

1. Chapters 45 and 46 are not in chronological order. The incidents recorded in chapter 44 occur after Ishmael assassinated Gedaliah and attempted his escape to the Ammonites. Ishmael is intercepted by Johanan and his soldiers who free the captives, but Ishmael and eight others escape.
2. Even though Johanan and his followers had promised Jeremiah they would obey the word of the Lord and not escape to Egypt, they fled anyway. Jeremiah unwillingly joined the disobedient people in Egypt, but still he persistently delivered the message from God.
3. Chapter 44 contains the final written records of Jeremiah. We have no further record of any of the weeping prophet's words unless the Book of Lamentations comes after this time. This is assuming that Jeremiah wrote Lamentations.
4. Jeremiah's last words to Judah are pleading with them to return to their homes and worship God in obedience and humility. The response was the same as he always got – anger, rebellion and contempt for Jeremiah and his God.
5. This is a picture of what total reprobation is like. As Pharaoh in the Book of Exodus was under God's hand of judgment, he chose to interpret it in an entirely different way. This is a warning to us. If we cover our eyes and ears often enough when God speaks to us, eventually we will become blind and deaf to God's warnings.
6. Jeremiah told the people for years, if they did certain things then God would punish them and it happened as he said. Instead of realizing their idolatry brought God's judgment on them, they believed that their temporary cessation of idolatrous practices were the cause of their trouble.
7. There is speculation about the identity of the "Queen of Heaven" mentioned in these chapters. Some scholars seem to think it was the Assyrian and Babylonian goddess Ishtar and others believe it was Astarte or Ashtaroth, the Canaanite goddess usually associated with Baal.
8. R.K. Harrison writes, "Jeremiah brings the confrontation to a climax by challenging the populace to continue indulging in pagan rites and see whether or not God will punish them. Their doom will be heralded by the overthrow of Pharaoh Hophra, the fourth king of the 26th dynasty whose career (589-570 B.C.) was marked by interference in Palestinian affairs. He had gone to the help of beleaguered Jerusalem but withdrew in the face of Babylonian pressure in 588 after which Jerusalem fell." We do not know if Jeremiah lived to see the fulfillment of this prophecy.
9. The message to Baruch, and chapter 46, date back to the time when Jehoiakim tore up the scroll on which the words of God were written by Baruch. Chapter 46 may have been a part of that scroll and message. Baruch was pained by what he had to write, but God assured him that His own pain was greater and that Baruch would not die as a result of the coming calamities.
10. Chapter 46 is divided into two sections. The first references the battle of Carchemish, which would have occurred soon after Jeremiah's words were recorded. The second part, beginning with verse 13, points to something which happened many years later in 568-567 B.C. when Nebuchadnezzar finally attacked Egypt.
11. Despite the prediction of Egypt's fall to Babylon, God tells Jeremiah that Egypt will be inhabited, just as in the days of old. God gives encouragement to his people. He tells them He will not completely destroy them. He will discipline them only with justice and not let them go unpunished. This is God's judgment tempered with mercy.

1. All nations are under God's sovereign control. Punishment begins with the household of faith, but the Lord will judge all the nations.
2. The first nation addressed in the prophecies is Philistia. There were many conflicts between Israel and the Philistines, from the time of Abraham and Isaac and Abimelech, King of Gerar, a Philistine. Samson died in Philistine captivity after trusting Delilah. David was victorious over Goliath, the Philistine. The Philistines occupied a narrow strip of coastline southwest of Israel. The Egyptians called the Philistines "the sea peoples" and credited them with the destruction of the city of Troy.
3. Ashkelon, a city which was mentioned, was destroyed in 604 B.C. by Nebuchadnezzar and the Philistines. As Jeremiah, promised the Jews returned from their exile, but no record exists to tell us what happened to the exiled Philistines. The Philistines who went to Babylon lost their ethnic identity.
4. Next, Jeremiah talks about Moab. The Moabites were enemies of Israel at the time of Balaam and Balak. Their land was east of the Dead Sea between the Arnon River and the Brook Zered. The judge, Ehud, delivered Israel from a Moabite oppressor. David reconquered them and Omri, the Israelite king, did also. Another revolt by Moab aligned Israel and Judah to defeat Mesha the Moabite king who offered his own son on the wall as a burnt sacrifice to his god. Jeremiah's message is that God is going to put an end to those who make offerings on the high places and burn incense to their gods.
5. Jeremiah warns the soldiers involved in this campaign to destroy Moab, "A curse on him who is lax in doing the Lord's work! A curse on him who keeps his sword from bloodshed." According to the prophet, the destruction of Moab is the work of the Lord.
6. Ammon was the next in the list of nations. Behind all of man's inhumanity to man there is a sovereign God who is using the wrath of man to accomplish the purposes of God. He still uses these events according to His sovereign purposes.
7. Ammon was the country immediately north of Moab across from Israel on the east side of the Jordan River. The modern nation of Jordan's capital is Amman. The Ammonites were excluded from the congregation of the Lord in Moses' day because they joined with the Moabites in hiring Balaam to curse Israel.
8. Sometime prior to Jeremiah's days the Ammonites had won a victory over Judah, perhaps recapturing Rabbah, the Ammonite capital. Jeremiah says Israel will drive out those who drove her out. After the final fall of Jerusalem, the Ammonite king was involved in the effort to destroy Gedaliah's government. Their chief god was Molech. Rabbah is the modern day city of Amman.
9. Edom means "red" and was a name given to Esau. Edom is south of the Dead Sea where Esau settled. It commanded the great trade route between Egypt and Arabia. It was the King of Edom who refused Moses and the children of Israel passage through his land to the Promised Land. Edom helped Nebuchadnezzar during the siege of Jerusalem. Judgment was pronounced against Edom by Obadiah. In the New Testament, Edom is called Idumea. Petra was in Idumea.
10. Damascus is mentioned in Jeremiah's prophecy. Rabbah and Damascus are the two oldest continuously inhabited cities in the world today.
11. Kedar and Hazor are the last two kingdoms mentioned. Kedar was a nomadic Bedouin tribe descended from Ishmael. They lived in tents in villages east of Edom. Hazor was the name of the area containing a group of cities in the same general area. They were desert people. These areas were attacked by Nebuchadnezzar and the cities of Hazor disappeared from the map.

1. Chapter 51 ends with “the words of Jeremiah end here.” There is still another chapter tacked onto the end. Chapter 52 is another description of the fall of Jerusalem by a scribe at a later date. It shows that Jeremiah’s prophecies came true and supplement Jeremiah’s account in chapter 39. A footnote tells us that 37 years after Jehoiachin was taken prisoner to Babylon he was released and lived as a member of the Babylonian king’s court.
2. We should note that Scripture does not tell us what happened to the ark of God after it was taken from the Temple. There is no further mention of it in Scripture. Tradition suggests it was carried down to Egypt with those who fled there and then made its way to Ethiopia. We do not know.
3. Elam was an ancient country east of Babylon. It helped in the overthrow of Babylon. Elam was to be destroyed because it provoked God, but God said it would someday be restored. Acts 2 records that there were Elamites present on the day of Pentecost.
4. God used Babylon to punish Judah, but she would be judged by God when He accomplished His purposes through her. God uses wicked men to accomplish His purposes, but He still holds them accountable for what they have done.
5. We are finite creatures created by an infinite God. God is sovereign and ordains that some are vessels of honor and others vessels of wrath and destruction so His glory may be seen. We do not fully understand but God is sovereign. He ordains the actions of men and man is responsible and makes moral choices and must be held accountable for the results of what he chooses.
6. There is a similarity between what Jeremiah wrote and the things Isaiah had already written. The Holy Spirit caused Jeremiah to remember and reaffirm what Isaiah had written. This is consistent throughout the Old Testament.
7. Babylon was located in the area of the present day country of Iraq. One of Sadaam Hussien’s great dreams was to rebuild the ancient city of Babylon. Jeremiah said the city would never be rebuilt. It is possible that the defeat of Hussien’s armies was the purpose of God rather than President George Bush and the American people.
8. All that Jeremiah said about the future of Babylon was not accomplished for several centuries. After Babylon fell to Cyrus it did not become uninhabited immediately. It remained an important city for a long time, but eventually the Euphrates River changed its course and the area around Babylon became a desert and fell into ruins, just as God said.
9. Jeremiah never had to face King Nebuchadnezzar, but he did go to Egypt and faced the same sentiments. Since Jeremiah did not go to Babylon he sent the message he had written with Seraiah, son of Neriah, and told him to read the scroll aloud. He told him to read what God had said about Babylon and then tie it to a rock and drop it into the Euphrates River and say “this is what Jeremiah says God is going to do to the empire of Babylon.”
10. The purpose of the public reading of the prophecy would have been to warn Babylon that God would not overlook what she was going to do and would judge Babylon. It was also to give hope to Israel that God would fulfill all His prophecies and judge her conquerors.
11. When the exile ends after 70 years, God wants His people to be ready to return to Jerusalem. After the kingdom of Babylon falls they should be ready to go back to Jerusalem.
12. Psalm 137 was written after the exile in Babylon and reflects the feelings of the people at the point where Jeremiah ends. The people, as they went into exile, did pay attention to Jeremiah’s words and believed that God would keep His word and judge the nations for what they had done to Israel.

1. We are not totally certain that Jeremiah was the author of the Book of Lamentations. However, tradition ascribes it to Jeremiah.

2. Jeremiah composed various laments for the king Josiah and they were preserved in a book of laments. Those laments mentioned in 2 Chronicles are not the ones found here bewailing the fall of Jerusalem. Since Jeremiah was present when Jerusalem fell he is most likely the one who put the words of Lamentations in writing.

3. There is a definite structure to these laments. Chapters 1, 2, 4, and 5 are each 22 verses long. This is the number of letters in the Hebrew alphabet. Chapters 1, 2, 3, and 4 are alphabetical as well. This shows they were meant to be memorized and recited. Chapter 3 has 66 verses, but each verse has only one line. The fourth lament is shorter. It has only 22 verses of 2 lines each. The fifth lament is the shortest with 22 verses of 1 line each.

4. The Hebrew title of the book is 'ekah' – the word for HOW, which is the first word of the first two laments and is in three of the five laments.

5. Two things we see here are CAUSE and EFFECT. These are the two things Jeremiah is lamenting here.

6. Jeremiah mentions four specific things that will recur through all five laments. The first thing is the devastation and the exile which affects everyone. Second are famine and death. The third thing is that the riches, and particularly the treasures, of the Temple are carried off to Babylon. The last thing is the fact that the whole system of temple worship was finished for the next 70 years.

7. Any mention of the ark is conspicuously absent from the writings that describe the destruction of Jerusalem. It was when temple worship ceased that some of the Jews took an unwilling Jeremiah down to Egypt where he seems to have settled on an island in the Nile River. From documents that still exist, we know that there was a temple there. Its origins may be traced to the exact period when the Lamentations were written. The Lord would not have endorsed this temple because He did not want the Jews to go to Egypt in the first place. Later correspondence with the Jewish leaders who returned to Judah after the exile shows that they promised if they were given financial help to rebuild the temple, which the Egyptians had destroyed, they would not offer sacrifices. Their forgiveness depended on sacrifices.

8. Jeremiah describes these terrible things which happened because Jerusalem sinned greatly. In chapter 2, it is because Judah angered the Lord. It was not because Babylon was mighty and powerful, or because Israel's armies were weak. It was because Israel rebelled against God and was being punished.

9. Dr. Francis Schaeffer has written a book, "Death in the City." He draws parallels between our age and the one in which Jeremiah lived. He says the church has forgotten what will happen if she walks away from God. Dr. Schaeffer says, "...God has turned away in judgment as our generation turned away from Him, and He is allowing cause and effect to take its course in history."

1. Jeremiah has experienced all kinds of maltreatment. When we read Jeremiah and Lamentations, we see the ultimate destruction of what godlessness and sin can do to a nation.

2. Jeremiah was a man of great discipline and obedience. He did what God commanded him to do regardless of the cost.

3. In the third lament Jeremiah shows us what is in his heart and mind. He is broken but not destroyed, discouraged but not totally despondent.

4. Jeremiah, like David, takes his depression to God. And God told him, “Do not fear.” Jeremiah turns his mind to what he knows to be true about God. “Yet this shall I call to mind and therefore have hope...great is your faithfulness.” He has hope because of what he knows to be true about God.

5. David does the same thing in Psalm 73. Scripture says he, “encouraged himself in the Lord.” He also cried out that the Lord would curse his enemies and destroy them from the earth. Jeremiah warns the Edomites that God will remember what they have done.

6. Many Jewish synagogues still read from Lamentations in the middle of July to commemorate the anniversary of the destruction of the temple in 587 B.C. and again in 70 A.D.

7. Jeremiah prophesied during the reign of the last five kings of Judah, Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. He was contemporary with the prophets Habakkuk and Zephaniah; Daniel and Ezekiel followed closely after him. Leadership during that period passed back and forth, from Assyria to Egypt to Babylon.

8. Jeremiah faithfully interceded for his people, knowing that they would not listen to his message and that they would persecute him. He wept for his people.

9. Jeremiah shows us that the Lord is sovereign over nations and will accomplish His purposes among the nations. Being close to the temple is no help to us unless we are obedient to God’s word.