

COMMENTARY

JEREMIAH

Jeremiah 18:

God teaches Jeremiah and the people of Israel of His absolute power over the course of events; even as a potter has complete control over the clay. If His people do not repent, He can and will destroy them.

The people respond with making plans to silence Jeremiah and his message. Jeremiah, in response, asks the Lord to be aware and to punish his enemies.

Jeremiah 19:

Jeremiah is instructed to go and buy a clay jar and then gather the leaders of the people together. He is to warn them of impending destruction again, brought on by their sinfulness. Then he is to break the jar and tell them that so will their nation be destroyed if they fail to repent. Jeremiah then leaves and goes to the temple to proclaim the same message to the people.

Jeremiah 20:

As Jeremiah is telling of the coming destruction, he is arrested and put in the stocks (hands, feet and neck were all fastened in and made the victim extremely uncomfortable). Upon being released the next day, Jeremiah pronounced judgement upon the man who had, had him bound.

Jeremiah then begins in, relating how he feels betrayed by God, but even so, he will continue to proclaim the message of God. He feels overcome by all those who are trying to undermine him and cause his downfall.

Jeremiah 21:

This chapter comes just prior to the Babylonian captivity. The last King of Judah asks for Jeremiah to ask God for deliverance. Instead, Jeremiah informs them that the nation of Judah will fall and that it would be best for the people to surrender and for the leaders to straighten up their act or else they will be completely destroyed.

Jeremiah 22

This chapter actually precedes chapter 21 in historical sequence. Jeremiah was told to go to Jehoiachin and tell him to give up his sinfulness and greed or else he would be turned over to the Babylonians.

Shallum (Jehoahaz) was the actual father of Jehoikim and grandfather of Jehoiachin. Josiah was in actuality the grandfather of Jehoiahkim (the Scriptures refer to Josiah as father; as we would a FORE- Father). Josiah was regarded as a "GOOD" King for he had tried to turn the people back to the Lord.

Shallum was taken prisoner and remained in bondage in Egypt until he died.

Jeremiah 23:

God rebukes the Kings of Judah for having led His people astray. He speaks of one day sending another King to gather them together again and rule justly.

The Lord also rebukes the many false prophets who were lying and teaching the people things that they "claimed" had come from God.

Because of their treachery, the Lord assures them that He will be against them and that they would be destroyed.

Jeremiah 24:

God revealed to Jeremiah two baskets of figs; one good, one bad. The good represented the captives of Babylon who had been taken from 597 B.C. and priors (this would have included Ezekiel and Daniel). They would eventually return to the land and God would restore this remnant. The bad figs represented the remainder who were left behind in Judah, who depended on the Egyptians for strength. God promises to destroy them.

Jeremiah 25:

God had been warning His people for years of the coming destruction and had called upon them to repent. They refused to comply, and He states that they will serve the King of Babylon for 70 years! (there is no way for Jeremiah to know the exact number of years in advance, unless God had told Him). The people will be severely punished for their sin.

God would then send punishment upon all the other nations for their respective sinful conditions. No one would escape the wrath of God!

Jeremiah 26:

Jeremiah continues to prophesy during the days of Jehoiakim of the coming destruction of Judah and Jerusalem. The Priests and prophets call for Jeremiah to be put to death. The officials and people prevent it (fearing the wrath of God) and were supported by Ahikam (one of the princes).

Another prophet proclaiming the same message as Jeremiah was not as fortunate. Uriah had fled to Egypt when trouble arose and had been expedited and executed.

Jeremiah 27:

Jeremiah was now told to place a yoke upon himself and declare to Judah and the surrounding nations that all of them would become subject to Babylon (Judah had already seen many of its' inhabitants taken captive). Anyone who tried to resist would be destroyed by the power of God as He worked through the Babylonians.

The nations are told not to listen to their prophets who would say different. Even in Judah there were prophets claiming the the power of Babylon was about to desist and the riches of the temple in Jerusalem would be brought back. Instead, the Lord pronounces that even the remaining riches of the temple would be carried off to Babylon.

Jeremiah 28:

Hananiah spoke to Jeremiah, the priests and the people; declaring that instead of Judah and the surrounding nations having to wear the yoke of Babylon and serve, instead Babylon would be overcome within 2 years. Jeremiah says "Amen" (may it be, or so be it) but warns that the the prophet will only be recognized if the prophecy comes true. Hananiah then responded by breaking the wood yoke that Jeremiah had been wearing. Jeremiah then left.

God then sends Jeremiah back to Hananiah with a message. Jeremiah informs him that instead of a wood yoke, a heavier yoke would be placed upon the nations and Hananiah, himself, would die within the year (less than 2 months later, Hananiah died).

Jeremiah 29:

While King Zedekiah was on the throne in Jerusalem, the early captives of Babylon were being told to settle down in Babylon and get on with their lives. Jeremiah wrote to them that they would not return until the 70 years of Babylon's reign was ended. In the meantime, those left behind in Judah were going to continue to be destroyed because of their failure to repent.

Shemaiah denounced Jeremiah from Babylon and told the Babylonian captives that they would be released in a short time. Because of his lies, God declared that Shemaiah's line would be extinguished from among the people.

Jeremiah 30:

God continues to proclaim the greatness of the desolation that His people would face. They were to take hope that one day they would be restored and the nations that oppressed them would be destroyed.

Jeremiah 31:

God gives the people hope as He tells them of the day when He shall re-gather His people to the Promised Land and how they will be blessed. He will establish a new covenant with them; one where His people will hide His word in their hearts and be His people and find the forgiveness of sins (this new covenant was instituted by Christ and the Church today, is the fulfillment of the promise--Hebrews 10:1-18).

Jeremiah 32:

Jeremiah, though under close guard after having been arrested by King Zedekiah (arrested for foretelling the fall of Jerusalem to Babylon), was told to buy a parcel of ground and to make a public show of having the transaction carefully preserved (this took place within a year of Jerusalem's destruction). This was a sign to the people that though they would be defeated, the day would come when God's people would return to the land and once again prosper.

God, again, lays out the charges of sin against His people and how they deserve to be punished and will be! He also includes the promise that He will one day restore them.

Jeremiah 33:

God again, brings a message of hope and restoration to the people who are going through the final months and days of their Kingdom. He promises the coming of one who will reign forever and who will intercede on man's behalf continually.

Jeremiah 34:

King Zedekiah of Judah is told that his capital city will fall, he will become a captive of the Babylonians, but that he would die a natural death in the land of Babylon.

King Zedekiah had proclaimed that all Jewish slaves were to be freed (following the laws of God). They were, but were quickly enslaved again. Because of this, God promises to destroy the city of Jerusalem and those who went back on their promise would be killed.

Jeremiah 35:

A segment of the Jewish population are singled out for praise from God. The Rechabites had been careful to adhere to the teachings of their forefathers. God denounces the other Hebrews because they failed to follow the teachings of their heavenly Father. His people will be destroyed, but the Rechabites would be blessed because of their faithfulness.

STUDY GUIDE

JEREMIAH 18

1. What did the potter do with the pot that was marred? (vs. 4)
2. Who is like clay in the potter's hands? (vs. 6)
3. Who did they make plans against? (vs. 18)

JEREMIAH 19

1. Who was Jeremiah to take out to the valley? (vs. 1,2)
2. What was Jeremiah to say when he broke the jar? (vs. 10,11)
3. When Jeremiah returned, who did he speak to? (vs. 14)

JEREMIAH 20

1. What did Pashhur have done to Jeremiah? (vs. 1,2)
2. What could Jeremiah not hold in? (vs. 9)
3. What would happen to Jeremiah's persecutors? (vs. 11)

JEREMIAH 21

1. What did King Zedekiah hope for? (vs. 2)
2. Who would live and be spared? (vs. 9)

JEREMIAH 22

1. What were the officials to do? (vs. 3)
2. What would people answer when asked what caused the fall of Jerusalem? (vs. 8,9)
3. What would happen to Shallum? (vs. 11,12)
4. Why did things go well with Josiah? (vs. 16)

JEREMIAH 23

1. What were the shepherds doing to the sheep? (vs. 1,2)
2. What would the righteous Branch do and bring? (vs. 5,6)
3. What were the false prophets doing? (vs. 16)

JEREMIAH 24

1. Who were carried off to exile in Babylon? (vs. 1)
2. What did the Lord then show Jeremiah? (vs. 1,2)
(vs. 12)
3. What did this mean? (vs. 5,8)

JEREMIAH 25

1. What had been happening for 23 years? (vs. 3)
2. How long would the King of Babylon be served? (vs. 11)
3. What would happen at the end of 70 years? (vs. 12)
4. What were all the nations to drink? (vs. 15)
5. Who were to drink from the cup? (vs. 18-26)

JEREMIAH 26

1. Who demanded that Jeremiah must die? (vs. 8)
2. Why did they feel that he should die? (vs. 11)
3. Who defended Jeremiah? (vs. 16)
4. What other prophet had prophesied against Jerusalem but was later killed because of it? (vs. 20-23)

JEREMIAH 27

1. What was Jeremiah to put on? (vs. 2)
2. What would happen to those who resisted Babylon? (vs. 8)
3. Who were they not to listen to? (vs. 9)
4. What would happen to the things King Nebuchadnezzar had left behind? (vs. 22)

JEREMIAH 28

1. What did Hananiah do with Jeremiah's yoke? (vs. 10)
2. What would happen to the nations because of Hananiah? (vs. 13,14)
3. What would happen to Hananiah? (vs. 16)

JEREMIAH 29

1. What were the exiles to do in Babylon? (vs. 4-7)
2. What would happen at the end of the 70 years? (vs. 10-14)

JEREMIAH 30

1. What day would come? (vs. 3)
2. What would happen to God's peoples' enemies? (vs. 16)

JEREMIAH 31

1. Where would God lead His people? (vs. 9)
2. What would God make? (vs. 31)
3. What are the characteristics of it? (vs. 33,34)

Jeremiah 32

1. What would happen to King Zedekiah? (vs. 4,5)
2. What was Jeremiah to buy? (vs. 7-9)
3. Why did Jeremiah take such measures to preserve the record of the transaction? (vs. 13-15)
4. What would God never stop doing, despite the evil of Judah? (vs. 40)

JEREMIAH 33

1. What would God do for the people when He brought them back? (vs. 8)
2. What promise did God give to David and the Levites? (vs. 17,18)

JEREMIAH 34

1. How would King Zedekiah die? (vs. 4,5)
2. What covenant had the King made with the people? (vs. 8,9)
3. What did the people do later? (vs. 11)
4. What "freedom" did God grant the people of Jerusalem? (vs. 17)

Jeremiah 35:

1. What were the Recabites to never do? (vs. 6,7)