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## A HISTORY OF THE NEW TESTAMENT CHURCH

“Jeremiah’s Prophecy: A Prologue to the New Testament”<sup>1</sup>

by

Roderick O. Ford, Litt.D., LL.D.

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<sup>1</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). [www.roderickford.org](http://www.roderickford.org).

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Roderick O. Ford, D.Litt. (Law & Religion)



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<sup>2</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). [www.roderickford.org](http://www.roderickford.org).

## Introduction

The Prophet Jeremiah (c. 650 – 570 BC) was a great prophet. He lived during a pivotal period in the history of the southern kingdom of Judah and during a time when several Jewish kings reigned at Jerusalem and when many other Hebrew prophets prophesied.

Jeremiah was active as a prophet from the thirteenth year of Josiah, king of Judah (626 BC), until after the fall of Jerusalem and the destruction of Solomon's Temple in 587 BC. This period spanned the reigns of five kings of Judah: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. The prophetess Huldah was a relative and contemporary of Jeremiah while the prophet Zephaniah was his mentor.<sup>3</sup>

Jeremiah's life exemplifies the duties and tasks of God's prophet: to go where God sends him; to not be afraid; to say what God has instructed him to say; and to speak truth to power.

The Book of Jeremiah is a collection of dozens of prophecies of the Prophet Jeremiah. While all of the prophecies are generally related to each other, and address the same basic themes regarding the kingdom of Judah's backsliding and sinfulness, these oracles are not placed in chronological order.

Throughout the Book of Jeremiah, the Prophet Jeremiah conducts himself with great courage, high moral character, and moral fortitude. His life reflects faith in, and obedience to, God's word.

Jeremiah bore the very difficult task of forewarning the people of Judah that they were sinful; and that if they did not abate their sins, they would be caught up in a devastating Babylonian captivity orchestrated by King Nebuchadnezzar.

For doing God's will, Jeremiah was mocked, ridiculed, charged with treason, arrested, detained, thrown in a cistern, and threatened with assassination. Nevertheless, Jeremiah persisted, even admitting that he could not withhold God's truth from within, because it was like fire shut up within his bones.

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<sup>3</sup> "Jeremiah," Wikipedia (online encyclopedia): <https://en.wikipedia.org/wiki/Jeremiah>

As a prophet to the nations of the earth, it is important to remember that the scope of Jeremiah's ministry was not limited to Judah or Israel or the Hebrews. But rather, as God's spokesman, Jeremiah's message addressed the fate of all nations upon earth under the leadership of Christ and a restored Israel (i.e., the Church). Jeremiah's message involves an unchangeable "iron law": God, through His divine Providence, would redeem Israel and punish all the nations of the earth that disobeyed His divine laws and failed to establish justice.

Jeremiah is also known as the "weeping prophet," because, despite his plea for ethical, moral, and spiritual reform, the people of the kingdom of Judah would not heed his prophetic warnings and, thereby, avert the coming destruction of their civilization.

Most significantly, Jeremiah prophesied Christ and a reformed Israel (explicitly including a restored northern kingdom of Israel and a restored southern kingdom of Judah, under the leadership of "David their king, whom I will raise up for them" Jeremiah 30:9 [NIV] and "to David a righteous Branch... [t]his is the name by which he will be called: The LORD Our Righteousness" Jeremiah 23:6 [NIV].)

Augustine of Hippo (354 – 430 AD) and Reformed theologian John Calvin (1509-1564) explicitly acknowledged that the Prophet Jeremiah's references to "David their king," "David a righteous Branch" and "The LORD Our Righteousness" are symbols of Christ Jesus, the Messiah.

And, finally, the Apostle Paul explicitly acknowledged the Prophet Jeremiah's description of the New Covenant (Jeremiah 31:31-34) was a reference to the Christian Church, as is described in the Book of Hebrews<sup>4</sup> and the Epistle to the Romans.<sup>5</sup>

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<sup>4</sup> Hebrews 8:8-12, 10: 16-17. We assume that the Apostle Paul is a potential author of the Book of Hebrews. See, e.g., ON THE AUTHORSHIP OF HEBREWS: THE CASE FOR PAUL (March 7, 2022) <https://www.andrews.edu/agenda/60110#:~:text=Most%20Scholars%20think%20that%20the,as%20the%20author%20of%20Hebrews.>

<sup>5</sup> Romans 11:26-27. [NIV].

## Chapter One

### A Prophet to the Nations

The Book of Jeremiah describes Jeremiah's ministry as a global outreach prophetic ministry. God is said to have "appointed" Jeremiah to be "as a prophet to the nations."<sup>6</sup>

Indeed, Jeremiah's subject matter is geopolitical in nature, including both the southern kingdom of Judah and several surrounding nations, such as Egypt and the rising Babylonian empire. The central theme to the Book of Jeremiah is the restoration of a restored, redeemed Israel as well as the subjugation of all nations to the throne and will of God:

At that time they will call Jerusalem **The Throne of the LORD**, and **all nations** will gather in Jerusalem to **honor the name of the LORD**. No longer will they follow the stubbornness of their evil hearts. In those days the house of Judah will join the house of Israel, and together they will come from a northern land to the land I gave your forefathers as an inheritance.<sup>7</sup>

Jeremiah's Judaism reflects an emergent "internationalization" of a reformed Judaism that contemplates a "new covenant" that is unlike the old covenant given to the Hebrew ancestors during the days of old.<sup>8</sup> Jeremiah also foretells of a Jewish king who will be called, inter alia, "The Lord Our Righteous Savior."<sup>9</sup>

God also instructs Jeremiah, "[t]ell this to the nations..." etc.<sup>10</sup> For example, in chapters forty-six (46) through fifty (50), Jeremiah prophesies about the divine punishments or fates of Egypt, Moab, Philistia, Edom, Ammon, Damascus, Kedar, Hazor, Elam, and Babylon.

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<sup>6</sup> Jeremiah 1:5 [NIV].

<sup>7</sup> Jeremiah 3: 17-18. [NIV].

<sup>8</sup> Jeremiah 31:32. [NIV].

<sup>9</sup> Jeremiah 23:6 [NIV].

<sup>10</sup> Jeremiah 4:16 [NIV].

Therefore, the scope of Jeremiah's Judaism had already become much more expansive than that of traditional Mosaic orthodoxy which we find in the Pentateuch.

In fact, the Prophet Jeremiah twice proclaims that a time would come when (1) the story of Moses and the liberation of the children from Israel from bondage in Egypt would give way to (2) the story of the restoration of Judah and Israel under the leadership of the house of David the Branch, to wit:

The Book of Jeremiah (Chapter 16):

“However, the days are coming,” declares the LORD, “when men will no longer say, ‘As surely as the LORD lives, who brought the Israelites up out of Egypt,’ but they will say, ‘As surely as the LORD lives, who brought the Israelites up out of the land of the north and out of all the countries where he had banished them.’ For I will restore them to the land I gave their forefathers.”

-- Jeremiah 16:14-15.

The Book of Jeremiah (Chapter 23):

So then, the days are coming,’ declares the LORD, ‘when people will no longer say, ‘As surely as the LORD lives, who brought the Israelites up out of Egypt, but they will say, ‘As surely as the LORD lives, who brought the descendants of Israel up out of the land of the north and out of all the countries where he had banished them.’ Then they will live in their own land.’”

-- Jeremiah 23: 7.

Here we are to understand that the Prophet Jeremiah is already pointing out attention away for orthodox Judaism and towards a global phenomenon, involving the return of the scattered Jews and Israelites from many nations wherein they will have been disbursed. Reformed theology holds that this internationalization of orthodox Judaism makes a very strong case for the Christocentric interpretation of the Book of Jeremiah, which points to the Christ of the New Testament Gospels.

## Chapter Two

### Prophecy of Christ

The Book of Jeremiah contains perhaps the most important description of the social conditions of the southern kingdom of Judah during the several decades leading up to the Babylonian Captivity in 597 BC.

See, e.g., Appendix, “The Book of Jeremiah: Notes and Chapter Summaries.”

This paper, however, focusses our attention upon the narrow issue of Jeremiah’s prophesy of Christ and the Church. First, we find a clear reference to Christ in chapter twenty-three (23) of the Book of Jeremiah, stating:

The days are coming, declares the Lord,  
when I will raise up for **David[a] a righteous Branch,**  
a King who will **reign wisely**  
and do what is **just and right** in the land.<sup>11</sup>

In his days Judah will be saved  
and Israel will live in safety.  
This is the name by which he will be called:  
**The Lord Our Righteous Savior.**<sup>12</sup>

Augustine of Hippo concluded in *The City of God* that this biblical passage is one in which “Jeremiah, in prophesying of Christ, says....’Behold the days come... that I will raise up unto David a righteous shoot....’”<sup>13</sup> And, similarly, Reformed

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<sup>11</sup> This is the foundation of Henry de Bracton’s (1210- 1268) English constitutional jurisprudence that undergird the English and British monarchy for many centuries, and it became the foundation of the language set forth in the American Declaration of Independence. This is the conclusion reached by Rev. William Goodell, *The Democracy of Christianity* (New York, N.Y.: Cady and Burgess, 1852), pp. 376-377, citing Romans, Chapter 13, de Bracton, and Thomas Jefferson).

<sup>12</sup> Jeremiah 23:5-6 [NIV].

<sup>13</sup> St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 640.

theologian John Calvin reached the same conclusion, stating: “We must now, then, understand that this passage cannot be explained of any but of Christ only.”<sup>14</sup>

We find another clear reference to Christ in chapter thirty (30), stating:

“In that day,” declares the LORD Almighty, I will break the yoke off their necks and will tear off their bonds; no longer will foreigners enslave them. Instead, they will serve the LORD their God and **David their king, whom I will raise up for them.**”<sup>15</sup>

Reformed theologian John Calvin has provided us with the following very insightful interpretation of this passage, to wit:

Now, as God had made a covenant with David, and promised that there would be always one of his posterity to sit on his throne, hence **the Prophet here, in mentioning David, refers to all the kings until Christ:** and yet no one after that time succeeded him, for the kingdom was abolished before the death of Jeremiah; and when the people returned into their own country there was no regal power, for Zerubbabel obtained only a precarious dignity, and by degrees that royal progeny vanished away; and though there were seventy chosen from the seed of David, yet there was no scepter, no crown, no throne. It is therefore necessary to apply this prophecy to Christ; for the crown was broken and trodden under foot, as Ezekiel says, until the lawful king came. He intimated that there was no king to be for a long time, when he said,

“Cast down, cast down, cast down the crown.”

(Ezekiel 21:27)

He therefore commanded the name of a king to be abolished, together with all its symbols, and that not for a short time but for ages, even until he came forth who had a just right to the crown or the royal diadem. We hence see that this passage cannot be otherwise explained than by referring to Christ, and that he is called David, as the Jews were always wont to call him before Christ appeared in the world; for they called the Messiah, whom they expected, the Son of David. We now understand the meaning of the Prophet.<sup>16</sup>

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<sup>14</sup> *Calvin's Commentaries on the Bible* (Jeremiah 23:5-6).

<sup>15</sup> Jeremiah 30:8-9 [NIV].

<sup>16</sup> *Calvin's Commentaries on the Bible* (Jeremiah 30:9).



Finally, Augustine of Hippo has also pointed out in *The City of God*<sup>17</sup> that, in the Book of Lamentations, the Prophet Jeremiah mentioned Christ where he wrote: “The LORD’s anointed, our very life breath, was caught in their traps. We thought that under his shadow we would live among the nations.”<sup>18</sup>

And, likewise, regarding this same verse in Lamentations, John Calvin says the same thing, to wit:

But we must observe what we have before said, that these high terms in which the posterity of David were spoken of, properly belong to Christ only; for David was not the life of the people, except as he was the type of Christ, and represented his person. Then what is said was not really found in the posterity of David, but only typically. Hence the truth, the reality, is to be sought in no other but in Christ.<sup>19</sup>

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<sup>17</sup> St. Augustine, *The City of God*, supra, p. 640 (“Jeremiah, in prophesying of Christ, says, ‘The breath of our mouth, the Lord Christ, was taken in our sins,’” citing Lamentations 4:20. NOTE: Augustine’s Latin version of the Sacred Scriptures differs slightly from the King James Version and the New International Version of the Bible.)

<sup>18</sup> Lamentations 4:20 [NIV].

<sup>19</sup> *Calvin’s Commentaries on the Bible* (Lamentations 4:20).

## Chapter Three

### Prophecy of the Church

We next turn to the Prophet Jeremiah's general description of what may be called a new covenant Christian Church.

Jeremiah 31:31 states, inter alia, "I will make **a new covenant** with the house of Israel."<sup>20</sup> Augustine of Hippo has described this passage as "concerning the new testament, of which Christ is the Mediator."<sup>21</sup>

Similarly, John Calvin gave this passage the same meaning as Augustine's, further stating:

Let us now see why he promises to the people a new covenant. It being new, no doubt refers to what they call the form; and the form, or manner, regards not words only, but first Christ, then the grace of the Holy Spirit, and the whole external way of teaching.<sup>22</sup>

Furthermore, the Prophet Jeremiah describes the nature and scope of this "new testament" of Israel as follows:

#### **Book of Jeremiah, Chap. 31, Verses 32-34**

<sup>32</sup> **"It will not be like the covenant  
I made with their ancestors**  
when I took them by the hand  
to lead them out of Egypt,  
because they broke my covenant,  
though I was a husband to them,"  
declares the LORD.

<sup>33</sup> "This is the covenant I will make with the people of Israel  
after that time," declares the LORD.  
**"I will put my law in their minds**

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<sup>20</sup> Jeremiah 31:31 [NIV].

<sup>21</sup> St. Augustine, *The City of God*, supra, p. 641.

<sup>22</sup> *Calvin's Commentaries on the Bible* (Jeremiah 31:31).

**and write it on their hearts.**

I will be their God,  
and they will be my people.

<sup>34</sup> No longer will they teach their neighbor,  
or say to one another, ‘Know the LORD,’  
because **they will all know me,**  
**from the least of them to the greatest,**”  
declares the LORD.

“For I will forgive their wickedness  
and will remember their sins no more.”

The Apostle Paul’s commentary on this passage may be found generally at Romans 11:26-27 and 2 Corinthians 3:3, where he reflects upon the nature of this new covenant, describing it as a phenomenon where sin and ungodliness shall be taken away, “not in **tables of stone**, but in fleshy **tables of the heart**,”<sup>23</sup> thus contradistinguishing the Old Testament from the New Testament.

And, most directly, Jeremiah’s language in verses 31:32-34 are explicitly incorporated into the New Testament within the Book of Hebrews, as follows:

**Book of Hebrews, Chap. 8, Verses 8-12**

<sup>8</sup> But God found fault with the people and said<sup>[a]</sup>:

“The days are coming, declares the Lord,  
when I will make a new covenant  
with the people of Israel  
and with the people of Judah.

<sup>9</sup> It will not be like the covenant  
I made with their ancestors

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<sup>23</sup> 2 Corinthians 3:3 [KJV].

when I took them by the hand  
to lead them out of Egypt,  
because they did not remain faithful to my covenant,  
and I turned away from them,  
declares the Lord.

<sup>10</sup> This is the covenant I will establish with the people of Israel  
after that time, declares the Lord.

**I will put my laws in their minds  
and write them on their hearts.**

I will be their God,  
and they will be my people.

<sup>11</sup> No longer will they teach their neighbor,  
or say to one another, ‘Know the Lord,’  
because they will all know me,  
from the least of them to the greatest.

<sup>12</sup> For I will forgive their wickedness  
and will remember their sins no more.”

### **Book of Hebrews, Chap. 10, Verses 16-17**

<sup>16</sup> “This is the covenant I will make with them  
after that time, says the Lord.

I will put my laws in their hearts,  
and I will write them on their minds.”<sup>[a]</sup>

<sup>17</sup> Then he adds:

“Their sins and lawless acts  
I will remember no more.”

Here in the Book of Hebrews we find that the Early Church clearly understood that the pouring out of the Holy Ghost (i.e., Acts 2:1-44) and the “born again” conversion experience (i.e., John 3: 1-17) were represented that passage where Jeremiah says, “I will put my laws in their minds and write them in their hearts.”

Reformed theologian John Calvin clearly affirms this viewpoint, where he writes:

He afterwards says, I will put my Law in their inward parts. By these words he confirms what we have said, that the newness, which he before mentioned, was not so as to the substance, but as to the form only: for God does not say here, "I will give you another Law," but I will write my Law, that is, the same Law, which had formerly been delivered to the Fathers. He then does not promise anything different as to the essence of the doctrine, but he makes the difference to be in the form only. But he states the same thing in two ways, and says, that he would put his law in their inward parts, and that he would write it in their hearts. We indeed know how difficult it is that man should be so formed to obedience that his whole life may be in unison with the Law of God, for all the lusts of the flesh are so many enemies, as Paul says, who fight against God. (Romans 8:7) As then all our affections and lusts thus carry on war with God, it is in a manner a renovation of the world when men suffer themselves to be ruled by God. And we know what Scripture says, that we cannot be the disciples of Christ, except we renounce ourselves and the world, and deny our own selves. (Matthew 6:24; Luke 14:26, 27) This is the reason why the Prophet was not satisfied with one statement, but said, I will put my Law in their inward parts, I will write it in their hearts.<sup>24</sup>

And, according to the Early Church, the true Jew, and the true Israelite, in the restored remnant of the House of Jacob, would be the true believers and followers of Christ, thus having God's laws *written in their minds and hearts*.

Again, the Prophet Jeremiah expressly informs us that this is the "new covenant";<sup>25</sup> and the Early Church clearly embraced that description, as reflected in the Book of Hebrews, as the designation of the Christian Church.

To that end, the Apostle Paul adopted the same general theological conclusion, where he wrote: "[f]or he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one

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<sup>24</sup>Calvin's *Commentaries on the Bible* (Jeremiah 31:32-34).

<sup>25</sup>Jeremiah 31:32-34. [NIV].

inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”<sup>26</sup>

Similarly, Augustine of Hippo adopted the same general theological conclusion— as the Prophet Jeremiah described the new covenant faithful— stating that such persons who have God’s laws written in their minds and hearts belong to a “heavenly fellowship, **to the true Israelites**, the citizens of the country that is above.”<sup>27</sup>

And these “true Israelites,” concluded Augustine, come from “**all nations**” and form “a society of pilgrims of all languages, not scrupling about diversities in the manners, laws, and institutions whereby earthly peace is secured and maintained....”<sup>28</sup>

Here again the “internationalization” of orthodox Judaism, whereby many nations shall be drawn to Jerusalem to pay homage to the LORD, that is reflected in the Book of Jeremiah,<sup>29</sup> lends great credence to the Christocentric interpretation of that sacred text.

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<sup>26</sup> Romans 2:28-29. But see, also, Deuteronomy 30:6 (“And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.”)

<sup>27</sup> St. Augustine, *The City of God*, supra, p. 658.

<sup>28</sup> Ibid, p. 698.

<sup>29</sup> Jeremiah 3: 17-18. [NIV] (“At that time they will call **Jerusalem The Throne of the LORD**, and **all nations** will gather in Jerusalem to **honor the name of the LORD.**”)

## Chapter Four

### Social Justice

A central theme in the Book of Jeremiah is the southern kingdom of Judah's failure to dispense true justice—and especially social justice.

To this very point, the Prophet Jeremiah wrote:

Woe to him who builds his palace by **unrighteousness**, his upper rooms by **injustice**, making his countrymen **work for nothing, not paying them for their labor**.

He says, 'I will build myself a great palace with spacious upper rooms.' So he makes large windows in it, panels it with cedar and decorates it in red.

Does it make you a king to have more and more cedar?

Did not your father have food and drink?

He did what was **right and just**, so all went well with him.

He **defended the cause of the poor and needy**, and so all went well.

Is that not what it means **to know me**?

But your eyes and your heart are set only on **dishonest gain**, on **shedding innocent blood** and on **oppression and extortion**.<sup>30</sup>

Here, the Prophet Jeremiah emphasizes the important point that “**to know**” God means be in an *intimate relationship* with Him (e.g., marriage); “**to know**” God also means “**to do justice and judgment**” (Genesis 18:18-19) which means to carry out, and to do, God's commandments (i.e., social justice).

The kingdom of Judah was punished with the divine sentence of Babylonian captivity largely because it did not “know” God; that is to say, Judah refused to

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<sup>30</sup> Jeremiah 22:13-17 [NIV].

walk with Him, or to carry out His commandments; it refused “to do justice and Judgment”).

For this reason, Jeremiah states in the next chapter that God Himself will raise “up to David a righteous Branch, a King who will **reign wisely and do what is just and right** in the land.”<sup>31</sup> “In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: **The LORD Our Righteousness.**”<sup>32</sup>

Here, we are not informed of the necessity of performing any sort of Mosaic ceremonial or religious law, but only that to “do what is just and right in the land” is *sin qua non*.

It is for this reason that, Augustine of Hippo demonstrated in his *magnum opus*, *The City of God*, that “a republic cannot be administered without justice”<sup>33</sup> and that “[w]here, therefore, there is no true justice there can be no right,”<sup>34</sup> and that God is “Himself, the fountain of all justice.”<sup>35</sup>

Justice, then, and the requirement “to do justice and judgment,” is the cornerstone of the central reason why the kingdoms of Israel and Judah were dissolved, and why a “restored, redeemed” house of Jacob would be later established, to wit: to bring universal justice to the nations of the earth.<sup>36</sup>

For this reason, social justice is the foundation of the Christian religion.<sup>37</sup>

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<sup>31</sup> Jeremiah 23:5. [NIV].

<sup>32</sup> Jeremiah 23:6. [NIV].

<sup>33</sup> St. Augustine, *The City of God*, supra, p. 699.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid., p. 27.

<sup>36</sup> Matthew 25: 31-46; Revelation 19:11-21.

<sup>37</sup> John 7:24 (“Judge not according to the appearance, but judge righteous judgment”); Genesis 18:18-19 (Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment....”); Matthew 7: 12 (“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”); Matthew 22:37-40 (“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two



## Chapter Five

### Divine Providence

Finally, the Book of Jeremiah is, fundamentally, theology on universal divine Providence.<sup>38</sup> Indeed, this theme runs throughout the Scriptures:

“For the kingdom is the LORD’S: and he is the governor among nations.”

-- Psalm 22:28

According, the Book of Jeremiah teaches us that God should be obeyed, because he is everlasting, unchangeable, omnipotent, omniscient, and sovereign over dominions, kingdoms, nations, and empires.

God’s laws must be obeyed, or else destruction will be sure to follow. For this reason, the Prophet Jeremiah writes:

“But if any nation does not listen, I will completely uproot and destroy it.”<sup>39</sup>

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commandments hang all the law and the prophets.”); James 2:8 (“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well”); Romans 10:17-18 (Here, the universal moral law means the two-fold duty to honor or obey God and love neighbor); See, also, Robert F. Cochran and Zachary R. Calo, *Agape, Justice and Law: How might Christian Love Shape Law?* (Cambridge, United Kingdom: Cambridge University Press, 2017). See, also, *The English Philosophers from Bacon to Mill* (New York, N.Y.: The Modern Library, 1994), [page number omitted] quoting John Stuart Mill’s essay on *Utilitarianism*, as stating: “[i]n the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility. To do as you would be done by and to love your neighbor as yourself, constitute the ideal perfection of utilitarian morality.”)

<sup>38</sup> See, e.g., “The Bible Says,” <https://thebiblesays.com/commentary/amos/amos-1/amos-13-5/>, stating:

In this case, God Himself is making the judgement. Although God delegated authority to human governments to execute justice (Romans 13:4), He is still the ultimate judge.

See, also, St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 158 (“God can never be believed to have left the kingdoms of men, their dominations and servitudes, outside of the laws of His providence.”)

See, also, the American Declaration of Independence, to wit:

And for the support of this Declaration, with a firm reliance on the protection of **divine Providence**, we mutually pledged to each other our Lives, our Fortunes and our sacred Honor.

See, also, *Calvin’s Commentaries on the Bible* (Amos, Chapter 1).

<sup>39</sup> Jeremiah 12:14-17. [NIV].

“Who should not revere you, O king of the nations?”<sup>40</sup>

“But the LORD is the true God; he is the living God, the eternal King.”<sup>41</sup>

“But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding.”<sup>42</sup>

“Pour out your wrath on the nations that do not acknowledge you, on the peoples who do not call on your name.”<sup>43</sup>

The fall of the southern kingdom of Judah teaches a central lesson that, according to the Book of Jeremiah, divine Providence governs the nations of the world:

When you tell them all this, they will not listen to you; when you call to them, they will not answer. Therefore say to them, ‘**This is the nation that has not obeyed the LORD its God or responded to correction.** Truth has perished; it has vanished from their lips. Cut off your hair and throw it away; take up a lament on the barren heights, for the LORD has rejected and abandoned this generation that is under his wrath.’<sup>44</sup>

Thus, the Book of Jeremiah demonstrates that the prophetic nature and prophetic mission of the office of the prophet (i.e., Christian Church) is to teach divine Providence’s general jurisdiction and governorship over the affairs of nations.<sup>45</sup>

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<sup>40</sup> Jeremiah 10:7. [NIV].

<sup>41</sup> Jeremiah 10:10. [NIV].

<sup>42</sup> Jeremiah 10: 12. [NIV].

<sup>43</sup> Jeremiah 10:25. [NIV].

<sup>44</sup> Jeremiah 7:27-29. [NIV].

<sup>45</sup> In many ways, Augustine of Hippo’s *The City of God* is the first great Christian classic that is a political science discourse of civil polity, constitutional law, theory, and philosophy. This classic work demonstrates why the Roman empire fell, and it implored the ancient Romans to embrace virtue, morality, and the Christian faith as a means to reverse their misfortunes and to establish just and stable civil government. See, e.g., St. Augustine, *The City of God*, supra, p. 158 (“God can never be believed to have left the kingdoms of men, their dominations and servitudes, outside of the laws of His providence.”)

Implications for the prophetic mission of modern-day churches is clear: they ought to preach “jeremiads” regarding the social, political, economic, and constitutional conditions of the civil polities wherein they reside— because, according to the New Testament,<sup>46</sup> no civil polity is any less sacred or less ordained than the states of ancient Israel.

Here, the ethical implications for Christian lawyers, judges, and public officials, then, is quite clear.

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<sup>46</sup> Romans 13: 1- 6. (“For there is no power but of God: the powers that be are ordained of God.... For rulers are not a terror to good works.... For he is the minister of God to thee for good.... [F]or they are God’s ministers.”)

## Conclusion

The Prophet Jeremiah preached for forty years in the southern kingdom of Judah during the 7<sup>th</sup> and 6<sup>th</sup> centuries BC; and his ministry covered the time span of at least five kings of Judah, including Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, during the years leading up to the Babylonian captivity in 597 B.C.

The social, spiritual, and moral reasons for this Babylonian captivity should still concern Christian churches of today, because, the eternal, unchangeable God who governed, and punished, the ancient kingdom of Judah during the early 6<sup>th</sup> century BC, is the same eternal, unchangeable God who governs nations today.

In ancient Judah, the leaders and many of the leading constituents developed a callous indifference to the God of Israel. They not only turned away from the God of Israel, but they rejected all moral restraint and engaged freely in all sorts of injustice and wickedness, with no sense of shame, remorse, or desire for justice. This lack of shame and lack of repentance brought the wrath of God upon ancient Judah.

Most ominously, Judah's lack of dispensing social justice was also one of the major causes of its demise. The oppression of the poor, the fatherless, and widows, together with extortion, exploitation, and unchecked greed was rampant throughout ancient Judah. And this caused Judah's collapse.

To a great degree, *God would raise king David the Branch to re-establish social justice throughout the earth.* Thus, social justice became the central theme of Christian civil polity, constitutional law, and equity jurisprudence. Since the days of Augustine of Hippo, the Western Church held that divine Providence governed all nations upon earth; and thus nations arose or fell in accordance with their dispensation of social justice or lack thereof.

The Book of Jeremiah not only records the historic events leading up to the day of God's judgment upon Judah, but it also records, for all times, the nature of God's sovereignty and divine Providence over the nations.

**THE END**

## **APPENDIX**

### **“The Book of Jeremiah: Notes and Chapter Summaries”**

**By**

**Roderick O. Ford, J.D., LL.D.**

### **THE BOOK OF JEREMIAH (Notes and Chapter Summaries)**

[New International Version]

#### **“The Weeping Prophet”**

“Oh, that my head were a spring of water and my eyes a fountain of tears! I would weep day and night for the slain of my people.”

- Jeremiah 9:1 [NIV].

“But if you do not listen, I will weep in secret because of your pride; my eyes will weep bitterly, overflowing with tears, because the LORD’s flock will be taken captive.”

- Jeremiah 13:17 [NIV].

“Let my eyes overflow with tears night and day without ceasing; for my virgin daughter—my people—has suffered a grievous wound, a crushing blow.”

- Jeremiah 14:17 [NIV].



## Chapter 1

### “The Call of Jeremiah”

- Jeremiah is appointed “a prophet to the nations.”
- God tells Jeremiah that he was predestinated for this role as prophet: “Before I formed you in the womb I knew you, before you were born I set you apart” Jeremiah 1:5.
- Jeremiah is only a “child” at the time of his appointment. God reassures him and tells him to not worry. “You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you.” Jeremiah 1:7.
- **God strengthens the hand of Jeremiah:** ““Today I have made you a fortified city, an iron pillar and a bronze wall to stand against the whole land—against the kings of Judah, its officials, its priests and the people of the land. They will fight against you but will not overcome you, for I am with you and will rescue you’....” Jeremiah 1:18-19.
- **Destruction of Jerusalem and Judah:** God tells Jeremiah to forewarn the Jews that God has already made up his mind: they will be destroyed.

## **Chapter 2**

### **“Judah Forsakes God”**

- Israel was faithful in its youth, especially during its sojourn from Egypt in the wilderness, and soon thereafter. But Israel has turned against God.
- Priests of Judah have forsaken God.
- Prophets of Judah have forsaken God.
- “But my people have exchanged their Glory for worthless idols.” Jeremiah 2:11.
- Infidelity; “you lay down as a prostitute.” Jeremiah 2:20.
- Israel is as “a corrupt, wild vine.” Jeremiah 2:21.
- Exploitation: “[o]n your clothes men find the lifeblood of the innocent poor.” Jeremiah 2:34.
- Geopolitics: Israel trusts worldly powers, e.g., Egypt and Assyria, rather than God. Jeremiah 2:36-37.

## **Chapter 3**

### **“Israel Forsakes God; Judah did not Repent”**

- Same themes as stated in Chapter 2.
- “You have defiled the land with your prostitution and wickedness.” Jeremiah 3:2.
- The Assyrian captivity of the northern kingdom of Israel did not cause Judah to repent Jeremiah 3:6-10.
- Judah was worse than Israel. Jeremiah 3:11.

- Symbolism of the Marriage: “‘Return, faithless people,’ declares the LORD, ‘for I am your husband.’” Jeremiah 3:14.
- FUTURE RESTORATION OF ISRAEL predicted/ described: “At that time they will call Jerusalem The Throne of the LORD, and **all nations** will gather in Jerusalem to honor the name of the LORD. No longer will they follow the stubbornness of their evil hearts. In those days the house of Judah will join the house of Israel, and together they will come from a northern land to the land I gave your forefathers as an inheritance.” Jeremiah 3: 17-18.

#### **Chapter 4                    “Israel Offered Penance and Redemption”**

- If Israel returns to God, “then the nations will be blessed by him.” Jeremiah 4:2.
- Judah and the people of Jerusalem are still offered the possibility of redemption.
- Nonetheless, Jeremiah prophesies the coming destruction from the North. Jeremiah 4:5-31.
- “My people are fools; they do not know me. They are senseless children; they have no understanding. They are skilled in doing evil; they know not how to do good.” Jeremiah 4:22.
- God instructs Jeremiah, “Tell this to the nations....” Jeremiah 4:16.
- “I hear a cry as of a woman in labor, a groan as of one bearing her first child—the cry of the Daughter of Zion gasping for breath, stretching out her hands and saying, ‘Alas! I am fainting; my life is given over to murderers.’” Jeremiah 4:31.

#### **Chapter 5                    “Jerusalem is Worse than Sodom and Gomorrah”**



- God tells Jeremiah: “Go up and down the streets of Jerusalem, look around and consider, search through her squares. If you can find but one person who deals honestly and seeks the truth, I will forgive this city.” Jeremiah 5:1 [cross reference Genesis 18: 16-33].
- “I supplied all their needs, yet they committed adultery and thronged to the houses of prostitutes. They are well-fed, lusty stallions, each neighing for another man’s wife. Should I not punish them for this? Declares the LORD. Should I not avenge myself on such a nation as this?” Jeremiah 5:7-9.
- “Strip off her branches, for these people do not belong to the LORD. The house of Israel and the house of Judah have been utterly unfaithful to me,” declares the LORD.” Jeremiah 5:10-11.
- “They have lied about the LORD; they said, ‘He will do nothing! No harm will come to us; we will never see sword or famine. The prophets are but wind and the word is not in them; so let what they say be done to them.’” Jeremiah 5:11-12.
- “The prophets prophesy lies, the priests rule by their own authority and my people love it this way.” Jeremiah 5:31.
- DIVINE PUNISHMENT: “O house of Israel,’ declares the LORD, ‘I am bringing a distant nation against you—an ancient and enduring nation, a people whose language you do not know, whose speech you do not understand.... [A]ll of them are mighty warriors.” Jeremiah 5:15-16.
- REMNANT/ RESTORATION: “I will not destroy you completely.” Jeremiah 5:18. The remnant will testify, “As you have forsaken me and served foreign gods in your own land, so now you will serve foreigners in a land not your own.” Jeremiah 5:18.

## Chapter 6

## “Jerusalem and Judah Unrepentant”

- **AGAINST FALSE RELIGION:** “From the least to the greatest, all are greedy for gain; prophets and priests alike, all practice deceit.” Jeremiah 6:13.
- **AGAINST FALSE RELIGION:** “What do I care about incense from Sheba or sweet calamus from a distant land? Your burnt offerings are not acceptable; your sacrifices do not please me.” Jeremiah 6:20.
- “Are they ashamed of their conduct? No, they have no shame at all....” Jeremiah 6:15.
- Jeremiah sounds the alarm and warns others to do so!
- Disaster looms out of the North!
- “Take warning, O Jerusalem.” Jeremiah 6:8.
- **REMNANT/ RESTORATION:** “Let them glean the remnant of Israel as thoroughly as a vine.” Jeremiah 6:9.

## **Chapter 7            “False Religion Worthless Without Social Justice and Obedience to God”**

- God tells Jeremiah to stand at the gate of the LORD’s House and prophesy!
- Just as the northern kingdom of Israel had trusted in false religion, so too was the southern kingdom of Judah also trusting in false religion. Jeremiah 7:1-15.
- “They have set up their detestable idols in the house that bears my Name and have defiled it.” Jerusalem 7:30.
- Religious rituals and worship services are not enough—the actual practice of social justice must be done.... “deal with each other justly, if you do not oppress the alien, the fatherless or the widow and do not shed innocent blood in this place.... ‘Will you steal and murder, commit adultery and perjury....’” Jeremiah 7: 5-9.

- REMNANT/RESTORED ISRAEL: “When you tell them all this, they will not listen to you; when you call to them, they will not answer. Therefore say to them, ‘This is the nation that has not obeyed the LORD its God or responded to correction. Truth has perished; it has vanished from their lips. Cut off your hair and throw it away; take up a lament on the barren heights, for the LORD has rejected and abandoned this generation that is under his wrath.’” Jeremiah 7:27-29.

## **Chapter 8                    “Lack of Respect for Law, Truth, Justice, and Righteousness”**

- Judah does not like or say what is right. Jeremiah 8:5.
- Judah loves and clings to deceit. Jeremiah 8:5.
- Judah does not repent of wickedness. Jeremiah 8:6.
- Judah does not respect Law or Justice: “How can you say, ‘We are wise, for we have the law of the LORD,’ when actually the lying pen of the scribes has handled it falsely?” Jeremiah 8:8.
- Greed is rampant throughout Judah—in both church and state: “From the least to the greatest, all are greedy for gain; prophets and priests alike, all practice deceit.” Jeremiah 8:10.
- Social illness and social disease is rampant throughout Judah, but its leadership does not take them seriously: “They dress the wound of my people as though it were not serious. ‘Peace, peace,’ they say, when there is no peace.” Jeremiah 8:11.

## **Chapter 9                    “Deteriorating Moral & Social Conditions in Judah and Throughout the Earth”**

- Jeremiah informs us that there is really no difference between Jew and Gentile: “The days are coming, declares the LORD, ‘when I will punish all who are circumcised only in the flesh-- Egypt, Judah, Edom, Ammon, Moab and all who live in the desert in distant places. For all these nations are really uncircumcised, and even the whole house of Israel is uncircumcised in heart.’” Jeremiah 9:25-26. [cross reference Apostle Paul, Romans 1 and 2].
- Knowledge of God most prized: “But let him who boasts boast about this: that he understands and knows me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight,’ declares the LORD.” Jeremiah 9: 24.
- Deteriorating social conditions: lovers of lies and hatred of truth. Jeremiah 9:3.
- Deteriorating social conditions: do not trust friends, brothers—everyone is a deceiver and a slanderer. Jeremiah 9:4.
- Deteriorating social conditions: “You live in the midst of deception.” Jeremiah 9:6.

## **Chapter 10                    “God is Lord over the Nations”**

- Jeremiah speaks to the “house of Israel” – not simply Judah. Jeremiah 10:1. [Is this the REMNANT/RESTORED ISRAEL?]
- Jeremiah, speaking on behalf of this “house of Israel” says, “Pour out your wrath on the nations that do not acknowledge you, on the peoples who do not call on your name. For they have devoured Jacob; they have devoured him completely and destroyed his homeland.” Jeremiah 10:25. [Is this the REMNANT/RESTORED ISRAEL?]

- Jeremiah says to “O house of Israel” to not follow the customs of the nations; or be afraid of them, “they can do no harm nor can they do any good.” Jeremiah 10:5. [Is this the REMNANT/RESTORED ISRAEL?]
- God is sovereign over the nations. “Who should not revere you, O king of the nations?” Jeremiah 10:7. “But the LORD is the true God; he is the living God, the eternal King.” Jeremiah 10:10. “But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding.” Jeremiah 10: 12.

### **Chapter 11                    “The Covenant with Judah is Broken; Jeremiah’s Life Endangered”**

- Jeremiah recounts the nature of the Mosaic covenant and God’s offer of redemption. But Judah has refused to repent. Therefore, it will go into captivity or be destroyed, just like the northern kingdom of Israel. Jeremiah 11:1-17.
- “The LORD Almighty, who planted you, has decreed disaster for you, because the house of Israel and the house of Judah have done evil and provoked me to anger by burning incense to Baal.” Jeremiah 11:17.
- Men of Jerusalem and Judah plotted to kill Jeremiah. Jeremiah 11:18-21.

### **Chapter 12                    “Why do the Wicked Prosper?”**

- Jeremiah asked God, “why does the way of the wicked prosper? Why do all the faithless live at ease?” Jeremiah 12:1
- God answers by establishing the whole theological scheme of universal and restored REMNANT/ RESTORED ISRAEL, whereby all nations of

the world will be blessed. First, he will avenge the just Remnant of Israel; and, secondly, he will extend Israel's inheritance to the Gentiles who "swear by my name," for they "will be established among my people." "But if any nation does not listen, I will completely uproot and destroy it." Jeremiah 12:14-17.

### **Chapter 13                    "Why do the Wicked Prosper?"**

- God compares the people of Judah to a "useless linen belt." "For as a belt is bound around a man's waist, so I bound the whole house of Israel and the whole house of Judah to me," declares the LORD, "to be my people for my renown and praise and honor. But they have not listened." Jeremiah 13: 1-10.
- Symbol of the Wineskins: God threatens to remove sound judgment and wisdom from the leaders of Judah—the king, the priests, the prophets, etc.—and make them as a drunken people. Jeremiah 13:12-14.
- Captivity and Scattering of the Jews: "I will scatter you like chaff driven by the desert wind." Jeremiah 13:24.
- "... your adulteries... your shameless prostitution! ... Woe to you, O Jerusalem! How long will you be unclean?" Jeremiah 13:27.

### **Chapter 14                    "Drought, Famine, Sword- A Plea for Grace"**

- Jeremiah describes in detail the agony of God's punishment. It comes in many forms: drought, famine, sword, etc.

- Jeremiah wonders whether the “heathen” nations are any better than the Jews; and, if not, then why do these heathens not experience the same agonizing punishment? He pleads and asks God for grace, “for the sake of your name.” Jeremiah 14:21. “Do not despise us” “do not dishonor your glorious throne.” Jeremiah 14:21. “Although our sins testify against us, O Lord, do something for the sake of your name.” Jeremiah 14:7.

## **Chapter 15                    “God Answers Jeremiah’s Plea for Grace”**

- Judah is beyond repair:

Then the LORD said to me: ‘Even if Moses and Samuel were to stand before me, my heart would not go out to this people.’ Jeremiah 15:1.

- “I will send four kinds of destroyers against them,’ declares the LORD, ‘the sword to kill and the dogs to drag away and the birds of the air and the beasts of the earth to devour and destroy.’” Jeremiah 15:3.
- “I will make them abhorrent to all the kingdoms of the earth because of what Manasseh son of Hezekiah king of Judah did in Jerusalem.” Jeremiah 15:4.
- God’s destruction is relentless. “I will enslave you to your enemies in a land you do not know, for my anger will kindle a fire that will burn against you.”” Jeremiah 15:14.
- God establishes Jeremiah as a “wall” between God and them. If they turn to Jeremiah, he will make be God’s “spokesman” to them. Jeremiah 15:19.
- The Jews thus have another chance at redemption, through turning to Jeremiah. But they do not do this. Jeremiah 15:19-21.

## Chapter 16

### “A New Testament about the Liberation of a Restored Israel”

- Jeremiah speaks of a new time when men and women will not speak in awe of the liberation of Israel from Egypt through the miraculous works of Moses; but the day will come when they will speak of a RESTORED Israel. Jeremiah 16:14-15.
- “However, the days are coming,” declares the LORD, “when men will no longer say, ‘As surely as the LORD lives, who brought the Israelites up out of Egypt,’ but they will say, ‘As surely as the LORD lives, **who brought the Israelites up out of the land of the north and out of all the countries where he had banished them.**’ For I will restore them to the land I gave their forefathers.” Jeremiah 16:14-15.
- Jeremiah speaks of the repentance and acknowledgement of God among the nations of the earth: “O LORD, my strength and my fortress, my refuge in time of distress, to you the nations will come from the ends of the earth and say, ‘Our fathers possessed nothing but false gods, worthless idols that did them no good.’” Jeremiah 16:19.
- Against humanism and materialism: “Do men make their own gods? Yes, but they are not gods!” Jeremiah 16:20. “Therefore I will teach them— Then they will know that my name is the LORD.” Jeremiah 16:21.

[Is Jeremiah speaking about teaching the nations through his RESTORED REMNANT?]

## Chapter 17

### “The Incurable Nature of Judah’s Sins”

- “Judah’s sin is engraved with an iron tool....” Jeremiah 17:1



- Punishment is certain: “Through your own fault you will lose the inheritance I gave you. I will enslave you to your enemies....” Jeremiah 17:4.
- REMNANT IN JUDAH: “But blessed is the man who trusts in the LORD, whose confidence is in him.... I the LORD search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve.’ Jeremiah 17: 7, 10.
- REMNANT IN JUDAH: “Heal me, O LORD, and I will be healed; save me and I will be saved, for you are the one I praise.... Let my persecutors be put to shame, but keep me from shame; let them be terrified, but keep me from terror. Bring on them the day of disaster; destroy them with double destruction.” Jeremiah 17: 14, 18.
- Jeremiah stands near a gate where the Kings of Judah go in and out, and he forewarned them to keep the Sabbath Day holy, as in the days of old. “Yet they did not listen or pay attention....” Jeremiah 17:23.

## **Chapter 18                    “The Potter’s House”**

- Jeremiah was instructed to go to a potter’s house.
- God tells him that the clay in the potter’s hand is as the House of Israel in God’s hands.
- If God pronounces judgment upon a nation, he will not execute it if that nation repents. Jeremiah 18:7-8.
- If God blesses a nation that later turns away from him and does evil, then He will reconsider the blessings which he has bestowed upon that nation. Jeremiah 18:9.
- For this reason, God speaks through Jeremiah to Judah: “Now therefore say to the people of Judah and those living in Jerusalem, ‘This is what the LORD says: Look! I am preparing a disaster for you and devising a plan

against you. So turn from your evil ways, each one of you, and reform your ways and your actions.” Jeremiah 18:11.

- **JEWES DO NOT REPENT BUT PLOT AGAINST JEREMIAH:** “They said, ‘Come, let’s make plans against Jeremiah; for the teaching of the law by the priest will not be lost, nor will counsel from the wise, nor the word from the prophets. So come, let’s attack him with our tongues and pay no attention to anything he says.’” Jeremiah 18:18.
- Jeremiah then prays against the Jews: “But you know, O LORD, all their plots to kill me. Do not forgive their crimes or blot out their sins from your sight.” Jeremiah 18:23.

## **Chapter 19                    “Judah Symbolized by the Clay Jar”**

- God tells Jeremiah to buy a clay jar from a potter; and then gather together the elders of the people and the priests. Then, Jeremiah was instructed to break the clay jar into pieces, and tell the elders and priests, “I will smash this nation and this city just as this potter’s jar is smashed and cannot be repaired.” Jeremiah 19: 1, 10.

## **Chapter 20                    “Pashhur the Priest and Chief Officer of the Temple”**

- The Priest Pashhur had Jeremiah arrested and beaten. Jeremiah 20:1.
- Jeremiah was released on the next day. Jeremiah 20:3.
- Jeremiah tells Pashhur, God says, “I will hand all Judah over to the king of Babylon, who will carry them away to Babylon or put them to the sword.” Jeremiah 20:4.

- “And you, Pashhur, and all who live in your house will go into exile to Babylon.” Jeremiah 20:6.
- Jeremiah is mocked, insulted, and reproached by the people of Judah. Jeremiah 20:7. The Prophet Jeremiah is sorrowful: “**Why did I ever come out of he womb to see trouble and sorrow and to end my days in shame?**” Jeremiah 20:18.
- The Word of God is in Jeremiah: “his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot.” Jeremiah 20:9.

## **Chapter 21                    “King Zedekiah speaks to Jeremiah”**

- Priest Pashuur and Priest Zephaniah asked Jeremiah to make an inquiry to the LORD God regarding the Babylonian king Nebuchadnezzar. They said, “Perhaps the LORD will perform wonders for us as in times past so that he will withdraw from us.” Jeremiah 21:2.
- Jeremiah delivers bad news to King Zedekiah: the Babylonians will defeat the Jews and take the city of Jerusalem. Jeremiah 21:3-14.
- Jeremiah assures King Zedekiah that the LORD God himself is fighting on behalf of the Babylonians.

## **Chapter 22                    “Jeremiah’s Arraigns Evil Kings of Judah”**

- Jeremiah assures the Palace at Jerusalem that they must do **social justice** in order to secure the favor of the Almighty God:

Do what is just and right. Rescue from the hand of his oppressor the one who has been robbed. Do no wrong or violence to the alien, the fatherless or the

widow, and do not shed innocent blood in this place. For if you are careful to carry out these commands, then kings who sit on David's throne will come through the gates of this palace, riding in chariots and on horses, accompanied by their officials and their people. But if you do not obey these commands, declares the LORD, I swear by myself that this palace will become ruin. Jeremiah 22:3-5.

- **Social Justice Imperative:** “Woe to him who builds his palace by unrighteousness, his upper rooms by injustice, making his countrymen work for nothing, not paying them for their labor. He says, ‘I will build myself a great palace with spacious upper rooms.’ So he makes large windows in it, panels it with cedar and decorates it in red. Does it make you a king to have more and more cedar? Did not your father have food and drink? **He did what was right and just**, so all went well with him. He **defended the cause of the poor and needy**, and so all went well. **Is that not what it means to know me?** But your eyes and your heart are set only on **dishonest gain**, on **shedding innocent blood** and on **oppression and extortion.**” Jeremiah 22:13-17.
- Jeremiah arraigns King Jehoiakim son of Josiah King of Judah, because of his injustices. Jeremiah 22:18-23.
- Jeremiah arraigns King Jehoiachin son of King Jehoiakim of Judah, because of his injustices. Jeremiah 22: 24-30.

## Chapter 23 “Righteous Branch and King”

- The Kings of Judah has acted as careless shepherds who have scattered the flock. Jeremiah 23:1-4.
- Therefore, God Himself will raise “up to David a righteous Branch, a **King who will reign wisely and do what is just and right in the land.**” Jeremiah 23:5.
- “In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: **The LORD Our Righteousness.**” Jeremiah 23:6.

- **Proclamation of a New Testament:** Jeremiah speaks of a new time when men and women will not speak in awe of the liberation of Israel from Egypt through the miraculous works of Moses; but the day will come when they will speak of a RESTORED Israel. Jeremiah 23:7, stating:

So then, the days are coming,' declares the LORD, 'when people will no longer say, 'As surely as the LORD lives, who brought the Israelites up out of Egypt, but they will say, 'As surely as the LORD lives, who brought the descendants of Israel up out of the land of the north and out of all the countries where he had banished them.' Then they will live in their own land.'" Jeremiah 23: 7. [SEE **Chapt. 16, cross reference**].

- Jeremiah states that "both prophet and priest" in Judah "are godless; even in my temple I find their wickedness.... Therefore their path will become slippery; they will be banished to darkness and there they will fall. I will bring disaster on them in the year they are punished,' declares the LORD." Jeremiah 23:11-12.
- Prophets of Jerusalem prophesy lies in the name of the Almighty God. Jeremiah 23:16-40.
- Prophets of Jerusalem are like Sodom and Gomorrah—" [t]hey commit adultery and live a lie." Jeremiah 23:14.
- Prophets of Jerusalem approve of sin and prevent contrition and repentance among the people. Jeremiah 23:22.
- God will punish these false prophets and bring them to "everlasting disgrace- everlasting sham that will not be forgotten." Jeremiah 23:40.

## **Chapter 24                      "Two Baskets of Figs"**

- King Jehoiachin (king of Judah) and his officers were carried into captivity in Babylon. Jeremiah 24:1-10.
- King Zekediah remained in Judah. Jeremiah 24:1-10.

- God shows Jeremiah 2 baskets of figs: one good; one very bad. Jeremiah 24:1-10.
- God says the good basket represents the “remnant” that has gone into captivity and whom God will return to Judah and Jerusalem. Jeremiah 24:1-10.
- The bad basket of figs represents the bad Jews, including King Zedekiah, whom God would utterly punish in the Babylonian captivity. Jeremiah 24:1-10.

## Chapter 25                    “Seventy Years of Captivity”

- Jeremiah prophesies during the reign of King Jehoiakim, son of Josiah king of Judah.
- Nebuchadnezzar’s first year on throne as king of Babylon.
- Jeremiah has now prophesied for 23 years.
- The chapter opens with him saying, “I have spoken to you again and again, but you have not listened.” Jeremiah 25:3.
- Other prophets have likewise warned the Jews, but they did not repent. Jeremiah 25:5-7.
- Therefore, Jeremiah proclaims God’s punishment: “I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon,’ declares the LORD, ‘ and I will bring them against this land and its inhabitants and against all the surrounding nations.” Jeremiah 25:8-9.
- **70-year prophecy on Babylonian Captivity and Fall of Babylon:** “This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years. But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt,’ declares the LORD,’ and will make it

desolate forever. I will bring upon that land all the things I have spoken against it, all that are written in this book and prophesied by Jeremiah against all the nations. They themselves will be enslaved by many nations and great kings; I will repay them according to their deeds and their work of their hands.” Jeremiah 25:11-14.

- **Wrath of God Upon All Nations:** Jeremiah tells of a time when the Lord would slain the wicked of all nations upon the earth. Jeremiah 25:15-38. “See, I am beginning to bring disaster on the city that bears my Name, and will you indeed go unpunished? You will not go unpunished, for I am calling down a sword upon all who live on the earth, declares the LORD Almighty.” Jeremiah 25:29. [**Does this symbolize the global leadership of the Messiah (Christ)?**]

## **Chapter 26      “Jeremiah Threatened With Death for Prophecy”**

- Jeremiah stood and preached the Word of God in the courthouse of the LORD’s house and spoke to “all the people of the towns of Judah who come to worship in the house of the LORD.” Jeremiah 26:1.
- The hope was that the people of Judah would repent and turn from evil. Jeremiah 26:3.
- Instead, they (priests, the prophets, and all the people) seized Jeremiah and said, “You must die!” Jeremiah 26:8. “This man should be sentenced to death because he has prophesied against this city. You have heard it with your own ears!” Jeremiah 26:11.
- The elders of the land stepped forward and defended Jeremiah, citing the prophet Micah and how the King of Judah (Hezekiah) spared his life even though Micah preached damnation if Judah did not repent. Jeremiah 26:17-24.

- Ahikam also supported Jeremiah.
- Jeremiah was not handed over to the people, and so his life was spared. Jeremiah 26:24.

## **Chapter 27                    “Jeremiah’s Prediction of Nebuchadnezzar”**

- Jeremiah prophesied that God’s divine Providence had decreed that Edom, Moab, Ammon, Tyre, Sidon, and Judah (i.e., King Zedekiah) would become subjects of the Babylonian empire under King Nebuchadnezzar.
- God’s divine Providence is preached: “With my great power and outstretched arm I made the earth and its people and the animals that are on it, and I give it to anyone I please.” Jeremiah 27:5

## **Chapter 28                    “Jeremiah competes with False Prophet Hananiah”**

- Jeremiah’s prophesy of the coming Babylonian destruction meets ridicule and resistance. He was challenged by a false prophet named Hananiah who gave a different prediction: Judah would break the yoke of Nebuchadnezzar in two years. Jeremiah 28:2-4.
- Jeremiah responded by saying that the only way to know if Hananiah’s prophecy of peace is accurate is “if his prediction comes true.” Jeremiah 28:9.
- Jeremiah predicts that Hananiah’s prophecy is false and, for this reason, Hananiah would soon die.
- Within the same year, Hananiah the prophet died. Jeremiah 28:17.



## Chapter 29

### “Jeremiah’s Letter to the Exiles”

- Jeremiah wrote a powerful letter to the Jewish exiles who were in Babylon.
- He assured them that their exile was a part of God’s plan.
- He counseled them to be calm, to serve the LORD, to be productive, to perform marriages, and to prepare to be in Babylon or at least 70 years.
- Jeremiah’s letter received an objection from Shemaiah the Nehelamite. But Jeremiah refuted this objection in a follow-up letter to the exiles. Jeremiah 29:31.

## Chapter 30

### “Jeremiah’s Message of Hope and Restoration”

- Jeremiah prophesies of a restored Israel: “The days are coming,” declares the LORD, “when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their forefathers to possess,” says the LORD.” Jeremiah 30:3.
- “In that day,” declares the LORD Almighty, I will break the yoke off their necks and will tear off their bonds; no longer will foreigners enslave them. Instead, they will serve the LORD their God and **David their king, whom I will raise up for them.**” Jeremiah 30:8-9.
- “I am with you and will save you, declares the LORD. Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with justice; I will not let you go entirely unpunished.” Jeremiah 30:11.

- “But I will restore you to health and heal your wounds, declares the LORD, because you are called an outcast, Zion for whom no one cares.” Jeremiah 30:17.
- “From them will come songs of thanksgiving and the sound of rejoicing. I will add to their numbers, and they will not be disdained.” Jeremiah 30:19.
- “The fierce anger of the LORD will not turn back until he fully accomplishes the purposes of his heart. In days to come you will understand this.” Jeremiah 30:24

## **Chapter 31                      “Jeremiah’s Message of Hope and Restoration”**

- “This is what the LORD says:  
Sing with joy for Jacob;  
Shout for the foremost of the nations.  
Make your praises heard, and say,  
O LORD, save your people,  
The remnant of Israel.” Jeremiah 31:7

- Hear the word of the LORD, O nations;  
Proclaim it in distant coastlands:  
He who scattered Israel will gather them  
And will watch over his flock like a shepherd.  
For the LORD will ransom Jacob and redeem  
them from the hand of those stronger than they. Jeremiah 31:10-11

- This is what the LORD says:  
Restrain your voice from weeping  
And your eyes from tears,  
For your work will be rewarded,  
Declares the LORD.  
They will return from the land of the enemy. Jeremiah 31:16

- The days are coming, declares the LORD, when

I will plant the house of Israel and the house of Judah  
With the offspring of men and of animals.  
Just as I watched over them to uproot and tear down,  
And to overthrow, destroy and bring disaster, so I will  
Watch over them to build and to plan, declares the LORD. Jeremiah 31:27-28.

- [Jeremiah speaks of a New Covenant]

The time is coming, declares the LORD,  
When I will make a new covenant with the house of Israel  
And with the house of Judah.  
It will not be like the covenant I made with their forefathers when  
I took them by the hand to lead them out of Egypt,  
Because they broke my covenant, though I was a husband to them,  
Declares the LORD.

This is the covenant I will make with the house of Israel  
After that time, declares the LORD.  
I will put my law in their minds and write it on their hearts.  
I will be their God, and they will be my people.  
No longer will a man teach his neighbor, or a man his brother,  
Saying, “Know the LORD,” because they will all know me,  
From the least of them to the greatest,” declares the LORD.  
For I will forgive their wickedness and will remember their sins no more.  
Jeremiah 31:31-34.

- This is what the LORD says:  
Only if the heavens above can be measured and the  
Foundations of the earth below be searched out will  
I reject all the descendants of Israel because of all they have done,  
Declares the LORD. Jeremiah 31:37.

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**Chapter 32**                      **“Jeremiah Buys a Field from his Uncle”**

- Jeremiah buys a field from his uncle. The field is located in Anathoth in the territory of Benjamin.
- Ironically, Jeremiah buys this field, despite the fact that Judah will be subjugated to the Babylonians. But Jeremiah does what God has instructed him to do. He has complete confidence that God will restore Judah, perhaps within 70 years from the captivity.

### **Chapter 33                    “Promise of Restoration”**

- Jeremiah is confined to the courtyard of the guard when God delivers a new message to him.
- God’s divine Providence is acknowledged: God formed and established the earth, and is sovereign. Jeremiah 33:2
- Restoration:

“I will bring health and healing to it; I will heal my people and will let them enjoy abundant peace and security. I will bring Judah and Israel back from captivity and will rebuild them as they were before. I will cleanse them from all the sin they have committed against me and will forgive all their sins of rebellion against me. Then this city will bring me renown, joy, praise and honor before all nations on earth that hear of all the good things I do for it; and they will be in awe and will tremble at the abundant prosperity and peace I provide for it”  
Jeremiah 33:6-8.

- “For this is what the LORD says: ‘David will never fail to have a man to sit on the throne of the house of Israel, nor will the priests, who are Levites, ever fail to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices.’” Jeremiah 33:17.
- “I will make the descendants of David my servant and the Levites who minister before me as countless as the stars of the sky and as measureless as the sand on the seashore.” Jeremiah 33:22.

- “This is what the LORD says: If I have not established my covenant with day and night and the fixed laws of heaven and earth, then I will reject the descendants of Jacob and David my servant and will not choose one of his sons to rule over the descendants of Abraham, Isaac and Jacob. For I will restore their fortunes and have compassion on them.” Jeremiah 33:25-26.

### **Chapter 34                      “Jeremiah’s Warning to King Zedekiah”**

- Jeremiah gives King Zedekiah the awful news that he will be subjugated by Nebuchadnezzar king of Babylon: “You will see the king of Babylon with your own eyes, and he will speak with you face to face. And you will go to Babylon.” Jeremiah 34:3.
- Meanwhile, fierce fighting was taking place between the Jews and the Babylonians.
- According to the Law of Moses, the Jews were obligated to release and free their slaves after 7 years; but the Jews reneged on this law; and God revealed to Jeremiah that he was also upset with the Jews for failing to abide by this law of manumission. Jeremiah 34:8-21.

### **Chapter 35                      “The Recabites- a Model Jewish Family”**

- The Recabite family was a devout Jewish family. They were committed to abstaining from drinking wine. Jeremiah 35:7.
- Jeremiah cited the Recabite family as being sort of a “remnant” of a model Jewish family in Jerusalem.
- “Then Jeremiah said to the family of the Recabites, ‘This is what the LORD Almighty, the God of Israel, says: ‘You have obeyed the command of your forefather Jonadab and have followed all his instructions and have done everything he ordered.’ Therefore, this is what the LORD Almighty,

the God of Israel, says: “Jonadab son of Recab will never fail to have a man to serve me.” Jeremiah 35:18-19.

### **Chapter 36                    “Jeremiah’s Controversial Writings (Scroll)”**

- Jeremiah decided to reduce his prophetic message to writing.
- He dictated his prophetic message about Judah and the forthcoming Babylonian captivity to his secretary Baruch son of Neriah. Jeremiah 36:1-4.
- He instructed Baruch to go and read it publicly to the people of Judah at the House of the LORD.
- The reading caused a stir. The king’s men got wind of the reading and both Baruch and Jeremiah were questioned. The Scroll was confiscated, and the king Jehoiakim ordered that it be burned.
- Later, Jeremiah created a new Scroll. Jeremiah 36:32. [The chapter does not state whether it was re-published orally before the public].

### **Chapter 37                    “Jeremiah’s Imprisonment”**

- After King Jehoiachin was captured by Nebuchadnezzar king of Babylon, Zedekiah was made king of Judah by the same Babylonian king. Jeremiah 37:1.
- Jeremiah tried to leave the city of Jerusalem. As he approached the Benjamin Gate, he was arrested and accused of trying to desert to the Babylonians. Jeremiah 37:11-12.
- “Jeremiah was put into a vaulted cell in a dungeon, where he remained a long time.” Jeremiah 37:16.

- Zedekiah questioned Jeremiah, who against prophesied his upcoming captivity by Nebuchadnezzar, king of Babylon.
- Zedekiah ordered that Jeremiah be kept in the palace courtyard; for Jeremiah had complained that if he was sent back to the house of Jonathan, “I will die there.” Jeremiah 37:20.

### **Chapter 38                    “Jeremiah Thrown into a Cistern”**

- Jeremiah continues to prophesy the coming Babylonian captivity, even as he is being confined by the palace guards in the king’s courtyard.
- Jeremiah’s words are causing mental anguish and distress to his listeners. As a result, the palace officials request that King Zedekiah order Jeremiah’s execution.
- Zedekiah retorts: “He is in your hands.” Jeremiah 38:5. Rather than take an innocent man’s life, the palace officials put Jeremiah into a well (cistern), where it is believed that he would starve to death.
- An Ethiopian (Cushite) named Ebed-Meloch, “an official in the royal palace” petitioned the king to save Jeremiah’s life. Zedekiah allowed Ebed to “Take thirty men from here with you and lift Jeremiah the prophet out of the cistern before he dies.” Jeremiah 38:10.
- Zedekiah again questions Jeremiah, who says: if you surrender, Nebuchadnezzar will have compassion on you and save your life; if you fight, then you will surely be captured and die. Jeremiah 38:16-26.
- Jeremiah remained confined to the palace courtyard

### **Chapter 39                    “Jerusalem Falls and King Zedekiah is Executed”**

- Jeremiah’s prophecy comes true.
- The Babylonians captured and burned Jerusalem.

- King Zedekiah is captured; his sons were executed; then his eyes were put out; and he was bound in shackles and taken to Babylon. Jeremiah 39: 5-7.
- Jeremiah sends word to Ebed-Melech the Cushite (Ethiopian) that God will have compassion on him and save him from the Babylonians. Jeremiah 39:15-18.

## **Chapter 40                    “Jeremiah is Freed”**

- The Babylonian commander freed Jeremiah upon reaching the palace in Jerusalem. Jeremiah 40:1-4.
- Jeremiah then begins to give advice to the remnant of remaining Jews, many of whom were poor persons whom the Babylonians had no real concern.
- Gedaliah son of Ahikam was selected by the Babylonians to remain as governor of Judah.
- Jeremiah gave the Jews the same advice that he had given the exiles [Chapter 29]. Jeremiah 40:9 (“Settle down in the land and serve the king of Babylon, and it will go well with you.”)
- He admonished them to remain in Judah and be the “remnant of Judah” for God and country; to remain obedient to the Babylonians; and to make the best of difficult circumstances. He admonished them to not flee to Egypt—an option which apparently was quite popular at that time.
- The remaining straggling Jews moving to Egypt as the better option, and so they disregarded Jeremiah’s advice.
- Meanwhile, Gedaliah was assassinated. Jeremiah 40:11-16.

## **Chapter 41                    “Discord, Confusion, and Flight to Egypt”**



- The Assassination of Gedaliah left a power vacuum in Judah.
- There was much confusion, and more Jews were secretly and treacherously murdered by the conspirators, led by a man named Ismael son of Nethaniah. Jeremiah 40:15-16; Jeremiah 41:1.
- Fear and confusion resulted in the ultimate decision to flee Judah and to go to Egypt. Jeremiah 41:16-18.

## **Chapter 42                    “Jewish Refugees in Egypt”**

- The few Jewish stragglers went to Jeremiah and they asked him to pray for them and to seek an Answer from the LORD as to what they should do and where they should go. Jeremiah prayed for them, as they requested.
- God told Jeremiah to inform them to stay in Judah, be his “remnant,” and he would bless them. Jeremiah 42:9-22.

## **Chapter 43                    “Jewish Refugees in Egypt”**

- A few of the leaders of the Jewish stragglers rejected Jeremiah’s prophecy, saying, “You are lying.” Jeremiah 43:2.
- The decision was made to go to Egypt. Jeremiah 43:4.
- “Instead, Johanan son of Kareah and all the army officers led away all the remnant of Judah who had come back to live in the land of Judah from all the nations where they had been scattered. They also led away all the men, women and children and the king’s daughters whom Nebuzarandan commander of the imperial guard had left with Gedaliah... and Jeremiah... and Baruch... So they entered Egypt in disobedience to the LORD and went as far as Tahpanhes.” Jeremiah 43:5-7. [Tahpanhes- a town in Lower Egypt].

- Jeremiah receives a word from God: Nebuchadnezzar was also conquer Egypt as well. Jeremiah 43: 10-13; Jeremiah 44:40.

#### **Chapter 44                    “Jewish Refugees in Egypt”**

- The straggling remnant of Jews were unable to maintain their cultural identity and integrity in Egypt. They quickly began to serve Egyptian gods and goddesses and to burn incense to the “Queen of Heaven.” Jeremiah 44:19 (“The women added, ‘When we burned incense to the Queen of Heaven and poured out drink offerings to her, did not our husbands know that we were making cakes like her image and pouring out dring offerings to her?’”).
- “Then Jeremiah said to all the people, including the women, ‘Hear the word of the LORD, all you people of Judah in Egypt.... [T]he Jews in Egypt will perish by sword and famine until they are all destroyed.’” Jeremiah 44: 24-27.

#### **Chapter 45                    “Jewish Refugees in Egypt- Message to Baruch”**

- Jeremiah assures Baruch that God will spare his life. Jeremiah 45:4-5.

#### **Chapter 46                    “A Message about Egypt”**

- Jeremiah prophesies against Egypt
- “The Lord Almighty, the God of Israel, says: ‘I am about to bring punishment on Amon god of Thebes, on Pharoah, on Egypt and her gods and her kings, and on those who rely on Pharoah. I will hand them over to those who seek their lives, to Nebuchadnezzar king of Babylon and his

officers. Later, however, Egypt will be inhabited as in times past,' declares the LORD. Jeremiah 46:25-26.

#### **Chapter 47                    “A Message about the Philistines”**

- Jeremiah prophesies against the Philistines.
- “The LORD is about to destroy the Philistines, the remnant from the coasts of Caphtor.” Jeremiah 47:4.

#### **Chapter 48                    “A Message about Moab”**

- Jeremiah prophesies against the Moab.
- “Moab will be destroyed as a nation because she defied the LORD.... Yet I will restore the fortunes of Moab in days to come....” Jeremiah 48:42, 47.

#### **Chapter 49                    “A Message about Ammon”**

- Jeremiah prophesies against the Ammonites.
- “But the days are coming, declares the LORD, when I will sound the battle cry against Rabbah of the Ammonites; it will become a mound of ruins, and its surrounding villages will be set on fire. Then Israel will drive out those who drove her out, says the LORD.... Yet afterward, I will restore the fortunes of the Ammonites, declares the LORD. Jeremiah 49:2, 6.
- Jeremiah prophesies against Edom.
- “Look! An eagle will soar and swoop down, spreading its wings over Bozrah. In that day the hearts of Edom’s warriors will be like the heart of a woman in labor.” Jeremiah 49: 22.
- Jeremiah prophesies against Damascus.

- “I will set first to the walls of Damascus; it will consume the fortresses of Ben-Hadad.” Jeremiah 49:27.
- Jeremiah prophesies against Kedar and Hazor. These will succumb to King Nebuchadnezzar. Jeremiah 49:28-33.
- Jeremiah prophesies against Elam.
- “See, I will break the bow of Elam, the mainstay of their might.... I will set my throne in Elam and destroy her king and officials,’ declares the LORD. Jeremiah 49: 35, 39.

## **Chapter 50                    “A Message about Babylon”**

- Jeremiah prophesies against Babylon.
  - “Babylon will be captured;  
Bel will be put to shame,  
Marduk filled with terror.  
Her images will be put to shame  
And her idols filled with terror.  
A nation from the north will attack her  
And lay waste her land.  
No one will live in it;  
Both men and animals will flee away....” Jeremiah 50:2-3
  - “I will punish the king of Babylon and his land  
As I punished the king of Assyria.  
But I will bring Israel back to his own pasture....  
In those days, at that time, declares the LORD,  
search will be made for Israel’s guilt, but  
there will be none, and for the sins of Judah,  
but none will be found, for I will forgive the  
remnant I spare.” Jeremiah 50: 18-20.
  - “At the sound of Babylon’s capture the earth will tremble;  
Its cry will resound among the nations. Jeremiah 50:46.

## Chapter 51

### “A Message about Babylon” (continued)

- “Babylon was a gold cup in the LORD’s hand;

She made the whole earth drunk.

The nations drank her wine;

Therefore they have now gone mad.

Babylon will suddenly fall and be broken.

Wail over her!

Get balm for her pain; perhaps she can be healed. Jeremiah 51:7-8.

- “Before your eyes I will repay Babylon and all who live in Babylonia for all the wrong they have done in Zion, declares the LORD. Jeremiah 51:24.

POSTSCRIPT: “This is the message Jeremiah gave to the staff officer Seraiah son of Neriah, the son of Mahseiah, when he went to Babylon with Zedekiah king of Judah in the fourth year of his reign. Jeremiah had written on a scroll about all the disasters that would come upon Babylon—all that had been recorded concerning Babylon. He said to Seraiah, ‘When you get to Babylon, see that you read all these words aloud. Then say, O Lord, you have said you will destroy this place, so that neither man or animal will live in it; it will be desolate forever. When you finish reading this scroll, tie a stone to it and throw it into the Euphrates. Then say, So will Babylon sink to rise no more because of the disaster I will bring upon her. And her people will fall.’” Jeremiah 51: 59-64.

## Chapter 52

### “The Fall of Jerusalem”

- The Final Chapter of the Book of Jeremiah appears to be an Appendix, not attributed to the writings or words of Jeremiah.
- It is a summation of the history of the leadership of King Zedekiah, the Babylonian captivity of Jerusalem, and the execution of scores of Jews by Nebuchadnezzar.
- King Zedekiah’s eyes were put out; he was taken to Babylon; and there he was imprisoned for the rest of his life. Jeremiah 52:11.

- “So Judah went into captivity, away from her land. This is the number of the people Nebuchadnezzar carried into exile: in the seventh year, 3,023 Jews; in Nebuchadnezzar’s eighteenth year, 832 people from Jerusalem; in his twenty-third year, 745 Jews taken into exile by Nebuzaradan the commander of the imperial guard. There were 4,600 people in all.” Jeremiah 52:27-30.”
- When Evil-Merodach became king of Babylon, he released King Jehoiachin, formerly king of Judah. Jehoiacin was given a regular allowance and permitted a seat at the king’s table. Jeremiah 52:31-34 [NOTE: even during captivity, the scepter had not left Judah. See, e.g., Genesis 49:10].

**The End**

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