

Week of July 18-24

Josiah	reign	31 years (found Book of the Law in 621BC)(No bad critique)
Jehoahaz	reign	3 months (Captured and chained up by Egyptian Pharaoh Neco)
Jehoiakim	reign	11 years (Placed on the throne by Egyptian Pharaoh Neco)
Jehoiachin (Jeconiah)	reign	3 months (Taken captive to Babylon)
Zedekiah	reign	11 years (Last king of Judah)

Destruction of Jerusalem and second Babylonian Captivity 586 B.C.

Jeremiah 27 Surrender to Nebuchadnezzar or Die

Jeremiah was charged with making straps and crossbars and wear them around his neck and send messages to the kings through their ambassadors in Jerusalem. These messengers represented a confederacy of kings formed to oppose Nebuchadnezzar. Jeremiah said all attempts would be useless. God was supreme in governing the world and had given the lands and all the animals to Nebuchadnezzar. Those who refused to submit would be punished by the direct act of God. Jeremiah warned these messengers to pay no attention to their own prophets or to anyone who told them they should not serve the king of Babylon. The only way of escape from suffering was to surrender to the king of Babylon. Those who submitted would be allowed to remain in their own lands.

Then Jeremiah directed his attention to Zedekiah, urging him to submit to the king of Babylon. He warned Zedekiah not to listen to the false prophets who declared Nebuchadnezzar would never be victorious. Surrender to the king of Babylon and live or the whole city will be destroyed.

Jeremiah 28 Jeremiah's Conflict with Hananiah

At the Temple, Hananiah, a false prophet, told Jeremiah that God had said within two years, He would restore the vessels and the people, breaking the yoke of the king of Babylon. Evidently deceived, Jeremiah consented, and yet he was not sure, because he declared to Hananiah that the only proof of divine authority was the fulfillment of the prophecy. He was, however, persuaded enough to allow Hananiah to take the bar from off his neck and break it. This was done publicly, and Hananiah declared to the people that God would break the yoke of Nebuchadnezzar within two years.

Immediately the Word of the Lord came to Jeremiah, contradicting all that Hananiah had said. Jeremiah's failure was a mistake of judgment. The punishment did not fall on him but on Hananiah, because he had made the people trust in a lie. Hananiah died two months later.

Jeremiah 29 Conflict with The False Prophets in Exile

Jeremiah sent a letter from God to Jeconiah and the exiles in Babylon advising them to settle in Babylon, build homes, and plan to stay; plant vineyards; marry and have children, and beware of false prophets. It then stated what the future would be. Deliverance by God would occur, but it would not be for 70 years. The letter ended with a stern condemnation of the false prophets, accompanied by a prophecy of their doom.

One of the prophets among the exiles, Shemaiah, wrote to Zephaniah, the priest, protesting his failure to put Jeremiah in the stocks and shackles. Zephaniah showed the letter to Jeremiah, who, acting under the direction of God, sent another letter to the exiles, denouncing Shemaiah and foretelling his fate.

Jeremiah 30 Jacob's Distress & Deliverance

God commands Jeremiah to write in a book all the words of the judgment which he had heard, and that God would restore the people. No day could be compared to this day of Jacob's trouble. However, God will come to help His people, who would be delivered. God, having executed His judgment, will provide a complete deliverance. Israel will serve God and David their king. The ruin was complete; no remedy could heal it. It was God who had punished His people because of their sins.

Nevertheless, He was to save them, and all nations who had attacked Israel would be destroyed. Jerusalem would be rebuilt on its own foundation and there would be joy and peace. Israel would be God's people, and He would be their God.

Jeremiah 31 Israel's Restoration and Blessing

But it would not be Judah only to whom the prophecies of Jeremiah were addressed. Other nations would enjoy this blessing. God would be their God, and they would be His people. It is a deliverance brought by the Lord, and it is complete. It is a deliverance that touches the heart and produces tears and requests, but which removes all cause for tears. They will sorrow no more; their soul will be like a garden; they will be satisfied with goodness from God. Ephraim has repented, and God will cause him to feel that He has never forgotten him. Judah will be the place of justice and the mountain of holiness. This will be through a new covenant where the law will be written on their hearts; they will all know God and none of their sins will be remembered. Finally, the Lord declares in detail the restoration of Jerusalem.

Jeremiah 32 The Purchase of a Field as Proof God's People Will Return

While he was still in prison, God told Jeremiah about his cousin Hanamel asking him to buy a field in Anathoth. Knowing that this was the will of God, he purchased the field, and declared in the presence of witnesses that his purchase was a sign that houses, and fields and vineyards would be bought in the land.

Jeremiah asked God how the prophecy he had uttered would be fulfilled.

God's answer to his question consisted, first, of a general declaration of His Being and power, coupled with an inquiry whether anything was too hard for Him. The Word of the Lord then declared the certainty of the judgment which he had already prophesied and the reasons for it.

Finally, God announced the divine determination to gather His people together from all the countries, and declared prosperity, so that what Jeremiah had declared to his cousin and the witnesses would become true.

Jeremiah 33 God's Covenant Will Be Fulfilled

A song first celebrates the restoration of the people and the cities. The people are to be cleansed from their sin and the city is to become "a name of joy" to God by all the peoples of the earth. The place will again become the center of family life and of joy and of prosperity. The restored order is to be associated with the coming of One who is described as the "Branch of righteousness." In His Person the two offices of King and Priest are to be united, and the result of His administration will be that Judah will be saved and Jerusalem will become a place of safety.

God says that if men can break His Covenant of day and night, then also His covenant with David and the priests will be broken. The promise is not only sure, but gracious, and as the host of heaven cannot be numbered so will the seed of David be multiplied. God declares He is conscious of the murmuring and unbelief of the people. He declares again that despite such unbelief, His Covenant with His ancient servants is as sure as day and night.

Jeremiah 34 Renewed Sin and Certain Ruin

The armies of Nebuchadnezzar were surrounding Jerusalem, and God declared to Zedekiah that the king of Babylon would be successful, that the city would be taken and burned with fire, and that he would be carried captive to Babylon. The Word of God concerning Zedekiah was that he would not die by the sword but in peace.

The next prophecy denounces the king for the false covenant he had made with the man servants and maid servants. Freedom had been promised to them, but they had been forced to return to subjection and slavery. This was a sin against the Covenant God had made with His people, that slaves should be set free every seventh year.

Because of the breaking of the Covenant and oppression of the people, God would throw them out to the sword, pestilence, and famine. In this prophecy, one of the sins which characterized the times is clearly shown - oppression of the poor and helpless, against which the anger of God is described.

Jeremiah 35 The Obedience of the Rechabites

Jeremiah told how in the days of Jehoiakim, he had been charged to bring the Rechabites into the Temple and test them in the matter of drinking wine. In loyalty to the command of their father, they refused. They declared that they had been true to the instructions of Jonadab, the son of Rechab, taking no wine, sowing no seed, and dwelling in tents until the armies of Nebuchadnezzar had come into the land. Because of their presence, they had come into Jerusalem but still refused to drink wine.

Jeremiah placed the loyalty of these men to the commands of Jonadab in contrast with the disloyalty of his people to God. He had spoken the word of God to them, but they had refused to listen or obey. Therefore, God had determined judgment against them for their disobedience and persistent rebellion.

The prophecy ends with a promise made by Jeremiah to the Rechabites on behalf of God that because they had been true to the commandment of Jonadab, they would have continued representation before God.

Jeremiah 36 God's Call and Testimony Despised

This chapter is an interpolation in chronological order of Jeremiah's prophesying. It tells the story of the writing of the words of Jeremiah in a book to which he had incidentally referred in his introduction to the prophecies of hope. The command had come to him in the fourth year of the reign of Jehoiakim. He had called Baruch, to whom he had committed the deed of the purchase of the field in Anathoth, and had dictated to him all the words committed to him by God, commanding him when he had written them to go into the house of God and read them to the people. He was to do this because Jeremiah was unable to go.

In the fifth year of Jehoiakim's reign, Baruch read the words at a fast. Micaiah, who heard the reading, found his way into the assembly of the princes and told what he had heard. They sent Jehudi to bring Baruch to them who came and read the same words. Sending Baruch away, charging him to hide with Jeremiah, they kept the roll and told the king of its contents.

At last Jehudi read it to the king, who burned it in anger. It is possible to destroy a sacred writing, but it is not possible to nullify the effect of the Word of God. Again, Jeremiah dictated the messages to Baruch, adding words to them so that the writing was preserved, but Jehoiakim was doomed.