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REVISED AND UPDATED THIRD EDITION



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THE BOOK OF

# JEREMIAH

**AUTHOR:** Jeremiah

**DATE:** 626–586 B.C.

**THEMES:** Failure to Repent Leads to Destruction; God Will Restore

**KEY WORDS:** Word of the Lord, Heart, Return

## AUTHOR

Jeremiah, son of Hilkiah, was a prophet from the town of Anathoth and perhaps was descended from the priest Abiathar. The meaning of his name is uncertain, but “Yahweh Exalts” and “Yahweh Throws” are possibilities. More is known about Jeremiah’s personal life than any other prophet in the Old Testament because he gives us so many glimpses into his thinking, concerns, and frustrations.

God commands Jeremiah not to marry or have children to illustrate that judgment is pending and that the next generation would be swept away (16:1–13). Jeremiah’s closest friend and associate is his scribe Baruch. Other than this man, he has few friends. Only Ahikam, Ahikam’s son Gedaliah, and Ebed-Melech seem to qualify. Partly, this is because Jeremiah proclaims a message of doom, a message contrary to the hope of the people and one that includes a suggestion of surrender to the Babylonians. In spite of Jeremiah’s declaration of disaster, his scathing rebuke of the leaders, and contempt for idolatry, his heart aches for his people because he knows that Israel’s salvation cannot be divorced from faith in God and a right covenantal relationship expressed by obedience.

## DATE

Jeremiah prophesied to Judah during the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. His call is dated at about 627 B.C., and his ministry continued until a short time after the fall of Jerusalem in 586 B.C. The prophet Zephaniah preceded Jeremiah slightly; and Nahum, Habakkuk, and perhaps Obadiah were contemporaries. Ezekiel was a younger contemporary who prophesied in Babylon from 593 to 571 B.C.

## BACKGROUND

Jeremiah began his ministry in the reign of Josiah, a good king who temporarily delayed the judgment God had declared due to Manasseh’s wicked rule. Josiah had begun a reform, which included the destruction of pagan high places throughout Judah and Samaria. The reform, however, had little lasting effect on the people.

Events were changing rapidly in the Near East. Assyria was weakening, and Ashurbanipal, the last great Assyrian king, died in 627 B.C. Josiah was expanding his territory to the north; King Nabopolassar from Babylon and Pharaoh Necho from Egypt were trying to assert their authority over Judah.

In 609 B.C., Josiah was killed at Megiddo when he attempted to prevent Necho from aiding the Assyrian remnant. Josiah’s three sons (Jehoahaz, Jehoiakim,



and Zedekiah) and a grandson (Jehoiachin) followed him on the throne. Jeremiah saw the folly of the political policy of these kings and warned them of God's plan for Judah, but they did not heed the warning. Jehoiakim was openly hostile to Jeremiah and destroyed one scroll Jeremiah had sent by cutting off a few columns at a time and throwing them into the fire. Zedekiah was a weak and vacillating ruler, at times seeking Jeremiah's advice, but at other times allowing Jeremiah's enemies to mistreat and imprison him.

## CONTENT

The book consists mainly of a short introduction (1:1–3), a collection of oracles against Judah and Jerusalem that Jeremiah dictates to his scribe Baruch (1:4—20:18), oracles against foreign nations (25:15–38; chs. 46–51), events written about Jeremiah in the third person, perhaps by Baruch (chs. 26–45), and a historical appendix (ch. 52) that is almost identical to 2 Kings 24 and 25. The prophecies in the book are not in chronological order.

Jeremiah has a compassionate heart for his people and prays for them even when the Lord tells him not to do so. Yet he condemns the rulers, the priests, and false prophets for leading the people astray. He also attacks the people for their idolatry and proclaims severe judgment unless they repent. Because Jeremiah knows God's intentions, he advocates surrender to the Babylonians and writes to those already in exile to settle down and live normal lives. While many people brand Jeremiah as a traitor for preaching surrender, he has their best interest at heart. Jeremiah knows that God cares about individuals and their relationship to Him; he also knows that unless the people honor God's covenant, the nation will be destroyed.

Jeremiah was just a youth when God called him to carry a severe message of doom to his people. He attempted to avoid this task but could not remain silent. The people had become so corrupt under Manasseh that God had no choice but to bring an end to the nation. Defeated and taken into exile, the people would reflect on what had happened to them and why. Then, after God chastised them and they repented, God would bring a remnant back to Judah, punish the nations who had punished them, and fulfill His old covenants with Israel, David, and the Levites. In addition, He would give them a New Covenant and write His law on their hearts. David's throne would again be established, and faithful priests would serve them.

## LITERARY FEATURES

Jeremiah uses many literary styles and devices, and while he writes some chapters in prose, most chapters are poetic in form. His poetry is as beautiful and lyrical as any in Scripture. He effectively makes use of repetition, such as the phrase "by the sword, by the famine, and by the pestilence" (14:12). Jeremiah uses symbolism in his portrayal of the linen sash (13:1), the potter's earthen flask (19:1), and the bonds and yokes (27:2). Cryptograms are used in 25:26 and 51:1, 41. Jeremiah is a keen observer of plants and animals (2:21, 23), and has given us many beautiful phrases (2:13; 7:11; 8:20, 22; 31:29, 33).

## PERSONAL APPLICATION

Jeremiah sees that religion is essentially a moral and spiritual relationship with God, a relationship that elicits our devotion; he also sees that we are responsible for our own sin. The New Covenant (31:31–40) is the spiritual bond that

God forms with us. It is a new and unconditional covenant where God writes the law on our hearts, forgives our iniquity, and remembers our sins no more. All this is fulfilled in the incarnation of Christ and in the gospel He preaches.

Much of Jeremiah's message is relevant because it is timeless. Sin always must be punished, but true repentance brings restoration. Idolatry, which consists of such things as wealth, talent, or position, is called by new names today, but the sin is the same, and the remedy is the same. God calls for obedience to His commands in a pure covenantal relationship. Sin requires repentance and restoration; obedience leads to blessing and joy.

### CHRIST REVEALED

Through his action and attitude Jeremiah portrays a lifestyle similar to that of Jesus, and for this reason he may be called a type of Christ in the Old Testament. Jeremiah shows great compassion for his people and weeps over them. He suffers much at their hands, but he forgives them. It can be said that Jeremiah is one of the most Christlike personalities in the Old Testament.

Jesus alludes to several passages from Jeremiah in His teaching: "Has this house, which is called by My name, become a den of thieves in your eyes?" (7:11; Matt. 21:13); "Who have eyes and see not, and who have ears and hear not" (Jer. 5:21; Mark 8:18); "Then you will find rest for your souls" (Jer. 6:16; Matt. 11:29); "My people have been lost sheep" (Jer. 50:6; Matt. 10:6).

### THE HOLY SPIRIT AT WORK

A symbol of the Holy Spirit is fire. God assures Jeremiah, "I will make My words in your mouth fire" (5:14). At one point Jeremiah wants to stop mentioning God, but he says, "His word was in my heart like a burning fire shut up in my bones; I was weary of holding it back, and I could not" (20:9). Today we would call this the work of the Holy Spirit in Jeremiah.

Apart from inspiring the prophet and revealing God's message to him, the Holy Spirit is the One to carry out the promise of a New Covenant that will put God's law in our minds and write it on our hearts. The external commands of the Old Covenant will now be internalized, and we will have the power to conform in every respect to God's moral law. The knowledge of God will be universal, and other peoples will be included in God's blessing. Under the Old Covenant, forgiveness was promised, but now forgiveness comes with the promise that God will remember our sin no more.

## OUTLINE OF JEREMIAH

<b>I. Jeremiah's Call</b>	<b>1:1–19</b>		
<b>II. Discourses</b>	<b>2:1–33:26</b>		
A. Earliest oracles	2:1–6:30		
B. Temple sermon and cultic abuses	7:1–8:3		
C. Miscellaneous materials	8:4–10:25		
D. Events in Jeremiah's life	11:1–13:27		
E. Drought and other catastrophes	14:1–15:21		
F. Warnings and promises	16:1–17:18		
G. Keep the Sabbath day holy	17:19–27		
H. Lessons from the potter	18:1–20:18		
I. Oracles against kings, prophets, and people	21:1–24:10		
J. The Babylonian exile	25:1–29:32		
K. The book of consolation	30:1–33:26		
<b>III. Historical Appendix</b>	<b>34:1–35:19</b>		
A. Warning to Zedekiah	34:1–7		
B. Manumission of slaves revoked	34:8–22		
C. The symbol of the Rechabites	35:1–19		
<b>IV. Jeremiah's Trials and Sufferings</b>	<b>36:1–45:5</b>		
A. Jehoiakim and the scrolls	36:1–32		
			B. Siege and fall of Jerusalem 37:1–40:6
			C. Gedaliah and his assassination 40:7–41:18
			D. The flight to Egypt 42:1–43:7
			E. Jeremiah in Egypt 43:8–44:30
			F. Oracle to Baruch 45:1–5
		<b>V. Oracles Against Foreign Nations</b>	<b>46:1–51:64</b>
		A. Against Egypt	46:1–28
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		C. Against Moab	48:1–47
		D. Against the Ammonites	49:1–6
		E. Against Edom	49:7–22
		F. Against Damascus	49:23–27
		G. Against Kedar and Hazor	49:28–33
		H. Against Elam	49:34–39
		I. Against Babylon	50:1–51:64
		<b>VI. Historical Appendix</b>	<b>52:1–34</b>
		A. Zedekiah's reign	52:1–3
		B. Siege and fall of Jerusalem	52:4–27
		C. Summary of three deportations	52:28–30
		D. Release of Jehoiachin from prison	52:31–34

**1** The words of Jeremiah the son of Hilkiah, of the priests who *were* <sup>a</sup>in Anathoth in the land of Benjamin, <sup>2</sup>to whom the word of the LORD came in the days of <sup>a</sup>Josiah the son of Amon, king of Judah, <sup>b</sup>in the thirteenth year of his reign. <sup>3</sup>It came also in the days of <sup>a</sup>Jehoiakim the son of Josiah, king of Judah, <sup>b</sup>until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, <sup>c</sup>until the carrying away of Jerusalem captive <sup>d</sup>in the fifth month.

### The Prophet Is Called

- ⑤ <sup>4</sup>Then the word of the LORD came to me, saying:

## KINGDOM DYNAMICS

**1:4, 5 A Believer's Prophetic Assignment (Jeremiah), BIBLICAL MEN.** Born into a priestly line, Jeremiah was set apart before birth, and called and empowered as a young man to tear down and build up as a prophet to the nations (1:1–10). His assignment included proclaiming the truth of God's impending judgment on sin (11:9–13), and providing hope through turning back to God (7:2–7; 29:11–14; 31:27–34). However, far from delighting in his warnings of doom, Jeremiah expressed deep concern for his neighbors (8:21; 9:1).

God has a plan for each of His people to operate with similar kingdom principles: Every believer is born-again into a priestly role (1 Pet. 2:5–9), but is also set apart and empowered to declare truth to those who are far from God (Acts 1:8; 2 Cor. 5:18–20). This prophetic message will be used to tear down strongholds and arguments against God's ways (2 Cor. 10:4, 5), and to build up others to discover their intended redemptive purpose (Eph. 2:10; Jer. 29:11). But, like Jeremiah, God's people are not called to rejoice over impending judgment (Prov. 24:17; James 2:12, 13), but must embrace compassionate love for those who need to hear God's gracious offer of salvation from destruction (Rom. 5:8; 1 Tim. 2:4). (Job 1:8/Dan. 6:3) T.C.

### CHAPTER 1

<sup>1</sup>aJosh. 21:18; 1 Kin. 2:26; 1 Chr. 6:60; Is. 10:30; Jer. 29:27  
<sup>2</sup>a1 Kin. 13:2; 2 Kin. 21:24; 2 Chr. 34:1; Jer. 3:6; 36:2  
<sup>b</sup>Jer. 25:3  
<sup>3</sup>a2 Kin. 23:34; 1 Chr. 3:15; 2 Chr. 36:5–8; Jer. 25:1  
<sup>b</sup>2 Kin. 24:17; 1 Chr. 3:15; 2 Chr. 36:11–13; Jer. 39:2  
<sup>c</sup>Jer. 52:12  
<sup>d</sup>2 Kin. 25:8

<sup>5</sup> “Before I <sup>a</sup>formed you in the womb <sup>b</sup>I knew you; Before you were born I <sup>c</sup>sanctified<sup>d</sup> you; I <sup>2</sup>ordained you a prophet to the nations.”

<sup>6</sup>Then said I:

<sup>a</sup>“Ah, Lord GOD!

Behold, I cannot speak, for I *am* a youth.”

<sup>7</sup>But the LORD said to me:

“Do not say, ‘I *am* a youth,’

For you shall go to all to whom I send you, And <sup>a</sup>whatever I command you, you shall speak.

<sup>8</sup> “Do not be afraid of their faces, For <sup>b</sup>I *am* with you to deliver you,” says the LORD.

<sup>9</sup>Then the LORD put forth His hand and <sup>a</sup>touch<sup>d</sup>ed my mouth, and the LORD said to me:

“Behold, I have <sup>b</sup>put My <sup>\*</sup>words in your mouth.

<sup>10</sup> “See, I have this day set you over the nations and over the kingdoms, To <sup>b</sup>root out and to pull down, To destroy and to throw down, To build and to plant.”

<sup>5</sup>aIs. 49:1, 5  
<sup>b</sup>Ex. 33:12  
<sup>c</sup>Luke 1:15;  
<sup>d</sup>Gal. 1:15  
<sup>e</sup>set you apart  
<sup>f</sup>appointed  
<sup>6</sup>aEx. 4:10; 6:12, 30  
<sup>7</sup>aNum. 22:20, 38; Jer. 1:17; Matt. 28:20  
<sup>8</sup>aEzek. 2:8; 3:9  
<sup>b</sup>Ex. 3:12; Deut. 31:6; Josh. 1:5; Jer. 15:20; Heb. 13:6  
<sup>9</sup>aIs. 6:7; Mark 7:33–35  
<sup>b</sup>Ex. 4:11–16; Deut. 18:18; Is. 51:16  
<sup>\*</sup>See WW at Deut. 1:1.  
<sup>10</sup>a1 Kin. 19:17  
<sup>b</sup>Jer. 18:7–10; Ezek. 22:18; [2 Cor. 10:4, 5]

## PRAYING THE WORD

*Thank You, Lord, for knowing me before You formed me in the womb and for sanctifying me before I was born. No matter my age or stage in life, Lord, whatever You tell me to speak I will speak.*

Adapted from Jeremiah 1:6, 7

**1:1 Son of Hilkiah:** Used to distinguish this Jeremiah from several other men of the same name, two of whom were his contemporaries (35:3; 52:1). **Priests:** Like Ezekiel, who was his younger contemporary, Jeremiah was both a prophet and priest. **Anathoth:** A city located about 3 miles northeast of Jerusalem in the territory of Benjamin and the birthplace of Jeremiah. God instructed him to redeem a field in that city (32:7–9).

**1:2 Word of the Lord:** A favorite expression of Jeremiah, used more than 50 times. **Josiah** was the last good king of Judah, and Jeremiah's ministry began in Josiah's **thirteenth year** (626 B.C.).

**1:3** After the righteous king Josiah, four kings reigned over Judah: Jehoahaz, **Jehoiakim**, Jehoiachin, and **Zedekiah**. The two who are not mentioned here probably are omitted due to the brevity of their reigns, each approximately three months. **Fifth month:** The month of Ab (July–August).

**1:4–10** See section 5 of Truth in Action at the end of Jer.

**1:5** God's sovereignty is shown in that He **formed . . . sanctified** (set apart), and **ordained** (appointed) Jeremiah to be a **prophet** (one who is called) and to be His spokesman **to the nations** (Assyria, Babylon, Egypt, Judah, and others).

**1:6–8 I cannot speak:** Like Moses (Ex. 3:4), Jeremiah claimed inadequacy and inexperience (**a youth**), but God's support and presence (**I am with you**) will overcome Jeremiah's deficiency.

**1:7, 8** God makes three demands of Jeremiah: stop voicing disqualification, **speak** obediently God's bidding, and refuse to fear.

**1:9 Touched my mouth:** Compare the experience of Isaiah (see Is. 6:7). This may connote God's cleansing and consecrating of Jeremiah's mouth.

**1:10** God's word is a dynamic and creative force that will accomplish His purpose (see Is. 55:10, 11). Jeremiah repeatedly uses the verbs **to root out** and **to pull down** . . . **to destroy** and **to throw down** . . . **to build** and **to plant** (see 18:7–9; 24:6; 31:28; 42:10).

**WORD**  **WEALTH**

**1:12** *ready, shaqad*; Strong's #8245; Watching, waking, hastening, anticipating; to be sleepless, alert, vigilant; on the lookout; to care for watchfully. This verb occurs 12 times, including Psalm 127:1: "Unless the LORD guards the city, the watchman stays awake in vain." In Jeremiah 31:28, God promises to watch over His people with an intent to build and to plant. The present reference may best be understood by noting the linguistic connection between "waking" (*shaqad*) and "almond" (*shaqed*) in Hebrew. The almond is considered the "waker" in Hebrew thought, because it, of all trees, blossoms early, watching diligently for the opportunity to bloom. Thus, in verses 11, 12, the linking of the vision of an almond branch and its interpretation is clear.

5 Moreover the word of the LORD came to me, saying, "Jeremiah, what do you see?" And I said, "I see a <sup>1</sup>branch of an almond tree."

<sup>12</sup>Then the LORD said to me, "You have seen well, for I am <sup>1</sup>ready to perform My word."

5 And the word of the LORD came to me the second time, saying, "What do you see?"

And I said, "I see <sup>a</sup>a boiling pot, and it is facing away from the north."

<sup>14</sup>Then the LORD said to me:

"Out of the <sup>a</sup>north calamity shall break forth

On all the inhabitants of the land.

15 For behold, I am <sup>a</sup>calling All the families of the kingdoms of the north," says the LORD;

"They shall come and <sup>b</sup>each one set his throne

At the entrance of the gates of Jerusalem,

Against all its walls all around, And against all the cities of Judah.

16 I will utter My judgments

11 <sup>1</sup>Lit. *rod*  
12 <sup>1</sup>Lit. *watching*  
13 <sup>a</sup>Ezek. 11:3; 24:3  
14 <sup>a</sup>Jer. 6:1  
15 <sup>a</sup>Jer. 6:22; 25:9 <sup>1</sup>Is. 22:7; Jer. 39:3

Against them concerning all their wickedness,  
Because <sup>a</sup>they have forsaken Me,  
Burned <sup>b</sup>incense to other gods,  
And worshiped the works of their own <sup>c</sup>hands.

17 "Therefore <sup>a</sup>prepare yourself and arise, And speak to them all that I command you.

<sup>b</sup>Do not be dismayed before their faces, Lest I dismay you before them.

18 For behold, I have made you this day

<sup>a</sup>A fortified city and an iron pillar, And bronze walls against the whole land—

Against the kings of Judah,

Against its princes,

Against its priests,

And against the people of the land.

19 They will fight against you, But they shall not prevail against you.

For I *am* with you," says the LORD, "to deliver you."

*God's Case Against Israel*

2 Moreover the word of the LORD came to me, saying, <sup>2</sup>"Go and cry in the hearing of Jerusalem, saying, 'Thus says the LORD:

"I remember you, The kindness of your <sup>a</sup>youth,

The love of your betrothal,

<sup>b</sup>When you <sup>1</sup>went after Me in the wilderness,

In a land not sown.

3 <sup>a</sup>Israel *was* holiness to the LORD,

<sup>b</sup>The firstfruits of His increase.

<sup>c</sup>All that devour him will offend; Disaster will <sup>a</sup>come upon them," says the LORD."

<sup>4</sup>Hear the word of the LORD, O house of Jacob and all the families of the house of Israel. <sup>5</sup>Thus says the LORD:

<sup>a</sup>"What injustice have your fathers found in Me,

16 <sup>a</sup>Deut. 28:20; Jer. 17:13 <sup>1</sup>Is. 65:3, 4; Jer. 7:9 <sup>1</sup>Is. 37:19; Jer. 2:28  
17 <sup>a</sup>1 Kin. 18:46; 2 Kin. 4:29; Job 38:3; Luke 12:35; [1 Pet. 1:13] <sup>b</sup>Ezek. 2:6  
18 <sup>1</sup>Is. 50:7; Jer. 6:27; 15:20

**CHAPTER 2**  
2 <sup>a</sup>Ezek. 16:8; Hos. 2:15  
<sup>b</sup>Deut. 2:7; Jer. 2:6 <sup>c</sup>followed  
3 <sup>a</sup>Ex. 19:5; 6; Deut. 7:6; 14:2] <sup>b</sup>James 1:18; Rev. 14:4  
<sup>c</sup>Jer. 12:14  
<sup>d</sup>Gen. 12:3; Is. 41:11; Jer. 30:15, 16; 50:7  
5 <sup>1</sup>Is. 5:4; Mic. 6:3

1:11, 12 See section 5 of Truth in Action at the end of Jer.

1:11, 12 This vision is the first of many uses of nature in the book. The play on words between the similar sounding **almond** and "watching" in Hebrew is a reminder that the almond tree blooms early in the spring, becoming the tree that is ready and watching as all other blossoms/events unfold.

1:13–19 See section 5 of Truth in Action at the end of Jer.

1:13, 14 A second vision is of a **boiling pot** (judgment and calamity) from the north, since most of the invaders of Israel and Judah came from that direction.

1:15, 16 The Babylonians are the major instrument used by God to punish His enemies (see Hab. 1:6), and they did set up a **throne** in the Middle Gate of Jerusalem (39:3). Judgment will come because of the broken covenant (**they have forsaken Me**) and idolatry.

1:17 **Prepare yourself:** Literally "gird your loins," that is, arrange

your clothing for activity. For similar action, see Ex. 12:11 and 1 Kin. 18:46.

2:1, 2 See section 5 of Truth in Action at the end of Jer.

2:2 **Kindness:** The Hebrew word conveys the concept of covenant loyalty, love, and faithfulness. **Betrothal:** The Sinai covenant is compared to a marriage vow, and God is called Israel's husband (see Is. 54:5; Ezek. 16:1–14; Hos. 2:16).

2:3 **Holiness:** As in 1:5, the basic idea is to be set apart **to the LORD**. **Firstfruits:** Israel was to be the first of many nations to follow after God.

2:4 Sometimes, as here, **Israel** refers to the southern kingdom of Judah, Jeremiah's audience, since God views them as part of the original nation of Israel. Elsewhere in the book, for example in 2:14, 15; 3:6, 7, Israel refers specifically to the northern kingdom taken into Assyrian captivity more than 100 years earlier.

That they have gone far from Me,  
<sup>b</sup>Have followed <sup>1</sup>idols,  
 And have become idolaters?  
 6 Neither did they say, ‘Where is the  
 LORD,  
 Who <sup>a</sup>brought us up out of the land of  
 Egypt,  
 Who led us through <sup>b</sup>the wilderness,  
 Through a land of deserts and pits,  
 Through a land of drought and the  
 shadow of death,  
 Through a land that no one crossed  
 And where no one dwelt?’  
 7 I brought you into <sup>a</sup>a bountiful  
 country,  
 To eat its fruit and its goodness.  
 But when you entered, you <sup>b</sup>defiled My  
 land  
 And made My heritage an  
 abomination.  
 8 The priests did not say, ‘Where is the  
 LORD?’  
 And those who handle the <sup>a</sup>law did not  
 know Me;  
 The rulers also transgressed against  
 Me;  
<sup>b</sup>The prophets prophesied by Baal,  
 And walked after *things that do not*  
 profit.  
 9 “Therefore <sup>a</sup>I will yet <sup>1</sup>bring charges  
 against you,” says the LORD,  
 “And against your children’s children I  
 will bring charges.  
 10 For pass beyond the coasts of <sup>1</sup>Cyprus  
 and see,  
 Send to <sup>2</sup>Kedar and consider  
 diligently,  
 And see if there has been such <sup>a</sup>a *thing*.  
 11 <sup>a</sup>Has a nation changed *its* gods,  
 Which *are* <sup>b</sup>not gods?  
<sup>c</sup>But My people have changed their  
 Glory  
 For *what* does not profit.

5 <sup>b2</sup> Kin. 17:15; Jer. 8:19; [Jon. 2:8]; Rom. 1:21  
<sup>1</sup>vanities or  
<sup>2</sup>futilities  
 6 <sup>a</sup>Ex. 20:2; Is. 63:11 <sup>b</sup>Deut. 8:15; 32:10  
 7 <sup>a</sup>Num. 13:27 <sup>b</sup>Num. 35:33; Is. 24:5; Hos. 4:3  
 8 <sup>a</sup>Rom. 2:20 <sup>b</sup>Jer. 23:13  
 9 <sup>a</sup>Jer. 2:35; Ezek. 20:35, 36; Mic. 6:2  
<sup>1</sup>contend with  
 10 <sup>a</sup>Jer. 18:13 <sup>1</sup>Heb. *Kittim*, representative of western cultures <sup>2</sup>In northern Arabian desert, representative of eastern cultures  
 11 <sup>a</sup>Mic. 4:5 <sup>b</sup>Ps. 115:4; Is. 37:19 <sup>c</sup>Ps. 106:20; Rom. 1:23

13 <sup>a</sup>Ps. 36:9; Jer. 17:13; [John 4:14]  
<sup>\*</sup>See WW at Is. 43:2.  
 14 <sup>a</sup>[Ex. 4:22]  
 15 <sup>a</sup>Is. 1:7; Jer. 50:17  
 16 <sup>a2</sup> Kin. 23:29–37; Jer. 43:7–9  
<sup>1</sup>Memphis in ancient Egypt  
<sup>2</sup>Or grazed  
 17 <sup>a</sup>Jer. 4:18 <sup>b</sup>Deut. 32:10  
 18 <sup>a</sup>Is. 30:1–3 <sup>1</sup>Josh. 13:3 <sup>2</sup>Hos. 5:13  
<sup>1</sup>The Euphrates  
 19 <sup>a</sup>Is. 3:9; Jer. 4:18; Hos. 5:5  
<sup>1</sup>dread  
<sup>\*</sup>See WW at Jer. 5:6.  
 20 <sup>a</sup>Lev. 26:13  
<sup>b</sup>Ex. 19:8; Josh. 24:18; Judg. 10:16; 1 Sam. 12:10  
<sup>1</sup>Kt. *serve*

12 Be astonished, O heavens, at this,  
 And be horribly afraid;  
 Be very desolate,” says the LORD.  
 13 “For My people have committed two  
 evils:  
 They have forsaken Me, the <sup>a</sup>fountain  
 of living <sup>\*</sup>waters,  
 And hewn themselves cisterns—  
 broken cisterns that can hold no  
 water.  
 14 “Is Israel <sup>a</sup>a servant?  
 Is he a homeborn *slave*?  
 Why is he plundered?  
 15 “The young lions roared at him, *and*  
 growled;  
 They made his land waste;  
 His cities are burned, without  
 inhabitant.  
 16 Also the people of <sup>1</sup>Noph and  
<sup>a</sup>Tahpanhes  
 Have <sup>2</sup>broken the crown of your head.  
 17 <sup>a</sup>Have you not brought this on  
 yourself,  
 In that you have forsaken the LORD  
 your God  
 When <sup>b</sup>He led you in the way?  
 18 And now why take <sup>a</sup>the road to Egypt,  
 To drink the waters of <sup>b</sup>Sihor?  
 Or why take the road to <sup>c</sup>Assyria,  
 To drink the waters of <sup>1</sup>the River?  
 19 Your own wickedness will <sup>a</sup>correct you,  
 And your <sup>\*</sup>backslidings will rebuke  
 you.  
 Know therefore and see that *it is an*  
 evil and bitter *thing*  
 That you have forsaken the LORD your  
 God,  
 And the <sup>1</sup>fear of Me is not in you,”  
 Says the Lord GOD of hosts.  
 20 “For of old I have <sup>a</sup>broken your yoke  
 and burst your bonds;  
 And <sup>b</sup>you said, ‘I will not <sup>1</sup>transgress,’

**2:6, 7** The Exodus from Egypt, wilderness wanderings, and conquest of the land are mentioned as part of God’s grace and mercy, but Israel **defiled** the land, making it ceremonially unclean by her action (see 3:1, 2, 9).

**2:8** Those responsible for leading—the **priests . . . rulers, and prophets**—were all disobedient because they failed to consult the **LORD**.

**2:9–13** Such folly had not been seen in any culture, neither in **Cyprus** (representing the Western cultures) nor in **Kedar** (a site in northern Arabia representing the Eastern cultures); that is, the folly of a people forsaking **living waters**, which only God can supply (see 17:13; Ps. 36:9; Is. 55:1; John 4:10–14) for **cisterns** that leak. The ability to make cisterns watertight by the use of plaster enabled the Israelites to settle where no natural water supply was available. The **two evils** are that of forsaking and then replacing God.

**2:15** **Lions**: Used figuratively of the Assyrians who **made his land waste** and **burned** his cities.

**2:16** **Noph**: Memphis, capital of ancient lower (northern) Egypt.

**Tahpanhes**: Egyptian border fortress, also known as Baal Zephon (Gr. Daphnai, modern Tell Deforeh), in the eastern delta region about 27 miles SSW of modern Port Said. **Broken**: More likely “grazed,” in the sense that the head is shaved, which brought disgrace.

**2:18** History shows Israel’s tendency to seek help alternately from Assyria and Egypt. **Sihor**: More properly Shihor, the easternmost branch of the Nile River, which flows into the Mediterranean Sea near Pelusium. Perhaps it forms the southwest limit of the territory of Israel (see Josh. 13:3). The term is Egyptian and means “Waters of Horus.” **The River** is the Euphrates.

**2:20—3:5** Jeremiah uses numerous figures of speech to portray the rebellion of Judah: a stubborn ox (v. 20), a wild **vine** (v. 21), a stain that will not wash out (v. 22), a **dromedary** and **wild donkey** in heat (vv. 23, 24), and a **thief** (v. 26).

**2:20** Although Judah has sworn to keep the commands of the Lord who freed her from her **yoke** and **bonds**, she has offered sacrifices where the pagans worship on **every high hill and under every green tree**. In doing this she has committed spiritual adultery like a **harlot**.

When <sup>c</sup>on every high hill and under every green tree  
 You lay down, <sup>d</sup>playing the harlot.  
 21 Yet I had <sup>a</sup>planted you a noble vine, a seed of highest quality.  
 How then have you turned before Me into <sup>b</sup>the degenerate plant of an alien vine?  
 22 For though you wash yourself with lye, and use much soap,  
 Yet your iniquity is <sup>a</sup>marked<sup>1</sup> before Me,” says the Lord GOD.  
 23 “How<sup>a</sup> can you say, ‘I am not <sup>1</sup>polluted, I have not gone after the Baals?’  
 See your way in the valley;  
 Know what you have done:  
 You *are* a swift dromedary breaking loose in her ways,  
 24 A wild donkey used to the wilderness, That sniffs at the wind in her desire;  
 In her time of mating, who can turn her away?  
 All those who seek her will not weary themselves;  
 In her month they will find her.  
 25 Withhold your foot from being unshod, and your throat from thirst.  
 But you said, <sup>a</sup>“There is no hope. No! For I have loved <sup>b</sup>aliens, and after them I will go.’  
 26 “As the thief is ashamed when he is found out,  
 So is the house of Israel ashamed;  
 They and their kings and their <sup>a</sup>princes, and their priests and their <sup>a</sup>prophets,  
 27 Saying to a tree, ‘You *are* my father,’  
 And to a <sup>a</sup>stone, ‘You gave birth to me.’  
 For they have turned *their* back to Me, and not *their* face.  
 But in the time of their <sup>b</sup>trouble They will say, ‘Arise and save us.’  
 28 But <sup>a</sup>where *are* your gods that you have made for yourselves?

20 <sup>c</sup>Deut. 12:2; Is. 57:5, 7; Jer. 3:6 <sup>d</sup>Ex. 34:15  
 21 <sup>e</sup>Ex. 15:17; Ps. 44:2; 80:8; Is. 5:2 <sup>b</sup>Deut. 32:32; Is. 5:4  
 22 <sup>a</sup>Job 14:16, 17; Jer. 17:1, 2; Hos. 13:12  
<sup>1</sup>stained  
 23 <sup>a</sup>Prov. 30:12  
<sup>d</sup>defiled  
 25 <sup>a</sup>Is. 57:10; Jer. 18:12 <sup>b</sup>Jer. 3:13  
 26 <sup>a</sup>Is. 28:7; Jer. 5:31  
 27 <sup>a</sup>Jer. 3:9  
<sup>b</sup>Judg. 10:10; Is. 26:16; Hos. 5:15  
 28 <sup>a</sup>Deut. 32:37; Judg. 10:14  
  
<sup>1</sup>Is. 45:20  
<sup>2</sup>Kin. 17:30, 31; Jer. 11:13  
 Or <sup>a</sup>evil  
 30 <sup>a</sup>Is. 9:13  
<sup>1</sup>Is. 1:5; Jer. 5:3; 7:23  
<sup>2</sup>Neh. 9:26; Jer. 26:20–24; Acts 7:52; 1 Thess. 2:15  
 31 <sup>a</sup>Deut. 32:15; Jer. 2:20, 25 <sup>b</sup>have dominion  
<sup>c</sup>See WW at Esth. 9:28.  
 32 <sup>a</sup>Ps. 106:21; Is. 17:10; Jer. 3:21; 13:25; Hos. 8:14  
<sup>c</sup>See WW at Ps. 45:14.  
 34 <sup>a</sup>2 Kin. 21:16; 24:4; Ps. 106:38; Jer. 7:6; 19:4  
<sup>d</sup>digging  
 35 <sup>a</sup>Jer. 2:23, 29; Mal. 2:17; 3:8 <sup>b</sup>Jer. 2:9  
<sup>c</sup>[Prov. 28:13; 1 John 1:8, 10]  
 36 <sup>a</sup>Jer. 31:22; Hos. 5:13; 12:1 <sup>1</sup>Is. 30:3  
<sup>2</sup>Chr. 28:16  
 37 <sup>a</sup>2 Sam. 13:19; Jer. 14:3, 4

Let them arise,  
 If they <sup>b</sup>can save you in the time of your <sup>1</sup>trouble;  
 For <sup>c</sup>according to the number of your cities  
 Are your gods, O Judah.  
 29 “Why will you plead with Me?  
 You all have transgressed against Me,” says the LORD.  
 30 “In vain I have <sup>a</sup>chastened your children; They <sup>b</sup>received no correction.  
 Your sword has <sup>c</sup>devoured your prophets  
 Like a destroying lion.  
 31 “O <sup>a</sup>generation, see the word of the LORD!  
 Have I been a wilderness to Israel, Or a land of darkness?  
 Why do My people say, ‘We <sup>1</sup>are lords; <sup>a</sup>We will come no more to You’?  
 32 Can a <sup>a</sup>virgin forget her ornaments, Or a bride her attire?  
 Yet My people <sup>a</sup>have forgotten Me days without number.  
 33 “Why do you beautify your way to seek love?  
 Therefore you have also taught The wicked women your ways.  
 34 Also on your skirts is found <sup>a</sup>“The blood of the lives of the poor innocents.  
 I have not found it by <sup>1</sup>secret search, But plainly on all these things.  
 35 <sup>a</sup>Yet you say, ‘Because I am innocent, Surely His anger shall turn from me.’  
 Behold, <sup>b</sup>I will plead My case against you,  
<sup>c</sup>“Because you say, ‘I have not sinned.’  
 36 <sup>a</sup>Why do you gad about so much to change your way?  
 Also <sup>b</sup>you shall be ashamed of Egypt <sup>c</sup>as you were ashamed of Assyria.  
 37 Indeed you will go forth from him With your hands on <sup>a</sup>your head;

2:21 God had planted Judah as a noble vine (a Sorek vine bore red grapes of highest quality), but she has become degenerate (see Is. 5:1–7).

2:22 Lye and soap are mineral and vegetable alkali respectively. Judah’s iniquity can be taken away only by repentance, never by soap.

2:23 The valley: Probably the Hinnom valley where infants were sacrificed to the pagan god Molech. The dromedary here is a young she-camel galloping aimlessly.

2:24 The wild donkey was free and untamable (see Job 39:5–8) and was used to the wilderness. Sniffs at the wind indicates active searching. Her lovers will not need to find her; she will find them.

2:25 Withhold your foot has the implication of not wearing out the shoes running after aliens, either foreign gods or people or both.

2:26 The thief is ashamed when he is caught, not so much because he has been doing wrong, but that he is found out. For the rulers involved, see v. 8.

2:27 The tree (or Asherah) and stone (or sacred pillar) were used in pagan cult practices. The Israelites were ordered to destroy them (Deut. 12:2, 3), but much of the time they joined in their use (Judg. 2:11–15).

2:30 Sword has devoured your prophets: An example is 26:20–23. Thus, the threats that will be made against Jeremiah’s life will be real. See also Neh. 9:26; Matt. 23:35.

2:32 Forget: Contrast v. 2 where God remembers (see 18:15).

2:36 Egypt and Assyria: See vv. 15–18.

2:37 Hands on your head: Ancient reliefs depict captives with their hands tied together above their heads. Trusted allies: Assyria and Egypt.

For the LORD has rejected your trusted allies,  
And you will <sup>b</sup>not prosper by them.

### Israel Is Shameless

**3** “They say, ‘If a man divorces his wife,  
And she goes from him  
And becomes another man’s,  
<sup>a</sup>May he return to her again?’  
Would not that <sup>b</sup>land be greatly  
polluted?  
But you have <sup>c</sup>played the harlot with  
many lovers;  
<sup>d</sup>Yet return to Me,” says the LORD.

**2** “Lift up your eyes to <sup>a</sup>the desolate  
heights and see:  
Where have you not <sup>b</sup>lain *with men*?  
<sup>b</sup>By the road you have sat for them  
Like an Arabian in the wilderness;  
<sup>c</sup>And you have polluted the land  
With your harlotries and your  
wickedness.

**3** Therefore the <sup>a</sup>showers have been  
withheld,  
And there has been no latter rain.  
You have had a <sup>b</sup>harlot’s forehead;  
You refuse to be ashamed.

**4** Will you not from this time cry to Me,  
‘My Father, You *are* <sup>a</sup>the guide of <sup>b</sup>my  
youth?’

**5** <sup>a</sup>Will He remain angry forever?  
Will He keep it to the end?’

## WORD



## WEALTH

**3:4** **guide**, *‘alluph*; Strong’s #441: The Hebrew word translated as “guide” here means “friend.” Israel’s appeal based on God’s friendship with them will avail them nothing due to their hardness of heart (3:3). This word is translated “companion” in Proverbs 2:17 and Micah 7:5, where the subjects are human. In Psalm 55:13 the treachery of a false friend is reproached.

37 <sup>b</sup>Jer. 37:7–10

### CHAPTER 3

**1** <sup>a</sup>Deut. 24:1–4  
<sup>b</sup>Jer. 2:7 <sup>c</sup>Jer.  
2:20; Ezek.  
16:26 <sup>d</sup>Jer. 4:1;  
[Zech. 1:3]  
**2** <sup>a</sup>Deut. 12:2;  
Jer. 2:20; 3:21;  
7:29 <sup>b</sup>Prov.  
23:28 <sup>c</sup>Jer.  
2:7 <sup>d</sup>1Kt. *been  
violated*  
**3** <sup>a</sup>Lev. 26:19;  
Jer. 14:3–6  
<sup>b</sup>Zeph. 3:5  
**4** <sup>a</sup>Ps. 71:17;  
Prov. 2:17 <sup>b</sup>Jer.  
2:2; Hos. 2:15  
**5** <sup>a</sup>Ps. 103:9;  
[Is. 57:16]; Jer.  
3:12

6 <sup>a</sup>Jer. 7:24 <sup>b</sup>Jer.  
2:20

<sup>a</sup>See WW at  
Jer. 5:6.

**7** <sup>a</sup>2 Kin. 17:13  
<sup>b</sup>Jer. 3:11;  
Ezek. 16:47,  
48

**8** <sup>a</sup>Ezek. 23:9  
<sup>b</sup>2 Kin. 17:6;  
Is. 50:1 <sup>c</sup>Ezek.  
23:11

<sup>a</sup>See WW at  
Jer. 5:6.

**9** <sup>a</sup>Jer. 2:7 <sup>b</sup>Is.  
57:6; Jer. 2:27

**10** <sup>a</sup>Jer. 12:2;  
Hos. 7:14

**11** <sup>a</sup>Ezek. 16:51,  
52

<sup>a</sup>See WW at  
Jer. 5:6.

**12** <sup>a</sup>2 Kin. 17:6  
<sup>b</sup>Ps. 86:15; Jer.  
12:15; 31:20;  
33:26

**13** <sup>a</sup>Lev. 26:40;  
Deut. 30:1, 2;  
[Prov. 28:13;  
1 John 1:9]

<sup>b</sup>Ezek. 16:15  
<sup>c</sup>Jer. 2:25  
<sup>d</sup>Deut. 12:2 <sup>e</sup>Lit.  
ways

**14** <sup>a</sup>Jer. 31:32;  
Hos. 2:19, 20

Behold, you have spoken and done  
evil things,  
As you were able.”

### A Call to Repentance

**6** The LORD said also to me in the days of  
Josiah the king: “Have you seen what <sup>a</sup>back-  
sliding\* Israel has done? She has <sup>b</sup>gone up  
on every high mountain and under every  
green tree, and there played the harlot.  
**7** <sup>a</sup>And I said, after she had done all these  
*things*, ‘Return to Me.’ But she did not return.  
And her treacherous <sup>b</sup>sister Judah saw it.  
**8** Then I saw that <sup>a</sup>for all the causes for which  
<sup>a</sup>backsliding Israel had committed adultery,  
I had <sup>b</sup>put her away and given her a certifi-  
cate of divorce; <sup>c</sup>yet her treacherous sister  
Judah did not fear, but went and played the  
harlot also. <sup>d</sup>So it came to pass, through her  
casual harlotry, that she <sup>a</sup>defiled the land  
and committed adultery with <sup>b</sup>stones and  
trees. <sup>e</sup>And yet for all this her treacherous  
sister Judah has not turned to Me <sup>a</sup>with her  
whole heart, but in pretense,” says the LORD.  
**11** Then the LORD said to me, <sup>a</sup>“Backsliding\*  
Israel has shown herself more righteous  
than treacherous Judah. <sup>b</sup>Go and proclaim  
these words toward <sup>a</sup>the north, and say:

‘Return, backsliding Israel,’ says the  
LORD;

‘I will not cause My anger to fall on you.  
For I *am* <sup>b</sup>merciful,’ says the LORD;  
‘I will not remain angry forever.

**13** <sup>a</sup>Only acknowledge your iniquity,  
That you have transgressed against  
the LORD your God,  
And have <sup>b</sup>scattered your <sup>c</sup>charms  
To <sup>a</sup>alien deities <sup>d</sup>under every green  
tree,  
And you have not obeyed My voice,<sup>e</sup>  
says the LORD.

**14** “Return, O backsliding children,” says  
the LORD; <sup>a</sup>“for I am married to you. I will

**3:1** Deut. 24:1–4 forbids a husband from taking back his divorced wife if she has married another man. Judah has **played the harlot** on such a scale that the land itself is **polluted** (see Lev. 18:25, 27, where the land is defiled by the action of the people). **Yet return to Me**: Rather to be taken as a question: “Will you return to Me?” Just before the fall of the northern kingdom of Israel, the prophet Hosea featured a message about marriage. Jeremiah’s ministry precedes the fall of the southern kingdom of Judah.

**3:2 Desolate heights**: Sites of pagan idolatry. **By the road you have sat** recalls the action of Tamar (Gen. 38:14), and its connection with harlotry is spelled out by Ezekiel (16:25). The spiritual adultery of Judah, participation in pagan cults, also involved sexual adultery in its worship practices, so there is oftentimes a double indictment present.

**3:3** As a part of God’s remedial punishment, **showers have been withheld** (see 14:1–6; Amos 4:7). The **latter rain** is the spring rain (see Joel 2:23).

**3:4 My Father**: The title of God as Father is much rarer in the OT than in the NT. See v. 19; Ps. 2:7; 89:26; Is. 63:16; 64:8; Mal. 2:10.

**3:6 Backsliding Israel**: A reference to the northern kingdom of Israel (Samaria, destroyed by Assyria in 722 B.C.).

**3:7 Her treacherous sister**: The southern kingdom of Judah.

**3:8 Put her away** is a reference to the Exile, a literal enactment of the **divorce** proceedings, which included the giving of a **certificate** (see Deut. 24:1).

**3:9 Committed adultery with stones and trees**: Worship of pagan gods. See note on 2:27.

**3:10 Pretense**: Judah’s response to the reform instituted by Josiah was superficial and insincere.

**3:11 More righteous**: Judah had the example of Israel, her “elder” sister, but this did not deter her from going the same way (see v. 8).

**3:12 North**: The direction in which Israel went into captivity.

**3:14 Married to you**: The root of this verb is *ba’al*, “to be husband or ruler.” Instead of treating God as their husband, His people ran after “the Baals” (2:23; see 31:32). **One . . . two**: The remnant (see Is. 10:20–22).



WORD WEALTH



**3:15 understanding, sachal;** Strong's #7919: To be wise, behave wisely; to understand, be instructed; to wisely consider; to be prudent and intelligent. *Sachal* describes the complex, intelligent thinking process that occurs when one observes, ponders, reasons, learns, and reaches a conclusion. The word is occasionally translated "prosper." In 1 Kings 2:3, David urged Solomon to be obedient to God's instructions so that he could prosper (lit., "do wisely") in everything he undertook. A derivative of *sachal* is *maschil*, "to give instruction, to make wise and skillful." Thirteen instructive psalms are titled "*Maschil*" (NKJV, "Contemplation"). The *maschil* psalms (32; 42; 44; 45; 52; 53; 54; 55; 74; 78; 88; 89; 142) are designed to make the reader wise.

take you, <sup>b</sup>one from a city and two from a family, and I will bring you to <sup>c</sup>Zion. <sup>15</sup>And I will give you <sup>a</sup>shepherds according to My heart, who will <sup>b</sup>feed\* you with knowledge and understanding.

<sup>16</sup>"Then it shall come to pass, when you are multiplied and <sup>a</sup>increased in the land in those days," says the LORD, "that they will say no more, 'The ark of the covenant of the LORD.' <sup>b</sup>It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore.

<sup>17</sup>"At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, <sup>a</sup>to the name of the LORD, to Jerusalem. No more shall they <sup>b</sup>follow<sup>l</sup> the dictates of their evil hearts.

<sup>18</sup>"In those days <sup>a</sup>the house of Judah shall walk with the house of Israel, and they shall come together out of the land of <sup>b</sup>the north to <sup>c</sup>the land that I have given as an inheritance to your fathers.

<sup>19</sup>"But I said:

'How can I put you among the children  
And give you <sup>a</sup>a pleasant land,  
A beautiful heritage of the hosts of  
nations?'

"And I said:

<sup>14</sup> <sup>b</sup>Jer. 31:6  
(Rom. 11:5)  
<sup>15</sup> <sup>a</sup>Jer. 23:4;  
31:10; [Ezek.  
34:23]; Eph.  
4:11 <sup>b</sup>Acts  
20:28  
<sup>c</sup>See WW at Is.  
40:11.  
<sup>16</sup> <sup>a</sup>Is. 49:19;  
Jer. 23:3 <sup>b</sup>Is.  
65:17  
<sup>17</sup> <sup>a</sup>Is. 60:9  
<sup>b</sup>Deut. 29:19;  
Jer. 7:24 <sup>c</sup>Walk  
after the stub-  
bornness or  
imagination  
<sup>18</sup> <sup>a</sup>Is. 11:13;  
Jer. 50:4; Ezek.  
37:16–22; Hos.  
1:11 <sup>b</sup>Jer. 31:8  
<sup>c</sup>Amos 9:15  
<sup>19</sup> <sup>a</sup>Ps. 106:24

<sup>b</sup>Is. 63:16; Jer.  
3:4  
<sup>20</sup> <sup>a</sup>Is. 48:8 <sup>b</sup>Lit.  
companion  
<sup>21</sup> <sup>a</sup>Is. 15:2  
<sup>22</sup> <sup>a</sup>Jer. 30:17;  
33:6; Hos. 6:1;  
14:4  
<sup>c</sup>See WW at  
Jer. 5:6.  
<sup>23</sup> <sup>a</sup>Ps. 121:1, 2  
<sup>b</sup>Ps. 3:8; Prov.  
21:31; Jer.  
17:14; 31:7;  
Jon. 2:9  
<sup>24</sup> <sup>a</sup>Jer. 11:13;  
14:20; Hos.  
9:10  
<sup>25</sup> <sup>a</sup>Ezra 9:6, 7  
<sup>b</sup>Jer. 22:21  
<sup>c</sup>Disgrace

**CHAPTER 4**  
<sup>1</sup> <sup>a</sup>Jer. 3:1, 22;  
15:19; Joel  
2:12  
<sup>2</sup> <sup>a</sup>Deut. 10:20;  
Is. 45:23;  
65:16; Jer.  
12:16 <sup>b</sup>Is. 48:1;  
Zech. 8:8  
<sup>c</sup>Justice  
<sup>c</sup>See WW at Ps.  
25:5. • See  
WW at Ps.  
145:2.

'You shall call Me, <sup>b</sup>"My Father,"  
And not turn away from Me.'  
<sup>20</sup> Surely, as a wife treacherously departs  
from her <sup>b</sup>husband,  
So <sup>a</sup>"have you dealt treacherously  
with Me,  
O house of Israel," says the LORD.  
<sup>21</sup> A voice was heard on <sup>a</sup>the desolate  
heights,  
Weeping *and* supplications of the  
children of Israel.  
For they have perverted their way;  
They have forgotten the LORD their  
God.  
<sup>22</sup> "Return, you backsliding children,  
And I will <sup>a</sup>heal your <sup>b</sup>backslidings."

"Indeed we do come to You,  
For You are the LORD our God.  
<sup>23</sup> <sup>a</sup>Truly, in vain is *salvation hoped for*  
from the hills,  
And from the multitude of mountains;  
<sup>b</sup>Truly, in the LORD our God  
Is the salvation of Israel.

<sup>24</sup> <sup>a</sup>For shame has devoured  
The labor of our fathers from our  
youth—  
Their flocks and their herds,  
Their sons and their daughters.  
<sup>25</sup> We lie down in our shame,  
And our <sup>l</sup>reproach covers us.  
<sup>a</sup>For we have sinned against the LORD  
our God,  
We and our fathers,  
From our youth even to this day,  
And <sup>b</sup>have not obeyed the voice of the  
LORD our God."

**4** "If you will return, O Israel," says the  
LORD,  
<sup>a</sup>"Return to Me;  
And if you will put away your  
abominations out of My sight,  
Then you shall not be moved.  
<sup>2</sup> <sup>a</sup>And you shall swear, 'The LORD lives,'  
<sup>b</sup>In <sup>\*</sup>truth, in <sup>l</sup>judgment, and in  
righteousness;

**3:15 Shepherds:** Rulers (see 2:8). **According to My heart:** Like David (see 1 Sam. 13:14).

**3:16 In those days:** The period when these and other prophecies will come to pass, best seen as the messianic age (v. 18). See note on Obad. 15. **The ark of the covenant** symbolized God's presence among His people (see 1 Sam. 4:3, 7). When the Messiah is present, the symbol is no longer relevant. **They:** Israel.

**3:18 Judah and Israel** will once again be united in the land. See note on Ezek. 37:15–28.

**3:19 My Father:** See v. 4. The image changes from a husband-wife relationship to that of father-son, but switches back again in the next verse.

**3:20 Wife treacherously departs:** Spelled out in detail in Hos. 1–3.

**3:21** If v. 23 refers back to this outcry, then this must be a futile plea to their false gods, which they would have done from the heights.

**3:22 Return:** The Hebrew root occurs many times in this prophecy (3:6–4:4) and is used as a pun here, since return . . . backsliding, and backslidings are all variations of the same root.

**3:25 From our youth:** Historically, the period of the judges. In view is the corporate personality of Israel.

**4:1–4** God's reply to the people's confession. Blessing awaits if repentance is genuine and sincere, but fury like a fire awaits if the repentance is deception.

**4:2 In truth, in judgment, and in righteousness** emphasize the quality of genuine repentance.

"The nations shall <sup>a</sup>ble<sup>s</sup>s themselves in Him,  
And in Him they shall "gl<sup>o</sup>ry."

<sup>3</sup>For thus says the LORD to the men of Judah and Jerusalem:

<sup>a</sup>"Break up your <sup>l</sup>fallow ground,  
And <sup>b</sup>do not <sup>s</sup>sow among thorns.

<sup>4</sup> <sup>a</sup>Circumcise yourselves to the LORD,  
And take away the foreskins of your hearts,  
You men of Judah and inhabitants of Jerusalem,  
Lest My fury come forth like fire,  
And burn so that no one can quench *it*,  
Because of the evil of your doings."

### An Imminent Invasion

<sup>5</sup>Declare in Judah and proclaim in Jerusalem, and say:

<sup>a</sup>"Blow\* the <sup>t</sup>trumpet in the land;  
Cry, "Gather together,"  
And say, <sup>b</sup>"Assemble yourselves,  
And let us go into the fortified cities."

<sup>6</sup> Set up the <sup>s</sup>standard toward Zion.  
Take refuge! Do not delay!  
For I will bring disaster from the <sup>n</sup>north,  
And great destruction."

<sup>7</sup> <sup>a</sup>The lion has come up from his thicket,  
And <sup>b</sup>the destroyer of nations is on his way.

He has gone forth from his place  
<sup>c</sup>To make your land desolate.  
Your cities will be laid waste,  
Without inhabitant.

<sup>8</sup> For this, <sup>a</sup>clothe yourself with sackcloth,  
Lament and wail.  
For the fierce anger of the LORD  
Has not turned back from us.

<sup>9</sup> "And it shall come to pass in that day,"  
says the LORD,

<sup>2</sup> [Gen. 22:18];  
Ps. 72:18;  
Is. 65:16; Jer.  
3:17; [Gal. 3:8]  
[Is. 45:25; Jer.  
9:24; 1 Cor.  
1:31; 2 Cor.  
10:17]

<sup>3</sup> Hos. 10:12  
<sup>b</sup>Matt. 13:7  
<sup>l</sup>untilled

\*See WW at Hos.  
10:12.

<sup>4</sup> Deut. 10:16;  
30:6; Jer. 9:25,  
26; [Rom. 2:28,  
29; Col. 2:11]

<sup>5</sup> Jer. 6:1; Hos.  
8:1 <sup>l</sup>Josh.  
10:20; Jer.  
8:14

\*See WW at Ps.  
47:1. • See  
WW at Hos.  
8:1.

<sup>6</sup> Jer. 1:13-15;  
6:1, 22; 50:17  
<sup>l</sup>banner

<sup>7</sup> <sup>2</sup> Kin. 24:1;  
Dan. 7:4 <sup>l</sup>Jer.  
25:9; Ezek.  
26:7-10 <sup>l</sup>Is.  
1:7; 6:11; Jer.  
2:15

<sup>8</sup> <sup>l</sup>Is. 22:12; Jer.  
6:26

<sup>9</sup> \*See WW at  
Judg. 5:31.

<sup>10</sup> <sup>2</sup> Kin.  
25:10-12;  
Ezek. 14:9;  
2 Thess. 2:11

<sup>l</sup>Jer. 5:12;  
14:13 <sup>l</sup>Lit. soul

<sup>11</sup> <sup>l</sup>Jer. 51:1;  
Ezek. 17:10;  
Hos. 13:15

<sup>12</sup> <sup>l</sup>Jer. 1:16

<sup>13</sup> <sup>l</sup>Is. 5:28  
<sup>b</sup>Deut. 28:49;  
Lam. 4:19;  
Hos. 8:1;  
Hab. 1:8

<sup>14</sup> <sup>l</sup>Prov. 1:22;  
Is. 1:16; Jer.  
13:27; James  
4:8

<sup>15</sup> <sup>l</sup>Jer. 8:16;  
50:17 <sup>l</sup>Or  
wickedness

\*See WW at Prov.  
22:8.

<sup>16</sup> <sup>l</sup>Is. 39:3; Jer.  
5:15

<sup>17</sup> <sup>2</sup> Kin.  
25:1, 4

"*That* the heart of the king shall <sup>a</sup>perish,  
And the heart of the princes;  
The priests shall be astonished,  
And the prophets shall wonder."

<sup>10</sup> Then I said, "Ah, Lord God!  
<sup>a</sup>Surely You have greatly deceived this  
people and Jerusalem,

<sup>b</sup>Saying, "You shall have peace,"  
Whereas the sword reaches to the  
<sup>l</sup>heart."

<sup>11</sup> At that time it will be said  
To this people and to Jerusalem,

<sup>a</sup>"A dry wind of the desolate heights  
*blows* in the wilderness

Toward the daughter of My people—  
Not to fan or to cleanse—

<sup>12</sup> A wind too strong for these will come  
for Me;  
Now <sup>a</sup>I will also speak judgment  
against them."

<sup>13</sup> "Behold, he shall come up like clouds,  
And <sup>a</sup>his chariots like a whirlwind.

<sup>b</sup>His horses are swifter than eagles.  
Woe to us, for we are plundered!"

<sup>14</sup> O Jerusalem, <sup>a</sup>wash your heart from  
wickedness,

That you may be saved.  
How long shall your evil thoughts  
lodge within you?

<sup>15</sup> For a voice declares <sup>a</sup>from Dan  
And proclaims <sup>l</sup>affliction\* from Mount  
Ephraim:

<sup>16</sup> "Make mention to the nations,  
Yes, proclaim against Jerusalem,  
*That* watchers come from a <sup>a</sup>far  
country  
And raise their voice against the cities  
of Judah.

<sup>17</sup> <sup>a</sup>Like keepers of a field they are against  
her all around,  
Because she has been rebellious  
against Me," says the LORD.

**4:3** The first image Jeremiah uses is taken from agriculture. Judah is to **break up the fallow ground**, that is, prepare it for planting (see Hos. 10:12). She must also be careful where she sows and avoid thorns (see Matt. 13:7, 22).

**4:4** A second image taken from the religious practice. The people are told to **circumcise the foreskins of your hearts**, a reference to spiritual preparedness and inner change, not mere outward conformity.

**4:5 Trumpet:** Used to warn the inhabitants of danger. **Fortified cities:** People living in the open country would flee to the nearest walled city to protect themselves from the invader.

**4:6 Set up the standard:** A flag raised on a pole signaled danger and the place for assembly. **Disaster from the north:** The Babylonians will come from the north and bring **great destruction** (see 1:14).

**4:7 Lion:** A metaphor for Nebuchadnezzar, king of Babylon (see 2:15 where lions are a symbol of Assyrians).

**4:8 Sackcloth** was worn to express grief, mourning, and repentance.

**4:10 You have greatly deceived:** Through false prophets, purporting to speak for God, the people have been led astray. They falsely preached **peace** (see 14:13; 23:17). It was common in ancient thinking to view God as actually doing what He only allowed to be done. It is also possible that this statement refers to God handing the people over to their own choice of deception. James 1:13 makes it clear that God does not tempt anyone toward evil.

**4:11 Dry wind:** The khamsin or sirocco, a dry, hot, devastating wind blowing from the desert.

**4:12 A wind too strong:** A gentle breeze from the Mediterranean was used to fan (winnow, a process of separating chaff from grain) or to cleanse (blow dust from the grain).

**4:15 Dan** was the northern border of Israel, while **Mount Ephraim** was only a few miles from Jerusalem. This may indicate the rapid pace of the enemy (see v. 13).

**4:16 Far country:** Babylon (see Is. 39:3).

18 “Your<sup>a</sup> ways and your doings  
Have procured these *things* for you.  
This is your wickedness,  
Because it is bitter,  
Because it reaches to your heart.”

*Sorrow for the Doomed Nation*

19 O my <sup>a</sup>soul, my soul!  
I am pained in my very heart!  
My heart makes a noise in me;  
I cannot hold my peace,  
Because you have heard, O my soul,  
The sound of the trumpet,  
The alarm of war.

20 <sup>a</sup>Destruction upon destruction is cried,  
For the whole land is plundered.  
Suddenly <sup>b</sup>my tents are plundered,  
And my curtains in a moment.

21 How long will I see the <sup>1</sup>standard,  
And hear the sound of the trumpet?

22 “For My people *are* foolish,  
They have not known Me.  
They *are* <sup>1</sup>silly children,  
And they have no understanding.  
<sup>a</sup>They *are* wise to do evil,  
But to do good they have no  
knowledge.”

23 <sup>a</sup>I beheld the earth, and indeed *it was*  
<sup>b</sup>without form, and void;  
And the heavens, they *had* no light.

24 <sup>a</sup>I beheld the mountains, and indeed  
they trembled,  
And all the hills moved back and forth.

25 I beheld, and indeed *there was no*  
man,  
And <sup>a</sup>all the birds of the heavens had  
fled.

26 I beheld, and indeed the fruitful land  
*was* a <sup>a</sup>wilderness,  
And all its cities were broken down  
At the presence of the LORD,  
By His fierce anger.

27 For thus says the LORD:

18 <sup>a</sup>Ps. 107:17;  
Is. 50:1; Jer.  
2:17, 19

19 <sup>a</sup>2 Kin. 25:11;  
2 Chr. 36:20;  
Is. 15:5; 16:11;  
21:3; 22:4; Jer.  
9:1, 10; 20:9

20 <sup>a</sup>Ps. 42:7;  
Ezek. 7:26 <sup>b</sup>Jer.  
10:20

21 <sup>b</sup>banner

22 <sup>a</sup>Jer. 9:3;  
13:23; Rom.  
16:19; 1 Cor.  
14:20 <sup>b</sup>foolish

23 <sup>a</sup>Is. 24:19  
<sup>b</sup>Gen. 1:2

24 <sup>a</sup>Is. 5:25; Jer.  
10:10; Ezek.  
38:20

25 <sup>a</sup>Jer. 9:10;  
12:4; Zeph. 1:3

26 <sup>a</sup>Jer. 9:10

27 <sup>a</sup>Jer. 5:10,  
18; 30:11;  
46:28

28 <sup>a</sup>Jer. 12:4,  
11; 14:2; Hos.  
4:3 <sup>b</sup>Is. 5:30;  
50:3; Joel 2:30,  
31 <sup>c</sup>Is. 46:10,  
11; [Dan. 4:35]  
<sup>d</sup>[Num. 23:19];  
Jer. 7:16;  
23:30; 30:24  
<sup>e</sup>See WW at  
Joel 1:9.

30 <sup>a</sup>2 Kin. 9:30;  
Ezek. 23:40  
<sup>b</sup>Jer. 22:20,  
22; Lam. 1:2,  
19; Ezek. 23:9,  
10, 22  
<sup>c</sup>See WW at  
Amos 2:4.

31 <sup>a</sup>Is. 1:15;  
Lam. 1:17  
<sup>b</sup>childbirth  
<sup>c</sup>faint

CHAPTER 5  
1 <sup>a</sup>Ezek.  
22:30 <sup>b</sup>Gen.  
18:23–32  
<sup>c</sup>justice  
<sup>d</sup>See WW at Is.  
32:2.

“The whole land shall be desolate;  
<sup>a</sup>Yet I will not make a full end.

28 For this <sup>a</sup>shall the earth <sup>\*</sup>mourn,  
And <sup>b</sup>the heavens above be black,  
Because I have spoken.  
I have <sup>c</sup>purposed and <sup>d</sup>will not relent,  
Nor will I turn back from it.

29 The whole city shall flee from the  
noise of the horsemen and  
bowmen.  
They shall go into thickets and climb  
up on the rocks.  
Every city *shall be* forsaken,  
And not a man shall dwell in it.

30 “And *when you are* plundered,  
What will you do?  
Though you clothe yourself with  
crimson,  
Though you adorn *yourself* with  
ornaments of gold,  
<sup>a</sup>Though you enlarge your eyes with  
paint,  
In vain you will make yourself fair;  
<sup>b</sup>Your lovers will <sup>\*</sup>despise you;  
They will seek your life.

31 “For I have heard a voice as of a woman  
in <sup>1</sup>labor,  
The anguish as of her who brings forth  
her first child,  
The voice of the daughter of Zion  
bemoaning herself;  
She <sup>a</sup>spreads her hands, *saying*,  
“Woe is me now, for my soul is <sup>2</sup>wearied  
Because of murderers!”

*The Justice of God’s Judgment*

5 “Run to and fro through the streets of  
Jerusalem;  
See now and know;  
And seek in her open places  
<sup>a</sup>If you can find a <sup>\*</sup>man,  
<sup>b</sup>If there is *anyone* who executes  
<sup>1</sup>judgment,

4:19–26 A personal lament expressing the agony that Jeremiah feels at the destruction of his people.

4:21 **Standard** and **trumpet**: See vv. 5, 6.

4:22 God speaks: See Is. 1:3; Hos. 4:1.

4:23–26 This short poem is tied together by the literary device of repetition. **I beheld** occurs at the beginning of each verse.

4:23 **Without form, and void**: This phrase is used only here and in Gen. 1:2. Jeremiah sees his land in ruins. His vision expresses the awesome extent of the destruction brought by the Babylonians in judgment on Judah, a cosmic cataclysm and a return to the primeval chaos. **No light**: Conditions before the first day of creation (see Gen. 1:2, 3).

4:25 **No man**: See Gen. 2:5. The work of creation is undone.

4:27 **Not make a full end**: God’s judgment is tempered by mercy (see 5:10, 18; 30:11; 46:28).

4:28 **Will not relent**: Repentance brings mercy, but judgment is sure unless His people repent (see 18:8).

4:30, 31 Jeremiah personifies Judah and Jerusalem, first as a prostitute (v. 30), then as a woman **in labor** (v. 31).

4:30 **Paint**: Antimony, a black powder used to make the eyes seem larger and more glamorous (**fair**). See 2 Kin. 9:30; Ezek. 23:40.

5:1–6 Jeremiah is told to **run to and fro through the streets of Jerusalem** to try to locate anyone who **executes judgment**. If such a **man** is found, God will forgive the inhabitants. Jeremiah starts with the **poor** (the little people), but is unsuccessful (v. 4). He then goes to the **great men** (the leaders), but fares no better. All have **broken the yoke**, that is, rebelled (2:20), and so God will send wild beasts to punish them.

5:1 **A man**: Hyperbole used to illustrate the wickedness of the city of Jerusalem. If one man **seeks the truth**, God will pardon the city (see Gen. 18:32). **Judgment** and **truth** describe righteousness.

5:2 **As the LORD lives**: See 4:2. **Swear falsely**: Perjury (see Lev. 19:12). The same concept is expressed by the phrase “take the name of the LORD your God in vain” (Ex. 20:7).

- Who seeks the truth,  
<sup>c</sup>And I will pardon her.
- 2 <sup>a</sup>Though they say, ‘As <sup>b</sup>the LORD lives,’  
 Surely they <sup>c</sup>swear falsely.”
- 3 O LORD, <sup>are</sup> not <sup>a</sup>Your eyes on the  
 truth?  
 You have <sup>b</sup>stricken them,  
 But they have not grieved;  
 You have consumed them,  
 But <sup>c</sup>they have refused to receive  
 correction.  
 They have made their faces harder  
 than rock;  
 They have refused to return.
- 4 Therefore I said, “Surely these <sup>are</sup>  
 poor.  
 They are foolish;  
 For <sup>a</sup>they do not know the way of the  
 LORD,  
 The judgment of their God.
- 5 I will go to the great men and speak to  
 them,  
 For <sup>a</sup>they have known the way of the  
 LORD,  
 The judgment of their God.”
- But these have altogether <sup>b</sup>broken the  
 yoke  
 And burst the bonds.
- 6 Therefore <sup>a</sup>a lion from the forest shall  
 slay them,  
<sup>b</sup>A wolf of the deserts shall destroy  
 them;  
<sup>c</sup>A leopard will watch over their cities.  
 Everyone who goes out from there  
 shall be torn in pieces,

## WORD



## WEALTH

**5:6 backslidings, meshubah;** Strong’s #4878: Turning back, turning away; defecting; faithlessness, apostasy, disloyalty; reverting, backsliding. This noun is found 12 times in the OT, nine times in Jeremiah alone. The three other references are Proverbs 1:32 and Hosea 11:7; 14:4. The root word is *shub*, a verb that means to “turn, return, or repent.” If repentance is a “turning around,” backsliding is a “turning back,” or “turning away” from God. God gave a merciful invitation to the backslider in Jeremiah 3:12–15, 22. In this latter verse, God regards backsliding as a condition that requires healing.

- <sup>1</sup>Gen. 18:26  
<sup>2</sup>¶Is. 48:1; Titus 1:16 ¶Jer. 4:2  
<sup>3</sup>¶Jer. 7:9  
<sup>3</sup>¶2 Kin. 25:1; [2 Chr. 16:9; Jer. 16:17]  
<sup>¶</sup>Is. 1:5; 9:13; Jer. 2:30 ¶Is. 9:13; Jer. 7:28; Zeph. 3:2  
<sup>4</sup>¶Is. 27:11; Jer. 8:7; Hos. 4:6  
<sup>5</sup>¶Mic. 3:1 ¶Ex. 32:25; Ps. 2:3; Jer. 2:20  
<sup>6</sup>¶Jer. 4:7 ¶Ps. 104:20; Ezek. 22:27; Hab. 1:8; Zeph. 3:3  
<sup>¶</sup>Hos. 13:7

- <sup>c</sup>See WW at Ezek. 18:31.  
<sup>7</sup>¶Josh. 23:7; Jer. 12:16; Zeph. 1:5  
<sup>b</sup>Deut. 32:21; Jer. 2:11; Gal. 4:8 ¶Deut. 32:15  
<sup>8</sup>¶Jer. 13:27; 29:23; Ezek. 22:11  
<sup>9</sup>¶Jer. 9:9  
<sup>10</sup>¶Jer. 4:27  
<sup>c</sup>completely destroy  
<sup>11</sup>¶Jer. 3:6, 7, 20  
<sup>12</sup>¶2 Chr. 36:16; Jer. 4:10 ¶Is. 28:15; 47:8; Jer. 23:17 ¶Jer. 14:13 ¶Isaiah  
<sup>14</sup>¶Is. 24:6; Jer. 1:9; 23:29; Hos. 6:5; Zech. 1:6  
<sup>15</sup>¶Deut. 28:49; Is. 5:26; Jer. 1:15; 6:22 ¶Is. 39:3; Jer. 4:16

- Because their <sup>a</sup>transgressions are  
 many;  
 Their backslidings have increased.
- 7 “How shall I pardon you for this?  
 Your children have forsaken Me  
 And <sup>a</sup>sworn by <sup>b</sup>those <sup>b</sup>that are not gods.  
<sup>c</sup>When I had fed them to the full,  
 Then they committed adultery  
 And assembled themselves by troops  
 in the harlots’ houses.
- 8 <sup>a</sup>They were *like* well-fed lusty stallions;  
 Every one neighed after his neighbor’s  
 wife.
- 9 Shall I not punish *them* for these  
*things?*” says the LORD.  
<sup>a</sup>And shall I not <sup>a</sup>avenge Myself on  
 such a nation as this?
- 10 “Go up on her walls and destroy,  
 But do not <sup>l</sup>make a <sup>a</sup>complete end.  
 Take away her branches,  
 For they *are* not the LORD’s.
- 11 For <sup>a</sup>the house of Israel and the house  
 of Judah  
 Have dealt very treacherously with  
 Me,” says the LORD.
- 12 <sup>a</sup>They have lied about the LORD,  
 And said, <sup>b</sup>“It is not He.  
<sup>c</sup>Neither will <sup>l</sup>evil come upon us,  
 Nor shall we see sword or famine.
- 13 And the prophets become wind,  
 For the word *is* not in them.  
 Thus shall it be done to them.”
- <sup>14</sup>Therefore thus says the LORD God of  
 hosts:
- “Because you speak this word,  
<sup>a</sup>Behold, I will make My words in your  
 mouth fire,  
 And this people wood,  
 And it shall devour them.
- 15 Behold, I will bring a <sup>a</sup>nation against  
 you <sup>b</sup>from afar,  
 O house of Israel,” says the LORD.  
<sup>a</sup>“It is a mighty nation,  
 It is an ancient nation,  
 A nation whose language you do not  
 know,  
 Nor can you understand what they say.
- 16 Their quiver *is* like an open tomb;  
 They *are* all mighty men.

**5:3 Your eyes:** Used to express God’s sovereign awareness of all that transpires (see Judg. 2:11; Job. 36:7; Ps. 33:18). **Faces harder than rock:** A vivid expression for rebellion.

**5:6** Wild animals are considered instruments of God’s judgment. See Lev. 26:22; 2 Kin. 17:25, 26; Ezek. 14:15.

**5:7–9** Idolatry is portrayed as flagrant adultery, like **stallions** neighing after the wives of others. God promises punishment for such action.

**5:12, 13** The false prophets have **lied about the LORD**, and they contradict the message of Jeremiah by saying, **Neither will evil come upon us**. See note on 4:10.

**5:14–17** Failure to repent brings a **mighty nation**, the Babylonians, to **eat** the produce of the land and to **destroy**.

**5:14** The words of Jeremiah will be like **fire** to **devour**, in contrast to the “wind” (v. 13) of the false prophets.

17 And they shall eat up your <sup>a</sup>harvest and your bread,  
 Which your sons and daughters should eat.  
 They shall eat up your flocks and your herds;  
 They shall eat up your vines and your fig trees;  
 They shall destroy your fortified cities,  
 In which you trust, with the sword.

<sup>18</sup>“Nevertheless in those days,” says the LORD, “I <sup>a</sup>will not <sup>1</sup>make a complete end of you. <sup>19</sup>And it will be when you say, “Why does the LORD our God do all these *things* to us?” then you shall answer them, ‘Just as you have <sup>b</sup>forsaken Me and served foreign gods in your land, so <sup>c</sup>you shall serve aliens in a land *that is* not yours.’

20 “Declare this in the house of Jacob  
 And proclaim it in Judah, saying,  
 21 ‘Hear this now, O <sup>a</sup>foolish people,  
 Without <sup>1</sup>understanding,  
 Who have eyes and see not,  
 And who have ears and hear not:  
 22 <sup>a</sup>“Do you not fear Me?” says the LORD.  
 ‘Will you not tremble at My presence,  
 Who have placed the sand as the <sup>b</sup>bound of the sea,  
 By a perpetual decree, that it cannot pass beyond it?  
 And though its waves toss to and fro,  
 Yet they cannot prevail;  
 Though they roar, yet they cannot pass over it.  
 23 But this people has a defiant and rebellious heart;  
 They have revolted and departed.  
 24 They do not say in their heart,  
 “Let us now fear the LORD our God,  
<sup>a</sup>Who gives rain, both the <sup>b</sup>former and the latter, in its season.  
<sup>c</sup>He reserves for us the appointed weeks of the harvest.”  
 25 <sup>a</sup>Your <sup>\*</sup>iniquities have turned these *things* away,

17 <sup>a</sup>Lev. 26:16; Deut. 28:31, 33; Jer. 8:16; 50:7, 17  
 18 <sup>a</sup>Jer. 30:11; Amos 9:8  
<sup>c</sup>completely destroy  
 19 <sup>a</sup>Deut. 29:24–29; 1 Kin. 9:8, 9; Jer. 13:22; 16:10–13  
<sup>b</sup>Jer. 1:16; 2:13  
<sup>c</sup>Deut. 28:48; Jer. 16:13  
 21 <sup>a</sup>Isa. 6:9; Jer. 6:10; Ezek. 12:2; Matt. 13:14; John 12:40; Rom. 28:26; 1 Cor. 11:8  
<sup>b</sup>Lit. heart  
 22 <sup>a</sup>Deut. 28:58; Ps. 119:120; Jer. 2:19; 10:7; [Rev. 15:4]  
<sup>b</sup>Job 26:10  
 24 <sup>a</sup>Ps. 147:8; Jer. 14:22; [Matt. 5:45]; Acts 14:17  
<sup>b</sup>Deut. 11:14; Joel 2:23; James 5:7  
<sup>c</sup>[Gen. 8:22]  
 25 <sup>a</sup>Jer. 3:3  
<sup>\*</sup>See WW at Ps. 130:3.  
 26 <sup>a</sup>Ps. 10:9; Prov. 1:11; Jer. 18:22; Hab. 1:15  
 28 <sup>a</sup>Deut. 32:15  
<sup>b</sup>Is. 1:23; Jer. 7:6; 22:3; Zech. 7:10  
<sup>c</sup>Job 12:6; Ps. 73:12  
<sup>d</sup>Or pass over or overlook  
 29 <sup>a</sup>Jer. 5:9; Mal. 3:5  
 30 <sup>a</sup>Jer. 23:14; Hos. 6:10; 2 Tim. 4:3  
 31 <sup>a</sup>Jer. 14:14; Ezek. 13:6  
<sup>b</sup>Mic. 2:11  
 CHAPTER 6  
 1 <sup>a</sup>Neh. 3:14  
<sup>b</sup>Jer. 4:6  
 3 <sup>a</sup>2 Kin. 25:1–4; Jer. 4:17; 12:10

And your sins have withheld good from you.

26 ‘For among My people are found wicked *men*;  
 They <sup>a</sup>lie in wait as one who sets snares;  
 They set a trap;  
 They catch men.  
 27 As a cage is full of birds,  
 So their houses *are* full of deceit.  
 Therefore they have become great and grown rich.  
 28 They have grown <sup>a</sup>fat, they are sleek;  
 Yes, they <sup>1</sup>surpass the deeds of the wicked;  
 They do not plead <sup>b</sup>the cause,  
 The cause of the fatherless;  
<sup>c</sup>Yet they prosper,  
 And the right of the needy they do not defend.  
 29 <sup>a</sup>“Shall I not punish *them* for these *things*?” says the LORD.  
 ‘Shall I not avenge Myself on such a nation as this?’  
 30 “An astonishing and <sup>a</sup>horrible thing  
 Has been committed in the land:  
 31 The prophets prophesy <sup>a</sup>falsely,  
 And the priests rule by their *own* power;  
 And My people <sup>b</sup>love to have it so.  
 But what will you do in the end?

*Impending Destruction from the North*

6 “O you children of Benjamin,  
 Gather yourselves to flee from the midst of Jerusalem!  
 Blow the trumpet in Tekoa,  
 And set up a signal-fire in <sup>a</sup>Beth Haccereem;  
<sup>b</sup>For disaster appears out of the north,  
 And great destruction.  
 2 I have likened the daughter of Zion  
 To a lovely and delicate woman.  
 3 The <sup>a</sup>shepherds with their flocks shall come to her.

5:21 **Eyes and ears:** See Is. 6:10.

5:24 **Rain, both the former and the latter:** See 3:3. **Appointed weeks:** The seven weeks from Passover to Pentecost.

5:25 Satan’s lie is that righteousness causes **good** to be withheld. Actually, the opposite is true; sin withholds good.

5:26–30 Wicked men have caught the defenseless in cages like birds, and contrary to “orthodox” theology, the wicked have prospered. They have denied the rights of others in order to amass wealth for themselves. This is only a temporary situation, however, because the Lord will avenge Himself on them.

5:27 **Deceit:** The wealth they have accumulated by their dishonest schemes.

5:28 The **fatherless** and the **needy** are used as standards by which deeds are measured. Kings and all others have an obli-

gation to the destitute and suffering ones because God desires it (see 22:16; Deut. 10:18; James 1:27).

5:30 **Astonishing** and **horrible** describe the acceptance by the people of the ministry of false prophets and wicked priests; they actually desire to continue this farce (see 6:13–15).

6:1 In 4:6 the people are encouraged to flee to Jerusalem for refuge. Now, they are warned to **flee** from **Jerusalem** because no place will be safe from the invaders. **Benjamin** was the tribal territory just north of Jerusalem. **Tekoa** was 12 miles south of Jerusalem. **Beth Haccereem** is modern Ramat Rahel, 2 miles south of Jerusalem. **Blow** and “Tekoa” are a wordplay; the words sound similar in Hebrew. **Set up** and **signal-fire** are also a wordplay for the same reason.

6:3 **Shepherds with their flocks** are rulers with their troops.

- They shall pitch *their* tents against her all around.  
Each one shall pasture in his own place.”
- 4 “Prepare<sup>a</sup> war against her;  
Arise, and let us go up <sup>b</sup>at noon.  
Woe to us, for the day goes away,  
For the shadows of the evening are lengthening.
- 5 Arise, and let us go by night,  
And let us destroy her palaces.”
- 6 For thus has the LORD of hosts said:  
“Cut down trees,  
And build a mound against Jerusalem.  
This *is* the city to be punished.  
She *is* full of oppression in her midst.
- 7 <sup>a</sup>As a fountain <sup>b</sup>wells up with water,  
So she wells up with her wickedness.  
<sup>b</sup>Violence and plundering are heard in her.  
Before Me <sup>\*</sup>continually *are* <sup>2</sup>grief and wounds.
- 8 Be instructed, O Jerusalem,  
Lest <sup>a</sup>My soul depart from you;  
Lest I make you desolate,  
A land not inhabited.”
- 9 Thus says the LORD of hosts:  
“They shall thoroughly glean as a vine the remnant of Israel;  
As a grape-gatherer, put your hand back into the branches.”
- 10 To whom shall I speak and give warning,  
That they may hear?  
Indeed their <sup>a</sup>ear *is* uncircumcised,  
And they cannot give heed.  
Behold, <sup>b</sup>the word of the LORD *is* a reproach to them;  
They have no delight in it.
- 11 Therefore I am full of the fury of the LORD.  
<sup>a</sup>I am weary of holding *it* in.

4 <sup>a</sup>Jer. 51:27; Joel 3:9 <sup>b</sup>Jer. 15:8; Zeph. 2:4  
7 <sup>a</sup>Is. 57:20 <sup>b</sup>Ps. 55:9 <sup>c</sup>gushes  
<sup>2</sup>sickness  
<sup>\*</sup>See WW at Ex. 28:30.  
8 <sup>a</sup>Ezek. 23:18; Hos. 9:12  
10 <sup>a</sup>Ex. 6:12; Jer. 5:21; 7:26; [Acts 7:51]  
<sup>b</sup>Jer. 8:9; 20:8  
11 <sup>a</sup>Jer. 20:9

<sup>b</sup>Jer. 9:21  
12 <sup>a</sup>Deut. 28:30; Jer. 8:10; 38:22  
13 <sup>a</sup>Is. 56:11; Jer. 8:10; 22:17  
<sup>b</sup>Jer. 5:31; 23:11; Mic. 3:5, 11  
14 <sup>a</sup>Jer. 8:11–15; Ezek. 13:10  
<sup>b</sup>Jer. 4:10; 23:17 <sup>c</sup>Lit. *crushing*  
<sup>2</sup>Superficially  
15 <sup>a</sup>Jer. 3:3; 8:12  
<sup>\*</sup>See WW at Ezek. 16:63.  
16 <sup>a</sup>Is. 8:20; Jer. 18:15; Mal. 4:4; Luke 16:29 <sup>b</sup>Matt. 11:29  
17 <sup>a</sup>Is. 21:11; 58:1; Jer. 25:4; Ezek. 3:17; Hab. 2:1 <sup>b</sup>Deut. 4:1

- “I will pour it out <sup>b</sup>on the children outside,  
And on the assembly of young men together;  
For even the husband shall be taken with the wife,  
The aged with *him who is* full of days.
- 12 And <sup>a</sup>their houses shall be turned over to others,  
Fields and wives together;  
For I will stretch out My hand  
Against the inhabitants of the land,”  
says the LORD.
- 13 “Because from the least of them even to the greatest of them,  
Everyone *is* given to <sup>a</sup>covetousness;  
And from the prophet even to the <sup>b</sup>priest,  
Everyone deals falsely.
- 14 They have also <sup>a</sup>healed the <sup>b</sup>hurt of My people <sup>2</sup>slightly,  
<sup>b</sup>Saying, ‘Peace, peace!’  
When *there is* no peace.
- 15 Were they <sup>a</sup>ashamed when they had committed abomination?  
No! They were not at all <sup>\*</sup>ashamed;  
Nor did they know how to blush.  
Therefore they shall fall among those who fall;  
At the time I punish them,  
They shall be cast down,” says the LORD.
- 16 Thus says the LORD:  
“Stand in the ways and see,  
And ask for the <sup>a</sup>old paths, where the good way *is*,  
And walk in it;  
Then you will find <sup>b</sup>rest for your souls.  
But they said, ‘We will not walk *in it.*’
- 17 Also, I set <sup>a</sup>watchmen over you, *saying*,  
<sup>b</sup>‘Listen to the sound of the trumpet!’  
But they said, ‘We will not listen.’
- 18 Therefore hear, you nations,  
And know, O congregation, what *is* among them.

6:4, 5 The invaders are speaking.

6:4 **Prepare:** The root of this word in Hebrew is the same as “consecrate” (see Joel 3:9; Mic. 3:5). Preparation included religious ritual (see 1 Sam. 21:4, 5). **Noon:** Chosen as an element of surprise since the attack normally began in the morning.

6:5 **Night:** Indicates the eagerness of the soldiers since most fighting stopped at sundown.

6:6 Preparation for a siege included the cutting of **trees** and the building of a **mound** or siege ramps.

6:9 **Glean:** See Is. 17:5, 6 and note on Ruth 2:1. **Remnant:** A very important concept in the prophetic material (see 11:23; 23:3; 31:7; 40:11, 15; 42:2, 15, 19; 43:5; 44:12, 14, 28; and note on Zeph. 2:7).

6:10–15 The prophet speaks. He alternates between speaking the wrath of God and showing compassion and concern. Here wrath predominates.

6:11 **Fury** (see 25:15) comes on all; **children . . . young men . . . husband . . . wife**, and the **aged**.

6:12–15 Repeated with slight variation in 8:10–12.

6:12 The figure of an “outstretched arm” occurs several times (21:5; 27:5; 32:17, 21) and is used of God’s power to deliver (Ex. 6:6), to punish (Jer. 21:5), and here to destroy (see 15:6).

6:14 The **peace** expressed by the false prophets was absence of war or calamity, a concept far removed from the OT *shalom*, which emphasizes wholeness or soundness. True peace involves complete fellowship with God and right relations with others. It has more to do with character and attitude than outward circumstances.

6:16–23 The Lord speaks and admonishes His people to walk in the **old paths** of righteousness, but in their stubbornness they refuse.

6:17 **Watchmen:** One of the terms used for true prophets. See notes on Ezek. 3:17; 33:1–9; Hab. 2:1.

19 <sup>a</sup>Hear, O earth!  
Behold, I will certainly bring <sup>b</sup>calamity  
on this people—  
<sup>c</sup>The fruit of their thoughts,  
Because they have not heard My  
words  
Nor My law, but rejected it.

20 <sup>a</sup>For what purpose to Me  
Comes frankincense <sup>b</sup>from Sheba,  
And <sup>c</sup>sweet cane from a far country?  
<sup>d</sup>Your burnt offerings *are* not  
acceptable,  
Nor your sacrifices sweet to Me.”

21 Therefore thus says the LORD:  
“Behold, I will lay stumbling blocks  
before this people,  
And the fathers and the sons together  
shall fall on them.  
The neighbor and his <sup>\*</sup>friend shall  
perish.”

22 Thus says the LORD:  
“Behold, a people comes from the  
<sup>a</sup>north country,  
And a great nation will be raised from  
the farthest parts of the earth.

23 They will lay hold on bow and spear;  
They *are* cruel and have no mercy;  
Their voice <sup>a</sup>roars like the sea;  
And they ride on horses,  
As men of war set in array against you,  
O daughter of Zion.”

24 We have heard the report of it;  
Our hands grow feeble.  
<sup>a</sup>Anguish has taken hold of us,  
Pain as of a woman in <sup>b</sup>labor.

25 Do not go out into the field,  
Nor walk by the way.  
Because of the sword of the enemy,  
Fear *is* on every side.

19 <sup>a</sup>Is. 1:2 <sup>b</sup>Jer. 19:3, 15 <sup>c</sup>Prov. 1:31  
20 <sup>a</sup>Ps. 40:6; 50:7-9; Is. 1:11; 66:3; Amos 5:21; Mic. 6:6, 7 <sup>b</sup>Is. 60:6 <sup>c</sup>Is. 43:24 <sup>d</sup>Jer. 7:21-23  
21 <sup>\*</sup>See WW at Prov. 17:17.  
22 <sup>a</sup>Jer. 1:15; 10:22; 50:41-43  
23 <sup>a</sup>Is. 5:30  
24 <sup>a</sup>Jer. 4:31; 13:21; 49:24  
<sup>i</sup>childbirth

26 O daughter of my people,  
<sup>a</sup>Dress in sackcloth  
<sup>b</sup>And roll about in ashes!  
<sup>c</sup>Make mourning *as for* an <sup>\*</sup>only son,  
most bitter lamentation;  
For the plunderer will suddenly come  
upon us.

27 “I have set you *as* an assayer *and* <sup>a</sup>a  
fortress among My people,  
That you may know and test their way.

28 <sup>a</sup>They *are* all stubborn rebels, <sup>b</sup>walking  
as slanderers.  
*They are* <sup>c</sup>bronze and iron,  
They *are* all corrupters;

29 The bellows blow fiercely,  
The lead is consumed by the fire;  
The smelter <sup>\*</sup>refines in vain,  
For the wicked are not drawn off.

30 *People* will call them <sup>a</sup>rejected silver,  
Because the LORD has rejected them.”

Trusting in Lying Words

**7** The word that came to Jeremiah from the LORD, saying, 2<sup>a</sup>“Stand in the gate of the LORD’s house, and proclaim there this word, and say, ‘Hear the word of the LORD, all *you of* Judah who enter in at these gates to worship the LORD!’” 3 Thus says the LORD of hosts, the God of Israel: <sup>a</sup>“Amend your ways and your doings, and I will cause you to dwell in this place. 4<sup>a</sup>Do not trust in these lying words, saying, ‘The <sup>\*</sup>temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.’

5 “For if you thoroughly amend your ways and your doings, if you thoroughly <sup>a</sup>execute <sup>b</sup>judgment between a man and his neighbor, <sup>c</sup>if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, <sup>a</sup>or walk after other gods to your hurt, 7<sup>a</sup>then I will cause

26 <sup>a</sup>Jer. 4:8 <sup>b</sup>Jer. 25:34; Mic. 1:10 <sup>c</sup>Amos 8:10; [Zech. 12:10]  
<sup>\*</sup>See WW at Gen. 22:2.  
27 <sup>a</sup>Jer. 1:18  
28 <sup>a</sup>Jer. 5:23  
<sup>b</sup>Jer. 9:4 <sup>c</sup>Ezek. 22:18  
29 <sup>\*</sup>See WW at Zech. 13:9.  
30 <sup>a</sup>Is. 1:22; Jer. 7:29  
CHAPTER 7  
2 <sup>a</sup>Jer. 17:19; 26:2  
3 <sup>a</sup>Jer. 4:1; 18:11; 26:13  
4 <sup>a</sup>Jer. 7:8; Mic. 3:11  
<sup>\*</sup>See WW at Hag. 2:15.  
5 <sup>a</sup>1 Kin. 6:12; Jer. 21:12; 22:3 <sup>b</sup>justice  
6 <sup>a</sup>Deut. 6:14, 15; Jer. 13:10  
7 <sup>a</sup>Deut. 4:40

6:18, 19 God’s sovereignty over and use of both nations and nature is a theme in Jeremiah.

6:20 Outward conformity to religious ritual is not enough. This point is stressed also by the eighth-century prophets (see Is. 1:10-17; Amos 5:21-24; Mic. 6:6-8). **Sheba**: A site in Arabia known for its spice trade (Is. 60:6). **Sweet cane**: Calamus, an aromatic reed (see Ex. 30:23; Song 4:14; Is. 43:24).

6:21 To put **stumbling blocks** before the blind was forbidden by Lev. 19:14. Judah’s spiritual blindness has created the nation’s own stumbling blocks, the Babylonians.

6:22-24 Repeated with slight variation in 50:41-43; but there “Babylon” is substituted for **Zion**, and “the king of Babylon” for **we have heard**.

6:24-26 Jeremiah speaks to or for the people.

6:25 **Fear is on every side**: One of Jeremiah’s favorite expressions to indicate all-encompassing danger (20:10; 46:5; 49:29).

6:26 **Sackcloth** and **ashes** are used as symbols of **mourning** (see note on 4:8).

6:27-30 God speaks to Jeremiah and assigns him the task of testing the people as an **assayer** tests metals. See 9:7; Is. 1:25; Mal. 3:2, 3.

6:27 **A fortress**: Better understood as “precious metals.”

6:28 **Bronze and iron**: Compared to silver and gold these are base metals.

6:29, 30 The process for refining silver employed the addition of lead to the ore. The **lead** was **consumed** as the alloys were **drawn off**. Here the process fails because the silver ore has too many impurities. The people, then, are **rejected silver**.

7:1-8:3 This temple sermon is a denunciation of an unholy and corrupt standard of living by people who held that the city of Jerusalem was inviolable because of the physical presence of the temple (7:4). This belief was based on an incident more than a hundred years earlier when Isaiah prophesied that the Assyrian king Sennacherib would not take the city (Is. 37:6, 7, 29). But times have changed, and God’s will now is that this city and temple shall be destroyed (Jer. 7:14) unless the people repent and amend their ways (7:3).

7:4 The threefold repetition of the phrase **the temple of the LORD** is a literary device used for emphasis (see 22:29; 23:30-32; Is. 6:3). The mere recitation of the phrase is trusting in **lying words**, since God’s protection and blessing can come only through right living.

7:5 The conduct necessary for God’s blessing involves **judgment** (or justice) with one another.

you to <sup>a</sup>dwell in this place, in <sup>b</sup>the land that I gave to your fathers forever and ever.

<sup>8</sup>Behold, you trust in <sup>a</sup>lying words that cannot profit. <sup>9</sup>Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and <sup>b</sup>walk after other gods whom you do not know, <sup>10</sup>and *then* come and stand before Me in this house <sup>b</sup>which is <sup>a</sup>called by My name, and say, ‘We are delivered to do all these abominations?’ <sup>11</sup>Has <sup>a</sup>this house, which is called by My name, become a <sup>b</sup>den of thieves in your eyes? Behold, I, even I, have seen *it*,’ says the LORD.

<sup>12</sup>But go now to <sup>a</sup>My place which *was* in Shiloh, <sup>b</sup>where I set My name at the first, and see <sup>c</sup>what I did to it because of the wickedness of My people Israel. <sup>13</sup>And now, because you have done all these works,’ says the LORD, ‘and I spoke to you, <sup>a</sup>rising up early and speaking, but you did not hear, and I <sup>b</sup>called you, but you did not answer, <sup>14</sup>therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to <sup>a</sup>Shiloh. <sup>15</sup>And I will cast you out of My sight, <sup>a</sup>as I have cast out all your brethren—<sup>b</sup>the whole posterity of Ephraim.

<sup>16</sup>Therefore <sup>a</sup>do not pray for this people, nor lift up a cry or prayer for them, nor <sup>a</sup>make intercession to Me; <sup>b</sup>for I will not hear you. <sup>17</sup>Do you not see what they do in the cities of Judah and in the streets of Jerusalem? <sup>18</sup><sup>a</sup>The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and *they* <sup>b</sup>pour out drink offerings to other gods, that they may provoke Me to anger. <sup>19</sup><sup>a</sup>Do they provoke Me to anger?’ says the LORD. ‘*Do they not provoke themselves, to the shame of their own faces?*’

<sup>20</sup>Therefore thus says the Lord God: “Be-

<sup>7</sup> Jer. 3:18  
<sup>a</sup>See WW at Num. 10:12.  
<sup>8</sup> Jer. 5:31; 14:13, 14  
<sup>9</sup> 1 Kin. 18:21; Hos. 4:1, 2; Zeph. 1:5 <sup>b</sup>Ex. 20:3; Jer. 7:6; 19:4  
<sup>10</sup> <sup>a</sup>Ezek. 23:39  
<sup>b</sup>Jer. 7:11, 14; 32:34; 34:15  
<sup>c</sup>See WW at Jer. 33:3.  
<sup>11</sup> <sup>a</sup>Is. 56:7  
<sup>b</sup>Matt. 21:13; Mark 11:17; Luke 19:46  
<sup>12</sup> <sup>a</sup>Josh. 18:1; Judg. 18:31  
<sup>b</sup>Deut. 12:11  
<sup>c</sup>1 Sam. 4:10; Ps. 78:60; Jer. 26:6  
<sup>13</sup> <sup>a</sup>2 Chr. 36:15; Jer. 11:7 <sup>b</sup>Prov. 1:24; Is. 65:12; 66:4  
<sup>14</sup> <sup>a</sup>1 Sam. 4:10, 11; Ps. 78:60; Jer. 26:6, 9  
<sup>15</sup> <sup>a</sup>2 Kin. 17:23  
<sup>b</sup>Ps. 78:67; Hos. 7:13; 9:13; 12:1  
<sup>16</sup> <sup>a</sup>Ex. 32:10; Deut. 9:14; Jer. 11:14 <sup>b</sup>Jer. 15:1  
<sup>c</sup>See WW at Jer. 27:18.  
<sup>18</sup> <sup>a</sup>Jer. 44:17  
<sup>b</sup>Jer. 19:13  
<sup>19</sup> <sup>a</sup>Deut. 32:16, 21  
<sup>21</sup> <sup>a</sup>Is. 1:11; Jer. 6:20; Hos. 8:13; Amos 5:21, 22  
<sup>22</sup> <sup>a</sup>1 Sam. 15:22; Ps. 51:16; [Hos. 6:6]  
<sup>23</sup> <sup>a</sup>Ex. 15:26; 16:32; Deut. 6:3 <sup>b</sup>[Ex. 19:5, 6]; Lev. 26:12; [Jer. 11:4; 13:11]  
<sup>c</sup>See WW at Deut. 4:40.  
<sup>24</sup> <sup>a</sup>Ps. 81:11; Jer. 11:8  
<sup>b</sup>Deut. 29:19; Jer. 9:14  
<sup>c</sup>Jer. 32:33  
<sup>d</sup>walked in

hold, My anger and My fury will be poured out on this place—on man and on beast, on the trees of the field and on the fruit of the ground. And it will burn and not be quenched.”

<sup>21</sup>Thus says the LORD of hosts, the God of Israel: <sup>a</sup>“Add your burnt offerings to your sacrifices and eat meat. <sup>22</sup><sup>a</sup>For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. <sup>23</sup>But this is what I commanded them, saying, <sup>a</sup>“Obey My voice, and <sup>b</sup>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 <sup>a</sup>well with you.’ <sup>24</sup><sup>a</sup>Yet they did not obey or incline their ear, but <sup>b</sup>followed<sup>1</sup> the counsels and the <sup>2</sup>dictates of their evil hearts, and <sup>c</sup>went<sup>3</sup> backward and not forward. <sup>25</sup>Since the day that your fathers came out of the land of Egypt until this day, I have even <sup>a</sup>sent to you all My servants the prophets, daily rising up early and sending *them*. <sup>26</sup><sup>a</sup>Yet they did not obey Me or incline their ear, but <sup>b</sup>stiffened their neck. <sup>c</sup>They did worse than their fathers.

<sup>27</sup>Therefore <sup>a</sup>you shall speak all these words to them, but they will not obey you. You shall also call to them, but they will not answer you.

### Judgment on Obscene Religion

<sup>28</sup>“So you shall say to them, ‘This is a nation that does not obey the voice of the LORD their God <sup>a</sup>nor receive correction. <sup>b</sup>Truth has perished and has been cut off from their mouth. <sup>29</sup><sup>a</sup>Cut off your hair and cast *it* away, and take up a lamentation on

<sup>a</sup>stubbornness or imagination <sup>b</sup>lit. they were <sup>25</sup> <sup>a</sup>2 Chr. 36:15; Jer. 25:4; 29:19; Mark 12:1–10; Luke 11:47–49 <sup>26</sup> <sup>a</sup>Jer. 11:8  
<sup>b</sup>Neh. 9:17 <sup>c</sup>Jer. 16:12; Matt. 23:32 <sup>27</sup> <sup>a</sup>Jer. 1:7; 26:2; 37:14, 15; 43:1–4; Ezek. 2:7 <sup>28</sup> <sup>a</sup>Jer. 5:3 <sup>b</sup>Jer. 9:3 <sup>29</sup> <sup>a</sup>Job 1:20; Is. 15:2; Jer. 48:37; Mic. 1:16

**7:6** The care of **the stranger, the fatherless, and the widow** is an essential ingredient in God’s social order. Scripture often stresses this concern (see Deut. 16:11, 14; 24:19–21; 26:12, 13; 27:19; Job 31:16; Ps. 94:6; Is. 1:17; James 1:17). The practice of true religion today includes a social concern for all people.

**7:9** Along with the injustice and idolatry of vv. 5, 6, this verse lists five of the Ten Commandments that had been broken.

**7:11** Jesus also condemns mere formal attendance at God’s **house**. See Matt. 21:13; Mark 11:17; Luke 19:46.

**7:12** If God would destroy the previous **place** of His presence, He would be willing to destroy the present place of His presence. The tabernacle resided in **Shiloh** from Josh. 18:1 to 1 Sam. 4:3; but this city, located in the northern kingdom of Israel, eventually became desolate.

**7:13** **Rising up early**: This idiom carries the connotation of “earnestly and persistently” or “again and again” (see v. 25; 11:7; 25:3, 4; 26:5; 29:19; 32:33; 35:14, 15; 44:4).

**7:15** **Whole posterity of Ephraim**: All the inhabitants of the northern kingdom of Israel were **cast out** (sent into exile) in 722 B.C.

**7:16** Perhaps the events of ch. 26 belong between vv. 15 and 16.

Jeremiah is commanded not to **pray for this people** as a prophet normally would (see 27:18; Ex. 32:31, 32; 1 Sam. 12:23). There is virtually no hope for this people because of their consistent rebellion. God knows when someone has reached the point of no return, a permanent refusal to repent. Jeremiah, however, did pray for them on occasion (see 18:20).

**7:18** The whole family participates in the worship of **the queen of heaven**, the Babylonian goddess Ishtar. **Drink offerings** are provided for other gods as well.

**7:20** The sin of the people corrupts and brings judgment not only on themselves but on all of creation. See 5:17; Rom. 8:20–22.

**7:21–23** These verses are not a rejection of OT sacrifices, but they do emphasize that **sacrifices** are worthless without proper heart attitude (see 6:20 and note; 1 Sam. 15:22, 23; Ps. 40:6–8; Amos 5:24). God’s command was, **Obey My voice**.

**7:25, 26** Obeying the Lord, not concern for ritual matters, should be Israel’s main focus. In their present condition they might as well eat the burnt offerings themselves. **Daily rising up early and sending**: Again and again God sent the prophets (see v. 13).

**7:29** **Cut off your hair**: A sign of mourning. See Job 1:20; Mic. 1:16.



the desolate heights; for the LORD has rejected and forsaken the generation of His wrath.<sup>30</sup> For the children of Judah have done evil in My sight," says the LORD. <sup>a</sup>"They have set their abominations in the house which is called by My name, to <sup>l</sup>pollute it. <sup>31</sup>And they have built the <sup>a</sup>high places of Tophet, which *is* in the Valley of the Son of Hinnom, to <sup>b</sup>burn their sons and their daughters in the fire, <sup>c</sup>which I did not command, nor did it come into My heart.

<sup>32</sup>"Therefore behold, <sup>a</sup>the days are coming," says the LORD, "when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; <sup>b</sup>for they will bury in Tophet until there is no room. <sup>33</sup>The <sup>a</sup>corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will frighten *them away*. <sup>34</sup>Then I will cause to <sup>a</sup>cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For <sup>b</sup>the land shall be desolate.

**8** "At that time," says the LORD, "they shall bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. <sup>2</sup>They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and <sup>a</sup>which they have worshiped. They shall not be gathered <sup>b</sup>nor buried; they shall be like refuse on the face of the earth. <sup>3</sup>Then <sup>a</sup>death shall be chosen rather than life by all the <sup>l</sup>residue of those who remain of this evil family, who remain in all the places where I have driven them," says the LORD of hosts.

*The Peril of False Teaching*

<sup>4</sup>"Moreover you shall say to them, "Thus says the LORD:

"Will they fall and not rise?

Will one turn away and not return?

**5** Why has this people <sup>a</sup>slidden back,

<sup>30</sup> <sup>a</sup>2 Kin. 21:4; 2 Chr. 33:3-5, 7; Jer. 32:34, 35; Ezek. 7:20; Dan. 9:27; 11:31 <sup>l</sup>defile  
<sup>31</sup> <sup>a</sup>2 Kin. 23:10; Jer. 19:5; 32:35  
<sup>b</sup>Lev. 18:21; 2 Kin. 17:17; Ps. 106:38  
<sup>c</sup>Deut. 17:3  
<sup>32</sup> <sup>a</sup>Jer. 19:6  
<sup>b</sup>2 Kin. 23:10; Jer. 19:11  
<sup>33</sup> <sup>a</sup>Jer. 9:22; 19:11; Ezek. 6:5  
<sup>34</sup> <sup>a</sup>Is. 24:7; 8; Jer. 16:9; 25:10; Ezek. 26:13; Hos. 2:11; Rev. 18:23 <sup>l</sup>Lev. 26:33; Is. 1:7; Jer. 4:27

**CHAPTER 8**  
<sup>2</sup> <sup>a</sup>2 Kin. 23:5; Jer. 19:13; Ezek. 8:16; Zeph. 1:5; Acts 7:42 <sup>b</sup>Jer. 22:19  
<sup>3</sup> <sup>a</sup>Job 3:21, 22; 7:15, 16; Jon. 4:3; Rev. 9:6 <sup>l</sup>remnant  
<sup>5</sup> <sup>a</sup>Jer. 7:24

<sup>b</sup>Jer. 9:6 <sup>c</sup>Jer. 5:3  
<sup>a</sup>See WW at Jer. 5:6.  
<sup>6</sup> <sup>a</sup>Ps. 14:2; [Is. 30:18; Mal. 3:16; 2 Pet. 3:9] <sup>b</sup>Ezek. 22:30; Mic. 7:2; Rev. 9:20  
<sup>7</sup> <sup>a</sup>Prov. 6:6-8; Song 2:12; Is. 1:3; Matt. 16:2, 3 <sup>b</sup>Jer. 5:4; 9:3  
<sup>a</sup>See WW at Is. 33:6.  
<sup>8</sup> <sup>a</sup>Rom. 2:17  
<sup>a</sup>See WW at Is. 42:21.  
<sup>9</sup> <sup>a</sup>Is. 19:11; Jer. 6:15; [1 Cor. 1:27] <sup>b</sup>Is. 44:25; Jer. 4:22  
<sup>10</sup> <sup>a</sup>Deut. 28:30; Amos 5:11; Zeph. 1:13 <sup>b</sup>Is. 56:11; 57:17; Jer. 6:13  
<sup>11</sup> <sup>a</sup>Jer. 6:14  
<sup>b</sup>Ezek. 13:10  
<sup>l</sup>Superficially  
<sup>12</sup> <sup>a</sup>Ps. 52:1, 7; Is. 3:9; Jer. 3:3; 6:15; Zeph. 3:5  
<sup>13</sup> <sup>a</sup>Or take them away

Jerusalem, in a perpetual <sup>a</sup>backsliding?  
<sup>b</sup>They hold fast to deceit,  
<sup>c</sup>They refuse to return.

**6** <sup>a</sup>I listened and heard,  
 But they do not speak aright.  
<sup>b</sup>No man repented of his wickedness,  
 Saying, "What have I done?"  
 Everyone turned to his own course,  
 As the horse rushes into the battle.

**7** "Even <sup>a</sup>the stork in the heavens  
 Knows her appointed times;  
 And the turtle dove, the swift, and the swallow  
 Observe the <sup>a</sup>time of their coming.  
 But <sup>b</sup>My people do not know the  
 judgment of the LORD.

**8** "How can you say, 'We *are* wise,  
<sup>a</sup>And the <sup>a</sup>law of the LORD *is* with us?'  
 Look, the false pen of the scribe  
 certainly works falsehood.

**9** <sup>a</sup>The wise men are ashamed,  
 They are dismayed and taken.  
 Behold, they have rejected the word of  
 the LORD;  
 So <sup>b</sup>what wisdom do they have?

**10** Therefore <sup>a</sup>I will give their wives to  
 others,  
 And their fields to those who will  
 inherit *them*;  
 Because from the least even to the  
 greatest

Everyone is given to <sup>b</sup>covetousness;  
 From the prophet even to the priest  
 Everyone deals falsely.

**11** For they have <sup>a</sup>healed the hurt of the  
 daughter of My people <sup>l</sup>slightly,  
 Saying, <sup>b</sup>"Peace, peace!"  
 When *there is* no peace.

**12** Were they <sup>a</sup>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.

**13** "I will surely <sup>l</sup>consume them," says the  
 LORD.

**7:30** Idols were being set up in the temple.  
**7:31 Tophet:** A "high place" in the valley of Hinnom, just outside of Jerusalem, where children were sacrificed to the heathen god Molech. Jeremiah predicts it will become a cemetery (v. 32; 19:6, 11-14).  
**7:34** Repeated with slight variation in 16:9 (see 25:10 and contrast 33:10, 11).  
**8:1 Bring out the bones:** An act of sacrilege and disgrace for those whose bones are exposed. See 2 Kin. 23:16, 18; Amos 2:1.  
**8:4-7** Israel is completely indifferent to God's word. The birds know and understand their divine destiny, but God's people do not know (see Is. 1:2, 3).  
**8:8, 9** Having failed to understand the written **law of the LORD**, the **wise men** now reject the spoken **word of the LORD** through the prophets. The **scribe** administered the law.  
**8:10-12** See 6:12-15.  
**8:13-9:25** This passage is read in synagogues each year on the ninth day of Ab (July-August) to commemorate the destruction of the temple by the Babylonians in 586 B.C. and by the Romans in A.D. 70.

## WORD



## WEALTH

**8:11** *slightly, qalal*; Strong's #7043: In a superficial or light manner; easy, trifling; having very little weight; also, cursing, reviling, making light of someone; ridiculing another person. *Qalal* occurs 82 times. For examples of its use as "curse" or "make light of someone" (see Gen. 12:3; 2 Sam. 16:13; Ezek. 22:7). For examples of its use in reference to matters that are considered "light," or of relatively small weight, see 1 Kings 12:9; 2 Kings 20:10; Isaiah 49:6. In the present reference, Israel's spiritual leaders superficially tended to the deep wounds of the people.

"No grapes shall be <sup>a</sup>on the vine,  
Nor figs on the <sup>b</sup>fig tree,  
And the leaf shall fade;  
And *the things* I have given them shall  
<sup>c</sup>pass away from them." "

14 "Why do we sit still?

<sup>a</sup>Assemble yourselves,  
And let us enter the fortified cities,  
And let us be silent there.  
For the LORD our God has put us to  
silence  
And given us <sup>b</sup>water<sup>1</sup> of gall to drink,  
Because we have sinned against the  
LORD.

15 "We <sup>a</sup>looked\* for peace, but no good  
*came*;  
And for a time of health, and there  
was trouble!

16 The snorting of His horses was heard  
from <sup>a</sup>Dan.  
The whole land trembled at the sound  
of the neighing of His <sup>b</sup>strong  
ones;  
For they have come and devoured the  
land and all that is in it,  
The city and those who dwell in it."

17 "For behold, I will send serpents  
among you,  
Vipers which cannot be <sup>a</sup>charmed,  
And they shall bite you," says the LORD.

### The Prophet Mourns for the People

18 I would comfort myself in sorrow;  
My heart is faint in me.

13 <sup>a</sup>Jer. 5:17;  
7:20; Joel  
1:17; <sup>b</sup>Matt.  
21:19; Luke  
13:6; <sup>c</sup>Deut.  
28:39, 40  
14 <sup>a</sup>Jer. 4:5  
<sup>b</sup>Deut. 29:18;  
Ps. 69:21; Jer.  
9:15; Lam.  
3:19; Matt.  
27:34 <sup>b</sup>Bitter  
or poisonous  
water  
15 <sup>a</sup>Jer. 14:19  
\*See WW at Lam.  
3:25.  
16 <sup>a</sup>Judg. 18:29;  
Jer. 4:15 <sup>b</sup>Jer.  
47:3  
17 <sup>a</sup>Ps. 58:4, 5

19 <sup>a</sup>Is. 39:3; Jer.  
5:15  
\*See WW at  
1 Kin. 16:2.  
21 <sup>a</sup>Jer. 9:1 <sup>b</sup>Jer.  
14:2; Joel 2:6;  
Nah. 2:10  
22 <sup>a</sup>Gen. 37:25;  
Jer. 46:11

### CHAPTER 9

1 <sup>a</sup>Is. 22:4; Jer.  
10:19; Lam.  
2:18  
\*See WW at Gen.  
3:15.  
2 <sup>a</sup>Jer. 5:7, 8;  
23:10; Hos. 4:2  
3 <sup>a</sup>Ps. 64:3; Is.  
59:4; Jer. 9:8;  
Hos. 4:1, 2  
<sup>b</sup>Jer. 4:22;  
13:23 <sup>c</sup>Judg.  
2:10; 1 Sam.  
2:12; Jer. 4:22;  
Hos. 4:1; 1 Cor.  
15:34  
4 <sup>a</sup>Ps. 12:2; Prov.  
26:24, 25; Jer.  
9:8; Mic. 7:5, 6  
<sup>b</sup>Ps. 15:3; Prov.  
10:18; Jer. 6:28  
<sup>c</sup>friend  
5 <sup>a</sup>Ps. 36:3, 4;  
Is. 59:4

19 Listen! The voice,  
The cry of the daughter of my people  
From <sup>a</sup>a far country:  
"Is not the LORD in Zion?  
Is not her King in her?"

"Why have they <sup>a</sup>provoked Me to anger  
With their carved images—  
With foreign idols?"

20 "The harvest is past,  
The summer is ended,  
And we are not saved!"

21 <sup>a</sup>For the hurt of the daughter of my  
people I am hurt.  
I am <sup>b</sup>mourning;  
Astonishment has taken hold of me.  
22 *Is there* no <sup>a</sup>balm in Gilead,  
*Is there* no physician there?  
Why then is there no recovery  
For the health of the daughter of my  
people?

9 Oh, <sup>a</sup>that my <sup>a</sup>head were waters,  
And my eyes a fountain of tears,  
That I might weep day and night  
For the slain of the daughter of my  
people!

2 Oh, that I had in the wilderness  
A lodging place for travelers;  
That I might leave my people,  
And go from them!  
For <sup>a</sup>they *are* all adulterers,  
An assembly of treacherous men.

3 "And *like* their bow <sup>a</sup>they have bent  
their tongues *for* lies.  
They are not valiant for the truth on  
the earth.

For they proceed from <sup>b</sup>evil to evil,  
And they <sup>c</sup>do not know Me," says the  
LORD.

4 "Everyone <sup>a</sup>take heed to his <sup>b</sup>neighbor,  
And do not trust any brother;  
For every brother will utterly  
supplant,  
And every neighbor will <sup>b</sup>walk with  
slanderers.

5 Everyone will <sup>a</sup>deceive his neighbor,  
And will not speak the truth;  
They have taught their tongue to  
speak lies;

**8:13–15** Judah is like an unfruitful **vine** or **fig tree** that has no **grapes** or **figs** (individual people) and is destined for destruction. They flee to the **fortified cities** to find refuge, but they are not safe.

**8:15** Repeated with slight variation in 14:19.

**8:16** **Dan** was in the extreme north and would be the first to experience the enemy's advance.

**8:18, 19** Throughout his ministry, Jeremiah was torn between what is expressed in these two verses—his sorrow over Judah's fate and his realization that their punishment is deserved.

**8:22** **Balm in Gilead**: The area of Gilead (east of the Jordan River) was an important source for spice and balm (see Gen. 37:25), but the wound of Judah is incurable (but see 30:17).

**9:1** Jeremiah is called the "weeping prophet" from verses such as this.

**9:2** Jeremiah would like to get as far away from the sinful people as possible.

**9:3** **The LORD** speaks. He describes the breakdown of personal relationships (vv. 3–6, 8) and promises to "refine," "try," and "punish" His people (vv. 7, 9; 6:27–30).

They weary themselves to commit iniquity.

6 Your dwelling place *is* in the midst of deceit;  
Through deceit they refuse to know Me,” says the LORD.

7 Therefore thus says the LORD of hosts:  
“Behold, <sup>a</sup>I will <sup>\*</sup>refine them and <sup>l</sup>try them;  
<sup>b</sup>For how shall I deal with the daughter of My people?  
8 Their tongue *is* an arrow shot out;  
It speaks <sup>a</sup>deceit;  
*One* speaks <sup>b</sup>peaceably to his neighbor with his mouth,  
But <sup>l</sup>in his heart he <sup>l</sup>ies in wait.

9 “Shall I not punish them for these *things*?” says the LORD.  
“Shall I not avenge Myself on such a nation as this?”

10 I will take up a weeping and wailing for the mountains,  
And <sup>a</sup>for the <sup>l</sup>dwelling places of the wilderness a lamentation,  
Because they are burned up,  
So that no one can pass through;  
Nor can *men* hear the voice of the cattle.  
<sup>b</sup>Both the birds of the heavens and the beasts have fled;  
They are gone.

11 “I will make Jerusalem <sup>a</sup>a heap of ruins,  
<sup>b</sup>a den of jackals.  
I will make the cities of Judah desolate,  
without an inhabitant.”

12 <sup>a</sup>Who *is* the wise man who may <sup>\*</sup>understand this? And *who is he* to whom the mouth of the LORD has spoken, that he may declare it? Why does the land perish *and* burn up like a wilderness, so that no one can pass through?

13 And the LORD said, “Because they have forsaken My law which I set before them, and have <sup>a</sup>not obeyed My voice, nor walked according to it, <sup>l</sup>but they have <sup>a</sup>walked according to the <sup>l</sup>dictates of their own hearts and after the Baals, <sup>b</sup>which their fathers taught them,” <sup>l</sup>therefore thus says the LORD of hosts, the God of Israel: “Behold, I will <sup>a</sup>feed them, this people, <sup>b</sup>with wormwood, and give them <sup>l</sup>water of gall to drink.

7 <sup>a</sup>Is. 1:25; Jer. 6:27; Mal. 3:3  
<sup>b</sup>Hos. 11:8  
<sup>l</sup>test  
<sup>\*</sup>See WW at Zech. 13:9.  
8 <sup>a</sup>Ps. 12:2 <sup>b</sup>Ps. 55:21 <sup>l</sup>Inwardly he <sup>l</sup>sees his ambush  
9 <sup>a</sup>Is. 1:24; Jer. 5:9, 29  
10 <sup>a</sup>Jer. 4:26; Hos. 4:3 <sup>b</sup>Jer. 4:25; Hos. 4:3  
<sup>l</sup>Or *pastures*  
11 <sup>a</sup>Is. 25:2; Jer. 19:3, 8; 26:9  
<sup>b</sup>Is. 13:22; 34:13  
12 <sup>a</sup>Ps. 107:43; Is. 42:23; Hos. 14:9  
<sup>\*</sup>See WW at Neh. 8:8.  
13 <sup>a</sup>Jer. 3:25; 7:24  
14 <sup>a</sup>Jer. 7:24; 11:8; Rom. 1:21–24 <sup>b</sup>Gal. 1:14; 1 Pet. 1:18 <sup>l</sup>stubbornness or *imagination*  
15 <sup>a</sup>Ps. 80:5  
<sup>b</sup>Deut. 29:18; Jer. 8:14; 23:15; Lam. 3:15 <sup>l</sup>Bitter or poisonous water  
16 <sup>a</sup>Lev. 26:33; Deut. 28:64; Jer. 15:2–4  
<sup>b</sup>Lev. 26:33; Jer. 44:27; Ezek. 5:2  
17 <sup>a</sup>2 Chr. 35:25; Job 3:8; Eccl. 12:5; Amos 5:16; Matt. 9:23  
18 <sup>a</sup>Is. 22:4; Jer. 9:1; 14:17  
19 <sup>a</sup>Lev. 18:28  
21 <sup>a</sup>2 Chr. 36:17; Jer. 6:11; 18:21; Ezek. 9:5, 6  
<sup>l</sup>Lit. *from outside* <sup>2</sup>Lit. *from the square*  
22 <sup>a</sup>Ps. 83:10; Is. 5:25; Jer. 8:1, 2  
23 <sup>a</sup>[Eccl. 9:11; Is. 47:10]; Ezek. 28:3–7  
<sup>b</sup>Ps. 33:16–18  
24 <sup>a</sup>Ps. 20:7; 44:8; Is. 41:16; Jer. 4:2; 1 Cor. 1:31; 2 Cor. 10:17; [Gal. 6:14]

16 I will <sup>a</sup>scatter them also among the Gentiles, whom neither they nor their fathers have known. <sup>b</sup>And I will send a sword after them until I have consumed them.”

*The People Mourn in Judgment*

17 Thus says the LORD of hosts:  
“Consider and call for <sup>a</sup>the mourning women,  
That they may come;  
And send for skillful *wailing* women,  
That they may come.

18 Let them make haste  
And take up a wailing for us,  
That <sup>a</sup>our eyes may run with tears,  
And our eyelids gush with water.

19 For a voice of wailing is heard from Zion:  
‘How we are plundered!  
We are greatly ashamed,  
Because we have forsaken the land,  
Because we have been cast out of <sup>a</sup>our dwellings.’ ”

20 Yet hear the word of the LORD,  
O women,  
And let your ear receive the word of His mouth;  
Teach your daughters wailing,  
And everyone her neighbor a lamentation.

21 For death has come through our windows,  
Has entered our palaces,  
To kill off <sup>a</sup>the children—<sup>1</sup>*no longer to be outside!*  
And the young men—<sup>2</sup>*no longer on the streets!*

22 Speak, “Thus says the LORD:  
‘Even the carcasses of men shall fall  
<sup>a</sup>as refuse on the open field,  
Like cuttings after the harvester,  
And no one shall gather *them.*’ ”

23 Thus says the LORD:

24 “Let not the wise *man* glory in his wisdom,  
Let not the mighty *man* glory in his <sup>b</sup>might,  
Nor let the rich *man* glory in his riches;  
24 But <sup>a</sup>let him who glories glory in this,  
That he understands and knows Me,

9:11 A den of jackals: A frequent figure in Jer. (10:22; 14:6; 49:33; 51:37), and Is. (13:22; 34:13; 35:7; 43:20).

9:17–19 Professional mourning women (see 2 Sam. 14:2; Matt. 9:23; John 11:31, 33) were a part of the funeral ceremonies. Their task was to evoke proper lamentation for the bereaved. Even now their voice is heard from Zion.

9:20, 21 Jeremiah tells the women to instruct their daughters how to wail because so great will be the number of dead that their services will be required.

9:23, 24 See section 2 of Truth in Action at the end of Jer.

9:23, 24 The only true reality is to understand and know God. All else is transitory, including wisdom . . . might, and riches.

KINGDOM  DYNAMICS

**9:23, 24 The Measure of Success, GROWING IN KNOWING.** By the world's standards, success is usually measured by three criteria: wisdom, power, and wealth. The "successful" communicate insights that influence others (wisdom), gain strategic advantage over others (power), or accumulate and control resources (wealth). Yet God asserts here that these attainments hold no weight with Him and that true success is measured by our knowledge of Him (v. 24).

Both "understand" and "know" contain the idea of ascertaining something through the process of *seeing* (Job 42:5). To *know* God is to *encounter* Him (2 Cor. 3:16–18); to receive "revelation" from Him as, through the Scriptures, He implants His thoughts into our minds (1 Cor. 2:9–12). Pursue this "knowing," cultivated in *communion* with Him as His character engulfs us with the holy wonder of a God who passionately desires intimate friendship with those whom He has created. (Phil. 3:10/Ps. 25:4, 5) S.F.

PRAYING  THE WORD

*O Lord, forgive me if ever  
I glory or boast in my  
wisdom, strength, or riches.  
Help me to glory only in  
understanding and knowing  
You. You alone, Lord,  
exercise lovingkindness,  
judgment, and righteousness  
in the earth, and You  
delight in these.*

Adapted from Jeremiah 9:23–24

That I *am* the LORD, exercising lovingkindness, <sup>l</sup>judgment, and righteousness in the earth.

<sup>b</sup>For in these I *\*delight*," says the LORD.

<sup>25</sup>"Behold, the days are coming," says the LORD, "that <sup>a</sup>I will punish all *who are* circumcised with the uncircumcised—<sup>26</sup>Egypt, Judah, Edom, the people of Ammon, Moab, and all *who are* in the <sup>a</sup>farthest corners, who dwell in the wilderness. For

<sup>24</sup> <sup>a</sup>Is. 61:8; Mic. 7:18 <sup>b</sup>Justice  
<sup>c</sup>See WW at Ps. 112:1.  
<sup>25</sup> <sup>a</sup>[Jer. 4:4;  
Rom. 2:28, 29]  
<sup>26</sup> <sup>a</sup>Jer. 25:23

all *these nations are* uncircumcised, and all the house of Israel *are* <sup>b</sup>uncircumcised in the heart."

*Idols and the True God*

**10** Hear the word which the LORD speaks to you, O house of Israel.

<sup>2</sup>Thus says the LORD:

<sup>a</sup>"Do not learn the way of the Gentiles;  
Do not be dismayed at the signs of  
heaven,

For the Gentiles are dismayed at them.

<sup>3</sup> For the customs of the peoples *are*  
<sup>l</sup>futile;

For <sup>a</sup>one cuts a tree from the forest,  
The work of the hands of the workman,  
with the ax.

<sup>4</sup> They decorate it with silver and gold;  
They <sup>a</sup>fasten it with nails and  
hammers

So that it will not topple.

<sup>5</sup> They *are* upright, like a palm tree,  
And <sup>a</sup>they cannot speak;

They must be <sup>b</sup>carried,  
Because they cannot go *by themselves*.

Do not be afraid of them,

For <sup>c</sup>they cannot do evil,

Nor can they do any good."

<sup>6</sup> Inasmuch as *there is* none <sup>a</sup>like You,  
O LORD

(You *are* great, and Your name *is* great  
in might),

<sup>7</sup> <sup>a</sup>Who would not fear You, O King of the  
nations?

For this is Your rightful due.

For <sup>b</sup>among all the wise *men* of the  
nations,

And in all their kingdoms,

*There is* none like You.

<sup>8</sup> But they are altogether <sup>a</sup>dull-hearted  
and foolish;

A wooden idol *is* a <sup>l</sup>worthless doctrine.

<sup>9</sup> Silver is beaten into plates;

It is brought from Tarshish,

And <sup>a</sup>gold from Uphaz,

The work of the craftsman

And of the hands of the metalsmith;

Blue and purple *are* their clothing;

They *are* all <sup>b</sup>the work of skillful *men*.

<sup>10</sup> But the LORD *is* the true God;

He *is* <sup>a</sup>the living God and the

<sup>b</sup>everlasting King.

<sup>b</sup>Lev. 26:41;  
Jer. 4:4; 6:10;  
Ezek. 44:7;  
[Rom. 2:28]

## CHAPTER 10

<sup>2</sup> <sup>a</sup>[Lev. 18:3;  
20:23; Deut.  
12:30]  
<sup>3</sup> <sup>a</sup>Is. 40:19;  
45:20 <sup>l</sup>Lit.  
*vanity*  
<sup>4</sup> <sup>a</sup>Is. 41:7  
<sup>5</sup> <sup>a</sup>Ps. 115:5; Is.  
46:7; Jer. 10:5;  
1 Cor. 12:2  
<sup>b</sup>Ps. 115:7;  
Is. 46:1, 7 <sup>a</sup>Is.  
41:23, 24  
<sup>6</sup> <sup>a</sup>Ex. 15:11;  
Deut. 33:26;  
Ps. 86:8, 10;  
Is. 46:5–9; Jer.  
10:16  
<sup>7</sup> <sup>a</sup>Jer. 5:22; Rev.  
15:4 <sup>b</sup>Ps. 89:6  
<sup>8</sup> <sup>a</sup>Ps. 115:8;  
Hab. 2:18 <sup>l</sup>vain  
*teaching*  
<sup>9</sup> <sup>a</sup>Dan. 10:5  
<sup>b</sup>Ps. 115:4  
<sup>10</sup> <sup>a</sup>1 Tim. 6:17  
<sup>b</sup>Ps. 10:16

**10:1–16** In this part of his temple sermon, Jeremiah contrasts idols and the LORD, alternating back and forth. Idols and their worshippers are condemned in vv. 2–5, 8, 9, 11, 14, 15; God is praised in vv. 6, 7, 10, 12, 13, 16. See Is. 40:18–20; 41:7; 44:9–20; 46:5–7.

**10:3–5** Objects made by the hands of men are impotent to help, for they cannot **do evil** or **good**. They must be fastened in place, **they cannot speak**, and **they must be carried**. See Ps. 115:4–7; 135:15–18; Is. 44:14, 15.

**10:6, 7** In contrast to the impotent idols, God is unique. There is **none** (no god) like Him. He is more than a tribal deity confined to a geographical area, for He is **King of the nations**, King over all.

**10:9** Silver came from **Tarshish** (see Ezek. 27:12). **Uphaz** is mentioned only here and Dan. 10:5. Its location is unknown.

At His wrath the earth will tremble,  
And the nations will not be able to  
endure His indignation.

<sup>11</sup>Thus you shall say to them: <sup>a</sup>“The gods that have not made the heavens and the earth <sup>b</sup>shall perish from the earth and from under these heavens.”

<sup>12</sup> He <sup>a</sup>has made the earth by His power,  
He has <sup>b</sup>established the <sup>\*</sup>world by His wisdom,  
And <sup>c</sup>has stretched out the heavens at His discretion.

<sup>13</sup> <sup>a</sup>When He utters His voice,  
*There is* <sup>a</sup>multitude of waters in the heavens:  
<sup>b</sup>“And He causes the vapors to ascend from the ends of the earth.  
He makes lightning for the rain,  
He brings the wind out of His treasures.”

<sup>14</sup> <sup>a</sup>Everyone is <sup>b</sup>dull-hearted, without knowledge;  
<sup>c</sup>Every metalsmith is put to shame by an image;  
<sup>d</sup>For his molded image *is* falsehood,  
And *there is* no breath in them.

<sup>15</sup> They *are* futile, a work of errors;  
In the time of their punishment they shall perish.

<sup>16</sup> <sup>a</sup>The Portion of Jacob *is* not like them,  
For He *is* the Maker of all *things*,  
And <sup>b</sup>Israel *is* the tribe of His inheritance;  
<sup>c</sup>The LORD of hosts *is* His name.

*The Coming Captivity of Judah*

<sup>17</sup> <sup>a</sup>Gather up your wares from the land,  
O <sup>b</sup>inhabitant of the fortress!

<sup>18</sup>For thus says the LORD:

“Behold, I will <sup>a</sup>throw out at this time  
The inhabitants of the land,  
And will distress them,  
<sup>b</sup>That they may find *it so*.”

<sup>19</sup> <sup>a</sup>Woe is me for my hurt!  
My wound is severe.  
But I say, <sup>b</sup>“Truly this is an infirmity,  
And I must bear it.”

<sup>20</sup> <sup>a</sup>My tent is plundered,  
And all my cords are broken;

<sup>11</sup> <sup>a</sup>Ps. 96:5 <sup>b</sup>Is. 2:18; Zeph. 2:11  
<sup>12</sup> <sup>a</sup>Gen. 1:1, 6, 7; Jer. 51:15  
<sup>b</sup>Ps. 93:1 <sup>c</sup>Job 9:8; Ps. 104:2; Is. 40:22  
<sup>c</sup>See WW at Jer. 51:15.  
<sup>13</sup> <sup>a</sup>Job 38:34  
<sup>b</sup>Ps. 135:7 <sup>c</sup>Or noise  
<sup>14</sup> <sup>a</sup>Jer. 51:17  
<sup>b</sup>Prov. 30:2 <sup>c</sup>Is. 42:17; 44:11  
<sup>d</sup>Hab. 2:18  
<sup>16</sup> <sup>a</sup>Ps. 16:5; Jer. 51:19; Lam. 3:24 <sup>b</sup>Deut. 32:9; Ps. 74:2  
<sup>c</sup>Is. 47:4  
<sup>17</sup> <sup>a</sup>Jer. 6:1 <sup>b</sup>Or you who dwell under siege  
<sup>18</sup> <sup>a</sup>1 Sam. 25:29; 2 Chr. 36:20 <sup>b</sup>Ezek. 6:10  
<sup>19</sup> <sup>a</sup>Jer. 8:21  
<sup>b</sup>Ps. 77:10  
<sup>c</sup>Mic. 7:9  
<sup>20</sup> <sup>a</sup>Jer. 4:20; Lam. 2:4


<sup>b</sup>Jer. 31:15; Lam. 1:5  
<sup>21</sup> <sup>a</sup>Jer. 23:2  
<sup>22</sup> <sup>a</sup>Jer. 5:15  
<sup>b</sup>Jer. 9:11  
<sup>23</sup> <sup>a</sup>Prov. 16:1; 20:24  
<sup>24</sup> <sup>a</sup>Ps. 6:1; 38:1; Jer. 30:11  
<sup>25</sup> <sup>a</sup>Ps. 79:6, 7; Zeph. 3:8 <sup>b</sup>Job 18:21; 1 Thess. 4:5; [2 Thess. 1:8] <sup>c</sup>Jer. 8:16

My children have gone from me,  
And they *are* <sup>b</sup>no more.  
*There is* no one to pitch my tent  
anymore,  
Or set up my curtains.

- <sup>21</sup> For the shepherds have become dull-hearted,  
And have not sought the LORD;  
Therefore they shall not prosper,  
And all their flocks shall be <sup>a</sup>scattered.
- <sup>22</sup> Behold, the noise of the report has come,  
And a great commotion out of the <sup>a</sup>north country,  
To make the cities of Judah desolate, a <sup>b</sup>den of jackals.
- <sup>23</sup> O LORD, I know the <sup>a</sup>way of man *is* not in himself;  
*It is* not in man who walks to direct his own steps.
- <sup>24</sup> O LORD, <sup>a</sup>correct me, but with justice;  
Not in Your anger, lest You bring me to nothing.
- <sup>25</sup> <sup>a</sup>Pour out Your fury on the Gentiles,  
<sup>b</sup>who do not know You,  
And on the families who do not call on Your name;  
For they have eaten up Jacob,  
<sup>c</sup>Devoured him and consumed him,  
And made his dwelling place desolate.

*The Broken Covenant*

**11** The word that came to Jeremiah from the LORD, saying, <sup>2</sup>“Hear the words of this covenant, and speak to the

WORD		WEALTH
<p><b>10:24</b> <i>correct, yasar</i>; Strong's #3256: To chasten, correct, instruct; to reform someone. This verb refers to the discipline and correction necessary to moral training. Moses told Israel (Deut. 8:5) that “as a man chastens his son, so the LORD your God chastens you.” Some individuals cannot be corrected by words alone (Prov. 29:19). <i>Yasar</i> may involve tough measures, as with whips (1 Kin. 12:11), or teaching technique by itself, as in the case of the music director who instructed the Levitical musicians (1 Chr. 15:22). From <i>yasar</i> is derived the noun <i>musar</i>, “instruction.”</p>		

**10:11** This verse was written in Aramaic, a more international language than Hebrew, perhaps to offer its bold prophecy to the surrounding peoples who had introduced false **gods** to Judah.

**10:12–16** Repeated with slight variation in 51:15–19.

**10:17–22** Punishment and exile are near, so God tells the people to **gather up** their belongings.

**10:19, 20** Jeremiah bemoans his own fate and that of his countrymen. His **children** are the inhabitants of Judah and Jerusalem, since he himself never married or had children (16:2).

**10:21** The **shepherds** are the rulers, and the **flocks** are the people.

**10:23–25** Jeremiah yields to God’s program of judgment, but he prays for divine **justice** to render the worst punishment to those who have led Judah astray.

**10:25** Repeated with slight variation in Ps. 79:6, 7.

**11:1–13:27** Failure of the people of Judah to keep the stipulations of the covenant leads to their exile from the land. This section is autobiographical in style and consists basically of a conversation between God and Jeremiah.

men of Judah and to the inhabitants of Jerusalem; <sup>3</sup>and say to them, “Thus says the LORD God of Israel: <sup>a</sup>“Cursed is the man who does not obey the words of this covenant <sup>4</sup>which I commanded your fathers in the day I brought them out of the land of Egypt, <sup>a</sup>from the iron furnace, saying, <sup>b</sup>“Obey My voice, and do according to all that I command you; so shall you be My people, and I will be your God,” <sup>5</sup>that I may establish the <sup>a</sup>oath which I have sworn to your fathers, to give them <sup>b</sup>a land flowing with milk and honey,’ as it is this day.””

And I answered and said, <sup>1</sup>“So be it, LORD.”

<sup>6</sup>Then the LORD said to me, “Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying: ‘Hear the words of this covenant <sup>a</sup>and do them. <sup>7</sup>For I earnestly exhorted your fathers in the day I brought them up out of the land of Egypt, until this day, <sup>a</sup>rising early and exhorting, saying, “Obey My voice.” <sup>8</sup><sup>a</sup>Yet they did not obey or incline their ear, but <sup>b</sup>everyone <sup>1</sup>followed the dictates of his evil heart; therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but *which* they have not done.’”

<sup>9</sup>And the LORD said to me, <sup>a</sup>“A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem. <sup>10</sup>They have turned back to <sup>a</sup>the iniquities of their forefathers who refused to hear My words, and they have gone 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.”

<sup>11</sup>Therefore thus says the LORD: “Behold, I will surely bring calamity on them which they will not be able to <sup>1</sup>escape; and <sup>a</sup>though they cry out to Me, I will not listen to them. <sup>12</sup>Then the cities of Judah and the inhabitants of Jerusalem will go and <sup>a</sup>cry out to the gods to whom they offer incense, but they will not save them at all in the time of their trouble. <sup>13</sup>For *according to* the number of your <sup>a</sup>cities were your gods, O Judah; and *according to* the number of the streets of Jeru-

## CHAPTER 11

<sup>3</sup> <sup>a</sup>Deut. 27:26; [Jer. 17:5]; Gal. 3:10

<sup>4</sup> <sup>a</sup>Deut. 4:20;

<sup>1</sup> Kin. 8:51

<sup>b</sup>Lev. 26:3;

Deut. 11:27;

Jer. 7:23

<sup>5</sup> <sup>a</sup>Ex. 13:5;

Deut. 7:12;

Ps. 105:9; Jer.

32:22 <sup>b</sup>Ex. 3:8

<sup>1</sup>Heb. *Amen*

<sup>6</sup> <sup>a</sup>Deut. 17:19;

[Rom. 2:13];

James 1:22

<sup>7</sup> <sup>a</sup>Jer. 35:15

<sup>8</sup> <sup>a</sup>Jer. 7:26

<sup>b</sup>Jer. 13:10

<sup>1</sup>walked in the

stubbornness

or imagination

<sup>9</sup> <sup>a</sup>Ezek. 22:25;

Hos. 6:9

<sup>10</sup> <sup>a</sup>1 Sam.

15:11; Jer.

3:10, 11; Ezek.

20:18

<sup>11</sup> <sup>a</sup>Ps. 18:41;

Prov. 1:28;

Is. 1:15; Jer.

14:12; Ezek.

8:18; Mic. 3:4;

Zech. 7:13 <sup>1</sup>Lit.

go out

<sup>12</sup> <sup>a</sup>Deut. 32:37;

Jer. 44:17

<sup>13</sup> <sup>a</sup>2 Kin. 23:13;

Jer. 2:28

<sup>14</sup> <sup>a</sup>Ex. 32:10;

Jer. 7:16;

14:11; [1 John

5:16]

<sup>15</sup> <sup>a</sup>Ps. 50:16

<sup>b</sup>Ezek. 16:25

<sup>1</sup>[Titus 1:15]

<sup>4</sup>Prov. 2:14

<sup>16</sup> <sup>a</sup>Ps. 52:8;

[Rom. 11:17]

<sup>17</sup> <sup>a</sup>Is. 5:2; Jer.

2:21; 12:2

<sup>19</sup> <sup>a</sup>Ps. 83:4;

Jer. 18:18 <sup>b</sup>Ps.

27:13

<sup>20</sup> <sup>a</sup>1 Sam. 16:7;

1 Chr. 28:9;

Ps. 7:9 <sup>b</sup>Jer.

15:15 <sup>1</sup>Most

secret parts, lit.

*kidneys*

<sup>21</sup> <sup>a</sup>Jer. 1:1;

12:5, 6 <sup>b</sup>Is.

30:10; Amos

2:12; Mic. 2:6

salem you have set up altars to *that* shameful thing, altars to burn incense to Baal.

<sup>14</sup>“So <sup>a</sup>do not pray for this people, or lift up a cry or prayer for them; for I will not hear *them* in the time that they cry out to Me because of their trouble.

<sup>15</sup> “What <sup>a</sup> has My beloved to do in My house,

Having <sup>b</sup>done lewd deeds with many?

And <sup>c</sup>the holy flesh has passed from you.

When you do evil, then you <sup>a</sup>rejoice.

<sup>16</sup> The LORD called your name,

<sup>a</sup>Green Olive Tree, Lovely and of Good Fruit.

With the noise of a great tumult

He has kindled fire on it,

And its branches are broken.

<sup>17</sup>“For the LORD of hosts, <sup>a</sup>who planted you, has pronounced doom against you for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense to Baal.”

### Jeremiah's Life Threatened

<sup>18</sup>Now the LORD gave me knowledge of it, and I know *it*; for You showed me their doings. <sup>19</sup>But *I was* like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, *saying*, “Let us destroy the tree with its fruit, <sup>a</sup>and let us cut him off from <sup>b</sup>the land of the living, that his name may be remembered no more.”

<sup>20</sup> But, O LORD of hosts, You who judge righteously, <sup>a</sup>Testing the <sup>1</sup>mind and the heart, Let me see Your <sup>b</sup>vengeance on them, For to You I have revealed my cause.

<sup>21</sup>“Therefore thus says the LORD concerning the men of <sup>a</sup>Anathoth who seek your life, saying, <sup>b</sup>“Do not prophesy in the name of the LORD, lest you die by our hand”— <sup>22</sup>therefore thus says the LORD of hosts: ‘Behold, I will punish them. The young men

11:1–17 Jeremiah is enjoined by God to **proclaim** the words of the covenant in the streets of Jerusalem and exhort the people to **do them** (v. 6). Their fathers did not listen even though God exhorted them again and again (v. 7). As a result of disobedience, God will now bring the penalty contained in the covenant (v. 8).

11:3 **Cursed is the man**: See Deut. 27:15–26, where “cursed is the one” occurs at the beginning of each verse. According to Deut. 28, blessings come upon those who diligently obey the commandments (vv. 1–14), and curses come on those who do not obey (vv. 15–68).

11:9 **Conspiracy**: Probably opposition to the reform of Josiah is meant.

11:14 Again Jeremiah is told **not to pray** for this people because

God knows they have reached the point of no return, a permanent refusal to repent (see 7:16; 14:11).

11:17 This **doom** was fulfilled when the Babylonians destroyed Jerusalem in 586 B.C.

11:18–23 The first of Jeremiah's six personal laments or “confessions”; the others are 12:1–6; 15:10–21; 17:14–18; 18:18–23; 20:7–18.

11:18 **Gave me knowledge**: Jeremiah's life was threatened by the men of Anathoth (vv. 21, 23; 12:6), his own family and friends.

11:19 **Lamb brought to the slaughter**: A tame pet lamb such as is described in 2 Sam. 12:3. As it does not suspect it is being led to the slaughter, Jeremiah had no suspicion that his own people were planning his death (see 12:6; Is. 53:7).

shall die by the sword, their sons and their daughters shall <sup>a</sup>die by famine; <sup>23</sup>and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, *even* <sup>a</sup>“the year of their punishment.”

*Jeremiah's Question*

- ④ **12** Righteous <sup>a</sup>are You, O LORD, when I plead with You;  
Yet let me talk with You about *Your* judgments.  
<sup>b</sup>Why does the way of the <sup>\*</sup>wicked prosper?  
*Why* are those happy who deal so treacherously?
- 2 You have planted them, yes, they have taken root;  
They grow, yes, they bear fruit.  
<sup>a</sup>You *are* near in their mouth  
But far from their <sup>l</sup>mind.
- 3 But You, O LORD, <sup>a</sup>know me;  
You have seen me,  
And You have <sup>b</sup>tested my heart toward You.  
Pull them out like sheep for the slaughter,  
And prepare them for <sup>c</sup>the day of slaughter.
- 4 How long will <sup>a</sup>the land mourn,  
And the herbs of every field wither?  
<sup>b</sup>The beasts and birds are consumed,  
<sup>c</sup>For the wickedness of those who dwell there,  
Because they said, “He will not see our final end.”

*The LORD Answers Jeremiah*

- 5 “If you have run with the footmen, and they have wearied you,  
Then how can you contend with horses?  
And *if* in the land of peace,  
*In which* you trusted, *they wearied you*,  
Then how will you do in <sup>a</sup>the floodplain of the Jordan?
- ④ 6 For even <sup>a</sup>your brothers, the house of your father,

<sup>22</sup> Jer. 9:21  
<sup>23</sup> Jer. 23:12;  
Hos. 9:7;  
Mic. 7:4

**CHAPTER 12**

<sup>1</sup> Ezra 9:15;  
Ps. 51:4; Jer. 11:20  
<sup>2</sup> Jer. 12:6; Jer. 5:27, 28; Hab. 1:4; Mal. 3:15  
<sup>3</sup> See WW at Lam. 1:18.  
<sup>4</sup> Is. 29:13; Ezek. 33:31; Matt. 15:8; Mark 7:6  
<sup>5</sup> Most secret parts, lit. kidneys  
<sup>6</sup> Ps. 17:3  
<sup>7</sup> Ps. 7:9; 11:5; Jer. 11:20  
<sup>8</sup> Jer. 17:18; 50:27; James 5:5  
<sup>9</sup> Jer. 23:10; Hos. 4:3  
<sup>10</sup> Jer. 9:10; Hos. 4:3; Hab. 3:17  
<sup>11</sup> Ps. 107:34  
<sup>12</sup> Josh. 3:15; 1 Chr. 12:15  
<sup>13</sup> Or *thicket*  
<sup>14</sup> Gen. 37:4–11; Job 6:15; Ps. 69:8; Jer. 9:4, 5

<sup>15</sup> Ps. 12:2; Prov. 26:25  
<sup>16</sup> Or *abundantly*  
<sup>17</sup> Lit. *good*  
<sup>18</sup> Hos. 9:15; Amos 6:8  
<sup>19</sup> Lev. 26:22  
<sup>20</sup> Inheritance  
<sup>21</sup> Jer. 6:3; 23:1  
<sup>22</sup> Ps. 80:8–16; Is. 5:1–7  
<sup>23</sup> Is. 63:18  
<sup>24</sup> Lit. *shepherds or pastors*  
<sup>25</sup> *desired portion of land*  
<sup>26</sup> Jer. 10:22; 22:6  
<sup>27</sup> Is. 42:25  
<sup>28</sup> Lev. 26:16; Deut. 28:38; Mic. 6:15; Hag. 1:6  
<sup>29</sup> Or *strained*

- Even they have dealt treacherously with you;  
Yes, they have called <sup>a</sup>a multitude after you.  
<sup>b</sup>Do not believe them,  
Even though they speak <sup>2</sup>smooth words to you.
- 7 “I have forsaken My house, I have left My heritage;  
I have given the dearly beloved of My soul into the hand of her enemies.
- 8 My heritage is to Me like a lion in the forest;  
It cries out against Me;  
Therefore I have <sup>a</sup>hated it.
- 9 My <sup>l</sup>heritage is to Me like a speckled vulture;  
The vultures all around *are* against her.  
Come, assemble all the beasts of the field,  
<sup>a</sup>Bring them to devour!
- 10 “Many <sup>a</sup>rulers<sup>l</sup> have destroyed <sup>b</sup>My vineyard,  
They have <sup>c</sup>trodden My portion underfoot;  
They have made My <sup>2</sup>pleasant portion a desolate wilderness.
- 11 They have made it <sup>a</sup>desolate;  
Desolate, it mourns to Me;  
The whole land is made desolate,  
Because <sup>b</sup>no one takes it to heart.
- 12 The plunderers have come  
On all the desolate heights in the wilderness,  
For the sword of the LORD shall devour  
From *one* end of the land to the *other* end of the land;  
No flesh shall have peace.
- 13 <sup>a</sup>They have sown wheat but reaped thorns;  
They have <sup>l</sup>put themselves to pain *but* do not profit.  
But be ashamed of your harvest  
Because of the fierce anger of the LORD.”

**11:23** What the conspirators wished for Jeremiah, the end of his bloodline (v. 19), will be visited by God upon them.

**12:1–6** The second of Jeremiah's laments (see note on 11:18–23). Jeremiah is displeased with the prosperity of the wicked and demands that they be cut off. God reproves him for his impatience and tells him that the present situation is merely preparation for a more demanding future.

**12:1–5** See section 4 of Truth in Action at the end of Jer.

**12:1 Wicked prosper:** The question of the prosperity of the wicked (why does God not take action) is a popular theme (see Job 21:7–15; Ps. 73:3–12; Hab. 1:2–4). No definitive answer is given, but always it is clear God has all things under control. Ultimately, the wicked will perish (vv. 7–13), and God's righteousness will be vindicated. The attitude of the believer should be to let God

be in complete control, especially of one's own life (see Job 42:2; Hab. 3:17–19).

**12:2** The wicked Jeremiah has in view are those whose allegiance to God is nothing more than lip service.

**12:5** God warns Jeremiah that his troubles will increase.

**12:6** See section 4 of Truth in Action at the end of Jer.

**12:7–13** God laments that He must take such action against His **house** and **heritage** (the land and people) by bringing her enemies (the Babylonians). God speaks of His people in several figures: **dearly beloved of My soul . . . lion . . . speckled vulture . . . vineyard**.

**12:14–17** Judah's neighbors will also go into exile, but if they are converted (16:19–21) God will establish them in the midst of His restored people; otherwise, He will destroy them.

<sup>14</sup>Thus says the LORD: “Against all My evil neighbors who <sup>a</sup>touch the inheritance which I have caused My people Israel to inherit—behold, I will <sup>b</sup>pluck them out of their land and pluck out the house of Judah from among them. <sup>15</sup>“Then it shall be, after I have plucked them out, that I will return and <sup>\*</sup>have compassion on them <sup>b</sup>and bring them back, everyone to his heritage and everyone to his land. <sup>16</sup>And it shall be, if they will learn carefully the ways of My people, <sup>a</sup>to swear by My name, ‘As the LORD lives,’ as they taught My people to swear by Baal, then they shall be <sup>b</sup>established in the midst of My people. <sup>17</sup>But if they do not <sup>a</sup>obey, I will utterly pluck up and destroy that nation,” says the LORD.

### Symbol of the Linen Sash

**13** Thus the LORD said to me: “Go and get yourself a linen sash, and put it around your waist, but do not put it in water.” <sup>2</sup>So I got a <sup>1</sup>sash according to the word of the LORD, and put it around my waist.

<sup>3</sup>And the word of the LORD came to me the second time, saying, <sup>4</sup>“Take the <sup>1</sup>sash that you acquired, which is <sup>2</sup>around your waist, and arise, go to the <sup>3</sup>Euphrates, and hide it there in a hole in the rock.” <sup>5</sup>So I went and hid it by the Euphrates, as the LORD commanded me.

<sup>6</sup>Now it came to pass after many days that the LORD said to me, “Arise, go to the Euphrates, and take from there the sash which I commanded you to hide there.” <sup>7</sup>Then I went to the Euphrates and dug, and I took the <sup>1</sup>sash from the place where I had hidden it; and there was the sash, ruined. It was profitable for nothing.

<sup>8</sup>Then the word of the LORD came to me, saying, <sup>9</sup>“Thus says the LORD: ‘In this manner <sup>a</sup>I will ruin the pride of Judah and the <sup>\*</sup>great <sup>b</sup>pride of Jerusalem. <sup>10</sup>This evil people, who <sup>a</sup>refuse to hear My words, who <sup>b</sup>follow <sup>1</sup>the dictates of their hearts, and walk after other gods to serve them and worship them,

<sup>14</sup> <sup>a</sup>Jer. 2:3; 50:11, 12; Zech. 2:8  
<sup>b</sup>Deut. 30:3; Ps. 106:47; Is. 11:11–16; Jer. 32:37  
<sup>15</sup> <sup>a</sup>Jer. 31:20; Lam. 3:32; Ezek. 28:25  
<sup>b</sup>Amos 9:14  
<sup>\*</sup>See WW at Hos. 2:23.  
<sup>16</sup> <sup>a</sup>Jer. 4:2; Zeph. 1:5  
<sup>b</sup>Eph. 2:20, 21; 1 Pet. 2:5]  
<sup>17</sup> <sup>a</sup>Ps. 2:8–12; Is. 60:12

### CHAPTER 13

<sup>1</sup> <sup>1</sup>Lit. upon your loins  
<sup>2</sup> <sup>1</sup>waistband  
<sup>4</sup> <sup>1</sup>waistband  
<sup>2</sup>Lit. upon your loins  
<sup>3</sup>Heb. Perath  
<sup>7</sup> <sup>1</sup>waistband  
<sup>9</sup> <sup>a</sup>Lev. 26:19; <sup>b</sup>Is. 2:10–17; 23:9; Zeph. 3:11  
<sup>\*</sup>See WW at Ps. 31:19.  
<sup>10</sup> <sup>a</sup>Jer. 16:12  
<sup>b</sup>Jer. 7:24; 16:12  
<sup>1</sup>walk in the stubbornness or imagination

<sup>11</sup> <sup>a</sup>[Ex. 19:5, 6; Deut. 32:10, 11]  
<sup>b</sup>Jer. 33:9  
<sup>c</sup>Is. 43:21  
<sup>d</sup>Ps. 81:11; Jer. 7:13, 24, 26  
<sup>\*</sup>See WW at Ps. 100:4.  
<sup>13</sup> <sup>a</sup>Ps. 60:3; 75:8; Is. 51:17; 63:6; Jer. 25:27; 51:7, 57  
<sup>\*</sup>See WW at Jer. 23:24.  
<sup>14</sup> <sup>a</sup>Chr. 36:17; Ps. 2:9; Is. 9:20, 21; Jer. 19:9–11  
<sup>1</sup>Lit. a man against his brother  
<sup>16</sup> <sup>a</sup>Josh. 7:19; Ps. 96:8; Mal. 2:2  
<sup>b</sup>Ps. 5:30; 8:22; Amos 8:9  
<sup>c</sup>Is. 59:9  
<sup>d</sup>Ps. 44:19; Jer. 2:6  
<sup>17</sup> <sup>a</sup>Ps. 119:136; Jer. 9:1; 14:17; Luke 19:41, 42  
<sup>18</sup> <sup>a</sup>2 Kin. 24:12; Jer. 22:26

shall be just like this sash which is profitable for nothing. <sup>11</sup>For as the sash clings to the waist of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to Me,’ says the LORD, ‘that <sup>a</sup>they may become My people, <sup>b</sup>for renown, for <sup>\*</sup>praise, and for <sup>c</sup>glory; but they would <sup>d</sup>not hear.’

### Symbol of the Wine Bottles

<sup>12</sup>“Therefore you shall speak to them this word: ‘Thus says the LORD God of Israel: ‘Every bottle shall be filled with wine.’”

“And they will say to you, ‘Do we not certainly know that every bottle will be filled with wine?’

<sup>13</sup>“Then you shall say to them, ‘Thus says the LORD: ‘Behold, I will <sup>\*</sup>fill all the inhabitants of this land—even the kings who sit on David’s throne, the priests, the prophets, and all the inhabitants of Jerusalem—<sup>a</sup>with drunkenness! <sup>14</sup>And <sup>a</sup>I will dash them <sup>1</sup>one against another, even the fathers and the sons together,” says the LORD. “I will not pity nor spare nor have mercy, but will destroy them.””

### Pride Precedes Captivity

<sup>15</sup> Hear and give ear:

Do not be proud,  
For the LORD has spoken.

<sup>16</sup> <sup>a</sup>Give glory to the LORD your God

Before He causes <sup>b</sup>darkness,  
And before your feet stumble  
On the dark mountains,  
And while you are <sup>c</sup>looking for light,  
He turns it into <sup>d</sup>the shadow of death  
And makes it dense darkness.

<sup>17</sup> But if you will not hear it,

My soul will <sup>a</sup>weep in secret for *your*  
pride;  
My eyes will weep bitterly  
And run down with tears,  
Because the LORD’s flock has been  
taken captive.

<sup>18</sup> Say to <sup>a</sup>the king and to the queen  
mother,

“Humble yourselves;

**13:1–11** The **linen sash** is the first of the symbolic acts Jeremiah used to convey God’s word to the people. Linen is the material used for priestly garments (Ezek. 44:17, 18) and symbolizes Israel as a holy people, a “kingdom of priests” (see Ex. 19:6). The sash, as an emblem of Israel, speaks of the intimate relationship of God to His covenant people (v. 11).

**13:1 Sash:** A belt in oriental cultures indicates status, as “black belt” is used for achievement in the martial arts. **Do not put it in water:** Symbolic of Judah’s sinful pride, the belt was not to be washed (v. 9).

**13:6–9 Euphrates:** On the basis of location, some suggest Jeremiah’s experience is only a symbolic vision, or a parable because he would hardly have made two trips to the Euphrates River hundreds of miles away. Perhaps the reference is to Parah (Josh. 18:23), which is 3 miles northwest of Anathoth. The geographical destination is less important than the message that the sash is

ruined (v. 7), and so God will **ruin the pride of Judah and the great pride of Jerusalem** (v. 9).

**13:12–14** Jeremiah uses a familiar saying (v. 12) and the imagery of **drunkenness** (v. 13) to describe divine punishment for Jerusalem. Drunkenness will rob them of their ability to act, and then God will smash them like the bottles.

**13:18** The **king** is probably Jehoiachin, and the **queen mother** is Nehushta (2 Kin. 24:8, 15). He took the throne at the early age of 18.

**13:19** Judah’s only escape will be southward, but this possibility will be **shut up**.

**13:20–27** Jeremiah describes the events relating to the invasion (vv. 20–23), and God states the reason for the action (vv. 24–27). Jerusalem is personified as a woman, and, because of her shamelessness (**iniquity**, v. 22), she will experience shame (**skirts . . . uncovered and heels made bare**).



## WORD



## WEALTH

**13:18** *humble, shaphel*; Strong's #8213: To make low, depress, sink, lower, debase, set in a lower place, lay low, descend, humble, abase. *Shaphel* occurs 29 times and is generally translated "humble," "bring down," or "make low." *Shaphel* is illustrated by Isaiah 2:11; 5:15. Notice the irony of Proverbs 29:23, "A man's pride will bring him low, but the humble in spirit will retain honor." In Psalms 113:6, God, who dwells on high, humbles Himself to watch what is occurring in heaven and on earth. The most important derivative of *shaphel* is *shephelah*, "low country," or "low hills and plains," referring to the rolling hill country west of the Judean mountains.

Sit down,  
For your rule shall collapse, the crown  
of your glory."

- 19 The cities of the South shall be shut up,  
And no one shall open *them*;  
Judah shall be carried away captive, all  
of it;  
It shall be wholly carried away captive.
- 20 Lift up your eyes and see  
Those who come from the <sup>a</sup>north.  
Where *is* the flock *that* was given to you,  
Your beautiful sheep?
- 21 What will you say when He punishes you?  
For you have taught them  
*To be* chieftains, to be head over you.  
Will not <sup>a</sup>pangs seize you,  
Like a woman in <sup>l</sup>labor?
- 22 And if you say in your heart,  
<sup>a</sup>"Why have these things come upon me?"  
For the greatness of your iniquity  
<sup>b</sup>Your skirts have been uncovered,  
Your heels <sup>l</sup>made bare.
- 23 Can the Ethiopian change his skin or  
the leopard its spots?  
*Then* may you also do good who are  
accustomed to do evil.
- 24 "Therefore I will <sup>a</sup>scatter them <sup>b</sup>like  
stubble  
That passes away by the wind of the  
wilderness.
- 25 <sup>a</sup>This is your lot,  
The portion of your measures from  
Me," says the LORD,  
"Because you have forgotten Me  
And trusted in <sup>b</sup>falsehood.
- 26 Therefore <sup>a</sup>I will uncover your skirts  
over your face,  
That your shame may appear.

- 20 <sup>a</sup>Jer. 10:22;  
46:20  
21 <sup>a</sup>Jer. 6:24  
<sup>l</sup>*childbirth*  
22 <sup>a</sup>Jer. 16:10  
<sup>l</sup>Is. 47:2; Ezek.  
16:37; Nah.  
3:5 <sup>l</sup>Lit. *suffer*  
*violence*  
24 <sup>a</sup>Lev. 26:33;  
Jer. 9:16; Ezek.  
5:2, 12 <sup>l</sup>Ps.  
1:4; Hos. 13:3  
25 <sup>a</sup>Job 20:29;  
Ps. 11:6; Matt.  
24:51 <sup>b</sup>Jer.  
10:14  
26 <sup>a</sup>Lam. 1:8;  
Ezek. 16:37;  
Hos. 2:10

- 27 <sup>a</sup>Jer. 5:7, 8  
<sup>l</sup>Is. 65:7; Jer.  
2:20; Ezek.  
6:13  
<sup>a</sup>See WW at Lev.  
14:31.

- CHAPTER 14**  
2 <sup>a</sup>2 Kin. 25:3; Is.  
3:26 <sup>b</sup>Jer. 8:21  
<sup>c</sup>1 Sam. 5:12;  
Jer. 11:11;  
46:12; Zech.  
7:13  
3 <sup>a</sup>Job 6:20; Ps.  
40:14 <sup>b</sup>2 Sam.  
15:30  
4 <sup>a</sup>Jer. 3:3; Ezek.  
22:24  
5 <sup>l</sup>*abandoned*  
*her young*  
6 <sup>a</sup>Job 39:5, 6;  
Jer. 2:24  
7 <sup>a</sup>Ps. 25:11; Jer.  
14:21  
<sup>a</sup>See WW at  
Jer. 5:6.  
8 <sup>a</sup>Jer. 17:13  
9 <sup>a</sup>Is. 59:1 <sup>b</sup>Ex.  
29:45; Lev.  
26:11; Ps.  
46:5; Jer. 8:19  
10 <sup>a</sup>Jer. 2:23-25

- 27 I have seen your adulteries  
And your *lustful* <sup>a</sup>neighings,  
The lewdness of your harlotry,  
Your abominations <sup>b</sup>on the hills in the  
fields.  
Woe to you, O Jerusalem!  
Will you still not be <sup>\*</sup>made clean?"

## Sword, Famine, and Pestilence

**14** The word of the LORD that came to  
Jeremiah concerning the droughts.

- 2 "Judah mourns,  
And <sup>a</sup>her gates languish;  
They <sup>b</sup>mourn for the land,  
And <sup>c</sup>the cry of Jerusalem has gone up.
- 3 Their nobles have sent their lads for  
water;  
They went to the cisterns *and* found  
no water.  
They returned with their vessels  
empty;  
They were <sup>a</sup>ashamed and confounded  
<sup>b</sup>And covered their heads.
- 4 Because the ground is parched,  
For there was <sup>a</sup>no rain in the land,  
The plowmen were ashamed;  
They covered their heads.
- 5 Yes, the deer also gave birth in the  
field,  
But <sup>l</sup>left because there was no grass.
- 6 And <sup>a</sup>the wild donkeys stood in the  
desolate heights;  
They sniffed at the wind like jackals;  
Their eyes failed because *there was* no  
grass."
- 7 O LORD, though our iniquities testify  
against us,  
Do it <sup>a</sup>for Your name's sake;  
For our <sup>\*</sup>backslidings are many,  
We have sinned against You.
- 8 <sup>a</sup>O the Hope of Israel, his Savior in time  
of trouble,  
Why should You be like a stranger in  
the land,  
And like a traveler *who* turns aside to  
tarry for a night?
- 9 Why should You be like a man  
astonished,  
Like a mighty one <sup>a</sup>who cannot save?  
Yet You, O LORD, <sup>b</sup>are in our midst,  
And we are called by Your name;  
Do not leave us!
- <sup>10</sup>Thus says the LORD to this people:  
<sup>a</sup>"Thus they have loved to wander;  
They have not restrained their feet.

13:23 A rhetorical question demanding a negative answer. 4), and open fields (vv. 5, 6), so no class of people or animal was exempt.  
14:1—15:21 These prophecies were given during a period of severe drought, which affected life in the city (v. 3), country (v. 14:10—12 God's response is not favorable because the people

Therefore the LORD does not accept them;

<sup>b</sup>He will remember their iniquity now, And punish their sins.”

<sup>11</sup>Then the LORD said to me, <sup>a</sup>“Do not pray for this people, for *their* good. <sup>12</sup><sup>a</sup>When they fast, I will not hear their cry; and <sup>b</sup>when they offer burnt offering and grain offering, I will not accept them. But <sup>c</sup>I will consume them by the sword, by the famine, and by the pestilence.”

<sup>13</sup><sup>a</sup>Then I said, “Ah, Lord God! Behold, the prophets say to them, ‘You shall not see the sword, nor shall you have famine, but I will give you <sup>1</sup>assured <sup>b</sup>peace in this place.’”

<sup>14</sup>And the LORD said to me, <sup>a</sup>“The prophets prophesy lies in My name. <sup>b</sup>I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, <sup>1</sup>divination, a worthless thing, and the <sup>c</sup>deceit of their heart. <sup>15</sup>Therefore thus says the LORD concerning the prophets who prophesy in My name, whom I did not send, <sup>a</sup>and who say, ‘Sword and famine shall not be in this land’—‘By sword and famine those prophets shall be consumed! <sup>16</sup>And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; <sup>a</sup>they will have no one to bury them—they nor their wives, their sons nor their daughters—for I will pour their wickedness on them.’

<sup>17</sup>“Therefore you shall say this word to them:

<sup>a</sup>“Let my eyes flow with tears night and day,

And let them not cease;

<sup>b</sup>For the <sup>a</sup>virgin daughter of my people Has been broken with a mighty stroke, with a very severe blow.

<sup>18</sup> If I go out to <sup>a</sup>the field, Then behold, those slain with the sword!

And if I enter the city,

Then behold, those sick from famine! Yes, both prophet and <sup>b</sup>priest go about in a land they do not know.’”

### The People Plead for Mercy

<sup>19</sup> <sup>a</sup>Have You utterly rejected Judah? Has Your soul loathed Zion?

<sup>10</sup> <sup>b</sup>Jer. 44:21–23; Hos. 8:13

<sup>11</sup> <sup>a</sup>Ex. 32:10; Jer. 7:16; 11:14

<sup>12</sup> <sup>a</sup>Prov. 1:28; [Is. 1:15;

58:3–6; Ezek. 8:18; Mic. 3:4; Zech. 7:13

<sup>b</sup>Jer. 6:20 <sup>c</sup>Jer. 9:16

<sup>13</sup> <sup>a</sup>Jer. 4:10 <sup>b</sup>Jer. 8:11; 23:17 <sup>1</sup>True

<sup>14</sup> <sup>a</sup>Jer. 27:10 <sup>b</sup>Jer. 29:8, 9 <sup>c</sup>Jer. 23:16; Ezek. 12:24

<sup>15</sup> <sup>a</sup>Jer. 12:24 <sup>1</sup>Telling the future by signs and omens

<sup>16</sup> <sup>a</sup>Jer. 5:12; Ezek. 14:10

<sup>17</sup> <sup>a</sup>Ps. 79:2, 3; Jer. 7:32; 15:2, 3

<sup>18</sup> <sup>a</sup>Jer. 9:1; 13:17; Lam. 1:16 <sup>1</sup>Is. 37:22; Jer. 8:21; Lam. 1:15; 2:13

<sup>19</sup> <sup>a</sup>Jer. 6:30; 7:29; 12:7; Lam. 5:22

<sup>b</sup>Jer. 15:18 <sup>c</sup>Job 30:26; Jer. 8:15; 1 Thess. 5:3

<sup>20</sup> <sup>a</sup>See WW at Mal. 4:2.

<sup>21</sup> <sup>a</sup>Neh. 9:2; Ps. 32:5; Jer. 3:25 <sup>b</sup>Ps. 106:6; Jer. 8:14; 14:7; Dan. 9:8

<sup>22</sup> <sup>a</sup>Ps. 106:45 <sup>b</sup>Zech. 10:1 <sup>c</sup>Deut. 32:21 <sup>1</sup>Kin. 17:1; Jer. 5:24 <sup>2</sup>Ps. 135:7

<sup>23</sup> <sup>a</sup>See WW at Mal. 4:2.

<sup>24</sup> <sup>a</sup>Neh. 9:2; Ps. 32:5; Jer. 3:25 <sup>b</sup>Ps. 106:6; Jer. 8:14; 14:7; Dan. 9:8

<sup>25</sup> <sup>a</sup>Ps. 106:45 <sup>b</sup>Zech. 10:1 <sup>c</sup>Deut. 32:21 <sup>1</sup>Kin. 17:1; Jer. 5:24 <sup>2</sup>Ps. 135:7

<sup>26</sup> <sup>a</sup>See WW at Mal. 4:2.

<sup>27</sup> <sup>a</sup>Neh. 9:2; Ps. 32:5; Jer. 3:25 <sup>b</sup>Ps. 106:6; Jer. 8:14; 14:7; Dan. 9:8

<sup>28</sup> <sup>a</sup>Ps. 106:45 <sup>b</sup>Zech. 10:1 <sup>c</sup>Deut. 32:21 <sup>1</sup>Kin. 17:1; Jer. 5:24 <sup>2</sup>Ps. 135:7

<sup>29</sup> <sup>a</sup>See WW at Mal. 4:2.

<sup>30</sup> <sup>a</sup>Neh. 9:2; Ps. 32:5; Jer. 3:25 <sup>b</sup>Ps. 106:6; Jer. 8:14; 14:7; Dan. 9:8

<sup>31</sup> <sup>a</sup>Ps. 106:45 <sup>b</sup>Zech. 10:1 <sup>c</sup>Deut. 32:21 <sup>1</sup>Kin. 17:1; Jer. 5:24 <sup>2</sup>Ps. 135:7

<sup>32</sup> <sup>a</sup>See WW at Mal. 4:2.

<sup>33</sup> <sup>a</sup>Neh. 9:2; Ps. 32:5; Jer. 3:25 <sup>b</sup>Ps. 106:6; Jer. 8:14; 14:7; Dan. 9:8

<sup>34</sup> <sup>a</sup>Ps. 106:45 <sup>b</sup>Zech. 10:1 <sup>c</sup>Deut. 32:21 <sup>1</sup>Kin. 17:1; Jer. 5:24 <sup>2</sup>Ps. 135:7

<sup>35</sup> <sup>a</sup>See WW at Mal. 4:2.

<sup>36</sup> <sup>a</sup>Neh. 9:2; Ps. 32:5; Jer. 3:25 <sup>b</sup>Ps. 106:6; Jer. 8:14; 14:7; Dan. 9:8

<sup>37</sup> <sup>a</sup>Ps. 106:45 <sup>b</sup>Zech. 10:1 <sup>c</sup>Deut. 32:21 <sup>1</sup>Kin. 17:1; Jer. 5:24 <sup>2</sup>Ps. 135:7

<sup>38</sup> <sup>a</sup>See WW at Mal. 4:2.

<sup>39</sup> <sup>a</sup>Neh. 9:2; Ps. 32:5; Jer. 3:25 <sup>b</sup>Ps. 106:6; Jer. 8:14; 14:7; Dan. 9:8

<sup>40</sup> <sup>a</sup>Ps. 106:45 <sup>b</sup>Zech. 10:1 <sup>c</sup>Deut. 32:21 <sup>1</sup>Kin. 17:1; Jer. 5:24 <sup>2</sup>Ps. 135:7

Why have You stricken us so that <sup>b</sup>there is no <sup>\*</sup>healing for us?

<sup>c</sup>We looked for peace, but *there was* no good;

And for the time of healing, and there was trouble.

<sup>20</sup> We acknowledge, O LORD, our wickedness

And the iniquity of our <sup>a</sup>fathers, For <sup>b</sup>we have sinned against You.

<sup>21</sup> Do not abhor us, for Your name's sake; Do not disgrace the throne of Your glory.

<sup>a</sup>Remember, do not break Your covenant with us.

<sup>22</sup> <sup>a</sup>Are there any among <sup>b</sup>the idols of the nations that can cause <sup>c</sup>rain?

Or can the heavens give showers?

<sup>d</sup>Are You not He, O LORD our God? Therefore we will wait for You, Since You have made all these.

### The LORD Will Not Relent

**15** Then the LORD said to me, <sup>a</sup>“Even if <sup>b</sup>Moses and <sup>c</sup>Samuel stood before Me, My <sup>1</sup>mind *would not be* favorable toward this people. Cast *them* out of My sight, and let them go forth. <sup>2</sup>And it shall be, if they say to you, ‘Where should we go?’ then you shall tell them, ‘Thus says the LORD:

<sup>a</sup>“Such as *are* for death, to death; And such as *are* for the sword, to the sword;

And such as *are* for the famine, to the famine;

And such as *are* for the <sup>b</sup>captivity, to the captivity.’”

<sup>3</sup>“And I will <sup>a</sup>appoint over them four forms of *destruction*,” says the LORD: “the sword to slay, the dogs to drag, <sup>b</sup>the birds of the heavens and the beasts of the earth to devour and destroy. <sup>4</sup>I will hand them over to <sup>a</sup>trouble, to all kingdoms of the earth, because of <sup>b</sup>Manasseh the son of Hezekiah, king of Judah, for what he did in Jerusalem.

<sup>5</sup> “For who will have pity on you, O Jerusalem?

Or who will bemoan you?

Or who will turn aside to ask how you are doing?

refuse to repent, and they **wander** after false gods. Jeremiah is instructed **not to pray** for the people (see 7:16; 11:14). Offerings and fasting will be of no avail either (see note on 6:20).

**14:12** The threefold punishment **by the sword, by the famine, and by the pestilence** occurs 15 times in Jer., and is part of the curses for disobeying God (Lev. 26:25, 26).

**14:14–18** God denies He has commissioned the lying prophets. Their message has come from themselves, and what they say will not happen. **Sword and famine** will rebound on them for

their punishment. The people to whom they prophesy will share the same fate; the sword will take those in the field, and famine will take those in the city.

**15:1–9** The Lord will not relent and stresses that their sin is so great that even the intercession of Moses and Samuel (Ex. 32:11–14, 30–34; Num. 14:13–23; 1 Sam. 7:5–9; 12:19–25; Ps. 99:6–8) would be ineffective probably because it is Jeremiah who is doing the repenting, not the people. They are turning against God’s messenger (v. 10).

- 6 <sup>a</sup>"You have forsaken Me," says the LORD,  
 "You have <sup>b</sup>gone backward.  
 Therefore I will stretch out My hand  
 against you and destroy you;  
<sup>c</sup>I am <sup>l</sup>weary of relenting!
- 7 And I will winnow them with a  
 winnowing fan in the gates of the  
 land;  
 I will <sup>a</sup>bereave *them* of children;  
 I will destroy My people,  
 Since they <sup>b</sup>do not return from their  
 ways.
- 8 Their widows will be increased to Me  
 more than the sand of the seas;  
 I will bring against them,  
 Against the mother of the young men,  
 A plunderer at noonday;  
 I will cause anguish and terror to fall  
 on them <sup>a</sup>suddenly.
- 9 "She<sup>a</sup> languishes who has borne seven;  
 She has breathed her last;  
<sup>b</sup>Her sun has gone down  
 While *it was* yet day;  
 She has been ashamed and  
 confounded.  
 And the remnant of them I will deliver  
 to the sword  
 Before their enemies," says the LORD.

### Jeremiah's Dejection

- 10 <sup>a</sup>"Woe is me, my mother,  
 That you have borne me,  
 A man of strife and a man of  
 contention to the whole <sup>l</sup>earth!  
 I have neither lent for interest,  
 Nor have men lent to me for interest.  
 Every one of them curses me.
- <sup>l</sup>The LORD said:  
 "Surely it will be well with your  
 remnant;  
 Surely I will cause <sup>a</sup>the enemy to  
 intercede with you  
 In the time of adversity and in the  
 time of affliction.

6 <sup>a</sup>Jer. 2:13 <sup>b</sup>Is.  
 1:4; Jer. 7:24  
<sup>c</sup>Jer. 20:16;  
 Zech. 8:14  
<sup>l</sup>tired

7 <sup>a</sup>Jer. 18:21;  
 Hos. 9:12–16  
<sup>b</sup>Is. 9:13; Jer.  
 5:3; Amos  
 4:10, 11

8 <sup>a</sup>Is. 29:5

9 <sup>a</sup>1 Sam. 2:5;  
 Is. 47:9 <sup>b</sup>Jer.  
 6:4; Amos 8:9

10 <sup>a</sup>Job 3:1; Jer.  
 20:14 <sup>l</sup>Or *land*

11 <sup>a</sup>Jer. 40:4, 5

13 <sup>a</sup>Ps. 44:12;  
 Is. 52:3

14 <sup>a</sup>Deut. 28:36,  
 64; Jer. 16:13  
<sup>b</sup>Deut. 32:22;  
 Ps. 21:9; Jer.  
 17:4 <sup>l</sup>So with  
 MT, Vg.; LXX,  
 Syr., Tg. *cause  
 you to serve  
 (cf. 17:4)*

15 <sup>a</sup>Jer. 12:3  
<sup>b</sup>Jer. 20:12 <sup>c</sup>Ps.  
 69:7–9; Jer.  
 20:8 <sup>l</sup>attend to  
<sup>\*</sup>See WW at Is.  
 25:8.

16 <sup>a</sup>Ezek. 3:1,  
 3; Rev. 10:9  
<sup>b</sup>[Job 23:12;  
 Ps. 119:72]

17 <sup>a</sup>Ps. 26:4, 5

18 <sup>a</sup>Job 34:6;  
 Jer. 10:19;  
 30:15; Mic.  
 1:9 <sup>b</sup>Job 6:15  
<sup>l</sup>Or *cannot be  
 trusted*

19 <sup>a</sup>Jer. 4:1;  
 Zech. 3:7  
<sup>b</sup>1 Kin. 17:1;  
 Jer. 15:1 <sup>c</sup>Jer.  
 6:29; Ezek.  
 22:26; 44:23

- 12 Can anyone break iron,  
 The northern iron and the bronze?
- 13 Your wealth and your treasures  
 I will give <sup>a</sup>as <sup>pl</sup>under without price,  
 Because of all your sins,  
 Throughout your territories.
- 14 And I will <sup>l</sup>make *you* cross over with  
 your enemies  
<sup>a</sup>Into a land *which* you do not know;  
 For a <sup>b</sup>fire is kindled in My anger,  
 Which shall burn upon you."
- 15 O LORD, <sup>a</sup>You know;  
 Remember me and <sup>l</sup>visit me,  
 And <sup>b</sup>take vengeance for me on my  
 persecutors.  
 In Your enduring patience, do not take  
 me away.  
 Know that <sup>c</sup>for Your sake I have  
 suffered <sup>\*</sup>rebuke.
- 16 Your words were found, and I <sup>a</sup>ate  
 them,  
 And <sup>b</sup>Your word was to me the joy and  
 rejoicing of my heart;  
 For I am called by Your name,  
 O LORD God of hosts.
- 17 <sup>a</sup>I did not sit in the assembly of the (3)  
 mockers,  
 Nor did I rejoice;  
 I sat alone because of Your hand,  
 For You have filled me with  
 indignation.
- 18 Why is my <sup>a</sup>pain perpetual  
 And my wound incurable,  
 Which refuses to be healed?  
 Will You surely be to me <sup>b</sup>like an  
 unreliable stream,  
 As waters *that* fail?

### The LORD Reassures Jeremiah

- <sup>l</sup>Therefore thus says the LORD:  
<sup>a</sup>"If you return,  
 Then I will bring you back;  
 You shall <sup>b</sup>stand before Me;  
 If you <sup>c</sup>take out the precious from the  
 vile,

15:3, 4 Promised in Deut. 28:25, 26.

15:4 **Manasseh:** Considered the worst king in the history of Judah (2 Kin. 21:1–11, 16), his sins are primarily responsible for Judah's demise. See 2 Kin. 21:12–15; 23:26, 27; 24:3, 4.

15:6 **Stretch out My hand:** See note on 6:12. **Weary of relenting:** Anthropomorphic language. From a human point of view it appears God changes His mind, but we must recognize that many of the prophetic pronouncements are conditional. God will punish unless the people respond. He gives them every opportunity to avert the promised judgment.

15:7 **Winnow:** A process whereby the chaff and straw are removed from the grain by tossing it into the air in the afternoon breeze. The wind carries the lighter material away. See note on Ruth 3:2. The winnowing process is a figure of judgment in 51:2; Prov. 20:26; Is. 41:16.

15:9 A blessed and favored mother is one **who has borne seven** sons.

15:10–21 Jeremiah's third personal lament. See note on 11:18–23. Pointing to his rejection (v. 10) and the faithful discharge of his duty (vv. 16, 17), Jeremiah cries out at the anguish this has brought him and charges God with failing him in his hour of need (v. 18).

15:10 See 20:14, 15; Job 3:3–10.

15:11 **It will be well with your remnant:** Can also be translated, "I will strengthen you for good," or, "I will free you for good." God encourages Jeremiah.

15:12–14 After assuring Jeremiah in v. 11, the Lord addresses Jeremiah's adversaries here.

15:17 See section 3 of Truth in Action at the end of Jer.

15:17 **Sat alone:** Jeremiah did not marry. See note on 16:2.

15:18 Two rhetorical questions; one directed to his own condition, the other concerned with God's reliability. An **unreliable stream** is the wadi that is dry most of the year (see Job 6:15; but contrast 2:13 and 17:13).

- You shall be as My mouth.  
 Let them return to you,  
 But you must not return to them.
- 20 And I will make you to this people a fortified bronze <sup>a</sup>wall;  
 And they will fight against you,  
 But <sup>b</sup>they shall not prevail against you;  
 For I *am* with you to save you  
 And deliver you," says the LORD.
- 21 "I will deliver you from the hand of the wicked,  
 And I will <sup>\*</sup>redeem you from the grip of the terrible."

### Jeremiah's Lifestyle and Message

**16** The word of the LORD also came to me, saying, <sup>2</sup>"You shall not take a wife, nor shall you have sons or daughters in this place." <sup>3</sup>For thus says the LORD concerning the sons and daughters who are born in this place, and concerning their mothers who bore them and their fathers who begot them in this land: <sup>4</sup>"They shall die <sup>a</sup>gruesome deaths; they shall not be <sup>b</sup>lamented nor shall they be <sup>c</sup>buried, *but* they shall be <sup>d</sup>like refuse on the face of the earth. They shall be consumed by the sword and by famine, and their <sup>e</sup>corpses shall be meat for the birds of heaven and for the beasts of the earth."

<sup>5</sup>For thus says the LORD: <sup>a</sup>"Do not enter the house of mourning, nor go to lament or bemoan them; for I have taken away My peace from this people," says the LORD, "lovingkindness and mercies. <sup>6</sup>Both the great and the small shall die in this land. They shall not be buried; <sup>a</sup>neither shall men lament for them, <sup>b</sup>cut themselves, nor <sup>c</sup>make themselves bald for them. <sup>7</sup>Nor shall *men* break *bread* in mourning for them, to comfort them for the dead; nor shall *men* give them the cup of <sup>\*</sup>consolation to <sup>d</sup>drink for their father or their mother. <sup>8</sup>Also you shall not go into the house of feasting to sit with them, to eat and drink."

<sup>9</sup>For thus says the LORD of hosts, the God of Israel: "Behold, <sup>a</sup>I will cause to cease from this place, before your eyes and in your days, the voice of <sup>b</sup>mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

20 <sup>a</sup>Jer. 1:18; 6:27; Ezek. 3:9 <sup>b</sup>Ps. 46:7; Is. 41:10; Jer. 1:8, 19; 20:11; 37:21; 38:13; 39:11, 12  
 21 <sup>\*</sup>See WW at Neh. 1:10.

### CHAPTER 16

4 <sup>a</sup>Jer. 15:2 <sup>b</sup>Jer. 22:18; 25:33  
<sup>c</sup>Jer. 14:16; 19:11 4Ps.

83:10; Jer. 8:2; 9:22 <sup>e</sup>Ps. 79:2; Is. 18:6; Jer. 7:33; 34:20

5 <sup>a</sup>Ezek. 24:17, 22, 23  
 6 <sup>a</sup>Jer. 22:18  
<sup>b</sup>Lev. 19:28;

Deut. 14:1; Jer. 41:5; 47:5  
<sup>c</sup>Is. 22:12; Jer. 7:29

7 <sup>a</sup>Prov. 31:6  
<sup>\*</sup>See WW at Ps. 94:19.

9 <sup>a</sup>Is. 24:7, 8; Jer. 7:34;  
 25:10; Ezek. 28:13; Hos. 2:11; Rev.

18:23 *rejoicing*

10 <sup>a</sup>Deut. 29:24; 1 Kin. 9:8; Jer. 5:19

11 <sup>a</sup>Deut. 29:25; 1 Kin. 9:8;  
 2 Chr. 7:22; Neh. 9:26-29;  
 Jer. 22:9

12 <sup>a</sup>Jer. 7:26  
<sup>b</sup>Jer. 3:17;

18:12 *walks after the stubbornness or imagination*

13 <sup>a</sup>Deut. 4:26; 28:36, 63 <sup>b</sup>Jer. 15:14

14 <sup>a</sup>Is. 43:18; Jer. 23:7, 8; [Ezek. 37:21-25]

15 <sup>a</sup>Jer. 3:18  
<sup>b</sup>Jer. 24:6; 30:3; 32:37

16 <sup>a</sup>Amos 4:2; Hab. 1:15

17 <sup>a</sup>2 Chr. 16:9; Job 34:21; Ps. 90:8;

Prov. 5:21; Jer. 23:24; 32:19; Zech. 4:10;

[Luke 12:2; 1 Cor. 4:5]; Heb. 4:13

18 <sup>a</sup>Is. 40:2; Jer. 17:18; Rev. 18:6 <sup>b</sup>[Ezek. 43:7]

19 <sup>a</sup>Ps. 18:1, 2; Is. 25:4 <sup>b</sup>Jer. 17:17

<sup>10</sup>"And it shall be, when you show this people all these words, and they say to you, <sup>a</sup>"Why has the LORD pronounced all this great disaster against us? Or what *is* our iniquity? Or what *is* our sin that we have committed against the LORD our God?" <sup>11</sup>Then you shall say to them, <sup>a</sup>"Because your fathers have forsaken Me," says the LORD; <sup>b</sup>"they have walked after other gods and have served them and worshiped them, and have forsaken Me and not kept My law. <sup>12</sup>And you have done <sup>a</sup>worse than your fathers, for behold, <sup>b</sup>each one <sup>1</sup>follows the dictates of his own evil heart, so that no one listens to Me. <sup>13</sup><sup>a</sup>Therefore I will cast you out of this land <sup>b</sup>into a land that you do not know, neither you nor your fathers; and there you shall serve other gods day and night, where I will not show you favor."

### God Will Restore Israel

<sup>14</sup>"Therefore behold, the <sup>a</sup>days are coming," says the LORD, "that it shall no more be said, 'The LORD lives who brought up the children of Israel from the land of Egypt,' <sup>15</sup>but, 'The LORD lives who brought up the children of Israel from the land of the <sup>a</sup>north and from all the lands where He had driven them.' For <sup>b</sup>I will bring them back into their land which I gave to their fathers.

<sup>16</sup>"Behold, I will send for many <sup>a</sup>fishermen," says the LORD, "and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks. <sup>17</sup>For My <sup>a</sup>eyes are on all their ways; they are not hidden from My face, nor is their iniquity hidden from My eyes. <sup>18</sup>And first I will repay <sup>a</sup>double for their iniquity and their sin, because <sup>b</sup>they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols."

19 O LORD, <sup>a</sup>my strength and my fortress, <sup>b</sup>My refuge in the day of affliction,  
 The Gentiles shall come to You  
 From the ends of the earth and say,  
 "Surely our fathers have inherited lies,

16:1-13 Special instructions are given to Jeremiah concerning his lifestyle and message.

16:2 As a sign of the impending doom coming upon Judah, Jeremiah was forbidden to take a wife or have children.

16:5-7 Instructions concerning contact with the dead. See Ezek. 24:16, 17, 22, 23.

16:6 According to the Law (Lev. 19:28; 21:5; Deut. 14:1), the Israelites were forbidden to **cut themselves** or **make themselves bald**, customs prevalent in surrounding pagan cultures.

16:7 Food was normally given to mourners. See Ezek. 24:17, 22; Hos. 9:4.

16:8, 9 Jeremiah was to avoid festive celebrations as well as funerals.

16:9 See note on 7:34.

16:14, 15 Repeated with slight variation in 23:7, 8. Hope and reassurance appear in the midst of punishment and destruction, for Israel's homecoming is promised as a new exodus from the lands where God has dispersed them.

16:16 The **fishermen** and **hunters** are the conquerors.

16:19, 20 A ray of hope for Gentiles who will turn to God when they realize the worthlessness of their idols. God will teach them, and they will know His name.

WORD  WEALTH

**16:19 strength, 'oz;** Strong's #5797: Strength, power, security. This noun comes from the verb 'azaz, "to be firm and strong." Here Jeremiah's description of his God has a poetic quality in Hebrew: 'Uzi u-Ma'uzi (my strength and my fortress). 'Oz occurs approximately 100 times in the OT, often in well-loved verses (see Ps. 8:2; 46:1; 63:2; Is. 12:2). David danced joyfully before the Lord with all his strength (2 Sam. 6:14). Psalm 105:4 sagely counsels us to "seek the LORD and His strength."

- Worthlessness and <sup>c</sup>unprofitable things."  
 20 Will a man make gods for himself,  
 "Which are not gods?  
 21 "Therefore behold, I will this once  
 cause them to know,  
 I will cause them to know  
 My hand and My might;  
 And they shall know that <sup>a</sup>My name is  
 the LORD.

Judah's Sin and Punishment

- 17** "The sin of Judah is <sup>a</sup>written with a  
<sup>b</sup>pen of iron;  
 With the point of a diamond it is  
<sup>c</sup>engraved  
 On the tablet of their heart,  
 And on the horns of your altars,  
 2 While their children remember  
 Their altars and their <sup>a</sup>wooden<sup>1</sup> images  
 By the green trees on the high hills.  
 3 O My mountain in the field,  
 I will give as plunder your wealth, all  
 your treasures,  
 And your high places of sin within all  
 your borders.  
 4 And you, even yourself,  
 Shall let go of your heritage which I  
 gave you;  
 And I will cause you to serve your  
 enemies  
 In <sup>a</sup>the land which you do not know;  
 For <sup>b</sup>you have kindled a fire in My  
 anger which shall burn forever."  
 5 Thus says the LORD:  
 "Cursed is the <sup>\*</sup>man who trusts in man  
 And makes <sup>b</sup>flesh his <sup>1</sup>strength,  
 Whose heart departs from the LORD.

19 <sup>1</sup>Is. 44:10  
 20 <sup>4</sup>Ps. 115:4-8;  
 Is. 37:19; Jer.  
 2:11; 5:7; Hos.  
 8:4-6; Gal. 4:8  
 21 <sup>a</sup>Ex. 15:3;  
 Ps. 83:18; Is.  
 43:3; Jer. 33:2;  
 Amos 5:8

CHAPTER 17  
 1 <sup>4</sup>Jer. 2:22 <sup>2</sup>Job  
 19:24 <sup>3</sup>Prov.  
 3:3; 7:3; Is.  
 49:16; 2 Cor.  
 3:3  
 2 <sup>4</sup>Judg. 3:7  
<sup>1</sup>Heb. Asherim,  
 Canaanite  
 deities  
 4 <sup>4</sup>Jer. 16:13  
<sup>1</sup>Is. 5:25; Jer.  
 15:14  
 5 <sup>4</sup>Ps. 146:3; Is.  
 30:1, 2; 31:1  
<sup>1</sup>Is. 31:3 <sup>1</sup>Lit.  
 arm  
<sup>\*</sup>See WW at Jer.  
 31:22.

6 <sup>a</sup>Jer. 48:6  
<sup>2</sup>Job 20:17  
<sup>c</sup>Deut. 29:23;  
 Job 39:6  
 7 <sup>a</sup>Ps. 2:12;  
 34:8; 125:1;  
 146:5; Prov.  
 16:20; Is.  
 30:18; Jer.  
 39:18  
 8 <sup>a</sup>Job 8:16;  
 [Ps. 1:3; Ezek.  
 31:3-9] <sup>1</sup>Or.,  
 Tg. see  
 9 <sup>a</sup>[Eccl. 9:3];  
 Matt. 15:19;  
 [Mark 7:21, 22]  
<sup>1</sup>Or incurably  
 sick  
<sup>\*</sup>See WW at Ps.  
 37:4.  
 10 <sup>a1</sup> Sam. 16:7;  
 1 Chr. 28:9; Ps.  
 7:9; 139:23;  
 24; Prov. 17:3;  
 Jer. 11:20;  
 20:12; Rom.  
 8:27; Rev. 2:23  
<sup>1</sup>Ps. 62:12; Jer.  
 32:19; Rom.  
 2:6 <sup>1</sup>Most  
 secret parts, lit.  
 kidneys  
 11 <sup>a</sup>Ps. 55:23  
<sup>1</sup>Luke 12:20  
<sup>1</sup>Sits on eggs  
 13 <sup>a</sup>Ps. 14:8  
<sup>1</sup>[Ps. 73:27;  
 Is. 1:28] <sup>c</sup>Luke  
 10:20 <sup>4</sup>Jer.  
 2:13  
 14 <sup>a</sup>Deut. 10:21;  
 Ps. 109:1

- 6 For he shall be <sup>a</sup>like a shrub in the  
 desert,  
 And <sup>b</sup>shall not see when good comes,  
 But shall inhabit the parched places in  
 the wilderness,  
<sup>c</sup>In a salt land which is not inhabited.  
 7 "Blessed<sup>a</sup> is the man who trusts in the  
 LORD,  
 And whose hope is the LORD.  
 8 For he shall be <sup>a</sup>like a tree planted by  
 the waters,  
 Which spreads out its roots by the  
 river,  
 And will not <sup>1</sup>fear when heat comes;  
 But its leaf will be green,  
 And will not be anxious in the year of  
 drought,  
 Nor will cease from yielding fruit.  
 9 "The <sup>a</sup>heart<sup>\*</sup> is deceitful above all things,  
 And <sup>1</sup>desperately wicked;  
 Who can know it?  
 10 I, the LORD, <sup>a</sup>search the heart,  
 I test the <sup>1</sup>mind,  
<sup>b</sup>Even to give every man according to  
 his ways,  
 According to the fruit of his doings.  
 11 "As a partridge that <sup>1</sup>broods but does  
 not hatch,  
 So is he who gets riches, but not by  
 right;  
 It <sup>a</sup>will leave him in the midst of his  
 days,  
 And at his end he will be <sup>b</sup>a fool."  
 12 A glorious high throne from the  
 beginning  
 Is the place of our sanctuary.  
 13 O LORD, <sup>a</sup>the hope of Israel,  
<sup>b</sup>All who forsake You shall be  
 ashamed.  
 "Those who depart from Me  
 Shall be <sup>c</sup>written in the earth,  
 Because they have forsaken the LORD,  
 The <sup>a</sup>fountain of living waters."  
 Jeremiah Prays for Deliverance  
 14 Heal me, O LORD, and I shall be  
 healed;  
 Save me, and I shall be saved,  
 For <sup>a</sup>You are my praise.

17:1-4 The sin of Judah is indelibly written with a pen of iron (an instrument used to inscribe permanent records on stone) or a diamond-tipped stylus. Their sins are so grievous they are written permanently on the tablet of their heart, and on the horns of your altars as a constant reminder to God, and they are not atoned for.  
 17:3 My mountain: Mount Zion where the temple is located.  
 17:9, 10 The heart is the inner self, which thinks, feels, and acts. It is central to man (see Prov. 4:23), but it is deceitful and wicked.

17:11 A proverb expressing the folly of gaining wealth by dishonest means. Jeremiah continues to expose deception.  
 17:13 Written in the earth: Perhaps referring to their temporal earthly existence or to their "dust to dust" death.  
 17:14-18 See section 4 of Truth in Action at the end of Jer.  
 17:14-18 Jeremiah's fourth personal lament (see note on 11:18-23). Dejected because of his opponent's taunts, Jeremiah prays for healing.

## WORD



## WEALTH

**17:14** *save, yasha'*; Strong's #3467: To rescue, save, defend; to free, preserve, avenge, deliver, help. The verb, found more than 200 times throughout the OT, is a one-word description of God's response to the needs of humanity. God chose a form of this verb to be His Son's name: *Yeshua*, meaning "He Shall Save" (see Matt. 1:21). The original thought of *yasha'* was "to release," "to open wide." Our Deliverer is the One who opened wide the gates of captivity, released and rescued us, and continually defends and preserves us.

## PRAYING



## THE WORD

*Lord, as You heal me, I will be healed. And as You save me, I will be saved. For You are my praise!*

Adapted from Jeremiah 17:14

- 15 Indeed they say to me,  
 "Where is the word of the LORD?  
 Let it come now!"
- 16 As for me, "I have not hurried away  
 from *being* a shepherd *who* follows  
 You,  
 Nor have I desired the woeful day;  
 You know what came out of my lips;  
 It was right there before You.
- 17 Do not be a terror to me;  
 "You *are* my hope in the day of doom.
- 18 "Let them be ashamed who persecute me,  
 But *do* not let me be put to shame;  
 Let them be dismayed,  
 But do not let me be dismayed.  
 Bring on them the day of doom,  
 And *do* destroy<sup>l</sup> them with double  
 destruction!

### Hallow the Sabbath Day

<sup>19</sup>Thus the LORD said to me: "Go and stand in the gate of the children of the people, by which the kings of Judah come in and by which they go out, and in all the gates of

15 <sup>19</sup>Is. 5:19;  
 Ezek. 12:22;  
 2 Pet. 3:4  
 16 <sup>4</sup>Jer. 1:4–12  
 17 <sup>4</sup>Jer. 16:19;  
 Nah. 1:7  
 18 <sup>4</sup>Ps. 35:4;  
 70:2; Jer.  
 15:10; 18:18  
<sup>6</sup>Ps. 25:2  
<sup>7</sup>Jer. 11:20 <sup>1</sup>Lit.  
*crush*

Jerusalem; <sup>20</sup>and say to them, "Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates. <sup>21</sup>Thus says the LORD: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring *it* in by the gates of Jerusalem; <sup>22</sup>nor carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I <sup>4</sup>commanded your fathers. <sup>23</sup>But they did not obey nor incline their ear, but <sup>l</sup>made their neck stiff, that they might not hear nor receive <sup>\*</sup>instruction.

<sup>24</sup>"And it shall be, "if you heed Me carefully," says the LORD, "to bring no burden through the gates of this city on the <sup>b</sup>Sabbath day, but hallow the Sabbath day, to do no work in it, <sup>25</sup>and then shall enter the gates of this city kings and princes <sup>\*</sup>sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever. <sup>26</sup>And they shall come from the cities of Judah and from <sup>a</sup>the places around Jerusalem, from the land of Benjamin and from <sup>b</sup>the <sup>l</sup>lowland, from the mountains and from <sup>c</sup>the <sup>2</sup>South, bringing burnt offerings and sacrifices, grain offerings and incense, bringing <sup>d</sup>sacrifices of praise to the house of the LORD.

<sup>27</sup>"But if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then <sup>a</sup>I will kindle a fire in its gates, <sup>b</sup>and it shall devour the palaces of Jerusalem, and it shall not be <sup>c</sup>quenched." "

### The Potter and the Clay

**18** The word which came to Jeremiah from the LORD, saying: <sup>2</sup>"Arise and go down to the potter's <sup>\*</sup>house, and there I will cause you to hear My words." <sup>3</sup>Then I went down to the potter's house, and there he was, making something at the <sup>l</sup>wheel. <sup>4</sup>And the vessel that he <sup>l</sup>made of clay was <sup>2</sup>marred in the hand of the potter; so he

20 <sup>4</sup>Ps. 49:1, 2;  
 Jer. 19:3, 4  
 21 <sup>4</sup>Num. 15:32;  
 Neh. 13:19;  
 [John 5:9–12,  
 17; 7:22–24]  
 22 <sup>4</sup>Ex. 20:8;  
 31:13; Ezek.  
 20:12  
 23 <sup>4</sup>Jer. 7:24,  
 26 <sup>l</sup>Were  
 stubborn  
<sup>\*</sup>See WW at Prov.  
 4:13  
 24 <sup>4</sup>Jer. 11:4;  
 26:3 <sup>4</sup>Ex.  
 16:23–30;  
 20:8–10; Num.  
 15:32–36;  
 Deut. 5:12–14;  
 Neh. 13:15; [Is.  
 58:13]  
 25 <sup>4</sup>Jer. 22:4  
<sup>\*</sup>See WW at Lam.  
 5:19.  
 26 <sup>4</sup>Jer. 33:13  
<sup>l</sup>Zech. 7:7  
<sup>3</sup>Judg. 1:9  
<sup>4</sup>Ps. 107:22;  
 116:17; Jer.  
 33:11 <sup>l</sup>Heb.  
*shephelah*  
<sup>2</sup>Heb. *Negev*  
 27 <sup>4</sup>Jer. 21:14;  
 Lam. 4:11;  
 Amos 1:4, 7,  
 10, 12 <sup>2</sup>Kin.  
 25:9; 2 Chr.  
 36:19; Jer.  
 39:8; 52:13;  
 Amos 2:5 <sup>4</sup>Jer.  
 7:20; Ezek.  
 20:47

#### CHAPTER 18

2 <sup>\*</sup>See WW at  
 2 Sam. 7:11.  
 3 <sup>l</sup>Potter's wheel  
 4 <sup>l</sup>was making  
<sup>2</sup>ruined  
 6 <sup>4</sup>Is. 45:9; Rom.

17:15 The accusation is that he is a false prophet because his words have not come to pass (see Deut. 18:21, 22).

17:16 **Shepherd:** A symbol of leadership, which Jeremiah exercised as a prophet (see Ezek. 34:2, 12).

17:19–27 A discourse concerning **the Sabbath**, which stresses one of the commandments easily monitored. Failure to observe the Sabbath is indicative of the sinful response of the people toward all of God's laws. This commandment was basic to the whole structure of worship because it was instituted as part of creation (Gen. 2:2, 3; Ex. 20:11) and was a sign of God's relationship with Israel (Ex. 31:13–17; Ezek. 20:12).

18:1–20:18 This section, based on Jeremiah's experience at the potter's house, contains examples of all the literary styles

found in the book: biography, prose discourses, poetic oracles, and laments.

18:1–23 Jeremiah visits the potter's house at God's command. There he learns that the potter sometimes rejected some of the pots, perhaps because of poor quality. So God is sovereign over His people Judah. What the potter makes depends on the quality of the clay; what God makes of His people depends on their response. The clay can frustrate the potter's intention and make him alter the vessel. As the quality of the clay limits what the potter can do with it, so the quality of a people limits what God will do with them.

18:4 **Marred:** Represents the same Hebrew word used of the linen sash in 13:7, where it is translated "ruined." The clay was not suitable for the potter's design. **As it seemed good:** He

made it again into another vessel, as it seemed good to the potter to make.

5 Then the word of the LORD came to me, saying: "O house of Israel, can I not do with you as this potter?" says the LORD. "Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel! 7 The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, 8 if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it. 9 And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it, 10 if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.

11 "Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, "Thus says the LORD: "Behold, I am fashioning a disaster and devising a plan against you. "Return now every one from his evil way, and make your ways and your doings good." "

*God's Warning Rejected*

12 And they said, "That is hopeless! So we will walk according to our own plans, and we will every one obey the dictates<sup>2</sup> of his evil heart."

13 Therefore thus says the LORD:

"Ask now among the Gentiles, Who has heard such things? The virgin of Israel has done a very horrible thing.

14 Will a man leave the snow water of Lebanon, Which comes from the rock of the field? Will the cold flowing waters be forsaken for strange waters?

15 "Because My people have forgotten Me, They have burned incense to worthless idols. And they have caused themselves to stumble in their ways,

9:20, 21 <sup>1</sup>Is. 64:8  
7 <sup>4</sup>Jer. 1:10  
8 <sup>4</sup>Jer. 7:3-7; 12:16; [Ezek. 18:21; 33:11] <sup>6</sup>Ps. 106:45; Jer. 26:3; [Hos. 11:8; Joel 2:13]; Jon. 3:10  
11 <sup>42</sup> Kin. 17:13; Is. 1:16-19; Jer. 4:1; Acts 26:20 <sup>5</sup>Jer. 7:3-7  
12 <sup>4</sup>Is. 57:10; Jer. 2:25 <sup>5</sup>Jer. 3:17; 23:17 <sup>1</sup>Lit. do <sup>2</sup>stubbornness or imagination  
13 <sup>4</sup>Is. 66:8; Jer. 2:10, 11; 1 Cor. 5:1 <sup>5</sup>Jer. 5:30; Hos. 6:10  
14 <sup>1</sup>Yrsake  
15 <sup>4</sup>Jer. 2:13, 32

<sup>4</sup>Jer. 6:16  
16 <sup>4</sup>Jer. 19:8 <sup>1</sup> Kin. 9:8; Lam. 2:15; Mic. 6:16  
17 <sup>4</sup>Jer. 13:24 <sup>5</sup>Ps. 48:7 <sup>6</sup>Jer. 2:27 <sup>7</sup>So with LXX, Syr., Tg., Vg.; MT look them in  
18 <sup>4</sup>Jer. 11:19 <sup>5</sup>Lev. 10:11; Mal. 2:7; [John 7:48]  
20 <sup>4</sup>Ps. 109:4 <sup>5</sup>Ps. 35:7; 57:6; Jer. 5:26 <sup>6</sup>Jer. 14:7-15:1 <sup>1</sup>concerning  
21 <sup>4</sup>Ps. 109:9-20; Jer. 11:22; 14:16 <sup>5</sup>Jer. 15:7, 8; Ezek. 22:25  
23 <sup>4</sup>Neh. 4:5; Ps. 35:14; 109:14; Is. 2:9; Jer. 11:20

From the ancient paths, To walk in pathways and not on a highway,

16 To make their land desolate and a perpetual hissing; Everyone who passes by it will be astonished And shake his head.

17 I will scatter them as with an east wind before the enemy; I will show them the back and not the face In the day of their calamity."

*Jeremiah Persecuted*

18 Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words."

19 Give heed to me, O LORD, And listen to the voice of those who contend with me!

20 Shall evil be repaid for good? For they have dug a pit for my life. Remember that I stood before You To speak good for them, To turn away Your wrath from them.

21 Therefore deliver up their children to the famine,

And pour out their blood By the force of the sword; Let their wives become widows And bereaved of their children.

Let their men be put to death, Their young men be slain By the sword in battle.

22 Let a cry be heard from their houses, When You bring a troop suddenly upon them;

For they have dug a pit to take me, And hidden snares for my feet.

23 Yet, LORD, You know all their counsel Which is against me, to slay me. Provide no atonement for their iniquity,

could make something else from the clay, but not the originally intended vessel.

18:7-10 The Lord limits His sovereign action on the basis of the response of the people (see 4:28). For the verbs to pluck up, to pull down, and so on, see note on 1:10.

18:13-17 See note on 2:9-13. A poetic commentary on v. 12.

18:14 Cold flowing waters come from the region of Mount Hermon, a part of which is the source of the Jordan River.

18:16 Hissing was done to express shock, scorn, ridicule, or derision. The word in Hebrew is onomatopoeic and sounds like "shriek" in English (see 19:8; 25:9, 18; 29:18; 51:37). Shake his head: This was a gesture showing scorn or derision (see 48:27; Job 16:4; Ps. 44:14; 109:25; Matt. 27:39, "wagging").

18:17 East wind: The dry, hot wind from the desert (see 4:11). Show them the back and not the face: This was first done by the people toward God (2:27). The face symbolizes favor and the back, forsaking.

18:18-23 Jeremiah's fifth lament (see note on 11:18-23). Unidentified persons plot against Jeremiah because of his attacks on the leaders (see 2:8; 5:5; 25:34-36). Jeremiah had interceded for them to no avail (v. 20), so he asks that they receive the punishment that his intercession perhaps had delayed. The NT lifts God's people to a higher level (Matt. 5:44) because the Christian is empowered to live higher.

18:18 Responsibility for the law was assigned to the priest.

Nor blot out their sin from Your sight;  
But let them be overthrown before You.  
Deal *thus* with them  
In the time of Your <sup>b</sup>anger.

### The Sign of the Broken Flask

**19** Thus says the LORD: “Go and get a potter’s earthen flask, and *take* some of the <sup>a</sup>elders of the people and some of the elders of the priests. <sup>2</sup>And go out to <sup>a</sup>the Valley of the Son of Hinnom, which is by the entry of the Potsherd Gate; and proclaim there the words that I will tell you, <sup>3</sup>and say, ‘Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: “Behold, I will bring such a catastrophe on this place, that whoever hears of it, his ears will <sup>b</sup>tingle.

<sup>4</sup>“Because they <sup>a</sup>have forsaken Me and made this an alien place, because they have burned incense in it to other gods whom neither they, their fathers, nor the kings of Judah have known, and have filled this place with <sup>b</sup>the blood of the innocents <sup>5</sup><sup>a</sup>(they have also built the <sup>a</sup>high places of Baal, to burn their sons with fire *for* burnt offerings to Baal, <sup>b</sup>which I did not command or speak, nor did it come into My mind), <sup>6</sup>therefore behold, the days are coming,” says the LORD, “that this place shall no more be called Tophet or <sup>a</sup>the Valley of the Son of Hinnom, but the Valley of Slaughter. <sup>7</sup>And I will make void the counsel of Judah and Jerusalem in this place, <sup>a</sup>and I will cause them to fall by the sword before their enemies and by the hands of those who seek their lives; their <sup>b</sup>corpses I will give as meat for the birds of the heaven and for the beasts of the earth. <sup>8</sup>I will make this city <sup>a</sup>desolate and a hissing; everyone who passes by it will be astonished and hiss because of all its plagues. <sup>9</sup>And I will cause

23 <sup>b</sup>Jer. 7:20

#### CHAPTER 19

<sup>1</sup> See WW at Ps. 119:100.  
<sup>2</sup> Josh. 15:8; 2 Kin. 23:10; Jer. 7:31; 32:35  
<sup>3</sup> Jer. 17:20  
<sup>b1</sup> Sam. 3:11;  
<sup>2</sup> Kin. 21:12;  
<sup>4</sup> Deut. 28:20; Is. 65:11; Jer. 2:13, 17, 19; 15:6; 17:13  
<sup>b2</sup> Kin. 21:12; Jer. 2:34; 7:6  
<sup>5</sup> Num. 22:41; Jer. 7:31; 32:35  
<sup>b</sup> Lev. 18:21;  
<sup>2</sup> Kin. 17:17;  
Ps. 106:37, 38  
<sup>a</sup> See WW at Ezek. 6:3.  
<sup>6</sup> Josh. 15:8; Jer. 7:32  
<sup>7</sup> Lev. 26:17; Deut. 28:25; Jer. 15:2, 9 <sup>b</sup>Ps. 79:2; Jer. 7:33; 16:4; 34:20  
<sup>8</sup> Jer. 18:16; 49:13; 50:13

<sup>9</sup> Lev. 26:29; Deut. 28:53, 55; Is. 9:20; Lam. 4:10; Ezek. 5:10  
<sup>10</sup> Jer. 51:63, 64  
<sup>11</sup> Ps. 2:9; Is. 30:14; Jer. 13:14; Lam. 4:2; Rev. 2:27  
<sup>b</sup> Jer. 7:32  
<sup>a</sup> Restored  
<sup>13</sup> <sup>b2</sup> Kin. 23:10; Ps. 74:7; 79:1; Jer. 52:13; Ezek. 7:21, 22  
<sup>b2</sup> Kin. 23:12; Jer. 32:29; Zeph. 1:5 <sup>b</sup>Jer. 7:18; Ezek. 20:28  
<sup>14</sup> <sup>b2</sup> Chr. 20:5; Jer. 26:2–8  
<sup>15</sup> Neh. 9:17, 29; Jer. 7:26; 17:23

#### CHAPTER 20

<sup>1</sup> Ezra 2:37, 38  
<sup>b1</sup> Chr. 24:14  
<sup>2</sup> Jer. 37:13; Zech. 14:10

them to eat the <sup>a</sup>flesh of their sons and the flesh of their daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair.”’

<sup>10</sup>“Then you shall break the flask in the sight of the men who go with you, <sup>11</sup>and say to them, “Thus says the LORD of hosts: “Even so I will break this people and this city, as *one* breaks a potter’s vessel, which cannot be <sup>b</sup>made whole again; and they shall <sup>b</sup>bury *them* in Tophet till *there* is no place to bury. <sup>12</sup>Thus I will do to this place,” says the LORD, “and to its inhabitants, and make this city like Tophet. <sup>13</sup>And the houses of Jerusalem and the houses of the kings of Judah shall be defiled <sup>a</sup>like the place of Tophet, because of all the houses on whose <sup>b</sup>roofs they have burned incense to all the host of heaven, and <sup>c</sup>poured out drink offerings to other gods.”’”

<sup>14</sup>Then Jeremiah came from Tophet, where the LORD had sent him to prophesy; and he stood in <sup>a</sup>the court of the Lord’s house and said to all the people, <sup>15</sup>“Thus says the LORD of hosts, the God of Israel: ‘Behold, I will bring on this city and on all her towns all the doom that I have pronounced against it, because <sup>a</sup>they have stiffened their necks that they might not hear My words.’”

### The Word of God to Pashhur

**20** Now <sup>a</sup>Pashhur the son of <sup>b</sup>Immer, the priest who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. <sup>2</sup>Then Pashhur struck Jeremiah the prophet, and put him in the stocks that *were* in the high <sup>a</sup>gate of Benjamin, which *was* by the house of the LORD.

<sup>3</sup>And it happened on the next day that

**19:1–15** Jeremiah is commanded to take an **earthen flask**, to go with witnesses to the **Valley** near the **Potsherd Gate** (later called the Refuse Gate, Neh. 2:13), and there to deliver a symbolic message to the people. Unlike the clay vessel of ch. 18, this flask is not pliable and cannot be reworked. If it is not suitable for the task, it can only be destroyed.

**19:1 Elders:** Include civil and religious leaders.

**19:2** For the **Valley of the Son of Hinnom**, see note on 7:31. Jeremiah preaches this message from the site of their most heinous sin.

**19:3 Ears will tingle:** An expression found also in 1 Sam. 3:11; 2 Kin. 21:12.

**19:6 Tophet:** See note on 7:31, 32.

**19:8 Hissing:** See note on 18:16.

**19:9 Eat the flesh:** A part of the covenant curse for disobedience (Lev. 26:29; Deut. 28:53–57). During the siege by the Babylonians in 586 B.C. this curse was fulfilled (see Lam. 2:20; 4:10; Ezek. 5:10). The siege of Samaria by Syria resulted in the same behavior (see 2 Kin. 6:28, 29) as did the siege of Jerusalem by the Romans in A.D. 70.

**19:10–13** The symbolic action of breaking the **flask** breaks the people as well. Egyptians and Hittites have left evidence of this procedure. For Jeremiah it was the setting in motion of God’s word.

**19:14—20:6** The wording changes to the third person, perhaps because Jeremiah’s secretary, Baruch, records the retaliation that Jeremiah experiences in ch. 20.

**20:1–6** Reaction of **Pashhur** to Jeremiah’s symbolic act is immediate, but his opposition to God’s word earns him a new name, symbolic of the fate he will suffer.

**20:1 Pashhur the son of Immer** is to be distinguished from other men of the same name (see 21:1; 38:1). **Chief governor:** Charged with maintaining order in the temple, he dealt with the troublemakers (see 29:26).

**20:2** See section 4 of Truth in Action at the end of Jer.

**20:2** The first time the title **prophet** is used for Jeremiah, but it is used again in 25:2 and then frequently after 28:5. This is also the first of many recorded physical acts of violence against Jeremiah.



Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, “The LORD has not called your name Pashhur, but <sup>1</sup>Magor-Missabib. <sup>4</sup>For thus says the LORD: ‘Behold, I will make you a terror to yourself and to all your friends; and they shall fall by the sword of their enemies, and your eyes shall see it. I will <sup>a</sup>give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon and slay them with the sword. <sup>5</sup>Moreover I <sup>a</sup>will deliver all the wealth of this city, all its produce, and all its precious things; all the treasures of the kings of Judah I will give into the hand of their enemies, who will plunder them, seize them, and <sup>b</sup>carry them to Babylon. <sup>6</sup>And you, Pashhur, and all who dwell in your house, shall go into captivity. You shall go to Babylon, and there you shall die, and be buried there, you and all your friends, to whom you have <sup>a</sup>prophesied lies.’”

*Jeremiah’s Unpopular Ministry*

- ⑦ <sup>7</sup> O LORD, You <sup>1</sup>induced me, and I was persuaded;  
<sup>a</sup>You are <sup>a</sup>stronger than I, and have prevailed.  
<sup>b</sup>I am <sup>2</sup>in derision daily;  
 Everyone mocks me.
- <sup>8</sup> For when I spoke, I cried out;  
<sup>a</sup>I shouted, “Violence and plunder!”  
 Because the word of the LORD was made to me  
 A reproach and a derision daily.
- <sup>9</sup> Then I said, “I will not make mention of Him,  
 Nor speak anymore in His name.”  
 But *His word* was in my heart like a <sup>a</sup>burning fire  
 Shut up in my bones;  
 I was weary of holding it back,  
 And <sup>b</sup>I could not.
- <sup>10</sup> <sup>a</sup>For I heard many <sup>1</sup>mocking:  
 “Fear on every side!”  
 “Report,” *they say*, “and we will report it!”  
<sup>b</sup>All my acquaintances watched for my stumbling, *saying*,

<sup>3</sup> <sup>1</sup>Lit. *Fear on Every Side*  
<sup>4</sup> Jer. 21:4–10  
<sup>5</sup> 2 Kin. 20:17; 2 Chr. 36:10; Jer. 3:24; 27:21, 22 <sup>1</sup>Is. 39:6  
<sup>6</sup> Jer. 14:13–15; Lam. 2:14  
<sup>7</sup> Jer. 1:6, 7  
<sup>a</sup> Job 12:4; Lam. 3:14  
<sup>b</sup> *enticed or persuaded*  
<sup>1</sup> <sup>1</sup>Lit. *a laughingstock all the day*  
<sup>2</sup> See WW at Josh. 1:9  
<sup>3</sup> Jer. 6:7  
<sup>4</sup> Job 32:18–20; Ps. 39:3; Jer. 4:19; 23:9; [Ezek. 3:14]; Acts 4:20  
<sup>5</sup> Job 32:18; Jer. 6:11; Acts 18:5  
<sup>6</sup> Ps. 31:13  
<sup>7</sup> Job 19:19; Ps. 41:9; 55:13, 14; Luke 11:53, 54  
<sup>1</sup> *Islandering*  
<sup>11</sup> Jer. 1:18, 19  
<sup>12</sup> Jer. 15:20; 17:18  
<sup>13</sup> Jer. 23:40  
<sup>14</sup> Ps. 7:9; 11:5; 17:3; 139:23; [Jer. 11:20; 17:10]  
<sup>15</sup> Ps. 54:7; 59:10; Jer. 15:15  
<sup>16</sup> <sup>1</sup>Most secret parts, lit. *kidneys*  
<sup>17</sup> Ps. 35:9, 10; 109:30, 31  
<sup>18</sup> Job 3:3; Jer. 15:10  
<sup>19</sup> Gen. 19:25  
<sup>20</sup> Jer. 18:22  
<sup>21</sup> See WW at Ezra 3:11.

WORD
WEALTH

**20:11 awesome, 'arits; Strong's #6184:** Someone awe-inspiring, terrifying, ruthless. Here it is used of God along with the word for a “mighty man, a warrior.” The sense here seems to be, as several translators have expressed it, of a “dread warrior.” Jeremiah is affirming, in the face of attack, that his God stands with him to defend him and humiliate his enemies.

- “Perhaps he can be induced;  
 Then we will prevail against him,  
 And we will take our revenge on him.”
- <sup>11</sup> But the LORD is <sup>a</sup>with me as a mighty, awesome One.  
 Therefore my persecutors will stumble, and will not <sup>b</sup>prevail.  
 They will be greatly ashamed, for they will not prosper.  
*Their* <sup>c</sup>everlasting confusion will never be forgotten.
- <sup>12</sup> But, O LORD of hosts,  
 You who <sup>a</sup>test the righteous,  
*And* see the <sup>1</sup>mind and heart,  
<sup>b</sup>Let me see Your vengeance on them;  
 For I have pleaded my cause before You.
- <sup>13</sup> Sing to the LORD! Praise the LORD!  
 For <sup>a</sup>He has delivered the life of the poor  
 From the hand of evildoers.
- <sup>14</sup> <sup>a</sup>Cursed *be* the day in which I was born!  
 Let the day not be blessed in which my mother bore me!
- <sup>15</sup> Let the man *be* cursed  
 Who brought news to my father,  
 saying,  
 “A male child has been born to you!”  
 Making him very glad.
- <sup>16</sup> And let that man be like the cities  
 Which the LORD <sup>a</sup>overthrew, and did not relent;  
 Let him <sup>b</sup>hear the cry in the morning  
 And the <sup>a</sup>shouting at noon,

**20:3, 4 Magor-Missabib:** “Fear on Every Side” is the new name of Pashhur (v. 10; 6:25), and this is the fate of all Judah who will either go **captive to Babylon** or fall by the **sword**.  
**20:5** Fulfilled with the capture of Jerusalem by Nebuchadnezzar in 597 B.C. (see 2 Kin. 24:13) and in 586 B.C. (see Jer. 52:17–23; 2 Kin. 25:13–17).  
**20:6** Probably fulfilled with the first captivity in 597 B.C.  
**20:7–18** See section 4 of Truth in Action at the end of Jer.  
**20:7–18** In this sixth and final lament (see note on 11:18–23) Jeremiah expresses deep anguish in the midst of persecution and comes very close to blasphemy in the language he uses to address God. The prophetic office has brought Jeremiah nothing but abuse and derision (v. 10), and in spite of a desire to stop speaking in His name, he cannot stop. The lament ends on a

positive note of trust and praise (v. 13). But from the height of praise, Jeremiah sinks to the depths of despair (vv. 14–18). Caught between the divine call he cannot evade, and the rejection and persecution by the people and the betrayal by friends, he curses the day he was born. His agony of spirit is unrestrained and his choice of words is sublime.  
**20:7 Induced me:** Seduced (see Ex. 22:16; Judg. 16:5) or deceived (see 2 Sam. 3:25), a very strong word verging on blasphemy (see v. 10). **Persuaded:** Jeremiah feels God used undue force (see 1:7, 8).  
**20:10 Fear on every side:** See note on v. 3.  
**20:13** From the time of Amos (2:6) **poor** and “righteous” were synonymous.  
**20:14 Cursed be the day:** See Job 3:3.  
**20:16 Cities which the LORD overthrew:** Sodom and Gomorrah.

- 17 <sup>a</sup>Because he did not kill me from the womb,  
That my mother might have been my grave,  
And her womb always enlarged *with me*.  
18 <sup>a</sup>Why did I come forth from the womb  
to <sup>b</sup>see <sup>c</sup>labor\* and sorrow,  
That my days should be consumed  
with shame?

### Jerusalem's Doom Is Sealed

**21** The word which came to Jeremiah from the LORD when <sup>a</sup>King Zedekiah sent to him <sup>b</sup>Pashhur the son of Melchiah, and <sup>c</sup>Zephaniah the son of Maaseiah, the priest, saying, <sup>2a</sup>“Please inquire of the LORD for us, for <sup>d</sup>Nebuchadnezzar king of Babylon makes war against us. Perhaps the LORD will deal with us according to all His <sup>e</sup>wonderful works, that *the king* may go away from us.”

<sup>3</sup>Then Jeremiah said to them, “Thus you shall say to Zedekiah, <sup>4</sup>“Thus says the LORD God of Israel: “Behold, I will turn back the weapons of war that *are* in your hands, with which you fight against the king of Babylon and the <sup>e</sup>Chaldeans who besiege you outside the walls; and <sup>f</sup>“I will assemble them in the midst of this city. <sup>5</sup><sup>a</sup>Myself will fight against you with an <sup>b</sup>outstretched hand and with a strong arm, even in anger and fury and great wrath. <sup>6</sup>I will strike the inhabitants of this city, both man and beast; they shall die of a great pestilence. <sup>7</sup>And afterward,” says the LORD, <sup>a</sup>“I will deliver Zedekiah king of Judah, his servants and the people, and such as are left in this city from the pestilence and the sword and the famine, into the hand of Nebuchadnezzar king of Babylon, into the hand of their enemies, and into the hand of those who seek their life; and he shall strike them with the edge of the sword. <sup>b</sup>He shall not spare them, or have pity or mercy.”

<sup>8</sup>“Now you shall say to this people, “Thus

17 <sup>a</sup>Job 3:10, 11  
18 <sup>a</sup>Job 3:20;  
Jer. 15:10  
<sup>b</sup>Lam. 3:1 <sup>c</sup>tail  
<sup>d</sup>See WW at  
Job 5:7.

**CHAPTER 21**  
1 <sup>a</sup>2 Kin. 24:17, 18; Jer. 32:1–3; 37:1; 52:1–3  
<sup>b</sup>1 Chr. 9:12; Jer. 38:1 <sup>c</sup>2 Kin. 25:18; Jer. 29:25; 37:3  
2 <sup>a</sup>Ex. 9:28; 1 Sam. 9:9; Jer. 37:3, 7; Ezek. 14:7; 20:1–3 <sup>b</sup>Heb. *Nebuchadrezzar*, and so elsewhere in the book  
<sup>c</sup>See WW at Judg. 13:19.  
4 <sup>a</sup>Is. 13:4; Jer. 39:3; Lam. 2:5; 7; Zech. 14:2  
<sup>b</sup>Or *Babylonians*, and so elsewhere in the book  
5 <sup>a</sup>Jer. 32:24; 33:5; Is. 63:10  
<sup>b</sup>Ex. 6:8; Deut. 4:34; Jer. 6:12  
7 <sup>a</sup>2 Kin. 25:5–7, 18–21; Jer. 37:17; 39:5; 52:9 <sup>b</sup>Deut. 28:50; 2 Chr. 36:17; Jer. 13:14; Ezek. 7:9; Hab. 1:5–10  
8 <sup>a</sup>Deut. 30:15, 19; Is. 1:19, 20  
9 <sup>a</sup>Jer. 38:2 <sup>b</sup>Jer. 39:18 <sup>c</sup>Lit. *falls away to*  
10 <sup>a</sup>Lev. 17:10; Jer. 44:11, 27; Amos 9:4 <sup>b</sup>Jer. 38:3  
<sup>c</sup>2 Kin. 25:9; 2 Chr. 36:19; Jer. 34:2, 22; 37:10  
12 <sup>a</sup>Ps. 72:1; Is. 1:17; Jer. 22:3; Zech. 7:9 <sup>b</sup>Ps. 101:8; Zeph. 3:5 <sup>c</sup>Dispense justice  
13 <sup>a</sup>Jer. 23:30–32; Ezek. 13:8  
<sup>b</sup>2 Sam. 5:6, 7; Jer. 49:4; Lam. 4:12; Obad. 3, 4 <sup>c</sup>*dweller*

says the LORD: “Behold, <sup>a</sup>I set before you the way of life and the way of death. <sup>9</sup>He who <sup>a</sup>remains in this city shall die by the sword, by famine, and by pestilence; but he who goes out and <sup>b</sup>defects to the Chaldeans who besiege you, he shall <sup>b</sup>live, and his life shall be as a prize to him. <sup>10</sup>For I have <sup>a</sup>set My face against this city for adversity and not for good,” says the LORD. <sup>b</sup>“It shall be given into the hand of the king of Babylon, and he shall <sup>c</sup>burn it with fire.”

### Message to the House of David

<sup>11</sup>“And concerning the house of the king of Judah, *say*, ‘Hear the word of the LORD, <sup>12</sup>O house of David! Thus says the LORD:

<sup>a</sup>“Execute! judgment <sup>b</sup>in the morning;  
And deliver *him who is plundered*  
Out of the hand of the oppressor,  
Lest My fury go forth like fire  
And burn so that no one can quench *it*,  
Because of the evil of your doings.

13 “Behold, <sup>a</sup>I am against you,  
O <sup>b</sup>inhabitant of the valley,  
And rock of the plain,” says the LORD,  
“Who say, <sup>b</sup>‘Who shall come down  
against us?  
Or who shall enter our dwellings?’

14 But I will punish you according to the  
<sup>a</sup>fruit of your <sup>b</sup>doings,” says the  
LORD;  
“I will kindle a fire in its forest,  
And <sup>b</sup>it shall devour all things  
around it.”

**22** Thus says the LORD: “Go down to the house of the king of Judah, and there speak this word, <sup>2</sup>and say, <sup>a</sup>“Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your

<sup>14</sup> <sup>a</sup>Prov. 1:31; Is. 3:10, 11; Jer. 17:10; 32:19 <sup>b</sup>2 Chr. 36:19; Is. 10:16, 18; Jer. 11:16; 17:27; 52:13; Ezek. 20:47, 48 <sup>c</sup>deeds  
**CHAPTER 22** <sup>2</sup> <sup>a</sup>Jer. 17:20

**21:1—24:10** Jeremiah denounces Judah’s leadership (21:1—23:8), false prophets (23:9–40), and sinful people (24:1–10). For the rest of the book the material is arranged by subject matter rather than chronologically as the first 20 chapters are arranged.

**21:1—23:8** Judah’s leaders, who have the greater responsibility for the conduct of the nation, are the first to be denounced. The context is similar to 37:1–10, but the delegation sent by the king is different. The events described take place late in Zedekiah’s reign, perhaps 589 or 588 B.C.

**21:1 Pashhur the son of Melchiah:** See 38:1. To be distinguished from the Pashhur of 20:1–6, although the similarity in names may account for the placing of ch. 21 after ch. 20. **Zephaniah the son of Maaseiah:** See 29:25, 29; 37:3. Zephaniah was later executed by Nebuchadnezzar at Riblah (52:24, 27). He is not to be confused with Zephaniah the prophet.

**21:2 Inquire of the LORD:** See Gen. 25:22; 1 Kin. 22:5; 2 Kin. 1:2. In each case information is sought. **Nebuchadnezzar:** Greatest king (605–562 B.C.) of the Neo-Babylonian Empire. **Wonderful**

**works:** Zedekiah wanted a miraculous intervention of God as in Hezekiah’s time (Is. 37:36).

**21:4** Originally **Chaldeans** designated the people of southern Babylonia, but during the reign of Nebuchadnezzar II (see v. 2) the term was synonymous with Babylonians.

**21:5 Outstretched hand:** See note on 6:12.

**21:7 I will deliver Zedekiah:** A prophecy fulfilled in 52:8–11, 24–27. **The pestilence and the sword and the famine:** See note on 14:12.

**21:8–10** The two ways are alluded to in 6:16 (see Deut. 30:15). Here the alternative is surrender and live, or stay in the city and die. Most of the people will choose the wrong way. In any event, Jerusalem will be destroyed.

**21:11–14** The king is to **execute judgment** (see 5:28; 22:3); if he fails this task he will be punished.

**21:13 Valley** stands for Jerusalem, which is surrounded by valleys on three sides. **The rock of the plain** is Mount Zion.

**22:2 O king of Judah:** Probably Zedekiah.

servants and your people who enter these gates! <sup>3</sup>Thus says the LORD: <sup>a</sup>“Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the <sup>b</sup>fatherless, or the widow, nor shed innocent blood in this place. <sup>4</sup>For if you indeed do this thing, <sup>a</sup>then shall enter the gates of this house, riding on horses and in chariots, accompanied by servants and people, kings who sit on the throne of David. <sup>5</sup>But if you will not <sup>h</sup>hear these words, <sup>a</sup>I <sup>\*</sup>swear by Myself,” says the LORD, “that this house shall become a desolation.””

<sup>6</sup>For thus says the LORD to the house of the king of Judah:

“You *are* <sup>a</sup>Gilead to Me,  
The head of Lebanon;  
Yet I surely will make you a wilderness,  
Cities *which* are not inhabited.

7 I will prepare destroyers against you,  
Everyone with his weapons;  
They shall cut down <sup>a</sup>your choice cedars  
<sup>b</sup>And cast *them* into the fire.

<sup>8</sup>And many nations will pass by this city;  
and everyone will say to his neighbor,  
<sup>a</sup>“Why has the LORD done so to this great city?”  
<sup>9</sup>Then they will answer, <sup>a</sup>“Because they have forsaken the covenant of the LORD their God, and worshiped other gods and served them.”

10 Weep not for <sup>a</sup>the dead, nor bemoan him;  
Weep bitterly for him <sup>b</sup>who goes away,  
For he shall return no more,  
Nor see his native country.

*Message to the Sons of Josiah*

<sup>11</sup>For thus says the LORD concerning <sup>a</sup>Shallum <sup>1</sup>the son of Josiah, king of Judah, who reigned instead of Josiah his father, <sup>b</sup>who went from this place: “He shall not return here anymore, <sup>12</sup>but he shall die in the place where they have led him captive, and shall see this land no more.

<sup>13</sup> “Woe <sup>a</sup>to him who builds his house by unrighteousness  
And his <sup>1</sup>chambers by injustice,

<sup>3</sup> <sup>a</sup>Is. 58:6; Jer. 21:12; [Mic. 6:8]; Zech. 7:9; 8:16; Matt. 23:23 <sup>b</sup>Jer. 7:6; Zech. 7:10  
<sup>4</sup> <sup>a</sup>Dispense justice  
<sup>4</sup> <sup>a</sup>Jer. 17:25  
<sup>5</sup> <sup>a</sup>Matt. 23:38; Heb. 6:13, 17  
<sup>6</sup> <sup>a</sup>Obeys  
<sup>6</sup> <sup>a</sup>See WW at Gen. 26:3.  
<sup>6</sup> <sup>a</sup>Gen. 37:25; Num. 32:1; Song 4:1  
<sup>7</sup> <sup>a</sup>Is. 37:24 <sup>b</sup>Jer. 21:14  
<sup>8</sup> <sup>a</sup>Deut. 29:24–26; 1 Kin. 9:8, 9; 2 Chr. 7:20–22; Jer. 16:10  
<sup>9</sup> <sup>a</sup>2 Kin. 22:17; 2 Chr. 34:25; Jer. 11:3  
<sup>10</sup> <sup>a</sup>2 Kin. 22:20  
<sup>10</sup> <sup>a</sup>Jer. 14:17; 22:11; Lam. 3:48  
<sup>11</sup> <sup>a</sup>1 Chr. 3:15  
<sup>12</sup> <sup>a</sup>2 Kin. 23:34; 2 Chr. 36:4; Ezek. 19:4 <sup>1</sup>Or Jehoahaz  
<sup>13</sup> <sup>a</sup>2 Kin. 23:35; Jer. 17:11; Ezek. 22:13  
<sup>1</sup>Lit. *roof chambers, upper chambers*  
<sup>b</sup>Lev. 19:13; Deut. 24:14, 15; Mic. 3:10; Hab. 2:9; James 5:4  
<sup>14</sup> <sup>1</sup>Lit. *roof chambers, upper chambers*  
<sup>15</sup> <sup>a</sup>2 Kin. 23:25; Ps. 128:2; Is. 3:10; Jer. 7:23; 42:6  
<sup>16</sup> <sup>1</sup>Defended  
<sup>16</sup> <sup>a</sup>See WW at Ps. 70:5.  
<sup>17</sup> <sup>a</sup>Jer. 6:13; 8:10; Ezek. 19:6; [Luke 12:15–20]  
<sup>18</sup> <sup>a</sup>Jer. 16:4, 6  
<sup>1</sup>1 Kin. 13:30  
<sup>19</sup> <sup>a</sup>See WW at 1 Chr. 29:11.  
<sup>19</sup> <sup>a</sup>1 Kin. 21:23, 24; 2 Chr. 36:6; Jer. 36:30; Dan. 1:2  
<sup>21</sup> <sup>a</sup>Jer. 3:24, 25; 32:30  
<sup>22</sup> <sup>a</sup>Jer. 23:1 <sup>1</sup>Lit. *shepherds*

<sup>b</sup>Who uses his neighbor’s service  
without wages  
And gives him nothing for his  
work,  
14 Who says, ‘I will build myself a wide  
house with spacious <sup>1</sup>chambers,  
And cut out windows for it,  
Paneling *it* with cedar  
And painting *it* with vermilion.’

15 “Shall you reign because you enclose  
*yourself* in cedar?  
Did not your father eat and drink,  
And do justice and righteousness?  
Then *it was* well with him.

16 He <sup>h</sup>judged the cause of the poor and  
<sup>\*</sup>needy;  
Then *it was* well.  
Was not this knowing Me?” says the  
LORD.

17 “Yet <sup>a</sup>your eyes and your heart *are* for  
nothing but your covetousness,  
For shedding innocent blood,  
And practicing oppression and  
violence.”

<sup>18</sup>Therefore thus says the LORD concerning Jehoiakim the son of Josiah, king of Judah:

<sup>a</sup>“They shall not lament for him,  
*Saying, ‘Alas, my brother!’* or ‘Alas, my  
sister!’  
They shall not lament for him,  
*Saying, ‘Alas, master!’* or ‘Alas, his  
<sup>\*</sup>glory!’

19 <sup>a</sup>He shall be buried with the burial of a  
donkey,  
Dragged and cast out beyond the gates  
of Jerusalem.

20 “Go up to Lebanon, and cry out,  
And lift up your voice in Bashan;  
Cry from Abarim,  
For all your lovers are destroyed.

21 I spoke to you in your prosperity,  
*But you said, ‘I will not hear.’*

<sup>a</sup>*This has been your manner from your  
youth,*

That you did not obey My voice.

22 The wind shall eat up all <sup>a</sup>your  
<sup>1</sup>rulers,

**22:6** Gilead and Lebanon were famous for forests. God values the palace that is made from their exquisite woods, but He will nonetheless destroy it.

**22:8, 9** Similar to 1 Kin. 9:8, 9.

**22:10** The dead is Josiah; him who goes away is Jehoahaz, a son of Josiah whom Pharaoh Necho took to Egypt in 609 B.C. He never returned (see vv. 11, 12).

**22:13–19** Jeremiah bitterly denounces Jehoiakim, who has enlarged and embellished his house (v. 14) by unjust means (v. 13), contrasts this action with that of his father Josiah (vv. 15, 16), and condemns Jehoiakim for conduct unbecoming a king. With

biting irony, Jeremiah suggests he qualifies as king because of luxurious surroundings rather than because of just administration. Jehoiakim, who was addressed in the third person (vv. 13, 14) and second person (vv. 15, 17), is now fully identified (v. 18), and his ignominious death is described (v. 18, 19).

**22:16** The NT defines knowing God in similar terms in James 1:27.

**22:19** Burial of a donkey: No burial at all. See 36:30 and 2 Kin. 24:6, where no burial is mentioned. He treated others like work animals, so he will be treated similarly in his death.

**22:20** Lebanon . . . Bashan, and Abarim are all mountains; the lovers are allies of Judah.

And your lovers shall go into  
captivity;  
Surely then you will be ashamed and  
humiliated  
For all your wickedness.  
23 O inhabitant of Lebanon,  
Making your nest in the cedars,  
How \*gracious will you be when pangs  
come upon you,  
Like <sup>a</sup>the pain of a woman in  
<sup>l</sup>labor?

### Message to Coniah

24 “As I live,” says the LORD, <sup>a</sup>“though <sup>l</sup>Coniah the son of Jehoiakim, king of Judah, <sup>b</sup>were the <sup>2</sup>signet on My right hand, yet I would pluck you off; <sup>25</sup><sup>a</sup>and I will give you into the hand of those who seek your life, and into the hand of those whose face you fear—the hand of Nebuchadnezzar king of Babylon and the hand of the <sup>l</sup>Chaldeans. <sup>26</sup><sup>a</sup>So I will cast you out, and your mother who bore you, into another country where you were not born; and there you shall die. <sup>27</sup>But to the land to which they desire to return, there they shall not return.

28 “Is this man <sup>l</sup>Coniah a despised, broken idol—

<sup>a</sup>A vessel in which is no pleasure?  
Why are they cast out, he and his  
descendants,  
And cast into a land which they do not  
know?

29 <sup>a</sup>O earth, earth, earth,  
Hear the word of the LORD!

30 Thus says the LORD:  
‘Write this man down as <sup>a</sup>childless,  
A man *who* shall not prosper in his  
days;  
For <sup>b</sup>none of his descendants shall  
prosper,  
Sitting on the throne of David,  
And ruling anymore in Judah.’”

23 <sup>a</sup>Jer. 6:24  
<sup>l</sup>childbirth  
<sup>a</sup>See WW at  
Mal. 1:9.  
24 <sup>a</sup>2 Kin. 24:6;  
8; 1 Chr. 3:16;  
2 Chr. 36:9; Jer.  
37:1 <sup>b</sup>Song  
8:6; Is. 49:16;  
Hag. 2:23  
<sup>l</sup>Or Jehoniah  
or Jehoiachin  
<sup>2</sup>signet ring  
25 <sup>a</sup>2 Kin. 24:15,  
16; Jer. 34:20  
<sup>l</sup>Or Babylonians  
26 <sup>a</sup>2 Kin. 24:15;  
Jer. 10:18;  
16:13  
28 <sup>a</sup>Ps. 31:12;  
Jer. 48:38; Hos.  
8:8 <sup>b</sup>See note  
at v. 24  
29 <sup>a</sup>Deut. 32:1;  
Is. 1:2; 34:1;  
Mic. 1:2  
30 <sup>a</sup>1 Chr. 3:16,  
17; Matt. 1:12  
<sup>b</sup>Ps. 94:20; Jer.  
36:30

### CHAPTER 23

1 <sup>a</sup>Is. 56:9–12;  
Jer. 10:21  
2 <sup>a</sup>Ex. 32:34  
3 <sup>a</sup>Is. 11:11, 12,  
16; Jer. 32:37  
4 <sup>a</sup>Jer. 3:15;  
[Ezek. 34:23]  
5 <sup>a</sup>Is. 4:2; 11:1;  
40:10, 11; Jer.  
33:14; [Dan.  
9:24; Zech.  
6:12]; Matt.  
1:1, 6; Luke  
3:31; [John  
1:45; 7:42]  
<sup>b</sup>Ps. 72:2; Is.  
9:7; 32:1, 18;  
[Dan. 9:24] <sup>a</sup>act  
<sup>wisely</sup> <sup>2</sup>justice  
<sup>3</sup>land  
6 <sup>a</sup>Deut. 33:28;  
Jer. 30:10;  
Zech. 14:11  
<sup>b</sup>Jer. 32:37  
<sup>c</sup>Is. 45:24;  
Jer. 33:16;  
[Dan. 9:24;  
Rom. 3:22;  
1 Cor. 1:30]  
<sup>l</sup>Heb. YHWH  
Tsidkenu  
7 <sup>a</sup>Is. 43:18, 19;  
Jer. 16:14  
8 <sup>a</sup>Is. 43:5, 6;  
Ezek. 34:13;  
Amos 9:14, 15  
<sup>b</sup>Gen. 12:7;  
Jer. 16:14, 15;  
31:8

### The Branch of Righteousness

23 “Woe <sup>a</sup>to the shepherds who destroy  
and scatter the sheep of My pas-  
ture!” says the LORD. <sup>2</sup>Therefore thus says  
the LORD God of Israel against the shep-  
herds who feed My people: “You have scat-  
tered My flock, driven them away, and not  
attended to them. <sup>a</sup>Behold, I will attend to  
you for the evil of your doings,” says the  
LORD. <sup>3</sup>“But <sup>a</sup>I will gather the remnant of  
My flock out of all countries where I have  
driven them, and bring them back to their  
folds; and they shall be fruitful and increase.  
<sup>4</sup>I will set up <sup>a</sup>shepherds over them who will  
feed them; and they shall fear no more, nor  
be dismayed, nor shall they be lacking,” says  
the LORD.

5 “Behold, <sup>a</sup>the days are coming,” says  
the LORD,  
“That I will raise to David a Branch of  
righteousness;  
A King shall reign and <sup>l</sup>prosper,  
<sup>b</sup>And execute <sup>2</sup>judgment and  
righteousness in the <sup>3</sup>earth.  
6 <sup>a</sup>In His days Judah will be saved,  
And Israel <sup>b</sup>will dwell safely;  
Now <sup>c</sup>this is His name by which He will  
be called:

<sup>l</sup>THE LORD OUR RIGHTEOUSNESS.

7 “Therefore, behold, <sup>a</sup>the days are com-  
ing,” says the LORD, “that they shall no  
longer say, ‘As the LORD lives who brought  
up the children of Israel from the land of  
Egypt;’ <sup>8</sup>but, ‘As the LORD lives who brought  
up and led the descendants of the house of  
Israel from the north country <sup>a</sup>and from all  
the countries where I had driven them.’ And  
they shall dwell in their own <sup>b</sup>land.”

### False Prophets and Empty Oracles

9 My heart within me is broken  
Because of the prophets;

22:24–30 A prophecy concerning Jehoiachin (or Coniah), which was fulfilled in 24:1; 29:2. Jehoiachin was exiled to Babylon by Nebuchadnezzar in 597 B.C., but was later freed by Evil-Merodach (2 Kin. 25:27–30).

22:24 Signet on My right hand: A symbol of authority; the curse was apparently reversed in Hag. 2:23.

22:26 Mother who bore you: Nehushta (see 13:18; 2 Kin. 24:8). Fulfilled in 2 Kin. 24:15.

22:29 Earth, earth, earth: Literary device for emphasis. See note on 7:4.

22:30 Childless: Jehoiachin had at least seven children (1 Chr. 3:17, 18), but none sat on the throne of David. His grandson Zerubbabel was governor of Judah. Jehoiachin was the last legitimate king of Judah until the birth of Jesus Christ. Jesus’ line is traced through Jehoiachin (or Jeconiah, Matt. 1:11–16) to show His legal right to the throne of David.

23:1–8 A messianic oracle. After denouncing the shepherds who destroy (v. 12), God promises to gather the remnant . . . bring

them back (vv. 3, 4, 7, 8), and raise up a Branch of righteousness who will be a true Davidic King (vv. 5, 6). See notes on Ezek. 34:11–16, 23.

23:5 The days are coming: See 16:14; 31:27. The phrase is used of the messianic era. Branch is a messianic title. See notes on Zech. 3:8 and Obad. 15.

23:6 THE LORD OUR RIGHTEOUSNESS: A play on the name of Zedekiah. Although Zedekiah did not live up to the meaning of his name, “The Lord Is My Righteousness,” the Messiah, Jesus, was righteousness in all He did (see v. 5).

23:7, 8 Repeated with slight variation in 16:14, 15.

23:9–40 The denunciation of false prophets (2:8; 5:31; 6:13–15) is the theme of these verses. Jeremiah seemed to be most at odds with those members of society who bore the title “prophet,” and in this section he gives us reasons for his opposition and hostility to them.

23:9 Heart within me is broken: Jeremiah is disturbed in his mind; he is shocked at what he sees.

<sup>a</sup>All my bones shake.  
I am like a drunken man,  
And like a man whom wine has  
overcome,  
Because of the LORD,  
And because of His holy words.

10 For <sup>a</sup>the land is full of adulterers;  
For <sup>b</sup>because of a curse the land  
mourns.

<sup>c</sup>The pleasant places of the wilderness  
are dried up.  
Their course of life is evil,  
And their might is not right.

11 “For <sup>a</sup>both prophet and priest are  
profane;  
Yes, <sup>b</sup>in My house I have found their  
wickedness,” says the LORD.

12 “Therefore <sup>a</sup>their way shall be to them  
Like slippery *ways*;  
In the darkness they shall be driven  
on  
And fall in them;  
For I <sup>b</sup>will bring disaster on them,  
The year of their punishment,” says  
the LORD.

13 “And I have seen <sup>l</sup>folly in the prophets  
of Samaria:  
<sup>a</sup>They prophesied by Baal  
And <sup>b</sup>caused My people Israel to err.

14 Also I have seen a horrible thing in  
the prophets of Jerusalem:  
<sup>a</sup>They commit adultery and walk in lies;  
They also <sup>b</sup>strengthen the hands of  
evildoers,  
So that no one turns back from his  
wickedness.  
All of them are like <sup>c</sup>Sodom to Me,  
And her inhabitants like Gomorrah.

15 “Therefore thus says the LORD of hosts  
concerning the prophets:  
‘Behold, I will feed them with  
<sup>a</sup>wormwood,  
And make them drink the water of  
gall;  
For from the prophets of Jerusalem  
<sup>l</sup>Profaneness has gone out into all the  
land.’”

16 Thus says the LORD of hosts:  
“Do not listen to the words of the  
prophets who prophesy to you.

<sup>9</sup> Jer. 8:18;  
Hab. 3:16  
<sup>10</sup> Jer. 9:2  
<sup>9</sup> Hos. 4:2;  
Mal. 3:5 <sup>9</sup> Ps.  
107:34; Jer.  
9:10  
<sup>11</sup> Jer. 6:13;  
Zeph. 3:4 <sup>9</sup> Jer.  
7:30; 32:34;  
Ezek. 8:11;  
23:39  
<sup>12</sup> Ps. 35:6;  
[Prov. 4:19];  
Jer. 13:16 <sup>9</sup> Jer.  
11:23  
<sup>13</sup> <sup>41</sup> Kin.  
18:18–21; Jer.  
2:8 <sup>9</sup> Is. 9:16  
<sup>l</sup> Lit. *distaste-  
fulness*  
<sup>14</sup> Jer. 29:23  
<sup>9</sup> Jer. 23:22;  
Ezek. 13:22,  
23 <sup>c</sup> Gen.  
18:20; Deut.  
32:32; Is.  
1:9, 10  
<sup>15</sup> Deut. 29:18;  
Jer. 9:15 <sup>l</sup> Or  
*Pollution*  
<sup>16</sup> Jer. 14:14;  
Ezek. 13:3, 6  
<sup>17</sup> Jer. 8:11;  
Ezek. 13:10;  
Zech. 10:2;  
<sup>9</sup> Deut. 29:19;  
Jer. 3:17 <sup>c</sup> Jer.  
5:12; Amos  
9:10; Mic. 3:11  
<sup>l</sup> *stubbornness  
or imagination*  
<sup>9</sup> See WW at Nah.  
1:15.  
<sup>18</sup> Job 15:8,  
9; [Jer. 23:22];  
1 Cor. 2:16]  
<sup>19</sup> Jer. 25:32;  
30:23; Amos  
1:14  
<sup>20</sup> <sup>92</sup> Kin. 23:26,  
27; Jer. 30:24  
<sup>9</sup> Gen. 49:1  
<sup>21</sup> Jer. 14:14;  
23:32; 27:15  
<sup>9</sup> See WW at  
Song 1:4.  
<sup>22</sup> Jer. 25:5  
<sup>24</sup> [Ps. 139:7];  
Amos 9:2, 3  
<sup>9</sup> [1 Kin. 8:27];  
Ps. 139:7

They make you worthless;  
<sup>a</sup>They speak a vision of their own heart,  
Not from the mouth of the LORD.

17 They continually say to those who  
despise Me,  
‘The LORD has said, <sup>a</sup>“You shall have  
<sup>\*</sup>peace”’;  
And *to* everyone who <sup>b</sup>walks according  
to the <sup>l</sup>dictates of his own heart,  
they say,  
<sup>c</sup>“No evil shall come upon you.”

18 For <sup>a</sup>who has stood in the counsel of  
the LORD,  
And has perceived and heard His  
word?  
Who has marked His word and heard  
*it*?

19 Behold, a <sup>a</sup>whirlwind of the LORD has  
gone forth in fury—  
A violent whirlwind!  
It will fall violently on the head of the  
wicked.

20 The <sup>a</sup>anger of the LORD will not turn  
back  
Until He has executed and performed  
the thoughts of His heart.  
<sup>b</sup>In the latter days you will understand  
it perfectly.

21 “<sup>a</sup>I have not sent these prophets, yet  
they <sup>\*</sup>ran.  
I have not spoken to them, yet they  
prophesied.

22 But if they had stood in My counsel,  
And had caused My people to hear My  
words,  
Then they would have <sup>a</sup>turned them  
from their evil way  
And from the evil of their doings.

23 “*Am* I a God near at hand,” says the  
LORD,  
“And not a God afar off?”

24 Can anyone <sup>a</sup>hide himself in secret  
places,  
So I shall not see him?” says the LORD;  
<sup>b</sup>“Do I not fill heaven and earth?” says  
the LORD.

25 “I have heard what the prophets have  
said who prophesy lies in My name, saying,  
‘I have dreamed, I have dreamed!’” <sup>26</sup>How  
long will *this* be in the heart of the prophets

23:13, 14 Compared to the prophets of Samaria, who were considered apostate, the prophets of Judah are worse, for they flagrantly sin and, by their actions, fail to turn people from wickedness. The people are as bad as those God destroyed in Sodom and Gomorrah (see 20:16; Gen. 19:24).

23:16–22 The message of the prophets is as perverse as their actions. They preach peace, when anyone who has stood in the counsel of the LORD, as Jeremiah has, knows that condemnation of the wicked is God’s word for the day.

23:19, 20 Repeated with minor variations in 30:23, 24.

23:23–32 God is both transcendent and immanent and is aware of the prophets’ deception of the people by false revelations through dreams. Usually God spoke to His prophets directly (1:4–10; Is. 8:1) or in a vision (Jer. 1:11, 13; Is. 6:1), but dreams also were valid (Jer. 31:26). Jeremiah rebukes the prophets for putting forth their own words as God’s word, or repeating the words of others as a divine revelation from God.

## WORD



## WEALTH

**23:24** fill, *male*; Strong's #4390: To fill, fill up, be full; to fulfill. *Male*' is the source of Hebrew words relating to fullness and fulfillment: filling something up to the brim (2 Kin. 4:6); causing something to be thoroughly saturated (as was Naphtali, "full" of the blessings of the Lord; Deut. 33:23); fulfilling one's word, that is, to declare that one will do something, and then to do it (1 Kin. 2:27). God promises to fill all the earth with awareness of His glory (Num. 14:21; Hab. 2:14). *Male*' is the word used in the OT to describe being filled with the Spirit of God (Ex. 31:3; Mic. 3:8).

who prophesy lies? Indeed *they are* prophets of the deceit of their own heart,<sup>27</sup> who try to make My people forget My name by their dreams which everyone tells his neighbor,<sup>a</sup> as their fathers forgot My name for Baal.

28 "The prophet who has a \*dream, let him tell a dream;  
And he who has My word, let him speak My word faithfully.  
What is the chaff to the wheat?" says the LORD.

29 "Is not My word like a "fire?" says the LORD,  
"And like a hammer *that* breaks the rock in pieces?"

30 "Therefore behold, <sup>a</sup>I *am* against the prophets," says the LORD, "who steal My words every one from his neighbor. <sup>31</sup>Behold, I *am* <sup>a</sup>against the prophets," says the LORD, "who use their tongues and say, 'He says.' <sup>32</sup>Behold, I *am* against those who prophesy false dreams," says the LORD, "and tell them, and cause My people to err by their <sup>a</sup>lies and by <sup>b</sup>their recklessness. Yet I did not send them or command them; therefore they shall not <sup>c</sup>profit this people at all," says the LORD.

33 "So when these people or the prophet or the priest ask you, saying, 'What is <sup>a</sup>the 'oracle of the LORD?' you shall then say to them, <sup>2</sup>'What oracle?' I will even forsake you," says the LORD. <sup>34</sup>"And *as for* the prophet and the priest and the people who say, "The 'oracle of the LORD!' I will even punish that man and his house. <sup>35</sup>Thus every one of you shall say to his neighbor, and

27 <sup>a</sup>Judg. 3:7  
28 <sup>a</sup>See WW at Joel 2:28.  
29 <sup>a</sup>Jer. 5:14  
30 <sup>a</sup>Deut. 18:20;  
Ps. 34:16;  
Jer. 14:14, 15;  
Ezek. 13:8, 9  
31 <sup>a</sup>Ezek. 13:9  
32 <sup>a</sup>Jer. 20:6;  
27:10; Lam.  
2:14; 3:37  
<sup>b</sup>Zeph. 3:4 <sup>c</sup>Jer.  
7:8; Lam. 2:14  
33 <sup>a</sup>Is. 13:1;  
Nah. 1:1; Hab.  
1:1; Zech. 9:1;  
Mal. 1:1 <sup>b</sup>burden, prophecy  
<sup>2</sup>LXX, Tg., Vg.  
<sup>c</sup>You are the burden.  
34 <sup>a</sup>burden, prophecy

36 <sup>a</sup>Deut. 4:2  
<sup>b</sup>burden, prophecy  
38 <sup>a</sup>burden, prophecy  
39 <sup>a</sup>Hos. 4:6  
40 <sup>a</sup>Jer. 20:11;  
Ezek. 5:14, 15  
<sup>b</sup>Mic. 3:5-7

## CHAPTER 24

1 <sup>a</sup>Amos 7:1, 4; 8:1 <sup>b</sup>2 Kin. 24:12-16;  
2 Chr. 36:10  
<sup>c</sup>Jer. 22:24-28;  
29:2  
2 <sup>a</sup>Is. 5:4, 7; Jer. 29:17  
5 <sup>a</sup>regard  
6 <sup>a</sup>Jer. 12:15;  
29:10; Ezek. 11:17 <sup>b</sup>Jer. 32:41; 33:7;  
42:10  
7 <sup>a</sup>Deut. 30:6;  
Jer. 32:39;  
Ezek. 11:19;  
36:26, 27  
<sup>b</sup>Is. 51:16; Jer. 30:22; 31:33;  
32:38; Ezek. 14:11; Zech. 8:8; [Heb. 8:10] <sup>c</sup>1 Sam. 7:3; Ps. 119:2; Jer. 29:13

every one to his brother, 'What has the LORD answered?' and, 'What has the LORD spoken?' <sup>36</sup>And the 'oracle of the LORD you shall mention no more. For every man's word will be his oracle, for you have <sup>a</sup>perverted the words of the living God, the LORD of hosts, our God. <sup>37</sup>Thus you shall say to the prophet, 'What has the LORD answered you?' and, 'What has the LORD spoken?' <sup>38</sup>But since you say, 'The 'oracle of the LORD!' therefore thus says the LORD: 'Because you say this word, "The oracle of the LORD!" and I have sent to you, saying, "Do not say, 'The oracle of the LORD!' " <sup>39</sup>therefore behold, I, even I, <sup>a</sup>will utterly forget you and forsake you, and the city that I gave you and your fathers, and *will cast you out* of My presence. <sup>40</sup>And I will bring <sup>a</sup>an everlasting reproach upon you, and a perpetual <sup>b</sup>shame, which shall not be forgotten.' "

## The Sign of Two Baskets of Figs

**24** The <sup>a</sup>LORD showed me, and there were two baskets of figs set before the temple of the LORD, after Nebuchadnezzar <sup>b</sup>king of Babylon had carried away captive <sup>c</sup>Jechoniah the son of Jehoiakim, king of Judah, and the princes of Judah with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. <sup>2</sup>One basket *had* very good figs, like the figs *that are* first ripe; and the other basket *had* very bad figs which could not be eaten, they were so <sup>a</sup>bad. <sup>3</sup>Then the LORD said to me, "What do you see, Jeremiah?"

And I said, "Figs, the good figs, very good; and the bad, very bad, which cannot be eaten, they are so bad."

<sup>4</sup>Again the word of the LORD came to me, saying, <sup>5</sup>"Thus says the LORD, the God of Israel: 'Like these good figs, so will I <sup>a</sup>acknowledge those who are carried away captive from Judah, whom I have sent out of this place for *their own* good, into the land of the Chaldeans. <sup>6</sup>For I will set My eyes on them for good, and <sup>a</sup>I will bring them back to this land; <sup>b</sup>I will build them and not pull *them* down, and I will plant them and not pluck *them* up. <sup>7</sup>Then I will give them <sup>a</sup>a heart to know Me, that I *am* the LORD; and they shall be <sup>b</sup>My people, and I will be their God, for they shall return to Me <sup>c</sup>with their whole heart.

**23:33 Oracle:** Or "burden." There may be a wordplay. The oracle (lifting up of the voice) was a burden (lifting something physically) placed upon the prophet until the message was delivered, and the effect of the message was a "burden" for the people. On the other hand, the "burden" of the Lord is that the people are a "burden."

**23:39 Forget:** A pun on the word "oracle" (vv. 33, 34, 36, 38); the Hebrew words have similar sounds.

**24:1-10** Using a vision of **two baskets of figs**, God divides the people into two parts. The **good figs** are those whom Nebuchadnezzar exiled in 597 B.C., including Jehoiachin, the princes, craftsmen, and metalsmiths (vv. 1, 5). The **bad figs** are those who remained in the land (v. 8). The exiles will be restored to the land (vv. 6, 7; 29:10-14; Ezek. 11:14-20) and will prosper, but **Zedekiah** and those now in the land will be destroyed (vv. 8-10; 29:15-19).

**24:6** See note on Ezek. 11:17-20.

<sup>8</sup>And as the bad <sup>a</sup>figs which cannot be eaten, they are so bad—surely thus says the LORD—so will I give up Zedekiah the king of Judah, his princes, the <sup>b</sup>residue of Jerusalem who remain in this land, and <sup>c</sup>those who dwell in the land of Egypt. <sup>9</sup>I will deliver them to <sup>t</sup>trouble into all the kingdoms of the earth, for *their* harm, <sup>b</sup>to be a reproach and a <sup>\*</sup>byword, a taunt and a curse, in all places where I shall drive them. <sup>10</sup>And I will send the sword, the famine, and the pestilence among them, till they are <sup>l</sup>consumed from the land that I gave to them and their fathers.”

*Seventy Years of Desolation*

**25** The word that came to Jeremiah concerning all the people of Judah, <sup>a</sup>in the fourth year of <sup>b</sup>Jehoiakim the son of Josiah, king of Judah (which *was* the first year of Nebuchadnezzar king of Babylon), <sup>2</sup>which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying: <sup>3</sup><sup>a</sup>“From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this *is* the twenty-third year in which the word of the LORD has come to me; and I have spoken to you, rising early and speaking, <sup>b</sup>but you have not listened. <sup>4</sup>And the LORD has sent to you all His servants the prophets, <sup>a</sup>rising early and sending *them*, but you have not listened nor inclined your ear to hear. <sup>5</sup>They said, “Repent now everyone of his evil way and his evil doings, and dwell in the land that the LORD has given to you and your fathers forever and ever. <sup>6</sup>Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.” <sup>7</sup>Yet you have not listened to Me,” says the LORD, “that you might <sup>a</sup>provoke Me to anger with the works of your hands to your own hurt.

<sup>8</sup> Jer. 29:17  
<sup>9</sup> Jer. 39:9 Jer. 44:1, 26–30  
<sup>9</sup> Deut. 28:25, 37; 1 Kin. 9:7; 2 Chr. 7:20; Jer. 15:4; 29:18; 34:17  
<sup>8</sup> Ps. 44:13, 14  
<sup>\*</sup> See WW at Prov. 1:6.  
<sup>10</sup> *destroyed*

**CHAPTER 25**

<sup>1</sup> Jer. 36:1  
<sup>2</sup> Kin. 24:1, 2; 2 Chr. 36:4–6; Dan. 1:1, 2  
<sup>3</sup> Jer. 1:2 Jer. 7:13; 11:7, 8, 10  
<sup>4</sup> Jer. 7:13, 25  
<sup>5</sup> <sup>2</sup> Kin. 17:13; [Is. 55:6, 7]; Jer. 18:11; Ezek. 18:30; [Jon. 3:8–10]  
<sup>7</sup> Deut. 32:21; Jer. 7:19; 32:30

<sup>9</sup> Jer. 1:15 #Is. 45:1; Jer. 27:6 Jer. 18:16  
<sup>10</sup> #Is. 24:7–11; Jer. 7:34; 16:9; Ezek. 26:13; Hos. 2:11; Rev. 18:23 #Ecc. 12:4; Is. 47:2  
<sup>l</sup> Lit. *cause to perish from them*  
<sup>11</sup> <sup>2</sup> Chr. 36:21; Jer. 29:10; Dan. 9:2; Zech. 7:5  
<sup>12</sup> <sup>2</sup> Chr. 36:21, 22; Ezra 1:1; Jer. 29:10; Dan. 9:2 #Is. 13:20; Jer. 50:3  
<sup>l</sup> Beginning circa 605 B.C. [2 Kin. 24:1] and ending circa 536 B.C. [Ezra 1:1]  
<sup>14</sup> Jer. 50:9; 51:27, 28  
<sup>15</sup> Jer. 51:27 Jer. 27:7 Jer. 50:29; 51:6, 24  
<sup>15</sup> Job 21:20; Ps. 75:8; Is. 51:17; Rev. 14:10 <sup>l</sup>wrath  
<sup>16</sup> Jer. 51:7; Ezek. 23:34; Nah. 3:11

<sup>8</sup>“Therefore thus says the LORD of hosts: ‘Because you have not heard My words, <sup>9</sup>behold, I will send and take <sup>a</sup>all the families of the north,’ says the LORD, ‘and Nebuchadnezzar the king of Babylon, <sup>b</sup>My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and <sup>c</sup>make them an astonishment, a hissing, and perpetual desolations. <sup>10</sup>Moreover I will <sup>t</sup>take from them the <sup>a</sup>voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, <sup>b</sup>the sound of the millstones and the light of the lamp. <sup>11</sup>And this whole land shall be a desolation *and* an astonishment, and these nations shall serve the king of Babylon seventy <sup>a</sup>years.

<sup>12</sup>Then it will come to pass, <sup>a</sup>when <sup>l</sup>seventy years are completed, *that* I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,’ says the LORD; <sup>b</sup>and I will make it a perpetual desolation. <sup>13</sup>So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations. <sup>14</sup>(For many nations <sup>b</sup>and great kings shall <sup>c</sup>be served by them also; <sup>d</sup>and I will repay them according to their deeds and according to the works of their own hands.)”

*Judgment on the Nations*

<sup>15</sup>For thus says the LORD God of Israel to me: “Take this <sup>a</sup>wine cup of <sup>l</sup>fury from My hand, and cause all the nations, to whom I send you, to drink it. <sup>16</sup>And <sup>a</sup>they will drink and stagger and go mad because of the sword that I will send among them.”

<sup>17</sup>Then I took the cup from the LORD’s hand, and made all the nations drink, to whom the LORD had sent me: <sup>18</sup>Jerusalem

**24:10 The sword, the famine, and the pestilence:** See note on 14:12.

**25:1–38** The chapter divides into two sections: vv. 1–14 serve as a conclusion to the judgment on Judah with a prediction of 70 years (a lifetime) of desolation; and vv. 15–38 serve as an introduction to the prophecies against the nations (especially chs. 46–51).

**25:1–14** Jeremiah recalls 23 years of preaching to the people to repent, but they have refused to listen. Therefore God will use Nebuchadnezzar as His instrument of punishment, the people will go into exile for 70 years, then the king of Babylon himself will be punished.

**25:1** The **fourth year of Jehoiakim** and the **first year of Nebuchadnezzar**, 605 B.C., is the year Nebuchadnezzar defeated Necho of Egypt at Carchemish.

**25:3 Thirteenth year:** This was 626 B.C. The 23 years include 19 under Josiah and four under Jehoiakim. **Rising early:** See note on 7:13.

**25:5** This verse captures a true view of “eternal security” that allows for free will and self-determination.

**25:9 Families of the north:** Babylon and her allies. **My servant:** God’s instrument of judgment, just as Cyrus is called “shepherd” in Is. 44:28. **A hissing:** See note on 18:16.

**25:11 Seventy years:** A round number signifying a lifetime and generally coordinated with 538 B.C., the year the Jews were allowed to return home from the Babylonian exile. See note on Ezra 1:1.

**25:12–14** God will repay **Babylon** for its choice of coming against Judah, a choice that God used but did not cause.

**25:15–38** Jeremiah is commanded to take the **wine cup of fury** from God’s hand and to cause all the nations **to drink it** as punishment for their transgressions (see Amos 1:3–3:2). Judah, God’s own people, will be judged first, followed by the rest of the nations beginning with Egypt and ending with Sheshach (or Babylon). Basically the same nations appear in chs. 46–51.

**25:15 Cup:** Symbolic of wrath and judgment. See v. 28; 49:12; 51:7; Is. 51:17; Ezek. 23:31–34; Rev. 14:10; 16:19.

and the cities of Judah, its kings and its princes, to make them <sup>a</sup>a desolation, an astonishment, a hissing, and <sup>b</sup>a curse, as *it is this day*; <sup>19</sup>Pharaoh king of Egypt, his servants, his princes, and all his people; <sup>20</sup>all the mixed multitude, all the kings of <sup>a</sup>the land of Uz, all the kings of the land of the <sup>b</sup>Philistines (namely, Ashkelon, Gaza, Ekron, and <sup>c</sup>the remnant of Ashdod); <sup>21</sup><sup>a</sup>Edom, Moab, and the people of Ammon; <sup>22</sup>all the kings of <sup>a</sup>Tyre, all the kings of Sidon, and the kings of the coastlands which *are* across the <sup>b</sup>sea; <sup>23</sup><sup>a</sup>Dedan, Tema, Buz, and all *who are* in the farthest corners; <sup>24</sup>all the kings of Arabia and all the kings of the <sup>a</sup>mixed multitude who dwell in the desert; <sup>25</sup>all the kings of Zimri, all the kings of <sup>a</sup>Elam, and all the kings of the <sup>b</sup>Medes; <sup>26</sup><sup>a</sup>all the kings of the north, far and near, one with another; and all the kingdoms of the world which *are* on the face of the earth. Also the king of <sup>1</sup>Sheshach shall drink after them.

<sup>27</sup>“Therefore you shall say to them, “Thus says the LORD of hosts, the God of Israel: <sup>a</sup>“Drink, <sup>b</sup>be drunk, and vomit! Fall and rise no more, because of the sword which I will send among you.” <sup>28</sup>And it shall be, if they refuse to take the cup from your hand to drink, then you shall say to them, “Thus says the LORD of hosts: “You shall certainly drink! <sup>29</sup>For behold, <sup>a</sup>I begin to bring calamity on the city <sup>b</sup>which is called by My name, and should you be utterly unpunished? You shall not be unpunished, for <sup>c</sup>I will call for a sword on all the inhabitants of the earth,” says the LORD of hosts.’

<sup>30</sup>“Therefore prophesy against them all these words, and say to them:

‘The LORD will <sup>a</sup>roar\* from on high,  
And utter His voice from <sup>b</sup>His holy habitation;  
He will roar mightily against <sup>c</sup>His fold.  
He will give <sup>a</sup>a shout, as those who tread *the grapes*,  
Against all the inhabitants of the earth.

<sup>31</sup> A noise will come to the ends of the earth—

<sup>18</sup> <sup>a</sup>Jer. 25:9, 11  
<sup>b</sup>Jer. 24:9  
<sup>20</sup> <sup>a</sup>Job 1:1;  
Lam. 4:21 <sup>b</sup>Jer. 47:1–7; Ezek. 25:16, 17 <sup>c</sup>Is. 20:1  
<sup>21</sup> <sup>a</sup>Jer. 49:7  
<sup>22</sup> <sup>a</sup>Jer. 47:4;  
Zech. 9:2–4  
<sup>b</sup>Jer. 49:23  
<sup>23</sup> <sup>a</sup>Is. 21:13;  
Jer. 49:7, 8  
<sup>24</sup> <sup>a</sup>Jer. 25:20;  
50:37; Ezek. 30:5  
<sup>25</sup> <sup>a</sup>Gen. 10:22;  
Is. 11:11;  
Jer. 49:34  
<sup>b</sup>Is. 13:17; Jer. 51:11, 28  
<sup>26</sup> <sup>a</sup>Jer. 50:9 <sup>1A</sup> code word for Babylon, Jer. 51:41  
<sup>27</sup> <sup>a</sup>Jer. 25:16;  
Hab. 2:16 <sup>b</sup>Is. 63:6  
<sup>29</sup> <sup>a</sup>Prov. 11:31; Is. 10:12; Jer. 13:13; Ezek. 9:6; [Luke 23:31]; 1 Pet. 4:17 <sup>b</sup>Dan. 9:18 <sup>c</sup>Ezek. 38:21  
<sup>30</sup> <sup>a</sup>Is. 42:13;  
Joel 3:16;  
Amos 1:2 <sup>b</sup>Ps. 114:4 <sup>c</sup>1 Kin. 9:3; Ps. 132:14  
<sup>a</sup>Is. 16:9; Jer. 48:33  
<sup>31</sup> <sup>a</sup>Hos. 4:1;  
Mic. 6:2 <sup>b</sup>Is. 66:16; Joel 3:2  
<sup>32</sup> <sup>a</sup>Jer. 23:19;  
30:23  
<sup>33</sup> <sup>a</sup>Is. 34:2, 3;  
66:16 <sup>b</sup>Jer. 16:4, 6; Ezek. 39:4, 17 <sup>c</sup>Ps. 79:3; Jer. 8:2; Rev. 11:9  
<sup>34</sup> <sup>a</sup>Jer. 4:8;  
6:26; Ezek. 27:30  
<sup>35</sup> <sup>1</sup>Or *refuge*

<sup>27</sup> <sup>a</sup>See WW at Joel 3:16.

<sup>31</sup> <sup>a</sup>Hos. 4:1;  
Mic. 6:2 <sup>b</sup>Is. 66:16; Joel 3:2  
<sup>32</sup> <sup>a</sup>Jer. 23:19;  
30:23  
<sup>33</sup> <sup>a</sup>Is. 34:2, 3;  
66:16 <sup>b</sup>Jer. 16:4, 6; Ezek. 39:4, 17 <sup>c</sup>Ps. 79:3; Jer. 8:2; Rev. 11:9  
<sup>34</sup> <sup>a</sup>Jer. 4:8;  
6:26; Ezek. 27:30  
<sup>35</sup> <sup>1</sup>Or *refuge*

**CHAPTER 26**  
<sup>2</sup> <sup>a</sup>Chr. 24:20,  
21; Jer. 19:14

For the LORD has <sup>a</sup>a controversy with the nations;

<sup>b</sup>He will plead His case with all flesh.  
He will give those *who are* wicked to the sword,’ says the LORD.”

<sup>32</sup>Thus says the LORD of hosts:

“Behold, disaster shall go forth  
From nation to nation,  
And <sup>a</sup>a great whirlwind shall be raised up  
From the farthest parts of the earth.

<sup>33</sup><sup>a</sup>And at that day the slain of the LORD shall be from *one* end of the earth even to the *other* end of the earth. They shall not be <sup>b</sup>lamented, <sup>c</sup>or gathered, or buried; they shall become refuse on the ground.

<sup>34</sup> “Wail, <sup>a</sup> shepherds, and cry!

Roll about *in the ashes*,  
You leaders of the flock!  
For the days of your slaughter and your dispersions are fulfilled;  
You shall fall like a precious vessel.

<sup>35</sup> And the shepherds will have no <sup>1</sup>way to flee,  
Nor the leaders of the flock to escape.

<sup>36</sup> A voice of the cry of the shepherds,  
And a wailing of the leaders to the flock *will be heard*.

For the LORD has plundered their pasture,

<sup>37</sup> And the peaceful dwellings are cut down  
Because of the fierce anger of the LORD.

<sup>38</sup> He has left His lair like the lion;  
For their land is desolate  
Because of the fierceness of the Oppressor,  
And because of His fierce anger.”

### Jeremiah Saved from Death

**26** In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying, <sup>2</sup>“Thus says the LORD: ‘Stand in <sup>a</sup>the court of the LORD’s house, and speak to all

**25:18 Hissing:** See note on 18:16.

**25:19 Egypt:** See 46:2–28.

**25:21 Edom:** See 49:7–22. **Moab:** See 48:1–47. **Ammon:** See 49:1–6.

**25:22 Tyre and Sidon:** See 47:4.

**25:23 Dedan and Tema:** See 49:7, 8.

**25:24 Arabia:** See 49:28–33.

**25:25 Elam:** See 49:34–39. **Medes:** See 51:11, 28.

**25:26 Sheshach** is a cryptogram for Babylon. This is a literary device known as “atbash,” where the last consonant of the Hebrew alphabet is substituted for the first, the next-to-last for the second, and so on. See 51:41.

**25:30, 31** The judgment is described in various conventional figures: **Roar** and **utter His voice** (see Joel 3:16; Amos 1:2), **tread the grapes** (see Job 24:11; Is. 16:10; 63:1–6), **has a controversy** (a courtroom scene, see Hos. 4:1; 12:2; Mic. 6:2), and **sword** (see Jer. 5:12; 12:12; Ex. 5:3; Deut. 32:25; Is. 1:20).

**25:32 Great whirlwind:** The judgment of God in the form of the Babylonian army.

**25:33 That day:** See note on Obad. 15.

**25:34–38** The rulers (**shepherds** and **leaders**) of the nations are dismayed and in confusion because of God’s fierce anger.

**26:1–24** This temple sermon and its results may be related to the events of chs. 7–10.



the cities of Judah, which come to <sup>a</sup>worship in the LORD's house, <sup>b</sup>all the words that I command you to speak to them. <sup>c</sup>Do not diminish a word. <sup>3a</sup>Perhaps everyone will listen and turn from his evil way, that I may <sup>b</sup>relent concerning the calamity which I purpose to bring on them because of the evil of their doings. <sup>4</sup>And you shall say to them, 'Thus says the LORD: "If you will not listen to Me, to walk in My law which I have set before you, <sup>5</sup>to heed the words of My servants the prophets <sup>a</sup>whom I sent to you, both rising up early and sending *them* (but you have not heeded), <sup>6</sup>then I will make this house like <sup>a</sup>Shiloh,<sup>\*</sup> and will make this city <sup>b</sup>a curse to all the nations of the earth."'"

<sup>7</sup>So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. <sup>8</sup>Now it happened, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak to all the people, that the priests and the prophets and all the people seized him, saying, "You will surely die! <sup>9</sup>Why have you prophesied in the name of the LORD, saying, "This house shall be like Shiloh, and this city shall be <sup>a</sup>desolate, without an inhabitant?"' And all the people were gathered against Jeremiah in the house of the LORD.

<sup>10</sup>When the princes of Judah heard these things, they came up from the king's house to the house of the LORD and sat down in the entry of the New Gate of the LORD's house. <sup>11</sup>And the priests and the prophets spoke to the princes and all the people, saying, <sup>12</sup>"This man deserves to <sup>a</sup>die! For he has prophesied against this city, as you have heard with your ears."

<sup>12</sup>Then Jeremiah spoke to all the princes and all the people, saying: "The LORD sent me to prophesy against this house and against this city with all the words that you have heard. <sup>13</sup>Now therefore, <sup>a</sup>amend your ways and your doings, and obey the voice of the LORD your God; then the LORD will relent concerning the doom that He has pronounced against you. <sup>14</sup>As for me, here

<sup>2</sup> <sup>b</sup>Deut. 4:2; Jer. 43:1; Ezek. 3:10; Matt. 28:20; [Rev. 22:19] <sup>c</sup>Acts 20:27

<sup>3</sup> <sup>a</sup>See WW at Ps. 99:5.

<sup>3</sup> <sup>a</sup>Is. 1:16-19; Jer. 36:3-7

<sup>4</sup> <sup>b</sup>Jer. 18:8; Jon. 3:9

<sup>4</sup> <sup>a</sup>Lev. 26:14, 15; Deut. 28:15; 1 Kin. 9:6; Is. 1:20; Jer. 17:27; 22:5

<sup>5</sup> <sup>a</sup>Jer. 25:4; 29:19

<sup>6</sup> <sup>a</sup>1 Sam. 4:10; 11; Ps. 78:60; Jer. 7:12, 14

<sup>6</sup> <sup>b</sup>2 Kin. 22:19; Is. 65:15; Jer. 24:9

<sup>6</sup> <sup>c</sup>See WW at Gen. 49:10.

<sup>9</sup> <sup>a</sup>Jer. 9:11

<sup>11</sup> <sup>a</sup>Jer. 38:4 <sup>b</sup>Lit. *A judgment of death to this man*

<sup>13</sup> <sup>a</sup>Jer. 7:3; [Joel 2:13]; Jon. 3:8

<sup>14</sup> <sup>a</sup>Jer. 38:5

<sup>17</sup> <sup>a</sup>Acts 5:34

<sup>18</sup> <sup>a</sup>Mic. 1:1

<sup>18</sup> <sup>a</sup>Mic. 3:12

<sup>18</sup> <sup>a</sup>Neh. 4:2; Ps. 79:1; Jer. 9:11

<sup>18</sup> <sup>a</sup>Lit. *house* <sup>b</sup>Lit. *high places*

<sup>19</sup> <sup>a</sup>2 Chr. 32:26; Is. 37:1, 4; 15-20 <sup>b</sup>2 Kin. 20:1-19 <sup>c</sup>Ex. 32:14; 2 Sam. 24:16; Jer. 18:8 <sup>d</sup>Acts 5:39]

<sup>23</sup> <sup>a</sup>Lit. *sons of the people*

<sup>24</sup> <sup>a</sup>2 Kin. 22:12-14; Jer. 39:14; 40:5-7

<sup>a</sup>I am, in your hand; do with me as seems good and <sup>b</sup>proper to you. <sup>15</sup>But know for certain that if you put me to death, you will surely bring innocent blood on yourselves, on this city, and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing."

<sup>16</sup>So the princes and all the people said to the priests and the prophets, "This man does not deserve to die. For he has spoken to us in the name of the LORD our God."

<sup>17</sup>Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying: <sup>18</sup><sup>a</sup>"Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, "Thus says the LORD of hosts:

*<sup>b</sup>"Zion shall be plowed like a field, Jerusalem shall become <sup>c</sup>heaps of ruins, And the mountain of the <sup>d</sup>temple Like the <sup>e</sup>bare hills of the forest."'"*

<sup>19</sup>Did Hezekiah king of Judah and all Judah ever put him to death? <sup>a</sup>Did he not fear the LORD and <sup>b</sup>seek the LORD's favor? And the LORD <sup>c</sup>relented concerning the doom which He had pronounced against them. <sup>d</sup>But we are doing great evil against ourselves."

<sup>20</sup>Now there was also a man who prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath Jearim, who prophesied against this city and against this land according to all the words of Jeremiah.

<sup>21</sup>And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death; but when Urijah heard *it*, he was afraid and fled, and went to Egypt. <sup>22</sup>Then Jehoiakim the king sent men to Egypt: Elnathan the son of Achbor, and *other men who went* with him to Egypt. <sup>23</sup>And they brought Urijah from Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the <sup>d</sup>common people.

<sup>24</sup>Nevertheless <sup>a</sup>the hand of Ahikam the son of Shaphan was with Jeremiah, so that

**26:1 In the beginning of the reign of Jehoiakim:** Perhaps 609 B.C.

**26:6 Shiloh:** See note on 7:12.

**26:7-24** The arrest of Jeremiah is the result of his controversy with false prophets and corrupt priests, for they would be severely affected by a destroyed temple. The **princes of Judah**, who had responsibility for legal decisions, took their places in the entry of the New Gate to hear the charges (v. 10). After hearing Jeremiah's defense (vv. 12-15), the princes decided in his favor (v. 16).

**26:18 Micah of Moresheth:** This passage is quoted verbatim from Mic. 3:12, the only such time one prophet quotes another and gives the source.

**26:19** Because Hezekiah repented and prayed, the Lord delivered the city of Jerusalem in 701 B.C.

**26:20-23** The example of Urijah, a contemporary of Jeremiah, is used to show the personal danger Jeremiah faced. Urijah was extradited from Egypt and executed by Jehoiakim, a vivid contrast to the attitude toward Micah by the good king Hezekiah. His execution, however, is not unique in the prophetic tradition (see 2 Chr. 24:20-22; Matt. 23:29-31).

**26:22 Elnathan:** See 36:12, 25. One of Jehoiakim's high officials.

**26:24 Ahikam the son of Shaphan:** An official of Josiah (2 Kin. 22:12) and the father of Gedaliah, the governor of Judah after the destruction of Jerusalem in 586 B.C. (see Jer. 40:5), who also helped Jeremiah (39:14).

they should not give him into the hand of the people to put him to death.

### Symbol of the Bonds and Yokes

**27** In<sup>1</sup> the beginning of the reign of <sup>2</sup>Jehoiakim the son of Josiah, <sup>3</sup>king of Judah, this word came to Jeremiah from the LORD, saying, <sup>2</sup>“Thus says the LORD to me: ‘Make for yourselves bonds and yokes, <sup>4</sup>and put them on your neck, <sup>3</sup>and send them to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah. <sup>4</sup>And command them to say to their masters, “Thus says the LORD of hosts, the God of Israel—thus you shall say to your masters: <sup>5</sup>“I have made the earth, the man and the beast that *are* on the ground, by My great power and by My outstretched arm, and <sup>6</sup>have given it to whom it seemed proper to Me. <sup>6</sup>“And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, <sup>7</sup>My servant; and <sup>8</sup>the beasts of the field I have also given him to serve him. <sup>7</sup>“So all nations shall serve him and his son and his son’s son, <sup>8</sup>until the time of his land comes; <sup>9</sup>and then many nations and great kings shall make him serve them. <sup>8</sup>And it shall be, *that* the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish,” says the LORD, “with the sword, the famine, and the pestilence, until I have consumed them by his hand. <sup>9</sup>Therefore do not listen to your prophets, your diviners, your <sup>10</sup>dreamers, your soothsayers, or your sorcerers, who speak to you, saying, “You shall not serve the king of Babylon.” <sup>10</sup>For they prophesy <sup>11</sup>a *lie* to you, to remove you far from your land; and I will drive you out, and you will perish. <sup>11</sup>But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land,” says the LORD, “and they shall till it and dwell in it.””

#### CHAPTER 27

<sup>1</sup> Jer. 27:3, 12, 20; 28:1 LXX omits v. 1. <sup>2</sup> So with MT, Tg., Vg.; some Heb. mss., Arab., Syr. Zedekiah (cf. 27:3, 12; 28:1)

<sup>2</sup> Jer. 28:10, 12; Ezek. 4:1; 12:3; 24:3

<sup>5</sup> Ps. 115:15; 146:6; Is. 45:12

<sup>6</sup> Deut. 9:29; Ps. 115:16; Jer. 32:17; Dan. 4:17, 25, 32

<sup>6</sup> Jer. 28:14

<sup>7</sup> Jer. 25:9; 43:10; Ezek. 29:18, 20

<sup>8</sup> Jer. 28:14; Dan. 2:38

<sup>7</sup> 2 Chr. 36:20

<sup>8</sup> Jer. 25:12; 50:27; [Dan. 5:26]; Zech. 2:8, 9

<sup>9</sup> Jer. 25:14

<sup>9</sup> Lit. *dreamers*

<sup>10</sup> Jer. 23:16, 32; 28:15

<sup>12</sup> Jer. 28:1; 38:17

<sup>13</sup> [Prov. 8:36]; Jer. 27:8; 38:23; [Ezek. 18:31]

<sup>14</sup> Jer. 23:16

<sup>14</sup> Jer. 14:14; 23:21; 29:8, 9; Ezek. 13:22

<sup>15</sup> Jer. 23:21; 29:9

<sup>16</sup> 2 Kin. 24:13; 2 Chr. 36:7; 10; Jer. 28:3; Dan. 1:2

<sup>12</sup>I also spoke to <sup>13</sup>Zedekiah king of Judah according to all these words, saying, “Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live! <sup>13</sup>“Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD has spoken against the nation that will not serve the king of Babylon? <sup>14</sup>Therefore “do not listen to the words of the prophets who speak to you, saying, ‘You shall not serve the king of Babylon,’ for they prophesy <sup>15</sup>a lie to you; <sup>15</sup>for I have “not sent them,” says the LORD, “yet they prophesy a lie in My name, that I may drive you out, and that you may perish, you and the prophets who prophesy to you.”

<sup>16</sup>Also I spoke to the priests and to all this people, saying, “Thus says the LORD: ‘Do not listen to the words of your prophets who prophesy to you, saying, “Behold, “the vessels of the LORD’s house will now shortly be brought back from Babylon”; for they prophesy a lie to you. <sup>17</sup>Do not listen to them; serve the king of Babylon, and live! Why should this city be laid waste? <sup>18</sup>But if they *are* prophets, and if the word of the LORD is with them, let them now make

WORD



WEALTH

**27:18** *make intercession, paga*; Strong’s #6293: To reach; to meet someone; to pressure or urge someone strongly; to meet up with a person; encounter, entreat; to assail with urgent petitions. This verb occurs 46 times. In some passages it is translated “meet,” as in Joshua 2:16. In Joshua 19:27, *paga* refers to the extent to which a tribal boundary is reached. Sometimes the verb refers to “falling upon” someone in battle, that is, to meet up with the enemy with hostile intent (1 Kin. 2:29). *Paga* is also translated “make intercession,” the idea being that a supplicant catches up with a superior, and reaches him with an urgent request. Thus, intercession involves reaching God, meeting God, and entreating Him for His favor.

**27:1—28:17** The message of Jeremiah to the nations (vv. 2–11) and to King Zedekiah (vv. 12–15) is to submit to the yoke of the king of Babylon (vv. 2, 11, 12), for the nations have been given to Nebuchadnezzar (v. 6), and any rebellion is contrary to God’s will (v. 8). Jeremiah also addresses the people (vv. 16–22) and declares that prophets who proclaim another message are lying (v. 14), and God has not sent them (v. 15).

**27:1** In the beginning of the reign of Jehoiakim: See 26:1. But v. 3 mentions Zedekiah who would be king later. So probably 593 B.C. is meant, and this is supported by 28:1.

**27:2** Bonds and yokes: Similar to the device worn by draft animals, the yoke was a symbol of political submission.

**27:3** The nations mentioned are neighbors of Judah: Edom, Moab, and Ammon to the south and east; Tyre and Sidon to the north. Rebellion was probably the subject under discussion.

**27:7** Three generations of rulers are promised; then the end comes for Babylon.

**27:8** The sword, the famine, and the pestilence: See note on 14:12.

**27:9** The prophets are false prophets; diviners . . . soothsayers, and sorcerers were prohibited in Israel (see Lev. 19:26; Deut. 18:10, 11); dreamers could include both prophets and diviners (see Jer. 23:25–28; 29:8).

**27:16** Shortly be brought back: Jeremiah had suggested a 70-year stay in Babylon (25:11; 29:10), so this emphasis by the prophets contradicted his message (see 28:1–3).

**27:18–22** Jeremiah suggests that if they are true prophets they should intercede with the Lord for Judah, so that those vessels still left in the temple may remain, for Jeremiah’s message is that all will be carried to Babylon.

intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, in the house of the king of Judah, and at Jerusalem, do not go to Babylon.’

19“For thus says the LORD of hosts concerning the pillars, concerning the Sea, concerning the carts, and concerning the remainder of the vessels that remain in this city, 20which Nebuchadnezzar king of Babylon did not take, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem— 21yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem: 22‘They shall be carried to Babylon, and there they shall be until the day that I visit them,’ says the LORD. ‘Then I will bring them up and restore them to this place.’”

*Hananiah's Falsehood and Doom*

**28** And it happened in the same year, at the beginning of the reign of Zedekiah king of Judah, in the fourth year and in the fifth month, that Hananiah the son of Azur the prophet, who was from Gibeon, spoke to me in the house of the LORD in the presence of the priests and of all the people, saying, 2“Thus speaks the LORD of hosts, the God of Israel, saying: ‘I have broken the yoke of the king of Babylon. 3aWithin two full years I will bring back to this place all the vessels of the LORD’s house, that Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. 4And I will bring back to this place ‘Jehoiakim the son of Jehoiakim, king of Judah, with all the captives of Judah who went to Babylon,’ says the LORD, ‘for I will break the yoke of the king of Babylon.’”

5Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who stood in the house of the LORD,

19 a1 Kin. 7:15; 2 Kin. 25:13–17; Jer. 52:17, 20, 21  
20 a2 Kin. 24:14, 15; 2 Chr. 36:10, 18; Jer. 24:1  
21 aJer. 20:5  
22 a2 Kin. 25:13; 2 Chr. 36:18  
b2 Chr. 36:21; Jer. 29:10;  
32:5 cEzra 1:7; 7:19

**CHAPTER 28**  
1 aJer. 27:1 bJer. 51:59 cEzek. 11:1  
2 aJer. 27:12  
3 aJer. 27:16  
b2 Kin. 24:13; Dan. 1:2  
4 aJehoiachin, 2 Kin. 24:12  
5 aSee WW at 1 Sam. 3:20.

6 a1 Kin. 1:36; Ps. 41:13; Jer. 11:5  
9 aDeut. 18:22  
bJer. 23:17; Ezek. 13:10, 16  
10 aJer. 27:2  
11 aJer. 27:7  
14 aDeut. 28:48; Jer. 27:7, 8  
bJer. 27:6  
15 aJer. 20:6; 29:31; Lam. 2:14; Ezek. 13:22; Zech. 13:3 bJer. 27:10; 29:9  
16 aJer. 20:6  
bDeut. 13:5; Jer. 29:32

and the prophet Jeremiah said, a“Amen! The LORD do so; the LORD perform your words which you have prophesied, to bring back the vessels of the LORD’s house and all who were carried away captive, from Babylon to this place. 7Nevertheless hear now this word that I speak in your hearing and in the hearing of all the people: 8The prophets who have been before me and before you of old prophesied against many countries and great kingdoms—of war and disaster and pestilence. 9As for athe prophet who prophesies of bpeace, when the word of the prophet comes to pass, the prophet will be known as one whom the LORD has truly sent.”

10Then Hananiah the prophet took the yoke off the prophet Jeremiah’s neck and broke it. 11And Hananiah spoke in the presence of all the people, saying, “Thus says the LORD: ‘Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.’” And the prophet Jeremiah went his way.

12Now the word of the LORD came to Jeremiah, after Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah, saying, 13“Go and tell Hananiah, saying, ‘Thus says the LORD: “You have broken the yokes of wood, but you have made in their place yokes of iron.” 14For thus says the LORD of hosts, the God of Israel: “I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. bI have given him the beasts of the field also.””

15Then the prophet Jeremiah said to Hananiah the prophet, “Hear now, Hananiah, the LORD has not sent you, but ayou make this people trust in a lie. 16Therefore thus says the LORD: ‘Behold, I will cast you from the face of the earth. This year you shall die, because you have taught rebellion against the LORD.’”

17So Hananiah the prophet died the same year in the seventh month.

27:22 **The day:** See note on Obad. 15.

28:1–17 **As Jeremiah confronts the prophet Hananiah,** the people are faced with a dilemma: How can one tell a false prophet from a true prophet? Hananiah uses the formula **Thus speaks the LORD of hosts, the God of Israel** (v. 2; 29:4), and he may have been sincere. Jeremiah would like to believe Hananiah’s message (v. 6), but it was not in the tradition of the prophets of old (v. 8). Prophet now contradicted prophet. Only the fulfillment of the event would show who spoke the truth (see v. 9; Deut. 18:21, 22).

28:2 **The yoke:** See note on 27:2.

28:10 **Yoke off the prophet:** See 27:2. A symbolic act of breaking the yoke is performed by Hananiah as an indication that his prophecy, not Jeremiah’s, would be fulfilled.

28:11 **Jeremiah went his way** for he had no immediate reply for Hananiah. God sends Jeremiah back with the last word in vv. 12–16.

28:13 **Yokes of wood . . . yokes of iron:** Submission becomes servitude.

28:14 **Beasts of the field:** Complete control of man and animal is given to Nebuchadnezzar (see 27:6).

28:16 **This year:** A short-term prediction that will attest the trustworthiness of the word (see v. 9; Deut. 18:21, 22). **Taught rebellion:** See 29:32. Rebellious activity by the prophet was punishable by death (see Deut. 13:5; 18:20).

28:17 **Seventh month:** Two months later Hananiah died.

### Jeremiah's Letter to the Captives

**29** Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were <sup>a</sup>carried away captive—to the priests, the prophets, and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. <sup>2</sup>(This happened after <sup>a</sup>Jeconiah<sup>1</sup> the king, the <sup>b</sup>queen mother, the <sup>2</sup>eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem.) <sup>3</sup>The letter was sent by the hand of Elasah the son of <sup>a</sup>Shaphan, and Gemariah the son of Hilkiyah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon, saying,

- 4 Thus says the LORD of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon:
- 5 Build houses and dwell *in them*; plant gardens and eat their fruit. <sup>6</sup>Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters—that you may be increased there, and not diminished. <sup>7</sup>And seek the peace of the city where I have caused you to be carried away captive, <sup>a</sup>and pray to the LORD for it; for in its peace you will have peace. <sup>8</sup>For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst <sup>a</sup>deceive you, nor listen to your dreams which you cause to be dreamed. <sup>9</sup>For they prophesy <sup>a</sup>falsely to you in My name; I have not sent them, says the LORD.
- 10 For thus says the LORD: After <sup>a</sup>seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to <sup>b</sup>return to this place. <sup>11</sup>For I know the thoughts

#### CHAPTER 29

1 <sup>a</sup>Jer. 27:20  
2 <sup>a2</sup> Kin.  
24:12–16;  
2 Chr. 36:9, 10;  
Jer. 22:24–28  
<sup>a2</sup> Kin. 24:12,  
15; Jer. 13:18  
*Uehoiachin*,  
2 Kin. 24:12;  
2 Chr. 36:10  
<sup>a2</sup> Or *officers*  
3 <sup>a2</sup> Chr. 34:8  
7 <sup>a</sup>Ezra 6:10;  
Neh. 1:4–11;  
Dan. 9:16;  
1 Tim. 2:2  
8 <sup>a</sup>Jer. 14:14;  
23:21; 27:14,  
15; Eph. 5:6  
9 <sup>a</sup>Jer. 28:15;  
37:19  
10 <sup>a2</sup> Chr.  
36:21–23;  
Ezra 1:1–4; Jer.  
25:12; 27:22;  
Dan. 9:2; Zech.  
7:5 <sup>a</sup>Jer. 24:6,  
7; Zeph. 2:7

12 <sup>a</sup>Ps. 50:15;  
Jer. 33:3;  
Dan. 9:3 <sup>a</sup>Ps.  
145:19

#### KINGDOM



#### DYNAMICS

**29:7 The Benefits of Intercessory Prayer, PRAYER.** Jeremiah 29:7 illustrates the principle that when we pray for others, we also receive a blessing. In praying for the peace of the city, the intercessor will have peace as well. The activity of intercession has many benefits beyond a greater release of God's power to others. Intercession draws us into deeper intimacy with God, unifies us in community, renews our faith, multiplies blessing back to us, and gives us an inheritance in the people and places for whom we pray. Intercession also transforms our hearts by causing us to internalize God's Word as we pray it back to Him. Because Jesus' words are spirit and life (John 6:63), they have the power to impart life to us as we speak them back to God. Each time in prayer that we "say what God says," it marks our hearts and changes us in a small measure because we receive a small impartation of His life. This progressively renews our minds and tenderizes our hearts. (Is. 62:3–7/Dan. 6:10) M.B.

#### KINGDOM



#### DYNAMICS

**29:11 How God Thinks about You, HUMAN WORTH/DIVINE DESTINY.** We live in a world where everyone has an opinion. A person can do something and 10 different individuals will have 10 different opinions about what that individual has done. It is easy to become overwhelmed by what people think about us, and when we make decisions based on how many people think positively about us, rarely do we reap a positive return. Instead, we are wise to make life's most important decisions by considering how God thinks about us. God always believes the very best about us. He sees us as righteous in Christ and He thinks about us with nothing but unconditional, unlimited love. Basing our decisions on how God thinks about us often leads to a dramatically different outcome. (Ps. 8:4–8/Jer. 31:3) S.R.

that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. <sup>12</sup>Then you will <sup>a</sup>call upon Me and go and pray to Me, and I will <sup>b</sup>listen to you. <sup>13</sup>And

**29:1–32** Jeremiah writes a letter to the exiles of 597 B.C. (vv. 4–23) and then deals with the false prophet **Shemaiah** (vv. 24–32). The exiles were being misled by messages of a speedy return.

**29:2** See notes on 13:18 and 24:1–10.

**29:3 Letter was sent:** Conveniently and safely carried by diplomatic means.

**29:4–6** They are to settle down for a long-term stay, particularly ensuring that their descendants will be numerous enough for an effective return to the land.

**29:7 Pray to the LORD for it:** A totally new concept to pray for the well-being of their captors.

**29:8 Prophets and diviners:** See note on 27:9.

**29:9, 10 Prophecy falsely:** Note the contradiction between the

prophecy of Hananiah (28:3) and the word of the Lord. Hananiah said deliverance would come in two years. The Lord said it would be after 70 years. What great disappointment and brokenness is experienced in the body of Christ at the words of those who prophesy falsely by declaring "thus speaks the LORD" (28:2, 3) when God has not said what is prophesied.

**29:10 Seventy years:** See note on 25:11.

**29:11–14** See section 1 of Truth in Action at the end of Jer.

**29:11–14** See notes on Ezra 1:1 and Zech. 10:9.

**29:11** In the frequent quoting of this verse today, it is often overlooked that the words are being spoken to people being punished by God. He does indeed punish His people in order to restore them to a proper relationship with Him.

①

PRAYING  THE WORD

*I am grateful, Lord, that  
You know the thoughts  
You think toward me, and  
they are thoughts of peace  
and not of evil, to give me  
a future and a hope.*

Adapted from Jeremiah 29:11

KINGDOM  DYNAMICS

**29:11–14 Seeking God and Spiritual Warfare, FAITH'S WARFARE.** Throughout Scripture we find repeated references to God's people seeking after Him. Implied in these passages is a quest for God that includes a level of intensity beyond what might be termed ordinary prayer. The word "search" along with the phrase "with all your heart" suggests an earnestness that borders on desperation. The word "search" (Heb. *darash*) suggests a "following after," or close pursuit of a desired objective; it also implies a diligence in the searching process. In 2 Chronicles 15:2, Azariah promises the Lord will be with His people if they "seek" (*darash*) after Him—another indicator of God's emphasis on intensity and diligence in prayer. (2 Kin. 19:8–19/Ezra 8:21–23) D.E.

<sup>a</sup>you will seek Me and find Me, when you search for Me <sup>b</sup>with all your heart. <sup>14</sup><sup>a</sup>I will be found by you, says the LORD, and I will bring you back from your captivity; <sup>b</sup>I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive.

- 15 Because you have said, "The LORD has raised up prophets for us in Babylon"—<sup>16</sup><sup>a</sup>therefore thus says the LORD concerning the king who sits on the throne of David, concerning all the people who dwell in this city, and concerning your brethren who have not gone out with you into captivity—<sup>17</sup>thus says the LORD of hosts: Behold, I will send on them the sword, the famine, and the pestilence, and will make them like

13 <sup>a</sup>Lev. 26:39–42; Deut. 30:1–3  
<sup>b</sup>1 Chr. 22:19; 2 Chr. 22:9; Jer. 24:7  
14 <sup>a</sup>[Deut. 4:7]; Ps. 32:6; 46:1; [Is. 55:6, 7]; Jer. 24:7 <sup>b</sup>Is. 43:5, 6; Jer. 23:8; 32:37  
16 <sup>a</sup>Jer. 38:2, 3, 17–23

<sup>a</sup>rotten figs that cannot be eaten, they are so bad. <sup>18</sup>And I will pursue them with the sword, with famine, and with pestilence; and I <sup>a</sup>will deliver them to trouble among all the kingdoms of the earth—to be <sup>b</sup>a curse, an astonishment, a hissing, and a reproach among all the nations where I have driven them, <sup>19</sup>because they have not heeded My words, says the LORD, which <sup>a</sup>I sent to them by My servants the prophets, rising up early and sending *them*; neither would you heed, says the LORD. <sup>20</sup>Therefore hear the word of the LORD, all you of the captivity, whom I have sent from Jerusalem to Babylon.

- 21 Thus says the LORD of hosts, the God of Israel, concerning Ahab the <sup>a</sup>son of Kolaiah, and Zedekiah the son of Maaseiah, who prophesy a <sup>a</sup>lie to you in My name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes. <sup>22</sup><sup>a</sup>And because of them a curse shall be taken up by all the captivity of Judah who *are* in Babylon, saying, "The LORD make you like Zedekiah and Ahab, <sup>b</sup>whom the king of Babylon roasted in the fire"; <sup>23</sup>because <sup>a</sup>they have done disgraceful things in Israel, have committed adultery with their neighbors' wives, and have spoken lying words in My name, which I have not commanded them. Indeed I <sup>b</sup>know, and *am* a witness, says the LORD.
- 24 You shall also speak to Shemaiah the Nehelamite, saying, <sup>25</sup>Thus speaks the LORD of hosts, the God of Israel, saying: You have sent letters in your name to all the people who *are* at Jerusalem, <sup>a</sup>to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, <sup>26</sup>"The LORD has made you priest instead of Jehoiada the priest, so that there should be <sup>a</sup>officers *in* the house of the LORD over every man *who* is <sup>b</sup>demented and considers himself a prophet, that you should <sup>c</sup>put him in prison and in the stocks. <sup>27</sup>Now therefore, why have you not rebuked Jeremiah of Anathoth who

17 <sup>a</sup>Jer. 24:3, 8–10  
18 <sup>a</sup>Deut. 28:25; 2 Chr. 29:8; Jer. 15:4; 24:9; 34:17; Ezek. 12:15 <sup>b</sup>Jer. 26:6; 42:18  
19 <sup>a</sup>Jer. 25:4; 26:5; 35:15  
21 <sup>a</sup>Jer. 14:14, 15; Lam. 2:14; 2 Pet. 2:1  
<sup>a</sup>See WW at Gen. 29:32.  
22 <sup>a</sup>Gen. 48:20; Is. 65:15 <sup>b</sup>Dan. 3:6, 21  
23 <sup>a</sup>Jer. 23:14  
<sup>b</sup>[Prov. 5:21; Jer. 16:17]; Mal. 3:5; [Heb. 4:13]  
25 <sup>a</sup>2 Kin. 25:18; Jer. 21:1  
26 <sup>a</sup>Jer. 20:1  
<sup>b</sup>2 Kin. 9:11; Hos. 9:7; Mark 3:21; John 10:20; Acts 26:24; [2 Cor. 5:13] <sup>c</sup>Jer. 20:1, 2; Acts 16:24

**29:21 Ahab and Zedekiah** were false prophets in Babylon (see v. 22). They are not to be confused with past kings of Israel and Judah.

**29:22 Roasted in the fire:** A form of execution in Babylon (see Dan. 3:6, 24).

**29:24–32 Judgment of Shemaiah,** a false prophet (v. 31) who wrote letters to the inhabitants of Jerusalem and to the priest **Zephaniah** (v. 25) requesting that he rebuke Jeremiah (v. 27). The letter is given verbatim (vv. 26–28) and contains a quote from the letter Jeremiah wrote to Babylon (see v. 5).

makes himself a prophet to you? <sup>28</sup>For he has sent to us in Babylon, saying, “This *captivity* is long; build houses and dwell in them, and plant gardens and eat their fruit.”

- <sup>29</sup> Now Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. <sup>30</sup>Then the word of the LORD came to Jeremiah, saying: <sup>31</sup>Send to all those in captivity, saying, Thus says the LORD concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, <sup>a</sup>and I have not sent him, and he has caused you to trust in a <sup>b</sup>lie— <sup>32</sup>therefore thus says the LORD: Behold, I will punish Shemaiah the Nehelamite and his <sup>l</sup>family: he shall not have anyone to dwell among this people, nor shall he see the good that I will do for My people, says the LORD, <sup>q</sup>because he has taught rebellion against the LORD.

### Restoration of Israel and Judah

**30** The word that came to Jeremiah from the LORD, saying, <sup>2</sup>“Thus speaks the LORD God of Israel, saying: ‘Write in a book for yourself all the words that I have spoken to you. <sup>3</sup>For behold, the days are coming,’ says the LORD, ‘that <sup>a</sup>I will bring back from captivity My people Israel and Judah,’ says the LORD. <sup>b</sup>‘And I will cause them to return to the land that I gave to their fathers, and they shall <sup>\*</sup>possess it.’”

<sup>4</sup>Now these *are* the words that the LORD spoke concerning Israel and Judah.

<sup>5</sup>For thus says the LORD:

‘We have heard a voice of trembling,  
Of <sup>l</sup>fear, and not of peace.

- <sup>6</sup> Ask now, and see,  
Whether a <sup>l</sup>man is ever in <sup>2</sup>labor with child?

So why do I see every man *with* his hands on his loins

<sup>a</sup>Like a woman in labor,  
And all faces turned pale?

<sup>31</sup> <sup>a</sup>Jer. 28:15  
<sup>b</sup>Ezek. 13:8–16, 22, 23  
<sup>32</sup> <sup>a</sup>Jer. 28:16  
<sup>l</sup>descendants, lit. seed

#### CHAPTER 30

<sup>3</sup> <sup>a</sup>Ps. 53:6; Jer. 29:14; 30:18; 32:44; Ezek. 39:25; Amos 9:14; Zeph. 3:20  
<sup>b</sup>Jer. 16:15; Ezek. 20:42; 36:24

<sup>\*</sup>See WW at Deut. 8:1.

<sup>5</sup> <sup>l</sup>read  
<sup>6</sup> <sup>a</sup>Jer. 4:31;  
<sup>6:24</sup> <sup>l</sup>lit. male can give birth  
<sup>2</sup>childbirth

<sup>7</sup> <sup>a</sup>[Is. 2:12]; Hos. 1:11; Joel 2:11; Amos 5:18; Zeph. 1:14  
<sup>l</sup>Lam. 1:12; Dan. 9:12; 12:1

<sup>9</sup> <sup>a</sup>Is. 55:3; Ezek. 34:23; 37:24; Hos. 3:5  
<sup>l</sup>Luke 1:69; Acts 2:30; 13:23

<sup>\*</sup>See WW at Ps. 100:2.

<sup>10</sup> <sup>a</sup>Is. 41:13; 43:5; 44:2; Jer. 46:27, 28  
<sup>b</sup>Jer. 3:18

<sup>11</sup> <sup>a</sup>[Is. 43:2–5]  
<sup>b</sup>Amos 9:8  
<sup>c</sup>Jer. 4:27; 46:27, 28  
<sup>d</sup>Ps. 6:1; Is. 27:8; Jer. 10:24; 46:28

<sup>\*</sup>See WW at Jer. 10:24.

<sup>12</sup> <sup>a2</sup> Chr. 36:16; Jer. 15:18

<sup>13</sup> <sup>a</sup>Jer. 8:22

<sup>\*</sup>See WW at Deut. 32:36.  
<sup>14</sup> <sup>a</sup>Jer. 22:20, 22; Lam. 1:2  
<sup>b</sup>Job 13:24; 16:9; 19:11  
<sup>c</sup>Job 30:21

- <sup>7</sup> <sup>a</sup>Alas! For that day *is* great,  
<sup>b</sup>So that none *is* like it;  
And it *is* the time of Jacob’s trouble,  
But he shall be saved out of it.

- <sup>8</sup> ‘For it shall come to pass in that day,’  
Says the LORD of hosts,  
‘That I will break his yoke from your neck,  
And will burst your bonds;  
Foreigners shall no more enslave them.

- <sup>9</sup> But they shall <sup>\*</sup>serve the LORD their God,  
And <sup>a</sup>David their king,  
Whom I will <sup>b</sup>raise up for them.

- <sup>10</sup> ‘Therefore <sup>a</sup>do not fear, O My servant Jacob,’ says the LORD,  
‘Nor be dismayed, O Israel;  
For behold, I will save you from afar,  
And your seed <sup>b</sup>from the land of their captivity.  
Jacob shall return, have rest and be quiet,  
And no one shall make *him* afraid.

- <sup>11</sup> For I *am* with <sup>a</sup>‘you,’ says the LORD, ‘to save you;

<sup>b</sup>Though I make a full end of all nations where I have scattered you,

<sup>c</sup>Yet I will not make a complete end of you.

But I will <sup>\*</sup>correct you <sup>d</sup>in justice,  
And will not let you go altogether unpunished.’

<sup>12</sup>“For thus says the LORD:

<sup>a</sup>Your affliction *is* incurable,  
Your wound *is* severe.

- <sup>13</sup> *There is* no one to <sup>\*</sup>plead your cause,  
That you may be bound up;  
<sup>a</sup>You have no healing medicines.

- <sup>14</sup> <sup>a</sup>All your lovers have forgotten you;  
They do not seek you;

For I have wounded you with the wound <sup>b</sup>of an enemy,

With the chastisement <sup>c</sup>of a cruel one,

**29:26 Who is demented:** Prophetic behavior sometimes caused questions concerning mental stability.

**29:31, 32** The word of the Lord to **Shemaiah** is similar to that against Hananiah (see 28:15, 16).

**29:32 Taught rebellion:** See note on 28:16.

**30:1—33:26** Written just before the destruction of Jerusalem (see 32:1), this book of consolation is a long-sustained prophecy on the future restoration of both Israel (the northern kingdom) and Judah (the southern kingdom). For its fulfillment see note on Zeph. 2:7, 9.

**30:2 Write in a book:** Most prophecy was originally given orally and only later written down. On another occasion Jeremiah was told to write his prophecy because he was unable to deliver the message in person (see 36:2, 4, 32; 45:1). The intent here is to preserve the prophecy for future generations.

**30:4–7** Recaps the horrors that await Judah in the immediate future. The ultimate reversal of this punishment, as described in vv. 8–11, is messianic and eschatological.

**30:8 That day:** The day when the event will take place, when God intervenes in the affairs of men and nations. It was generally viewed as a time when Israel would be exalted above the other nations, but Amos and Isaiah warn that it will be a day of darkness and gloom. It is thus often used in an eschatological sense, the ushering in of the final events and the establishment of God’s kingdom on earth. See note on Obad. 15.

**30:9 David their king** is the Messiah, the descendant of David.

**30:12–17** Though her wound seems to be incurable (v. 12) because of the multitude of her iniquities (v. 15), Israel will be healed (v. 17) and her oppressors plundered (v. 16).

For the multitude of your iniquities,  
<sup>a</sup>Because your sins have increased.

15 Why <sup>a</sup>do you cry about your affliction?  
 Your sorrow is incurable.  
 Because of the multitude of your iniquities,  
 Because your sins have increased,  
 I have done these things to you.

16 “Therefore all those who devour you  
<sup>a</sup>shall be devoured;  
 And all your adversaries, every one of them,  
 shall go into <sup>b</sup>captivity;  
 Those who plunder you shall become  
<sup>c</sup>plunder,  
 And all who prey upon you I will make  
 a <sup>d</sup>prey.

17 <sup>a</sup>For I will restore health to you  
 And heal you of your wounds,” says the LORD,  
 ‘Because they called you an outcast  
 saying:  
 “This is Zion;  
 No one seeks her.”’

18 “Thus says the LORD:  
 ‘Behold, I will bring back the captivity  
 of Jacob’s tents,  
 And <sup>a</sup>have mercy on his <sup>\*</sup>dwelling places;  
 The city shall be built upon its own  
<sup>b</sup>mound,  
 And the palace shall <sup>\*</sup>remain according to its own plan.

19 Then <sup>a</sup>out of them shall proceed  
<sup>\*</sup>thanksgiving  
 And the voice of those who make merry;  
<sup>b</sup>I will multiply them, and they shall not diminish;  
 I will also glorify them, and they shall not be small.

20 Their children also shall be <sup>a</sup>as before,  
 And their <sup>\*</sup>congregation shall be established before Me;  
 And I will punish all who oppress them.

14 <sup>4</sup>Jer. 5:6  
 15 <sup>4</sup>Jer. 15:18  
 16 <sup>4</sup>Ex. 23:22;  
 Is. 41:11; Jer. 10:25 <sup>4</sup>Is. 14:2;  
 Joel 3:8 <sup>4</sup>Is. 33:1; Ezek. 39:10 <sup>4</sup>Jer. 2:3  
 17 <sup>4</sup>Ex. 15:26;  
 Ps. 107:20;  
 Is. 30:26; Jer. 33:6  
 18 <sup>4</sup>Ps. 102:13  
*ruins*  
<sup>\*</sup>See WW at Is. 32:18. • See WW at Lam. 5:19.  
 19 <sup>4</sup>Ps. 126:1, 2; Is. 51:11;  
 Jer. 31:4;  
 Zeph. 3:14 <sup>4</sup>Is. 49:19–21; Jer. 23:3; 33:22;  
 Zech. 10:8  
<sup>\*</sup>See WW at Ps. 95:2.  
 20 <sup>4</sup>Is. 1:26  
<sup>\*</sup>See WW at Josh. 22:17.

21 <sup>a</sup>Gen. 49:10  
<sup>b</sup>Num. 16:5;  
 Ps. 65:4  
 22 <sup>4</sup>Ex. 6:7; Jer. 32:38; Ezek. 36:28; Hos. 2:23; Zech. 13:9  
 23 <sup>4</sup>Jer. 23:19, 20; 25:32 <sup>1</sup>Or *sweeping*  
 24 <sup>a</sup>Gen. 49:1

**CHAPTER 31**  
 1 <sup>a</sup>Jer. 30:24  
<sup>b</sup>Jer. 30:22  
<sup>\*</sup>See WW at Gen. 12:3.  
 2 <sup>4</sup>Ex. 33:14;  
 Num. 10:33;  
 Deut. 1:33;  
 Josh. 1:13;  
 Ps. 95:11; Is. 63:14  
 3 <sup>4</sup>Deut. 4:37;  
 7:8; Mal. 1:2  
<sup>4</sup>Is. 43:4; Rom. 11:28 <sup>4</sup>Hos. 11:4 <sup>1</sup>Lit. *from afar*  
<sup>\*</sup>See WW at Ps. 97:10.  
 4 <sup>a</sup>Jer. 33:7 <sup>b</sup>Ex. 15:20; Judg. 11:34; Ps. 149:3  
 5 <sup>4</sup>Ps. 107:37;  
 Is. 65:21; Ezek. 28:26; Amos 9:14

21 Their nobles shall be from among them,  
<sup>a</sup>And their governor shall come from their midst;  
 Then I will <sup>b</sup>cause him to draw near,  
 And he shall approach Me;  
 For who is this who pledged his heart to approach Me? says the LORD.

22 ‘You shall be <sup>a</sup>My people,  
 And I will be your God.’ ”

23 Behold, the <sup>a</sup>whirlwind of the LORD Goes forth with fury,  
 A <sup>1</sup>continuing whirlwind;  
 It will fall violently on the head of the wicked.

24 The fierce anger of the LORD will not return until He has done it,  
 And until He has performed the intents of His heart.  
<sup>a</sup>In the latter days you will consider it.

*The Remnant of Israel Saved*

**31** “At <sup>a</sup>the same time,” says the LORD,  
<sup>b</sup>“I will be the God of all the <sup>\*</sup>families of Israel, and they shall be My people.”  
<sup>2</sup>Thus says the LORD:  
 “The people who survived the sword Found grace in the wilderness— Israel, when <sup>a</sup>I went to give him rest.”

3 The LORD has appeared <sup>1</sup>of old to me,  
 saying:  
 “Yes, <sup>a</sup>I have <sup>\*</sup>loved you with <sup>b</sup>an everlasting love;  
 Therefore with lovingkindness I have <sup>c</sup>drawn you.

4 Again <sup>a</sup>I will build you, and you shall be rebuilt,  
 O virgin of Israel!  
 You shall again be adorned with your <sup>b</sup>tambourines,  
 And shall go forth in the dances of those who rejoice.

5 <sup>a</sup>You shall yet plant vines on the mountains of Samaria;

**30:18 Its own mound:** Cities were frequently rebuilt on the ruins of previous sites and thus formed the typical flat-topped hills called “tells.” The tell was a man-made mound built up by the accumulation of the debris of many successive layers of occupation.

**30:21 Governor shall come from their midst:** The reference is first of all to the Jewish rulers immediately after the Exile, but the Targum reads “Messiah,” and so it is ultimately Jesus Christ who fulfills this promise. He combined in Himself the dual roles of Priest and King, and in this capacity has the legitimate right to approach God. For an unauthorized person to approach God meant death (see Ex. 19:21).

**30:23, 24** The prophecy of hope of vv. 8–22 is bracketed by the prophecy of punishment of vv. 4–7 and vv. 23, 24.

**31:1–40** Restoration continues with messages directed to **all the families of Israel** (v. 1): the northern kingdom, now restored

(vv. 2–22); the southern kingdom, now restored (vv. 23–26); and the combined nations of Israel and Judah (vv. 27–40). See note on 30:1–33:26.

**31:1 All the families of Israel:** The 12 tribes; emphasizes the inclusiveness of the term “Israel.”

**31:2–6** Using vocabulary from the Exodus account (**found grace**, Ex. 33:12–17) and the concept of release from bondage, Jeremiah speaks of the return as a new exodus (see Jer. 23:7, 8). The people will be restored to their land (vv. 4, 5) and will again make pilgrimages to Zion (v. 6).

**31:2 The people who survived the sword:** The righteous remnant (see v. 7 and note on 6:9) who will return from exile.

**31:3 Lovingkindness:** See note on 2:2.

**31:4** Only the amazing love of v. 3 could call Israel a **virgin**.

KINGDOM  DYNAMICS

**31:3 Everlasting Love, HUMAN WORTH/DIVINE DESTINY.** Beauty has the power to capture our undivided attention. We are drawn to what we consider precious, and once we have pondered the beauty of it, our attraction to it never fades. God's love for us is everlasting. The beauty and perfection of His love will not falter nor fade. It is His everlasting love—His perfect love, His pure love—that draws us. We become attracted to Him, to His love and to His glory. His love captivates us, consumes us, and draws us. The steadfast love of the Lord will never cease. He is from everlasting to everlasting and His love endures forever. It gives us stability and assurance, and it has the ability to shape our identity. God's love gives us value and determines a bright future for us. It will never fail, nor will it ever end. (Jer. 29:11/Mic. 6:8) S.R.

The planters shall plant and <sup>1</sup>eat *them* as ordinary food.

- 6 For there shall be a day  
When the watchmen will cry on Mount Ephraim,  
<sup>a</sup>“Arise, and let us go up to Zion,  
To the LORD our God.”  
7For thus says the LORD:  
<sup>a</sup>“Sing with gladness for Jacob,  
And shout among the chief of the nations;  
Proclaim, give praise, and say,  
‘O LORD, save Your people,  
The remnant of Israel!’  
8 Behold, I will bring them <sup>a</sup>from the north country,  
And <sup>b</sup>gather them from the ends of the earth,  
Among them the blind and the lame,  
The woman with child  
And the one who labors with child,  
together;  
A great throng shall return there.  
9 <sup>a</sup>They shall come with weeping,  
And with supplications I will lead them.  
I will cause them to walk <sup>b</sup>by the rivers of waters,  
In a <sup>c</sup>straight way in which they shall not stumble;  
For I am a <sup>\*</sup>Father to Israel,  
And Ephraim is My <sup>c</sup>firstborn.  
10 “Hear the word of the LORD, O nations,  
And declare *it* in the <sup>1</sup>isles afar off, and say,

5 <sup>1</sup>Lit. *treat them as common*  
6 <sup>1</sup>Is. 2:3; Jer. 31:12; 50:4, 5; Mic. 4:2  
7 <sup>1</sup>Is. 12:5, 6  
8 <sup>1</sup>Jer. 3:12, 18; 23:8 <sup>2</sup>Deut. 30:4; Is. 43:6; Ezek. 20:34, 41; 34:13  
9 <sup>1</sup>Ps. 126:5; Jer. 50:4] <sup>2</sup>Is. 35:8; 43:19; 49:10, 11 <sup>3</sup>Ex. 4:22  
<sup>\*</sup>See WW at Prov. 3:6. • See WW at Ps. 68:5.  
10 <sup>1</sup>Or coast-lands

<sup>1</sup>Is. 40:11; Ezek. 34:12–14  
11 <sup>1</sup>Is. 44:23; 48:20; Jer. 15:21; 50:19  
<sup>2</sup>Is. 49:24  
12 <sup>1</sup>Ezek. 17:23  
<sup>2</sup>Hos. 3:5  
<sup>3</sup>Is. 58:11 <sup>4</sup>Is. 35:10; 65:19; [John 16:22; Rev. 21:4]  
13 <sup>1</sup>See WW at Ps. 23:4.  
14 <sup>1</sup>Fill to the full  
<sup>\*</sup>See WW at Amos 4:8.  
15 <sup>1</sup>Matt. 2:17, 18 <sup>2</sup>Josh. 18:25; Judg. 4:5; Is. 10:29; Jer. 40:1 <sup>3</sup>Gen. 37:35 <sup>4</sup>Jer. 10:20  
16 <sup>1</sup>Is. 25:8; 30:19  
17 <sup>1</sup>Jer. 29:11  
<sup>\*</sup>See WW at Hos. 2:15.  
18 <sup>1</sup>Job 5:17; Ps. 94:12

‘He who scattered Israel <sup>a</sup>will gather him,  
And keep him as a shepherd *does* his flock.’

- 11 For <sup>a</sup>the LORD has redeemed Jacob,  
And ransomed him <sup>b</sup>from the hand of one stronger than he.  
12 Therefore they shall come and sing in <sup>a</sup>the height of Zion,  
Streaming to <sup>b</sup>the goodness of the LORD—  
For wheat and new wine and oil,  
For the young of the flock and the herd;  
Their souls shall be like a <sup>c</sup>well-watered garden,  
<sup>d</sup>And they shall sorrow no more at all.  
13 “Then shall the virgin rejoice in the dance,  
And the young men and the old, together;  
For I will turn their mourning to joy,  
Will <sup>\*</sup>comfort them,  
And make them rejoice rather than sorrow.  
14 I will <sup>1</sup>satiatethe soul of the priests with abundance,  
And My people shall be <sup>\*</sup>satisfied with My goodness, says the LORD.”

### Mercy on Ephraim

<sup>15</sup>Thus says the LORD:

<sup>a</sup>“A voice was heard in <sup>b</sup>Ramah,  
Lamentation *and* bitter <sup>c</sup>weeping,  
Rachel weeping for her children,  
Refusing to be comforted for her children,  
Because <sup>d</sup>they *are* no more.”

<sup>16</sup>Thus says the LORD:

“Refrain your voice from <sup>a</sup>weeping,  
And your eyes from tears;  
For your work shall be rewarded, says the LORD,  
And they shall come back from the land of the enemy.


- 17 There is <sup>a</sup>hope<sup>\*</sup> in your future, says the LORD,  
That *your* children shall come back to their own border. ①  
18 “I have surely heard Ephraim bemoaning himself:  
‘You have <sup>a</sup>chastised me, and I was chastised,  
Like an untrained bull;

**31:6 Let us go up to Zion:** From the time of Jeroboam the people in the northern kingdom worshipped at rival shrines; now they will return to the one place God set His name.


**31:15–22** Rachel, mother of Joseph and Benjamin (see Gen.

30:22–24; 35:16–20), laments for her children (the northern tribes who are going into exile, 722 B.C.). Verse 15 is quoted in Matt. 2:18 to express grief over the slaughter of innocent babies, but here it introduces the hope of restoration and joy.



**KINGDOM**  **DYNAMICS**

**31:17 When Children Stray from the Lord, FAMILY.** One of the greatest heartaches of any believing parent occurs when one of their children has rebelled against the ways of the Lord. God's Word offers comfort and hope in this situation. *He understands.* Much of the OT is the story of God's children straying. He knows our heartaches. And *He promises to bring our children back!* He promises that ultimately they will come back to the ways they were taught as children (Prov. 22:6), that peace will be their portion as they encounter Him (Is. 54:13), and that He will fight for us to see salvation come to them (49:25). (Song 7:1–9/Mal. 2:13–16) R.L.B.

**WORD**  **WEALTH**

**31:22 man, *geber*;** Strong's #1397: A champion, hero, warrior, mighty man; a man in all his strength. *Geber* is one of the four outstanding words for "man" in the OT. This word describes a man of strength or bravery, and is derived from the verb *gabbar*, "to be strong." An intensive form of *geber* is *gibbor*, meaning "champion" or "mighty man of valor," as in Judges 6:12. The word also appears in the phrase 'El *Gibbor* ("the Mighty God"), which might be translated "God the Champion"; this title appears in Isaiah 9:6 in reference to the Messiah.

*b*Restore me, and I will return,  
For You *are* the LORD my God.

19 Surely, *a*after my turning, I repented;  
And after I was instructed, I struck myself on the thigh;  
I was *b*ashamed, yes, even humiliated,  
Because I bore the reproach of my youth.'

20 Is Ephraim My dear son?  
Is *he* a pleasant child?  
For though I spoke against him,  
I earnestly remember him still;  
*a*Therefore My *h*heart yearns for him;  
*b*I will surely have mercy on him, says the LORD.

18 *b*Ps. 80:3, 7, 19; Jer. 17:4; Lam. 5:21; [Acts 3:26]  
19 *a*Deut. 30:2  
*b*Ezek. 36:31; [Zech. 12:10]  
20 *a*Gen. 43:30; Deut. 32:36; Judg. 10:16; Is. 63:15; Hos. 11:8  
*b*Is. 57:18; Jer. 3:12; 12:15; [Hos. 14:4]; Mic. 7:18 *Lit. inward parts*

21 "Set up signposts,  
Make landmarks;  
*a*Set your heart toward the highway,  
The way in *which* you went.  
*l*Turn back, O virgin of Israel,  
Turn back to these your cities.

22 How long will you *a*gad about,  
O you *b*backsliding daughter?  
For the LORD has *a*created a new thing  
in the earth—  
A woman shall encompass a man."

**Future Prosperity of Judah**

23 Thus says the LORD of hosts, the God of Israel: "They shall again use this speech in the land of Judah and in its cities, when I bring back their captivity: "*a*The LORD bless you, O home of justice, *and* *b*mountain of holiness!" *24*And there shall dwell in Judah itself, and *a*in all its cities together, farmers and those going out with flocks. *25*For I have *l*satiated the weary soul, and I have replenished every sorrowful soul."

*26*After this I awoke and looked around, and my sleep was *a*sweet to me.

*27*"Behold, the days are coming, says the LORD, that *a*I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. *28*And it shall come to pass, *that* as I have *a*watched\* over them *b*to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them *c*to build and to plant, says the LORD. *29**a*In those days they shall say no more:

'The fathers have eaten sour grapes,  
And the children's teeth are set on edge.'

*30**a*But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge.

**A New Covenant**

*31*"Behold, the *a*days are coming, says the LORD, when I will make a new *a*covenant with the house of Israel and with the house

21 *a*Jer. 50:5 *l*Or Return  
22 *a*Jer. 2:18, 23, 36 *b*Jer. 3:6, 8, 11, 12, 14, 22  
*\*See WW at Gen. 1:1.*  
23 *a*Ps. 122:5–8; Is. 1:26 *b*[Zech. 8:3]  
24 *a*Jer. 33:12  
25 *l*Jully satisfied  
26 *a*Prov. 3:24  
27 *a*Ezek. 36:9–11; Hos. 2:23  
28 *a*Jer. 44:27; Dan. 9:14 *b*Jer. 1:10; 18:7 *c*Jer. 24:6  
*\*See WW at Jer. 1:12.*  
29 *a*Lam. 5:7; Ezek. 18:2, 3  
30 *a*Deut. 24:16; 2 Chr. 25:4; Is. 3:11; [Ezek. 18:4, 20; Gal. 6:5, 7]  
31 *a*Jer. 32:40; 33:14; Ezek. 37:26; Heb. 8:8–12; 10:16, 17  
*\*See WW at Gen. 17:7.*

**31:17** See section 1 of Truth in Action at the end of Jer.

**31:18–21** The first step in repentance for **Ephraim** (a synonym for Israel) is confession and a **turning** to God (see 3:22–25; Hos. 6:1–3). To prevent a return to the old ways, Ephraim is encouraged to **set up signposts** (Jer. 31:21) and remember the way that led to punishment.

**31:22** **A woman shall encompass a man:** The wording is so unusual and unclear that it may be an expression of the day whose meaning is lost.

**31:23–40** Restoration will include normalization of life, a return to the days of prosperity and peace, but also a New Covenant that will enable the people to serve God in spirit and in truth.

**31:25** See section 1 of Truth in Action at the end of Jer.

**31:26** **I awoke:** Jeremiah had apparently been asleep and

received this message (30:3–31:25) in a dream. See note on 23:23–32.

**31:28** **To pluck up:** See note on 1:10.

**31:29, 30** Individual responsibility is stressed by the quotation of an old proverb repeated in Ezek. 18:2. Apparently people had misinterpreted the intent of some scriptures (Ex. 20:5; Num. 14:18), so that they excused their own sinful behavior and blamed God's judgment on their predecessors. Corporate or collective responsibility is an important theme in the OT (Josh. 7:24, 25); but Jeremiah and Ezekiel both stress that the calamity about to fall on Jerusalem is due to the sin of those then living, not to their ancestors.

**31:31–34** See section 2 of Truth in Action at the end of Jer.

**31:31–34** The heart of Jeremiah's prophecy is the **new covenant** that God will make with His people, forgiving their sins (v. 34),

of Judah—<sup>32</sup>not according to the covenant that I \*made with their fathers in the day *that* <sup>a</sup>I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, <sup>b</sup>though I was a husband to them, says the LORD. <sup>33a</sup>But this is the covenant that I will make with the house of Israel after those days, says the LORD: <sup>b</sup>I will put My law in their minds, and \*write it on their <sup>c</sup>hearts; <sup>c</sup>and I will be their \*God, and they shall be My \*people. <sup>34</sup>No more shall every man teach his neighbor, and every man his brother, saying, \*Know the LORD, for <sup>a</sup>they all shall know Me, from the least of them to the greatest of them, says the LORD. For <sup>b</sup>I will \*forgive their iniquity, and their sin I will \*remember no more.”

<sup>35</sup> Thus says the LORD,  
<sup>a</sup>Who gives the sun for a light by day,  
 The ordinances of the moon and the  
 stars for a light by night,  
 Who disturbs <sup>b</sup>the sea,  
 And its waves roar  
 (The LORD of hosts is His name):

<sup>36</sup> “If <sup>a</sup>those ordinances depart  
 From before Me, says the LORD,  
 Then the seed of Israel shall  
 also cease  
 From being a nation before Me  
 forever.”

<sup>37</sup> Thus says the LORD:

<sup>a</sup>“If heaven above can be measured,  
 And the foundations of the earth  
 searched out beneath,  
 I will also <sup>b</sup>cast off all the seed of Israel  
 For all that they have done, says the  
 LORD.

<sup>38</sup> “Behold, the days are coming, says the LORD, that the city shall be built for the LORD <sup>a</sup>from the Tower of Hananel to the Corner Gate. <sup>39a</sup>The surveyor’s line shall again extend straight forward over the hill Gareb; then it shall turn toward Goath. <sup>40</sup>And the whole valley of the dead bodies and of the ashes, and all the fields as far as the Brook

<sup>32</sup> <sup>a</sup>Deut. 1:31; Is. 63:12 <sup>b</sup>So with MT, Tg., Vg.; LXX, Syr. and I turned away from them

\*See WW at Ex. 34:27.

<sup>33</sup> <sup>a</sup>Jer. 32:40; Heb. 10:16 <sup>b</sup>Ps. 40:8; [Ezek. 11:19; 36:26, 27; 2 Cor. 3:3] <sup>c</sup>Jer. 24:7; 30:22; 32:38 <sup>d</sup>Lit. inward parts

\*See WW at Deut. 31:9. •

See WW at 2 Kin. 19:15. • See WW at Ruth 1:16.

<sup>34</sup> <sup>a</sup>Is. 11:9; 54:13; Jer. 24:7; Hab. 2:14; [John 6:45; 1 Cor. 2:10; 1 John 2:20] <sup>b</sup>Jer. 33:8; 50:20; Mic. 7:18; [Acts 10:43; 13:39; Rom. 11:27]

\*See WW at Ex. 3:7. • See WW at Ps. 103:3. •

See WW at Lam. 1:9.

<sup>35</sup> <sup>a</sup>Gen. 1:14–18; Deut. 4:19; Ps. 72:5, 17; 89:2, 36; 119:91 <sup>b</sup>Is. 51:15 <sup>c</sup>Jer. 10:16

<sup>36</sup> <sup>a</sup>Ps. 148:6; Is. 54:9, 10; Jer. 33:20

<sup>37</sup> <sup>a</sup>Is. 40:12; Jer. 33:22 <sup>b</sup>Jer. 33:24–26;

[Rom. 11:2–5, 26, 27]

<sup>38</sup> <sup>a</sup>Neh. 3:1; 12:39; Zech. 14:10

<sup>39</sup> <sup>a</sup>Ezek. 40:8; Zech. 2:1, 2

<sup>40</sup> <sup>a</sup>2 Kin. 11:16; 2 Chr. 23:15; Neh. 3:28

<sup>b</sup>Joel 3:17; Zech. 14:20

<sup>a</sup>2 Kin. 25:4–7; Jer. 34:3; 38:18, 23; 39:5; 52:9 <sup>b</sup>Jer. 39:5 <sup>c</sup>Lit. mouth to mouth

<sup>5</sup> <sup>a</sup>Jer. 27:22; 39:7; Ezek. 12:12, 13 <sup>b</sup>Jer. 27:22 <sup>c</sup>Jer. 21:4; 33:5

<sup>7</sup> <sup>a</sup>Lev. 25:24, 25, 32; Ruth 4:4

<sup>9</sup> <sup>a</sup>Gen. 23:16; Zech. 11:12

**CHAPTER 32**

<sup>1</sup> <sup>a</sup>2 Kin. 25:1, 2; Jer. 39:1, 2

<sup>2</sup> <sup>a</sup>Neh. 3:25; Jer. 33:1;

<sup>37</sup>:21; 39:14

<sup>3</sup> <sup>a</sup>Jer. 26:8, 9 <sup>b</sup>Jer. 21:3–7; 34:2

\*See WW at Amos 7:15.

Kidron, <sup>a</sup>to the corner of the Horse Gate toward the east, <sup>b</sup>shall be holy to the LORD. It shall not be plucked up or thrown down anymore forever.”

### Jeremiah Buys a Field

**32** The word that came to Jeremiah from the LORD <sup>a</sup>in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. <sup>2</sup>For then the king of Babylon’s army besieged Jerusalem, and Jeremiah the prophet was shut up <sup>a</sup>in the court of the prison, which was in the king of Judah’s house. <sup>3</sup>For Zedekiah king of Judah had shut him up, saying, “Why do you <sup>a</sup>prophesy\* and say, “Thus says the LORD: <sup>b</sup>“Behold, I will give this city into the hand of the king of Babylon, and he shall take it; <sup>4</sup>and Zedekiah king of Judah <sup>a</sup>shall not escape from the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him <sup>b</sup>face to face, and see him <sup>b</sup>eye to eye; <sup>5</sup>then he shall <sup>a</sup>lead Zedekiah to Babylon, and there he shall be <sup>b</sup>until I visit him,” says the LORD; <sup>c</sup>“though you fight with the Chaldeans, you shall not succeed”?”

<sup>6</sup>And Jeremiah said, “The word of the LORD came to me, saying, <sup>7</sup>Behold, Hanamel the son of Shallum your uncle will come to you, saying, “Buy my field which is in Anathoth, for the <sup>a</sup>right of redemption is yours to buy it.” <sup>8</sup>Then Hanamel my uncle’s son came to me in the court of the prison according to the word of the LORD, and said to me, “Please buy my field that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is yours, and the redemption yours; buy it for yourself.” Then I knew that this was the word of the LORD. <sup>9</sup>So I bought the field from Hanamel, the son of my uncle who was in Anathoth, and <sup>a</sup>weighed out to him the money—seventeen shekels of

<sup>4</sup> <sup>a</sup>2 Kin. 25:4–7; Jer. 34:3; 38:18, 23; 39:5; 52:9 <sup>b</sup>Jer. 39:5 <sup>c</sup>Lit. mouth to mouth <sup>5</sup> <sup>a</sup>Jer. 27:22; 39:7; Ezek. 12:12, 13 <sup>b</sup>Jer. 27:22 <sup>c</sup>Jer. 21:4; 33:5 <sup>7</sup> <sup>a</sup>Lev. 25:24, 25, 32; Ruth 4:4 <sup>9</sup> <sup>a</sup>Gen. 23:16; Zech. 11:12

putting His law in their minds and writing it on their hearts so all of them will know Him. The passage is quoted in its entirety in the NT (Heb. 8:8–12; 10:16, 17). This is clearly a messianic prophecy referring to the church age.

**31:31 Will make:** Literally “cut” (see Gen. 15:10; note on Jer. 34:18). In light of Heb. 8, the house of Israel . . . Judah is to a large degree the church. See note on Gal. 6:16.

**31:32 I was a husband:** See note on 3:14.

**31:33 In their minds** is to internalize the law, while **on their hearts** gives them an effective control for living.

**32:1–44 Jeremiah** buys a field in Anathoth from his cousin Hanamel as a sign that God will restore His people to the land, and fields will again be bought and sold.

**32:1** The tenth and eighteenth year is 587 B.C., while Jerusalem was under siege, but before it was destroyed.

**32:2, 3** Jeremiah was imprisoned by Zedekiah (37:21) and remained shut up in the court of the prison until Jerusalem fell (38:13, 28; 39:14).

**32:3–5** See 21:3–7; 34:2–5; 37:17. For fulfillment see 52:7–14.

**32:7 Anathoth:** Hometown of Jeremiah (see 1:1). **Right of redemption:** Not only a right but an obligation (see Lev. 25:23–25; Ruth 4:3, 4).

**32:9–14** One of the most detailed accounts of a business transaction in the Bible. For another, see Gen. 23:1–16.

**32:9 Seventeen shekels of silver:** About 7 ounces by weight. Coins were not yet common.

silver. <sup>10</sup>And I signed the deed and sealed it, took witnesses, and weighed the money on the scales. <sup>11</sup>So I took the purchase deed, both that which was sealed according to the law and custom, and that which was open; <sup>12</sup>and I gave the purchase deed to <sup>a</sup>Baruch the son of Neriah, son of Mahseiah, in the presence of Hanamel my uncle's son, and in the presence of the <sup>b</sup>witnesses who signed the purchase deed, before all the Jews who sat in the court of the prison.

<sup>13</sup>"Then I charged <sup>a</sup>Baruch before them, saying, <sup>14</sup>"Thus says the LORD of hosts, the God of Israel: "Take these deeds, both this purchase deed which is sealed and this deed which is open, and put them in an earthen vessel, that they may last many days." <sup>15</sup>For thus says the LORD of hosts, the God of Israel: "Houses and fields and vineyards shall be <sup>a</sup>possessed again in this land."

*Jeremiah Prays for Understanding*

⑤ <sup>16</sup>"Now when I had delivered the purchase deed to Baruch the son of Neriah, I prayed to the LORD, saying: <sup>17</sup>"Ah, Lord GOD! Behold, <sup>a</sup>You have made the <sup>\*</sup>heavens and the earth by Your great power and outstretched arm. <sup>b</sup>There is nothing too hard for You. <sup>18</sup>You show <sup>a</sup>lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them—the Great, <sup>b</sup>the Mighty God, whose name is <sup>c</sup>the LORD of hosts. <sup>19</sup>You are <sup>a</sup>great in counsel and mighty in <sup>l</sup>work, for Your <sup>b</sup>eyes are open to all the ways of the sons of men, <sup>c</sup>to give everyone according to his ways and according to the fruit of his doings. <sup>20</sup>You have set signs and wonders in the land of Egypt, to this day, and in Israel and among other men; and You have made Yourself <sup>a</sup>a name, as it is this day. <sup>21</sup>You <sup>a</sup>have brought Your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror; <sup>22</sup>You have given them this land, of which You swore to their fathers to give them—"a land flowing with milk and honey." <sup>23</sup>And

<sup>10</sup> <sup>l</sup>Lit. book  
<sup>12</sup> <sup>a</sup>Jer. 36:4  
<sup>13</sup> <sup>a</sup>Jer. 36:4  
<sup>14</sup> <sup>a</sup>Ezra 2:1; [Jer. 31:5, 12, 14]; Amos 9:14, 15; Zech. 3:10  
<sup>17</sup> <sup>a</sup>2 Kin. 19:15; Ps. 102:25; Is. 40:26–29; Jer. 27:5 <sup>b</sup>Gen. 18:14; Jer. 32:27; Zech. 8:6; Matt. 19:26; Mark 10:27; Luke 18:27 <sup>c</sup>difficult  
<sup>18</sup> <sup>a</sup>See WW at 1 Kin. 8:23.  
<sup>19</sup> <sup>a</sup>Ex. 20:6; 34:7; Deut. 5:9, 10 <sup>b</sup>Ps. 50:1; [Is. 9:6]; Jer. 20:11 <sup>c</sup>Jer. 10:16  
<sup>19</sup> <sup>a</sup>Is. 28:29  
<sup>b</sup>Job 34:21; Ps. 33:13; Prov. 5:21; Jer. 16:17  
<sup>c</sup>Ps. 62:12; Jer. 17:10; [Matt. 16:27; John 5:29] <sup>d</sup>deed  
<sup>20</sup> <sup>a</sup>Ex. 9:16; 1 Chr. 17:21; Is. 63:12; Jer. 13:11; Dan. 9:15  
<sup>21</sup> <sup>a</sup>Ex. 6:6; 2 Sam. 7:23; 1 Chr. 17:21; Ps. 136:11, 12  
<sup>22</sup> <sup>a</sup>Ex. 3:8, 17; Deut. 1:8; Ps. 105:9–11; Jer. 11:5  
<sup>23</sup> <sup>a</sup>[Neh. 9:26]; Jer. 11:8; [Dan. 9:10–14]  
<sup>24</sup> <sup>a</sup>Jer. 14:12; Ezek. 14:21  
<sup>27</sup> <sup>a</sup>[Num. 16:22]  
<sup>28</sup> <sup>a</sup>See WW at Job 19:26.  
<sup>29</sup> <sup>a</sup>2 Chr. 36:19; Jer. 21:10; 37:8, 10; 52:13 <sup>b</sup>Jer. 19:13  
<sup>30</sup> <sup>a</sup>Deut. 9:7–12; Is. 63:10; Jer. 2:7; 3:25; 7:22–26; Ezek. 20:28  
<sup>31</sup> <sup>a</sup>2 Kin. 23:27; 24:3; Jer. 27:10  
<sup>32</sup> <sup>a</sup>Ezra 9:7; Is. 1:4, 6; Dan. 9:8  
<sup>33</sup> <sup>a</sup>Jer. 2:27; 7:24 <sup>b</sup>Jer. 7:13

they came in and took possession of it, but <sup>a</sup>they have not obeyed Your voice or walked in Your law. They have done nothing of all that You commanded them to do; therefore You have caused all this calamity to come upon them.

<sup>24</sup>Look, the siege mounds! They have come to the city to take it; and the city has been given into the hand of the Chaldeans who fight against it, because of <sup>a</sup>the sword and famine and pestilence. What You have spoken has happened; there You see it! <sup>25</sup>And You have said to me, O Lord GOD, "Buy the field for money, and take witnesses!"—yet the city has been given into the hand of the Chaldeans."

*God's Assurance of the People's Return*

<sup>26</sup>Then the word of the LORD came to Jeremiah, saying, <sup>27</sup>"Behold, I am the LORD, the <sup>a</sup>God of all <sup>\*</sup>flesh. Is there anything too hard for Me? <sup>28</sup>Therefore thus says the LORD: 'Behold, I will give this city into the hand of the Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it. <sup>29</sup>And the Chaldeans who fight against this city shall come and <sup>a</sup>set fire to this city and burn it, with the houses <sup>b</sup>on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger; <sup>30</sup>because the children of Israel and the children of Judah <sup>a</sup>have done only evil before Me from their youth. For the children of Israel have provoked Me only to anger with the work of their hands,' says the LORD. <sup>31</sup>For this city has been to Me a *provocation of My anger* and My fury from the day that they built it, even to this day; <sup>a</sup>so I will remove it from before My face <sup>32</sup>because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger—<sup>a</sup>they, their kings, their princes, their priests, <sup>b</sup>their prophets, the men of Judah, and the inhabitants of Jerusalem. <sup>33</sup>And they have turned to Me the <sup>a</sup>back, and not the face; though I taught them, <sup>b</sup>rising up early and teaching them, yet they have not

**32:10 Deed:** A copy of the transaction written on papyrus was rolled up and sealed to prevent anyone from tampering with it. The open copy was readily available for anyone to see.

**32:12 Baruch:** Jeremiah's scribe and friend (see 36:4; 43:3; 45:1).

**32:14** The documents were placed in an earthen vessel for preservation. Such deeds have been found at Elephantine in southern Egypt and in the desert area near the Dead Sea.

**32:15** This verse contains the basic theme of this chapter, and Jeremiah's deed would give him title to the land when conditions were again normal.

**32:16–25** See section 5 of Truth in Action at the end of Jer.

**32:16–25** A prayer of Jeremiah expressing God's omnipotence,

omniscience, and wonders for Israel, but in view of the present circumstances of siege, asking why he should buy the field at all.

**32:17 Outstretched arm:** See note on 6:12. **There is nothing too hard for You:** See Gen. 18:14; Luke 1:34–37.

**32:24 Sword and famine and pestilence:** See note on 14:12.

**32:26–44** In His answer to Jeremiah, God assures the prophet that He is a God for whom nothing is impossible. He then cites the present situation (vv. 26–29), recalls Israel's idolatry from their youth (vv. 30–35), His intention to punish the sinful inhabitants of Jerusalem by the sword, by the famine, and by the pestilence (v. 36), and finally promises restoration to the land (vv. 37–44).

**32:33 Rising up early:** See note on 7:13.

listened to receive instruction. <sup>34</sup>But they <sup>a</sup>set their abominations in <sup>b</sup>the house which is called by My name, to defile it. <sup>35</sup>And they built the high places of Baal which *are* in the Valley of the Son of Hinnom, to <sup>a</sup>cause their sons and their daughters to pass through *the fire* to <sup>b</sup>Molech, <sup>c</sup>which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.<sup>7</sup>

<sup>36</sup>“Now therefore, thus says the LORD, the God of Israel, concerning this city of which you say, ‘It shall be delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence: <sup>37</sup>Behold, I will <sup>a</sup>gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them <sup>b</sup>to dwell <sup>\*safely</sup>. <sup>38</sup>They shall be <sup>a</sup>My people, and I will be their God; <sup>39</sup>then I will <sup>a</sup>give them <sup>\*one heart and one way, that they may fear Me forever, for the good of them and their children after them. <sup>40</sup>And <sup>a</sup>I will make an everlasting covenant with them, that I will not turn away from doing them good; but <sup>b</sup>I will put My fear in their hearts so that they will not depart from Me. <sup>41</sup>Yes, <sup>a</sup>I will rejoice over them to do them good, and <sup>b</sup>I will <sup>i</sup>assuredly plant them in this land, with all My heart and with all My soul.’</sup>

<sup>42</sup>“For thus says the LORD: <sup>a</sup>“Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them. <sup>43</sup>And fields will be bought in this land <sup>a</sup>of which you say, “*It is desolate, without man or beast; it has been given into the hand of the Chaldeans.*” <sup>44</sup>Men will buy fields for money, sign deeds and seal *them*, and take witnesses, in <sup>a</sup>the land of Benjamin, in the places around Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the <sup>1</sup>lowland, and in the cities of the <sup>2</sup>South; for <sup>b</sup>I will cause their captives to return,’ says the LORD.”

### Excellence of the Restored Nation

**33** Moreover the word of the LORD came to Jeremiah a second time, while he was still <sup>a</sup>shut up in the court of the

<sup>34</sup> <sup>a2</sup> Kin. 21:1–7; Jer. 7:10–12, 30; 23:11; Ezek. 8:5, 6 <sup>i</sup>The temple  
<sup>35</sup> <sup>a2</sup> Chr. 28:2, 3; 33:6; Jer. 7:31; 19:5 <sup>b</sup> Lev. 18:21; 1 Kin. 11:33; 2 Kin. 23:10; Acts 7:43 <sup>c</sup> Jer. 7:31  
<sup>37</sup> <sup>a</sup> Deut. 30:3; Jer. 23:3; 29:14; 31:10; 50:19; Ezek. 37:21 <sup>b</sup> Jer. 33:16  
<sup>\*See WW at Deut. 33:12.</sup>  
<sup>38</sup> <sup>a</sup> [Jer. 24:7; 30:22; 31:33]  
<sup>39</sup> <sup>a</sup> [Jer. 24:7; Ezek. 11:19]  
<sup>\*See WW at Deut. 6:4.</sup>  
<sup>40</sup> <sup>a</sup> Is. 55:3; Jer. 31:31; Ezek. 37:26 <sup>b</sup> Deut. 31:6, 8; [Ezek. 39:29; Jer. 31:33]  
<sup>41</sup> <sup>a</sup> Deut. 30:9; Is. 62:5; 65:19; Zeph. 3:17  
<sup>b</sup> Jer. 24:6; 31:28; Amos 9:15 <sup>i</sup> truly  
<sup>42</sup> <sup>a</sup> Jer. 31:28; Zech. 8:14, 15  
<sup>43</sup> <sup>a</sup> Jer. 33:10  
<sup>44</sup> <sup>a</sup> Jer. 17:26  
<sup>b</sup> Jer. 33:7, 11  
<sup>i</sup> Heb. *shep-helah* <sup>2</sup> Heb. *Negev*


**CHAPTER 33**  
<sup>1</sup> <sup>a</sup> Jer. 32:2, 3  
<sup>2</sup> <sup>a</sup> Is. 37:26  
<sup>b</sup> Ex. 15:3; [Jer. 10:16]; Amos 5:8; 9:6 <sup>i</sup> Heb. *YHWH*  
<sup>3</sup> <sup>a</sup> Ps. 91:15; [Is. 55:6, 7]; Jer. 29:12  
<sup>i</sup> inaccessible  
<sup>4</sup> <sup>a</sup> Is. 22:10; Jer. 32:24; Ezek. 4:2; 21:22; Hab. 1:10  
<sup>5</sup> <sup>a2</sup> Kin. 23:14; Jer. 21:4–7; 32:5

**32:35** **Molech** was the god of the Ammonites. See 49:1, 3 where the text translates “Milcom”; Lev. 18:21; 20:2–5.


**32:43, 44** The gesture of Jeremiah in buying his cousin’s field was symbolic of normal conditions that would prevail after the Exile when **fields will be bought** (see v. 15; 33:10, 12).

**33:1–26** Two additional sayings are joined to the book of consolation. Verses 1–13 are linked by the opening phrase (see 32:2) and further develop the theme of 32:15. The final section (vv. 14–26) is a commentary on 23:5, 6.

**33:1–3** Perhaps the contrast is intentional: Jeremiah’s powerlessness and God’s powerfulness.

**WORD**  **WEALTH**

**33:3** call, *qara*; Strong’s #7121: To call out to someone; cry out; to address someone; to shout, or speak out, to proclaim. *Qara* appears more than 700 times in the Bible and often describes calling out loudly in an attempt to get someone’s attention (Is. 58:1), or for calling upon the Lord or upon His name (see Is. 55:6; Joel 2:32). Sometimes *qara* means “to name something,” that is, to call it by its name, as God did when He called the light Day and the darkness Night (Gen. 1:5). Similarly, *qara* involves the naming of places, holidays, or children; for example, Leah praised the Lord for the birth of her son, and “called his name Judah” (Gen. 29:35; cf. Gen. 21:31; Esth. 9:26).

**KINGDOM**  **DYNAMICS**

**33:3** **Divine Revelation and Spiritual Warfare, FAITH’S WARFARE.** God promised Jeremiah that if he would call to Him, not only would He answer him, but He would reveal to him “great and *mighty* things” (emphasis mine) that could not otherwise be known. The word “mighty” (Heb. *batsar*) is better rendered “isolated” or “inaccessible.” The suggestion is that God would give Jeremiah “revelational insight,” revealing things that otherwise would be inaccessible or isolated. Such “revelational insight” always has been essential for a clear understanding of victorious spiritual warfare. One cannot pray effectively without insight into how to pray, as well as into what things God truly longs for us to seek after in prayer. (2 Kin. 6:8–17/Prov. 3:5, 6) D.E.

prison, saying, <sup>2</sup>“Thus says the LORD <sup>a</sup>who made it, the LORD who formed it to establish it <sup>b</sup>(the<sup>1</sup> LORD is His name): <sup>3a</sup>“Call to Me, <sup>5</sup> and I will answer you, and show you great and <sup>i</sup>mighty things, which you do not know.”

<sup>4</sup>“For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah, which have been pulled down *to fortify* against <sup>a</sup>the siege mounds and the sword: <sup>5</sup>“They come to fight with the Chaldeans, but *only* to <sup>a</sup>fill their places with the dead bodies of men whom I will slay in My anger and My fury, all for whose wickedness I have hidden

**33:3** See section 5 of Truth in Action at the end of Jer.

**33:3** The positive assurance from God is that if we will **call** on Him, He **will answer** us in ways that will astound us. See Ps. 4:3; 18:6; Matt. 7:7.

**33:4** The **houses** of the people and king were often demolished to secure material for strengthening the walls of the city or to allow easier troop movement within the city. The enemy built **siege mounds** to bring instruments of war up to the city’s walls.

② My face from this city. ⑥Behold, ①I will bring it health and \*healing; I will heal them and \*reveal to them the abundance of peace and truth. ⑦And ①I will cause the captives of Judah and the captives of Israel to return, and ① will rebuild those places <sup>b</sup>as at the first. ⑧I will <sup>a</sup>cleans[e] them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me. ⑨<sup>a</sup>Then it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall <sup>b</sup>fear\* and tremble for all the goodness and all the prosperity that I provide for it’

10“Thus says the LORD: ‘Again there shall be heard in this place—<sup>a</sup>of which you say, “It is desolate, without man and without beast”—in the cities of Judah, in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast, <sup>b</sup>the <sup>a</sup>voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say:

<sup>b</sup>“Praise\* the LORD of hosts,  
For the LORD is good,  
For His \*mercy endures \*forever”—

and of those *who will* bring <sup>c</sup>the sacrifice of praise into the house of the LORD. For I will cause the captives of the land to return as at the first,’ says the LORD.

12“Thus says the LORD of hosts: <sup>a</sup>“In this place which is desolate, without man and without beast, and in all its cities, there shall again be a dwelling place of shepherds causing *their* flocks to lie down. 13<sup>a</sup>In the cities of the mountains, in the cities of the lowland, in the cities of the South, in the land of Benjamin, in the places around Jerusalem, and in the cities of Judah, the flocks shall again <sup>b</sup>pass under the hands of him who counts *them*,’ says the LORD.

14<sup>a</sup>“Behold, the days are coming,’ says the LORD, ‘that <sup>b</sup>I will perform that good thing which I have promised to the house of Israel and to the house of Judah:

6 <sup>a</sup>Jer. 30:17; Hos. 6:1  
\*See WW at Mal. 4:2. • See WW at Amos 3:7.  
7 <sup>a</sup>Ps. 85:1; Jer. 30:3; 32:44; Amos 9:14 <sup>b</sup>Is. 1:26; Jer. 24:6; 30:20; 31:4, 28; 42:10; Amos 9:14, 15  
8 <sup>a</sup>Ps. 51:2; Is. 44:22; Jer. 50:20; Ezek. 36:25, 33; Mic. 7:18, 19; Zech. 13:1; [Heb. 9:11–14]  
9 <sup>a</sup>Is. 62:7; Jer. 13:11 <sup>b</sup>Is. 60:5  
\*See WW at Hos. 3:5.  
10 <sup>a</sup>Jer. 32:43  
11 <sup>a</sup>Jer. 7:34; 16:9; 25:10; Rev. 18:23  
<sup>b</sup>1 Chr. 16:8; 2 Chr. 5:13; Ezra 3:11; Ps. 136:1; Is. 12:4  
<sup>c</sup>Lev. 7:12; Ps. 107:22; 116:17; Heb. 13:15  
\*See WW at 1 Chr. 16:7. • See WW at Mic. 6:8. • See WW at Ps. 136:1.  
12 <sup>a</sup>Is. 65:10; [Jer. 31:24; 50:19; Ezek. 34:12–15; Zeph. 2:6, 7]  
13 <sup>a</sup>Jer. 17:26; 32:44 <sup>b</sup>Lev. 27:32; [Luke 15:4]  
14 <sup>a</sup>Jer. 23:5; 31:27, 31 <sup>b</sup>Is. 32:1; Jer. 29:10; 32:42; Ezek. 34:23–25; Hag. 2:6–9  
15 <sup>a</sup>Is. 4:2; 11:1; Jer. 23:5; Zech. 3:8; 6:12, 13  
16 <sup>a</sup>Heb. YHWH *Tsidkenu*; cf. Jer. 23:5, 6  
\*See WW at Jer. 17:14.  
17 <sup>a</sup>2 Sam. 7:16; 1 Kin. 2:4; Ps. 89:29; [Luke 1:32]  
18 <sup>a</sup>Num. 3:5–10; Deut. 18:1; 24:8; Josh. 3:3; Ezek. 44:15  
<sup>b</sup>Rom. 12:1; 15:16; 1 Pet. 2:5, 9; Rev. 1:8] <sup>c</sup>burn

15 ‘In those days and at that time I will cause to grow up to David A <sup>a</sup>Branch of righteousness; He shall execute judgment and righteousness in the earth. 16 In those days Judah will be \*saved, And Jerusalem will dwell safely. And this *is the name* by which she will be called:

‘THE LORD OUR RIGHTEOUSNESS.’

17“For thus says the LORD: ‘David shall never <sup>a</sup>lack a man to sit on the throne of the house of Israel; <sup>b</sup>nor shall the <sup>a</sup>priests, the Levites, lack a man to <sup>b</sup>offer burnt offerings before Me, to <sup>b</sup>kindle grain offerings, and to sacrifice continually.’ ”

*The Permanence of God’s Covenant*

19And the word of the LORD came to Jeremiah, saying, 20“Thus says the LORD: ‘If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season, 21then <sup>a</sup>My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers. 22As <sup>a</sup>the host of heaven cannot be numbered, nor the sand of the sea measured, so will I <sup>b</sup>multiply the descendants of David My servant and the ‘Levites who minister to Me.’ ”

23Moreover the word of the LORD came to Jeremiah, saying, 24“Have you not considered what these people have spoken, saying, “The two families which the LORD has chosen, He has also cast them off? Thus they have <sup>a</sup>despised My people, as if they should no more be a nation before them.

25“Thus says the LORD: ‘If <sup>a</sup>My covenant is not with day and night, *and if* I have not <sup>b</sup>appointed the ordinances of heaven and earth, 26<sup>a</sup>then I will <sup>b</sup>cast away the descendants of Jacob and David My servant, so that I will

21 <sup>a</sup>2 Sam. 23:5; 2 Chr. 7:18; 21:7; Ps. 89:34 22 <sup>a</sup>Gen. 15:5; 22:17; Jer. 31:37 <sup>b</sup>Jer. 30:19; Ezek. 36:10, 11 <sup>c</sup>Is. 66:21; Jer. 33:18  
24 <sup>a</sup>Neh. 4:2–4; Esth. 3:6–8; Ps. 44:13, 14; 83:4; Ezek. 36:2  
25 <sup>a</sup>Gen. 8:22; Jer. 33:20 <sup>b</sup>Ps. 74:16; 104:19 26 <sup>a</sup>Jer. 31:37  
<sup>b</sup>Rom. 11:1, 2

33:6–13 See section 2 of Truth in Action at the end of Jer.

33:6–13 After punishment and repentance will come healing (see 3:22; 30:17), the captives will return (v. 7) and be cleansed of sin (v. 8), and the city will be a name of joy, a praise, and an honor before all nations. See note on 30:1–33:26.

33:7, 8 See section 3 of Truth in Action at the end of Jer.

33:8–11 See section 1 of Truth in Action at the end of Jer.

33:11 The reversal of previous statements of judgment (see 7:34; 16:9; 25:10).

33:14–26 The words of 23:5, 6 are repeated with slight variation in vv. 15, 16, and enlarged upon in vv. 17, 18 to include the covenant with Levi as well. Having introduced the subject of

the covenant, God illustrates the permanence of His covenant with David and Levi.

33:15, 16 See section 3 of Truth in Action at the end of Jer.

33:17 David shall never lack a man indicates the permanence of the Davidic dynasty. Though there may not always be someone ruling on the throne of Judah, his line will continue and eventually exercise permanent and enduring sovereignty. The angel Gabriel made it clear to Mary that Jesus was the fulfillment of this covenant (Luke 1:32).

33:20 My covenant with the day: See v. 25; Gen. 1:14–18; 8:22.

33:22 The Messiah is the fulfillment of the ultimate king and priest of vv. 17, 18, but there is an additional fulfillment in the multiplicity of kings and priests seen in Rev. 1:6; 5:10.

not take *any* of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.”

### Zedekiah Warned by God

**34** The word which came to Jeremiah from the LORD, “when Nebuchadnezzar king of Babylon and all his army, <sup>b</sup>all the kingdoms of the earth under his dominion, and all the people, fought against Jerusalem and all its cities, saying, <sup>2</sup>“Thus says the LORD, the God of Israel: ‘Go and speak to Zedekiah king of Judah and tell him, “Thus says the LORD: ‘Behold, <sup>b</sup>I will give this city into the hand of the king of Babylon, and he shall burn it with fire. <sup>3</sup>And you shall not escape from his hand, but shall surely be taken and delivered into his hand; your eyes shall see the eyes of the king of Babylon, he shall speak with you <sup>b</sup>face<sup>1</sup> to face, and you shall go to Babylon.’ ” <sup>4</sup>Yet hear the word of the LORD, O Zedekiah king of Judah! Thus says the LORD concerning you: ‘You shall not die by the sword. <sup>5</sup>You shall die in peace; as in the ceremonies of your fathers, the former kings who were before you, <sup>b</sup>so they shall burn *incense* for you and lament for you, saying, “Alas, lord!” For I have pronounced the word, says the LORD.’ ”

<sup>6</sup>Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, <sup>7</sup>when the king of Babylon’s army fought against Jerusalem and all the cities of Judah that were left, against Lachish and Azekah; for *only* <sup>a</sup>these fortified cities remained of the cities of Judah.

### Treacherous Treatment of Slaves

<sup>8</sup>This is the word that came to Jeremiah from the LORD, after King Zedekiah had made a covenant with all the people who were at Jerusalem to proclaim <sup>a</sup>liberty\* to them: <sup>9</sup>“that every man should set free his

#### CHAPTER 34

<sup>1</sup> <sup>a2</sup> Kin. 25:1; Jer. 32:1, 2; 39:1; 52:4 <sup>b</sup> Jer. 1:15; 25:9; Dan. 2:37, 38 <sup>2</sup> <sup>a2</sup> Chr. 36:11, 12; Jer. 22:1, 2; 37:1, 2 <sup>b2</sup> Kin. 25:9; Jer. 21:10; 32:3, 28 <sup>3</sup> <sup>a2</sup> Kin. 25:4; 5; Jer. 21:7; 52:7–11 <sup>b2</sup> Kin. 25:6, 7; Jer. 32:4; 39:5, 6 <sup>c</sup> Lit. *mouth to mouth* <sup>5</sup> <sup>a2</sup> Chr. 16:14; 21:19 <sup>d</sup> Dan. 2:46 <sup>e</sup> Jer. 32:18 <sup>7</sup> <sup>a2</sup> Kin. 18:13; 19:8; 2 Chr. 11:5, 9 <sup>8</sup> <sup>a</sup> Ex. 21:2; Lev. 25:10; Neh. 5:1–13; Is. 58:6; Jer. 34:14, 17 <sup>\*</sup> See WW at Lev. 25:10. <sup>9</sup> <sup>a</sup> Neh. 5:11

<sup>b</sup> Lev. 25:39–46 <sup>13</sup> <sup>a</sup> Ex. 24:3, 7, 8; Deut. 5:2, 3, 27; Jer. 31:32 <sup>14</sup> <sup>a</sup> Ex. 21:2; 23:10; Deut. 15:12; 1 Kin. 9:22 <sup>c</sup> Or *sold himself* <sup>15</sup> <sup>a2</sup> Kin. 23:3; Neh. 10:29 <sup>b</sup> Jer. 7:10 <sup>c</sup> Lit. *today* <sup>16</sup> <sup>a</sup> Ex. 20:7; Lev. 19:12 <sup>17</sup> <sup>a</sup> Lev. 26:34, 35; Esth. 7:10; Dan. 6:24; [Matt. 7:2; Gal. 6:7]; James 2:13 <sup>b</sup> Jer. 32:24, 36 <sup>c</sup> Deut. 28:25, 64; Jer. 29:18

male and female slave—a Hebrew man or woman—<sup>b</sup>that no one should keep a Jewish brother in bondage. <sup>10</sup>Now when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let *them* go. <sup>11</sup>But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.

<sup>12</sup>Therefore the word of the LORD came to Jeremiah from the LORD, saying, <sup>13</sup>“Thus says the LORD, the God of Israel: ‘I made a <sup>a</sup>covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying, <sup>14</sup>“At the end of <sup>a</sup>seven years let every man set free his Hebrew brother, who <sup>b</sup>has been sold to him; and when he has served you six years, you shall let him go free from you.” But your fathers did not obey Me nor incline their ear. <sup>15</sup>Then you <sup>b</sup>recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you <sup>a</sup>made a covenant before Me <sup>b</sup>in the house which is called by My name. <sup>16</sup>Then you turned around and <sup>a</sup>profaned My name, and every one of you brought back his male and female slaves, whom you had set at liberty, at their pleasure, and brought them back into subjection, to be your male and female slaves.’

<sup>17</sup>“Therefore thus says the LORD: ‘You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. <sup>a</sup>Behold, I proclaim liberty to you,’ says the LORD—<sup>b</sup>to the sword, to pestilence, and to famine! And I will deliver you to <sup>c</sup>trouble among all the kingdoms of the earth. <sup>18</sup>And I will give the men who have transgressed My covenant, who have not performed the words of the covenant

**34:1—35:19** This historical appendix brings to a close the first major division of the book (chs. 2–35).

**34:1–7** While the city of Jerusalem was under siege (588 B.C.) and most of the fortified cities of Judah had fallen, **Zedekiah** is warned that he will be captured by the Babylonians but that he later will have a peaceful death and proper funeral rites. Additional dark details are given in 21:1–10, and the treatment of Zedekiah is described in 52:8–11.

**34:1** The kingdom of **Nebuchadnezzar** was extensive, and he controlled an army made up of many nations (Ezek. 26:7).

**34:3** **Face to face:** See 39:6, 7 for what his eyes shall see in connection with seeing the **king of Babylon**.

**34:7** **Lachish** and **Azekah** were both fortified by Rehoboam, son of Solomon. Lachish, 44 kilometers (27 miles) southwest of Jerusalem, was destroyed by Sennacherib in 701 B.C., and was now under siege by Nebuchadnezzar. An ostrakon, dating to this period and found at the site, mentions both Lachish and Aze-

kah. Azekah is situated 17 kilometers (10½ miles) northwest of Lachish and about 29 kilometers (18½ miles) west of Jerusalem.

**34:8–22** Presumably the dire situation of the city under siege led to a searching of heart by the people, and many concluded that they had not acted properly toward their Hebrew slaves. The slaves were freed, but later when conditions improved (perhaps the temporary withdrawal of the Babylonian forces to face the Egyptian army, see 37:5), many changed their minds and took back their slaves.

**34:8** **Proclaim liberty:** See Lev. 25:10 and note on Lev. 25:1–55.

**34:9** **Male and female slave:** A Hebrew should be freed after six years of labor (Ex. 21:2–11).

**34:18** **Cut the calf in two and passed between the parts of it:** The words **made** and **cut** come from the same root. To “make a covenant” often involved an oath that called down curses on the person if he failed to keep the covenant (see Gen. 31:44–53; Ruth 1:17; 1 Sam. 25:22) and that was symbolized by cutting an animal in two and walking between the halves (see Gen. 15:10, 17).

which they made before Me, when <sup>a</sup>they cut the calf in two and passed between the parts of it— <sup>19</sup>the princes of Judah, the princes of Jerusalem, the <sup>1</sup>eunuchs, the priests, and all the people of the land who passed between the parts of the calf— <sup>20</sup>I will <sup>a</sup>give them into the hand of their enemies and into the hand of those who seek their life. Their <sup>b</sup>dead bodies shall be for meat for the birds of the heaven and the beasts of the earth. <sup>21</sup>And I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of the king of Babylon's army <sup>a</sup>which has gone back from you. <sup>22</sup><sup>a</sup>Behold, I will command,' says the LORD, 'and cause them to return to this city. They will fight against it <sup>b</sup>and take it and burn it with fire; and <sup>c</sup>I will make the cities of Judah a desolation without inhabitant.' "

*The Obedient Rechabites*

**35** The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying, <sup>2</sup>"Go to the house of the <sup>a</sup>Rechabites, speak to them, and bring them into the house of the LORD, into one of <sup>b</sup>the chambers, and give them wine to drink."

<sup>3</sup>Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, his brothers and all his sons, and the whole house of the Rechabites, <sup>4</sup>and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which *was* by the chamber of the princes, above the chamber of Maaseiah the son of Shallum, <sup>a</sup>the keeper of the <sup>1</sup>door. <sup>5</sup>Then I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, "Drink wine."

<sup>6</sup>But they said, "We will drink no wine, for <sup>a</sup>Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink <sup>b</sup>no wine, you nor your sons, forever. <sup>7</sup>You shall not build a house, sow seed, plant a vineyard, nor have *any of these*; but all your days you

18 <sup>a</sup>Gen. 15:10, 17  
 19 <sup>1</sup>Or *officers*  
 20 <sup>2</sup>Jer. 25:19–21; Jer. 22:25 <sup>b</sup>Deut. 28:26; 1 Sam. 17:44, 46;  
 1 Kin. 14:11;  
 16:4; Ps. 79:2;  
 Jer. 7:33; 16:4;  
 19:7  
 21 <sup>a</sup>Jer. 37:5–11;  
 39:4–7  
 22 <sup>a</sup>Jer. 37:8,  
 10 <sup>b</sup>Jer. 38:3;  
 39:1, 2, 8; 52:7,  
 13 <sup>c</sup>Jer. 9:11;  
 44:2, 6

**CHAPTER 35**  
 2 <sup>2</sup>2 Sam. 4:2;  
 2 Kin. 10:15;  
 1 Chr. 2:55  
<sup>1</sup> Kin. 8:5, 8;  
 1 Chr. 9:26, 33  
 4 <sup>2</sup>2 Kin. 12:9;  
 25:18; 1 Chr. 9:18, 19 *lit.*  
*threshold*  
 6 <sup>2</sup>2 Kin. 10:15,  
 23 <sup>3</sup>Lev. 10:9;  
 Num. 6:2–4;  
 Judg. 13:7, 14;  
 Prov. 31:4;  
 Ezek. 44:21;  
 Luke 1:15

7 <sup>a</sup>Ex. 20:12;  
 Eph. 6:2, 3  
 8 <sup>a</sup>Prov. 1:8,  
 9; 4:1, 2, 10;  
 6:20; Eph. 6:1;  
 Col. 3:20  
 11 <sup>a</sup>Jer. 4:5–7;  
 8:14  
 13 <sup>a</sup>Is. 28:9–12;  
 Jer. 6:10;  
 17:23; 32:33  
<sup>a</sup>listen to  
<sup>a</sup>See WW at Prov. 4:13.  
 14 <sup>2</sup>2 Chr. 36:15  
<sup>b</sup>Jer. 7:13; 25:3  
<sup>a</sup>listen to  
 15 <sup>a</sup>Jer. 26:4,  
 5; 29:19 <sup>a</sup>Is. 1:16, 17;  
 Jer. 18:11;  
 25:5, 6; [Ezek. 18:30–32];  
 Acts 26:20 <sup>c</sup>Jer. 7:7; 25:5, 6  
 16 <sup>a</sup>Heb. 12:9  
 17 <sup>a</sup>Prov. 1:24;  
 Is. 65:12; 66:4;  
 Jer. 7:13

shall dwell in tents, <sup>a</sup>that you may live many days in the land where you are sojourners.' <sup>8</sup>Thus we have <sup>a</sup>obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters, <sup>9</sup>nor to build ourselves houses to dwell in; nor do we have vineyard, field, or seed. <sup>10</sup>But we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us. <sup>11</sup>But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, 'Come, let us <sup>a</sup>go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Syrians.' So we dwell at Jerusalem."

<sup>12</sup>Then came the word of the LORD to Jeremiah, saying, <sup>13</sup>"Thus says the LORD of hosts, the God of Israel: 'Go and tell the men of Judah and the inhabitants of Jerusalem, "Will you not <sup>a</sup>receive <sup>\*</sup>instruction to <sup>1</sup>obey My words?" says the LORD. <sup>14</sup>"The words of Jonadab the son of Rechab, which he commanded his sons, not to drink wine, are performed; for to this day they drink none, and obey their father's commandment. <sup>a</sup>But although I have spoken to you, <sup>b</sup>rising early and speaking, you did not <sup>1</sup>obey Me. <sup>15</sup>I have also sent to you all My <sup>a</sup>servants the prophets, rising up early and sending *them*, saying, <sup>b</sup>'Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them; then you will <sup>c</sup>dwell in the land which I have given you and your fathers.' But you have not inclined your ear, nor obeyed Me. <sup>16</sup>Surely the sons of Jonadab the son of Rechab have performed the commandment of their <sup>a</sup>father, which he commanded them, but this people has not obeyed Me.' "

<sup>17</sup>"Therefore thus says the LORD God of hosts, the God of Israel: 'Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the doom that I have pronounced against them; <sup>a</sup>because I have spoken to them but they have not heard, and I have called to them but they have not answered.' "

**34:21 Which has gone back from you:** The temporary withdrawal of the Babylonian forces to confront the Egyptian army (see 37:5).

**35:1–19** See section 3 of Truth in Action at the end of Jer.

**35:1–9 The Rechabites** were a nomadic religious order founded by **Jonadab the son of Rechab** during the ninth century B.C. (see 2 Kin. 10:15, 23). They refrained from living in houses or using any product from the grapevine. For 250 years they had maintained the lifestyle imposed upon them by their founder. After Jeremiah invites the Rechabites to drink wine and they refuse (Jer. 35:1–11), he addresses the people and contrasts their disobedience to God's commands with the Rechabites' faithfulness to the commands of their human ancestor (vv. 12–17). He closes the chapter with an address to the Rechabites and promises continued existence for their faithfulness.

**35:1 In the days of Jehoiakim:** The mention of Babylonian (Chaldean) and Syrian armies (v. 11) suggests a date of 601 B.C.

**35:2 House of the Rechabites:** See v. 18. Since the Rechabites were nomadic and disdained houses, the use of "house" here means "members of a clan or community."

**35:3 Jaazaniah's father** is a Jeremiah other than the prophet.

**35:7** The prohibition against drinking wine was accompanied also by a command not to **build a house, sow seed, or plant a vineyard**. All of these were, to them, symbols of an agrarian and urban culture, which endangered the purity of the worship of the Lord.

**35:14 Rising early:** See note on 7:13.

18And Jeremiah said to the house of the Rechabites, “Thus says the LORD of hosts, the God of Israel: ‘Because you have obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you, 19therefore thus says the LORD of hosts, the God of Israel: “Jonadab the son of Rechab shall not lack a man to “stand before Me forever.” ’”

### The Scroll Read in the Temple

**36** Now it came to pass in the <sup>a</sup>fourth year of Jehoiakim the son of Josiah, king of Judah, *that* this word came to Jeremiah from the LORD, saying: <sup>2</sup>“Take a “scroll of a book and <sup>b</sup>write\* on it all the words that I have spoken to you against Israel, against Judah, and against <sup>c</sup>all the nations, from the day I spoke to you, from the days of <sup>d</sup>Josiah even to this day. <sup>3</sup>It <sup>a</sup>may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may <sup>b</sup>turn from his evil way, that I may forgive their iniquity and their sin.”

<sup>4</sup>Then Jeremiah <sup>a</sup>called Baruch the son of Neriah; and <sup>b</sup>Baruch wrote on a scroll of a book, <sup>at</sup> the instruction of Jeremiah, all the words of the LORD which He had spoken to him. <sup>5</sup>And Jeremiah commanded Baruch, saying, “I *am* confined, I cannot go into the house of the LORD. <sup>6</sup>You go, therefore, and read from the scroll which you have written <sup>at</sup> my instruction, the words of the LORD, in the hearing of the people in the LORD’s house on <sup>a</sup>the day of fasting. And you shall also read them in the hearing of all Judah who come from their cities. <sup>7</sup>It may be that they will present their supplication before the LORD, and everyone will turn from his evil way. For great *is* the anger and the fury that the LORD has pronounced against this people.” <sup>8</sup>And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD’s house.

<sup>9</sup>Now it came to pass in the fifth year of

19 <sup>a</sup>[Ex. 20:12]; Jer. 15:19; [Luke 21:36; Eph. 6:2, 3]

### CHAPTER 36

1 <sup>2</sup> Kin. 24:1; 2 Chr. 36:5–7; Jer. 25:1, 3; 45:1; Dan. 1:1  
2 <sup>9</sup> vs. 8:1; Ezek. 2:9; Zech. 5:1  
<sup>4</sup> Jer. 30:2; Hab. 2:2  
<sup>5</sup> Jer. 25:15  
<sup>4</sup> Jer. 25:3

\*See WW at Deut. 31:9.

3 <sup>a</sup> Jer. 26:3;

Ezek. 12:3

<sup>1</sup> [Deut. 30:2, 8;

1 Sam. 7:3]; Is.

55:7; Jer. 18:8;

Jon. 3:8

4 <sup>a</sup> Jer. 32:12

<sup>b</sup> Jer. 45:1 <sup>1</sup> Lit.

from Jeremi-

ah’s mouth

6 <sup>a</sup> Lev. 16:29;

23:27–32; Acts

27:9 <sup>1</sup> Lit. from

my mouth

Jehoiakim the son of Josiah, king of Judah, in the ninth month, *that* they proclaimed a \*fast before the LORD to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem. <sup>10</sup>Then Baruch read from the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court at the <sup>a</sup>entry of the New Gate of the LORD’s house, in the <sup>1</sup>hearing of all the people.

### The Scroll Read in the Palace

<sup>11</sup>When Michaiah the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book, <sup>12</sup>he then went down to the king’s house, into the scribe’s chamber; and there all the princes were sitting—<sup>a</sup>Elishama the scribe, Delaiah the son of Shemaiah, <sup>b</sup>Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes. <sup>13</sup>Then Michaiah declared to them all the words that he had heard when Baruch read the book in the hearing of the people. <sup>14</sup>Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, “Take in your hand the scroll from which you have read in the hearing of the people, and come.” So Baruch the son of Neriah took the scroll in his hand and came to them. <sup>15</sup>And they said to him, “Sit down now, and read it in our hearing.” So Baruch read *it* in their hearing.

<sup>16</sup>Now it happened, when they had heard all the words, that they looked in fear from one to another, and said to Baruch, “We will surely tell the king of all these words.” <sup>17</sup>And they asked Baruch, saying, “Tell us now, how did you write all these words—<sup>at</sup> his instruction?”

<sup>18</sup>So Baruch answered them, “He proclaimed with his mouth all these words to me, and I wrote *them* with ink in the book.”

<sup>19</sup>Then the princes said to Baruch, “Go and hide, you and Jeremiah; and let no one know where you are.”

36:1—45:5 The trials, suffering, and persecution of Jeremiah.

36:1 **Fourth year:** 605 B.C. See 25:1; 46:2.

36:2 **Scroll:** See note on 30:2.

36:3 A theme emphasized again and again is that if the people repent and turn from their evil way, then God will relent and not bring the evil He has promised. Most often when God deals with His people, punishment is meant to be remedial, not punitive. Eventually, however, when God’s mercy and grace are constantly rejected, judgment must fall.

36:4 **Baruch:** See note on 32:12. This verse indicates that Baruch was responsible for the written text of Jeremiah, and he may have been the editor for the final text.

36:5 **I am confined:** Why Jeremiah was barred from the temple is unknown, but it may be because of his previous ministry at the temple (see 7:2–15; 20:1, 2; 26:2–6).

36:6 **The day of fasting:** Large crowds would be at the temple on a day of fasting. The fast was proclaimed in times of emergency and was not a fixed event (see v. 9).

36:9 **The fifth year and ninth month** is December 604 B.C.

36:10 **Shaphan the scribe:** A friend of Jeremiah (see 26:24; 29:3; 2 Kin. 22:3) and father of Ahikam, Elashah, and Gemariah.

36:11–19 After **Michaiah** heard **Baruch** read the scroll and asked him to read it again to some nobles, they were impressed and wanted to inform Jehoiakim. Sensing an unfavorable response from the king, they suggested **Jeremiah** and Baruch go into hiding.

36:12 **Elnathan:** See note on 26:22.

36:18 This is the only time **ink** is mentioned in the OT.



*The King Destroys Jeremiah's Scroll*

20And they went to the king, into the court; but they stored the scroll in the chamber of Elishama the scribe, and told all the words in the hearing of the king. 21So the king sent Jehudi to bring the scroll, and he took it from Elishama the scribe's chamber. And Jehudi read it in the hearing of the king and in the hearing of all the princes who stood beside the king. 22Now the king was sitting in <sup>a</sup>the winter house in the ninth month, with a fire burning on the hearth before him. 23And it happened, when Jehudi had read three or four columns, *that the king* cut it with the scribe's knife and cast it into the fire that *was* on the hearth, until all the scroll was consumed in the fire that *was* on the hearth. 24Yet they were <sup>a</sup>not afraid, nor did they <sup>b</sup>tear their garments, the king nor any of his servants who heard all these words. 25Nevertheless Elnathan, Delaiah, and Gemariah <sup>\*</sup>implored the king not to burn the scroll; but he would not listen to them. 26And the king commanded Jerahmeel <sup>l</sup>the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them.

*Jeremiah Rewrites the Scroll*

27Now after the king had burned the scroll with the words which Baruch had written <sup>l</sup>at the instruction of Jeremiah, the word of the LORD came to Jeremiah, saying: 28"Take yet another scroll, and write on it all the former words that were in the first scroll which Jehoiakim the king of Judah has burned. 29And you shall say to Jehoiakim king of Judah, "Thus says the LORD: "You have burned this scroll, saying, "Why have you written in it that the king of Babylon will certainly come and destroy this land, and cause man and beast to <sup>b</sup>cease from here?" 30Therefore thus says the LORD concerning Jehoiakim king of Judah: <sup>a</sup>"He shall have no one to sit on the throne of David, and his dead body shall be <sup>b</sup>cast out to the heat of the day and the frost of the night. 31I will punish him, his <sup>l</sup>family, and his servants

22 <sup>a</sup>Judg. 3:20; Amos 3:15  
 24 <sup>a</sup>[Ps. 36:1]; Jer. 36:16  
<sup>b</sup>Gen. 37:29, 34; 2 Sam. 1:11; 1 Kin. 21:27; 2 Kin. 19:1, 2; 22:11; Is. 36:22; 37:1; Jon. 3:6  
 25 <sup>\*</sup>See WW at Jer. 27:18.  
 26 <sup>l</sup>Or son of Hammelech  
 27 <sup>l</sup>Lit. from Jeremiah's mouth  
 29 <sup>a</sup>Jer. 32:3  
<sup>b</sup>Jer. 25:9–11; 26:9  
 30 <sup>a</sup>Jer. 22:30  
<sup>b</sup>Jer. 22:19  
 31 <sup>l</sup>Lit. seed

32 <sup>l</sup>Lit. from Jeremiah's mouth

CHAPTER 37  
 1 <sup>a2</sup> Kin. 24:17; 1 Chr. 3:15;  
 2 Chr. 36:10; Jer. 22:24  
 2 <sup>a2</sup> Kin. 24:19, 20; 2 Chr. 36:12–16;  
 [Prov. 29:12]  
 3 <sup>a</sup>Jer. 21:1, 2; 29:25; 52:24  
<sup>b1</sup> Kin. 13:6;  
 Jer. 42:2; Acts 8:24  
 5 <sup>a2</sup> Kin. 24:7; Jer. 37:7; Ezek. 17:15  
 7 <sup>a</sup>Is. 36:6; Jer. 21:2; Ezek. 17:17  
 8 <sup>a2</sup> Chr. 36:19; Jer. 34:22  
 10 <sup>a</sup>Lev. 26:36–38; Is. 30:17; Jer. 21:4, 5

for their iniquity; and I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah all the doom that I have pronounced against them; but they did not heed." "

32Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Ne-riah, who wrote on it <sup>l</sup>at the instruction of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And besides, there were added to them many similar words.

*Zedekiah's Vain Hope*

37 Now King <sup>a</sup>Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah. 2<sup>a</sup>But neither he nor his servants nor the people of the land gave heed to the words of the LORD which He spoke by the prophet Jeremiah.

3And Zedekiah the king sent Jehucal the son of Shelemiah, and <sup>a</sup>Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, <sup>b</sup>"Pray now to the LORD our God for us." 4Now Jeremiah was coming and going among the people, for they had not <sup>yet</sup> put him in prison. 5Then <sup>a</sup>Pharaoh's army came up from Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they departed from Jerusalem.

6Then the word of the LORD came to the prophet Jeremiah, saying, 7"Thus says the LORD, the God of Israel, "Thus you shall say to the king of Judah, <sup>a</sup>who sent you to Me to inquire of Me: "Behold, Pharaoh's army which has come up to help you will return to Egypt, to their own land. 8<sup>a</sup>And the Chaldeans shall come back and fight against this city, and take it and burn it with fire." 9Thus says the LORD: 'Do not deceive yourselves, saying, "The Chaldeans will surely depart from us," for they will not depart. 10<sup>a</sup>For though you had defeated the whole army of the Chaldeans who fight against you, and there remained <sup>only</sup> wounded men among them, they would rise up, every man in his tent, and burn the city with fire.' "

36:20–26 Being informed about the content of the scroll, the king ordered it to be brought and read. After every three or four columns were read, the king cut them off and burned them.

36:23 In stark contrast with the action of King Josiah, who tore his garments when he heard the Word of God read (2 Kin. 22:11–23:3; 23:21–24), Jehoiakim tore the scroll and tried to destroy God's Word.

36:27–32 After the destruction of the scroll by Jehoiakim, Jeremiah is instructed to take yet another scroll and write all the former words with additional comments for Jehoiakim.

36:30 No one to sit on the throne of David: His son Jehoiachin

ruled only three months and was taken captive to Babylon (see 2 Kin. 24:8, 12, 15). **Body shall be cast out:** His punishment because he cast the scroll into the fire (Jer. 36:23; 22:18, 19).

37:1 Zedekiah was the third son of Josiah to reign as king. His appointment fulfilled the prophecy of 36:30 concerning Jehoiakim, his brother.

37:3 Pray now: See 21:1; 34:21, 22. The request may have been to make the temporary reprieve (v. 5) permanent.

37:7 Pharaoh's army was defeated by Nebuchadnezzar (see Ezek. 30:21–26) and did return to Egypt.

### Jeremiah Imprisoned

<sup>11</sup>And it happened, when the army of the Chaldeans left *the siege* of Jerusalem for fear of Pharaoh's army,<sup>12</sup> that Jeremiah went out of Jerusalem to go into the land of Benjamin to claim his property there among the people.<sup>13</sup> And when he was in the Gate of Benjamin, a captain of the guard *was* there whose name *was* Irijah the son of Shelemiah, the son of Haniah; and he seized Jeremiah the prophet, saying, "You are defecting to the Chaldeans!"

<sup>14</sup>Then Jeremiah said, "False! I am not defecting to the Chaldeans." But he did not listen to him.

So Irijah seized Jeremiah and brought him to the princes.<sup>15</sup> Therefore the princes were angry with Jeremiah, and they struck him <sup>a</sup>and put him in prison in the <sup>b</sup>house of Jonathan the scribe. For they had made that the prison.

<sup>16</sup>When Jeremiah entered <sup>a</sup>the dungeon and the cells, and Jeremiah had remained there many days,<sup>17</sup> then Zedekiah the king sent and took him *out*. The king asked him secretly in his house, and said, "Is there *any* word from the LORD?"

And Jeremiah said, "There is." Then he said, "You shall be <sup>a</sup>delivered into the hand of the king of Babylon!"

<sup>18</sup>Moreover Jeremiah said to King Zedekiah, "What offense have I committed against you, against your servants, or against this people, that you have put me in prison? <sup>19</sup>Where now *are* your prophets who prophesied to you, saying, 'The king of Babylon will not come against you or against this land?'" <sup>20</sup>Therefore please hear now, O my lord the king. Please, let my petition be accepted before you, and do not make me return to the house of Jonathan the scribe, lest I die there."

<sup>21</sup>Then Zedekiah the king commanded that they should commit Jeremiah <sup>a</sup>to the court of the prison, and that they should give him daily a piece of bread from the bakers' street, <sup>b</sup>until all the bread in the city

<sup>14</sup> <sup>a</sup> *lie*  
<sup>15</sup> <sup>a</sup> Jer. 20:2;  
 [Matt. 21:35]  
<sup>b</sup> Gen. 39:20;  
 2 Chr. 16:10;  
 18:26; Jer.  
 38:26; Acts  
 5:18  
<sup>16</sup> <sup>a</sup> Jer. 38:6  
<sup>17</sup> <sup>a</sup> 2 Kin.  
 25:4-7; Jer.  
 21:7; Ezek.  
 12:12, 13;  
 17:19-21  
<sup>21</sup> <sup>a</sup> Jer. 32:2;  
 38:13, 28  
<sup>b</sup> 2 Kin. 25:3;  
 Jer. 38:9; 52:6

was gone. Thus Jeremiah remained in the court of the prison.

### Jeremiah in the Dungeon

**38** Now Shephatiah the son of Mattan, Gedaliah the son of Pashhur, <sup>a</sup>Jucal<sup>1</sup> the son of Shelemiah, and <sup>b</sup>Pashhur the son of Malchiah <sup>c</sup>heard the words that Jeremiah had spoken to all the people, saying, <sup>2</sup>"Thus says the LORD: <sup>a</sup>"He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes over to the Chaldeans shall live; his life shall be as a prize to him, and he shall live.'" <sup>3</sup>Thus says the LORD: <sup>a</sup>"This city shall surely be <sup>b</sup>given into the hand of the king of Babylon's army, which shall take it.'"

<sup>4</sup>Therefore the princes said to the king, <sup>4</sup>"Please, <sup>a</sup>let this man be put to death, for thus he <sup>b</sup>weakens the hands of the men of war who remain in this city, and the hands of all the people, by speaking such words to them. For this man does not seek the <sup>2</sup>welfare of this people, but their harm."

<sup>5</sup>Then Zedekiah the king said, "Look, he *is* in your hand. For the king can *do* nothing against you." <sup>6</sup><sup>a</sup>So they took Jeremiah and cast him into the dungeon of Malchiah <sup>b</sup>the king's son, which *was* in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon *there was* no water, but mire. So Jeremiah sank in the mire.

<sup>7</sup><sup>a</sup>Now Ebed-Melech the Ethiopian, one of the <sup>b</sup>eunuchs, who was in the king's house, heard that they had put Jeremiah in the dungeon. When the king was sitting at the Gate of Benjamin, <sup>8</sup>Ebed-Melech went out of the king's house and spoke to the king, saying: <sup>9</sup>"My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is likely to die from hunger in the place where he is. For *there is* <sup>a</sup>no more bread in the city." <sup>10</sup>Then the king commanded Ebed-Melech the Ethiopian, saying, "Take from here thirty men with you, and lift Jeremiah the prophet out of the dungeon before he dies." <sup>11</sup>So Ebed-Melech

#### CHAPTER 38

<sup>1</sup> <sup>a</sup> Jer. 37:3 <sup>b</sup> Jer.  
 21:1 <sup>c</sup> Jer. 21:8  
<sup>Jehucal, Jer.  
 37:3  
<sup>2</sup> <sup>a</sup> Jer. 21:9  
<sup>3</sup> <sup>a</sup> Jer. 21:10;  
 32:3 <sup>b</sup> Jer. 34:2  
<sup>4</sup> <sup>a</sup> Jer. 26:11 <sup>b</sup> <sup>1s</sup>  
 discouraging  
<sup>2</sup> Well-being; lit.  
 peace  
<sup>6</sup> <sup>a</sup> Jer. 37:21;  
 Lam. 3:55  
<sup>1</sup> Or son of  
 Hammelech  
<sup>7</sup> <sup>a</sup> Jer. 39:16 <sup>b</sup> Or  
 officers  
<sup>9</sup> <sup>a</sup> Jer. 37:21</sup>

**37:11-21** While attempting to leave Jerusalem to claim his property during a brief lifting of the siege (v. 12), Jeremiah was seized (v. 13) and put . . . in prison (v. 15).

**37:13 You are defecting:** The charge of Irijah was justified because Jeremiah had advocated surrender to the Babylonians (21:9; 38:2) and many had already defected (38:19; 39:9; 52:15).

**37:15 They struck him:** See note on 20:2.

**37:16 The dungeon and the cells:** The place of confinement was an underground dungeon, probably converted from a cistern.

**37:17-21** The king secretly interviewed Jeremiah to find support for his revolt, but he was disappointed (see 21:1). He did, however, change Jeremiah's place of imprisonment (v. 21; 32:2) and provided him with food until the city fell.

**38:1-13** Jeremiah continually advocated surrender, and this was seen as dangerous to the pro-Egyptian counselors Gedaliah . . . Jucal (Jehucal of 37:3), and Pashhur (21:1), who asked the king to put him to death. Jeremiah was placed in a cistern and left to die, but was rescued by Ebed-Melech, a royal official (eunuch) to the king.

**38:4-13** See section 4 of Truth in Action at the end of Jer.

**38:7 The king was sitting at the Gate of Benjamin** to hear complaints and to litigate cases. This gave Ebed-Melech access; he had a complaint.

**38:10 Thirty** reads "three" in some Hebrew manuscripts. If thirty is correct, perhaps they were needed for protection.

took the men with him and went into the house of the king under the treasury, and took from there old clothes and old rags, and let them down by ropes into the dungeon to Jeremiah. <sup>12</sup>Then Ebed-Melech the Ethiopian said to Jeremiah, “Please put these old clothes and rags under your armpits, under the ropes.” And Jeremiah did so. <sup>13</sup>So they pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained <sup>a</sup>in the court of the prison.

**Zedekiah’s Fears and Jeremiah’s Advice**

<sup>14</sup>Then Zedekiah the king sent and had Jeremiah the prophet brought to him at the third entrance of the house of the LORD. And the king said to Jeremiah, “I will <sup>a</sup>ask you something. Hide nothing from me.”

<sup>15</sup>Jeremiah said to Zedekiah, “If I declare *it* to you, will you not surely put me to death? And if I give you advice, you will not listen to me.”

<sup>16</sup>So Zedekiah the king swore secretly to Jeremiah, saying, “As the LORD lives, <sup>a</sup>who made our very souls, I will not put you to death, nor will I give you into the hand of these men who seek your life.”

<sup>17</sup>Then Jeremiah said to Zedekiah, “Thus says the LORD, the God of hosts, the God of Israel: ‘If you surely <sup>a</sup>surrender <sup>b</sup>to the king of Babylon’s princes, then your soul shall live; this city shall not be burned with fire, and you and your house shall live. <sup>18</sup>But if you do not <sup>1</sup>surrender to the king of Babylon’s princes, then this city shall be given into the hand of the Chaldeans; they shall burn it with fire, and <sup>a</sup>you shall not escape from their hand.’”

<sup>19</sup>And Zedekiah the king said to Jeremiah, “I am afraid of the Jews who have <sup>a</sup>defected to the Chaldeans, lest they deliver me into their hand, and they <sup>b</sup>abuse me.”

<sup>20</sup>But Jeremiah said, “They shall not deliver *you*. Please, obey the voice of the LORD which I speak to you. So it shall be <sup>a</sup>well with you, and your soul shall live. <sup>21</sup>But if you refuse to <sup>1</sup>surrender, this *is* the word that the LORD has shown me: <sup>22</sup>‘Now behold, all the <sup>a</sup>women who are left in the king of Judah’s house *shall be* surrendered to the

<sup>13</sup> <sup>a</sup>Neh. 3:25; Jer. 37:21; Acts 23:35; 24:27; 28:16, 30

<sup>14</sup> <sup>a</sup>Jer. 21:1, 2; 37:17

<sup>16</sup> <sup>a</sup>Num. 16:22; Is. 57:16; Zech. 12:1; [Acts 17:25, 28]

<sup>17</sup> <sup>a2</sup> Kin. 24:12

<sup>b</sup>Jer. 39:3 <sup>1</sup>Lit. go out

<sup>18</sup> <sup>a</sup>Jer. 32:4; 34:3 <sup>1</sup>Lit. go out

<sup>19</sup> <sup>a</sup>Jer. 39:9 <sup>1</sup> Sam. 31:4

<sup>20</sup> <sup>a</sup>Jer. 40:9

<sup>21</sup> <sup>1</sup>Lit. go out

<sup>22</sup> <sup>a</sup>Jer. 8:10

<sup>1</sup>Or misled

<sup>2</sup>Deserted you

<sup>23</sup> <sup>a</sup>Jer. 39:6; 41:10 <sup>b</sup>Jer. 39:5

<sup>26</sup> <sup>a</sup>Jer. 37:20 <sup>b</sup>Jer. 37:15

<sup>28</sup> <sup>a</sup>[Ps. 23:4]; Jer. 37:21; 39:14

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<sup>1</sup> <sup>a2</sup> Kin. 25:1–12; Jer. 52:4; Ezek. 24:1, 2

<sup>2</sup> <sup>a</sup>Jer. 1:3

<sup>3</sup> <sup>1</sup>city wall was breached

<sup>3</sup> <sup>a</sup>Jer. 1:15; 38:17 <sup>1</sup>A title, probably Chief Officer; also v. 13 <sup>2</sup>A title, probably Troop Commander; also v. 13

<sup>4</sup> <sup>a2</sup> Kin. 25:4; Is. 30:16; Jer. 52:7; Amos 2:14

king of Babylon’s princes, and those *women* shall say:

“Your close friends have <sup>1</sup>set upon you  
And prevailed against you;  
Your feet have sunk in the mire,  
And they have <sup>2</sup>turned away again.”

<sup>23</sup>So they shall surrender all your wives and <sup>a</sup>children to the Chaldeans. <sup>b</sup>You shall not escape from their hand, but shall be taken by the hand of the king of Babylon. And you shall cause this city to be burned with fire.’”

<sup>24</sup>Then Zedekiah said to Jeremiah, “Let no one know of these words, and you shall not die. <sup>25</sup>But if the princes hear that I have talked with you, and they come to you and say to you, ‘Declare to us now what you have said to the king, and also what the king said to you; do not hide *it* from us, and we will not put you to death,’ <sup>26</sup>then you shall say to them, ‘I presented my request before the king, that he would not make me return <sup>b</sup>to Jonathan’s house to die there.’”

<sup>27</sup>Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they stopped speaking with him, for the conversation had not been heard. <sup>28</sup>Now <sup>a</sup>Jeremiah remained in the court of the prison until the day that Jerusalem was taken. And he was *there* when Jerusalem was taken. ④

**The Fall of Jerusalem**

**39** In the <sup>a</sup>ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it. <sup>2</sup>In the <sup>a</sup>eleventh year of Zedekiah, in the fourth month, on the ninth *day* of the month, the <sup>1</sup>city was penetrated.

<sup>3</sup><sup>a</sup>Then all the princes of the king of Babylon came in and sat in the Middle Gate: Nergal-Sharezer, Samgar-Nebo, Sarsechim, <sup>1</sup>Rabsaris, Nergal-Sarezer, <sup>2</sup>Rabmag, with the rest of the princes of the king of Babylon.

<sup>4</sup><sup>a</sup>So it was, when Zedekiah the king of Judah and all the men of war saw them, that

**38:14–28** Zedekiah again sent for Jeremiah, who still advocated surrender. Zedekiah was afraid of those who had already defected and afraid of his court officials, so he continued to vacillate in his decision.

**38:27** What exactly Jeremiah said is unknown other than it was tempered by (according to) the king’s stipulations. What can be assumed is that Jeremiah would not have lied; however, this does not preclude being wise in wording and omitting things.

**38:28** See section 4 of Truth in Action at the end of Jer.

**39:1** The ninth year and tenth month was January 15, 588 B.C. (see 52:4; 2 Kin. 25:1).

**39:2** The city fell on July 18, 586 B.C. (see 52:5, 6; 2 Kin. 25:2, 3). Some scholars, using a different calculation, place the fall of Jerusalem in 587 B.C.

**39:3** The Babylonian officers constituted a military court or government. There are only three men named: Nergal-Sharezer of Samgar-Nebo, Sarsechim the Rabsaris, and Nergal-Sarezer the Rabmag (Nergal-Sharezer, v. 13). A contemporary Babylonian inscription cites Nergal-Sharezer as governor of Sin-magir (Samgar). “Rabsaris” is a title, a high official. “Rabmag” is a high officer of some kind.

**39:4 Plain:** The Arabah, a broad valley extending from the Dead Sea to the Red Sea. Jericho is a major city in the Arabah.

they fled and went out of the city by night, by way of the king's garden, by the gate between the two walls. And he went out by way of the plain. <sup>5</sup>But the Chaldean army pursued them and <sup>a</sup>overtook Zedekiah in the plains of Jericho. And when they had captured him, they brought him up to Nebuchadnezzar king of Babylon, to <sup>b</sup>Riblah in the land of Hamath, where he pronounced judgment on him. <sup>6</sup>Then the king of Babylon killed the sons of Zedekiah before his <sup>a</sup>eyes in Riblah; the king of Babylon also killed all the <sup>b</sup>nobles of Judah. <sup>7</sup>Moreover <sup>a</sup>he put out Zedekiah's eyes, and bound him with bronze <sup>l</sup>fetters to carry him off to Babylon. <sup>8a</sup>And the Chaldeans burned the king's house and the houses of the people with <sup>b</sup>fire, and broke down the <sup>c</sup>walls of Jerusalem. <sup>9a</sup>Then Nebuzaradan the captain of the guard carried away captive to Babylon the remnant of the people who remained in the city and those who <sup>b</sup>defected to him, with the rest of the people who remained. <sup>10</sup>But Nebuzaradan the captain of the guard left in the land of Judah the <sup>a</sup>poor people, who had nothing, and gave them vineyards and fields <sup>l</sup>at the same time.

### Jeremiah Goes Free

<sup>11</sup>Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, <sup>12</sup>"Take him and look after him, and do him no <sup>a</sup>harm; but do to him just as he says to you." <sup>13</sup>So Nebuzaradan the captain of the guard sent Nebushasban, Rabсарis, Nergal-Sharezzer, Rabmag, and all the king of Babylon's chief officers; <sup>14</sup>then they sent *someone* <sup>a</sup>to take Jeremiah from the court of the prison, and committed him <sup>b</sup>to Gedaliah the son of <sup>c</sup>Ahikam, the son of Shaphan, that he should take him home. So he dwelt among the people.

<sup>15</sup>Meanwhile the word of the LORD had come to Jeremiah while he was shut up in the court of the prison, saying, <sup>16</sup>"Go and speak to <sup>a</sup>Ebed-Melech the Ethiopian, saying, <sup>b</sup>Thus says the LORD of hosts, the God of Israel: <sup>b</sup>"Behold, <sup>b</sup>I will bring My words upon this city for adversity and not for good, and they shall be *performed* in that day before you. <sup>17</sup>But I will deliver you in that day," says the LORD, "and you shall not be given into the hand of the men of whom you *are* afraid. <sup>18</sup>For I will surely deliver you, and you shall

<sup>4</sup>Or Arabah; the Jordan Valley

<sup>5</sup>Jer. 21:7; 32:4; 38:18, 23; <sup>l2</sup> Kin. 23:33; Jer. 52:9, 26, 27

<sup>6</sup>Deut. 28:34; <sup>l</sup>Jer. 34:19-21

<sup>7</sup>Jer. 52:7; Jer. 52:11; Ezek. 12:13

<sup>l</sup>chains

<sup>8</sup>Jer. 38:18; 52:13; <sup>l</sup>Jer. 21:10; <sup>l2</sup> Kin. 25:10; Neh. 1:3; Jer. 52:14

<sup>9</sup>Jer. 25:8, 11, 12, 20; <sup>l</sup>Jer. 38:19

<sup>10</sup>Jer. 40:7; <sup>l</sup>Lit. on that day

<sup>12</sup>Jer. 1:18, 19; 15:20, 21

<sup>14</sup>Jer. 38:28; <sup>l</sup>Jer. 40:5; <sup>l2</sup> Kin. 22:12, 14; 2 Chr. 34:20; Jer. 26:24

<sup>16</sup>Jer. 38:7, 12; <sup>l</sup>Jer. 21:10; [Dan. 9:12; Zech. 1:6]

<sup>18</sup>Jer. 21:9; 45:5; <sup>l1</sup> Chr. 5:20; Ps. 37:40; [Jer. 17:7, 8]

#### CHAPTER 40

<sup>1</sup>Jer. 39:9, 11

<sup>2</sup>Jer. 50:7

<sup>3</sup>Deut. 29:24, 25; Jer. 50:7; Dan. 9:11;

[Rom. 2:5]

<sup>4</sup>Jer. 39:12

<sup>l</sup>Gen. 20:15

<sup>l</sup>Or are

<sup>5</sup>Jer. 39:14

<sup>l2</sup> Kin. 25:22; Jer. 41:10

<sup>6</sup>Jer. 39:14

not fall by the sword; but <sup>a</sup>your life shall be as a prize to you, <sup>b</sup>because you have put your trust in Me," says the LORD.'"

### Jeremiah with Gedaliah the Governor

**40** The word that came to Jeremiah from the LORD <sup>a</sup>after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him bound in chains among all who were carried away captive from Jerusalem and Judah, who were carried away captive to Babylon.

<sup>2</sup>And the captain of the guard took Jeremiah and <sup>a</sup>said to him: "The LORD your God has pronounced this doom on this place. <sup>3</sup>Now the LORD has brought *it*, and has done just as He said. <sup>a</sup>Because you *people* have sinned against the LORD, and not obeyed His voice, therefore this thing has come upon you. <sup>4</sup>And now look, I free you this day from the chains that <sup>l</sup>were on your hand. <sup>a</sup>If it seems good to you to come with me to Babylon, come, and I will look after you. But if it seems wrong for you to come with me to Babylon, remain here. See, <sup>b</sup>all the land is before you; wherever it seems good and convenient for you to go, go there."

<sup>5</sup>Now while Jeremiah had not yet gone back, *Nebuzaradan said*, "Go back to <sup>a</sup>Gedaliah the son of Ahikam, the son of Shaphan, <sup>b</sup>whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people. Or go wherever it seems convenient for you to go." So the captain of the guard gave him rations and a gift and let him go. <sup>6a</sup>Then Jeremiah went to Gedaliah the son of Ahikam, to <sup>b</sup>Mizpah,

WORD



WEALTH

**40:4** *free, patach*; Strong's #6605: To open, open wide, loosen; set free, release, untie, unshackle, liberate. This verb occurs about 150 times. Often referring to opening one's hand, eyes, or mouth, or opening a book, door, gate, or window, occasionally, *patach* means "to free or loose" (Ps. 102:20). The related noun *petach*, "door," "gate" or "entrance," is applied to the door of the tabernacle and the entrance to a house, cave, or city. Hosea 2:15 promises that the Valley of *Achor* (trouble) will be renamed the door of hope, or *petach tiquah*. In the present reference, great freedom was granted to Jeremiah through the release from all his chains.

**39:5** **Riblah in the land of Hamath:** A city on the Orontes River in Syria, 56 kilometers (35 miles) northeast of Baalbek and south of Kadesh (see 52:9; 2 Kin. 25:6).

**39:13** See note on v. 3.

**39:14** **Gedaliah the son of Ahikam:** See note on 26:24.

**39:16** See 38:7-13 for what is being rewarded here.

**40:6** **Mizpah:** A city 12 kilometers (7 miles) north of Jerusalem on the Benjamin plateau near Geba and Ramah, it became the capital of Judah for a short time after the destruction of Jerusalem.

and dwelt with him among the people who were left in the land.

<sup>7</sup>And when all the captains of the armies who *were* in the fields, they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and <sup>b</sup>the poorest of the land who had not been carried away captive to Babylon, <sup>8</sup>then they came to Gedaliah at Mizpah—<sup>a</sup>Ishmael the son of Nethaniah, <sup>b</sup>Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, and <sup>c</sup>Jezaniah<sup>1</sup> the son of a <sup>d</sup>Maachathite, they and their men. <sup>9</sup>And Gedaliah the son of Ahikam, the son of Shaphan, took an oath before them and their men, saying, “Do not be <sup>a</sup>afraid to serve the Chaldeans. Dwell in the land and <sup>a</sup>serve the king of Babylon, and it shall be <sup>a</sup>well with you. <sup>10</sup>As for me, I will indeed dwell at Mizpah and serve the Chaldeans who come to us. But you, gather wine and summer fruit and oil, put *them* in your vessels, and dwell in your cities that you have taken.” <sup>11</sup>Likewise, when all the Jews who *were* in Moab, among the Ammonites, in Edom, and who *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan, <sup>12</sup>then all the Jews <sup>a</sup>returned out of all places where they had been driven, and came to the land of Judah, to Gedaliah at Mizpah, and gathered wine and summer fruit in abundance.

<sup>13</sup>Moreover Johanan the son of Kareah and all the captains of the forces that *were* in the fields came to Gedaliah at Mizpah, <sup>14</sup>and said to him, <sup>1</sup>“Do you certainly know that <sup>a</sup>Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?” But Gedaliah the son of Ahikam did not <sup>a</sup>believe them.

<sup>15</sup>Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, “Let me go, please, and I will kill Ishmael the son of Nethaniah, and no one will know *it*. Why should he murder you, so that all the Jews who are gathered to you would be scattered, and the <sup>a</sup>remnant in Judah perish?”

<sup>b</sup>Judg. 20:1; 1 Sam. 7:5; 2 Chr. 16:6.  
<sup>7</sup> <sup>2</sup> Kin. 25:23, 24. <sup>4</sup> Jer. 39:10.  
<sup>8</sup> <sup>4</sup> Jer. 41:1–10. <sup>4</sup> Jer. 41:11; 43:2. <sup>5</sup> Jer. 42:1.  
<sup>9</sup> <sup>4</sup> Jer. 27:11; 38:17–20.  
<sup>10</sup> See WW at Ex. 1:17. <sup>11</sup> See WW at Ps. 100:2.  
<sup>12</sup> <sup>4</sup> Jer. 43:5.  
<sup>14</sup> <sup>4</sup> Jer. 41:10.  
<sup>1</sup> Or *Certainly you know that*.  
<sup>1</sup> See WW at 2 Chr. 20:20.  
<sup>15</sup> <sup>4</sup> Jer. 42:2.

CHAPTER 41

<sup>1</sup> <sup>2</sup> Kin. 25:25.  
<sup>b</sup> Jer. 40:6, 10.  
<sup>1</sup> Lit. *seed*.  
<sup>2</sup> <sup>2</sup> Sam. 3:27; 20:9, 10; 2 Kin. 25:25; Ps. 41:9; 109:5; John 13:18.  
<sup>b</sup> Jer. 26:24.  
<sup>c</sup> Jer. 40:5.  
<sup>5</sup> <sup>4</sup> Lev. 19:27, 28; Deut. 14:1; Is. 15:2.  
<sup>1</sup> Sam. 1:7; 2 Kin. 25:9; Neh. 10:34, 35.  
<sup>1</sup> See WW at Num. 29:6.  
<sup>7</sup> <sup>4</sup> Ps. 55:23; Is. 59:7; Ezek. 22:27; 33:24, 26.  
<sup>1</sup> Or *cistern*.  
<sup>9</sup> <sup>4</sup> 1 Kin. 15:22; 2 Chr. 16:6.  
<sup>1</sup> Or *cistern*.  
<sup>10</sup> <sup>4</sup> Jer. 40:11, 12.

<sup>16</sup>But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “You shall not do this thing, for you speak falsely concerning Ishmael.”

*Insurrection Against Gedaliah*

**41** Now it came to pass in the seventh month <sup>a</sup>that Ishmael the son of Nethaniah, the son of Elishama, of the royal <sup>1</sup>family and of the officers of the king, came with ten men to Gedaliah the son of Ahikam, at <sup>b</sup>Mizpah. And there they ate bread together in Mizpah. <sup>2</sup>Then Ishmael the son of Nethaniah, and the ten men who were with him, arose and <sup>a</sup>struck Gedaliah the son of <sup>b</sup>Ahikam, the son of Shaphan, with the sword, and killed him whom the king of Babylon had made <sup>c</sup>governor over the land. <sup>3</sup>Ishmael also struck down all the Jews who were with him, *that is*, with Gedaliah at Mizpah, and the Chaldeans who were found there, the men of war.

<sup>4</sup>And it happened, on the second day after he had killed Gedaliah, when as yet no one knew *it*, <sup>5</sup>that certain men came from Shechem, from Shiloh, and from Samaria, eighty men <sup>a</sup>with their beards shaved and their clothes torn, having cut themselves, with <sup>a</sup>offerings and incense in their hand, to bring *them* to <sup>b</sup>the house of the LORD. <sup>6</sup>Now Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he went along; and it happened as he met them that he said to them, “Come to Gedaliah the son of Ahikam!” <sup>7</sup>So it was, when they came into the midst of the city, that Ishmael the son of Nethaniah <sup>a</sup>killed them *and cast them* into the midst of a <sup>1</sup>pit, he and the men who were with him. <sup>8</sup>But ten men were found among them who said to Ishmael, “Do not kill us, for we have treasures of wheat, barley, oil, and honey in the field.” So he desisted and did not kill them among their brethren. <sup>9</sup>Now the <sup>1</sup>pit into which Ishmael had cast all the dead bodies of the men whom he had slain, because of Gedaliah, *was* <sup>a</sup>the same one Asa the king had made for fear of Baasha king of Israel. Ishmael the son of Nethaniah filled it with *the* slain. <sup>10</sup>Then Ishmael carried away captive all the <sup>a</sup>rest of the people who *were* in

**40:10 Gather wine and summer fruit and oil:** Grapes, figs, and olives are part of the summer fruit, usually harvested in August and September.

**41:1–3** See 2 Kin. 25:25.

**41:1** In the **seventh month**, just two months after the fall of Jerusalem, Gedaliah was assassinated. Since the year is not given, this can only be an assumption; and some think the events related need a much longer time, perhaps even several years.  
**Ate bread together:** A host was duty bound by customary law to protect his guests, and the guests were obligated to reciprocate

in good faith (see Gen. 19:2–8; Judg. 19:22–24). This breach of etiquette is cited in other places (see Judg. 4:21; 2 Sam. 13:28, 29; and perhaps Ps. 41:9).

**41:5–7** These **eighty men** would have been mourning the destruction of Jerusalem, bringing **offerings** to what little was left of the temple. Ishmael’s motive for murdering them is uncertain unless it is for their goods, but the massacre was accomplished by pretending to join in their sorrow.

**41:7 A pit:** A cistern was a handy place to dispose of bodies.

**41:9 Asa** was an earlier king of Judah. See 1 Kin. 15.

Mizpah, <sup>b</sup>the king's daughters and all the people who remained in Mizpah, <sup>c</sup>whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. And Ishmael the son of Nethaniah carried them away captive and departed to go over to <sup>d</sup>the Ammonites.

<sup>11</sup>But when <sup>a</sup>Johanan the son of Kareah and all the captains of the forces that *were* with him heard of all the evil that Ishmael the son of Nethaniah had done, <sup>12</sup>they took all the men and went to fight with Ishmael the son of Nethaniah; and they found him by <sup>a</sup>the great pool that *is* in Gibeon. <sup>13</sup>So it was, when all the people who *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who *were* with him, that they were glad. <sup>14</sup>Then all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah. <sup>15</sup>But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

<sup>16</sup>Then Johanan the son of Kareah, and all the captains of the forces that were with him, took from Mizpah all the <sup>a</sup>rest of the people whom he had recovered from Ishmael the son of Nethaniah after he had murdered Gedaliah the son of Ahikam—the mighty men of war and the women and the children and the eunuchs, whom he had brought back from Gibeon. <sup>17</sup>And they departed and dwelt in the habitation of <sup>a</sup>Chimham, which is near Bethlehem, as they went on their way to <sup>b</sup>Egypt, <sup>18</sup>because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, <sup>a</sup>whom the king of Babylon had made governor in the land.

### The Flight to Egypt Forbidden

**42** Now all the captains of the forces, <sup>a</sup>Johanan the son of Kareah, Jezeaniah the son of Hoshaiah, and all the people, from the least to the greatest, came near <sup>2</sup>and said to Jeremiah the prophet, <sup>a</sup>“Please, let our petition be acceptable to you, and <sup>b</sup>pray for us to the LORD your God, for all this remnant (since we are left *but* <sup>c</sup>a few of many, as you can see), <sup>3</sup>that the LORD

<sup>10</sup> <sup>b</sup>Jer. 43:6  
<sup>c</sup>Jer. 40:7 <sup>d</sup>Jer. 40:14

<sup>11</sup> <sup>a</sup>Jer. 40:7, 8, 13–16

<sup>12</sup> <sup>a</sup>2 Sam. 2:13

<sup>16</sup> <sup>a</sup>Jer. 40:11, 12; 43:4–7

<sup>17</sup> <sup>a</sup>2 Sam. 19:37, <sup>b</sup>Jer. 43:7

<sup>18</sup> <sup>a</sup>Jer. 40:5

<sup>18</sup> <sup>a</sup>Jer. 40:5

**CHAPTER 42**

<sup>1</sup> <sup>a</sup>Jer. 40:8, 13; 41:11

<sup>2</sup> <sup>a</sup>Jer. 15:11

<sup>5</sup> <sup>a</sup>Ex. 8:28;

1 Sam. 7:8;

12:19; 1 Kin. 13:6; Is. 37:4;

Jer. 37:3; Acts 8:24; [James 5:16] <sup>a</sup>Lev. 26:22; Deut. 28:62; Is. 1:9;

Lam. 1:1

<sup>3</sup> <sup>a</sup>Ezra 8:21

<sup>4</sup> <sup>a</sup>1 Kin. 22:14; Jer. 23:28

<sup>6</sup> <sup>a</sup>1 Sam. 3:17;

18; Ps. 40:10; Acts 20:20

<sup>5</sup> <sup>a</sup>Gen. 31:50;

Judg. 11:10;

Jer. 43:2; Mic. 1:2; Mal. 2:14;

3:5

<sup>6</sup> <sup>a</sup>Ex. 24:7;

Deut. 5:27;

Josh. 24:24

<sup>b</sup>Deut. 5:29;

33; 6:3; Jer. 7:23 <sup>1</sup>Lit. *good*

<sup>2</sup>Lit. *evil*

<sup>10</sup> <sup>a</sup>Jer. 24:6;

31:28; 33:7;

Ezek. 36:36

<sup>b</sup>Deut. 32:36;

[Jer. 18:8]

<sup>11</sup> <sup>a</sup>Num. 14:9;

2 Chr. 32:7;

8; Is. 8:9, 10;

43:2, 5; Jer. 1:19; 15:20;

Rom. 8:31

<sup>12</sup> <sup>a</sup>Neh. 1:11;

Ps. 106:46;

Prov. 16:7

<sup>13</sup> <sup>a</sup>Jer. 44:16

<sup>14</sup> <sup>a</sup>Is. 31:1; Jer. 41:17; 43:7

<sup>15</sup> <sup>a</sup>Deut. 17:16;

Jer. 44:12–14

<sup>b</sup>Luke 9:51 <sup>1</sup>Or *surely*

<sup>16</sup> <sup>a</sup>Jer. 44:13;

27; Ezek. 11:8;

Amos 9:1–4

your God may show us <sup>a</sup>“the way in which we should walk and the thing we should do.”

<sup>4</sup>Then Jeremiah the prophet said to them, <sup>a</sup>“I have heard. Indeed, I will pray to the LORD your God according to your words, and it shall be, *that* <sup>a</sup>whatever the LORD answers you, I will declare *it* to you. I will <sup>b</sup>keep nothing back from you.”

<sup>5</sup>So they said to Jeremiah, <sup>a</sup>“Let the LORD be a true and faithful witness between us, if we do not do according to everything which the LORD your God sends us by you. <sup>6</sup>Whether *it is* <sup>1</sup>pleasing or <sup>2</sup>displeasing, we will <sup>a</sup>obey the voice of the LORD our God to whom we send you, <sup>b</sup>that it may be well with us when we obey the voice of the LORD our God.”

<sup>7</sup>And it happened after ten days that the word of the LORD came to Jeremiah. <sup>8</sup>Then he called Johanan the son of Kareah, all the captains of the forces which *were* with him, and all the people from the least even to the greatest, <sup>9</sup>and said to them, <sup>a</sup>“Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him: <sup>10</sup>If you will still remain in this land, then <sup>a</sup>I will build you and not pull *you* down, and I will plant you and not pluck *you* up. For I <sup>b</sup>relent concerning the disaster that I have brought upon you. <sup>11</sup>Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,’ says the LORD, <sup>a</sup>“for I *am* with you, to save you and deliver you from his hand. <sup>12</sup>And <sup>a</sup>“I will show you mercy, that he may have mercy on you and cause you to return to your own land.”

<sup>13</sup>“But if <sup>a</sup>you say, ‘We will not dwell in this land,’ disobeying the voice of the LORD your God, <sup>14</sup>saying, ‘No, but we will go to the land of <sup>a</sup>Egypt where we shall see no war, nor hear the sound of the trumpet, nor be hungry for bread, and there we will dwell’—<sup>15</sup>Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel: ‘If you <sup>a</sup>wholly’ set <sup>b</sup>your faces to enter Egypt, and go to dwell there, <sup>16</sup>then it shall be *that* the <sup>a</sup>sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there *in* Egypt; and there you shall die. <sup>17</sup>So shall it be with all the men who set their

**41:12 The great pool that is in Gibeon:** Perhaps the same pool mentioned in 2 Sam. 2:13.

**42:1 Jezeaniah the son of Hoshaiah:** Perhaps the same as Jezeaniah (40:8) and Azariah (43:2).

**42:5, 6** The remnant promised to **obey the voice of the LORD**, whatever it might be. But, as it conflicted with what they had already decided to do, they rejected the word of God through Jeremiah.

**42:9–22** God is willing to **relent** or ease His punishment of them due to their promise to obey Him unconditionally (vv. 5, 6), which is what was missing from their hearts before the invasion. He is ready this early to begin to rebuild them as His people (v. 10). But He will continue and worsen their fate if they, instead, opt to disobey (vv. 13–22).

**42:16 The sword:** See note on 43:11.

WORD WEALTH



**42:17** *dwel*, *gur*; Strong's #1481: To lodge somewhere, to temporarily reside; to dwell as a stranger among other people; to sojourn; to be a guest or alien in a particular land. *Gur* means to have a temporary resident's status. Here Jeremiah warns his countrymen to avoid plans to lodge temporarily in Egypt, for this would meet with tragic failure. From *gur* comes the noun *ger*, "stranger, alien, resident foreigner." This word occurs about 90 times, mostly in the Law of Moses, where God repeatedly outlines the rights of "alien" residents. Exodus 23:9 indicates the empathy His people were to feel toward sojourners. Note also David's perceptive and humble words in 1 Chronicles 29:15.

faces to go to Egypt to dwell there. They shall die by the sword, by famine, and by pestilence. And none of them shall remain or escape from the disaster that I will bring upon them.

18 "For thus says the LORD of hosts, the God of Israel: 'As My anger and My fury have been poured out on the inhabitants of Jerusalem, so will My fury be poured out on you when you enter Egypt. And you shall be an oath, an astonishment, a curse, and a reproach; and you shall see this place no more.'

19 "The LORD has said concerning you, O remnant of Judah, "Do not go to Egypt! Know certainly that I have admonished you this day. 20 For you were hypocrites in your hearts when you sent me to the LORD your God, saying, 'Pray for us to the LORD our God, and according to all that the LORD your God says, so declare to us and we will do it.' 21 And I have this day declared it to you, but you have not obeyed the voice of the LORD your God, or anything which He has sent you by me. 22 Now therefore, know certainly that you shall die by the sword, by famine, and by pestilence in the place where you desire to go to dwell."

Jeremiah Taken to Egypt

**43** Now it happened, when Jeremiah had stopped speaking to all the people all the words of the LORD their God, for which the LORD their God had sent him to

17 Jer. 44:14, 28  
 18 2 Chr. 36:16-19; Jer. 7:20  
 19 Deut. 29:21; Is. 65:15; Jer. 18:16; 24:9; 26:6; 29:18, 22; 44:12  
 20 Deut. 17:16; Is. 30:1-7  
 21 Is. 30:1-7  
 22 Jer. 42:17; Ezek. 6:11

CHAPTER 43  
 1 Jer. 42:9-18

2 Jer. 42:1  
 3 Jer. 36:4; 45:1  
 4 2 Kin. 25:26  
 5 Jer. 40:11, 12  
 6 Jer. 41:10; Jer. 39:10; 40:7  
 7 Jer. 42:19; Jer. 2:16; 44:1  
 8 Jer. 44:1-30  
 9 Or mortar  
 10 Jer. 25:9; 27:6; Ezek. 29:18, 20  
 11 Is. 19:1-25; Jer. 25:15-19; 44:13; 46:1, 2, 13-26; Ezek. 29:19, 20  
 12 Ex. 12:12; Is. 19:1; Jer. 46:25; Ezek. 30:13  
 13 Lit. House of the Sun, ancient On, later called Heliopolis

them, all these words, that Azariah the son of Hoshaiah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, "You speak falsely! The LORD our God has not sent you to say, 'Do not go to Egypt to dwell there.' 3 But Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, that they may put us to death or carry us away captive to Babylon." 4 So Johanan the son of Kareah, all the captains of the forces, and all the people would not obey the voice of the LORD, to remain in the land of Judah. 5 But Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah who had returned to dwell in the land of Judah, from all nations where they had been driven—men, women, children, the king's daughters, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah. 7 So they went to the land of Egypt, for they did not obey the voice of the LORD. And they went as far as Tahpanhes.

8 Then the word of the LORD came to Jeremiah in Tahpanhes, saying, 9 "Take large stones in your hand, and hide them in the sight of the men of Judah, in the clay in the brick courtyard which is at the entrance to Pharaoh's house in Tahpanhes; 10 and say to them, "Thus says the LORD of hosts, the God of Israel: "Behold, I will send and bring Nebuchadnezzar the king of Babylon, My servant, and will set his throne above these stones that I have hidden. And he will spread his royal pavilion over them. 11 When he comes, he shall strike the land of Egypt and deliver to death those appointed for death, and to captivity those appointed for captivity, and to the sword those appointed for the sword. 12 I will kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive. And he shall array himself with the land of Egypt, as a shepherd puts on his garment, and he shall go out from there in peace. 13 He shall also break the sacred pillars of Beth Shemesh that are in the land of Egypt; and the houses of the gods of the Egyptians he shall burn with fire." "

**42:20** You were hypocrites: The Hebrew verb means to make a mistake, and the intent is that they have "made a grave error at the risk of their lives." The mistake was to promise absolute obedience to God's word in the hope that He would grant them their desire.

**43:3** Using Baruch, Jeremiah's secretary, as a scapegoat was a poor disguise for rejecting God's orders.

**43:6, 7** It can only be assumed that the same force that had been exerted against Jeremiah previously by his countrymen

was exerted against Jeremiah and Baruch here, forcing them to travel to Egypt against their will.

**43:7 Tahpanhes:** See note on 2:16.

**43:10, 11** A text in the British Museum confirms a punitive expedition by Nebuchadnezzar against Pharaoh Amasis of Egypt in 568 or 567 B.C. (see Ezek. 29:17-20).

**43:13 Sacred pillars** were obelisks, for which Heliopolis was famous. **Beth Shemesh:** The temple of the sun in Egypt. Heliopolis (On), near Memphis, is meant, not the Beth Shemesh in Judah.

### Israelites Will Be Punished in Egypt

**44** The word that came to Jeremiah concerning all the Jews who dwell in the land of Egypt, who dwell at <sup>a</sup>Migdol, at <sup>b</sup>Tahpanhes, at <sup>c</sup>Noph,<sup>1</sup> and in the country of <sup>d</sup>Pathros, saying, <sup>2</sup>“Thus says the LORD of hosts, the God of Israel: ‘You have seen all the calamity that I have brought on Jerusalem and on all the cities of Judah; and behold, this day they *are* <sup>a</sup>a desolation, and no one dwells in them, <sup>3</sup>because of their wickedness which they have committed to provoke Me to anger, in that they went <sup>a</sup>to burn incense *and* to <sup>b</sup>serve other gods whom they did not know, they nor you nor your fathers. <sup>4</sup>However <sup>a</sup>I have sent to you all My servants the prophets, rising early and sending them, saying, “Oh, do not do this abominable thing that I hate!” <sup>5</sup>But they did not listen or incline their ear to turn from their wickedness, to burn no incense to other gods. <sup>6</sup>So My fury and My anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem; and they <sup>b</sup>are wasted *and* desolate, as it is this day.’

<sup>7</sup>“Now therefore, thus says the LORD, the God of hosts, the God of Israel: ‘Why do you commit *this* great evil <sup>a</sup>against yourselves, to cut off from you man and woman, child and infant, out of Judah, leaving none to remain, <sup>8</sup>in that you <sup>a</sup>provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to dwell, that you may cut yourselves off and be <sup>b</sup>a curse and a reproach among all the nations of the earth? <sup>9</sup>Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem? <sup>10</sup>They have not been <sup>a</sup>humbled,<sup>1</sup> to this day, nor have they <sup>b</sup>feared; they have not walked in My law or in My statutes that I set before you and your fathers.’

<sup>11</sup>“Therefore thus says the LORD of hosts, the God of Israel: ‘Behold, <sup>a</sup>I will set My face

#### CHAPTER 44

<sup>1</sup> <sup>a</sup>Ex. 14:2; Jer. 46:14; <sup>b</sup>Jer. 43:7; Ezek. 30:18  
<sup>2</sup> <sup>a</sup>Is. 19:13; Jer. 2:16; 46:14; Ezek. 30:13; 16; Hos. 9:6  
<sup>3</sup> <sup>a</sup>Is. 11:11; Ezek. 29:14; 30:14 [Ancient Memphis]  
<sup>4</sup> <sup>a</sup>Is. 6:11; Jer. 4:7; 9:11; 34:22; Mic. 3:12  
<sup>5</sup> <sup>a</sup>Jer. 19:4  
<sup>6</sup> <sup>a</sup>Deut. 13:6; 32:17  
<sup>7</sup> <sup>a</sup>2 Chr. 36:15; Jer. 7:25; 25:4; 26:5; 29:19; Zech. 7:7  
<sup>8</sup> <sup>a</sup>Or *became a ruin*  
<sup>9</sup> <sup>a</sup>Num. 16:38; Jer. 7:19; [Ezek. 33:11]; Hab. 2:10  
<sup>10</sup> <sup>a</sup>2 Kin. 17:15–17; Jer. 25:6, 7; 44:3; 1 Cor. 10:21, 22 <sup>b</sup>1 Kin. 9:7; 8; 2 Chr. 7:20; Jer. 42:18  
<sup>11</sup> <sup>a</sup>2 Chr. 36:12; Jer. 6:15; 8:12; Dan. 5:22  
<sup>1</sup> [Prov. 28:14] <sup>b</sup>[Lit. *crushed*]  
<sup>1</sup> <sup>a</sup>Lev. 17:10; 20:5, 6; Jer. 21:10; Amos 9:4

<sup>1</sup> <sup>a</sup>destroying

<sup>12</sup> <sup>a</sup>Jer. 42:15–17, 22  
<sup>13</sup> <sup>a</sup>Is. 65:15; Jer. 42:18  
<sup>14</sup> <sup>a</sup>See WW at Jer. 42:17.

<sup>15</sup> <sup>a</sup>Jer. 43:11  
<sup>16</sup> <sup>a</sup>Jer. 22:26, 27  
<sup>17</sup> <sup>a</sup>Is. 4:2; 10:20; Jer. 44:28; [Rom. 9:27] <sup>b</sup>Lit. *lift up their soul*  
<sup>18</sup> <sup>a</sup>Jer. 6:16  
<sup>19</sup> <sup>a</sup>Num. 30:12; Deut. 23:23; Judg. 11:36  
<sup>20</sup> <sup>a</sup>2 Kin. 17:16; Jer. 7:18  
<sup>21</sup> <sup>a</sup>Lit. *bread*  
<sup>22</sup> <sup>a</sup>Jer. 7:18

against you for catastrophe and for <sup>c</sup>cutting off all Judah. <sup>12</sup>And I will take the remnant of Judah who have set their faces to go into the land of Egypt to <sup>d</sup> dwell there, and <sup>e</sup> they shall all be consumed *and* fall in the land of Egypt. They shall be consumed by the sword *and* by famine. They shall die, from the least to the greatest, by the sword and by famine; and <sup>f</sup> they shall be an oath, an astonishment, a curse and a reproach! <sup>13</sup>For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by pestilence, <sup>14</sup>so that none of the remnant of Judah who have gone into the land of Egypt to dwell there shall escape or survive, lest they return to the land of Judah, to which they <sup>a</sup> desire<sup>1</sup> to return and dwell. For <sup>b</sup> none shall return except those who escape.”

<sup>15</sup>Then all the men who knew that their wives had burned incense to other gods, with all the women who stood by, a great multitude, and all the people who dwell in the land of Egypt, in Pathros, answered Jeremiah, saying: <sup>16</sup>“As for the word that you have spoken to us in the name of the LORD, <sup>a</sup> we will not listen to you! <sup>17</sup>But we will certainly do <sup>a</sup> whatever has gone out of our own mouth, to burn incense to the <sup>b</sup> queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of <sup>c</sup> food, were well-off, and saw no trouble. <sup>18</sup>But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine.”

<sup>19</sup>The women also said, <sup>a</sup>“And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands’ *permission*?”

<sup>20</sup>Then Jeremiah spoke to all the people—the men, the women, and all the people who had given him *that* answer—saying: <sup>21</sup>“The incense that you burned in the cities of Judah and in the streets

**44:1** All the Jews would include the party led by Azariah and Johanan as well as many who had been deported earlier (see 2 Kin. 23:34). Jewish colonies existed at an early period throughout Egypt. **Migdol**: A site in northeastern Egypt whose precise location is uncertain (see Jer. 46:14). **Noph** is the Hebrew name for Memphis, on the western bank of the Nile south of Cairo. **Pathros** is Hebrew for Upper (southern) Egypt, roughly the area between Cairo and Aswan (see v. 15).

**44:8** Works of your hands: Idols.

**44:15** Women were particularly attracted to the worship of the Babylonian goddess of fertility (“queen of heaven,” v. 17), but the allegiance of the men was equally present (vv. 19, 25), so Jeremiah addressed both in his rebuke (v. 20).

**44:17** Queen of heaven: See note on 7:18.

**44:18** We have lacked everything: The reform of Josiah (2 Kin. 23:4–14) put an end to their worship of Ishtar and was seen by them as a factor that led to the nation’s downfall. Since that time they have experienced nothing but calamity. They reason, therefore, that the failure to worship Ishtar has caused the calamity. See Jer. 44:21–23 for a contrary opinion.

**44:19** Husbands’ permission: Any action or vow by a married woman needed the consent of her husband to be valid. See v. 25; Num. 30:10–15.

**44:21–23** Jeremiah contends that calamity has come upon Judah precisely because the incense was offered in idolatrous



of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and did it *not* come into His mind? <sup>22</sup>So the LORD could no longer bear it, because of the evil of your doings *and* because of the abominations which you committed. Therefore your land is a desolation, an astonishment, a curse, and without an inhabitant, *as it is* this day. <sup>23</sup>Because you have burned incense and because you have sinned against the LORD, and have not obeyed the voice of the LORD or walked in His law, in His statutes or in His testimonies, *therefore* this calamity has happened to you, *as at* this day.”

<sup>24</sup>Moreover Jeremiah said to all the people and to all the women, “Hear the word of the LORD, all Judah who *are* in the land of Egypt! <sup>25</sup>Thus says the LORD of hosts, the God of Israel, saying: ‘You and your wives have spoken with your mouths and fulfilled with your hands, saying, “We will surely keep our vows that we have made, to burn incense to the queen of heaven and pour out drink offerings to her.” You will surely keep your vows and perform your vows!’ <sup>26</sup>Therefore hear the word of the LORD, all Judah who dwell in the land of Egypt: ‘Behold, <sup>a</sup>I have sworn by My <sup>b</sup>great name,’ says the LORD, ‘that <sup>c</sup>My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, “The Lord GOD lives.”’ <sup>27</sup>Behold, I will <sup>\*</sup>watch over them for adversity and not for good. And all the men of Judah who *are* in the land of Egypt <sup>a</sup>shall be consumed by the sword and by famine, until there is an end to them. <sup>28</sup>Yet <sup>a</sup>small number who escape the sword shall return from the land of Egypt to the land of Judah; and all the remnant of Judah, who have gone to the land of Egypt to dwell there, shall know whose words will stand, Mine or theirs. <sup>29</sup>And this *shall be* a sign to you,’ says the LORD, ‘that I will punish you in this place, that you may know that My words will surely <sup>a</sup>stand against you for adversity.’

<sup>22</sup> <sup>a</sup>Jer. 25:11, 18, 38  
<sup>23</sup> <sup>a1</sup> Kin. 9:9; Neh. 13:18; Jer. 44:2; Dan. 9:11, 12  
<sup>26</sup> <sup>a</sup>Gen. 22:16; Deut. 32:40, 41; Jer. 22:5; Amos 6:8; Heb. 6:13 <sup>b</sup>Jer. 10:6  
<sup>c</sup>Neh. 9:5; Ps. 50:16; Ezek. 20:39  
<sup>27</sup> <sup>a</sup>Jer. 1:10; 31:28; Ezek. 7:6  
<sup>\*</sup>See WW at Jer. 1:12.  
<sup>28</sup> <sup>a</sup>Is. 10:19; 27:12, 13  
<sup>29</sup> <sup>a</sup>[Ps. 33:11]

<sup>30</sup> <sup>a</sup>Jer. 46:25, 26; Ezek. 29:3; 30:21 <sup>b2</sup> Kin. 25:4-7; Jer. 39:5

**CHAPTER 45**

<sup>1</sup> <sup>a</sup>Jer. 36:1, 4, 32 <sup>b</sup>Jer. 32:12, 16; 43:3 <sup>c</sup>Jer. 25:1; 36:1; 46:2 <sup>lit.</sup> from Jeremiah's mouth  
<sup>3</sup> <sup>a</sup>Ps. 6:6; 69:3; [2 Cor. 4:1, 16; Gal. 6:9]  
<sup>\*</sup>See WW at Is. 28:12.  
<sup>4</sup> <sup>a</sup>Is. 5:5; Jer. 1:10; 11:17; 18:7-10; 31:28  
<sup>5</sup> <sup>a</sup>Jer. 25:17-26 <sup>b</sup>Jer. 21:9; 38:2; 39:18

**CHAPTER 46**

<sup>1</sup> <sup>a</sup>Jer. 25:15  
<sup>\*</sup>See WW at Ps. 106:47.  
<sup>2</sup> <sup>a</sup>Jer. 25:17-19; Ezek. 29:2-32:32 <sup>b2</sup> Kin. 23:33-35  
<sup>c2</sup> Kin. 23:29; 24:7; 2 Chr. 35:20 <sup>d</sup>Jer. 45:1  
<sup>3</sup> <sup>1</sup>Set in order  
<sup>2</sup>A small shield  
<sup>4</sup> <sup>a</sup>Is. 21:5; Jer. 51:11, 12; Joel 3:9; Nah. 2:1; 3:14

<sup>30</sup>“Thus says the LORD: ‘Behold, <sup>a</sup>I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave <sup>b</sup>Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.’”

**Assurance to Baruch**

**45** The <sup>a</sup>word that Jeremiah the prophet spoke to <sup>b</sup>Baruch the son of Neriah, when he had written these words in a book <sup>1</sup>at the instruction of Jeremiah, in the <sup>c</sup>fourth year of Jehoiakim the son of Josiah, king of Judah, saying, <sup>2</sup>“Thus says the LORD, the God of Israel, to you, O Baruch: <sup>3</sup>You said, “Woe is me now! For the LORD has added grief to my sorrow. I <sup>a</sup>fainted in my sighing, and I find no <sup>\*</sup>rest.”

<sup>4</sup>“Thus you shall say to him, “Thus says the LORD: “Behold, <sup>a</sup>what I have built I will break down, and what I have planted I will pluck up, that is, this whole land. <sup>5</sup>And do you seek great things for yourself? Do not seek *them*; for behold, <sup>a</sup>I will bring adversity on all flesh,” says the LORD. “But I will give your <sup>b</sup>life to you as a prize in all places, wherever you go.””

**Judgment on Egypt**

**46** The word of the LORD which came to Jeremiah the prophet against <sup>a</sup>the <sup>\*</sup>nations. <sup>2</sup>Against <sup>a</sup>Egypt.

<sup>b</sup>Concerning the army of Pharaoh Necho, king of Egypt, which was by the River Euphrates in Carchemish, and which Nebuchadnezzar king of Babylon <sup>c</sup>defeated in the <sup>d</sup>fourth year of Jehoiakim the son of Josiah, king of Judah:

- 3 “Order! <sup>2</sup>the <sup>b</sup>buckler and shield, And draw near to battle!
- 4 Harness the horses, And mount up, you horsemen! Stand forth with *your* helmets, Polish the spears, <sup>a</sup>Put on the armor!
- 5 Why have I seen them dismayed *and* turned back?

worship, and God **could no longer bear it** (v. 22). Jeremiah's interpretation of the calamity is diametrically opposed to that of the people.

**44:25 You will surely keep your vows:** Spoken in irony.

**44:27 I will watch:** See note on 1:1-12.

**44:30 Pharaoh Hophra,** or Apries, ruled Egypt from 589 to 570 B.C., but lost his life in a power struggle with Ahmosis II (Amasis), a former court official.

**45:1-5** In despair, and overcome by the difficulties he faced, Baruch is told by God not to **seek great things** for himself but to be grateful that he will escape with his life. No hint is given as to why Baruch was so dejected. It is clear, however, that Baruch was a part of the overall plan of God to bring destruction on the nation and that he should be content to play his part.

**45:1** Though this **word** to a faithful servant was not placed within the chronological flow of previous events, it was significant enough to insert before Jeremiah's attention is turned to the surrounding nations (chs. 46-51).

**46:1-51:64** Prophecies against foreign nations (see Is. 13-23; Ezek. 25-32; and note on Amos 1:3-2:3). The prophecies begin with **Egypt** and end with **Babylon**, in a general west to east direction. They show God's sovereignty over all nations.

**46:1-12** Describes the defeat of the Egyptians at the battle of Carchemish.

**46:2 Against Egypt:** See Is. 19-20; Ezek. 29; 32. **Pharaoh Necho** ruled Egypt 610-595 B.C. One of the most important battles of the ancient world was fought at **Carchemish** (see 2 Chr. 35:20; Is. 10:9), for Egypt was defeated by **Nebuchadnezzar** and lost her influence in Syro-Palestine. The **fourth year** was 605 B.C.

- Their mighty ones are beaten down;  
They have speedily fled,  
And did not look back,  
For <sup>a</sup>fear *was* all around,” says the  
LORD.
- 6 “Do not let the swift flee away,  
Nor the mighty man escape;  
They will <sup>a</sup>stumble and fall  
Toward the north, by the River  
Euphrates.
- 7 “Who *is* this coming up <sup>a</sup>like a flood,  
Whose waters move like the rivers?
- 8 Egypt rises up like a flood,  
And *its* waters move like the rivers;  
And he says, ‘I will go up *and* cover the  
earth,  
I will destroy the city and its  
inhabitants.’
- 9 Come up, O horses, and rage,  
O chariots!  
And let the mighty men come forth:  
<sup>1</sup>The Ethiopians and <sup>2</sup>the Libyans who  
handle the shield,  
And the Lydians <sup>a</sup>who handle *and*  
bend the bow.
- 10 For this *is* <sup>a</sup>the day of the Lord GOD of  
hosts,  
A day of vengeance,  
That He may avenge Himself on His  
adversaries.  
<sup>b</sup>The sword shall devour;  
It shall be <sup>1</sup>satiated and made drunk  
with their blood;  
For the Lord GOD of hosts <sup>c</sup>has a  
sacrifice  
In the north country by the River  
Euphrates.
- 11 “Go <sup>a</sup>up to Gilead and take balm,  
<sup>b</sup>O virgin, the daughter of Egypt;  
In vain you will use many medicines;  
<sup>c</sup>You shall not be cured.
- 12 The nations have heard of your <sup>a</sup>shame,  
And your cry has filled the land;  
For the mighty man has stumbled  
against the mighty;  
They both have fallen together.”

### Babylonia Will Strike Egypt

<sup>13</sup>The word that the LORD spoke to Jeremiah the prophet, how Nebuchadnezzar

5 <sup>a</sup>Jer. 49:29  
6 <sup>a</sup>Jer. 46:12,  
16; Dan. 11:19  
7 <sup>a</sup>Is. 8:7, 8;  
Jer. 47:2; Dan.  
11:22  
9 <sup>a</sup>Is. 66:19  
<sup>1</sup>Heb. *Cush*  
<sup>2</sup>Heb. *Put*  
10 <sup>a</sup>Is. 13:6; Joel  
1:15 <sup>b</sup>Deut.  
32:42; Is. 31:8;  
Jer. 12:12 <sup>a</sup>Is.  
34:6; Zeph.  
1:7; Ezek.  
39:17 <sup>c</sup>Filled to  
the full  
11 <sup>a</sup>Jer. 8:22  
<sup>a</sup>Is. 47:1; Jer.  
31:4, 21 <sup>c</sup>Ezek.  
30:21  
12 <sup>a</sup>Jer. 2:36;  
Nah. 3:8–10

13 <sup>a</sup>Is. 19:1;  
Jer. 43:10, 11;  
Ezek. 29:1–21  
14 <sup>a</sup>Jer. 44:1  
<sup>b</sup>Ezek. 30:18  
<sup>1</sup>Ancient  
Memphis  
16 <sup>a</sup>Lev. 26:36,  
37; Jer. 46:6  
<sup>b</sup>Jer. 51:9  
18 <sup>a</sup>Is. 47:4; Jer.  
48:15; Mal.  
1:14  
19 <sup>a</sup>Jer. 48:18  
<sup>a</sup>Is. 20:4  
<sup>1</sup>Ancient  
Memphis  
20 <sup>a</sup>Hos. 10:11  
<sup>b</sup>Jer. 1:14  
21 <sup>a</sup>[Ps. 37:13];  
Jer. 50:27 <sup>1</sup>Lit.  
*calves of the*  
*stall*  
22 <sup>a</sup>[Is. 29:4]  
23 <sup>a</sup>Is. 10:34  
<sup>b</sup>Judg. 6:5;  
7:12; Joel  
2:25

king of Babylon would come *and* <sup>a</sup>strike  
the land of Egypt.

- 14 “Declare in Egypt, and proclaim in  
<sup>a</sup>Migdol;  
Proclaim in <sup>1</sup>Noph and in <sup>2</sup>Tahpanhes;  
Say, ‘Stand fast and prepare yourselves,  
For the sword devours all around you.’
- 15 Why are your valiant *men* swept away?  
They did not stand  
Because the LORD drove them away.
- 16 He made many fall;  
Yes, <sup>a</sup>one fell upon another.  
And they said, ‘Arise!  
<sup>b</sup>Let us go back to our own people  
And to the land of our nativity  
From the oppressing sword.’
- 17 They cried there,  
‘Pharaoh, king of Egypt, *is but* a noise.  
He has passed by the appointed time!’
- 18 “As I live,” says the King,  
<sup>a</sup>Whose name *is* the LORD of hosts,  
“Surely as Tabor *is* among the mountains  
And as Carmel by the sea, *so* he shall  
come.
- 19 O <sup>a</sup>you daughter dwelling in Egypt,  
Prepare yourself <sup>b</sup>to go into captivity!  
For <sup>1</sup>Noph shall be waste and desolate,  
without inhabitant.
- 20 “Egypt *is* a very pretty <sup>a</sup>heifer,  
*But* destruction comes, it comes <sup>b</sup>from  
the north.
- 21 Also her mercenaries are in her midst  
like <sup>1</sup>fat bulls,  
For they also are turned back,  
They have fled away together.  
They did not stand,  
For <sup>a</sup>the day of their calamity had  
come upon them,  
The time of their punishment.
- 22 <sup>a</sup>Her noise shall go like a serpent,  
For they shall march with an army  
And come against her with axes,  
Like those who chop wood.
- 23 “They shall <sup>a</sup>cut down her forest,” says  
the LORD,  
“Though it cannot be searched,  
Because they *are* innumerable,  
And more numerous than  
<sup>b</sup>grasshoppers.

46:7–10 Like the Nile River, Egypt expected to inundate the lands to the north. The **day of the Lord GOD**, however, led to Egypt’s defeat and humiliation. See note on Obad. 15.

46:11, 12 **Gilead** was known for its medicinal **balm** (see 8:22), but the wound of Egypt is incurable.

46:14 For these cities, see note on 44:1.

46:17 **But a noise:** In Is. 30:7 Egypt is called “Rahab-Hem-Shebeth,” (Rahab, the Do-Nothing). Jeremiah expresses the same sentiment, indicating Egypt has missed her opportunity because

she failed to do anything when Nebuchadnezzar was called back to Babylon on the death of his father.

46:18 **Tabor** and **Carmel** in northern Israel are prominent mountains, and both give the impression of grandeur because of insignificant surroundings. In the same way Nebuchadnezzar will tower over the Egyptians.

46:20 Egypt is described as a **pretty heifer**, but **destruction** (perhaps a “gadfly,” something that nips or pinches) comes from the north (Babylon). Compare the use of fly and bee (Is. 7:18) or hornets (Ex. 23:28).

46:22 The pharaohs used the **serpent** as a symbol of authority.

24 The daughter of Egypt shall be ashamed; She shall be delivered into the hand Of <sup>a</sup>“the people of the north.”

25 The LORD of hosts, the God of Israel, says: “Behold, I will bring punishment on <sup>1</sup>Amon of <sup>a</sup>No,<sup>2</sup> and Pharaoh and Egypt, <sup>b</sup>with their gods and their kings—Pharaoh and those who <sup>c</sup>trust in him. 26<sup>a</sup> And I will deliver them into the hand of those who seek their lives, into the hand of Nebuchadnezzar king of Babylon and the hand of his servants. <sup>b</sup>Afterward it shall be inhabited as in the days of old,” says the LORD.

*God Will Preserve Israel*

27 “But<sup>a</sup> do not fear, O My servant Jacob, And do not be dismayed, O Israel! For behold, I will <sup>b</sup>save you from afar, And your offspring from the land of their captivity; Jacob shall return, have rest and be at ease; No one shall make *him* afraid. 28 Do not fear, O Jacob My servant,” says the LORD, “For I *am* with you; For I will make a complete end of all the nations To which I have driven you, But I will not make <sup>a</sup>a complete end of you. I will rightly <sup>b</sup>correct\* you, For I will not leave you wholly unpunished.”

*Judgment on Philistia*

**47** The word of the LORD that came to Jeremiah the prophet <sup>a</sup>against the Philistines, <sup>b</sup>before Pharaoh attacked Gaza. 2 Thus says the LORD:

“Behold, <sup>a</sup>waters rise <sup>b</sup>out of the north, And shall be an overflowing flood; They shall overflow the land and all that is in it, The city and those who dwell within; Then the men shall cry, And all the inhabitants of the land shall wail. 3 At the <sup>a</sup>noise of the stamping hooves of his strong horses, At the rushing of his chariots, At the rumbling of his wheels, The fathers will not look back for *their* children, <sup>1</sup>Lacking courage,

24 <sup>a</sup>Jer. 1:15  
25 <sup>a</sup>Ezek. 30:14–16; Nah. 3:8 <sup>b</sup>Ex. 12:12; Jer. 43:12, 13; Ezek. 30:13; Zeph. 2:11 <sup>c</sup>Is. 30:1–5; 31:1–3 <sup>1</sup>A sun god <sup>2</sup>Ancient Thebes  
26 <sup>a</sup>Jer. 44:30; Ezek. 32:11 <sup>b</sup>Ezek. 29:8–14  
27 <sup>a</sup>Is. 41:13, 14; 43:5; 44:2; Jer. 30:10, 11 <sup>b</sup>Is. 11:11; Jer. 23:3, 4; Mic. 7:12  
28 <sup>a</sup>Jer. 10:24; Amos 9:8, 9 <sup>b</sup>Jer. 30:11  
<sup>\*</sup>See WW at Jer. 10:24.

**CHAPTER 47**

1 <sup>a</sup>Is. 14:29–31; Ezek. 25:15–17; Zeph. 2:4, 5; Zech. 9:6 <sup>b</sup>Amos 1:6  
2 <sup>a</sup>Is. 8:7, 8; Jer. 46:7, 8 <sup>b</sup>Jer. 1:14  
3 <sup>a</sup>Judg. 5:22; Jer. 8:16; Nah. 3:2 <sup>1</sup>Lit. *From sinking hands*  
4 <sup>a</sup>Is. 14:29–31 <sup>b</sup>Is. 23:1–18; Jer. 25:22; Ezek. 26:1–21; 28:20–24; Amos 1:9, 10; Zech. 9:2–4 <sup>c</sup>Ezek. 25:16; Amos 1:8 <sup>d</sup>Gen. 10:14; Deut. 2:23; Amos 9:7 <sup>e</sup>Crete  
5 <sup>a</sup>Jer. 48:37; Mic. 1:16; Zeph. 2:4 <sup>b</sup>Judg. 1:18; Jer. 25:20; Amos 1:7, 8; Zech. 9:5  
6 <sup>a</sup>Deut. 32:41; Judg. 7:20; Jer. 12:12; Ezek. 21:3–5  
7 <sup>a</sup>Is. 10:6; Ezek. 14:17 <sup>b</sup>Mic. 6:9 <sup>1</sup>Lit. *you*

**CHAPTER 48**

1 <sup>a</sup>Is. 15:1–16:14; 25:10; Ezek. 25:8–11; Amos 2:1–3; Zeph. 2:8–11 <sup>b</sup>Is. 15:2 <sup>c</sup>Num. 32:37; Jer. 48:23; Ezek. 25:9 <sup>1</sup>Heb. *Misgab*  
2 <sup>a</sup>Is. 16:14 <sup>b</sup>Is. 15:4; Jer. 49:3 <sup>c</sup>Is. 10:31 <sup>1</sup>A city of Moab  
3 <sup>a</sup>Is. 15:5; Jer. 48:5, 34  
4 <sup>1</sup>So with MT, Tg., Vg.; LXX *Proclaim it in Zoar*  
5 <sup>a</sup>Is. 15:5  
6 <sup>a</sup>Jer. 17:6 <sup>1</sup>Or *Aroer*, a city of Moab

4 Because of the day that comes to plunder all the <sup>a</sup>Philistines, To cut off from <sup>b</sup>Tyre and Sidon every helper who remains; For the LORD shall plunder the Philistines, <sup>c</sup>The remnant of the country of <sup>d</sup>Caphtor.<sup>1</sup>  
5 <sup>a</sup>Baldness has come upon Gaza, <sup>b</sup>Ashkelon is cut off *With the remnant of their valley. How long will you cut yourself?*  
6 “O you <sup>a</sup>sword of the LORD, How long until you are quiet? Put yourself up into your scabbard, Rest and be still!  
7 How can <sup>1</sup>it be quiet, Seeing the LORD has <sup>a</sup>given it a charge Against Ashkelon and against the seashore? There He has <sup>b</sup>appointed it.”

*Judgment on Moab*

**48** Against <sup>a</sup>Moab. Thus says the LORD of hosts, the God of Israel:

“Woe to <sup>b</sup>Nebo! For it is plundered, <sup>c</sup>Kirjathaim is shamed *and* taken; <sup>1</sup>The high stronghold is shamed and dismayed—  
2 <sup>a</sup>No more praise of Moab. In <sup>b</sup>Heshbon they have devised evil against her: ‘Come, and let us cut her off as a nation.’ You also shall be cut down, O <sup>c</sup>Madmen!<sup>1</sup> The sword shall pursue you;  
3 A voice of crying *shall be* from <sup>a</sup>Horonaim: ‘Plundering and great destruction!’  
4 “Moab is destroyed; <sup>1</sup>Her little ones have caused a cry to be heard;  
5 <sup>a</sup>For in the Ascent of Luhith they ascend with continual weeping; For in the descent of Horonaim the enemies have heard a cry of destruction.  
6 “Flee, save your lives! And be like <sup>1</sup>the <sup>a</sup>juniper in the wilderness.

47:1–7 Other prophets also spoke **against the Philistines** (see Is. 14:28–32; Ezek. 25:15–17; Amos 1:6–8; Zeph. 2:4–7). Along with Tyre and Sidon, the Philistines were condemned for selling Israelites into slavery (see Joel 3:4–6; Amos 1:6–10).

48:1–47 Other prophets also spoke **against Moab** (see Is. 15–16; Ezek. 25:8–11; Amos 2:1–3; Zeph. 2:8–11). According to Josephus (*Antiquities* 10.9.7), this prophecy of destruction for Moab was carried out in the twenty-third year of Nebuchadnezzar’s reign.

- 7 For because you have trusted in your works and your <sup>a</sup>treasures, You also shall be taken. And <sup>b</sup>Chemosh shall go forth into captivity, His <sup>c</sup>priests and his princes together.
- 8 And <sup>a</sup>the plunderer shall come against every city; No one shall escape. The valley also shall perish, And the plain shall be destroyed, As the LORD has spoken.
- 9 “Give<sup>a</sup> wings to Moab, That she may flee and get away; For her cities shall be desolate, Without any to dwell in them.
- 10 <sup>a</sup>Cursed *is* he who does the work of the LORD deceitfully, And cursed *is* he who keeps back his sword from blood.
- 11 “Moab has been at ease from <sup>h</sup>his youth; He <sup>a</sup>has settled on his dregs, And has not been emptied from vessel to vessel, Nor has he gone into captivity. Therefore his taste remained in him, And his scent has not changed.
- 12 “Therefore behold, the days are coming,” says the LORD, “That I shall send him <sup>h</sup>wine-workers Who will tip him over And empty his vessels And break the bottles.
- 13 Moab shall be ashamed of <sup>a</sup>Chemosh, As the house of Israel <sup>b</sup>was ashamed of <sup>c</sup>Bethel, their confidence.
- 14 “How can you say, <sup>a</sup>“We *are* mighty And strong men for the war?”
- 15 Moab is plundered and gone up *from* her cities; Her chosen young men have <sup>a</sup>gone down to the slaughter,” says <sup>b</sup>the King, Whose name *is* the LORD of hosts.
- 16 “The calamity of Moab *is* near at hand, And his affliction comes quickly.
- 17 Bemoan him, all you who are around him; And all you who know his name, Say, <sup>a</sup>“How the strong staff is broken, The beautiful rod!”
- 18 “O <sup>a</sup>daughter inhabiting <sup>b</sup>Dibon,

- 7 <sup>a</sup>Ps. 52:7; Is. 59:4; Jer. 9:23; [1 Tim. 6:17] <sup>b</sup>Num. 21:29; Judg. 11:24; Jer. 48:13 <sup>c</sup>Jer. 49:3
- 8 <sup>a</sup>Jer. 6:26
- 9 <sup>a</sup>Ps. 55:6
- 10 <sup>a</sup>Judg. 5:23; 1 Sam. 15:3, 9; 1 Kin. 20:42
- 11 <sup>a</sup>Zeph. 1:12 <sup>h</sup>Heb. uses masc. and fem. pronouns interchangeably in this chapter.
- 12 <sup>h</sup>Lit. *tippers of wine bottles*
- 13 <sup>c1</sup> Kin. 11:7 <sup>h</sup>Hos. 10:6 <sup>c1</sup> Kin. 12:29; 13:32–34; Hos. 8:5, 6
- 14 <sup>a</sup>Is. 16:6
- 15 <sup>a</sup>Is. 40:30, 31; Jer. 50:27 <sup>h</sup>Jer. 46:18; 51:57; Mal. 1:14
- 17 <sup>a</sup>Is. 9:4; 14:4, 5
- 18 <sup>a</sup>Is. 47:1 <sup>h</sup>Num. 21:30; Josh. 13:9, 17; Is. 15:2; Jer. 48:22
- 19 <sup>a</sup>Deut. 2:36; Josh. 12:2; Is. 17:2 <sup>h1</sup> Sam. 4:13, 14, 16
- 20 <sup>a</sup>Is. 16:7 <sup>h</sup>Num. 21:13
- 24 <sup>a</sup>Jer. 48:41; Amos 2:2
- 25 <sup>a</sup>Ps. 75:10; Zech. 1:19–21 <sup>h</sup>Ezek. 30:21 <sup>h</sup>Strength
- <sup>a</sup>See WW at Ezek. 29:21.
- 26 <sup>a</sup>Jer. 25:15
- 27 <sup>a</sup>Zeph. 2:8 <sup>h</sup>Jer. 2:26 <sup>c</sup>Lam. 2:15; [Mic. 7:8–10]
- 28 <sup>a</sup>Ps. 55:6, 7 <sup>h</sup>Song 2:14
- 29 <sup>a</sup>Is. 16:6; Zeph. 2:8, 10 <sup>h</sup>Jer. 49:16
- 30 <sup>a</sup>Is. 16:6; Jer. 50:36 <sup>h</sup>*Idle talk*
- 31 <sup>a</sup>Is. 15:5; 16:7, 11 <sup>h</sup>So with DSS, LXX, Vg.; MT *He*
- 32 <sup>a</sup>Is. 16:8, 9 <sup>h</sup>Num. 21:32; Is. 16:10

- Come down from *your* glory, And sit in thirst; For the plunderer of Moab has come against you, He has destroyed your strongholds.
- 19 O inhabitant of <sup>a</sup>Aroer, <sup>b</sup>Stand by the way and watch; Ask him who flees And her who escapes; Say, “What has happened?”
- 20 Moab is shamed, for he is broken down. <sup>a</sup>Wail and cry! Tell it in <sup>b</sup>Arnon, that Moab is plundered.
- 21 “And judgment has come on the plain country: On Holon and Jahzah and Mephaath,
- 22 On Dibon and Nebo and Beth Diblathaim,
- 23 On Kirjathaim and Beth Gamul and Beth Meon,
- 24 On <sup>a</sup>Kerioth and Bozrah, On all the cities of the land of Moab, Far or near.
- 25 “The ‘horn\* of Moab is cut off, And his <sup>b</sup>arm is broken,” says the LORD.
- 26 “Make<sup>a</sup> him drunk, Because he exalted *himself* against the LORD. Moab shall wallow in his vomit, And he shall also be in derision.
- 27 For <sup>a</sup>was not Israel a derision to you? <sup>b</sup>Was he found among thieves? For whenever you speak of him, You shake *your head* in <sup>c</sup>scorn.
- 28 You who dwell in Moab, Leave the cities and <sup>a</sup>dwell in the rock, And be like <sup>b</sup>the dove *which* makes her nest In the sides of the cave’s mouth.
- 29 “We have heard the <sup>a</sup>pride of Moab (He *is* exceedingly proud), Of his loftiness and arrogance and <sup>b</sup>pride, And of the haughtiness of his heart.”
- 30 “I know his wrath,” says the LORD, “But it *is* not right; <sup>a</sup>His ‘lies have made nothing right.
- 31 Therefore <sup>a</sup>I will wail for Moab, And I will cry out for all Moab; <sup>h</sup>I will mourn for the men of Kir Heres.
- 32 <sup>a</sup>O vine of Sibmah! I will weep for you with the weeping of <sup>b</sup>Jazer.

48:11–13 Moab is likened to wine left to improve with age (see Is. of Moab (see Jer. 48:7, 46; Judg. 11:24; 1 Kin. 11:7, 33; 2 Kin. 23:13). 25:6). However, **wine-workers** (the approaching Babylonian army) **48:26, 27** Moab is brought low because of his attitude toward Israel; as he ridiculed Israel, so he will be ridiculed.

- Your plants have gone over the sea,  
They reach to the sea of Jazer.  
The plunderer has fallen on your  
summer fruit and your vintage.
- 33 <sup>a</sup>Joy and gladness are taken  
From the plentiful field  
And from the land of Moab;  
I have caused wine to <sup>l</sup>fail from the  
winepresses;  
No one will tread with joyous shouting—  
Not joyous shouting!
- 34 “From<sup>a</sup> the cry of Heshbon to <sup>b</sup>Elealeh  
and to Jahaz  
They have uttered their voice,  
<sup>c</sup>From Zoar to Horonaim,  
Like <sup>l</sup>a three-year-old heifer;  
For the waters of Nimrim also shall be  
desolate.
- 35 “Moreover,” says the LORD,  
“I will cause to cease in Moab  
<sup>a</sup>The one who offers *sacrifices* in the  
<sup>l</sup>high places  
And burns incense to his gods.
- 36 Therefore <sup>a</sup>My heart shall wail like  
flutes for Moab,  
And like flutes My heart shall wail  
For the men of Kir Heres.  
Therefore <sup>b</sup>the riches they have  
acquired have perished.
- 37 “For <sup>a</sup>every head *shall be* bald, and  
every beard clipped;  
On all the hands *shall be* cuts, and <sup>b</sup>on  
the loins sackcloth—
- 38 A general lamentation  
On all the <sup>a</sup>housetops of Moab,  
And in its streets;  
For I have <sup>b</sup>broken Moab like a vessel  
in which *is* no pleasure,” says the  
LORD.
- 39 “They shall wail:  
‘How she is broken down!  
How Moab has turned her back with  
shame!’  
So Moab shall be a derision  
And a dismay to all those about her.”
- 40 For thus says the LORD:  
“Behold, <sup>a</sup>one shall fly like an eagle,  
And <sup>b</sup>spread his wings over Moab.
- 41 Kerioth is taken,  
And the strongholds are surprised;

33 <sup>a</sup>Is. 16:10; Jer. 25:10; Joel 1:12 <sup>l</sup>cease  
34 <sup>a</sup>Is. 15:4–6  
<sup>b</sup>Num. 32:3,  
37 <sup>l</sup>Is. 15:5, 6  
<sup>l</sup>Or *The Third Eglath*, an unknown city, Is. 15:5  
35 <sup>a</sup>Is. 15:2;  
16:12 <sup>l</sup>Places for pagan worship  
36 <sup>a</sup>Is. 15:5;  
16:11 <sup>l</sup>Is. 15:7  
37 <sup>a</sup>Is. 15:2, 3;  
Jer. 16:6; 41:5;  
47:5 <sup>b</sup>Gen. 37:34; Is. 15:3; 20:2  
38 <sup>a</sup>Is. 15:3 <sup>b</sup>Jer. 22:28  
40 <sup>a</sup>Deut. 28:49; Jer. 49:22; Hos. 8:1; Hab. 1:8  
<sup>l</sup>Is. 8:8

- “The mighty men’s hearts in Moab on  
that day shall be  
Like the heart of a woman in birth  
pangs.
- 42 And Moab shall be destroyed <sup>a</sup>as a  
people,  
Because he exalted *himself* against the  
LORD.
- 43 <sup>a</sup>Fear and the pit and the snare *shall be*  
upon you,  
O inhabitant of Moab,” says the LORD.
- 44 “He who flees from the fear shall fall  
into the pit,  
And he who gets out of the pit shall be  
caught in the <sup>a</sup>snare.  
For upon Moab, upon it <sup>b</sup>I will bring  
The year of their punishment,” says  
the LORD.
- 45 “Those who fled stood under the  
shadow of Heshbon  
Because of exhaustion.  
But <sup>a</sup>a fire shall come out of Heshbon,  
A flame from the midst of <sup>b</sup>Sihon,  
And <sup>c</sup>shall devour the brow of Moab,  
The crown of the head of the sons of  
tumult.
- 46 <sup>a</sup>Woe to you, O Moab!  
The people of Chemosh perish;  
For your sons have been taken captive,  
And your daughters captive.
- 47 “Yet I will bring back the captives of  
Moab  
<sup>a</sup>In the latter days,” says the LORD.  
Thus far *is* the judgment of Moab.

### Judgment on Ammon

49 Against the <sup>a</sup>Ammonites.  
Thus says the LORD:

- “Has Israel no sons?  
Has he no heir?  
Why *then* does <sup>l</sup>Milcom inherit <sup>b</sup>Gad,  
And his people dwell in its cities?
- 2 <sup>a</sup>Therefore behold, the days are  
coming,” says the LORD,  
“That I will cause to be heard an alarm  
of war  
In <sup>b</sup>Rabbah of the Ammonites;  
It shall be a desolate mound,  
And her <sup>l</sup>villages shall be burned with  
fire.  
Then Israel shall take possession of  
his inheritance,” says the LORD.

41 <sup>a</sup>Is. 13:8;  
21:3; Jer. 30:6;  
Mic. 4:9, 10  
42 <sup>a</sup>Ps. 83:4; Jer. 48:2  
43 <sup>a</sup>Is. 24:17,  
18; Lam. 3:47  
44 <sup>a</sup>1 Kin. 19:17;  
Is. 24:18;  
Amos 5:19  
<sup>l</sup>Jer. 11:23  
45 <sup>a</sup>Num. 21:28,  
29 <sup>b</sup>Num. 21:21, 26; Ps. 135:11  
<sup>c</sup>Num. 24:17  
46 <sup>a</sup>Num. 21:29  
47 <sup>a</sup>Jer. 49:6, 39

CHAPTER 49  
1 <sup>a</sup>Deut. 23:3, 4;  
2 Chr. 20:1; Jer. 25:21; Ezek. 21:28–32;  
25:1–7 <sup>b</sup>Amos 1:13–15; Zeph. 2:8–11  
<sup>l</sup>Heb. *Milcam*, lit. *their king*; an Ammonite god,  
1 Kin. 11:5;  
*Molech*, Lev. 18:21  
2 <sup>a</sup>Amos 1:13–15 <sup>b</sup>Ezek. 25:5  
<sup>l</sup>Lit. *daughters*

48:37 Various signs of mourning are mentioned (see Is. 15:2, 3).

48:40, 41 Similar to 49:22 where it is applied to Edom.

48:45 The fire and flame against Moab are first mentioned in Num. 21:28.

48:47 After a devastating punishment, God will have mercy and bring back the captives of Moab in the latter days. This mercy

is probably shown because Moab, like Ammon, was descended from Lot, the nephew of Abraham (see Gen. 19:30–38). The precise time of fulfillment of this prophecy is not clear.

49:1–6 Other prophets also spoke against the Ammonites. See Ezek. 25:1–7; Amos 1:13–15; Zeph. 2:8–11.

49:1 Milcom, chief god of the Ammonites (v. 3; 1 Kin. 11:5, 33), is also called Molech (1 Kin. 11:7).

- 3 “Wail, O <sup>a</sup>Heshbon, for Ai is plundered!  
Cry, you daughters of Rabbah,  
<sup>b</sup>Gird yourselves with sackcloth!  
Lament and run to and fro by the  
walls;  
For <sup>l</sup>Milcom shall go into captivity  
With his <sup>c</sup>priests and his princes  
together.
- 4 Why <sup>a</sup>do you boast in the valleys,  
<sup>l</sup>Your flowing valley, O <sup>b</sup>backsliding  
daughter?  
Who trusted in her <sup>c</sup>treasures, <sup>d</sup>saying,  
“Who will come against me?”
- 5 Behold, I will bring fear upon you,”  
Says the Lord GOD of hosts,  
“From all those who are around you;  
You shall be driven out, everyone  
headlong,  
And no one will gather those who  
wander off.
- 6 But <sup>a</sup>afterward I will bring back  
The captives of the people of Ammon,”  
says the LORD.

#### Judgment on Edom

- <sup>7a</sup>Against Edom.  
Thus says the LORD of hosts:
- <sup>b</sup>“Is wisdom no more in Teman?  
<sup>c</sup>Has <sup>\*</sup>counsel perished from the  
prudent?  
Has their wisdom <sup>a</sup>vanished?”
- 8 Flee, turn back, dwell in the depths,  
O inhabitants of <sup>a</sup>Dedan!  
For I will bring the calamity of Esau  
upon him,  
The time *that* I will punish him.
- 9 <sup>a</sup>If grape-gatherers came to you,  
Would they not leave *some* gleaning  
grapes?  
If thieves by night,  
Would they not destroy until they  
have <sup>\*</sup>enough?
- 10 <sup>a</sup>But I have made Esau bare;  
I have uncovered his secret places,  
And he shall not be <sup>\*</sup>able to hide  
himself.  
His descendants are plundered,  
His brethren and his neighbors,  
And <sup>b</sup>he is no more.
- 11 Leave your fatherless children,  
I will preserve *them* alive;  
And let your widows trust in Me.”
- <sup>12</sup>For thus says the LORD: “Behold, <sup>a</sup>those

3 <sup>a</sup>Jer. 48:2 <sup>b</sup>Is. 32:11; Jer. 48:37 <sup>c</sup>Jer. 48:7  
<sup>d</sup>See v. 1  
4 <sup>a</sup>Jer. 9:23 <sup>b</sup>Jer. 3:14 <sup>c</sup>Jer. 48:7  
<sup>d</sup>Jer. 21:13 <sup>e</sup>Lit. *Your valley is flowing*  
6 <sup>a</sup>Jer. 48:47  
7 <sup>a</sup>Gen. 25:30; 32:3; Is. 34:5, 6; Jer. 25:21; Ezek. 25:12–14; 35:1–15; Joel 3:19; Amos 1:11, 12; Obad. 1–9, 15, 16  
<sup>b</sup>Gen. 36:11; Job 2:11 <sup>c</sup>Is. 19:11 <sup>d</sup>Jer. 8:9  
<sup>e</sup>See WW at Zech. 6:13.  
8 <sup>a</sup>Is. 21:13; Jer. 25:23  
9 <sup>a</sup>Obad. 5, 6  
<sup>b</sup>See WW at Mal. 3:10  
10 <sup>a</sup>Obad. 5, 6; Mal. 1:3 <sup>b</sup>Is. 17:14  
<sup>c</sup>See WW at Num. 13:30.  
12 <sup>a</sup>Jer. 25:29; Obad. 16

whose judgment *was* not to drink of the cup have assuredly drunk. And *are* you the one who will altogether go unpunished? You shall not go unpunished, but you shall surely drink of it. <sup>13</sup>For “I have sworn by Myself,” says the LORD, “that <sup>b</sup>Bozrah shall become a desolation, a reproach, a <sup>l</sup>waste, and a curse. And all its cities shall be perpetual <sup>2</sup>wastes.”

- 14 <sup>a</sup>I have heard a message from the LORD,  
And an ambassador has been sent to the nations:  
“Gather together, come against her,  
And rise up to battle!”
- 15 “For indeed, I will make you small  
among nations,  
Despised among men.
- 16 Your fierceness has deceived you,  
The <sup>a</sup>pride<sup>\*</sup> of your heart,  
O you who dwell in the clefts of the  
rock,  
Who hold the height of the hill!  
<sup>b</sup>Though you make your <sup>c</sup>nest as high  
as the eagle,  
<sup>d</sup>I will bring you down from there,” says  
the LORD.
- 17 “Edom also shall be an astonishment;  
<sup>a</sup>Everyone who goes by it will be  
astonished  
And will hiss at all its plagues.
- 18 <sup>a</sup>As in the overthrow of Sodom and  
Gomorrah  
And their neighbors,” says the LORD,  
“No one shall remain there,  
Nor shall a son of man <sup>\*</sup>dwell in it.
- 19 “Behold, <sup>a</sup>he shall come up like a lion  
from <sup>b</sup>the <sup>l</sup>floodplain of the  
Jordan  
Against the dwelling place of the  
strong;  
But I will suddenly make him run  
away from her.  
And who *is* a chosen *man that* I may  
appoint over her?  
For “who *is* like Me?  
Who will arraign Me?  
And “who *is* that shepherd  
Who will withstand Me?”
- 20 <sup>a</sup>Therefore hear the counsel of the  
LORD that He has taken against  
Edom,

13 <sup>a</sup>Gen. 22:16; Is. 45:23; Jer. 44:26; Amos 6:8 <sup>b</sup>Gen. 36:33; 1 Chr. 1:44; Is. 34:6; 63:1; Amos 1:12 <sup>c</sup>ruin  
<sup>2</sup>ruins  
14 <sup>a</sup>Obad. 1–4  
16 <sup>a</sup>Jer. 48:29  
<sup>b</sup>Obad. 3, 4  
<sup>c</sup>Job 39:27; Is. 14:13–15  
<sup>d</sup>Amos 9:2  
<sup>e</sup>See WW at Obad. 3.  
17 <sup>a</sup>Jer. 18:16; 49:13; 50:13; Ezek. 35:7  
18 <sup>a</sup>Gen. 19:24, 25; Deut. 29:23; Jer. 50:40; Amos 4:11; Zeph. 2:9  
<sup>b</sup>See WW at Jer. 42:17.  
19 <sup>a</sup>Jer. 50:44  
<sup>b</sup>Josh. 3:15; Jer. 12:5 <sup>c</sup>Ex. 15:11; Is. 46:9  
<sup>d</sup>Job 41:10 <sup>e</sup>Or *thicket*  
20 <sup>a</sup>Is. 14:24, 27; Jer. 50:45

49:6 Ammon is promised restoration after destruction. See note on 48:47.

49:7–22 Other prophets also spoke **against Edom**. See Is. 21:11, 12; Ezek. 25:12–14; Amos 1:11, 12; and notes on Obad. 1–16.

49:13 **Bozrah** and “grape-gatherers” (v. 9) have the same Hebrew root.

49:14–16 Parallel to Obad. 1–4.

49:18 Repeated with slight variation in 50:40.

49:19–21 Repeated with slight variation and applied against Babylon in 50:44–46.

And His purposes that He has  
proposed against the inhabitants  
of Teman:

Surely the least of the flock shall 'draw  
them out;

Surely He shall make their dwelling  
places desolate with them.

21 <sup>a</sup>The earth shakes at the noise of their  
fall;

At the cry its noise is heard at the Red  
Sea.

22 Behold, <sup>a</sup>He shall come up and fly like  
the eagle,

And spread His wings over Bozrah;  
The heart of the mighty men of Edom  
in that day shall be

Like the heart of a woman in birth  
pangs.

### Judgment on Damascus

23<sup>a</sup> Against Damascus.

<sup>b</sup>“Hamath and Arpad are shamed,  
For they have heard bad news.  
They are fainthearted;

<sup>c</sup>There is <sup>t</sup>trouble on the sea;  
It cannot be quiet.

24 Damascus has grown feeble;  
She turns to flee,  
And fear has seized *her*.

<sup>a</sup>Anguish and sorrows have taken her  
like a woman in <sup>t</sup>labor.

25 Why is <sup>a</sup>the city of praise not deserted,  
the city of My joy?

26 <sup>a</sup>Therefore her young men shall fall in  
her streets,  
And all the men of war shall be cut off  
in that day,” says the LORD of hosts.

27 <sup>t</sup>“I<sup>a</sup> will kindle a fire in the wall of  
Damascus,  
And it shall consume the palaces of  
Ben-Hadad.”

### Judgment on Kedar and Hazor

28<sup>a</sup> Against Kedar and against the king-  
doms of Hazor, which Nebuchadnezzar king  
of Babylon shall strike.

Thus says the LORD:

“Arise, go up to Kedar,  
And devastate <sup>b</sup>the men of the East!

29 Their <sup>a</sup>tents and their flocks they shall  
take away.

20 <sup>t</sup>Or drag  
them away

21 <sup>a</sup>Jer. 50:46;  
Ezek. 26:15,  
18

22 <sup>a</sup>Jer. 48:40,  
41

23 <sup>a</sup>Is. 17:1-3;  
Amos 1:3, 5;  
Zech. 9:1, 2

<sup>b</sup>Jer. 39:5;  
Zech. 9:2 <sup>c</sup>[Is.  
57:20] <sup>t</sup>anxiety

24 <sup>a</sup>Is. 13:8;  
Jer. 4:31;  
6:24; 48:21

<sup>t</sup>childbirth

25 <sup>a</sup>Jer. 33:9

26 <sup>a</sup>Jer. 50:30;  
Amos 4:10

27 <sup>a</sup>Gen. 1:4

28 <sup>a</sup>Gen. 25:13;  
Ps. 120:5; Is.  
21:16, 17; Jer.  
2:10; Ezek.  
27:21 <sup>b</sup>Judg.  
6:3; Job 1:3

29 <sup>a</sup>Ps. 120:5

<sup>b</sup>Jer. 46:5

31 <sup>a</sup>Ezek. 38:11

<sup>b</sup>Num. 23:9;

Deut. 33:28;

Mic. 7:16

32 <sup>a</sup>Ezek. 5:10

<sup>t</sup>Lit. cut off at  
the corner, Jer.

9:26; 25:23

33 <sup>a</sup>Jer. 9:11;

10:22; Zeph.

2:9, 12-15;

Mal. 1:3

34 <sup>a</sup>Gen. 10:22;

Jer. 25:25;

Ezek. 32:24;

Dan. 8:2

<sup>b</sup>2 Kin. 24:17,  
18; Jer. 28:1

35 <sup>a</sup>Ps. 46:9; Is.  
22:6 <sup>t</sup>Power

37 <sup>a</sup>Jer. 9:16

38 <sup>a</sup>Jer. 43:10

39 <sup>a</sup>Jer. 48:47

They shall take for themselves their  
curtains,

All their vessels and their camels;  
And they shall cry out to them,

<sup>b</sup>“Fear is on every side!”

30 “Flee, get far away! Dwell in the depths,  
O inhabitants of Hazor!” says the LORD.

“For Nebuchadnezzar king of Babylon  
has taken counsel against you,  
And has conceived a plan against you.

31 “Arise, go up to <sup>a</sup>the wealthy nation  
that dwells securely,” says the LORD,

“Which has neither gates nor bars,  
<sup>b</sup>Dwelling alone.

32 Their camels shall be for booty,  
And the multitude of their cattle for  
plunder.

I will <sup>a</sup>scatter to all winds those <sup>t</sup>in the  
farthest corners,

And I will bring their calamity from all  
its sides,” says the LORD.

33 “Hazor <sup>a</sup>shall be a dwelling for jackals,  
a desolation forever;

No one shall reside there,  
Nor son of man dwell in it.”

### Judgment on Elam

34 The word of the LORD that came to Jere-  
miah the prophet against <sup>a</sup>Elam, in the <sup>b</sup>be-  
ginning of the reign of Zedekiah king of Ju-  
dah, saying, 35 “Thus says the LORD of hosts:

‘Behold, I will break <sup>a</sup>the <sup>t</sup>bow of Elam,  
The foremost of their might.

36 Against Elam I will bring the four winds  
From the four quarters of heaven,  
And scatter them toward all those  
winds;

There shall be no nations where the  
outcasts of Elam will not go.

37 For I will cause Elam to be dismayed  
before their enemies

And before those who seek their life.

“I will bring disaster upon them,  
My fierce anger,” says the LORD;

‘And I will send the sword after them  
Until I have consumed them.

38 I will <sup>a</sup>set My throne in Elam,  
And will destroy from there the king  
and the princes,’ says the LORD.

39 ‘But it shall come to pass <sup>a</sup>in the latter  
days:

49:22 Similar to 48:40, 41 where applied to Moab.

49:23–27 Other prophets also spoke **against Damascus** (see Is. 17:1–3 and note on Amos 1:3–5).

49:26 Repeated exactly (except for the name of God) in 50:30.

49:28–33 **Hazor** is a center of Arab occupation, not to be confused with the city north of the Sea of Galilee.

49:31 **Neither gates nor bars** implies open settlements characteristic of nomadic people.

49:34–39 Other prophets also spoke **against Elam**. See Is. 11:11; 21:2; 22:6; Ezek. 32:24.

49:39 A hope of future restoration is mentioned for Elam as it was for Moab (48:47) and Ammon (49:6). On its fulfillment, see note on 48:47.

I will bring back the captives of Elam,<sup>1</sup>  
says the LORD.”

### Judgment on Babylon and Babylonia

**50** The word that the LORD spoke  
<sup>a</sup>against Babylon *and* against the  
land of the Chaldeans by Jeremiah the  
prophet.

- 2 “Declare among the nations,  
Proclaim, and <sup>1</sup>set up a standard;  
Proclaim—do not conceal *it*—  
Say, ‘Babylon is <sup>a</sup>taken, <sup>b</sup>Bel is shamed.  
<sup>2</sup>Merodach is broken in pieces;  
<sup>c</sup>Her idols are humiliated,  
Her images are broken in pieces.’
- 3 <sup>a</sup>For out of the north <sup>b</sup>a nation comes  
up against her,  
Which shall make her land desolate,  
And no one shall dwell therein.  
They shall <sup>1</sup>move, they shall depart,  
Both man and beast.
- 4 “In those days and in that time,” says  
the LORD,  
“The children of Israel shall come,  
<sup>a</sup>They and the children of Judah  
together;  
<sup>b</sup>With continual weeping they shall come,  
<sup>c</sup>And seek the LORD their God.
- 5 They shall ask the way to Zion,  
With their faces toward it, *saying*,  
‘Come and let us join ourselves to the  
LORD  
*In* <sup>a</sup>a perpetual covenant  
*That* will not be forgotten.’
- 6 “My people have been <sup>a</sup>lost sheep.  
Their shepherds have led them <sup>b</sup>astray;  
They have turned them away *on* <sup>c</sup>the  
mountains.  
They have gone from mountain to hill;  
They have forgotten their resting  
place.
- 7 All who found them have <sup>a</sup>devoured  
them;  
And <sup>b</sup>their adversaries said, <sup>c</sup>“We have  
not offended,  
Because they have sinned against the  
LORD, <sup>d</sup>the habitation of justice,  
The LORD, <sup>e</sup>the hope of their fathers.’
- 8 “Move<sup>a</sup> from the midst of Babylon,  
Go out of the land of the Chaldeans;  
And be like the <sup>1</sup>rams before the flocks.

#### CHAPTER 50

- <sup>1</sup> <sup>a</sup>Gen. 10:10; 11:9; 2 Kin. 17:24; Is. 13:1; 47:1; Dan. 1:1; Rev. 14:8  
<sup>2</sup> <sup>a</sup>Is. 21:9  
<sup>b</sup>Is. 46:1; Jer. 51:44  
<sup>c</sup>Jer. 43:12, 13 <sup>1</sup>lift  
<sup>2</sup>Or *Marduk*; a Babylonian god  
<sup>3</sup> <sup>a</sup>Jer. 51:48; Dan. 5:30, 31  
<sup>b</sup>Is. 13:17, 18, 20  
<sup>c</sup>Or *wander*  
<sup>4</sup> <sup>a</sup>Ezra 2:1; Is. 11:12, 13; Jer. 3:18; 31:31; 33:7; Hos. 1:11  
<sup>b</sup>Ezra 3:12, 13; [Ps. 126:5]; Jer. 31:9; [Zech. 12:10]  
<sup>c</sup>Hos. 3:5  
<sup>5</sup> <sup>a</sup>Jer. 31:31  
<sup>6</sup> <sup>a</sup>Is. 53:6; [Ezek. 34:15, 16]; Matt. 9:36; 10:6; 1 Pet. 2:25  
<sup>b</sup>Jer. 23:1; Ezek. 34:2  
<sup>c</sup>Jer. 2:20; 3:6, 23  
<sup>7</sup> <sup>a</sup>Ps. 79:7  
<sup>b</sup>Jer. 40:2, 3; Zech. 11:5  
<sup>c</sup>Jer. 2:3; Dan. 9:16  
<sup>d</sup>[Ps. 90:1; 91:1]  
<sup>e</sup>Ps. 22:4; Jer. 14:8; 17:13  
<sup>8</sup> <sup>a</sup>Is. 48:20; Jer. 51:6, 45; Zech. 2:6, 7; [Rev. 18:4]  
<sup>1</sup>male goats  
<sup>9</sup> <sup>a</sup>Jer. 15:14; 51:27  
<sup>b</sup>2 Sam. 1:22  
<sup>c</sup>So with some Heb. mss., LXX, Syr.; MT, Tg., Vg. *a warrior who makes childless*  
<sup>d</sup>See WW at Lev. 16:17.  
<sup>10</sup> <sup>a</sup>[Rev. 17:16]  
<sup>11</sup> <sup>a</sup>Is. 47:6  
<sup>b</sup>Hos. 10:11  
<sup>c</sup>Or *neigh like steeds*  
<sup>12</sup> <sup>a</sup>Jer. 51:43  
<sup>13</sup> <sup>a</sup>Jer. 25:12  
<sup>b</sup>Jer. 49:17  
<sup>14</sup> <sup>a</sup>Jer. 51:2  
<sup>15</sup> <sup>a</sup>1 Chr. 29:24; 2 Chr. 30:8; Lam. 5:6; Ezek. 17:18  
<sup>b</sup>Jer. 51:58  
<sup>c</sup>Jer. 51:6, 11  
<sup>16</sup> <sup>a</sup>Is. 13:14; Jer. 51:9  
<sup>d</sup>See WW at Hos. 10:12.  
<sup>17</sup> <sup>a</sup>2 Kin. 24:10, 14  
<sup>b</sup>Jer. 2:15  
<sup>c</sup>2 Kin. 15:29; 17:6; 18:9–13

- 9 <sup>a</sup>For behold, I will raise and cause to  
come up against Babylon  
An <sup>a</sup>assembly of great nations from  
the north country,  
And they shall array themselves  
against her;  
From there she shall be captured.  
Their arrows *shall be* like those of <sup>1</sup>an  
expert warrior;  
<sup>b</sup>None shall return in vain.
- 10 And Chaldea shall become plunder;  
<sup>a</sup>All who plunder her shall be satisfied,<sup>a</sup>  
says the LORD.
- 11 “Because<sup>a</sup> you were glad, because you  
rejoiced,  
You destroyers of My heritage,  
Because you have grown fat <sup>b</sup>like a  
heifer threshing grain,  
And you <sup>1</sup>bellow like bulls,
- 12 Your mother shall be deeply ashamed;  
She who bore you shall be ashamed.  
Behold, the least of the nations *shall*  
*be* a <sup>a</sup>wilderness,  
A dry land and a desert.
- 13 Because of the wrath of the LORD  
She shall not be inhabited,  
<sup>a</sup>But she shall be wholly desolate.  
<sup>b</sup>Everyone who goes by Babylon shall  
be horrified  
And hiss at all her plagues.
- 14 “Put<sup>a</sup> yourselves in array against  
Babylon all around,  
All you who bend the bow;  
Shoot at her, spare no arrows,  
For she has sinned against the LORD.
- 15 Shout against her all around;  
She has <sup>a</sup>given her hand,  
Her foundations have fallen,  
<sup>b</sup>Her walls are thrown down;  
For <sup>c</sup>it is the vengeance of the LORD.  
Take vengeance on her.  
As she has done, so do to her.
- 16 Cut off the <sup>a</sup>sower from Babylon,  
And him who handles the sickle at  
harvest time.  
For fear of the oppressing sword  
<sup>a</sup>Everyone shall turn to his own people,  
And everyone shall flee to his own land.
- 17 “Israel is like <sup>a</sup>scattered sheep;  
<sup>b</sup>The lions have driven *him* away.  
First <sup>c</sup>the king of Assyria devoured him;

50:1—51:64 The other prophet to speak **against Babylon** is Isaiah (Is. 13:1—14:23; 21:1–9; 47:1–15; 48:14). In this lengthy oracle Jeremiah proclaims judgment against Babylon and restoration for exiled Israel.

50:2 The first of three summons given to rally people against Babylon (see 50:29; 51:27). **Merodach** (or Marduk) was the chief god of Babylon, and **Bel** was a title of Marduk. The Hebrew for **her images** is a word meaning “little dung balls,” a derogatory

reference frequently applied to foreign gods, and a special favorite of Ezekiel who uses it about 40 times. See notes on Zeph. 2:4–15 and Obad. 15.

50:4–7 A message of hope for the return and restoration of Israel and Judah interposed in the oracle against Babylon. See also vv. 33, 34; 51:5–10; and note on 30:1—33:26.

50:17–20 A second comment about Israel’s restoration (see vv. 4–7), which includes a pardon for the sins of the people.



Now at last this <sup>a</sup>Nebuchadnezzar king of Babylon has broken his bones.”

<sup>18</sup>Therefore thus says the LORD of hosts, the God of Israel:

“Behold, I will punish the king of Babylon and his land, As I have punished the king of <sup>a</sup>Assyria.

<sup>19</sup> <sup>a</sup>But I will bring back Israel to his home, And he shall feed on Carmel and Bashan;

His soul shall be satisfied on Mount Ephraim and Gilead.

<sup>20</sup> In those days and in that time,” says the LORD,

“The iniquity of Israel shall be sought, but *there shall be none*; And the sins of Judah, but they shall not be found;

For I will pardon those <sup>b</sup>whom I preserve.

<sup>21</sup> “Go up against the land of Merathaim, against it, And against the inhabitants of <sup>a</sup>Pekod. <sup>l</sup>Waste and utterly destroy them,” says the LORD,

“And do <sup>b</sup>according to all that I have commanded you.

<sup>22</sup> <sup>a</sup>A sound of battle *is* in the land, And of great destruction.

<sup>23</sup> How <sup>a</sup>the hammer of the whole earth has been cut apart and broken! How Babylon has become a desolation among the nations!

<sup>24</sup> I have laid a snare for you; You have indeed been <sup>a</sup>trapped, O Babylon, And you were not aware; You have been found and also caught, Because you have <sup>b</sup>contended against the LORD.

<sup>25</sup> The LORD has opened His armory, And has brought out <sup>a</sup>the weapons of His indignation; For this *is* the work of the Lord GOD of hosts

In the land of the Chaldeans.

<sup>26</sup> Come against her from the farthest border;

Open her storehouses; Cast her up as heaps of ruins, And destroy her utterly; Let nothing of her be left.

<sup>17</sup> <sup>a2</sup> Kin. 24:10-14; 25:1-7

<sup>18</sup> <sup>a</sup>Is. 10:12; Ezek. 31:3, 11, 12; Nah. 3:7, 18, 19

<sup>19</sup> <sup>a</sup>Is. 65:10; Jer. 33:12; Ezek. 34:13

<sup>20</sup> <sup>a</sup>Num. 23:21; Is. 43:25; [Jer. 31:34; Mic. 7:19] <sup>b</sup>Is. 1:9

<sup>21</sup> <sup>a</sup>Ezek. 23:23 <sup>b2</sup> Sam. 16:11; 2 Kin. 18:25; 2 Chr. 36:23; Is. 10:6; 44:28; 48:14 <sup>c</sup>Or

Attack with the sword

<sup>22</sup> <sup>a</sup>Jer. 51:54 <sup>23</sup> <sup>a</sup>Is. 14:6; Jer. 51:20-24

<sup>24</sup> <sup>a</sup>Jer. 51:8, 31; Dan. 5:30 <sup>b</sup>[Is. 45:9]

<sup>25</sup> <sup>a</sup>Is. 13:5

<sup>27</sup> Slay all her <sup>a</sup>bulls, Let them go down to the slaughter. Woe to them!

For their day has come, the time of <sup>b</sup>their punishment.

<sup>28</sup> The voice of those who flee and escape from the land of Babylon

“Declares in Zion the vengeance of the LORD our God, The vengeance of His temple.

<sup>29</sup> “Call together the archers against Babylon.

All you who bend the bow, encamp against it all around; Let none of them <sup>l</sup>escape.

“Repay her according to her work; According to all she has done, do to her;

<sup>b</sup>For she has been proud against the LORD, Against the Holy One of Israel.

<sup>30</sup> <sup>a</sup>Therefore her young men shall fall in the streets, And all her men of war shall be cut off in that day,” says the LORD.

<sup>31</sup> “Behold, I *am* against you, O most haughty one!” says the Lord GOD of hosts;

“For your day has come, <sup>l</sup>The time *that* I will punish you.

<sup>32</sup> The most <sup>a</sup>proud shall stumble and fall, And no one will raise him up; <sup>b</sup>I will kindle a fire in his cities, And it will devour all around him.”

<sup>33</sup>Thus says the LORD of hosts:

“The children of Israel *were* oppressed, Along with the children of Judah; All who took them captive have held them fast;

They have refused to let them go.

<sup>34</sup> <sup>a</sup>Their Redeemer *is* strong;

<sup>b</sup>The LORD of hosts *is* His name. He will thoroughly plead their <sup>c</sup>case, That He may give rest to the land, And disquiet the inhabitants of Babylon.

<sup>35</sup> “A sword *is* against the Chaldeans,” says the LORD,

“Against the inhabitants of Babylon, And <sup>a</sup>against her princes and <sup>b</sup>her wise men.

<sup>27</sup> <sup>a</sup>Ps. 22:12; Is. 34:7; Jer. 46:21 <sup>b</sup>Ps. 37:13; Jer. 48:44; Ezek. 7:7

<sup>28</sup> <sup>a</sup>Ps. 149:6-9; Jer. 51:10

<sup>29</sup> <sup>a</sup>Ps. 137:8; Jer. 51:56; [2 Thess. 1:6]; Rev. 18:6 <sup>b</sup>[Is. 47:10] <sup>c</sup>Or,

some Heb. mss., LXX, Tg. add to her

<sup>30</sup> <sup>a</sup>Is. 13:18; Jer. 49:26; 51:4

<sup>31</sup> <sup>a</sup>So with MT, Tg.; LXX, Vg. *The time of your punishment*

<sup>32</sup> <sup>a</sup>Is. 26:5; Mal. 4:1 <sup>b</sup>Jer. 21:14

<sup>34</sup> <sup>a</sup>Prov. 23:11; Is. 43:14; Jer. 15:21; 31:11; Rev. 18:8

<sup>b</sup>Is. 47:4 <sup>c</sup>Jer. 51:36; Mic. 7:9

<sup>35</sup> <sup>a</sup>Dan. 5:30 <sup>b</sup>Is. 47:13; Jer. 51:57

**50:21** The prophets make frequent use of puns, and here there are two plays on names. **Merathaim** (“Land of Double Rebellion”): A name for southern Babylonia, from the Hebrew root meaning “to rebel.” **Pekod** (“Punishment”): The name of a tribe, from a Hebrew root meaning “to punish.”

**50:29** A second summons **against Babylon**. See note on v. 2.

**Repay her**: An idea expressed in 25:14.

**50:33, 34** Assurance that the **Redeemer** of Israel **is strong** and will deliver His people. See note on Ezek. 34:23.

**50:35-37** An oracle of a **sword . . . against the Chaldeans**, a reversal of her role in Ezek. 21, where Babylon is the sword.

- 36 A sword <sup>a</sup>is against the soothsayers,  
and they will be fools.  
A sword <sup>is</sup> against her mighty men,  
and they will be dismayed.
- 37 A sword <sup>is</sup> against their horses,  
Against their chariots,  
And against all <sup>a</sup>the mixed peoples  
who <sup>are</sup> in her midst;  
And <sup>b</sup>they will become like women.  
A sword <sup>is</sup> against her treasures, and  
they will be robbed.
- 38 <sup>a</sup>A <sup>1</sup>drought <sup>is</sup> against her waters, and  
they will be dried up.  
For it <sup>is</sup> the land of carved images,  
And they are insane with <sup>their</sup> idols.
- 39 “Therefore<sup>a</sup> the wild desert beasts shall  
dwell <sup>there</sup> with the jackals,  
And the ostriches shall dwell in it.  
<sup>b</sup>It shall be inhabited no more forever,  
Nor shall it be dwelt in from  
generation to generation.
- 40 <sup>a</sup>As God overthrew Sodom and  
Gomorrah  
And their neighbors,” says the LORD,  
“So no one shall reside there,  
Nor son of man <sup>b</sup>dwell in it.
- 41 “Behold,<sup>a</sup> a people shall come from the  
north,  
And a great nation and many kings  
shall be raised up from the ends of the  
earth.
- 42 <sup>a</sup>They shall hold the bow and the lance;  
<sup>b</sup>They <sup>are</sup> cruel and shall not show  
mercy.  
<sup>c</sup>Their voice shall roar like the sea;  
They shall ride on horses,  
Set in array, like a man for the battle,  
Against you, O daughter of Babylon.
- 43 “The king of Babylon has <sup>a</sup>heard the  
report about them,  
And his hands grow feeble;  
Anguish has taken hold of him,  
Pangs as of a woman in <sup>b</sup>childbirth.
- 44 “Behold,<sup>a</sup> he shall come up like a lion  
from the <sup>1</sup>floodplain of the Jordan  
Against the dwelling place of the  
strong;  
But I will make them suddenly run  
away from her.  
And who <sup>is</sup> a chosen <sup>man</sup> that I may  
appoint over her?  
For who <sup>is</sup> like Me?  
Who will arraign Me?

36 <sup>a</sup>Is. 44:25;  
Jer. 48:30  
37 <sup>a</sup>Jer. 25:20;  
Ezek. 30:5 <sup>b</sup>Jer.  
51:30; Nah.  
3:13  
38 <sup>a</sup>Is. 44:27;  
Jer. 51:36; Rev.  
16:12 <sup>b</sup>So with  
MT, Tg., Vg.;  
Syr. <sup>c</sup>sword;  
LXX omits <sup>a</sup>  
drought <sup>is</sup>  
39 <sup>a</sup>Is. 13:21,  
22; 34:14; Jer.  
51:37; Rev.  
18:2 <sup>b</sup>Is. 13:20;  
Jer. 25:12  
40 <sup>a</sup>Gen.  
19:24, 25;  
Is. 13:19; Jer.  
49:18; [Luke  
17:28–30];  
2 Pet. 2:6;  
Jude 7 <sup>b</sup>Is.  
13:20  
41 <sup>a</sup>Is. 13:2–5;  
Jer. 6:22;  
25:14; 51:27  
42 <sup>a</sup>Jer. 6:23 <sup>b</sup>Is.  
13:18 <sup>c</sup>Is. 5:30  
43 <sup>a</sup>Jer. 51:31  
<sup>b</sup>Jer. 6:24  
44 <sup>a</sup>Jer.  
49:19–21 <sup>b</sup>Or  
*thicket*

<sup>b</sup>Job 41:10;  
Jer. 49:19  
45 <sup>a</sup>[Ps. 33:11;  
Is. 14:24]; Jer.  
51:10, 11 <sup>b</sup>Jer.  
51:29 <sup>c</sup>Jer.  
49:19, 20  
46 <sup>a</sup>Rev. 18:9

CHAPTER 51  
1 <sup>a</sup>Is. 47:1; Jer.  
50:1 <sup>b</sup>2 Kin.  
19:7; Jer. 4:11;  
Hos. 13:15  
<sup>c</sup>Lit. *The Midst  
of Those  
Who Rise Up  
Against Me*;  
a code word  
for Chaldea,  
Babylonia  
2 <sup>a</sup>Is. 41:16;  
Jer. 15:7; Matt.  
3:12 <sup>b</sup>Jer.  
50:14  
3 <sup>a</sup>Jer. 50:14, 29  
<sup>b</sup>Jer. 50:21  
4 <sup>a</sup>Jer. 49:26;  
50:30, 37  
5 <sup>a</sup>Is. 54:7, 8;  
Jer. 33:24–26;  
48:28  
6 <sup>a</sup>Jer. 50:8;  
Rev. 18:4 <sup>b</sup>Jer.  
50:15 <sup>c</sup>Jer.  
25:14  
7 <sup>a</sup>Jer. 25:15;  
Hab. 2:16; Rev.  
17:4 <sup>b</sup>Rev. 14:8  
<sup>c</sup>Jer. 25:16

And <sup>b</sup>who <sup>is</sup> that shepherd  
Who will withstand Me?”

- 45 Therefore hear <sup>a</sup>the counsel of the  
LORD that He has taken against  
Babylon,  
And His <sup>b</sup>purposes that He has  
proposed against the land of the  
Chaldeans:  
<sup>c</sup>Surely the least of the flock shall draw  
them out;  
Surely He will make their dwelling  
place desolate with them.
- 46 <sup>a</sup>At the noise of the taking of Babylon  
The earth trembles,  
And the cry is heard among the  
nations.

### The Utter Destruction of Babylon

51 Thus says the LORD:

- “Behold, I will raise up against  
<sup>a</sup>Babylon,  
Against those who dwell in <sup>1</sup>Leb Kamai,  
<sup>b</sup>A destroying wind.
- 2 And I will send <sup>a</sup>winnowers to  
Babylon,  
Who shall winnow her and empty her  
land.  
<sup>b</sup>For in the day of doom  
They shall be against her all around.
- 3 Against <sup>her</sup> <sup>a</sup>let the archer bend his  
bow,  
And lift himself up against <sup>her</sup> in his  
armor.  
Do not spare her young men;  
<sup>b</sup>Utterly destroy all her army.
- 4 Thus the slain shall fall in the land of  
the Chaldeans,  
<sup>a</sup>And <sup>those</sup> thrust through in her streets.
- 5 For Israel is <sup>a</sup>not forsaken, nor Judah,  
By his God, the LORD of hosts,  
Though their land was filled with sin  
against the Holy One of Israel.”
- 6 <sup>a</sup>Flee from the midst of Babylon,  
And every one save his life!  
Do not be cut off in her iniquity,  
For <sup>b</sup>this is the time of the LORD’s  
vengeance;  
<sup>c</sup>He shall recompense her.
- 7 <sup>a</sup>Babylon <sup>was</sup> a golden cup in the  
LORD’s hand,  
That made all the earth drunk.  
<sup>b</sup>The nations drank her wine;  
Therefore the nations <sup>c</sup>are deranged.

50:38–40 Babylon will dry up like a **desert**, and only wild animals will live there.

50:41–46 Babylon, once the dreaded foe from the north, now stands in dread of another foe from the north. Directed here to the king of Babylon, vv. 41–43 are repeated with slight variation


from 6:22–24, where the daughter of Zion is addressed. Verses 44–46, directed to the Chaldeans, are repeated with slight variation from 49:19–21, where Edom is addressed.

51:1 **Leb Kamai** is an “atbash” (see note on 25:26) for Chaldea.

- 8 Babylon has suddenly <sup>a</sup>fallen and been destroyed.  
<sup>b</sup>Wail for her!  
<sup>c</sup>Take balm for her pain;  
 Perhaps she may be healed.
- 9 We would have healed Babylon,  
 But she is not healed.  
 Forsake her, and <sup>a</sup>let us go everyone to his own country;  
<sup>b</sup>For her judgment reaches to heaven and is lifted up to the skies.
- 10 The LORD has <sup>a</sup>revealed our righteousness.  
 Come and let us <sup>b</sup>declare in Zion the work of the LORD our God.
- 11 <sup>a</sup>Make<sup>l</sup> the arrows bright!  
 Gather the shields!  
<sup>b</sup>The LORD has raised up the spirit of the kings of the Medes.  
<sup>c</sup>For His plan is against Babylon to destroy it,  
 Because it is <sup>a</sup>the vengeance of the LORD,  
 The vengeance for His temple.
- 12 <sup>a</sup>Set up the standard on the walls of Babylon;  
 Make the guard strong,  
 Set up the watchmen,  
 Prepare the ambushes.  
 For the LORD has both devised and done  
 What He spoke against the inhabitants of Babylon.
- 13 <sup>a</sup>O you who dwell by many waters,  
 Abundant in treasures,  
 Your end has come,  
 The measure of your covetousness.
- 14 <sup>a</sup>The LORD of hosts has sworn by Himself:  
 “Surely I will fill you with men, <sup>b</sup>as with locusts,  
 And they shall lift <sup>c</sup>up a shout against you.”
- 15 <sup>a</sup>He has made the earth by His power;  
 He has established the world by His wisdom,  
 And <sup>b</sup>stretched out the heaven by His understanding.
- 16 When He utters His voice—  
 There is a multitude of waters in the heavens:  
<sup>a</sup>“He causes the vapors to ascend from the ends of the earth;  
 He makes lightnings for the rain;

8 <sup>a</sup>Is. 21:9; Jer. 50:2; Rev. 14:8; 18:2 <sup>b</sup>[Is. 48:20]; Rev. 18:9, 11, 19  
<sup>c</sup>Jer. 46:11  
 9 <sup>a</sup>Is. 13:14; Jer. 46:18; 50:16  
<sup>b</sup>Ezra 9:6; Rev. 18:5  
 10 <sup>a</sup>Ps. 37:6; Mic. 7:9 <sup>b</sup>[Is. 40:2]; Jer. 50:28  
 11 <sup>a</sup>Jer. 46:4, 9; Joel 3:9, 10  
<sup>b</sup>Is. 13:17 <sup>c</sup>Jer. 50:45 <sup>d</sup>Jer. 50:28 <sup>e</sup>Polish the arrows!  
 12 <sup>a</sup>Nah. 2:1; 3:14  
 13 <sup>a</sup>Rev. 17:1, 15  
 14 <sup>a</sup>Jer. 49:13; Amos 6:8  
<sup>b</sup>Jer. 51:27; Nah. 3:15 <sup>c</sup>Jer. 50:15  
 15 <sup>a</sup>Gen. 1:1, 6; Jer. 10:12–16  
<sup>b</sup>Job 9:8; Ps. 104:2; Is. 40:22  
 16 <sup>a</sup>Ps. 135:7; Jer. 10:13

17 <sup>a</sup>[Is. 44:18–20]; Jer. 10:14  
<sup>b</sup>Jer. 50:2  
 19 <sup>a</sup>See WW at Zech. 2:12.  
 20 <sup>a</sup>Is. 10:5, 15; Jer. 50:23  
 22 <sup>a</sup>Chr. 36:17; Is. 13:15, 16  
 24 <sup>a</sup>Jer. 50:15, 29  
 25 <sup>a</sup>Is. 13:2; Zech. 4:7

WORD		WEALTH
<p><b>51:15 world, <i>tebel</i>;</b> Strong's #8398: The fruitful earth; the globe, the world, the dry land; earth's substantial material (land); also the entire world (that is, all its inhabitants). <i>Tebel</i> occurs 36 times. God formed or established the world (see 1 Sam. 2:8). The primary idea is land in general, or inhabited world (Prov. 8:31). The root of <i>tebel</i> is <i>yabal</i>, “to bring,” which may imply earth that produces.</p>		

- He brings the wind out of His treasuries.”
- 17 <sup>a</sup>Everyone is dull-hearted, without knowledge;  
 Every metalsmith is put to shame by the carved image;  
<sup>b</sup>For his molded image is falsehood,  
 And *there is* no breath in them.
- 18 They *are* futile, a work of errors;  
 In the time of their punishment they shall perish.
- 19 The <sup>a</sup>Portion of Jacob *is* not like them,  
 For He *is* the Maker of all things;  
 And *Israel is* the tribe of His inheritance.  
 The LORD of hosts *is* His name.
- 20 “You<sup>a</sup> *are* My battle-ax and weapons of war:  
 For with you I will break the nation in pieces;  
 With you I will destroy kingdoms;
- 21 With you I will break in pieces the horse and its rider;  
 With you I will break in pieces the chariot and its rider;
- 22 With you also I will break in pieces man and woman;  
 With you I will break in pieces <sup>a</sup>old and young;  
 With you I will break in pieces the young man and the maiden;
- 23 With you also I will break in pieces the shepherd and his flock;  
 With you I will break in pieces the farmer and his yoke of oxen;  
 And with you I will break in pieces governors and rulers.
- 24 “And<sup>a</sup> I will repay Babylon  
 And all the inhabitants of Chaldea  
 For all the evil they have done  
 In Zion in your sight,” says the LORD.
- 25 “Behold, I *am* against you,  
<sup>a</sup>O destroying mountain,

51:15–19 Repeated with slight variation from 10:12–16. The name “Israel” does not occur in the Hebrew of v. 19.  
 51:20–23 One of Jeremiah’s literary devices is the use of repetition. Babylon is described as a hammer, an instrument used by God to carry out His punishment.  
 51:24 Even though **Babylon** was the instrument in the hand

Who destroys all the earth," says the LORD.  
 "And I will stretch out My hand against you,  
 Roll you down from the rocks,  
<sup>b</sup>And make you a burnt mountain.  
 26 They shall not take from you a stone for a corner  
 Nor a stone for a foundation,  
 "But you shall be desolate forever," says the LORD.  
 27 "Set up a banner in the land,  
 Blow the trumpet among the nations!  
<sup>b</sup>Prepare the nations against her,  
 Call "the kingdoms together against her:  
 Ararat, Minni, and Ashkenaz.  
 Appoint a general against her;  
 Cause the horses to come up like the bristling locusts.  
 28 Prepare against her the nations,  
 With the kings of the Medes,  
 Its governors and all its rulers,  
 All the land of his dominion.  
 29 And the land will tremble and sorrow;  
 For every <sup>a</sup>purpose of the LORD shall be performed against Babylon,  
<sup>b</sup>To make the land of Babylon a desolation without inhabitant.  
 30 The mighty men of Babylon have ceased fighting,  
 They have remained in their strongholds;  
 Their might has failed,  
<sup>a</sup>They became *like* women;  
 They have burned her dwelling places,  
<sup>b</sup>The bars of her *gate* are broken.  
 31 "One runner will run to meet another,  
 And one messenger to meet another,  
 To show the king of Babylon that his city is taken on *all* sides;  
 32 "The passages are blocked,  
 The reeds they have burned with fire,  
 And the men of war are terrified.  
 33 For thus says the LORD of hosts, the God of Israel:  
 "The daughter of Babylon is <sup>a</sup>like a threshing floor  
 When <sup>b</sup>it is time to thresh her;  
 Yet a little while  
<sup>c</sup>And the time of her harvest will come."

25 <sup>a</sup>Rev. 8:8  
 26 <sup>a</sup>Jer. 50:26, 40  
 27 <sup>a</sup>Is. 13:2; Jer. 50:2; 51:12  
<sup>b</sup>Jer. 25:14  
<sup>c</sup>Jer. 50:41, 42  
 29 <sup>a</sup>Jer. 50:45  
<sup>b</sup>Is. 13:19, 20; 47:11; Jer. 50:13; 51:26, 43  
 30 <sup>a</sup>Is. 18:16; Jer. 48:41 <sup>b</sup>Is. 45:1, 2; Lam. 2:9; Amos 1:5; Nah. 3:13  
 31 <sup>a</sup>Jer. 50:24  
 32 <sup>a</sup>Jer. 50:38  
 33 <sup>a</sup>Is. 21:10; Dan. 2:35; Amos 1:3; Mic. 4:13 <sup>b</sup>Is. 41:15; Hab. 3:12 <sup>c</sup>Is. 17:5; Hos. 6:11; Joel 3:13; Rev. 14:15

34 "Nebuchadnezzar the king of Babylon  
 Has <sup>a</sup>devoured me, he has crushed me;  
 He has made me an <sup>b</sup>empty vessel,  
 He has swallowed me up like a monster;  
 He has filled his stomach with my delicacies,  
 He has spit me out.  
 35 Let the violence *done* to me and my flesh *be* upon Babylon,"  
 The inhabitant of Zion will say;  
 "And my blood be upon the inhabitants of Chaldea!"  
 Jerusalem will say.  
 36 Therefore thus says the LORD:  
 "Behold, <sup>a</sup>I will plead your case and take vengeance for you.  
<sup>b</sup>I will dry up her sea and make her springs dry.  
 37 "Babylon shall become a heap,  
 A dwelling place for jackals,  
<sup>b</sup>An astonishment and a hissing,  
 Without an inhabitant.  
 38 They shall roar together like lions,  
 They shall growl like lions' whelps.  
 39 In their excitement I will prepare their feasts;  
<sup>a</sup>I will make them drunk,  
 That they may rejoice,  
 And sleep a perpetual sleep  
 And not awake," says the LORD.  
 40 "I will bring them down  
 Like lambs to the slaughter,  
 Like rams with male goats.  
 41 "Oh, how <sup>a</sup>Sheshach<sup>1</sup> is taken!  
 Oh, how <sup>b</sup>the praise of the whole earth is seized!  
 How Babylon has become desolate among the nations!  
 42 "The sea has come up over Babylon;  
 She is covered with the multitude of its waves.  
 43 "Her cities are a desolation,  
 A dry land and a wilderness,  
 A land where <sup>b</sup>no one dwells,  
 Through which no son of man passes.  
 44 I will punish <sup>a</sup>Bel<sup>1</sup> in Babylon,  
 And I will bring out of his mouth what he has swallowed;  
 And the nations shall not stream to him anymore.  
 Yes, <sup>b</sup>the wall of Babylon shall fall.

34 <sup>a</sup>Jer. 50:17  
<sup>b</sup>Is. 24:1-3  
 36 <sup>a</sup>[Ps. 140:12]; Jer. 50:34 <sup>b</sup>Jer. 50:38  
 37 <sup>a</sup>Is. 13:22; Jer. 50:39; [Rev. 18:2] <sup>b</sup>Jer. 25:9, 11  
 39 <sup>a</sup>Jer. 51:57  
 41 <sup>a</sup>Jer. 25:26  
<sup>b</sup>Is. 13:19; Jer. 49:25; [Dan. 4:30] <sup>a</sup>A code word for Babylon, Jer. 25:26  
 42 <sup>a</sup>Is. 8:7, 8; Jer. 51:55; Dan. 9:26  
 43 <sup>a</sup>Jer. 50:39, 40 <sup>b</sup>Is. 13:20  
 44 <sup>a</sup>Jer. 50:2; Is. 46:1 <sup>b</sup>Jer. 50:15 <sup>a</sup>A Babylonian god

of God, she will fall as did Assyria (Is. 10:5, 15) because of her arrogance.

51:27 The third summons against Babylon. See note on 50:2.

51:34-40 The deliverance of Jerusalem will be miraculous, but Babylon will be destroyed (see note on 50:4-7), **become a heap** (v. 37), **a dwelling place for jackals** (see note on 9:11), **an astonishment and a hissing** (see note on 18:16).

51:41 **Sheshach**: An "atbsh" cipher. See note on 25:26.

51:44 **Punish Bel**: Babylon's defeat will also be the defeat of her god. God will **bring out of his mouth what he has swallowed**, that is, the captive people, idols and images, and the loot taken from conquered lands.

- 45 “My<sup>a</sup> people, go out of the midst of her!  
And let everyone deliver <sup>h</sup>himself  
from the fierce anger of the LORD.
- 46 And lest your heart faint,  
And you fear <sup>a</sup>for the rumor that *will*  
*be* heard in the land  
(A rumor will come *one* year,  
And after that, in *another* year  
A rumor *will come*,  
And violence in the land,  
Ruler against ruler),
- 47 Therefore behold, the days are coming  
That I will bring judgment on the  
carved images of Babylon;  
Her whole land shall be ashamed,  
And all her slain shall fall in her midst.
- 48 Then <sup>a</sup>the heavens and the earth and  
all that *is* in them  
Shall sing joyously over Babylon;  
<sup>b</sup>For the plunderers shall come to her  
from the north,” says the LORD.
- 49 As Babylon *has caused* the slain of  
Israel to fall,  
So at Babylon the slain of all the earth  
shall fall.
- 50 <sup>a</sup>You who have escaped the sword,  
Get away! Do not stand still!  
<sup>b</sup>Remember the LORD afar off,  
And let Jerusalem come to your mind.
- 51 <sup>a</sup>We are ashamed because we have  
heard reproach.  
Shame has covered our faces,  
For strangers <sup>b</sup>have come into the  
<sup>l</sup>sanctuaries of the LORD’s house.
- 52 “Therefore behold, the days are  
coming,” says the LORD,  
“That I will bring judgment on her  
carved images,  
And throughout all her land the  
wounded shall groan.
- 53 <sup>a</sup>Though Babylon were to <sup>l</sup>mount up to  
heaven,  
And though she were to fortify the  
height of her strength,  
*Yet from Me plunderers would come  
to her,”* says the LORD.
- 54 <sup>a</sup>The sound of a cry *comes* from  
Babylon,  
And great destruction from the land  
of the Chaldeans,
- 55 Because the LORD is plundering  
Babylon  
And silencing her loud voice,

45 <sup>a</sup>Is. 48:20; [Jer. 50:8, 28; 51:6; Rev. 18:4] <sup>l</sup>Lit. *his soul*

46 <sup>a</sup>2 Kin. 19:7; Is. 13:3-5

48 <sup>a</sup>Is. 44:23; 48:20; 49:13; Rev. 18:20

<sup>b</sup>Jer. 50:3, 41

50 <sup>a</sup>Jer. 44:28

<sup>b</sup>[Deut. 4:29-31]; Ezek. 6:9

51 <sup>a</sup>Ps. 44:15; 79:4 <sup>b</sup>Ps. 74:3-8; Jer. 52:13; Lam. 1:10 <sup>h</sup>holy places

53 <sup>a</sup>Gen. 11:4; Job 20:6; [Ps. 139:9-10; Is. 14:12-14]; Jer. 49:16; Amos 9:2; Obad. 4 <sup>l</sup>ascend

54 <sup>a</sup>Jer. 50:22

56 <sup>a</sup>Ps. 94:1; Jer. 50:29

57 <sup>a</sup>Jer. 50:35

<sup>b</sup>Jer. 46:18; 48:15

58 <sup>a</sup>Jer. 50:15

<sup>b</sup>Hab. 2:13

<sup>l</sup>Lit. *laid utterly bare*

59 <sup>a</sup>Jer. 32:12

60 <sup>a</sup>Is. 30:8; Jer. 36:2

62 <sup>a</sup>Is. 13:20; 14:22, 23; Jer. 50:3, 39

<sup>\*</sup>See WW at Lam. 5:19.

63 <sup>a</sup>Jer. 19:10, 11; Rev. 18:21

CHAPTER 52

1 <sup>a</sup>2 Kin. 24:18; 2 Chr. 36:11

Though her waves roar like great  
waters,

And the noise of their voice is uttered,

- 56 Because the plunderer comes against  
her, against Babylon,

And her mighty men are taken.

Every one of their bows is broken;

<sup>a</sup>For the LORD *is* the God of recompense,  
He will surely repay.

- 57 “And I will make drunk

Her princes and <sup>a</sup>wise men,

Her governors, her deputies, and her  
mighty men.

And they shall sleep a perpetual sleep

And not awake,” says <sup>b</sup>the King,

Whose name *is* the LORD of hosts.

58 Thus says the LORD of hosts:

“The broad walls of Babylon shall be  
utterly <sup>a</sup>broken,<sup>1</sup>

And her high gates shall be burned  
with fire;

<sup>b</sup>The people will labor in vain,

And the nations, because of the fire;

And they shall be weary.”

### Jeremiah’s Command to Seraiah

<sup>59</sup>The word which Jeremiah the prophet commanded Seraiah the son of <sup>a</sup>Neriaah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. And Seraiah *was* the quartermaster. <sup>60</sup>So Jeremiah <sup>a</sup>wrote in a book all the evil that would come upon Babylon, all these words that are written against Babylon. <sup>61</sup>And Jeremiah said to Seraiah, “When you arrive in Babylon and see it, and read all these words, <sup>62</sup>then you shall say, ‘O LORD, You have spoken against this place to cut it off, so that <sup>a</sup>none shall <sup>\*</sup>remain in it, neither man nor beast, but it shall be desolate forever.’ <sup>63</sup>Now it shall be, when you have finished reading this book, <sup>a</sup>that you shall tie a stone to it and throw it out into the Euphrates. <sup>64</sup>Then you shall say, ‘Thus Babylon shall sink and not rise from the catastrophe that I will bring upon her. And they shall be weary.’”

Thus far *are* the words of Jeremiah.

### The Fall of Jerusalem Reviewed

**52** Zedekiah *was* <sup>a</sup>twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother’s name *was* Hamutal the daughter

51:59–64 A prose conclusion to the book and especially to the prophecy concerning **Babylon**. **Seraiah**, Baruch’s brother, was to take the written message against Babylon to that city, read it, tie a stone to it, and throw it into the **Euphrates** River. The

city of Babylon would sink as the book had sunk.

52:1–27 A historical appendix to the book. Very close parallel to 2 Kin. 24:18—25:21.

of Jeremiah of <sup>b</sup>Libnah. <sup>2</sup>He also did evil in the sight of the LORD, according to all that Jehoiakim had done. <sup>3</sup>For because of the anger of the LORD *this* happened in Jerusalem and Judah, till He finally cast them out from His presence. Then Zedekiah <sup>a</sup>rebelled against the king of Babylon.

<sup>4</sup>Now it came to pass in the <sup>a</sup>ninth year of his reign, in the tenth month, on the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and *they* built a siege wall against it all around. <sup>5</sup>So the city was besieged until the eleventh year of King Zedekiah. <sup>6</sup>By the fourth month, on the ninth day of the month, the famine had become so severe in the city that there was no food for the people of the land. <sup>7</sup>Then the city *wall* was broken through, and all the men of war fled and went out of the city at night by way of the gate between the two walls, which *was* by the king's garden, even though the Chaldeans *were* near the city all around. And they went by way of the <sup>l</sup>plain.

<sup>8</sup>But the army of the Chaldeans pursued the king, and they overtook Zedekiah in the plains of Jericho. All his army was scattered from him. <sup>9</sup><sup>a</sup>So they took the king and brought him up to the king of Babylon at Riblah in the land of Hamath, and he pronounced judgment on him. <sup>10</sup><sup>a</sup>Then the king of Babylon killed the sons of Zedekiah before his eyes. And he killed all the princes of Judah in Riblah. <sup>11</sup>He also <sup>a</sup>put out the eyes of Zedekiah; and the king of Babylon bound him in <sup>b</sup>bronze fetters, took him to Babylon, and put him in prison till the day of his death.

### The Temple and City Plundered and Burned

<sup>12</sup><sup>a</sup>Now in the fifth month, on the tenth *day* of the month (<sup>b</sup>which *was* the nineteenth year of King Nebuchadnezzar king of Babylon), <sup>c</sup>Nebuzaradan, the captain of the guard, *who* served the king of Babylon, came to Jerusalem. <sup>13</sup>He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire. <sup>14</sup>And all the army of the Chaldeans who *were* with the captain of the guard broke down all the walls of Jerusalem all around. <sup>15</sup><sup>a</sup>Then Nebuzaradan the captain of the guard carried away captive *some* of the poor people, the rest of the people who remained in the city, the defectors who had deserted to the

king of Babylon, and the rest of the craftsmen. <sup>16</sup>But Nebuzaradan the captain of the guard left *some* of the poor of the land as vinedressers and farmers.

<sup>17</sup><sup>a</sup>The <sup>b</sup>bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and carried all their bronze to Babylon. <sup>18</sup>They also took away <sup>a</sup>the pots, the shovels, the trimmers, the <sup>l</sup>bowls, the spoons, and all the bronze utensils with which the *priests* ministered. <sup>19</sup>The basins, the firepans, the bowls, the pots, the lampstands, the spoons, and the cups, whatever *was* solid gold and whatever *was* solid silver, the captain of the guard took away. <sup>20</sup>The two pillars, one Sea, the twelve bronze bulls which *were* under *it*, and the carts, which King Solomon had made for the house of the LORD—<sup>a</sup>the bronze of all these articles was beyond measure. <sup>21</sup>Now *concerning* the <sup>a</sup>pillars: the height of one pillar *was* eighteen <sup>l</sup>cubits, a measuring line of twelve cubits could measure its circumference, and its thickness *was* <sup>2</sup>four fingers; *it was* hollow. <sup>22</sup>A capital of bronze *was* on it; and the height of one capital *was* five cubits, with a network and pomegranates all around the capital, all of bronze. The second pillar, with pomegranates was the same. <sup>23</sup>There were ninety-six pomegranates on the sides; <sup>a</sup>all the pomegranates, all around on the network, *were* one hundred.

### The People Taken Captive to Babylonia

<sup>24</sup><sup>a</sup>The captain of the guard took Seraiah the chief priest, <sup>b</sup>Zephaniah the second priest, and the three doorkeepers. <sup>25</sup>He also took out of the city an <sup>l</sup>officer who had charge of the men of war, seven men of the king's close associates who were found in the city, the principal scribe of the army who mustered the people of the land, and sixty men of the people of the land who were found in the midst of the city. <sup>26</sup>And Nebuzaradan the captain of the guard took these and brought them to the king of Babylon at Riblah. <sup>27</sup>Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from its own land.

<sup>28</sup><sup>a</sup>These *are* the people whom Nebuchadnezzar carried away captive: <sup>b</sup>in the seventh year, <sup>c</sup>three thousand and twenty-three Jews; <sup>29</sup><sup>a</sup>in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty-two persons; <sup>30</sup>in

1 <sup>b</sup>Josh. 10:29; 2 Kin. 8:22; Is. 37:8  
 3 <sup>a</sup>Chr. 36:13  
 4 <sup>a</sup>2 Kin. 25:1; Jer. 39:1; Ezek. 24:1, 2; Zech. 8:19  
 7 <sup>l</sup>Or *Arabah*; the Jordan Valley  
 9 <sup>a</sup>2 Kin. 25:6; Jer. 32:4; 39:5  
 10 <sup>a</sup>Ezek. 12:13  
 11 <sup>a</sup>Ezek. 12:13  
<sup>l</sup>shackles  
 12 <sup>a</sup>2 Kin. 25:8-21 <sup>b</sup>Jer. 52:29 <sup>c</sup>Jer. 39:9  
 15 <sup>a</sup>Jer. 39:9

17 <sup>a</sup>Jer. 27:19  
<sup>b</sup>1 Kin. 7:15, 23, 27, 50  
 18 <sup>a</sup>Ex. 27:3; 1 Kin. 7:40, 45; 2 Kin. 25:14  
<sup>l</sup>basins  
 20 <sup>a</sup>1 Kin. 7:47; 2 Kin. 25:16  
 21 <sup>a</sup>1 Kin. 7:15; 2 Kin. 25:17; 2 Chr. 3:15 <sup>b</sup>18 inches each <sup>2</sup>3 inches  
 23 <sup>a</sup>1 Kin. 7:20  
 24 <sup>a</sup>2 Kin. 25:18; 1 Chr. 6:14; Ezra 7:1 <sup>b</sup>Jer. 21:1; 29:25  
 25 <sup>l</sup>Lit. *eunuch*  
 28 <sup>a</sup>2 Kin. 24:2  
<sup>b</sup>2 Kin. 24:12  
<sup>c</sup>2 Kin. 24:14  
 29 <sup>a</sup>2 Kin. 25:11; Jer. 39:9

the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and forty-five persons. All the persons *were* four thousand six hundred.

### *Jehoiachin Released from Prison*

<sup>31a</sup>Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth *day* of the month, *that* <sup>1</sup>Evil-Merodach king of Babylon, in the *first* year

<sup>31</sup> <sup>a2</sup> Kin. 25:27–30 <sup>1</sup>Or *Awil-Marduk*; lit. *The Man of Marduk*

<sup>b</sup>Gen. 40:13, 20; Ps. 3:3; 27:6 <sup>2</sup>Shown favor to <sup>33</sup> <sup>a2</sup> Sam. 9:7, 13; 1 Kin. 2:7  
lit. *he*

of his reign, <sup>b</sup>lifted<sup>2</sup> up the head of Jehoiachin king of Judah and brought him out of prison. <sup>32</sup>And he spoke kindly to him and gave him a more prominent seat than those of the kings who *were* with him in Babylon. <sup>33</sup>So <sup>1</sup>Jehoiachin changed from his prison garments, <sup>a</sup>and he ate bread regularly before the *king* all the days of his life. <sup>34</sup>And as for his provisions, there was a regular ration given him by the king of Babylon, a portion for each day until the day of his death, all the days of his life.

**52:30–34** Very close parallel to 2 Kin. 25:27–30. Jeremiah 52:34 adds **until the day of his death** (see v. 11), probably a contrast between the fate of Zedekiah who remained in prison until he died, and Jehoiachin who was freed from prison.

# TRUTH IN ACTION

## THROUGH JEREMIAH

*Letting the Holy Spirit Bring God's Truth to Life in You*

TRUTH		ACTION
JEREMIAH TEACHES	TEXT	JEREMIAH INVITES
<p><b>1 Growing in Godliness</b></p> <p>Godliness starts with redemption, the process in which old things pass away and new things come to pass, by God's mercy and grace (2 Cor. 5:17). Jeremiah paints a vivid picture revealing God's ability and willingness to save, cleanse, and restore beyond human rebellion, idolatry, deception, and corruption. Today, He does this through the death and resurrection of Jesus, the Messiah whom Jeremiah anticipated in faith to redeem and restore God's people.</p>	29:11–14	Call, pray, seek, search for God with all your heart and He will be found. <b>Believe</b> He wants good things for you and has a plan for your life.
	31:17	<b>Hope in God</b> for your children's future, realizing this promise is ours today as well. <b>Claim this promise</b> for redemption for the prodigal child in your family.
	31:25	<b>Receive God's restoration.</b> He desires to satisfy your weary soul and support those who are sorrowful or fainthearted.
	33:8–11	<b>Look to God</b> for forgiveness. <b>Receive</b> His restoration of joy, praise, and honor. <b>Bring</b> the sacrifice of praise into God's house. <b>Be involved in a church</b> where you can grow in, worship, and thank God for all He has done.
<p><b>2 Cultivating Dynamic Devotion</b></p> <p>A person might boast in wisdom, strength, or wealth. Though useful, these things are only temporary. Only knowing and understanding God has life-changing, eternal value. The Lord delights in our knowing His lovingkindness, justice, and righteousness. Prioritize the things you value and cultivate dynamic devotion by placing God first.</p>	9:23, 24	<b>Boast only</b> in knowing and understanding God.
	31:31–34	<b>Enter into the New Covenant</b> of Jesus. <b>Ask God</b> to write His laws on your mind and heart. <b>Know</b> the Lord; He loves you. <b>Receive</b> His forgiveness, knowing that He removes your iniquity and sin so completely that He no longer remembers it.
	33:6–13	<b>Understand</b> that God's ultimate purpose for people is always redemption, salvation, and restoration. <b>Remember,</b> God loves you completely and without limit.



TRUTH		ACTION
JEREMIAH TEACHES	TEXT	JEREMIAH INVITES
<p><b>3 Pursuing Holiness</b> The challenge of holiness is to walk in God's ways in the midst of both overt and subtle pressures to sin. Even when the sin appears to be "no big deal," we are enabled to resist and walk in holiness by the grace and power of God. In all our decisions, God calls us to remain faithful to walk in His ways.</p>	<p>15:17</p> <hr/> <p>33:7, 8, 15, 16</p> <hr/> <p>35:1-19</p>	<p><b>Do not</b> affiliate with those who mock God and His ways.</p> <hr/> <p><b>Remember</b> that the Lord is our righteousness. In Jesus, the Branch of righteousness, we will be made righteous and receive full pardon (Rom. 3:22-24).</p> <hr/> <p><b>Learn</b> from the Rechabites, who were faithful to obey their father's command not to drink wine. Even when handed wine by a prophet in the temple, they remained faithful. <b>Hold to</b> what you know is right regardless of the circumstances.</p>
<p><b>4 The Walk of Faith</b> Jeremiah is an exquisite example of someone who succeeded in being willing to walk in faith, to speak in faith, and to obey in faith regardless of the personal cost. This godly young man may not have appeared successful in either his life or his ministry, as some define success. Throughout more than 40 years of ministry, he was scorned, mocked, disregarded, laughed at, falsely accused, imprisoned, starved, and physically abused. Both religious and political rulers, as well as his own family, rejected him and his words. Jeremiah looked to the Lord for power to overcome in all his struggles, and the Lord deemed him faithful.</p>	<p>12:1-5</p> <hr/> <p>12:6</p> <hr/> <p>17:14-18</p> <hr/> <p>20:2, 7-18</p> <hr/> <p>38:4-13, 28</p>	<p><b>Recognize</b> that we do not always understand God's judgments or timing. <b>Ask God questions</b> in humility and with reverence. <b>Be ready to accept</b> an answer that may be different from what you expect.</p> <hr/> <p><b>Be aware</b> there may be times your family does not understand your calling to ministry.</p> <hr/> <p><b>Turn to the Lord</b> for healing and deliverance when you are persecuted. <b>Leave vengeance</b> to Him.</p> <hr/> <p><b>Cling to the Lord in faith</b>, especially when you are fiercely attacked.</p> <hr/> <p><b>Know</b> that persecution sometimes accompanies faithful obedience to God.</p>

TRUTH	ACTION	
JEREMIAH TEACHES	TEXT	JEREMIAH INVITES
<p><b>5</b> <b>Preparing for the Prophetic</b></p> <p>Jeremiah was called as a prophet to the nations as a young person. God, who is the same yesterday, today, and forever, continues to call people as His prophets to the nations. Do not allow your age to hold you back from walking into God's calling and destiny for your life. God called Jeremiah, trained Him, and sent Him out by His Spirit to faithfully speak His word. Study Jeremiah's life and learn from his willingness to obey the Lord and speak His word regardless of adverse circumstances. God is calling many of us. We are to respond as Jeremiah did, to go and speak all He commands.</p>	1:4–10	<p><b>Recognize</b> the prophetic calling. Jeremiah was set apart as a prophet while still in his mother's womb. <b>Mothers, understand</b> that God has gifts and callings for unborn children. <b>Pray for His plans and purposes</b> in your baby's life. <b>Prophetic people: accept</b> the prophetic calling and gift. Say "yes" to God.</p>
	1:11, 12	<p><b>Recognize and submit</b> to the Lord's training for functioning in the gift of prophecy. <b>Ask Him</b> to open your spiritual eyes to the things He wants to show you.</p>
	1:13–19	<p><b>Learn to wait and listen</b> for God's interpretation of what you see prophetically. Hurt or confusion can arise when we try to place our own understanding on what God has shown us. <b>Trust in the Lord;</b> He will deliver you from those who would oppose His word.</p>
	2:1, 2	<p><b>Learn to speak</b> only what the Lord asks you to say. <b>Be careful</b> not to add to or take away from what God has given you. <b>Ask the Lord</b> if you are to speak it or pray over it. God gives prophetic insight for a variety of reasons. <b>Avoid</b> using phrases such as, "the Lord said." <b>Be aware</b> of the potential harm when we say what God has not said. <b>Remember</b> that timing is very important in delivering a word from the Lord. <b>Ask God</b> to show you His perfect timing and to give you His heart in all you speak.</p>
	32:16–25	<p><b>Understand</b> that we do not always understand fully God's plan when He asks us to obey.</p>
	33:3	<p><b>Call to the Lord, and ask Him</b> to show you things beyond your own ability to perceive.</p>

## THE FIRST EPISTLE OF

# PETER

**AUTHOR:** Peter

**DATE:** A.D. Early Sixties

**THEMES:** Hope in Suffering as a Christian; Glory Awaits

**KEY WORDS:** God, Glory, Grace, Holy, Spirit, Suffer, Hope

### AUTHOR

The letter claims to be from the apostle Peter, and there is no evidence that the early church ever challenged Petrine authorship. Silvanus, who accompanied Paul on his second missionary journey, was likely Peter's secretary in composing 1 Peter (5:12), which probably explains the letter's polished Greek style.

There are linguistic and literary parallels between the Book of 1 Peter and Peter's speeches as recorded in Acts. Peter's Pentecost address and 1 Peter have the following in common:

- Christ's sacrifice was foreordained (cf. 1:20 with Acts 2:23)
- Christ's resurrection and ascension glory are presented together (cf. 1 Pet. 1:21 with Acts 2:32–35)
- The role of baptism is related to forgiveness of sins (cf. 1 Pet. 3:21 with Acts 2:38).

If we compare Peter's speech at the Jerusalem Council and the Book of 1 Peter, we see two prominent parallels between them:

- God's choice in salvation (cf. 1:2; 2:9 with Acts 15:7)
- Purity of heart with response to the gospel (cf. 1 Pet. 1:22 with Acts 15:9).

### OCCASION AND DATE

Peter addresses Christians living in various parts of Asia Minor who are suffering rejection in the world because of their obedience to Christ (4:1–4, 12–16). He therefore reminds them that they have a heavenly inheritance (1:3–5). Peter has learned of their trials and thus addresses them as “pilgrims of the Dispersion” (1:1), a phrase reminiscent of exiled Israel in the Old Testament, but also appropriate for these Christians (see 1:17; 2:11). They are mostly converted Gentiles. At one time, they were “not a people” (2:10, hardly true of the Jews). Their former life was one of lewdness, drunkenness, and idolatries (4:3), more descriptive of pagan Gentiles than of first-century Jews. Their compatriots are surprised that they now live differently (4:4). Although suffering is a “fiery trial” (4:12), it apparently does not yet entail martyrdom. Furthermore, persecution is often the exception (see 3:13, 14; 4:16).

Ancient tradition suggests that Peter was martyred in Rome in conjunction with Nero's severe persecution of Christians after the burning of Rome in A.D. 64. This letter was likely written toward the end of Peter's life, but while he could still say, “Honor the king” (2:17). The early sixties are a good estimate for the composition of 1 Peter.

## CONTENT

Accompanying several exhortations for faithful living while in a society that is ungodly, the salvation promised in the gospel is also very much in view. The future salvation that awaits believers at the revelation of Christ is especially prominent at the outset of the letter (1:3–13). This is the “hope” of the Christian referred to in 1:3, 13, 21; 3:15. Even as Christ suffered and then was glorified, so we should anticipate the glory ahead, though we may be persecuted for our faith in this life (1:6, 7; 4:12, 13). Patience in the midst of unjust suffering is “commendable before God” (2:20).

Also addressed is the important goal of believers’ pointing others to God by their godly lifestyles. We proclaim the praises of God (2:9), influence pagans to glorify God (2:12), silence foolish people by doing good works (2:15), win spouses to Christ by our examples (3:1), shame ungodly critics (3:15, 16), and puzzle former companions (4:4).

## PERSONAL APPLICATION

Since all true Christians experience hostility from an ungodly world, the call to patience and holiness amid suffering is applicable to all. However, the message is most pertinent where the opposition is severe. Persecution of Christians is as great in many areas of the world today as it was in the first century, and 1 Peter offers hope to those suffering for Christ’s sake. First Peter assures us that although we may experience suffering now, we will be partakers of God’s glory that will be revealed. In the meantime, (1) we are to be a redeeming force in the world, and (2) we have reason to rejoice as we anticipate Christ’s return in glory (1:4–7).

## CHRIST REVEALED

In four separate passages (1:11; 3:18; 4:13; 5:1), Peter links Christ’s sacrificial sufferings with His glory that followed His death. The letter details the fruits of Christ’s suffering and victory, including provision for a new life now and hope for the future (see 1:3, 18, 19; 3:18).

In other ways, Christ makes a profound difference in our lives:

- We love Him (1:8)
- We come to Him (2:4)
- We offer “spiritual sacrifices” through Him (2:5)
- We are reproached because of Him (4:14)
- We should expect to be rewarded when He returns (5:4).

## THE HOLY SPIRIT AT WORK

The Holy Spirit is active in the entire process of salvation:

- The “Spirit of Christ” in the Old Testament prophets “testified beforehand” concerning the Cross and the subsequent glory (1:10, 11)
- Christ was raised from the dead “by the Spirit” (3:18)
- We preach the gospel by the Spirit (1:12)
- We respond in obedience through the Spirit (1:2, 22)
- We receive a foretaste of the coming glory through the Spirit (cf. 4:14 with v. 13 and 5:1).

## OUTLINE OF 1 PETER

<p><b>I. Introduction</b> <span style="float: right;"><b>1:1, 2</b></span></p> <p style="padding-left: 20px;">A. Salutation <span style="float: right;">1:1</span></p> <p style="padding-left: 20px;">B. Addressees <span style="float: right;">1:2</span></p> <p><b>II. Believers' Faith and Hope in the World</b> <span style="float: right;"><b>1:3–2:10</b></span></p> <p style="padding-left: 20px;">A. Rejoicing in the hope of Christ's return <span style="float: right;">1:3–12</span></p> <p style="padding-left: 20px;">B. Righteous living because of the hope <span style="float: right;">1:13–2:3</span></p> <p style="padding-left: 20px;">C. Renewal for God's people <span style="float: right;">2:4–10</span></p>		<p><b>III. Believers' Conduct in Everyday Circumstances</b> <span style="float: right;"><b>2:11–5:11</b></span></p> <p style="padding-left: 20px;">A. Submission and respect toward others <span style="float: right;">2:11–3:12</span></p> <p style="padding-left: 20px;">B. Suffering for Christ's sake <span style="float: right;">3:13–4:19</span></p> <p style="padding-left: 20px;">C. Serving humbly while suffering <span style="float: right;">5:1–11</span></p> <p><b>IV. Conclusion</b> <span style="float: right;"><b>5:12–14</b></span></p> <p style="padding-left: 20px;">A. Silvanus, coauthor of this letter <span style="float: right;">5:12</span></p> <p style="padding-left: 20px;">B. Greetings <span style="float: right;">5:13</span></p> <p style="padding-left: 20px;">C. Final exhortation with benediction <span style="float: right;">5:14</span></p>
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### Greeting to the Elect Pilgrims

**1** Peter, an apostle of Jesus Christ,  
To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>elect according to the fore-

#### PRAYING THE WORD

*I bless You, God and Father of my Lord Jesus Christ. According to Your abundant mercy, I have been reborn of Your Spirit to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away. Thank You for reserving it in heaven for me.*

Adapted from 1 Peter 1:3, 4

#### CHAPTER 1

**1** <sup>1</sup>John 7:35; James 1:1  
<sup>1</sup>sojourners, temporary residents  
**2** <sup>1</sup>Eph. 1:4  
<sup>2</sup>Rom. 8:29; 1 Pet. 1:20  
<sup>2</sup>Thess. 2:13  
<sup>3</sup>Rom. 1:5 <sup>4</sup>Is. 52:15; Heb. 10:22; 12:24  
<sup>4</sup>Rom. 1:7  
<sup>5</sup>See WW at 2 Cor. 10:5. • See WW at Luke 1:79.  
**3** <sup>1</sup>Eph. 1:3 <sup>2</sup>Gal. 6:16; Titus 3:5  
<sup>3</sup>John 3:3, 5  
<sup>4</sup>1 Cor. 15:20; 1 Pet. 3:21  
<sup>5</sup>See WW at 2 Tim. 1:16. • See WW at 1 Thess. 1:3. • See WW at Acts 23:6.  
**4** <sup>1</sup>Col. 1:5  
<sup>2</sup>Imperishable  
<sup>3</sup>See WW at Rev. 21:1.  
**5** <sup>1</sup>John 10:28; [Phil. 4:7]  
<sup>2</sup>See WW at Acts 4:33. • See WW at Luke 19:9. • See WW at Col. 4:5.  
**6** <sup>1</sup>Matt. 5:12  
<sup>2</sup>2 Cor. 4:17  
<sup>3</sup>James 1:2; 1 Pet. 4:12

knowledge of God the Father, <sup>c</sup>in sanctification of the Spirit, for <sup>d</sup>obedience\* and <sup>e</sup>sprinkling of the blood of Jesus Christ:

<sup>f</sup>Grace to you and \*peace be multiplied.

### A Heavenly Inheritance

<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, who <sup>b</sup>according to His abundant \*mercy <sup>c</sup>has begotten us again to a living \*hope <sup>d</sup>through the \*resurrection of Jesus Christ from the dead, <sup>4</sup>to an inheritance <sup>e</sup>incorruptible and undefiled and that does not fade away, <sup>a</sup>reserved in \*heaven for you, <sup>5</sup>who are kept by the \*power of God through faith for \*salvation ready to be revealed in the last \*time.

<sup>6</sup>In this you greatly rejoice, though now <sup>b</sup>for a little while, if need be, <sup>c</sup>you have been

#### WORD



#### WEALTH

**1:5 kept**, *phroureō*; Strong's #5432: A military term picturing a sentry standing guard as protection against the enemy. We are in spiritual combat, but God's power and peace (Phil. 4:7) are our sentinels and protectors.

**1:1** Although the phrase **pilgrims of the Dispersion** has as its background the exiles of the OT Jewish dispersion, the recipients of this letter were predominantly Gentile Christians.

**1:2** See section 3 of Truth in Action at the end of 1 Pet.

**1:2 Elect**: Even as God chose Israel, in the counsels of eternity He chose the church as His own people.

**1:3–5** See section 4 of Truth in Action at the end of 1 Pet.

**1:3 Begotten us again** refers to the New Birth (see v. 23, where

the same Greek verb is rendered “having been born again”). The living Christ makes possible a **living hope**.

**1:4** Unlike ancient Israel's **inheritance** of Canaan, the Christian's inheritance is eternal life in the kingdom of God (see Mark 10:17, 29, 30).

**1:5 Salvation** in the NT is past, present, and future. Here our final glorious salvation at the Second Coming of Christ is in view.

**1:6–9** The prospect of salvation at the Second Coming of Christ inspires great joy in the midst of suffering. There is also a present foretaste of this **salvation** through **faith** (v. 9).

#### A LETTER TO CHRISTIANS ABROAD



The First Epistle of Peter is addressed to “the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.” Writing from Rome, the author encourages them to be strong in the faith as they encounter persecutions.

**WORD**  **WEALTH**

**1:8 rejoice, *agalliaō*:** Strong's #21: To be extremely joyful or glad. This is the second time in this passage the apostle Peter speaks of the Christian greatly rejoicing (1:6, 8). In both cases, it is stated as being because God has provided salvation through the vehicle of the believer's faith in Christ. This faith has been shown to be genuine because it has been refined by trials, as if through fire (1:7). It has grown and stood the test even though Christ has not been seen by physical eyes, only by the "eyes" of faith (1:8). But even greater joy lies ahead for the believer who perseveres through the "fiery trial" (4:12, 13) of sufferings here and now. There is blessing now for such faithfulness and glory at Christ's coming again (4:14).

<sup>1</sup>grieved by various trials, <sup>7</sup>that <sup>a</sup>the genuineness of your faith, <sup>b</sup>being much more precious than gold that perishes, though <sup>b</sup>it is tested by fire, <sup>c</sup>may be found to <sup>\*</sup>praise, honor, and glory at the revelation of Jesus Christ, <sup>8a</sup>whom having not <sup>1</sup>seen you love. <sup>b</sup>Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, <sup>9</sup>receiving the end of your faith—the salvation of *your* souls.

<sup>10</sup>Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, <sup>11</sup>searching what, or what manner of time, <sup>a</sup>the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. <sup>12</sup>To them it was revealed that, not to themselves, but to <sup>1</sup>us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the <sup>\*</sup>Holy Spirit <sup>\*</sup>sent from heaven—things which <sup>a</sup>angels <sup>\*</sup>desire to look into.

**Living Before God Our Father**

<sup>13</sup>Therefore gird up the loins of your <sup>\*</sup>mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you

**1:6, 7** See section 4 of Truth in Action at the end of 1 Pet.  
**1:6** In comparison with the eternal inheritance and salvation to come (see vv. 4, 5), present trials are **for a little while**.  
**1:7 Revelation** (Gr. *apocalypsis*) refers to the return of Christ and suggests disclosure of what was unseen before (see v. 8).  
**1:8** See section 2 of Truth in Action at the end of 1 Pet.  
**1:9** See section 4 of Truth in Action at the end of 1 Pet.  
**1:10–12** See section 2 of Truth in Action at the end of 1 Pet.  
**1:10–12** Though the OT prophets had an incomplete vision of the Christ event, they foretold through the Spirit **this salvation** that Christians now have and will experience (see vv. 5–9).  
**1:13, 14 Therefore:** The assuredness of salvation (vv. 10–12) is basic for holy living. The figure **gird up the loins of your mind**

<sup>6</sup> *distressed*  
<sup>7</sup> <sup>a</sup>James 1:3  
<sup>b</sup>Job 23:10  
<sup>c</sup>[Rom. 2:7]  
<sup>\*</sup>See WW at Eph. 1:6.  
<sup>8</sup> <sup>a1</sup> John 4:20  
<sup>b</sup>John 20:29  
<sup>1</sup> *M known*  
<sup>11</sup> <sup>a2</sup> Pet. 1:21  
<sup>12</sup> <sup>a</sup>Eph. 3:10  
<sup>1</sup>NU, *M you*  
<sup>\*</sup>See WW at Acts 7:33. • See WW at John 20:21. • See WW at Matt. 13:17.  
<sup>13</sup> <sup>\*</sup>See WW at Mark 12:30.

<sup>14</sup> <sup>a</sup>[Rom. 12:2];  
<sup>1</sup> Pet. 4:2  
<sup>\*</sup>See WW at 2 Cor. 10:5. • See WW at Rom. 12:2.  
<sup>15</sup> <sup>a2</sup> Cor. 7:11  
<sup>16</sup> <sup>a</sup>Lev. 11:44, 45; 19:2; 20:7  
<sup>17</sup> <sup>a</sup>Acts 10:34  
<sup>1</sup> *sojourning, dwelling as resident aliens*  
<sup>\*</sup>See WW at Acts 13:17.  
<sup>18</sup> *perishable*  
<sup>\*</sup>See WW at Acts 14:15.  
<sup>19</sup> <sup>a</sup>Acts 20:28; 1 Pet. 1:2 <sup>b</sup>Ex. 12:5; Is. 53:7  
<sup>20</sup> <sup>a</sup>Rom. 3:25  
<sup>b</sup>Gal. 4:4  
<sup>1</sup> *revealed*  
<sup>\*</sup>See WW at John 18:36.  
<sup>21</sup> <sup>a</sup>Acts 2:24  
<sup>b</sup>Acts 2:33  
<sup>22</sup> <sup>a</sup>Acts 15:9  
<sup>1</sup>NU omits *through the Spirit*  
<sup>\*</sup>See WW at 2 Cor. 10:5.

**KINGDOM**  **DYNAMICS**

**1:18, 19 Our Greatest Need Is for Salvation, HUMAN WORTH/DIVINE DESTINY.** The value of the human being can be inferred from the price paid to redeem humanity (John 3:16; 1 Cor. 6:20). God the Son, the Divine One through whom the worlds were created, became flesh and died for the sins of humanity. That He willingly shed His blood and died for us reveals not only the value of the human personality, but also the importance of salvation. Through Christ, believers are forgiven, reckoned to be righteous, and by New Birth are renewed in the image of God. Fallen men and women can only produce the works of the flesh. Only the Spirit, by the New Birth, can renew and recover that which was destroyed by the Fall (John 3:5, 6). To reach highest human potential and to have abundant life, one must accept Jesus Christ by faith. (James 2:1–9/Gen. 1:26–28\*) C.B.

at the revelation of Jesus Christ; <sup>14a</sup>as <sup>\*</sup>obedient children, not <sup>a</sup>conforming\* yourselves to the former lusts, as in your ignorance; <sup>15a</sup>but as He who called you *is* holy, you also be holy in all *your* conduct, <sup>16</sup>because it is written, *"Be holy, for I am holy."*

<sup>17</sup>And if you call on the Father, who <sup>a</sup>with-<sup>3</sup>out partiality judges according to each one's work, conduct yourselves throughout the time of your *'stay\* here* in fear; <sup>18</sup>knowing that you were not redeemed with <sup>1</sup>corruptible things, *like silver or gold*, from your <sup>\*</sup>aimless conduct *received* by tradition from your fathers, <sup>19</sup>but <sup>a</sup>with the precious blood of Christ, <sup>b</sup>as of a lamb without blemish and without spot. <sup>20a</sup>He indeed was fore-ordained before the foundation of the <sup>\*</sup>world, but was <sup>1</sup>manifest <sup>b</sup>in these last times for you <sup>21</sup>who through Him believe in God, <sup>a</sup>who raised Him from the dead and <sup>b</sup>gave Him glory, so that your faith and hope are in God.

**The Enduring Word**

<sup>22</sup>Since you <sup>a</sup>have purified your souls in <sup>\*</sup>obeying the truth <sup>1</sup>through the Spirit

comes from Orientals necessarily gathering up their long robes with a belt to prepare for action.  
**1:14, 15** See section 3 of Truth in Action at the end of 1 Pet.  
**1:15, 16** The holy nature of God is the motivation for Christian holiness.  
**1:17–19** See section 3 of Truth in Action at the end of 1 Pet.  
**1:17** The certainty that God will judge our **work** is another incentive to holiness. **Fear** has the sense of reverence.  
**1:18, 19** Slaves in the ancient world could be **redeemed** (freed) by payment of the ransom price.  
**1:20** **These last times** were inaugurated with the First Coming of Christ (see Acts 2:17; Heb. 1:2).  
**1:22, 23** The New Birth brings inner purity, which is manifested in love for fellow believers.

## WORD



## WEALTH

**1:22** *sincere*, *anupokritos*; Strong's #505: From *a*, negative, and *hupokristis*, "hypocrisy"; thus, "without hypocrisy." Since hypocrisy originally denoted the acting in a play, *anupokritos* signifies a sincerity void of pretension and without putting on an act.

## KINGDOM



## DYNAMICS

**1:23** **The Regenerating Power of God's Word, THE WORD OF GOD.** Just as we owe our natural existence to the Creator's spoken word and life-giving breath, so we owe our New Birth to the power of God's Word and the Holy Spirit's activation of its power. God's intent for our created being is only completely fulfilled when our spirits are alive toward Him. As sin has produced spiritual death in people (Eph. 2:1–3), so salvation in Jesus Christ has provided spiritual life. This text tells us that the "seed" that has produced new life in us is the *Word* of God, which has begotten us again by the Holy Spirit's power (Titus 3:5) and made us members of God's new creation (2 Cor. 5:17). The power of God's Word—the Holy Scriptures—is in no way more manifest than in this: its power to bring spiritual life to all who open to its truth. James 1:18 elaborates the fact that God's "word of truth" is the means by which He brought us new life, emphasizing that He has done this as a direction of His own will. God's will to save us (2 Pet. 3:9) has been effectively expressed in His Word, which accomplishes that work (John 1:13). (2 Cor. 3:5–8/Ps. 119:89–91) J.W.H.

in <sup>2</sup>*sincere* <sup>b</sup>*love*\* of the brethren, love one another fervently with a \**pure heart*, <sup>23a</sup>*having been born again*, not of <sup>1</sup>*corruptible seed* but <sup>2</sup>*incorruptible*, <sup>b</sup>*through the word of God which lives and abides* <sup>3</sup>*forever*, <sup>24</sup>*because*

<sup>a</sup>"All flesh *is* as grass,  
And all <sup>1</sup>*the glory of man as the flower of the grass.*

The grass withers,  
And its flower falls away,

<sup>25</sup>*But the <sup>1</sup>word\** of the LORD endures forever."

<sup>b</sup>Now this is the word which by the gospel was preached to you.

<sup>22</sup> <sup>2</sup>John 13:34; Rom. 12:10; Heb. 13:1; 1 Pet. 2:17; 3:8 <sup>2</sup>Lit. *unhypocritical*  
<sup>a</sup>See WW at Heb. 13:1. • See WW at Matt. 5:8.

<sup>23</sup> <sup>2</sup>John 1:13; <sup>b1</sup> Thess. 2:13; James 1:18 <sup>1</sup>*perishable* <sup>2</sup>*imperishable* <sup>3</sup>NU omits *forever*  
<sup>24</sup> <sup>2</sup>Is. 40:6–8; James 1:10 <sup>1</sup>NU *its glory as*  
<sup>25</sup> <sup>2</sup>Is. 40:8; <sup>1</sup>John 1:1 <sup>1</sup>*spoken word*  
<sup>a</sup>See WW at Matt. 4:4.

## CHAPTER 2

<sup>1</sup> <sup>4</sup>Heb. 12:1  
<sup>a</sup>See WW at Gal. 2:13.

<sup>2</sup> <sup>2</sup> [Matt. 18:3; 19:14; Mark 10:15; Luke 18:17]; 1 Cor. 14:20 <sup>b1</sup> Cor. 3:2 <sup>1</sup>NU adds *up to salvation*  
<sup>3</sup> <sup>2</sup>Ps. 34:8; Titus 3:4; Heb. 6:5

<sup>a</sup>See WW at John 8:52. • See WW at Matt. 11:30.  
<sup>4</sup> <sup>2</sup>Ps. 118:22  
<sup>6</sup> <sup>2</sup>Is. 28:16; Rom. 9:32, 33; 10:11; 1 Pet. 2:8

<sup>7</sup> <sup>2</sup>Ps. 118:22; Matt. 21:42; Luke 2:34 <sup>1</sup>NU *disbelieve*  
<sup>8</sup> <sup>2</sup>Is. 8:14  
<sup>b1</sup> 1 Cor. 1:23;

<sup>4</sup>Rom. 9:22  
<sup>a</sup>See WW at Matt. 16:23.

<sup>9</sup> <sup>2</sup>Is. 9:2; 42:16; [Acts 26:18; 2 Cor. 4:6]

<sup>a</sup>See WW at 2 Pet. 1:5. • See WW at Gal. 1:6. • See WW at Luke 11:35.

<sup>10</sup> <sup>4</sup>Hos. 1:9; 10:2; 2:23; Rom. 9:25; 10:19

**2** Therefore, <sup>4</sup>*laying aside all malice*, all <sup>3</sup>deceit, \**hypocrisy*, envy, and all evil speaking, <sup>2a</sup>*as newborn babes*, desire the *pure* <sup>b</sup>*milk of the word*, that you may grow <sup>1</sup>*thereby*, <sup>3i</sup>*if indeed you have <sup>a</sup>tasted\** that the Lord *is* \**gracious*.

### The Chosen Stone and His Chosen People

<sup>4</sup>*Coming to Him as to a living stone*, <sup>a</sup>*re-*<sup>2</sup>*jected indeed by men*, but chosen by God *and* *precious*, <sup>5</sup>*you also*, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup>*Therefore it is also contained in the Scripture*,

<sup>a</sup>"Behold, I lay in Zion  
A chief cornerstone, elect, precious,  
And he who believes on Him will by  
no means be put to shame."

<sup>7</sup>*Therefore, to you who believe, He is precious*; but to those who <sup>1</sup>*are disobedient*,

<sup>a</sup>"The stone which the builders rejected  
Has become the chief cornerstone,"

<sup>8</sup>*and*

<sup>a</sup>"A stone of stumbling  
And a rock of \**offense*."

<sup>b</sup>*They stumble*, being disobedient to the word, <sup>c</sup>*to which they also were appointed*.

<sup>9</sup>*But you are a chosen generation*, a royal <sup>2</sup>priesthood, a holy nation, His own special people, that you may proclaim the \**praises of Him who <sup>a</sup>called you out of <sup>a</sup>darkness\** into His marvelous light; <sup>10a</sup>*who once were not a people but are now the people of God*,

## WORD



## WEALTH

**2:9** *chosen*, *eklektos*; Strong's #1588: Compare "eclectic." From *ek*, "out of," and *legō*, "to pick, gather." The word designates one picked out from among the larger group for special service or privileges. It describes Christ as the chosen Messiah of God (Luke 23:35), angels as messengers from heaven (1 Tim. 5:21), and believers as recipients of God's favor (Matt. 24:22; Rom. 8:33; Col. 3:12). The NT traces the source of election to God's grace.

**2:1–3** Genuine love for the brethren and eager desire for **the word** (gospel, see 1:25) go together and result in spiritual growth.

**2:1, 2** See section 3 of Truth in Action at the end of 1 Pet.

**2:4–6** See section 2 of Truth in Action at the end of 1 Pet.

**2:4, 5** By **coming to Him** (Christ), believers constitute God's **spiritual house** (temple, see 1 Cor. 3:16, 17; Eph. 2:19–22), wherein believers as a **holy priesthood** . . . **offer up spiritual sacrifices**.

**2:7, 8** Peter contrasts what Christ means to believers with what

He means to **disobedient** ones who do not receive Him as **precious**. Though Israel nationally rejected Him, Jesus **has become the chief cornerstone** in God's new house.

**2:9, 10** The church is the new "Israel," now including Gentile believers **who once were not a people and who had not obtained mercy**. This quote from Hos. 1 is an indication that the apostles could view OT prophecies about national Israel as fulfilled in the church, the new spiritual Israel.

**2:9** See section 2 of Truth in Action at the end of 1 Pet.



**KINGDOM DYNAMICS**

**2:9 Priority of Worship, WORSHIP AND THE KINGDOM.** As a “royal” priesthood, the kingly nature of the redeemed worshiper is noted. This passage is rooted in God’s call to ancient Israel (see Ex. 19:5–7). Peter and John (Rev. 1:5, 6) draw this truth to full application and prophetic fulfillment in the NT believer. As with Israel, deliverance through the blood of the Lamb is but the beginning. As promised, dominion and destiny will unfold as their priestly duty is fulfilled. True authority is always related to a walk in purity and a constancy in worship. The spirit of worship is essential to all advance of the kingdom. Just as ancient Israel will only take the Promised Land while doing battle from a foundation of righteous worship before the Lord, so with the contemporary church. We will only experience promised power for evangelism and spiritual victories as we prioritize and grow in our worship of the living God. Kingdom power is kept from pollution this way, as kingdom people keep humbly praiseworthy before the King—and witness His works of power with joy (see also Rev. 1:5, 6). (Rev. 1:5, 6/Dan. 7:21, 22) J.W.H.

who had not \*obtained mercy but now have obtained mercy.

**Living Before the World**

① **11**Beloved, I beg *you* as \*sojourners and pilgrims, abstain from fleshly lusts <sup>a</sup>which war against the soul, <sup>12a</sup>having your conduct honorable among the Gentiles, that when they speak against you as evildoers, <sup>b</sup>they may, by *your* good works which they observe, glorify God in the day of visitation.

**Submission to Government**

**13**Therefore submit yourselves to every <sup>1</sup>ordinance\* of man for the Lord’s sake, whether to the king as supreme, <sup>14</sup>or to governors, as to those who are sent by him for the punishment of evildoers and *for the* \*praise of those who do good. **15**For this is the will of God, that by doing good you may put to silence the ignorance of foolish

**10** \*See WW at Rom. 9:15.  
**11** <sup>a</sup>[Rom. 8:13]; Gal. 5:17; James 4:1  
 \*See WW at Eph. 2:19.  
**12** <sup>a2</sup> Cor. 8:21; Phil. 2:15;  
 Titus 2:8; 1 Pet. 2:15; 3:16  
<sup>b</sup>Matt. 5:16; 9:8; John 13:31; 1 Pet. 4:11, 16  
**13** <sup>a</sup>Matt. 22:21  
<sup>i</sup>Institution  
 \*See WW at Col. 1:15.  
**14** \*See WW at Eph. 1:6.

**16** <sup>a</sup>Rom. 6:14, 20, 22; 1 Cor. 7:22; [Gal. 5:1]  
<sup>b</sup>Gal. 5:13  
<sup>i</sup>wickedness  
 \*See WW at Rev. 6:15. • See WW at 1 Cor. 10:29.  
**17** <sup>a</sup>Prov. 24:21  
**18** <sup>a</sup>Eph. 6:5–8  
 \*See WW at Jude 4. • See WW at 1 Tim. 3:3.  
**19** <sup>a</sup>Matt. 5:10  
**20** <sup>a</sup>Luke 6:32–34  
**21** <sup>a</sup>Matt. 16:24; 1 Thess. 3:3, 4  
<sup>b</sup>[1 John 2:6]  
<sup>i</sup>NU you <sup>2</sup>NU, M you  
 \*See WW at Acts 17:3.

**22** <sup>a</sup>Is. 53:9; 2 Cor. 5:21  
**23** <sup>a</sup>Is. 53:7; Heb. 12:3; 1 Pet. 3:9  
<sup>b</sup>Luke 23:46  
**24** <sup>a</sup>Is. 53:4, 11; 1 Cor. 15:3; [Heb. 9:28]  
<sup>b</sup>Rom. 7:6 <sup>i</sup>Is. 53:5 <sup>1</sup>wounds  
**25** <sup>a</sup>Is. 53:5, 6  
<sup>b</sup>Is. 40:11; [Ezek. 34:23]; Zech. 13:7 <sup>i</sup>Gr. *Episkopos*  
 \*See WW at John 10:2.  
**CHAPTER 3**  
**1** <sup>a</sup>Gen. 3:16; 1 Cor. 14:34; Eph. 5:22; Col. 3:18 <sup>b1</sup> Cor. 7:16

**WORD WEALTH**

**2:21 example, *hupogrammos*;** Strong’s #5261: From *hupo*, “under,” and *graphō*, “to write”; hence, an underwriting. The word referred to tracing letters, copying the writings of the teacher. Then it came to denote an example to be followed. The example of Christ enables us to endure when we suffer for our faith.

men— <sup>16a</sup>as \*free, yet not <sup>b</sup>using \*liberty as a cloak for <sup>1</sup>vices, but as bondservants of God. <sup>17</sup>Honor all *people*. Love the brotherhood. Fear <sup>a</sup>God. Honor the king.

**Submission to Masters**

**18**<sup>a</sup>Servants, *be* submissive to *your* \*masters with all fear, not only to the good and \*gentle, but also to the harsh. **19**For this *is* <sup>a</sup>commendable, if because of conscience toward God one endures grief, suffering wrongfully. **20**For <sup>a</sup>what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God. **21**For <sup>a</sup>to this you were called, <sup>1</sup>because Christ also \*suffered for <sup>1</sup>us, <sup>b</sup>leaving <sup>2</sup>us an example, that you should follow His steps:

**22**“Who<sup>a</sup> committed no sin, Nor was deceit found in His mouth”;

**23**<sup>a</sup>who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but <sup>b</sup>committed *Himself* to Him who judges righteously; <sup>24a</sup>who Himself bore our sins in His own body on the tree, <sup>b</sup>that we, having died to sins, might live for righteousness—<sup>c</sup>by whose <sup>1</sup>stripes you were healed. **25**For <sup>a</sup>you were like sheep going astray, but have now returned <sup>b</sup>to the \*Shepherd and <sup>1</sup>Overseer of your souls.

**Submission to Husbands**

**3** Wives, likewise, *be* <sup>a</sup>submissive to your own husbands, that even if some do not obey the word, <sup>b</sup>they, without a word,

**2:11, 12** See section 1 of Truth in Action at the end of 1 Pet.

**2:12 Gentiles:** Here, “pagans” or “heathen.” **The day of visitation** is any time God comes in a special act of judgment or mercy. See Deut. 5:9; Luke 1:68; Acts 15:14. In this context, **visitation** is either God’s time for a special dealing with the unsaved or it is the glorious return of Christ.

**2:13—3:6** Particular attention is given to the outworking of 2:11, 12 in specific life situations “among the Gentiles” (v. 12).

**2:13 The king** refers here and in v. 17 to Nero, the Roman emperor, who reigned from A.D. 54 to 68.

**2:18 Household servants** (Gr. *oiketai*, probably “slaves” here) are to be **submissive** out of **fear** (reverence) of God (see vv. 17, 19). Today this is relevant for contractual agreements wherein one is under authority to another.

**2:21–24** See section 1 of Truth in Action at the end of 1 Pet.

**2:24, 25** In v. 21 Christ is our Example; here He is our Redeemer. Christ’s vicarious death makes possible our response of death **to sins** (repentance) and life for God (**righteousness**). This is NT Christian conversion in its broadest application, which Peter describes when he says, **by whose stripes you were healed**. Peter’s intent in quoting Is. 53:5 is to show that personal wholeness—mental, psychological, physical, and spiritual—flows from this conversion.

**3:1 Likewise:** A comparison is drawn between wives’ obedience to their husbands and servants’ obedience to their masters (2:18; see also 2:13). Both situations call for reverent behavior from servants and wives (2:18; 3:2) toward ungodly masters and husbands (2:18, 19; 3:1). As vv. 3–6 indicate, a wife’s obedience is not from intimidation, but from a quiet confidence, which is

KINGDOM  DYNAMICS

**3:1–7 Relating to an Unbelieving Spouse, FAMILY.** Many people find themselves in a marriage to an unbeliever as a result of coming to salvation or rededication to Christ after marriage. In such a situation, the believer is to live God's love in such a way that it permeates the whole family situation, much as leaven swells to cause a whole loaf of bread to rise. According to God's Word, there is reason to expect His grace to impact both the spouse and the children, drawing them to Christ (1 Cor. 7:10–16). Peter exhorts that while the continual words of a believing spouse may become a nagging irritant, their changed and loving behavior is a more persuasive testimony as they manifest love not in word, but in deed (1 John 3:18). (Heb. 12:5, 6/Gen. 2:24\*) R.L.B.

KINGDOM  DYNAMICS

**3:4 The Heart-Adorning of a "Helper," MEN AND WOMEN IN GOD'S DESIGN.** The heart denotes "thoughts, feelings, mind, middle" (*kardia*, Strong's #2588), as the deepest, most inner recess of our being. A godly woman, abiding in the Holy Spirit (who Himself lives in the hidden place of our hearts) can grow to learn a trust in the insight and understanding the Lord gives her. With a gentle and quiet spirit, God wants her to bring insight and value to her husband and their marriage. She is to be "adorned" with a spirit that is not self-exalting or casting herself as her husband's teacher; yet, they are still ordained to be and become full partners as the husband receives the day-to-day relational "help" God has given to him in his wife (see Gen. 2:18). (Eph. 5:21–32/Gen. 1:26–28\*) J.H.H.

may <sup>c</sup>be won by the conduct of their wives, <sup>2a</sup>when they observe your <sup>a</sup>chaste conduct <sup>1</sup>accompanied by fear. <sup>3a</sup>Do not let your adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel— <sup>4</sup>rather *let it be* <sup>a</sup>the hidden person of the heart, with the <sup>i</sup>incorruptible *beauty* of a <sup>a</sup>gentle and quiet spirit, which is very precious in the sight of God. <sup>5</sup>For in this manner, in former times, the holy women who trusted in God also <sup>a</sup>adorned themselves, being submissive to their own hus-

bands, <sup>6a</sup>as Sarah <sup>a</sup>obeyed Abraham, <sup>a</sup>calling him lord, whose daughters you are if you do good and are not afraid with any terror.

**3:3, 4** See section 1 of Truth in Action at the end of 1 Pet.

**3:7** See section 1 of Truth in Action at the end of 1 Pet.

**3:7 Likewise** invokes the preceding directives upon the husbands as well, and they are to **dwel** with . . . **understanding, giving honor** to their spouses, indicating a certain reciprocity between

the sexes in marriage. A husband is to consider the lesser physical strength and vulnerability of his wife (**the weaker vessel**). See Kingdom Dynamics at 3:1–7.

**A Word to Husbands**

<sup>7a</sup>Husbands, likewise, dwell with *them* <sup>1</sup>with understanding, giving honor to the wife, <sup>b</sup>as to the weaker vessel, and as *being* <sup>a</sup>heirs together of the grace of life, <sup>c</sup>that your prayers may not be hindered.

**Called to Blessing**

<sup>8</sup>Finally, all of *you be* of one mind, having <sup>1</sup>compassion for one another; love as brothers, *be* tenderhearted, *be* <sup>l</sup>courteous; <sup>9a</sup>not <sup>1</sup>returning evil for evil or reviling for reviling, but on the contrary <sup>b</sup>blessing, knowing that you were called to this, <sup>c</sup>that you may inherit a blessing. <sup>10</sup>For

<sup>a</sup>"He who would love life

And see good days,

<sup>b</sup>Let him <sup>l</sup>refrain his tongue from evil,

And his lips from speaking deceit.

<sup>11</sup> Let him <sup>a</sup>turn away from evil and do good;

<sup>b</sup>Let him seek peace and pursue it.

<sup>12</sup> For the eyes of the LORD *are* on the righteous,

<sup>a</sup>And His ears *are open* to their prayers;

But the face of the LORD *is* against those who do evil."

**Suffering for Right and Wrong**

<sup>13a</sup>And who *is* he who will harm you if you become followers of what is good? <sup>14a</sup>But even if you should suffer for righteousness' sake, *you are* blessed. <sup>b</sup>"And do not be afraid of their threats, nor be <sup>a</sup>troubled." <sup>15</sup>But <sup>l</sup>sanctify <sup>2</sup>the Lord God in your hearts, and always <sup>a</sup>be ready to *give* a defense to everyone who asks you a reason for the <sup>b</sup>hope that is in you, with meekness and fear; <sup>16a</sup>having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. <sup>17</sup>For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

<sup>1</sup> Matt. 18:15  
<sup>2</sup> <sup>a1</sup> Pet. 2:12;  
 3:6  
<sup>a</sup> See WW at  
 1 John 3:3.  
<sup>3</sup> 1s. 3:18;  
 1 Tim. 2:9  
<sup>4</sup> Rom. 2:29  
<sup>i</sup> *imperishable*  
<sup>a</sup> See WW at  
 Matt. 21:5.  
<sup>5</sup> <sup>a</sup> See WW at  
 Matt. 25:7.


<sup>6</sup> Gen. 18:12  
<sup>a</sup> See WW at  
 Rom. 6:17.  
<sup>7</sup> <sup>a1</sup> Cor. 7:3;  
 [Eph. 5:25];  
 Col. 3:19  
<sup>b1</sup> Cor. 12:23  
<sup>c</sup> Job 42:8  
<sup>a</sup> See WW at Heb.  
 11:9.  
<sup>8</sup> NU *humble*  
<sup>9</sup> [Prov. 17:13]  
<sup>b</sup> Matt. 5:44  
<sup>c</sup> Matt. 25:34  
<sup>10</sup> Ps.  
 34:12–16  
<sup>b</sup> James 1:26  
<sup>i</sup> *restrain*  
<sup>11</sup> Ps. 37:27  
<sup>b</sup> Rom. 12:18  
<sup>12</sup> <sup>a</sup> John 9:31  
<sup>13</sup> <sup>a</sup> Prov. 16:7  
<sup>14</sup> <sup>a</sup> James 1:12  
<sup>b1</sup> s. 8:12  
<sup>a</sup> See WW at  
 Luke 24:38.  
<sup>15</sup> Ps. 119:46  
<sup>b</sup> [Titus 3:7]  
<sup>i</sup> *set apart* <sup>2</sup> NU  
<sup>i</sup> *Christ as Lord*  
<sup>16</sup> <sup>a1</sup> Tim. 1:5;  
 Heb. 13:18;  
 1 Pet. 3:21

the fruit of trust in God. Such a comparison between servants and wives was appropriate in a first-century setting with its slavery and the subordinate role of women in society. However, the principles of respectful godly behavior and a quiet spirit transcend the boundaries of time.

**3:8, 9** See section 1 of Truth in Action at the end of 1 Pet.

**3:13–15 Suffering for righteousness' sake** evokes two responses: (1) reverence toward **the Lord God** (or toward Christ as Lord, see marginal note); and (2) readiness to answer for one's **hope** (see 1:3, 13, 21) with **meekness and fear** ("gentleness and reverence").

**3:15** See section 1 of Truth in Action at the end of 1 Pet.

PRAYING

THE WORD

Help me, Lord, to exalt  
You and set You apart as  
holy in my heart, and to  
always be ready to give a  
defense to everyone who  
asks me for a reason for  
the hope that is in me.

Adapted from 1 Peter 3:15

**Christ's Suffering and Ours**

<sup>18</sup>For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, <sup>19</sup>by whom also He went and preached to the spirits in prison, <sup>20</sup>who formerly were disobedient, <sup>1</sup>when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. <sup>21</sup><sup>a</sup>There is also an antitype which now saves us—baptism <sup>b</sup>(not the removal of the filth of the flesh, <sup>c</sup>but the answer of a good conscience toward God), through the resurrection of Jesus Christ, <sup>22</sup>who has gone into heaven and <sup>a</sup>is at the right hand of God, <sup>b</sup>angels and authorities and powers having been made subject to Him.

**4** Therefore, since Christ suffered <sup>1</sup>for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, <sup>2</sup>that he no longer should live the rest of his time in the flesh for the lusts of men, <sup>a</sup>but for the will of God. <sup>3</sup>For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunk-

**3:18–20** This difficult passage, undoubtedly clearer to its first readers, has been variously interpreted. It probably refers to Christ's proclaiming, through the event of His Resurrection, the fruits of His victory to **spirits in prison** (demon spirits). These spirits apparently were also behind the corruption of the world in Noah's day. See Gen. 6:1–8; 2 Pet. 2:4, 5; Jude 6. This proclamation may be part of Christ's subsequent sovereignty over "angels and authorities and powers" (1 Pet. 3:22). Nothing is said of a response from the hearers, and the passage ought not to be interpreted as referring to a second chance for salvation for those who refuse the truth in this life. See note on Eph. 4:9, 10.

**3:18** Christ is the model for unjust suffering (see vv. 15–17).


**3:21** It is the response of faith on the occasion of **baptism** that saves. In early Christianity, water baptism was much more closely linked to the initial confession of faith than is often the case today (see Rom. 6:3, 4).

**4:1, 2** **Therefore:** Because Christ suffered (see 3:18), believers are to be prepared to follow Him in suffering. This frame of mind has a purging effect, disciplining one to live **for the will of God**. Believers are to reckon themselves "dead indeed to sin" (Rom. 6:11).

<sup>18</sup> <sup>1</sup>NU, M you  
<sup>20</sup> <sup>1</sup>NU, M when the longsuffering of God waited patiently  
<sup>21</sup> <sup>a</sup>Acts 16:33; Eph. 5:26  
<sup>1</sup>[Titus 3:5]  
<sup>c</sup>[Rom. 10:10]  
<sup>22</sup> <sup>a</sup>Ps. 110:1  
<sup>b</sup>Rom. 8:38; Heb. 1:6

**CHAPTER 4**  
<sup>1</sup> <sup>1</sup>NU omits for us  
<sup>2</sup> <sup>a</sup>John 1:13  
<sup>3</sup> <sup>1</sup>NU time

<sup>5</sup> <sup>a</sup>Acts 10:42; Rom. 14:9; 2 Tim. 4:1  
<sup>6</sup> <sup>a1</sup> Pet. 1:12; <sup>3:19</sup> <sup>a</sup>[Rom. 8:9, 13]; Gal. 5:25  
<sup>7</sup> <sup>a</sup>Rom. 13:11; Heb. 9:26; James 5:8, 9; 1 John 2:18  
<sup>a</sup>See WW at Mark 5:15.  
<sup>8</sup> <sup>a</sup>[Prov. 10:12]; 1 Cor. 13:4; James 5:20  
<sup>9</sup> <sup>a1</sup> Tim. 3:2; Heb. 13:2  
<sup>a2</sup> Cor. 9:7  
<sup>10</sup> <sup>a</sup>Rom. 12:6–8  
<sup>a</sup>Matt. 24:45; 1 Cor. 4:1, 2  
<sup>a1</sup> [1 Cor. 12:4]  
<sup>a</sup>See WW at 1 Cor. 1:7.  
<sup>11</sup> <sup>a</sup>Eph. 4:29  
<sup>a1</sup> [1 Cor. 10:31]; Eph. 5:20  
<sup>a</sup>litterances  
<sup>a2</sup>sovereignty  
<sup>a</sup>See WW at 1 Tim. 6:16.

WORD

WEALTH

**4:3 lewdness, aselegeia;** Strong's #766: Total debauchery, unashamed indecency, unrestrained lust, unrestrained depravity. The person with this characteristic has an insolent defiance of public opinion, sinning in broad daylight with arrogance and contempt.

ness, revelries, drinking parties, and abominable idolatries. <sup>4</sup>In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*. <sup>5</sup>They will give an account to Him who is ready <sup>a</sup>to judge the living and the dead. <sup>6</sup>For this reason <sup>a</sup>the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but <sup>b</sup>live according to God in the spirit.

**Serving for God's Glory**

<sup>7</sup>But <sup>a</sup>the end of all things is at hand; therefore be <sup>a</sup>serious and watchful in your prayers. <sup>8</sup>And above all things have fervent love for one another, for <sup>a</sup>"love will cover a multitude of sins." <sup>9</sup>*Be hospitable to one another* <sup>b</sup>without grumbling. <sup>10</sup>*As each one has received a <sup>a</sup>gift, minister it to one another, <sup>b</sup>as good stewards of <sup>c</sup>the manifold grace of God.* <sup>11</sup>*If anyone speaks, let him speak as the <sup>1</sup>oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that <sup>b</sup>in all things God may be glorified through Jesus Christ, to whom belong the glory and the <sup>2</sup>dominion\* forever and ever. Amen.*

**Suffering for God's Glory**

<sup>12</sup>Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened

**4:2** See section 3 of Truth in Action at the end of 1 Pet.

**4:5** **Ready to judge the living and the dead** refers to judgment at Christ's return (see 2 Tim. 4:1), which is drawing near (1 Pet. 4:7; see also 5:4).

**4:6** **Those who are dead** are people who heard the gospel preached when alive and thus were given an opportunity to **live according to God in the spirit**. "In the spirit" here refers to the realm of the Spirit, with eternal life especially in view (see 3:18, where Christ was "made alive by [or "in"] the Spirit"). This opportunity also meant they were **judged according to men in the flesh**, meaning that the issue of eternal judgment is determined by one's response to the gospel while alive. See Heb. 9:27.

**4:7** Since the **end** of the present order with the return of Christ is ever approaching (see James 5:7–9), Christians are to be **watchful**. See Matt. 24:42–44; 1 Thess. 5:1–11.

**4:9** See section 1 of Truth in Action at the end of 1 Pet.

**4:10, 11** See Rom. 12:1–8 and 1 Cor. 12.

**4:12–19** See section 2 of Truth in Action at the end of 1 Pet.

WORD  WEALTH

**4:10** stewards, *oikonomos*; Strong's #3623; Compare "economy." From *oikos*, "house," and *nemo*, "to arrange." The word originally referred to the manager of a household or estate, and then in a broader sense denoted an administrator or steward in general. In 1 Corinthians 4:1 and Titus 1:7, it refers to Christian ministers; but in 1 Peter 4:10, it denotes Christians in general, using the gifts entrusted to them by the Lord for the strengthening and encouragement of fellow believers.

to you; <sup>13</sup>but <sup>\*</sup>rejoice <sup>a</sup>to the extent that you partake of Christ's sufferings, that <sup>b</sup>when His glory is revealed, you may also be glad with exceeding joy. <sup>14</sup>If you are <sup>1</sup>reproached<sup>\*</sup> for the name of Christ, <sup>a</sup>blessed *are you*, for the Spirit of glory and of God <sup>\*</sup>rests upon you. <sup>2</sup>On their part He is blasphemed, <sup>b</sup>but on your part He is glorified. <sup>15</sup>But let none of you suffer as a murderer, a thief, an evildoer, or as a <sup>1</sup>busybody in other people's matters. <sup>16</sup>Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this <sup>1</sup>matter.

<sup>17</sup>For the time *has come* <sup>a</sup>for judgment to begin at the house of God; and if *it begins* with us first, <sup>b</sup>what will *be* the end of those who do not obey the gospel of God? <sup>18</sup>Now

<sup>a</sup>"If the righteous one is scarcely saved, Where will the ungodly and the <sup>\*</sup>sinner appear?"

<sup>19</sup>Therefore let those who suffer according to the will of God <sup>a</sup>commit their souls *to Him* in doing good, as to a faithful Creator.

## Shepherd the Flock

**5** The elders who are among you I exhort, I who am a fellow elder and a <sup>a</sup>witness<sup>\*</sup> of the sufferings of Christ, and also a partaker of the <sup>b</sup>glory that will be revealed: <sup>2</sup><sup>a</sup>Shepherd the flock of God which is among you, serving as overseers, <sup>b</sup>not by compulsion but <sup>1</sup>willingly, <sup>c</sup>not for dishonest gain but eagerly; <sup>3</sup>nor as <sup>a</sup>being <sup>1</sup>lords

**4:16** One of three times that the word **Christian** appears in the NT. See Acts 11:26; 26:28.

**4:17** Christian suffering is explained (**for**) in part as the beginning of God's appointed **time . . . for judgment**. Such suffering has a cleansing effect (vv. 1, 2) on **the house of God**, which is the church (cf. believers as "a spiritual house" in 2:5). Divine judgment will culminate in the terrible outpouring of wrath upon those choosing to refuse the gospel. A similar sequence of judgment is found in Mal. 3:1-3; 4:1-6.

**5:1** The apostle humbly refers to himself as a **fellow elder**. Suffering in this time and the subsequent glory when Christ returns are also linked elsewhere in this letter (1:5-7, 11; 3:13; 5:9, 10).

**5:2, 3** The risen Lord personally told Simon Peter to feed the **flock of God** out of love for Him (John 21:15-17).

<sup>13</sup> James 1:2  
<sup>b2</sup> Tim. 2:12

<sup>\*</sup>See WW at 1 Pet. 1:8.

<sup>14</sup> Matt. 5:11; Luke 6:22; Acts 5:41

<sup>b</sup> Matt. 5:16  
<sup>1</sup>insulted or reviled <sup>2</sup>NU omits the rest of v. 14.

<sup>\*</sup>See WW at James 1:5. • See WW at Rev. 14:13.

<sup>15</sup> <sup>1</sup>meddler

<sup>16</sup> NU name

<sup>17</sup> <sup>a</sup>Is. 10:12

<sup>b</sup> Luke 10:12

<sup>18</sup> <sup>a</sup>Prov. 11:31

<sup>\*</sup>See WW at James 5:20.

<sup>19</sup> <sup>a</sup>Ps. 37:5-7; 2 Tim. 1:12

## CHAPTER 5

<sup>1</sup> <sup>a</sup> Matt. 26:37

<sup>b</sup> Rom. 8:17, 18

<sup>\*</sup>See WW at Rev. 1:5.

<sup>2</sup> <sup>a</sup> John 21:16; Acts 20:28

<sup>b1</sup> Cor. 9:17

<sup>c1</sup> Tim. 3:3 NU

adds according to God

<sup>3</sup> <sup>a</sup> Ezek. 34:4; Matt. 20:25

<sup>1</sup>masters

<sup>b</sup>Ps. 33:12

<sup>c</sup> John 13:15;

Phil. 3:17;

1 Thess. 1:7;

2 Thess. 3:9;

1 Tim. 4:12;

Titus 2:7

<sup>4</sup> <sup>a</sup>Is. 40:11;

Zech. 13:7;

Heb. 13:20;

1 Pet. 2:25

<sup>b2</sup> Tim. 4:8

<sup>\*</sup>See WW at John 2:11.

<sup>5</sup> <sup>a</sup> Rom. 12:10;

Eph. 5:21

<sup>b</sup> Prov. 3:34;

James 4:6 <sup>a</sup>Is. 57:15

<sup>\*</sup>See WW at Acts 20:19. • See WW at 2 Cor. 7:6.

<sup>6</sup> <sup>\*</sup>See WW at Matt. 18:4. • See WW at James 4:10.

<sup>8</sup> <sup>1</sup>self-controlled

<sup>2</sup>watchful

<sup>3</sup>NU, M omit because

KINGDOM  DYNAMICS

**5:3-5** Setting a Good Example, LEADER TRAITS. The life of a spiritual leader comes with the realization that the eyes of the Lord are not the only eyes watching our behavior. God calls us to be an example before Him and before others; this is one of our responsibilities as leaders. The first step toward becoming an exemplary leader is to love God, be His son or daughter, and draw near to Him—but that is not the only step. As leaders, we also need to grow in the mind of Christ, which allows us to grow as genuine representatives of Christ. The greatest asset of the leader who points to Christ is being a true example of Christ who leads as a submitted servant. (1 Tim. 3:1-13/Ex. 3:7\*) S.R.

WORD  WEALTH

**5:7** care, *merimna*; Strong's #3308: From *meirō*, "to divide," and *nous*, "the mind." The word denotes distractions, anxieties, burdens, and worries. *Merimna* means to be anxious beforehand about daily life. Such worry is unnecessary, because the Father's love provides for both our daily needs and our special needs.

over <sup>b</sup>those entrusted to you, but <sup>c</sup>being examples to the flock; <sup>4</sup>and when <sup>a</sup>the Chief Shepherd appears, you will receive <sup>b</sup>the crown of <sup>\*</sup>glory that does not fade away.

## Submit to God, Resist the Devil

<sup>5</sup>Likewise you younger people, submit yourselves *to your* elders. Yes, <sup>a</sup>all of you be submissive to one another, and be clothed with <sup>\*</sup>humility, for

<sup>b</sup>"God resists the proud, But <sup>c</sup>gives grace to the <sup>\*</sup>humble."

<sup>6</sup>Therefore <sup>\*</sup>humble yourselves under the mighty hand of God, that He may <sup>\*</sup>exalt you in due time, <sup>7</sup>casting all your care upon Him, for He cares for you.

<sup>8</sup>Be <sup>1</sup>sober, be <sup>2</sup>vigilant; <sup>3</sup>because your adversary the devil walks about like a roaring

**5:5-7** See section 1 of Truth in Action at the end of 1 Pet.

**5:5** Likewise is a transition word denoting a shift to a different group.

**5:6** Humble interpersonal relations (vv. 2, 3, 5) are to be lived out under the **mighty hand of God** (observe **therefore** at the beginning of the verse). It is He who will **exalt** the humble in due time, that is, when the "Chief Shepherd appears" (v. 4). "The mighty hand of God" perhaps alludes especially to the Exodus, when deliverance came to Israel. See Ex. 3:19; 6:1; 7:5; 13:3; Deut. 5:15.

**5:8, 9** Resist: The active imperative indicates an assertive stance against the Adversary's operations. Because of the devil's aggressive hostility, Christians must be spiritually alert, not only to withstand his attacks (employing the armor

**KINGDOM**  **DYNAMICS**

**5:8 Growth Inhibitor #1: The Devil, GROWTH.** A believer's growth may be hindered or halted by three distinct enemies: the devil, the world, and the flesh. We are warned how the devil walks or roams about like a lion. When lions hunt, they look for weak, young, isolated, unguarded animals. They are the ones marked for attack. The devil's ultimate agenda is to destroy us, not merely to hurt, maim, or discourage, but to devour and destroy us. He does that when he gets us to bow to circumstances, pressures, or forces of his evil design, hoping thereby to make us yield to him. To overcome, adopt a reverse: B.O.W. to Jesus, the One you Believe, Obey, and Worship. He overcame, refusing to bow to Satan's devices (Matt. 4:8–10), and our growth in Him will bring the same ability to resist or stand against the devil (1 Pet. 5:9). Be clothed in the full armor of God: be armed with the Word of God (Eph. 6:10–14), believe Him (Heb. 11:6), obey Him (1 John 3:24), and worship Him (John 4:23). Receive Christ's overcoming victory! (John 17:4–26/James 4:4) K.U.

**PRAYING**  **THE WORD**

*Lord, help me to be sober and vigilant, because my adversary the devil walks about like a roaring lion, seeking whom he may devour. Strengthen me to resist him, steadfast in my faith, knowing that my fellow believers in the world experience the same sufferings.*

Adapted from 1 Peter 5:8, 9

lion, seeking whom he may devour. <sup>9</sup>Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. <sup>10</sup>But <sup>1</sup>may the God of all grace, <sup>2</sup>who called <sup>2</sup>us to His eternal glory by Christ Jesus, after you have suffered a while, <sup>3</sup>perfect,\* **establish**, strengthen, and settle *you*. <sup>11</sup><sup>a</sup>To Him *be* the glory and the dominion forever and ever. Amen.

<sup>10</sup> <sup>41</sup> 1 Cor. 1:9; 1 Thess. 2:12  
<sup>1</sup>NU the God of all grace, <sup>2</sup>NU, M you <sup>3</sup>NU will perfect  
<sup>\*</sup>See WW at Heb. 11:3.  
<sup>11</sup> <sup>4</sup>Rev. 1:6

**WORD**  **WEALTH**

**5:10 establish, *sterizō*;** Strong's #4741: To strengthen, make firm, establish, fix, set up. The Christian has the glory of God to look forward to, but the time before that in this life may include significant suffering (5:10). However, the duration of such suffering will seem like only a little while in the light of the eternal glory ahead. Also, after the suffering, growth in the Lord will be completed. This may be because the suffering has had the effect of burning away the dross in the believer's life and left a solid foundation for the rest of life here and eternity. Interestingly, in James 5:8, *sterizō* is used as motivation to be prepared for the coming of the Lord, which could be soon. The word is also used in 1 Thessalonians 3:2, when the infant church in Thessalonica was being persecuted (3:3). Even though the apostle Paul had previously warned them to expect such persecution as part of being Christians (3:4), because the Thessalonian believers were just newborn spiritual babies (Acts 17:1–10), Paul feared that the devil might successfully tempt them (1 Thess. 3:5). So Paul had sent his assistant, Timothy, to Thessalonica to strengthen the church by further establishing it in its faith in Jesus Christ (3:2). Toward that end, Paul fervently prayed for the hearts of the young Thessalonian Christians to be established even until the coming of the Lord Jesus with His saints (3:13).

**KINGDOM**  **DYNAMICS**

**5:10 Awakened to Grace, REVIVAL.** Our "God of all grace" has freely given us all that Christ accomplished in His death and resurrection. Grace is God's love in action on our behalf, freely giving us His forgiveness, His acceptance, and His favor, *and* abiding with us as the operating power of heaven to meet every need of our lives. In revival, the "manifold grace of God" (1) restores to wholeness (Gr. *katartizō*, "to restore, to repair, to perfect, to complete, to mend, and to equip"); (2) establishes a solid foundation and grounds us securely in the truths of His unconditional love; (3) provides the ability to stand firm, knowing His strength in our inner man to live triumphantly; and (4) brings the blessedness of His "rest" and the fullness of His promises. (1 Thess. 5:19/Ezek. 44:15\*) G.F.

**Farewell and Peace**

<sup>12</sup>By <sup>a</sup>Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying <sup>b</sup>that this is the <sup>\*</sup>true grace of God in which you stand.

<sup>12</sup> <sup>42</sup> 1 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1  
<sup>a</sup>Acts 20:24  
<sup>\*</sup>See WW at Rom. 3:4.

described in Eph. 6:10–18) but in prayer and spiritual warfare *opposing* him. Trials are temporary in light of eternity. See The Key of Suffering: Unlocking God's Glory.

**5:10** God's **eternal glory** (vv. 1, 4) is contrasted with the comparatively brief period during which these Christians suffer (see 1:6). **5:12** **Silvanus** also appears as a coworker of Paul in 2 Cor. 1:19, 1 Thess. 1:1, and 2 Thess. 1:1. He is probably the Silas (possibly

<sup>13</sup>She who is in Babylon, elect together with *you*, greets you; and *so does* <sup>a</sup>Mark my son. <sup>14</sup>Greet one another with a kiss of love.

<sup>13</sup> <sup>a</sup>Acts 12:12, 25; 15:37, 39; Col. 4:10; Philem. 24

Peace to you all who are in Christ Jesus. Amen.

the Greek form of the Latinized Silvanus) who accompanied Paul on his second missionary journey. Silvanus seems to have had a significant part in the writing of this letter. See Introduction to 1 Peter: Author.

**5:13** Most scholars suggest that **Babylon** is a symbolic reference

to imperial Rome, with which early church tradition associates both Peter and John Mark. It less likely refers to a sister congregation located in Babylon. Mark may have been converted by means of Peter's Jerusalem ministry (see Acts 12:1–16).

# TRUTH IN ACTION

## THROUGH 1 PETER

*Letting the Holy Spirit Bring God's Truth to Life in You*

TRUTH		ACTION
<b>1 PETER TEACHES</b>	<b>TEXT</b>	<b>1 PETER INVITES</b>
<p><b>1 Growing in Godliness</b> The Book of 1 Peter challenges us to live godly lives, even in the midst of trial, suffering, or persecution. Circumstances do not affect godly principles for living. Whether you are being loved or cursed, you are to bless. Whether you will be embraced or persecuted, your life and testimony are to witness to the hope of salvation in Jesus Christ. Consistency in godly living, despite circumstances, is the true test of growth in godliness.</p>	2:11, 12	Let your life <b>witness</b> for Jesus, regardless of circumstances.
	2:21–24	<b>Understand</b> that suffering is part of the Christian life. <b>Study Jesus' responses</b> to suffering, and <b>follow His example</b> .
	3:3, 4	<b>Women</b> , place greatest value on the inner beauty of the heart. <b>Seek</b> to have a peaceful and humble spirit, which is precious to God.
	3:7	<b>Men</b> , have a peaceful and humble spirit; be understanding of your wife. <b>Honor</b> her as an equal heir of salvation, so your prayers will not be impeded.
	3:8, 9	<b>Choose</b> to bless and not curse or retaliate. <b>Speak words of blessing</b> , and be a <b>blessing</b> everywhere you go.
	3:15	<b>Keep Jesus</b> as Lord of your life. <b>Always</b> be ready to share your hope and faith with others.
	4:9	<b>Extend hospitality</b> with a joyful heart.
	5:5–7	<b>Live in humility</b> with all people. <b>Understand</b> that pride will cause God to resist you, so repent and turn from it. <b>Humble yourself</b> , knowing that God will give you grace and lift you up in His time. <b>Give God</b> your anxieties. <b>Know with confidence</b> that He will care for you.

TRUTH		ACTION
<b>1 PETER TEACHES</b>	<b>TEXT</b>	<b>1 PETER INVITES</b>
<p><b>2 Cultivating Dynamic Devotion</b></p> <p>Devote yourself to loving Jesus, even though you cannot see Him. Loving and believing in Him with faith releases unspeakable joy and glory in your life. Spend time studying the Old Testament prophecies about Jesus and their fulfillment in the New Testament. Realize that angels long to look on these things and that studying the Bible is a privilege. Worship Jesus; praise and honor Him. Faithfully glorify the Lord even when you know you will face persecution, remembering that the Spirit of glory and of God will rest on you in the midst of your suffering.</p>	<p>1:8</p> <p>1:10–12</p> <p>2:4–6</p> <p>2:9</p> <p>4:12–19</p>	<p>Deeply love and believe in Jesus, even though you cannot see Him.</p> <p>Interpret the Old Testament with the revelation in the New Testament. Study the messianic prophecies in light of their fulfillment in Jesus' life. Worship the Lord as you see the miracle of who Jesus is as revealed in Scripture.</p> <p>Come to Jesus. Honor and worship the precious, living stone—the chief cornerstone on which our life of faith and the church is built.</p> <p>Understand that you are part of God's chosen and special people, the church. Therefore, praise Him, who brought you out of the darkness of sin and death into the light of freedom and life.</p> <p>Glorify Jesus even amid intense persecution. Joyfully know that you are sharing in Jesus' sufferings. Understand that when you are insulted and despised, the Spirit of glory and of God rests on you.</p>
<p><b>3 Pursuing Holiness</b></p> <p>We are washed in the blood of Jesus Christ, which makes us holy. The Holy Spirit sets us apart for the purpose of obedience and holy living. Live in holiness and honor the Lord, knowing that your salvation was bought at the great and precious price of His own blood. In response to all that the Lord has done for you, dedicate the rest of your days to doing His will.</p>	<p>1:2</p> <p>1:14, 15</p> <p>1:17–19</p> <p>2:1, 2</p> <p>4:2</p>	<p>Understand that the Holy Spirit makes us holy, set apart by the blood of Jesus. Obedience is to be our response.</p> <p>Understand that God has made you holy, even as He is holy, so you can live a holy life by His grace and the power of His Spirit, who lives in you.</p> <p>Live in holiness, honoring the Lord. Remember that your life was bought with Jesus' blood.</p> <p>Seek to be honest, sincere, and pure in all relationships. Thirst for God's Word. Apply it to your life so you will grow.</p> <p>Live each day to do God's will.</p>



TRUTH		ACTION
1 PETER TEACHES	TEXT	1 PETER INVITES
<p><b>4</b> <b>The Walk of Faith</b>  The goal and reward of faith is salvation. Therefore, faith is precious, even more precious than gold. God refines our faith as gold as we go through trials and testing. Gold is refined by fire; as the temperature increases, impurities begin to become evident. As they surface, they can be removed, thereby purifying the gold. This is true with our faith as well. As we undergo testing and see the impurities of sin surface, we are to ask forgiveness so we can be made clean and pure. Embrace God's refining work in your life; it is His mercy to you and will result in praise and honor to Him.</p>	<p>1:3-5</p> <p>1:6, 7</p> <p>1:9</p>	<p><b>Understand</b> that our inheritance of salvation in Jesus is a living hope, kept for us in heaven where it cannot be ruined or fade away. <b>Know</b> that God's mighty power is keeping you through faith for salvation.</p> <p><b>Remember</b> that as you endure suffering, your faith is being refined as with fire. <b>Value</b> your faith more than gold. <b>Look</b> toward the coming of Jesus, so that your faith, having been tested, will result in praise, honor, and glory to Jesus.</p> <p><b>Understand</b> that the goal of your faith is salvation.</p>

# SPIRIT-FILLED LIFE® BIBLE

KINGDOM EQUIPPING THROUGH

*the POWER of the WORD*

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**<sup>b</sup>have eternal life. <sup>16a</sup>For God so loved the world that He gave His only begotten <sup>b</sup>Son, that whoever <sup>\*</sup>believes in Him should not <sup>\*</sup>perish but have everlasting life. <sup>17a</sup>For God**

<sup>22</sup>John 4:1, 2  
<sup>23</sup> <sup>#1</sup> Sam. 9:4  
<sup>#</sup> Matt. 3:5, 6  
<sup>24</sup> <sup>#</sup> Matt. 4:12;  
14:3; Mark  
6:17; Luke  
3:20

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<sup>25</sup>Then  
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