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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,
INTRODUCTION TO JEREMIAH

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.
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The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the carrying away of Jerusalem captive in the fifth month.

The Prophet Is Called

Then the word of the LORD came to me, saying:

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 (1:4–10). 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. 26:17; James 2:13, 17), 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.

THANK YOU, LORD

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
1:11, 12 Moreover the word of the LORD came to me, saying, “Jeremiah, what do you see?” And I said, “I see a branch of an almond tree.” Then the LORD said to me, “You have seen well, for I am ready to perform My word.”

1:13 And the word of the LORD came to me the second time, saying, “What do you see?” And I said, “I see a boiling pot, and it is facing away from the north.” Then the LORD said to me:

“Out of the north calamity shall break forth
On all the inhabitants of the land.
For behold, I have made you this day a fortified city and an iron pillar,
A fortified city and an iron pillar,
On all the inhabitants of the land.
And against the people of the land.
They shall come and 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.
I will utter My judgments against them concerning all their wickedness,
Because they have forsaken Me,
Burned incense to other gods,
And worshiped the works of their own hands.

Therefore prepare yourself and arise,
And speak to them all that I command you.
Do not be dismayed before their faces, lest I dismay you before them.
For behold, I have made you this day 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.
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

Moreover the word of the LORD came to me, saying, “Go and cry in the hearing of Jerusalem, saying, ‘Thus says the LORD: “I remember you, the kindness of your youth,
The love of your betrothal;
When you went after Me in the wilderness,
In a land not sown.
Israel was holiness to the LORD,
The firstfruits of His increase.
All that devour him will offend;
Disaster will come upon them,” says the LORD.’”

“Hear the word of the LORD, O house of Jacob and all the families of the house of Israel. Thus says the LORD:
“ ‘What injustice have your fathers found in Me,
your clothing for activity. For similar action, see Ex. 12:11 and 1 Kin. 18:46.

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 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 1:3, 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.
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.

When on every high hill and under every green tree
You lay down, playing the harlot.
21 Yet I had planted you a noble vine, a
seed of highest quality.
How then have you turned before Me
Into the degenerate plant of an alien vine?
22 For though you wash yourself with lye,
and use much soap,
Yet your iniquity is marked before Me,” says the Lord God.
23 “How can you say, ‘I am not 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, “There is no hope.
No! For I have loved 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 princes, and their priests and their
prophets,
27 Saying to a tree, ‘You are my father,’
And to a stone, ‘You gave birth to me.’
For they have turned their back to Me,
And not their face.
But in the time of their trouble
They will say, ‘Arise and save us.’
28 But where are your gods that you have made for yourselves?

Let them arise,
If they can save you in the time of your trouble;
For 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 chastened your children;
They received no correction.
Your sword has devoured your
prophets
Like a destroying lion.
31 “O 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 are lords;
We will come no more to You’?
32 Can a virgin forget her ornaments,
Or a bride her attire?
Yet My people 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
The blood of the lives of the poor innocents,
I have not found it by secret search,
But plainly on all these things.
35 “Yet you say, ‘Because I am innocent,
Surely His anger shall turn from me.’
Behold, I will plead My case against you,
Because you say, ‘I have not sinned.’
36 “Why do you gad about so much to change your way?
Also you shall be ashamed of Egypt
as you were ashamed of Assyria.
Indeed you will go forth from him
With your hands on 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. 23:15.
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 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, 
May he return to her again?’ 
Would not that land be greatly polluted? 
But you have played the harlot with many lovers; 
Yet return to Me,” says the LORD.

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

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

4 Will you not from this time cry to Me, 
‘My Father, You are the guide of my youth’? 
5 “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 “companionship” in Proverbs 2:17 and Micah 7:5, where the subjects are humans. In Psalm 55:13 the treachery of a false friend is reproached.

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). The direction in which Israel went into captivity. 

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; Hb. 3:16; 64:8; Mal. 2:10.

3:5 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 backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot. 

7 And I said, after she had done all these things, ‘Return to Me.’ But she did not return. And her treacherous sister Judah saw it. 

8 Then I saw that ‘for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce;’ yet her treacherous sister Judah did not fear, but went and played the harlot also. 

9 So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with stones and trees. 

10 And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but in pretense,” says the LORD.

11 Then the LORD said to me, “Backsliding Israel has shown herself more righteous than treacherous Judah. 

12 Go and proclaim these words toward the north, and say: ‘Return, backsliding Israel,’ says the LORD; ‘I will not cause My anger to fall on you. For I am merciful,’ says the LORD; ‘I will not remain angry forever. 

13 Only acknowledge your iniquity, That you have transgressed against the LORD your God, 
And have scattered your charms To alien deities under every green tree, 
And you have not obeyed My voice,’ says the LORD.

14 “Return, O backsliding children,” says the LORD; “for I am married to you. I will be to you as a plant of substitute and living waters, as a garden enclosed and a fountain sealed.”

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).


3:10 Pretext: 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” (2:22; see 31:2). One ... two: The remnant (see Is. 10:20–22).
I will give you, b one from a city and two from a family, and I will bring you to 2 Zion. And I will give you 3 shepherds according to My heart, who will feed you with knowledge and understanding.

16 Then it shall come to pass, when you are multiplied and 4 increased in the land in those days," says the LORD, "that they will say no more, 'The ark of the covenant of the LORD.' 5 It shall not come to mind, nor shall they visit it, nor shall it be made anymore.

17 At that time Jerusalem shall be called 6 The throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. No more shall they b follow the dictates of their evil hearts.

18 In those days 4 the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.

19 But I said:

'How can I put you among the children And give you 6 a pleasant land, A beautiful heritage of the hosts of nations?'

"And I said:

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 proph-ecies will come to pass, best seen as the messianic age (v. 18).


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.


3:21 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 proph-ecy (3:6—4:4) and is used as a pun here, since return 4 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.
4:1 The nations shall “bless themselves in Him, and in Him they shall dwell.”

4:2 For thus says the LORD to the men of Judah and Jerusalem:

4:3 “Break up your fallow ground, and do not sow among thorns.

4:4 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.”

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.

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.

4:9 And it shall come to pass in that day, says the LORD,

2 The nations shall “bless themselves in Him, and in Him they shall dwell.”

Ps. 72:18; Is. 66:16; Jer. 31:7; [Gal. 3:8] 4s. 45:25; Jer. 9:24; 1 Cor. 1:31; 2 Cor. 10:17

Hos. 10:12 *Mishpat. 13:7

See WW at Hos. 10:12.

2:10-16; 30:8; Jer. 9:25, 26; [Rom. 2:28, 29; Col. 2:11]

Jer. 6:1; Hos. 8:1; Josh. 10:25; Jer. 8:14

See WW at Ps. 47:1; See WW at Hos. 8:1.

Jer. 1:13-15; 61:22; 50:17 *Banner

Jer. 25:4; Dan. 7:4; Jer. 25:9; Ezek. 26:7-10; Ps. 1:7; 61:11; Jer. 2:15

Jer. 22:12; Jer. 6:26

9 *See WW at Judg. 5:31.

10 *2 Kgs. 25:10-12; Ezek. 14:9; 2 Thess. 2:11 *Jer. 5:10; 14:13 *Lit. soul

11 *Jer. 31:1; Ezek. 17:10; Hos. 13:15

12 *Jer. 1:16

13 *Is. 5:28

*Deut. 28:49; Lam. 4:19; Hos. 8:1; Hab. 3:8

14 *Prov. 1:22; Is. 1:16; Jer. 13:27; James 4:8

15 *Jer. 8:16; 50:17 *Or with

See WW at Prov. 22:8.

16 *Is. 39:3; Jer. 5:15

17 *2 Kgs. 25:1, 4

“And the heart of the king shall perish, and the heart of the princes; the priests shall be astonished, and the proofs shall wonder.”

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).

4:13 Behold, he shall come up like clouds, and his chariots like a whirlwind. His horses are swifter than eagles. Woe to us, for we are plundered!”

4:14 O Jerusalem, “wash your heart from wickedness, that you may be saved. How long shall your evil thoughts lodge within you?

4:15 For a voice declares from Dan and proclaims affliction* from Mount Ephraim:

4:16 “Make mention to the nations, yes, proclaim against Jerusalem, that watchers come from a far country and raise their voice against the cities of Judah.

4:17 “Like keepers of a field they are against her all around, because she has been rebellious against Me,” says the LORD.

JEREMIAH 4:17

“Then I said, “Ah, Lord God! Surely You have greatly deceived this people and Jerusalem, saying, ‘You shall have peace,’ whereas the sword reaches to the heart.”

At that time it will be said to this people and to Jerusalem, ‘A dry wind of the desolate heights blows in the wilderness toward the daughter of My people— not to fan or to cleanse— a wind too strong for these will come for Me; now I will also speak judgment against them.”

13 “Behold, he shall come up like clouds, and his chariots like a whirlwind. His horses are swifter than eagles. Woe to us, for we are plundered!”

14 O Jerusalem, “wash your heart from wickedness, that you may be saved. How long shall your evil thoughts lodge within you?

15 For a voice declares from Dan and proclaims affliction* from Mount Ephraim:

16 “Make mention to the nations, yes, proclaim against Jerusalem, that watchers come from a far country and raise their voice against the cities of Judah.

17 “Like keepers of a field they are against her all around, because she has been rebellious against Me,” says the LORD.

4 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).

4:13 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).
This short poem is tied together by the literary device of repetition. I beheld, and indeed there was no man, and all the birds of the heavens had fled. I beheld, and indeed the fruitful land was a wilderness, and all its cities were broken down at the presence of the LORD, by His fierce anger. For thus says the LORD:

"The whole land shall be desolate; yet I will not make a full end. For this shall the earth mourn, and the heavens above be black, because I have spoken. I have purposed and will not relent, nor will I turn back from it. 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."

And when you are plundered, what will you do? Though you clothe yourself with crimson, though you adorn yourself with ornaments of gold, though you enlarge your eyes with paint, in vain you will make yourself fair; your lovers will despise you; they will seek your life.

For I have heard a voice as of a woman in labor, the anguish as of her who brings forth her first child, the voice of the daughter of Zion bewailing herself; She spreads her hands, saying, Woe is me now, for my soul is weary because of murderers!

The Justice of God’s Judgment

Run to and fro through the streets of Jerusalem; see now and know; and seek in her open places. If you can find a man, if there is anyone who executes judgment;

Jeremiah 4:18

18 “Your 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 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 Destruction upon destruction is cried, for the whole land is plundered. Suddenly my tents are plundered, and my curtains in a moment.

21 How long will I see the standard, and hear the sound of the trumpet?

22 “For my people are foolish, they have not known me. They are swilly children, and have they any understanding? They are wise to do evil, but to do good they have no knowledge.”

23 I beheld the earth, and indeed it was without form, and void; and the heavens, they had no light.

24 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 all the birds of the heavens had fled.

26 I beheld, and indeed the fruitful land was a wilderness, and all its cities were broken down at the presence of the LORD, by His fierce anger.

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. If you can find a man, if there is anyone who executes judgment;
Who seeks the truth, 
*And I will pardon her.*

2 *Though they say, ‘As the LORD lives,’ 
Surely they *swear falsely.*

3 O LORD, are not *Your eyes on the truth?* 
You have *stricken them, 
But they have not grieved;* 
You have consumed them, 
But *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 are poor. 
They are foolish; 
For *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 *they have known the way of the LORD, 
The judgment of their God.* 
But these have altogether *broken the yoke and burst the bonds.*

6 Therefore *a lion from the forest shall slay them, 
A wolf of the deserts shall destroy them;* 
*A leopard will watch over their cities. 
Everyone who goes out from there shall be torn in pieces,*

Because their *transgressions are many; 
Their backslidings have increased.*

7 “How shall I pardon you for this? 
Your children have forsaken Me 
And *sworn by those* that are not gods. 
When I had fed them to the full, 
Then they committed adultery 
And assembled themselves by troops in the harlots’ houses.

8 *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. 
“And shall I not *avenge Myself on such a nation as this?*

10 “Go up on her walls and destroy, 
But do not *make a complete end.* 
Take away her branches, 
For they are not the LORD’s.

11 For *the house of Israel and the house of Judah* 
Have dealt very treacherously with Me,” says the LORD.

12 “They have lied about the LORD, 
And said, “It is not He. 
*Neither will 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.”

*Therefore thus says the LORD God of hosts:*

“Because you speak this word, 
*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 *nation against you* from afar, 
O house of Israel,” says the LORD. 
“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. 
Their quiver is like an open tomb; 
*They are all mighty men.*

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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, 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. 2. In this latter verse, God regards backsliding as a condition that requires healing.

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.

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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, 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. 2. In this latter verse, God regards backsliding as a condition that requires healing.
17 And they shall eat up your 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.

18 “Nevertheless in those days,” says the LORD, “I will not make a complete end of you. 19 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 forsaken Me and served foreign gods in your land, so 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 foolish people, Without understanding, Who have eyes and see not, And who have ears and hear not: 22 a Do you not fear Me? says the LORD. Will you not tremble at My presence, Who have placed the sand as the 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, Who gives rain, both the former and the latter, in its season.” 25 a Your iniquities have turned these things away, and your sins have withheld good from you.

26 “For among My people are found wicked men; They 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 fat, they are sleek; Yes, they surpass the deeds of the wicked; They do not plead the cause, The cause of the fatherless; Yet they prosper, And the right of the needy they do not defend.

29 a 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 horrible thing Has been committed in the land: 31 The prophets prophesy falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end?”

**Impending Destruction from the North**

“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 Beth Haccerem; b 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 shepherds with their flocks shall come to her.

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5:21 Eyes and ears: See h. 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 obligation 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 Haccerem 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 war against her; Arise, and let us go up 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 As a fountain wells up with water, So she wells up with her wickedness. Violence and plundering are heard in her.

8 Before Me continually are grief and wounds.

9 Be instructed, O Jerusalem, Lest 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 ear is uncircumcised, And they cannot give heed. Behold, 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. I am weary of holding it in.

"I will pour it out 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 their houses shall be turned over to others, Fields and vineyards, I will give into their hands, 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 covetousness; And from the prophet even to the priest, Everyone deals falsely.

14 They have also healed the hurt of My people slightly, Saying, 'Peace, peace!' When there is no peace.

15 Were they ashamed when they had committed abomination? No! They were not at all ashamed; Nor did they know how to blush. Therefore they shall fall among those who fall; 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 old paths, where the good way is, And walk in it; Then you will find rest for your souls. But they said, 'We will not walk in it.'" Also, I set watchmen over you, saying, "Listen to the sound of the trumpet!"

But they said, 'We will not listen.' 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.

6:8 Glean: See Is. 17:5, 6 and note on Ruth 2:1. Remnant: A very important concept in the prophetic literature (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.
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). Shela: 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 and 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).

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 dwell in this place, in the land that I gave to your fathers forever and ever.

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

12 But go now to My place which was in Shiloh, where I set My name at the first, and see what I did to it because of the wicked ness of My people Israel. 13 And now, because you have done all these works,” says the Lord, “and I spoke to you, arising up early and speaking, but you did not hear, and I called you, but you did not answer, 14 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 Shiloh. 15 And I will cast you out of My sight, you and the whole posterity of Ephraim—the whole posterity of Ephraim. 16 Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you. 17 Do you not see what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and they pour out drink offerings to other gods, that they may provoke Me to anger. 19 Do they provoke Me to anger?” says the Lord. “Do they not provoke themselves, to the shame of their own faces?”

20 Therefore thus says the Lord God: “Behold, 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.”

21 Thus says the Lord of hosts, the God of Israel: “Add your burnt offerings to your sacrifices and eat meat. 22 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. 23 But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.’ 24 Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward. 25 Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. 26 Yet they did not obey Me or incline their ear, but stiffened their neck. 27 They did worse than their fathers. 28 Therefore 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

29 So you shall say to them, ‘This is a nation that does not obey the voice of the Lord their God 30 nor receive correction.

31 Truth has perished and has been cut off from their mouth. 32 Cut off your hair and cast it away, and take up a lamentation on astubbornness or imagination. If they were 25’ 32 Or to\n
33 For I did not send any of them to you, neither did I speak by them; 34 but they provoke Me to anger, to provoke Me to anger.” says the Lord. 35 So you shall say to the house of Israel, ‘Thus says the Lord: “Every one of the heathen that I cast out you into the wilderness shall they know for sure that I am the Lord.”

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 w. 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 w. 15 and 16.

Jeremiah is commanded not to pray for these people as a prophet normally would (see 27:18; Ez. 3:31, 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 OF 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.
the desolate heights; for the LORD has rejected and forsaken the generation of His wrath. 30 For the children of Judah have done evil in My sight,” says the LORD. 31 They have set their abominations in the house which is called by My name, to pollute it. 32 And they have built the high places of Tophet, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.

32 Therefore behold, 4 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; 5 for they will bury in Tophet until there is no room. 33 The 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. 34 Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of the bride and the voice of the bridegroom and the voice of the bride. For 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. 2 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 which they have worshiped. They shall not be gathered nor buried; they shall be like refuse on the face of the earth.

Then death shall be chosen rather than life by all the 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

“Will they fall and not rise?
Will one turn away and not return?
Why has this people slidden back,
Jerusalem, in a perpetual backsliding?
They hold fast to deceit,
They refuse to return.

4 I listened and heard,
But they do not speak aright.
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 the stork in the heavens Knows her appointed times;
And the turtledove, the swift, and the swallow
Observe the time of their coming.
But My people do not know the judgment of the LORD.

8 ‘How can you say, ‘We are wise, And the law of the LORD is with us’? Look, the false pen of the scribe certainly works falsehood.

9 The wise men are ashamed, They are dismayed and taken. Behold, they have rejected the word of the LORD; So what wisdom do they have?

Therefore 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 covetousness; From the prophet even to the priest Everyone deals falsely.

11 For they have ‘healed the hurt of the daughter of My people a slightly, Saying, ‘Peace, peace!’ When there is no peace.

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

13 “I will surely consume them,” says the LORD.
The Prophet Mourns for the People

18 Why do we sit still? Assembly 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 water of gall to drink, because we have sinned against the Lord.

9:1 For the hurt of the daughter of my people I am mourning, astonishment has taken hold of me. Is there no balm in Gilead, Is there no physician there? Why then is there no recovery for the health of the daughter of my people?

Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain 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 they are all adulterers, an assembly of treacherous men.

3 And like their bow they have bent their tongues for lies. They are not valiant for the truth on the earth. For they proceed from evil to evil, and they do not know Me,” says the Lord.

4 “Everyone take heed to his neighbor, and do not trust any brother; For every brother will utterly supplant, and every neighbor will walk with slanderers.

5 Everyone will deceive his neighbor, and will not speak the truth; They have taught their tongue to speak lies;
Jeremiah 9:6

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.

7Therefore thus says the LORD of hosts:

“Behold, I will refine them and try them; For how shall I deal with the daughter of My people?

8 Their tongue is an arrow shot out; It speaks deceit; One speaks peaceably to his neighbor with his mouth, But in his heart he lies in wait.

9 Shall I not punish them for these things?” says the LORD.

10 Shall I not avenge Myself on such a nation as this?”

11 I will take up a weeping and wailing for the mountains, And a for the 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.

bBoth the birds of the heavens and the beasts have fled; They are gone.

12 “I will make Jerusalem a heap of ruins, a den of jackals.

I will make the cities of Judah desolate, without an inhabitant.”

bWho is the wise man who may 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?

bAnd the LORD said, “Because they have forsaken My law which I set before them, and have not obeyed My voice, nor walked according to it, bbut they have a walked according to the dictates of their own hearts and after the Baals, bwhich their fathers taught them,” Therefore thus says the LORD of hosts, the God of Israel: “Behold, I will feed them, this people, bwith wormwood, and give them water of gall to drink.

16 I will scatter them also among the Gentiles, whom neither they nor their fathers have known. bAnd I will send a sword after them until I have consumed them.”

The People Mourn in Judgment

Thus says the LORD of hosts:

“Consider and call for 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 a 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 “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 the children— bno longer to be outside! And the young men— bno longer on the streets!

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

23Thus says the LORD:

a“Let not the wise man glory in his wisdom, Let not the mighty man glory in his b might, Nor let the rich man glory in his riches;

24 But let him who glories glory in this, That he understands and knows Me,
all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.”

**Idols and the True God**

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

2 Thus says the LORD:

3 “Do not learn the way of the Gentiles; Do not be dismayed at the signs of heaven, For the Gentiles are dismayed at them.

4 For the customs of the peoples are futile; For one cuts a tree from the forest, The work of the hands of the workman, with the ax.

5 They decorate it with silver and gold; They fasten it with nails and hammers So that it will not topple.

6 They are upright, like a palm tree, And they cannot speak; They must be carried. Because they cannot go by themselves. Do not be afraid of them, For they cannot do evil, Nor can they do any good.”

7 Inasmuch as there is none like You, O LORD (You are great, and Your name is great in might).

8 “Who would not fear You, O King of the nations? For this is Your rightful due. For among all the wise men of the nations, And in all their kingdoms, There is none like You.

9 But they are altogether dull-hearted and foolish; A wooden idol is a worthless doctrine.

10 Silver is beaten into plates; It is brought from Tarshish, And gold from Uphaz, The work of the craftsman And of the hands of the metalsmith; Blue and purple are their clothing; They are all the work of skillful men. But the LORD is the true God; He is the living God and the everlasting King.
At His wrath the earth will tremble, And the nations will not be able to endure His indignation.

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

12 He has made the earth by His power, He has established the world by His wisdom, And has stretched out the heavens at His discretion.

13 When He utters His voice, There is a multitude of waters in the heavens:

b He causes the vapor to ascend from the ends of the earth. He makes lightning for the rain, He brings the wind out of His treasuries.”

14 Everyone is dull-hearted, without knowledge;

b Every metalsmith is put to shame by an image;

d For His molded image is falsehood, And there is no breath in them.

15 Their ways are futile, a work of errors; In the time of their punishment they shall perish.

16 The 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.

The Coming Captivity of Judah

17 Gather up your wares from the land, O inhabitant of the fortress!

18 For thus says the LORD:

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

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

20 My tent is plundered, And all my cords are broken;

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

21 For the shepherds have become dull-hearted, And have not sought the LORD; Therefore they shall not prosper, And all their flocks shall be scattered.

22 Behold, the noise of the report has come, And a great commotion out of the north country, To make the cities of Judah desolate, a den of jackals.

O LORD, I know the way of man is not in himself; It is not in man who walks to direct his own steps.

24 O LORD, correct me, but with justice; Not in Your anger, lest You bring me to nothing.

25 Pour out Your fury on the Gentiles, b who do not know You, And on the families who do not call on Your name; For they have eaten up Jacob, b 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, 2 "Hear the words of this covenant, and speak to the

WORD WEALTH

10:24 correct, yasar; 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). Yasar 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 yasar is derived the noun musar, “Instruction.”

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

And I answered and said, "So be it, Lord." 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 and do them. For I earnestly exhorted your fathers in the day I brought them up out of the land of Egypt, until this day, rising early and exhorting, saying, "Obey My voice." Yet they did not obey or incline their ear, but everyone 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.'"

And the Lord said to me, "A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem. They have turned back to 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." Therefore thus says the Lord: "Behold, I will surely bring calamity on them which they will not be able to escape; and though they cry out to Me, I will not listen to them. Then the cities of Judah and the inhabitants of Jerusalem will go and cry out to the gods to whom they offer incense, but they will not save them at all in the time of their trouble. For according to the number of your cities were your gods, O Judah; and according to the number of the streets of Jeru-

Chapter 11

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 "con- 

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 die by famine; and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, even the year of their punishment.”

Jeremiah’s Question

12 Righteous are you, O LORD, when I plead with you; yet let me talk with you about your judgments. Why does the way of the 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.

3 But you, O LORD, know me; you have seen me, and you have tested my heart toward you. Pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

a How long will the land mourn, and the herbs of every field wither? The beasts and birds are consumed, for the wickedness of those who dwell there.

b 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 the bloodplain of the Jordan?

6 For even your brothers, the house of your father,

Even they have dealt treacherously with you; yes, they have called a multitude after you.

b Do not believe them, even though they speak 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 hated it.

9 My heritage is to Me like a speckled vulture; the vultures all around are against her. Come, assemble all the beasts of the field, bring them to devour!

10 “Many rulers have destroyed My vineyard, they have trodden My portion underfoot; they have made My pleasant portion a desolate wilderness.

11 They have made it desolate; desolate, it mourns to Me; the whole land is made desolate, because 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 They have sown wheat but reaped thorns; they have 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 rebukes 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.
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 covenanted people (v. 11).

13:1 Sash: A belt in oriental cultures indicates status, as “black belt” is used for achievement in the martial arts.

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

13:18 The king is probably Jehoiachin, and the queen mother is Nehushta (2 Kin. 24.1, 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), she will experience shame (skirts . . . uncovered and heels made bare).
These prophecies were given during a period of severe drought, which affected life in the city (v. 3), country (v. 5), and open fields (vv. 5, 6), so no class of people or animal was exempt.

7 I have seen your adulteries And your lustful *neighings, The lewdness of your harlotry, Your abominations *on the hills in the fields. Woe to you, O Jerusalem! Will you still not be *made clean?*

**Sword, Famine, and Pestilence**

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

2 “Judah mourns, And *her gates languish; They* *mourn for the land, And* *the cry of Jerusalem has gone up.*

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 ashamed and confounded And covered their heads.

4 Because the ground is parched, For there was *no rain in the land,* The plowmen were ashamed; They covered their heads.

5 Yes, the deer also gave birth in the field, But *it* left because there was no grass.

6 And *“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 *for Your name’s sake; For our *backsldings are many,* We have sinned against You.

8 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 *who* cannot save? Yet You, O LORD, *are* in our midst, And we are called by Your name; Do not leave us!

10 Thus says the LORD to this people: *“Thus* they have loved to wander; They have not restrained their feet.
Therefore the LORD does not accept them;
6 He will remember their iniquity now, And punish their sins.

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

19 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 assured peace in this place.’ ”

And the LORD said to me, “The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, a worthless thing, and the deceit of their heart. Therefore thus says the LORD concerning the prophets who prophesy in My name, whom I did not send, (a) who say, ‘Sword and famine shall not be in this land’—By sword and famine those prophets shall be consumed! And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the sword, nor shall you have famine, but I will consume them by the sword, by the famine, and by the pestilence.

17 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 assured peace in this place.’ ”

And the LORD said to me, “The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, a worthless thing, and the deceit of their heart. Therefore thus says the LORD concerning the prophets who prophesy in My name, whom I did not send, (a) who say, ‘Sword and famine shall not be in this land’—By sword and famine those prophets shall be consumed! And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the sword, nor shall you have famine, but I will consume them by the sword, by the famine, and by the pestilence.

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

Remember, do not break Your covenant with them. 22 Are there any among the idols of the nations that can cause rain? Or can the heavens give showers? 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

Then the LORD said to me, “Even if Moses and Samuel stood before Me, My mind would not be favorable toward this people. Cast them out of My sight, and let them go forth. 5 And it shall be, if they say to you, ‘Where should we go?’ then you shall tell them, ‘Thus says the LORD: “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 captivity, to the captivity.”’”

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

5 “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?

Why have you stricken us so that there is no healing for us? 6 We looked for peace, but there was no good; And for the time of healing, and there was trouble. 20 We acknowledge, O Lord, our wickedness And the iniquity of our fathers, For we have sinned against You.

And there is no one to heal their sickness, unless they are ready to pay the price. 21 Do not abhor us, For Your name’s sake; Do not disgrace the throne of Your glory.

The People Plead for Mercy

19 Have You utterly rejected Judah? Has Your soul loathed Zion?

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 6:26).

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; 12:19–23; 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).
Jeremiah's Dejection

A blessed and favored mother is one who has borne seven sons; 
6 if you return, 7 And I will winnow them with a winnowing fan in the gates of the land; I will bereave them of children; I will destroy My people, 
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 suddenly. 
9 “She languishes who has borne seven; She has breathed her last; 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 “Woe is me, my mother, That you have borne me, A man of strife and a man of contention to the whole earth! I have neither lent for interest, Nor have men lent to me for interest. Every one of them curses me. 

The LORD said: 
11 Surely it will be well with your remnant; Surely I will cause the enemy to intercede with you In the time of adversity and in the time of affliction. 

12 Can anyone break iron, The northern iron and the bronze? 
13 Your wealth and your treasures I will give as plunder without price, Because of all your sins, Throughout your territories. 
14 And I will make you cross over with your enemies Into a land which you do not know; For a fire is kindled in My anger, Which shall burn upon you.” 

15 O LORD, “You know, Remember me and visit me, And take vengeance for me on my persecutors. In Your enduring patience, do not take me away. Know that for Your sake I have suffered rebuke. 

16 Your words were found, and I ate them, And 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 “I did not sit in the assembly of the mockers, Nor did I rejoice; I sat alone because of Your hand, For You have filled me with indignation. 

The LORD Reassures Jeremiah

Thereupon therefore says the LORD: 
If you return, Then I will bring you back; You shall stand before Me; If you 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. 
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). 
15:11 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. 
15:18 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. And I will make you to this people a fortified bronze wall; and they will fight against you, but 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 redeem you from the grip of the terrible."

Jeremiah’s Lifestyle and Message

16 The word of the LORD also came to me, saying, 2"You shall not take a wife, nor shall you have sons or daughters in this place. 3For 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: 4"They shall die of griefsome deaths; they shall not be anointed nor shall they be buried, but they shall be like refuse on the face of the earth. They shall be consumed by the sword and by famine, and their corpses shall be meat for the birds of heaven and for the beasts of the earth."

5For thus says the LORD: "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, "love-kindness and mercies. 6Both the great and the small shall die in this land. They shall not be buried; neither shall men lament for them, 7nor shall men break bread in mourning for them, to comfort them for the dead; nor shall men give them the cup of consolation to drink for their father or their mother. 8Also you shall not go into the house of fasting to sit with them, to eat and drink."

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

10And it shall be, when you show this people all these words, and they say to you, "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?" 11then you shall say to them, "Because your fathers have forsaken Me," says the LORD; "they have walked after other gods and have served them and worshiped them, and have forsaken Me and not kept My law. 12And you have done more worse than your fathers, for behold, each one follows the dictates of his own evil heart, so that no one listens to Me. 13Therefore I will cast you out of this land 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

14Therefore behold, the 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, 15but, The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them. For I will bring them back into their land which I gave to their fathers.

16Behold, I will send for many 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. 17For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity hidden from My eyes. 18And first I will repay double for their iniquity and their sin, because they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols.”

19 O LORD, my strength and my fortress, 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,
17 The sin of Judah is written with a pen of iron; With the point of a diamond it is engraved. On the tablet of their heart, and on the horns of your altars, While their children remember Their altars and their ‘wooden’ images By the green trees and green high places. 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. And you, even yourself, Shall let go of your heritage which I gave you; And I will cause you to serve your enemies In the land which you do not know; For you have kindled a fire in my anger which shall burn forever. Thus says the LORD: Cursed is the *man who trusts in man And makes *flesh his strength, Whose heart departs from the LORD.

6 For he shall be like a shrub in the desert, And shall not see when good comes, But shall inhabit the parched places in the wilderness, In a salt land which is not inhabited.

7 *Blessed is the man who trusts in the LORD, And whose hope is the LORD.

8 For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf shall be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit.

9 The *heart is deceitful above all things, And desperately wicked; Who can know it?

10 I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.

11 As a partridge that ‘broods’ but does not hatch, So is he who gets riches, but not by right; It will leave him in the midst of his days, And at his end he will be a fool.”

12 A glorious high throne from the beginning Is the place of our sanctuary.

13 O LORD, *the hope of Israel, All who forsake You shall be ashamed.

“Those who depart from Me Shall be *written in the earth, Because they have forsaken the LORD, The *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 *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.
Indeed they say to me,  
"Where is the word of the LORD? Let it come now!"

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.  
Do not be a terror to me;  
*You are* my hope in the day of doom.  
Let them be ashamed who persecute me,  
But do not let me be put to shame; Let them be dismayed,  
And do not let me be dismayed. Bring on them the day of doom, And destroy them with double destruction!

Hallow the Sabbath Day  
*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 Jerusalem;  
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.  
Thus says the LORD:  
*Take heed to yourselves, and bear no burden on the Sabbath day,* nor bring its burden through your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers.  
But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction.  
*And it shall be,* if you heed Me carefully, says the LORD, “to bring no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work in it,” then shall enter the gates of this city kings and princes 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.  
And they shall come from the cities of Judah and from the places around Jerusalem, from the land of Benjamin and from the lowland, from the mountains and from the South, bringing burnt offerings and sacrifices, grain offerings and incense, bringing sacrifices of praise to the house of the LORD.

"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 I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

The Potter and the Clay

The word which came to Jeremiah from the LORD, saying:  
*Arise* and go down to the potter’s house; and there I will cause you to hear My words.”  
Then I went down to the potter’s house, and there he was, making something at the wheel.  
And the vessel that he had made of clay was marred in the hand of the potter; so he destroyed it.
made it again into another vessel, as it seemed good to the potter to make.

5Then the word of the Lord came to me, saying: 6"O house of Israel, can I not do with you as this potter?" says the Lord. "Look, a as the clay is in the potter's hand, so are you in My hand, O house of Israel!

7The instant I speak concerning a nation and concerning a kingdom, to a pluck up, to pull down, and to destroy it, b if that nation against whom I have spoken turns from its evil, b I will relent of the disaster that I thought to bring upon it. 8And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it, b 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.

9Now 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. c Return now every one from his evil way, and make your ways and your doings b good." '

God's Warning Rejected

10And they said, d "That is hopeless! So we will walk according to our own plans, and we will every one of us obey the dictates c of his evil heart."

11Therefore thus says the Lord:

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

13Will a man 1 leave the snow water of Lebanon, Which comes from the rock of the field? Will the cold flowing waters be forsaken for strange waters?

14Because My people have forgotten 2 Me, They have burned incense to worthless idols. And they have caused themselves to stumble in their ways, b could make something else from the clay, but not the originally intended vessel.

15:7–10 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.


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

18:16 Missing 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").

18:16 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 links 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 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 elders of the people and some of the elders of the priests. And go out to the Valley of the Son of Hinnom, which is by the entry of the Potsherds Gate; and proclaim there the words that I will tell you, 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 tingle. 4 Because they 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 the blood of the innocents (they have also built the high places of Baal, to burn their sons with fire for burnt offerings to Baal, which I did not command or speak, nor did it come into My mind), therefore behold, the days are coming, says the LORD, that this place shall no more be called Tophet or the Valley of the Son of Hinnom, but the Valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the hands of those who seek their lives; their corpses I will give as meat for the birds of the heaven and for the beasts of the earth. I will make this city desolate and a hissing; everyone who passes by it will be astonished and hiss because of all its plagues. And I will cause them to eat the 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."

19 Then you shall break the flask in the sight of the men who go with you, 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 made whole again; and they shall bury them in Tophet till there is no place to bury. Thus I will do to this place," says the LORD, "and to its inhabitants, and make this city like Tophet. And the houses of Jerusalem and the houses of the kings of Judah shall be defiled like the place of Tophet, because of all the houses on whose roofs they have burned incense to all the host of heaven, and poured out drink offerings to other gods."

19 Then Jeremiah came from Tophet, where the LORD had sent him to prophesy; and he stood in the court of the Lord’s house and said to all the people, 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 they have stiffened their necks that they might not hear My words."

The Word of God to Pashhur

20 Now Pashhur the son of Immer, the priest who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things... Then Pashhur struck Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD. And it happened on the next day that...
Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, “The LORD has not called your name Pashhur, but Magor-Missabib. 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 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. Moreover I will deliver all the wealth of this city, all its produce, and all its precious things; all the kings of Judah I will give into the hand of the king of Babylon, and he shall carry them captive to Babylon and slay them with the sword. 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 prophesied lies.’”

Jeremiah’s Unpopular Ministry

7 O LORD, You induced me, and I was persuaded;

a You are stronger than I, and have prevailed.

b I am in derision daily;

everyone mocks me.

8 For when I spoke, I cried out;

a shouted, “Violence and plunder!”

Because the word of the LORD was made to me

A reproach and a derision daily.

9 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 burning fire

Shut up in my bones;

I was weary of holding it back,

And I could not.

10 a For I heard many mocking:

“Fear on every side!”

“Report,” they say, “and we will report it!”

b All my acquaintances watched for my stumbling, saying,

3 Lit. Fear on Every Side

4 Jer. 21:4-10

5 b 2 Kings 21:17; 2 Chronicles 36:18; Jer. 3:4; 27:21, 22; 39:9

6 a Jer. 14:13-15, Lam. 2:14

7 a Jer. 1:6; 7

b Ps. 32:18-20; Prov. 38:3; Jer. 4:19; 22:5 [Ezek. 3:14]; Acts 4:20

8 a Jer. 6:11; Jer. 6:12

b Ps. 31:13

9 a Job 19:10; Ps. 41:9; 55:13;

b Luke 11:53. 54; Is 51:9

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 Kings 24:13) and in 586 B.C. (see Jer. 52:17-23).

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 (v. 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. 14). 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 *Because he did not kill me from the womb,
That my mother might have been my grave,
And her womb always enlarged with me,
*Why did I come forth from the womb
to *see 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 *King Zedekiah* sent to him *Pashhur the son of Melchiah,* and *Zephaniah the son of Maaseiah,* the priest, saying, *“Please inquire of the LORD for us, for Nebuchadnezzar king of Babylon makes war against us. Perhaps the LORD will deal with us according to all His wonderful works, that the king may go away from us.”*

*Then Jeremiah said to them,* “Thus you shall say to Zedekiah, *“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 Chaldeans who besiege you outside the walls; and I will assemble them in the midst of this city. If *myself* will fight against you with an *outstretched hand* and with a strong arm, even in anger and fury and great wrath. I will strike the inhabitants of this city, both man and beast; they shall die of a great pestilence. And afterward,* says the LORD, *“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 his enemies, and into the hand of those who seek their life; and he shall strike them with the edge of the sword. He shall not spare them, or have pity or mercy.”*"

*Now you shall say to this people, Thus says the LORD: *“Behold, I set before you the way of life and the way of death. He who *remains in this city shall die by the sword, by famine, and by pestilence; but he who goes out and *defects to the Chaldeans who besiege you, he shall *live, and his life shall be as a prize to him.* For I have *set My face against this city for adversity and not for good,” says the LORD. *“It shall be given into the hand of the king of Babylon, and he shall burn it with fire.”*

Message to the House of David

*And concerning the house of the king of Judah, say, *‘Hear the word of the LORD, O house of David! Thus says the LORD:* *“Execute* judgment *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.

*Behold, I am against you, O inhabitant of the valley, And rock of the plain,” says the LORD, *“Who say, *‘Who shall come down against us? Or who shall enter our dwellings?’*"

*But I will punish you according to the *fruit* of your *doings,* says the LORD; *‘I will kindle a fire in its forest, And 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, and say, *‘Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your people, the people of Judah, *who are left in this city, For thus says the LORD of hosts, the God of Israel: *‘I will utterly destroy this city and make it like Chaldea, and I will remove the remnant of Judah into Babylon, and will give it into the hand of the Chaldeans for a prey. *For the LORD has spoken, For the LORD has spoken, *“I will stretch out My hand on Judah, and will cut off the men of Jerusalem from among the remnant of Israel. *I will hand over this city and the inhabitants of this city to the king of Babylon, and he shall burn it with fire.*’”*"
servants and your people who enter these gates! Thus says the LORD: “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 fatherless, or the widow, nor shed innocent blood in this place. For if you indeed do this thing, 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. But if you will not hear these words, ‘I swear by Myself,’ says the LORD, ‘that this house shall become a desolation.’”

For thus says the LORD to the house of the king of Judah:

“You are Gilead to Me, the head of Lebanon; Yet I surely will make you a wilderness, Cities which are not inhabited.

I will prepare destroyers against you, Everyone with his weapons; They shall cut down your choice cedars And cast them into the fire.

And many nations will pass by this city; and everyone will say to his neighbor, ‘Why has the LORD done so to this great city?’ Then they will answer, ‘Because they have forsaken the covenant of the LORD their God, and worshiped other gods and served them.’”

Weep not for the dead, nor bemoan him;

Weep bitterly for him who goes away,
For he shall return no more;
Nor see his native country.

Message to the Sons of Josiah

For thus says the LORD concerning Shallum, the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went from this place: “He shall not return here anymore, but he shall die in the place where they have led him captive, and shall see this land no more.

Woe to him who builds his house by unrighteousness
And his chambers by injustice,
Who uses his neighbor’s service without wages
And gives him nothing for his work,

Who says, ‘I will build myself a wide house with spacious chambers, And cut out windows for it, Paneling it with cedar And painting it with vermilion.’

‘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.
He judged the cause of the poor and needy;
Then it was well.
Was not this knowing Me?’ says the LORD.

Yet your eyes and your heart are for nothing but your covetousness, For shedding innocent blood, And practicing oppression and violence.”

Therefore thus says the LORD concerning Jehoiakim the son of Josiah, king of Judah:

aThey 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 glory!’

He shall be buried with the burial of a donkey, Dragged and cast out beyond the gates of Jerusalem.

Go up to Lebanon, and cry out, And lift up your voice in Bashan; Cry from Arabim, For all your lovers are destroyed.
I spoke to you in your prosperity, But you said, ‘I will not hear.’
This has been your manner from your youth, That you did not obey My voice.

The wind shall eat up all your rulers,

**Servants and your people who enter these gates!** Thus says the LORD: “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 fatherless, or the widow, nor shed innocent blood in this place. For if you indeed do this thing, 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. But if you will not hear these words, ‘I swear by Myself,’ says the LORD, ‘that this house shall become a desolation.’”

For thus says the LORD to the house of the king of Judah:

“You are Gilead to Me, the head of Lebanon; Yet I surely will make you a wilderness, Cities which are not inhabited.

I will prepare destroyers against you, Everyone with his weapons; They shall cut down your choice cedars And cast them into the fire.

And many nations will pass by this city; and everyone will say to his neighbor, ‘Why has the LORD done so to this great city?’ Then they will answer, ‘Because they have forsaken the covenant of the LORD their God, and worshiped other gods and served them.’”

Weep not for the dead, nor bemoan him;

Weep bitterly for him who goes away,
For he shall return no more;
Nor see his native country.

Message to the Sons of Josiah

For thus says the LORD concerning Shallum, the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went from this place: “He shall not return here anymore, but he shall die in the place where they have led him captive, and shall see this land no more.

Woe to him who builds his house by unrighteousness
And his chambers by injustice,
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 the pain of a woman in labor?

Message to Coniah

24 As I live," says the LORD, "though Coniah the son of Jehoiakim, king of Judah, were the signet on My right hand, yet I would pluck you off; 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 Chaldeans.

26 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. But to the land to which they desire to return, there they shall not return.

28 Is this man Coniah a despised, broken idol—
a vessel in which is no pleasure? Why are they cast out, he and his descendants, and cast into a land where they do not know?

29 O earth, earth, earth, hear the word of the LORD!

30 Thus says the LORD:
   Write this man down as childless, a man who shall not prosper in his days;
   for none of his descendants shall prosper, Sitting on the throne of David, and ruling anymore in Judah.

The Branch of Righteousness

23 "Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD. Therefore thus says the LORD God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the LORD. But 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. I will set up 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, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, bAnd execute judgment and righteousness in the earth.

6 In His days Judah will be saved, and Israel shall dwell safely; Now this is His name by which He will be called:
   The LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days are coming," 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,' but, 'As the Lord lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land.

False Prophets and Empty Oracles

9 My heart within me is broken Because of the prophets;
The message of the prophets is as perverse as their who were Compared to the prophets of Samaria, they flagrantly sin and, by their actions, fail to turn people from the prophets of Jerusalem: They commit adultery and walk in lies; They also strengthen the hands of evildoers, So that no one turns back from his wickedness. All of them are like Sodom to Me, And her inhabitants like Gomorrah. Therefore thus says the LORD of hosts concerning the prophets: Behold, I will feed them with wormwood, And make them drink the water of gall; For from the prophets of Jerusalem Profaneness has gone out into all the land. “Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, Not from the mouth of the LORD. They continually say to those who despise Me, ‘The LORD has said, “You shall have “peace”;’ And to everyone who walks according to the dictates of his own heart, they say, “No evil shall come upon you.” ‘For who has stood in the counsel of the LORD, And has perceived and heard His word? Who has marked His word and heard it? Behold, a whirlwind of the LORD has gone forth in fury— A violent whirlwind! It will fall violently on the head of the wicked. The anger of the LORD will not turn back Until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly. “I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in My counsel, And had caused My people to hear My words, Then they would have turned them from their evil way And from the evil of their doings. “Am I a God near at hand,” says the LORD, “And not a God afar off? Can anyone hide himself in secret places, So I shall not see him?” says the LORD; “Do I not fill heaven and earth?” says the LORD.

I have heard what the prophets have said who prophesy lies in My name, saying, ‘I have dreamed, I have dreamed!’ 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.
23:24 fill, ma‘âle; 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 Naughtahl, “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. 14:27; 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, which try to make My people forget My name by their dreams which everyone tells his neighbor, 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, I am against the prophets, says the Lord, who steal My words every one from his neighbor, 31Bel, I am against the prophets, says the Lord, who use their tongues and say, ‘He says.’ 32 Behold, I am against those who prophesy false dreams,” says the Lord, “and tell them, and cause My people to err by their lies and by their recklessness. Yet I did not send them or command them; therefore they shall not profit this people at all,” says the Lord.

33 So when these people or the prophet or the priest ask you, saying, ‘What is the oracle of the Lord?’ you shall then say to them, 34“What oracle?” says the Lord. 35“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. 36Thus every one of you shall say to his neighbor, and every one to his brother, ‘What has the Lord answered?’ and, ‘What has the Lord spoken?’” 36 And the oracle of the Lord you shall mention no more. For every man’s word shall be his oracle, for you have perverted the words of the living God, the Lord of hosts, our God. 37 Thus you shall say to the prophet, “What has the Lord answered you?” and, “What has the Lord spoken?” 38 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!”’ 39 Therefore behold, I, even I, 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. 40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.”

The Sign of Two Baskets of Figs

24 The Lord showed me, and there were two baskets of figs set before the temple of the Lord, after Nebuchadnezzar king of Babylon had carried away captive Jeconiah 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. 2One 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 bad.

3 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.”

4 Again the word of the Lord came to me, saying, “5 Thus says the Lord, the God of Israel: ‘Like these good figs, so will I 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. 6For I will set My eyes on them for good, and I will bring them back to this land; 7 I will build them and not pull them down, and I will plant them and not pluck them up. 8 Then I will give them a heart to know Me, that I am the Lord; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart.”

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).

And as the bad figs which cannot be eaten, they are so bad—surely thus says the LORD—so I will give up Zedekiah the king of Judah, his princes, the residue of Jerusalem who remain in this land, and those who dwell in the land of Egypt, I will deliver them to the four kingdom of the earth, for their harm, to be a reproach and a byword, a taunt and a curse, in all places where I shall drive them. And I will send the sword, the famine, and the pestilence among them, till they are consumed from the land that I gave to them and their fathers."

Seventy Years of Desolation

The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (which was the first year of Nebuchadnezzar king of Babylon), whom Jehovah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying: 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, but you have not listened. And the LORD has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear. 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. 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. Yet you have not listened to Me," says the LORD, "that you might provoke Me to anger with the works of your hands to your own hurt.

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.

25:8 Therefore thus says the LORD of hosts: Because you have not heard My words, 9behold, I will send and take all the families of the north, says the LORD, and Nebuchadnezzar the king of Babylon, 10My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. Then it will come to pass, when these seven 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; and I will make it a perpetual desolation. 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. (For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)"

Judgment on the Nations

For thus says the LORD God of Israel to me: "Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it. And they will drink and stagger and go mad because of the sword that I will send among them."

Then I took the cup from the LORD's hand, and made all the nations drink, to whom the LORD had sent me: Jerusalem...
and the cities of Judah, its kings and its princes, to make them an astonishment, a hissing, and a curse, as it is this day; Pharaoh king of Egypt, his servants, his princes, and all his people; 20 all the mixed multitude, all the kings of the land of Uz, all the kings of the land of the Philistines (namely, Ashkelon, Gaza, Ekron, and the remnant of Ashdod); Edom, Moab, and the people of Ammon; all the kings of Tyre, all the kings of Sidon, and the kings of the coastslands which are across the sea; Dedan, Tema, Buz, and all who are in the farthest corners; all the kings of Arabia and all the kings of the mixed multitude who dwell in the desert; 25 all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; 26 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 Sheshach shall drink after them.

Therefore you shall say to them, Thus says the LORD of hosts, the God of Israel: 23 Drink, be drunk, and vomit! For all and all. 24 For the LORD has a controversy with the nations; He will plead His case with all flesh. He will give those who are wicked to the sword, says the LORD.

25 Thus says the LORD of hosts: 26 Behold, disaster shall go forth From nation to nation, And a great whirlwind shall be raised up From the farthest parts of the earth.

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 lamented, or gathered, or buried; they shall become refuse on the ground.

Wail, 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.

And the shepherds will have no way to flee, Nor the leaders of the flock to escape. 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, And the peaceful dwellings are cut down Because of the fierce anger of the LORD.

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.

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying, Thus says the LORD: Stand in the court of the LORD’s house, and speak to all the house of Judah, and to all the inhabitants of Jerusalem, and say:

The LORD will roar from on high, And utter His voice from on high habitation; He will roar mightily against His fold, He will give a shout, as those who tread the grapes, Against all the inhabitants of the earth.

A noise will come to the ends of the earth—

For the LORD has a controversy with the nations; He will plead His case with all flesh. He will give those who are wicked to the sword, says the LORD.

Therefore prophesy against them all these words, and say to them:

The LORD will roar from on high, And utter His voice from His holy habitation; He will roar mightily against His fold, He will give a shout, as those who tread the grapes, Against all the inhabitants of the earth.

A noise will come to the ends of the earth—

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; 65:1–6], has a controversy [a courtroom scene, see Hos. 4:1; 12:2; Mic. 6:2], and sword [see Jer. 5:12; 12: Ex. 5:3; Deut. 32:25; Is. 1:20].
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 worship in the Lord’s house, all the words that I command you to speak to them. Do not diminish a word. Perhaps everyone will listen and turn from his evil way, that I may relent concerning the calamity which I purpose to bring on them because of the evil of their doings. 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, so heed the words of My servants the prophets whom I sent to you, both rising up early and sending them (but you have not heeded), then I will make this city a curse to all the nations of the earth.

So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. 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! Why have you prophesied in the name of the Lord, saying, ‘This house shall be like Shiloh, and this city shall be desolate, without an inhabitant?’” And all the people were gathered against Jeremiah in the house of the Lord.

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. And the priests and the prophets spoke to the princes and all the people, saying, “This man deserves to die! For he has prophesied against this city, as you have heard with your ears.”

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. Now therefore, 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.” As for me, here is the beginning of the reign of Jehoiakim: Perhaps 609 B.C.

Shiloh: See note on 7:12.

7:6–7 The arrest of Jeremiah is the result of his controversy with false prophets and corrupt priests, for they were 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).

7:18 Micah of Moresheth: This passage is quoted verbatim from Mic. 3:12, the only such time one prophet quotes another and gives the source.

Because Hezekiah repented and prayed, the Lord delivered the city of Jerusalem in 701 B.C.

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. 24:18–22; Matt. 23:29–31).

Elathan: See 36:12, 25. One of Jehoiakim’s high officials.

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. 40–43, 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 the beginning of the reign of Jehoiakim son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying, “Thus says the LORD to me: Make for yourselves bonds and yokes, and put them on your neck, 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. 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: 5 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 have given it to whom it seemed proper to Me. 6 And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him. 7 So all nations shall serve him and his son, and his son’s son, until the time of his land comes; and then many nations and great kings shall make him serve them. 8 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.’ 9 Therefore do not listen to your prophets, your diviners, your ‘dreamers,’ your soothsayers, or your sorcerers, who speak to you, saying, ‘You shall not serve the king of Babylon.’ 10 For they prophesy a lie to you, to remove you far from your land; and I will drive you out, and you will perish. 11 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.’”

**WORD WEALTH**

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.

**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 66 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.**
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, 20 which 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— 21 eyes, 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 the Lord visits 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, 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. 3 Within 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. 4 And I will bring back to this place Jeconiah 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.’”

5 Then 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,

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.
28:14 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

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were carried away captive—unto the priests, the prophets, and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. 3This happened after Jeconiah the king, the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem. 4The letter was sent by the hand of Elashah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon, saying,

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:

Build houses and dwell in them; plant gardens and eat their fruit. 5Take 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. 6And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace. 7For thus says the Lord of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst deceive you, nor listen to your dreams which you cause to be dreamed. 8For they prophesy falsely to you in My name; I have not sent them, says the Lord.

For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. 10For I know the thoughts of the prophecies of Hananiah (28:3) and the words 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.

| 29:11–14 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. | 29:11–14 The 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. |
Zedekiah and Ahab

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? 28 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.’ ”

29 Now Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. 30 Then the word of the LORD came to Jeremiah, saying: “Send to all those in captivity, saying, Thus says the LORD concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, 4 and I have not sent him, and he has caused you to trust in a lie—therefore thus says the LORD: Behold, I will punish Shemaiah the Nehelamite and his 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, because he has taught rebellion against the LORD.

Restoration of Israel and Judah

The word that came to Jeremiah from the LORD, saying, 2 “Thus speaks the LORD God of Israel, saying: ‘Write in a book for yourself all the words that I have spoken to you. 3 For behold, the days are coming,” says the LORD, “that I will bring back from captivity My people Israel and Judah,’” says the LORD. “4 And I will cause them to return to the land that I gave to their fathers, and they shall possess it.’ ”

5 Now these are the words that the LORD spoke concerning Israel and Judah.

6 For thus says the LORD:

‘We have heard a voice of trembling, Of fear, and not of peace.

Ask now, and see, Whether a man is ever in labor with child?
So why do I see every man with his hands on his loins
Like a woman in labor, And all faces turned pale?"

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).

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.
For the multitude of your iniquities, 
4 Because your sins have increased.
5 Why do you cry about your affliction? 
Because your sins are incurable.
6 Because of the multitude of your iniquities, 
7 I have done these things t
8 And your governor shall come from their midst:
9 And he shall approach Me; 
10 For who is this who pledged his heart 
11 To approach Me? says the L ORD.
12 Behold, the whirlwind of the L ORD
13 Goes forth with fury, 
14 A continuing whirlwind; 
15 It will fall violently on the head of the wicked.
16 The fierce anger of the L ORD will not return until He has done it, 
17 And until He has performed the intents of His heart.
18 In the latter days you will consider it.

The Remnant of Israel Saved

19 At the same time, says the L ORD, 
20 I will be the God of all the families of Israel, and they shall be My people.
21 Thus says the L ORD: 
22 The people who survived the sword 
23 Found grace in the wilderness— 
24 Israel, when they went to give him rest.
25 The L ORD has appeared of old to me, 
26 Saying: 
27 Yes, I have loved you with everlasting love; 
28 Therefore with lovingkindness I have drawn you.
29 Again I will build you, and you shall be rebuilt, 
30 O virgin of Israel! 
31 You shall again be adorned with your tambourines, 
32 And shall go forth in the dances of those who rejoice.
33 You shall yet plant vines on the mountains of Samaria;
34 Their nobles shall be from among them, 
35 And their governor shall come from their midst; 
36 Then I will cause him to draw near, 
37 And he shall approach Me; 
38 For who is this who pledged his heart 
39 To approach Me? says the L ORD.
40 You shall be My people, 
41 And I will be your God.”

30:18 Its own mound: Cities were frequently rebuilt on the ruins of previous sites and thus formed the typical flat-topped hills called “Tell.” 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 v. 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 (v. 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.
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.)

10 “Hear the word of the Lord, O nations, And declare it in the islands afar off, and say,

   The planters shall plant and eat them as ordinary food.
6 For there shall be a day When the watchmen will cry on Mount Ephraim, “Arise, and let us go up to Zion, To the Lord our God.’”
7 For thus says the Lord:
8 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!’
9 Behold, I will bring them from the north country, And I will 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.
10 *They shall come with weeping, And with supplications I will lead them. I will cause them to walk by the rivers of waters, In a straight way in which they shall not stumble; For I am a Father to Israel, And Ephraim is My firstborn.
11 *He who scattered Israel *will gather him, And keep him as a shepherd does his flock.’
12 Therefore they shall come and sing in Zion, Streaming to 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 well-watered garden, 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 comfort them, And make them rejoice rather than sorrow.
14 I will *satisfy the soul of the priests with abundance, And My people shall be satisfied with My goodness, says the Lord.”

Mercy on Ephraim
15 Thus says the Lord:
“*A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, Refusing to be comforted for her children, Because they are no more.”
16 Thus says the Lord:
“Refrain your voice from 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 hope* in your future, says the Lord, That your children shall come back to their own border.
18 *I have surely heard Ephraim bemoaning himself: ‘You have chastised me, and I was chastised, Like an unruly bull;

31:6 Let us go up to Zion: From the time of Jerobeam the people in the northern kingdom worshiped 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.
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. 56:13), and that He will fight for us to see salvation come to them (49:25). (Song 7:1–9; Mal. 2:13–16) RLB.

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 gabar, “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, after my turning, I repented;
And after I was instructed, I struck myself on the thigh;
I was 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;
Therefore My heart yearns for him,
And I will surely have mercy on him, says the LORD.

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 on their ancestors.
31:31–34 See section 2 of Truth in Action at the end of Jer.
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—32 not according to the covenant that I *made with their fathers in the day that I *took them by the hand to lead them out of the land of Egypt, My covenant which they broke, 33 though I was a husband to them, says the LORD: *I will put My law in their minds, and *write it on their *hearts; and I will be their *God, and they shall be My *people. 34 No more shall every man teach his neighbor, and every man his brother, saying, *'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will *remember no more.

35 Thus says the LORD, *Who gives the sun for a light by day, The ordinances of the moon and the stars for a light by night, Who disturbs *the sea, And *its waves roar (The LORD of hosts is His name):

36 *If *those ordinances depart From before Me, says the LORD, *then the seed of Israel shall also cease From being a nation before Me forever.

37 Thus says the LORD: *If heaven above can be measured, And the foundations of the earth searched out beneath, I will also *cast off all the seed of Israel For all that they have done, says the LORD.

38 *Behold, the days are coming, says the LORD, *from the Tower of Hananel to the Corner Gate. 39 The surveyor’s line shall again extend straight toward Hananel over the hill Gareb; then it shall turn toward Goath, 40 and the whole valley of the dead bodies and of the ashes, and all the fields as far as the Brook of Kidron, 41 to the corner of the Horse Gate toward the east, *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 *in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. 2 For then the king of Babylon’s army besieged Jerusalem, and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah’s house. 3 For Zedekiah king of Judah had shut him up, saying, *’Why do you *prophesy’ and say, *Thus says the LORD: *’Behold, I will give this city into the hand of the king of Babylon, and he shall take it; *and Zedekiah king of Judah *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 *face to face, and see him *eye to eye; 4 then he shall *lead Zedekiah to Babylon, and there he shall be *until I visit him,’ says the LORD; 5 *’though you fight with the Chaldeans, you shall not succeed’ *’ (Jer. 32:1–44; in light of Heb. 8, the house of Israel... Judah is to a large degree the church. See note on Gal. 6:16).

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.

2:104
Jeremiah Prays for Understanding

5 Now when I had delivered the purchase deed to Baruch the son of Neriah, I prayed to the Lord, saying: ‘Ah, Lord God! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You. You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them—The Great, the Mighty God, whose name is the Lord of hosts. You are great in counsel and mighty in work, for Your eyes are open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his doings. 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 a name, as it is this day. You 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. You have given them this land, of which You swore to their fathers to give them—a land flowing with milk and honey.’

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; 43:1; 45:1). 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 wondrous intentions for Israel, but in view of the present circumstances of siege, asking why he should buy the field at all.


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 (v. 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).
listened to receive instruction. But they 
**set their abominations in the house which** is **called by My name, to defile it.** And they **built the high places of Baal which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.**

36 “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 fire, by the sword of the whole army, by Egypt and by the pestilence and by the famine: all this great calamity on this people will happen because of the blood that is shed on the ground, because you have not been to Me with all your heart and with all your soul.’

37 Behold, I will **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 to dwell safely.** **They shall be My people, and I will be their God;** and **I will bring them again** to dwell in their own land; and they will be My people, and I will be their God; in all My heart and with all My soul.

42 For thus says the LORD: “Just as I have brought all this great calamity on this people, so I will bring on all the good that I have promised them. **And fields will be bought in this land of which you say, “It shall not happen; it cannot happen.” Thus says the LORD:”**

**Excellence of the Restored Nation**

Moreover the word of the LORD came to Jeremiah a second time, while he was still *shut up in the court of the temple*.

33:3 call, *qara*; Strong’s #7121: To call out to someone; to 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. 39:35; cf. Gen. 21:3; Esth. 9:26).
“It which I have promised to the house of Israel and to the house of Judah:

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 the promises made to David and Levi, the two families which the Lord has chosen, He has also cast them off? Thus they have despised My people, as if they should no more be a nation before them.

33:18 *Behold, the days are coming* says the Lord, *that I will perform that good thing which I have promised to the house of Israel and to the house of Judah:

33:19–26 These verses contain an announcement of what will happen after punishment and repentance have come to an end.

33:20 My covenant with the day: See v. 25; Gen. 1:14–18; 8:22.

33:21 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.

33:22 *And Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.*

33:23 *For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel; nor shall the *priests, the Levites, lack a man to offer burnt offerings before Me, to †kindle grain offerings, and to sacrifice continually.*

33:24 *The Permanence of God’s Covenant* *And 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, 22* then 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. 22 As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I †multiply the descendants of David My servant and the *Levites who minister to Me.* 23 Moreover 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 despised My people, as if they should no more be a nation before them.

33:25 *Thus says the Lord: If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I †cast away the descendants of Jacob and David My servant, so that I will 26 *Praise the Lord of hosts, For the Lord is good, For His mercy endures forever*—and of those who will bring the sacrifice of praise into the house of the Lord. For I will cause the captives of the land to return as the sacrifice of the bride, the voice of those who will say: *The Lord has returned to Zion and is seated on his throne.

33:26 *In those days and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth. 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.*“

33:27 For thus says the Lord: *David shall never lack a man to sit on the throne of the house of Israel; nor shall the *priests, the Levites, lack a man to offer burnt offerings before Me, to †kindle grain offerings, and to sacrifice continually.*“

33:28 *The Permanence of God’s Covenant* *And 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, 22* then 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. 22 As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I †multiply the descendants of David My servant and the *Levites who minister to Me.* 23 Moreover 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 despised My people, as if they should no more be a nation before them.

33:25 *Thus says the Lord: If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I †cast away the descendants of Jacob and David My servant, so that I will
CHAPTER 34

34 The word which came to Jeremiah from the LORD, when Nebuchadnezzar king of Babylon and all his army, all the kingdoms of the earth under his dominion, and all the people, fought against Jerusalem and all its cities, saying, Thus says the LORD, the God of Israel: ‘Go and speak to Zedekiah king of Judah and tell him, Thus says the LORD: Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire. 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 face to face, and you shall go to Babylon, and there shall you be. 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. You shall die in peace; as in the ceremonies of your fathers, the former kings who were before you, so they shall burn incense for you and lament for you, saying, “Alas, lord!” For I have pronounced the word, says the LORD.’

Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah, 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 these fortified cities remained of the cities of Judah.

Treacherous Treatment of Slaves

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 liberty to them; that every man should set free his male and female slave—a Hebrew man or woman—that no one should keep a Jewish brother in bondage. 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. 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.

Therefore the word of the LORD came to Jeremiah from the LORD, saying, Thus says the LORD, the God of Israel: ‘I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying, At the end of seven years let every man set free his Hebrew brother, who 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. Then you recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you made a covenant before Me in the house which is called by My name. Then you turned around and 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.’

Therefore thus says the LORD: ‘You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I proclaim liberty to you,’ says the LORD—to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth. And I will give the men who have transgressed My covenant, who have not performed the words of the covenant, four and twenty years before Jerusalem was taken.
which they made before Me, when they cut the calf in two and passed between the parts of it—19 the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf—20 I will give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth.21And 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 which has gone back from you.22 Behold, I will command, says the Lord, and cause them to return to this city. They will fight against it and take it and burn it with fire; and 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,2 Go to the house of the Rechabites, speak to them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.

3Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, his brothers and all his sons, and the whole house of the Rechabites,4 and I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdirah, a man of God, which was by the chamber of the princes, above the chamber of Maaseiah the son of Shallum,5 the keeper of the door.6 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.”

6But they said, “We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, ‘You shall drink no wine, you nor your sons, forever; you shall not build a house, sow seed, plant a vineyard, nor have any of these; but all your days you shall dwell in tents, that you may live many days in the land where you are sojourners.’ 7 afflicted, but he spoke to us:8 and we obeyed him and did all his commandments.9 And now we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us.10 But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, ‘Come, let us 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.”

11 Then came the word of the Lord to Jeremiah, saying,12 “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 receive instruction to obey My words?” says the Lord.13 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.14 But although I have spoken to you, rising early and speaking, you did not obey Me,15 I have also sent to you all My servants the prophets, rising up early and sending them, saying,16 “Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them; then you will dwell in the land which I have given you and your fathers. But you have not inclined your ear, nor obeyed Me.17 Surely the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people has not obeyed Me.”18 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;19 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).

35:1–9 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 vinegrape. 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 (v. 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.
36:1 And Jeremiah said to the house of the Rechabites, “Thus says the Lord of hosts: ‘Because you have obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you, therefore 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 fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came to Jeremiah from the Lord, saying: 2 Take a scroll of a book and write on it all the words that I speak to you, against Judah and against all the nations, from the day I spoke to you, from the days of Josiah even to this day. 3 It may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin.”

4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote on a scroll of a book, at the instruction of Jeremiah, all the words of the Lord which He had spoken to him. 5 And Jeremiah commanded Baruch, saying, “I am confined, I cannot go into the house of the Lord. 6 You go, therefore, and read from the scroll which you have written at my instruction, the words of the Lord, in the hearing of the people in the Lord’s house on the day of fasting. And you shall also read them in the hearing of all Judah who come from their cities. 7 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.”

8 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.

9 Now it came to pass in the fifth year of 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.

10 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 entrance of the New Gate of the Lord’s house, in the hearing of all the people.

The Scroll Read in the Palace

11 When Michaiah the son of Gemariah, the son of Shaphan, heard all the words of the Lord from the book, 12 he then went down to the king’s house, into the scribe’s chamber; and there all the princes were sitting—Elissamine the scribe, Delaiah the son of Shemaiah, 13 Elathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes. 14 Then Michaiah declared to them all the words that he had heard when Baruch read the book in the hearing of the people. 15 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. 16 And they said to him, “Sit down now, and read it in our hearing.” So Baruch read it in their hearing.

17 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.” 18 And they asked Baruch, saying, “Tell us now, how did you write all these words—at his instruction?”

19 So Baruch answered them, “He proclaimed with his mouth all these words to me, and I wrote them with ink in the book.”

20 Then the princes said to Baruch, “Go and hide you, and Jeremiah; and let no one know where you are.”
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 4the 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 not afraid, nor did they tear their garments, the king nor any of his servants who heard all these words. 25Nevertheless Elnathan, Delaiah, and Gemariah 4implored the king not to burn the scroll; but he would not listen to them. 26And the king commanded Jeremiah 4the king’s son, Serahiah 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 at the instruction of Jeremiah, the word of the Lord came to Jeremiah, saying: 28Take 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, 4Why have you written in it that the king of Babylon will certainly come and destroy this land, and cause man and beast to cease from here? 30Therefore thus says the Lord concerning Jehoiakim king of Judah: 4He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of the day and the frost of the night. 31I will punish him, his family, and his servants 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 4at 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

37Now King 4Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah. 2But 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 4Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, 4Pray now to the Lord our God for us.” 4Now Jeremiah was coming and going among the people, for they had not yet put him in prison. Then 5Pharaoh’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, 4Thus says the Lord, the God of Israel, Thus you shall say to the king of Judah, 4who 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. 4And the Chaldeans shall come back and fight against this city, and take it and burn it with fire.” 4Thus says the Lord: Do not deceive yourselves, saying, “The Chaldeans will surely depart from us,” for they will not depart. 4For though you had defeated the whole army of the Chaldeans who fight against you, and there remained only 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

11 And it happened, when the army of the Chaldeans left the siege of Jerusalem for fear of Pharaoh’s army, 12 that Jeremiah went out of Jerusalem to go into the land of Benjamin to claim his property there among the people. 13 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 Hananiah; and he seized Jeremiah the prophet, saying, “You are defecting to the Chaldeans!”

14 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. 15 Therefore the princes were angry with Jeremiah, and they struck him and put him in prison in the house of Jonathan the scribe. For they had made that the prison.

16 When Jeremiah entered the dungeon and the cells, and Jeremiah had remained there many days, 17 when 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 delivered into the hand of the king of Babylon!”

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? 19 Where now are your prophets who prophesied to you, saying, ‘The king of Babylon will not come against you or against this land’? 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.”

21 Then Zedekiah the king commanded that they should commit Jeremiah to the court of the prison, and that they should give him daily a piece of bread from the bakers’ street, until all the bread in the city was gone. Thus Jeremiah remained in the court of the prison.

Jeremiah in the Dungeon

38 Now Shephathiah the son of Mattan, Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah had spoken to all the people, saying, 2 Thus says the LORD: “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.” 3 Thus says the LORD: “This city shall surely be given into the hand of the king of Babylon’s army, which shall take it.”

4 Therefore the princes said to the king, “Please, let this man be put to death, for thus he 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 welfare of this people, but their harm.”

5 Then Zedekiah the king said, “Look, he is in your hand. For the king can do nothing against you.” 6 So they took Jeremiah and cast him into the dungeon of Malchiah 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.

7 Now Ebed-Melech the Ethiopian, one of the 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, 8 Ebed-Melech went out of the king’s house and spoke to the king, saying: 9 “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 no more bread in the city.”

10 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.” 11 So Ebed-Melech...
And the king said to Jeremiah, “I will make Zedekiah’s fears and Jeremiah’s advice. Jeremiah the prophet brought to him at Judah’s house shall be something. Hide nothing from me. You refuse to tell me, for I speak to you. So it shall be with you. I will not put you to death, nor will I give you into the hand of the king of Babylon’s princes, then your soul shall live; this city shall not be burned with fire, but you shall not escape to death. And if I give you advice, you will not listen to me.”

Then Zedekiah the king sent and had Jeremiah taken from there old clothes and old rags, and took the men with him and went into the house of the king under the treasury, and let them down by ropes into the dungeon. And Jeremiah remained in the court of the prison.

Zedekiah’s Fears and Jeremiah’s Advice

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 ask you something. Hide nothing from me. 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.” So Zedekiah the king swore secretly to Jeremiah, saying, “As the Lord lives, who made our very souls, I will not put you to death.”

Then Jeremiah said to Zedekiah, “Thus says the Lord, the God of hosts, the God of Israel: ‘If you surely surrender 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. But if you do not 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 you shall not escape from their hand.’” And Zedekiah the king said to Jeremiah, “I am afraid of the Jews who have defected to the Chaldeans, lest they deliver me into their hand, and they abuse me.” But Jeremiah said, “They shall not deliver you. Please, obey the voice of the Lord which I speak to you. So it shall be well with you, and your soul shall live. But if you refuse to surrender, this is the word that the Lord has shown me: ‘Now behold, all the women who are left in the king of Judah’s house shall be surrendered to the king of Babylon’s princes, and those women shall say: “Your close friends have set upon you, and prevailed against you; your feet have sunk in the mire, and they have turned away again.”

So they shall surrender all your wives and children to the Chaldeans. 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.’”

Then Zedekiah said to Jeremiah, “Let no one know of these words, and you shall not die. But if the princes hear what 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,’ then you shall say to them, “I presented my request before the king, that he would not make me return to Jonathan’s house to die there.””

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. Now Jeremiah remained in the court of the prison until the day that Jerusalem was taken. And he was there when Jerusalem was taken.

The Fall of Jerusalem

In the 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. In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the city was penetrated. Then all the princes of the king of Babylon came in and sat in the Middle Gate: Nergal-Shar-ezer, Samgar-Nebo, Sarsechim, Rab-saris, Nergal-Sar-ezer, Rab-mag, with the rest of the princes of the king of Babylon. So it was, when Zedekiah the king of Judah and all the men of war saw them, that
Jeremiah Goes Free

Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, “Take him and look after him, and do him no harm; but do to him just as he says to you.” So Nebuzaradan the captain of the guard sent Nebushashban, Rabsaris, Nergal-Sharezer, Rabmag, and all the king of Babylon’s chief officers: “When they sent someone to take Jeremiah from the court of the prison, and committed him to Gedaliah the son of Ahikam, the son of Shaphan, that he should take him home. So he dwelt among the people.

Meanwhile the word of the LORD had come to Jeremiah while he was shut up in the court of the prison, saying, “Go and speak to Ebed-Melech the Ethiopian, saying, ‘Thus says the LORD of hosts, the God of Israel: Behold, I will bring My words upon this city for adversity and not for good, and they shall be performed in that day before you. 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. For I will surely deliver you, and you shall not fall by the sword; but your life shall be as a prize to you, because you have put your trust in Me,’ says the LORD.’”

Jeremiah with Gedaliah the Governor

Chapter 40

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 of all his chains.

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.

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.

In the seventh month, 41:1–3
41:1–10 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.

41:2 Eat 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).

41:3–7 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.

41:4 A pit: A cistern was a handy place to dispose of bodies.

41:5 Asa the king of Judah: See 1 Kin. 15.
Mizpah, the king’s daughters and all the people who remained in Mizpah, 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 the Ammonites.

But when 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, they took all the men and went to fight with Ishmael the son of Nethaniah; and they found him by the great pool that is in Gibeon. 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. 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. But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

Then Johanan the son of Kareah, and all the captains of the forces that were with him, took from Mizpah all the 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. And they departed and dwelt in the habitation of Chimham, which is near Bethlehem, as they went on their way to Egypt, because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had made governor in the land.

The Flight to Egypt Forbidden

Now all the captains of the forces, Johanan the son of Kareah, Jezaiah the son of Hoshahiah, and all the people, from the least to the greatest, came near and said to Jeremiah the prophet, Please let our petition be acceptable to you, and pray for us to the LORD your God, for all this remnant (since we are left but a few of many, as you can see), that the LORD your God may show us the way in which we should walk and the thing we should do.

Then Jeremiah the prophet said to them, “I have heard. Indeed, I will pray to the LORD your God according to your words, and it shall be, that whatever the LORD answers you, I will declare it to you. I will keep nothing back from you.”

So they said to Jeremiah, “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. Whether it is pleasing or displeasing, we will obey the voice of the LORD our God to whom we send you, that it may be well with us when we obey the voice of the LORD our God.”

And it happened after ten days that the word of the LORD came to Jeremiah. 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, and said to them, “Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him: If you will still remain in this land, then will I build you and not pull you down, and I will plant you and not pluck you up. For I will show you mercy, that he may have mercy on you and cause you to return to your own land.”

But if you say, ‘We will not dwell in this land,’ disobeying the voice of the LORD your God, saying, ‘No, but we will go to the land of Egypt where we shall see no war, nor hear the sound of the trumpet, nor be hungry for bread, and there we will dwell’—Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel: If you are wholly set by your faces to enter Egypt, and go to dwell there, then it shall be that the 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. So shall it be with all the men who set their
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 by 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 them, all these words, 24 that Azariah the son of Hoshiaiah, 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.' 25 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."

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. 26 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, 27 the king’s daughters, 28 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. 29 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.

Then the word of the LORD came to Jeremiah in Tahpanhes, saying, 30 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; 31 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, 32 My servant, and will set his throne above these stones that I have hidden. And he will spread his royal pavilion over them. 33 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. 34 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. 35 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."'"
you and your fathers.’

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).

Against you for catastrophe and for cutting off all Judah. And I will take the remnant of Judah who have set their faces to go into the land of Egypt to dwell there, and they shall all be consumed and fall in the land of Egypt. They shall be consumed by the sword and famine. They shall die, from the least to the greatest, by the sword and by famine; and they shall be an oath, an astonishment, a curse and a reproach! 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, 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 desire to return and dwell. For none shall return except those who escape.”

Then all the men who knew that their wives had burned incense to other gods, and all the women who stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying: “As for the word that you have spoken to us in the name of the Lord, we will not listen to you! But we will certainly do whatever has gone out of our own mouth, to burn incense to the 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 food, were well-off, and saw no trouble. 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.”

The women also said, “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?”

Then Jeremiah spoke to all the people—the men, the women, and all the people who had given him that answer—saying: “The incense that you burned in the cities of Judah and in the streets of Jerusalem. 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.

Therefore thus says the LORD of hosts, the God of Israel: ‘Behold, I will set My face against you for catastrophe and for cutting off all Judah. And I will take the remnant of Judah who have set their faces to go into the land of Egypt to dwell there, and they shall all be consumed and fall in the land of Egypt. They shall be consumed by the sword and famine. They shall die, from the least to the greatest, by the sword and by famine; and they shall be an oath, an astonishment, a curse and a reproach! 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, 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 desire to return and dwell. For none shall return except those who escape.”

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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.
of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the L ORD remember them, and did it not come into His mind? 22So the L ORD 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. 23Because you have burned incense and because you have sinned against the L ORD, you have sinned against the L ORD. 24Moreover Jeremiah said to all the people and to all the women, “Hear the word of the L ORD, all Judah who are in the land of Egypt! 25Thus says the L ORD of hosts, the God of Israel, saying: ‘You and your wives have spoken with your mouths and fulfilled 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 happen to the men and to all the women, “Hear the word of the L ORD, all Judah who dwell in the land of Egypt: Be-hold, I have sworn by My great name,’ says the L ORD, that My name shall no more be named in the mouth of any man of Judah in the land of Egypt, saying, ‘The Lord God lives.’ ” 27Behold, I will watch over them for adversity and not for good. And all the men of Judah who are in the land of Egypt shall be consumed by the sword and by famine, until there is an end to them. 28Yet a small number who escape the sword shall return out of Egypt to dwell there, shall know whose words will stand, Mine or theirs. 29And 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 stand against you for adversity.’

JEREMIAH 44:22

30Thus says the LORD: Behold, I will bring Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.”

Assurance to Baruch

45The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a book: ‘At the instruction of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, “Thus says the L ORD, the God of Israel, to you, O Baruch: 2“You said, “Woe is me now! For the L ORD has added grief to my sorrow. I fainted in my sighing, and I find no rest.”’ 3Thus you shall say to him, Thus says the L ORD: “Behold, I have built and I will break down, and what I have planted I will pluck up, that is, this whole land. 4And do you seek great things for yourself? Do not seek them; for behold, I will bring adversity on all flesh,” says the L ORD. “But I will give your life to you as a prize in all places, wherever you go.”

Judgment on Egypt

46The word of the L ORD which came to Jeremiah the prophet against the nations. 2Against Egypt.

Concerning the army of Pharaoh Necho, king of Egypt, which was by the River Eu-phrates in Carchemish, and which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah:

3“Order the buckler and shield, And draw near to battle! 4Harness the horses, And mount up, you horsemen! Stand forth with your helmets, Polish the spears, 5Put on the armor! 6Why have I seen them dismayed and turned back?"
Their mighty ones are beaten down;
They have speedily fled,
And did not look back,
For fear was all around,” says the Lord.

6 “Do not let the swift flee away,
Nor the mighty man escape;
They will stumble and fall
Toward the north, by the River Euphrates.

7 “Who is this coming up like a flood,
Whose waters move like the rivers?
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:
The Ethiopians and the Libyans who handle the shield,
And the Lydians who handle and bend the bow.

10 For this is the day of the Lord God of hosts,
A day of vengeance,
That He may avenge Himself on His adversaries.

11 The sword shall devour;
It shall be satiated and made drunk
with their blood;
For the Lord God of hosts has a sacrifice
In the north country by the River Euphrates.

11 Go up to Gilead and take balm,
O virgin, the daughter of Egypt;
In vain you will use many medicines;
You shall not be cured.

12 The nations have heard of your 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

The word that the Lord spoke to Jeremiah the prophet, how Nebuchadnezzar

king of Babylon would come and strike the land of Egypt.

14 “ Declare in Egypt, and proclaim in Migdol;
Proclaim in Noph and in 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, one fell upon another.
And they said, ‘Arise!’

17 “Let us go back to our own people
And to the land of our nativity
From the oppressing sword.’

18 “As I live,” says the King,
Whose name is the Lord of hosts,
“Surely as Tabor among the mountains
And as Carmel by the sea, so he shall come.

19 O you daughter dwelling in Egypt,
Prepare yourself to go into captivity!
For Noph shall be waste and desolate,
without inhabitant.

20 “Egypt is a very pretty heifer,
But destruction comes, it comes from the north.

21 Also her mercenaries are in her midst like fat bulls,
For they also are turned back,
They have fled away together.
They did not stand,
For the day of their calamity had come upon them,
The time of their punishment.

22 “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 cut down her forest,” says the Lord,
“Though it cannot be searched,
Because they are innumerable,
And more numerous than 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.
47 The daughter of Egypt shall be ashamed; She shall be delivered into the hand Of #the people of the north."

25 The LORD of hosts, the God of Israel, says: "Behold, I will bring punishment on Ammon of #No, and Pharaoh and Egypt, with their gods and their kings—Pharaoh and those who trust in him. 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. Afterward it shall be inhabited as in the days of old," says the LORD.

God Will Preserve Israel

27 "But do not fear, O My servant Jacob, And do not be dismayed, O Israel! For behold, I will 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. 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 a complete end of you. I will rightly 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 #against the Philistines, #before Pharaoh attacked Gaza. Thus says the LORD: "Behold, waters rise 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. At the 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, Lacking courage.

48 Against #Moab. Thus says the LORD of hosts, the God of Israel: "Woe to #Nebo! For it is plundered, Kirjathaim is shamed and taken; The high stronghold is shamed and dismayed— No more praise of Moab. In #Heshbon they have devised evil against her: 'Come, and let us cut her off as a nation.' You also shall be cut down, O #Madmen! The sword shall pursue you; A voice of crying shall be from #Horonaim: 'Plundering and great destruction!' Moab is destroyed; Her little ones have caused a cry to be heard; 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. "Flee, save your lives! And be like #the juniper in the wilderness.

47:1–7 Other prophets also spoke against the Philistines (see Is. 14:28–32; Ezk. 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; Ezk. 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 treasures, You also shall be taken. And Chemosh shall go forth into captivity, His priests and his princes together.
8 And 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 wings to Moab, That she may flee and get away; For her cities shall be desolate, Without any to dwell in them.
10 Cursed is he who does the work of the LORD deceitfully, And cursed is he who keeps back his hand from blood.
11 Moab has been at ease from his youth; He 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 will send him wine-workers Who will tip him over And empty his vessels And break the bottles.
13 Moab shall be ashamed of Chemosh, As the house of Israel was ashamed of Bethel, their confidence.
14 “How can you say, "We are mighty And strong men for the war? Moab is plundered and gone up from her cities; Her chosen young men have gone down to the slaughter,” says the King, Whose name is the LORD of hosts.
15 “The calamity of Moab is near at hand, And his affliction comes quickly. Bemoan him, all you who are around him; And all you who know his name, Say, "How the strong staff is broken, The beautiful rod!"
16 "O daughter inhabiting Dibon, Come down from your glory, And sit in throst; For the plunderer of Moab has come against you, He has destroyed your strongholds.
17 O inhabitant of Arnor, Stand by the way and watch; Ask him who flees And her who escapes; Say, ‘What has happened?’
18 Moab is ashamed, for he is broken down.
19 Wail and cry! Tell it in Arnon, that Moab is plundered.
20 “And judgment has come on the plain country:
21 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 Kerioth and Bozrah,
25 ‘The horn of Moab is cut off, And his arm is broken,’ says the LORD.
26 ‘Make him drunk, Because he exalted himself against the LORD. Moab shall wallow in his vomit, And he shall also be in derision. For was not Israel a derision to you? Was he found among thieves? For whenever you speak of him, You shake your head in scorn.
27 You who dwell in Moab, Leave the cities and dwell in the rock, And be like the dove which makes her nest In the sides of the cave's mouth.
28 “We have heard the pride of Moab (He is exceedingly proud), Of his loftiness and arrogance and pride, And of the haughtiness of his heart.”
29 I know his wrath,” says the LORD, “But it is not right; His lies have made nothing right. Therefore I will wait for Moab, And I will cry out for all Moab; I will mourn for the men of Kir Heres.
30 ‘O vine of Sibmah! I will weep for you with the weeping of Jazer.'
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. 

Joy and gladness are taken 
From the plentiful field 
And from the land of Moab; 
I have caused wine to fail from the 
winepresses; 
No one will tread with joyous shouting— 
Not joyous shouting!

“From the cry of Heshbon to Elealeh and to Jahaz 
They have uttered their voice, 
From Zoar to Horonaim, 
Like a three-year-old heifer; 
For the waters of Nimrim also shall be 
desolate.

Moreover,” says the LORD, 
“I will cause to cease in Moab 
the one who offers sacrifices in the high places 
And burns incense to his gods.

Therefore My heart shall wail like flutes for Moab, 
And like flutes My heart shall wail 
For the men of Kir Heres. 
Therefore the riches they have 
aquired have perished.

For every head shall be bald, and 
every beard clipped; 
On all the heads shall be cuts, and on 
the loins sackcloth—

A general lamentation 
On all the housetops of Moab, 
And in its streets; 
For I have broken Moab like a vessel 
in which is no pleasure,” says the LORD.

“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.”

For thus says the LORD: 
“Behold, one shall fly like an eagle, 
And spread his wings over Moab.

Kerioth is taken, 
And the strongholds are surprised; 

The mighty men’s hearts in Moab on 
that day shall be 
Like the heart of a woman in birth pangs.

And Moab shall be destroyed as a people, 
Because he exalted himself against the LORD.

Fear and the pit and the snare shall be 
upon you, 
O inhabitant of Moab,” says the LORD.

“He who flees from the fear shall fall into the pit, 
And he who gets out of the pit shall be 
caught in the snare. 
For upon Moab, upon it I will bring 
The year of their punishment,” says the LORD.

Those who fled stood under the shadow of Heshbon 
Because of exhaustion. 
But a fire shall come out of Heshbon, 
a flame from the midst of Sihon, 
And shall devour the brow of Moab, 
The crown of the head of the sons of tumult.

Woe to you, O Moab! 
The people of Chemosh perish; 
For your sons have been taken captive, 
And your daughters captive.

Yet I will bring back the captives of Moab 
In the latter days,” says the LORD. 
Thus far is the judgment of Moab.

Judgment on Ammon
Against the Ammonites. 
Thus says the LORD:

“Has Israel no sons? 
Has he no heir? 
Why then does Milcom inherit Gad, 
And his people dwell in its cities?

Therefore behold, the days are coming,” says the LORD, 
“That I will cause to be heard an alarm of war 
In Rabbah of the Ammonites; 
It shall be a desolate mound, 
And her villages shall be burned with fire. 
Then Israel shall take possession of his inheritance,” says the LORD.
3 “Wail, O Heshbon, for Ai is plundered! Cry, you daughters of Rabbah, gird yourselves with sackcloth! Lament and run to and fro by the walls; for Milcom shall go into captivity with his priests and his princes together.

4 Why do you boast in the valleys, your flowing valley, O backsliding daughter? Who trusted in her treasures, 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 afterward I will bring back the captives of the people of Ammon,” says the Lord.

Judgment on Edom

7 Against Edom. Thus says the Lord of hosts:

b Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished?

8 Flee, turn back, dwell in the depths, O inhabitants of Dedan. For I will bring the calamity of Esau upon him, the time that I will punish him.

9 If grape-gatherers came to you, would they not leave some gleanings? If thieves by night, would they not destroy until they have *enough?*

10 But I have made Esau bare; I have uncovered his secret places, and he shall not be *able to hide himself.* His descendants are plundered, his brethren and his neighbors, and he is no more.

11 Leave your fatherless children; I will preserve them alive; and let your widows trust in Me.”

12 For thus says the Lord: “Behold, *those 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.* For I have sworn by Myself,” says the Lord, “that Bozrah shall become a desolation, a reproach, a waste, and a curse. And all its cities shall be perpetual wastes.”

14 “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 pride of your heart, O you who dwell in the clefts of the rock, who hold the height of the hill!

17 Though you make your nest as high as the eagle, I will bring you down from there,” says the Lord.

18 “Edom also shall be an astonishment; *everyone who goes by it will be astonished* and will hiss at all its plagues.

19 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 dwell in it.

20 “Behold, he shall come up like a lion from the 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 Therefore hear the counsel of the Lord that He has taken against Edom.

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.
**Judgment on Damascus**

23 Against Damascus.

b Hamath and Arpad are shamed, For they have heard bad news. They are fainthearted;

c There is trouble on the sea; It cannot be quiet.

24 Damascus has grown feeble; She turns to flee, And fear has seized her.

25 Why is the city of praise not deserted, the city of My joy?

26 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 I will kindle a fire in the wall of Damascus, And it shall consume the palaces of Ben-Hadad.

**Judgment on Kedar and Hazor**

28 Against Kedar and against the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall strike. Thus says the LORD:

**29** Arise, go up to Kedar, And devastate the men of the East! Their tents and their flocks they shall take away.

They shall take for themselves their curtains, All their vessels and their camels; And they shall cry out to them, b 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 the wealthy nation that dwells securely,” says the LORD, “Which has neither gates nor bars, Dwelling alone.

32 Their camels shall be for booty, And the multitude of their cattle for plunder. I will scatter to all winds those in the farthest corners, And I will bring their calamity from all its sides,” says the LORD.

33 “Hazor 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 Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying, Thus says the LORD of hosts:

‘Behold, I will break the bow of Elam, The foremost of their might.

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.

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 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 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.


49:39 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.
Judgment on Babylon and Babylonia

The word that the LORD spoke against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

2 Declare among the nations, Proclaim, and set up a standard; Proclaim—do not conceal it—Say, 'Babylon is *taken,* Bel is shamed.
2 *Merodach* is broken in pieces;
3 Her idols are humiliated, Her images are broken in pieces.'

3 For out of the north a nation comes up against her, Which shall make her land desolate, And no one shall dwell therein. They shall *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, They and the children of Judah together;
With continual weeping they shall come, And seek the LORD their God.
They shall ask the way to Zion, With their faces toward it, saying, 'Come and let us join ourselves to the LORD
In a perpetual covenant That will not be forgotten.'

5 "My people have been *lost sheep.*
Their shepherds have led them astray; They have turned them away on the mountains.
They have gone from mountain to hill; They have forgotten their resting place.

6 All who found them have *devoured* them; And their adversaries said, "We have not offended, Because they have sinned against the LORD, the habitation of justice, The LORD, the hope of their fathers.'

7 "Move* from the midst of Babylon, Go out of the land of the Chaldeans; And be like the rams before the flocks.

8 *For behold,* I will raise and cause to come up against Babylon An *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 an expert warrior;
9 None shall return in vain.
10 And Chaldea shall become plunder;
11 All who plunder her shall be satisfied," says the LORD.

12 "Because* you were glad, because you rejoiced,
You destroyers of My heritage, Because you have grown fat like a heifer threshing grain, And you *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 wilderness, A dry land and a desert.

13 Because of the wrath of the LORD She shall not be inhabited, But she shall be wholly desolate.
14 *Every one who goes by Babylon shall be horrified And hiss at all her plagues.

14 "Put* 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 *given her hand, Her foundations have fallen, Her walls are thrown down; For it is the vengeance of the LORD. Take vengeance on her. As she has done, so do to her.

16 Cut off the *sower* from Babylon, And him who handles the sickle at harvest time. For fear of the oppressing sword *Everyone shall turn to his own people, And everyone shall flee to his own land.

17 "Israel is like *scattered sheep;* The lions have driven him away. First *the king of Assyria deceived him!"
Now at last this "Nebuchadnezzar king of Babylon has broken his bones."

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 Assyria.
But I will bring back Israel to his home,
And shall feed on Carmel and Bashan;
His soul shall be satisfied on Mount Ephraim and Gilead.

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 whom I preserve.

"Go up against the land of Merathaim,
Against it, and against the inhabitants of "Pekod.
Waste and utterly destroy them," says the LORD,
"And do according to all that I have commanded you.

A sound of battle is in the land,
And of great destruction.

How the hammer of the whole earth
has been cut apart and broken!
How Babylon has become a desolation among the nations!

I have laid a snare for you;
You have indeed been "trapped, O Babylon,
And you were not aware;
You have been found and also caught,
Because you have "contended against the LORD.

The LORD has opened His armory,
And has brought out "the weapons of His indignation;
For this is the work of the Lord God of hosts
In the land of the Chaldeans.

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.

27 Slay all her "bulls,
Let them go down to the slaughter.
Woe to them!
For their day has come, the time of their punishment.

28 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.

29 "Call together the archers against Babylon.
All you who bend the bow, encamp against it all around;
Let none of them escape.

Repay her according to her work;
According to all she has done, do to her;
For she has been proud against the LORD,
Against the Holy One of Israel.

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.

31 "Behold, I am against you, O most haughty one!" says the Lord GOD of hosts;
"For your day has come,
The time that I will punish you.

The most "proud shall stumble and fall,
And no one will raise him up;
I will kindle a fire in his cities,
And it will devour him all around him."

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.

Their Redeemer is strong;
The LORD of hosts is His name.
He will thoroughly plead their case,
That He may give rest to the land,
And disquiet the inhabitants of Babylon.

A sword is against the Chaldeans," says the LORD,
"Against the inhabitants of Babylon,
And against her princes and her wise men.


Assurance that the Redeemer of Israel is strong and will deliver His people. See note on Ezek. 34:23.

An oracle of a sword...against the Chaldeans, a reversal of her role in Ezek. 21, where Babylon is the sword.

50:29 A second summons against Babylon. See note on v. 2.
36 A sword is against the soothsayers, and they will be fools. A sword is against her mighty men, and they will be dismayed. A sword is against their horses, Against their chariots, And against all the mixed peoples who are in her midst; And they will become like women. A sword is against her treasures, and they will be robbed. A drought is against her waters, and they will be dried up. For it is the land of carved images, And they are insane with their idols.

39 “Therefore the wild desert beasts shall dwell there with the jackals, And the ostriches shall dwell in it. It shall be inhabited no more forever, Nor shall it be inhabited generation to generation.

40 “As God overthrew Sodom and Gomorrah And their neighbors,” says the LORD, “So no one shall reside there, Nor son of man dwell in it.

41 “Behold, a people shall come from the north, And a great nation and many kings Shall be raised up from the ends of the earth. They shall hold the bow and the lance; They are cruel and shall not show mercy. 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.

42 “The king of Babylon has heard the report about them, And his hands grow feeble; Anguish has taken hold of him, Pangs as of a woman in childbirth.

43 “Behold, he shall come up like a lion from the floodplain of the Jordan Against the dwelling place of the strong: But I will make them suddenly 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?”

45 Therefore hear the counsel of the LORD that He has taken against Babylon, And His purposes that He has proposed against the land of the Chaldeans:

“Surely the least of the flock shall draw them out; Surely He will make their dwelling place desolate with them.

46 At the noise of the taking of Babylon The earth trembles, And the cry is heard among the nations.

The Utter Destruction of Babylon

Thus says the LORD:

“Behold, I will raise up against Babylon, Against those who dwell in ‘Leb Kamai, A destroying wind. And I will send winnowers to Babylon, Who shall winnow her and empty her land.

“For in the day of doom They shall be against her all around. Against her let the archer bend his bow, And lift himself up against her in his armor. Do not spare her young men; Utterly destroy all her army.

Thus the slain shall fall in the land of the Chaldeans, And those thrust through in her streets. For Israel is 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 “Flee from the midst of Babylon, And every one save his life! Do not be cut off in her iniquity, For this is the time of the LORD’s vengeance; He shall recompense her.

7 “Babylon was a golden cup in the LORD’s hand, That made all the earth drunk. The nations drank her wine; Therefore the nations 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 “attash” (see note on 25:26) for Chaldea.
Babylon has suddenly fallen and been destroyed.

Wail for her!

Take balm for her pain; Perhaps she may be healed.

We would have healed Babylon, But she is not healed.

Forsake her, and let us go everyone to his own country;

For her judgment reaches to heaven and is lifted up to the skies.

The LORD has revealed our righteousness. Come and let us declare in Zion the work of the LORD our God.

Make the arrows bright! Gather the shields!

The LORD has raised up the spirit of the kings of the Medes.

For His plan is against Babylon to destroy it, Because it is the vengeance of the LORD, The vengeance for His temple.

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.

O you who dwell by many waters, Abundant in treasures, Your end has come, The measure of your covetousness.

The LORD of hosts has sworn by Himself: “Surely I will fill you with men, as with locusts, And they shall lift up a shout against you.”

He has made the earth by His power; He has established the world by His wisdom, And He stretched out the heaven by His understanding.

When He utters His voice— There is a multitude of waters in the heavens:

He causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain;

51:15 world, tebel; 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). Tebel 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 tebel is yabal, “to bring,” which may imply earth that produces.

He brings the wind out of His treasuries.”

Everyone is dull-hearted, without knowledge;

Every metalsmith is put to shame by the carved image;

For His molded image is falsehood, And there is no breath in them.

They are futile, a work of errors; In the time of their punishment they shall perish.

The *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.

You are My battle-ax and weapons of war:

For with you I will break the nation in pieces; With you I will destroy kingdoms;

With you I will break in pieces the horse and its rider; With you I will break in pieces the chariot and its rider;

With you also I will break in pieces man and woman; With you I will break in pieces old and young; With you I will break in pieces the young man and the maiden;

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.

And 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.

Behold, I am against you, O destroying mountain,
Who destroys all the earth," says the Lord.

"And I will stretch out My hand against you,
Roll you down from the rocks,
And make you a burnt mountain.
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.

Set up a banner in the land,
Blow the trumpet among the nations!
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.
Prepare against her the nations;
This shall be performed against Babylon,
For every purpose of the Lord shall be performed against Babylon,
To make the land of Babylon a desolation without inhabitant.
The mighty men of Babylon have ceased fighting,
They have remained in their strongholds;
Their might has failed,
They became like women;
They have burned her dwelling places,
The bars of her gate are broken.
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;
The passages are blocked,
The reeds they have burned with fire,
And the men of war are terrified.
For thus says the Lord of hosts, the God of Israel:
"The daughter of Babylon is like a threshing floor
When it is time to thresh her;
Yet a little while
And the time of her harvest will come."

Nebuchadnezzar the king of Babylon has devoured me, he has crushed me;
He has made me an empty vessel,
He has swallowed me up like a monster;
He has filled his stomach with my delicacies,
He has spit me out.
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.
Therefore thus says the Lord:
"Behold, I will plead your case and take vengeance for you.
I will dry up her sea and make her springs dry.
Babylon shall become a heap,
A dwelling place for jackals,
An astonishment and a hissing,
Without an inhabitant.
They shall roar together like lions,
They shall growl like lions' whelps.
In their excitement I will prepare their feasts;
I will make them drunk,
That they may rejoice,
And sleep a perpetual sleep
And not awake," says the Lord.
I will bring them down Like lambs to the slaughter,
Like rams with male goats.
"Oh, how is Sheshach! is taken!
Oh, how the praise of the whole earth is seized!
How Babylon has become desolate among the nations!
The sea has come up over Babylon;
She is covered with the multitude of its waves.
Her cities are a desolation,
A dry land and a wilderness,
A land where no one dwells,
Through which no son of man passes.
I will punish Bel in Babylon,
And I will bring out of his mouth what he has swallowed;
And the nations shall not stream to him anymore.
Yes, the wall of Babylon shall fall.
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.

of Jeremiah of Libnah. 2 He also did evil in the sight of the Lord, according to all that Jeholakim had done. 3 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 rebelled against the king of Babylon.

4 Now it came to pass in the 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. 5 So the city was besieged until the eleventh year of King Zedekiah. 6 By the fourth month, on the ninth day of the month, the famine had become so severe for the people of the land. 7 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 plain.

8 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. 9 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. 10 Then the king of Babylon killed the sons of Zedekiah before his eyes. And he killed all the princes of Judah in Riblah. 11 He also put out the eyes of Zedekiah; and the king of Babylon bound him in bronze fetters, took him to Babylon, and put him in prison till the day of his death.

The Temple and City Plundered and Burned

12 Now in the fifth month, on the tenth day of the month (which was the nineteenth year of King Nebuchadnezzar king of Babylon), 13 Nebuzaradan, the captain of the guard, who served the king of Babylon, came to Jerusalem. 14 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. 15 And all the army of the Chaldeans who were with the captain of the guard broke down all the walls of Jerusalem all around. 16 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. 17 But Nebuzaradan the captain of the guard left some of the poor of the land as vine dressers and farmers.

18 The 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. 19 They also took away the pots, the shovels, the trimmers, the bowls, the spoons, and all the bronze utensils with which the priests ministered. 20 The basins, the fire pans, 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. 21 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—four the bronze of all these articles was beyond measure. 22 Now concerning the pillars: the height of one pillar was eighteen cubits, a measuring line of twelve cubits could measure its circumference, and its thickness was four fingers; it was hollow. 23 A capital of bronze was on it; and the height of one capital was five cubits, with a network and pomegranates around the capital, all of bronze. The second pillar, with pomegranates was the same. 24 There were ninety-six pomegranates on the sides; all the pomegranates, all around on the network, were one hundred.

The People Taken Captive to Babylonia

25 The captain of the guard took Seraijah the chief priest, Zephaniah the second priest, and the three doorkeepers. 26 He also took out of the city an 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. 27 And Nebuzaradan the captain of the guard took these and brought them to the king of Babylon at Riblah. 28 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.

29 These are the people whom Nebuchadnezzar carried away captive: in the seventh year, three thousand and twenty-three Jews; 30 in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty-two persons;
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**

31 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 1Evil-Merodach king of Babylon, in the first year of his reign, 2lifted up the head of Jehoiachin king of Judah and brought him out of prison. 3And he spoke kindly to him and gave him a more prominent seat than those of the kings who were with him in Babylon. 3So 1Jehoiachin changed from his prison garments, and he ate bread regularly before the king all the days of his life. 34And 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.
# Growing in Godliness

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.

<table>
<thead>
<tr>
<th>TEXT</th>
<th>ACTION</th>
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<tbody>
<tr>
<td>29:11–14</td>
<td>Call, pray, seek, search for God with all your heart and He will be found. Believe He wants good things for you and has a plan for your life.</td>
</tr>
<tr>
<td>31:17</td>
<td>Hope in God for your children’s future, realizing this promise is ours today as well. Claim this promise for redemption for the prodigal child in your family.</td>
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<tr>
<td>31:25</td>
<td>Receive God’s restoration. He desires to satisfy your weary soul and support those who are sorrowful or fainthearted.</td>
</tr>
<tr>
<td>33:8–11</td>
<td>Look to God for forgiveness. Receive His restoration of joy, praise, and honor. Bring the sacrifice of praise into God’s house. Be involved in a church where you can grow in, worship, and thank God for all He has done.</td>
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# Cultivating Dynamic Devotion

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.

<table>
<thead>
<tr>
<th>TEXT</th>
<th>ACTION</th>
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<tbody>
<tr>
<td>9:23, 24</td>
<td>Boast only in knowing and understanding God.</td>
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<tr>
<td>31:31–34</td>
<td>Enter into the New Covenant of Jesus. Ask God to write His laws on your mind and heart. Know the Lord; He loves you. Receive His forgiveness, knowing that He removes your iniquity and sin so completely that He no longer remembers it.</td>
</tr>
<tr>
<td>33:6–13</td>
<td>Understand that God’s ultimate purpose for people is always redemption, salvation, and restoration. Remember, God loves you completely and without limit.</td>
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</table>
### Pursuing Holiness

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.

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<thead>
<tr>
<th>Text</th>
<th>Action</th>
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<tbody>
<tr>
<td>15:17</td>
<td>Do not affiliate with those who mock God and His ways.</td>
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<tr>
<td>33:7, 8, 15, 16</td>
<td>Remember 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).</td>
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<tr>
<td>35:1–19</td>
<td>Learn 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. Hold to what you know is right regardless of the circumstances.</td>
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</tbody>
</table>

### The Walk of Faith

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.

<table>
<thead>
<tr>
<th>Text</th>
<th>Action</th>
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<tbody>
<tr>
<td>12:1–5</td>
<td>Recognize that we do not always understand God’s judgments or timing. Ask God questions in humility and with reverence. Be ready to accept an answer that may be different from what you expect.</td>
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<tr>
<td>12:6</td>
<td>Be aware there may be times your family does not understand your calling to ministry.</td>
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<tr>
<td>17:14–18</td>
<td>Turn to the Lord for healing and deliverance when you are persecuted. Leave vengeance to Him.</td>
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<tr>
<td>20:2, 7–18</td>
<td>Cling to the Lord in faith, especially when you are fiercely attacked.</td>
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<tr>
<td>38:4–13, 28</td>
<td>Know that persecution sometimes accompanies faithful obedience to God.</td>
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</tbody>
</table>
## Preparing for the Prophetic

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.

### Text

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<tr>
<th>JEREMIAH TEACHES</th>
<th>JEREMIAH INVITES</th>
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<td><strong>Recognize the</strong></td>
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<td><strong>32:16–25</strong></td>
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<td><strong>Call to the Lord, and ask</strong></td>
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<td><strong>to perceive.</strong></td>
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<td><strong>33:3</strong></td>
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</table>
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

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<td>C. Serving humbly while suffering</td>
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<td>B. Greetings</td>
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<td>C. Final exhortation with benediction</td>
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Greeting to the Elect Pilgrims

To the pilgrims a of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, belect caccording to the fore-

knowledge of God the Father, d in sanctification of the Spirit, for eobedience fand e sprinkling of the blood of Jesus Christ:

1:2 Grace to you and fpeace be multiplied.

A Heavenly Inheritance

3b Blessed be the God and Father of our Lord Jesus Christ, who acaccording to His abundant bmercy dhas begotten us again to a living c hope dthrough the resurrection of Jesus Christ from the dead, e to an inheritance fincorruptible and undefiled and that does not fade away, greserved in heaven for you, hwho are kept by the ipower of God through faith for jsalvation ready to be revealed in the last ktime.

4c In this you greatly rejoice, though now l for a little while, if need be, myou have been

I bless You, God and Father of my Lord Jesus Christ. According to Your abundant cmercy, I have been reborn of Your Spirit to a living hope dthrough the resurrection of Jesus Christ from the dead, e to an inheritance fincorruptible and undefiled and that does not fade away. Thank You for reserving it in heaven for me.

Adapted from 1 Peter 1:3, 4

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.

1:3–5 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).
1:6 rejoice, agaliad; 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 stoed 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” (1:2, 13) of sufferings here and now. There is blessing now for such faithfulness and glory at Christ’s coming again (4:14).

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 from through the Spirit this salvation that Christians now have and will experience (see vv. 5–9).

1:12 Therefore: The assuredness of salvation (vv. 10–12) is basic for holy living. The figure gird up the loins of your mind comes from Orientals necessarily gathering up their long robes with a belt to prepare for action.

1:12, 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; has obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy.” And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear; knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the *world, but was manifest in these last times for *you who through Him believe in God, *who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

The Enduring Word

22Since you have purified your souls in obeying the truth through the Spirit of truth.
Peter contrasts what Christ means to believers with what Christ, believers constitute God’s spiritual seed:

2:1–3 Genuine love for the brethren, love that is sincere, *anupokritos;* Strong’s #505: From a, negative, and *haprokrisis,* “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.

2:4–6 See section 2 of Truth in Action at the end of 1 Pet.

by coming to Christ, believers constitute God’s spiritual house:

2:4, 5 By coming to Christ (Hex. 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. 1:10 is an indication that the apostles could view OT prophecies about national Israel as fulfilled in the church, the new spiritual Israel.
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 praiseful 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. Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 2having your conduct honorable among the Gentiles, that when they speak against you as evildoers, 3they may, by your good works which they observe, glorify God in the day of visitation.

Submission to Government

3. Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme, or to governors, as that are set by him for your punishment of evildoers and for the praise of those who do good. 4For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—"as free, yet not using liberty as a cloak for vice, but as bondservants of God. "

Submission to Masters

5. Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. 6For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. 7For 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. 8For if to this you were called, 9because Christ also suffered for us, leaving us an example, that you should follow His steps:

22. "Who committed no sin, Nor was deceit found in His mouth;"

23. "Who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;" 24who Himself bore our sins in His own body on the tree, 25that we, having died to sins, might live for righteousness—by whose stripes you were healed. 26For you were like sheep going astray, but have now returned to the shepherd and overseer of your souls.

Submission to Husbands

3. Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word,
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.

bands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

A Word to Husbands

7aHusbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Called to Blessing

8Finally, all of you be of one mind, having compassion for one another; love as brethren, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. 9For "He who would love life And see good days, 10let him refrain his tongue from evil, And his lips from speaking deceit. 11Let him turn away from evil and do good; 12let him seek peace and pursue it. 13For the eyes of the Lord are on the righteous, 14and His ears are open to their prayers; But the face of the Lord is against those who do evil."

Suffering for Right and Wrong

14And who is he who will harm you if you become followers of what is good? But even if you should suffer for righteousness’ sake, you are blessed. And do not be afraid of their threats, nor be "troubled." But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For it is better, if it is the will of God, to suffer for doing good than for doing evil.

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.

3:3, 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 dwell 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.

3:12–15 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.
Christ’s Suffering and Ours

18 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, 19 by whom also He went and preached to the spirits in prison, 20 who formerly were disobedient, when once the Divine suffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, 2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God. 3 For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. 4 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. 5 They will give an account to Him who is ready to judge the living and the dead. 6 For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Serving for God’s Glory

7 But the end of all things is at hand; therefore be serious and watchful in your prayers. 8 And above all things have fervent love for one another, for love will cover a multitude of sins.” 9 Be hospitable to one another without grumbling. 10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. 11 If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that those who hear may be encouraged. 12 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13 but be glad inasmuch as you participate in the sufferings of Christ, that you may be also glorified with Him. 14 If you are reviled for the name of Christ, you are blessed; for the Spirit of glory and of God rests upon you. Be at peace among yourselves.

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).

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.
to you; but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? Now if the righteous one is scarcely saved, where will the ungodly and the sinner appear?

Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.
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

By 4Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying 4that this is the 4true grace of God in which you stand.
She who is in Babylon, elect together with you, greets you; and so does Mark my son. Greet one another with a kiss of love.

Peace to you all who are in Christ Jesus.

Amen.

She who is in Babylon, elect together with you, greets you; and so does Mark my son. Greet one another with a kiss of love.

Peace to you all who are in Christ Jesus.

Amen.

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**

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<td><strong>1. Growing in Godliness</strong></td>
<td>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.</td>
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<td>2:11, 12</td>
<td>Let your life witness for Jesus, regardless of circumstances.</td>
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<td>Understand that suffering is part of the Christian life. Study Jesus’ responses to suffering, and follow His example.</td>
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<td>3:3, 4</td>
<td>Women, place greatest value on the inner beauty of the heart. Seek to have a peaceful and humble spirit, which is precious to God.</td>
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<td>3:7</td>
<td>Men, have a peaceful and humble spirit; be understanding of your wife. Honor her as an equal heir of salvation, so your prayers will not be impeded.</td>
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<td>Choose to bless and not curse or retaliate. Speak words of blessing, and be a blessing everywhere you go.</td>
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<td>3:15</td>
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<td>5:5–7</td>
<td>Live in humility with all people. Understand that pride will cause God to resist you, so repent and turn from it. Humble yourself, knowing that God will give you grace and lift you up in His time. Give God your anxieties. Know with confidence that He will care for you.</td>
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<tr>
<td><strong>2 Cultivating Dynamic Devotion</strong></td>
<td><strong>Deeply love and believe in Jesus, even though you cannot see Him.</strong></td>
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<td>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.</td>
<td><strong>Interpret</strong> the Old Testament with the revelation in the New Testament. <strong>Study</strong> the messianic prophecies in light of their fulfillment in Jesus' life. <strong>Worship</strong> the Lord as you see the miracle of who Jesus is as revealed in Scripture. <strong>Come to Jesus. Honor and worship</strong> the precious, living stone—the chief cornerstone on which our life of faith and the church is built. <strong>Understand</strong> that you are part of God's chosen and special people, the church. Therefore, <strong>praise</strong> Him, who brought you out of the darkness of sin and death into the light of freedom and life. <strong>Glorify</strong> Jesus even amid intense persecution. <strong>Joyfully</strong> know that you are sharing in Jesus' sufferings. <strong>Understand</strong> that when you are insulted and despised, the Spirit of glory and of God rests on you.</td>
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<p>| <strong>3 Pursuing Holiness</strong> | <strong>Understand</strong> that the Holy Spirit makes us holy, set apart by the blood of Jesus. Obedience is to be our response. <strong>Understand</strong> 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. <strong>Live in holiness</strong>, honoring the Lord. <strong>Remember</strong> that your life was bought with Jesus' blood. <strong>Seek</strong> to be honest, sincere, and pure in all relationships. <strong>Thirst</strong> for God's Word. <strong>Apply</strong> it to your life so you will grow. <strong>Live each day to do God's will.</strong> |
| 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. | <strong>1:2</strong> |
| 1:14, 15 | 1:17–19 |
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<td><strong>The Walk of Faith</strong></td>
<td><strong>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.</strong></td>
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22 Cor. 4:11
23:41; Rom. 8:6
Matt. 3:5, 6
24:40; Matt. 4:12,
1:13; Mark 6:17; Luke
5:20

*have eternal life. 16*For God so loved the world that He gave His only begotten *Son, that whoever *believes in Him should not perish but have everlasting life. 7*For God

prison.

some of His generation

purification