

## The Book of Jeremiah—Study Guide (Chapters 26-31)

The Bible always takes precedence in our study of God's Word. (II Tim. 3:16-17; II Pet. 1:20-21) This guide, therefore, is just a "help" and is compiled from Ambassador classes, the Soncino commentary & personal study.

### **Chapter 26: Jeremiah's warning about the coming destruction and his persecution.**

1-2: Jeremiah was to speak to those in Judah who came to worship God, but weren't really doing so, all of God's words without missing a word. This took place at the beginning of Jehoiakim's reign in 608 BC.

3-6: God's intent was that the people repent, but if they didn't listen, then destruction would come as it did when the ark was captured from Shiloh. Notice I Samuel 4:2-11. A similar warning is found in Amos 3:6-8.

7-9: The priests and the people didn't repent, but seized Jeremiah to kill him because he dared to insinuate that Jerusalem would be destroyed, and that they'd go into captivity.

10-11: The princes of Judah then listened to the complaints of the priests and people concerning Jeremiah.

12-15: Jeremiah made his defense and emphasized that his prophecy was from God, and that God wanted them to repent. He told them that if he were killed, they'd be killing an innocent man.

16: The people and rulers then sided with Jeremiah against the religious leaders, in that he shouldn't be killed.

17-19: Some of the elders referred to the events during the reign of Hezekiah when Micah preached—and included some of Micah's words. The questions were posed—Did they kill Micah, and the answer was no.

20-23: Another prophet preached the same words as Jeremiah, but Jehoiakim had him tracked down and killed. If Elnathan is the same person in II Kings 24:8, then he was father-in-law to Jehoiakim. Christ said that prophets were killed in Jerusalem, and Urijah was one of them. Notice Matt. 23:37.

24: God used Ahikam, one of the elders to protect Jeremiah from being handed over to be put to death. Ahikam was very close to Josiah and was sent to Huldah, the prophetess, concerning the scroll found in the temple. Notice II Kings 22:11-16. Ahikam's son, Gedaliah, also helped Jeremiah later. Notice Jer. 39:14.

### **Chapter 27: Jeremiah to wear a yoke symbolizing the oppression to come upon Jerusalem from Babylon.**

1: This chapter, as in the last chapter, discusses prophecies in the first year of Jehoiakim, which was in 608 BC. The prophecy specifically mentions the name of Zedekiah, and what would take place during his reign, which didn't happen for at least another eleven years until after 597 BC.

2-3: Jeremiah was to take yokes and bonds and give them to the messengers from the kings of the surrounding nations that would come to Zedekiah in Jerusalem.

4-7: The message was to be delivered to the kings in the region, both Jew and Arab that they would all come under Babylonian rule.

8-11: The nations were to accept the fact that Babylon would rule over them. The prophets that proclaimed their continued independence were filling them with pipe dreams. If they didn't yield to Babylonian rule, they would be plagued with famine, disease and war. God sets up kings and removes them.

12: This verse now brings us to the reign of Zedekiah, which began in 597 BC. This was after the reign of Jehoiakim, and the short 3-month reign of Jehoiachin, his son, who was taken captive to Babylon.

13-15: Jeremiah pleads with Zedekiah, in person, to come under the yoke of Babylon, and not listen to the false prophets who claimed that it would be wrong to yield to Nebuchadnezzar.

16-17: Jeremiah also warned the priests and people not to listen to the false prophets. The vessels that had been taken to Babylon occurred during the reign of Jehoiachin when he was taken captive, and Zedekiah was set up to rule in his place. Notice II Kings 24:8-17.

18: The challenge is given to the prophets that if they speak in the name of God, they ought to be making intercession with God that the remaining vessels of the temple don't end up in Babylon.

19-22: Jeremiah tells the people the words from God that the remaining vessels will end up in Babylon and would stay there until the time appointed, which was after Babylon fell in 539 BC. by King Cyrus of Persia.

### **Chapter 28: The false message of Hananiah during the reign of King Zedekiah.**

1: In 593 BC, which was the 4<sup>th</sup> year of Zedekiah, Hananiah spoke to Jeremiah in the hearing of the people and priests at the temple. Gibeon was about 8 miles from Jerusalem, and happened to be one of the cities of the Hivites, which through deception effected a treaty with Joshua. Notice Joshua 9:3-17. Gibeon later became a priestly city. Notice Joshua 21:1-3, 17.

2-4: In the previous chapter, verses 16-17, Jeremiah already warned the people not to listen to the false prophets that proclaimed that Babylon would fall, and that the vessels of the temple and the captive king would return. Hananiah was one of those false prophets, who contradicted the 70 years prophecy.

5-6: Jeremiah then proceeds to preach that he hoped this would be true and that it would happen. In fact, Jeremiah knew this would eventually happen—but, in God's own time.

7-9: Jeremiah talked of past prophets that prophesied about lands in the past, and the key issue was that if a prophet proclaimed peace and it occurred, then he was a true prophet.

10-11: Jeremiah was still wearing the yoke that he was supposed to wear as we read in the previous chapter, verses 1-3. Hananiah broke it off of him, and proclaimed that God said peace would come in 2 years.

12-14: God tells Jeremiah to tell Hananiah that the yoke Babylon would place on these nations would not be broken as the wooden yoke was broken. The yoke would be iron—unbreakable.

15-17: God told Jeremiah that He didn't send Hananiah, and that he preached a lie, and because of that rebellion, Hananiah would die, which he did 2 months after he prophesied. He rebelled against God's words.

### **Chapter 29: Jeremiah's letter to the captives. End results of being a false prophet are listed.**

1-2: The following verses are the words of the letter that Jeremiah sent to the captives in Babylon. Those captives also included the prophets—such as Ezekiel and Daniel. This letter was sent after Jeconiah (who was also called Jehoiachin) went into captivity, which occurred in 597 BC

3: The letter was carried by Elasah the son of Shaphan who could have been the brother of Ahikam who is mentioned in Chapter 26:24. The letter of Jeremiah could have been in addition to other official business that King Zedekiah was sending to Nebuchadnezzar.

4-7: God tells the captives to plan on staying in Babylon for a long time. God's will was that they were to increase as a people, even in captivity. They were to build houses, and have families and have children. They were to pray for the peace of Babylon so that they would have peace.

8-10: They were warned not to listen to the false prophets who might tell them that they would be going back to Judah sooner than the 70 years would be fulfilled.

11-14: God reveals His thoughts to the captives that He loves them and wants them to have hope and a future. God says that He will listen to them when they call upon Him and search for Him. Their captivity will end.

15-17: There were prophets in Babylon—namely Ezekiel, but God condemned the false prophets that were telling the captives that they would soon go back into the land. God told them instead, that those who were still in Judea would receive the severer punishment because they didn't heed Jeremiah. They were the rotten figs. Notice again Chapter 24:8-10.

18-19: Any survivors in Judah, after the horrendous events, would be sent captive into Babylon and into the surrounding nations. The reason God gives is that they didn't heed the voice of the prophets that God did send.

20-21: God now tells the captives that He will have King Nebuchadnezzar kill two of the false prophets.

22-23: Apparently they were roasted in fire because they spoke lies in God's name and had committed adultery with their neighbors. Their names became a curse to the captives.

24-28: Shemaiah took it upon himself, in God's name, to write to Zephaniah, the priest, during the reign of Zedekiah (Chapter 21:1). Zephaniah was told that he should be placed in charge of those who claimed to be prophets—that they should be put in the stocks. Apparently Jehoiada who had the responsibility had not done anything about Jeremiah's preaching. Shemaiah didn't appreciate Jeremiah telling the captives they would have to stay longer and plan on building houses, etc.

29-32: Zephaniah had read the letter from Shemaiah in the hearing of Jeremiah. God then told Jeremiah to include in the letter that was being sent what would happen to Shemaiah and his family—none of them would survive and live to see Judah return to Babylon at the appointed time. God is really against the false prophets.

### **Chapter 30: Prophecies of the Day of the Lord and the ultimate restoration of both Israel and Judah.**

1-3: God told Jeremiah to write in this book that He would bring both Israel and Judah back into the land. This chapter and the next comprise a separate prophecy—possibly a separate scroll that contained end-time events.

4-7: Jacob's trouble—the Great Tribulation is being described as time of great distress. God is describing a future distress that will come upon the land

8-9: Israel will come out of captivity and David will be their king. This will be the final deliverance of Israel. This is at the time of Christ's return and after the first resurrection. Notice Hosea 3:5, and Ezekiel 34:23-24.

10-11: God will have punished Israel. The remnant will return and have peace. This is a final saving of Israel.

12-15: Israel's lovers (allies) forsook her, and God chastened Israel with a cruel enemy. No one was there to help Israel—there was no medication for the wounds. Israel's sins brought on this punishment.

16-17: God will come to Israel's aid and heal her wounds. All the nations that were involved in Israel's captivity will then be punished.

18-22: Description of God restoring Israel. They will multiply, God will glorify them again because they will be His people, and God will be their God. The nobles and governor will come from within—not from other nations. The rulers will approach God and yield to His authority, and will serve Him.

23-24: The Day of the Lord described. This prophecy is for the latter days. The whirlwind against the wicked is described as well in Proverbs 10: 24-25, and Psalm 58:9.

### **Chapter 31: The new covenant described.**

1: This chapter continues the prophecy that began in the last chapter. This first verse, according to the Soncino commentary concludes the last chapter. God will be a God to all the families of Israel.

2: This verse begins the following section of the prophecy. This is to the remnant that survived Jacob's trouble. (This verse also begins the section of scripture that is read on the second day of Rosh Hashanah by the Jews.)

3-6: The rebuilding of Israel is described, and that Christ will dwell in Zion during this time. The watchmen of Ephraim will call out to those in Samaria to go to Jerusalem. This reveals a union of Israel and Judah.

7-9: Description of the return of Israel to the land. Many will return. It is possible that the watchmen encourage this praise, and then publishes the events of Israel's return. Ephraim is the firstborn. (I Chron. 5:1-2).

10-12: The prophecy of Israel returning to the land was to be declared in the isles—we've understood this to refer to the British Isles. God is revealing that they will once again be blessed with great abundance.

13-14: Israel will rejoice and be satisfied with the goodness of God.

15-17: The tribulation will have had an impact on the children of Rachel—Joseph in particular which included Ephraim and Manasseh as well. God reveals that there is hope in their future—they will return from captivity.

18-20: Description of Ephraim admitting error, repenting and seeking God's ways. God will have mercy.

21-22: Israel is told to establish themselves in the land. The phrase, "a woman shall encompass a man" possibly refers to the fact that Israel, the woman, will seek after God. Israel will encompass the city of Jerusalem where Christ will dwell.

23-26: Jeremiah wakes up after this prophecy. God describes the return of Israel to the land. All of Israel will be satisfied.

27-28: The phrase is repeated as found at the beginning of Jeremiah 30. God will build and plant Israel.

29-30: This same statement is found in Ezekiel 18:1-4. The sins of the fathers will no longer pass onto the children, but each man or woman will be responsible for how they live their lives.

31-34: The new covenant is described. God's laws will be placed in the hearts of Israel. The first covenant was broken by Israel disobeying. Everyone will know God, and their sins will be forgiven.

35-37: This covenant is sealed by the power of God's creation. If the sun, moon, and seas depart, then Israel will not be a nation. If the heavens can be measured, then Israel will be cast off. Heavens can't be measured.

38-40: The size of the city is described. The tower of Hananel to the corner gate describes the distance of the north wall. Notice Zechariah 14:10. The hill of Gareb and Goath were more than likely the southern end of the city. The whole valley east of Jerusalem will be included in the city limits. Nehemiah 3 describes the city when it was rebuilt, but the rebuilding did not include this eastern section of the valley of the dead. This is another proof that this prophecy in Jeremiah 30-31 is all for the future.