

[Jeremiah 1](#)   [Jeremiah 7](#)   [Jeremiah 20-22](#)   [Jeremiah 23](#)   [Jeremiah 26](#)   [Jeremiah 29](#)  
[Jeremiah 30](#)   [Jeremiah 31](#)   [Jeremiah 32](#)   [Jeremiah 33](#)

## [JEREMIAH 1:1-10](#)

[NEXT](#) [7:1-15](#)

### INTRODUCTION:

The United Kingdom of Israel had split into rival Northern and Southern kingdoms. The Northern Kingdom was called Israel. The Southern Kingdom was called Judah. Jeremiah lived and prophesied during the reigns of the last five kings of Judah. This was a chaotic time politically, morally, and spiritually. As Babylon, Egypt, and Assyria battled for world supremacy, Judah found herself caught in the middle of the triangle. Although Jeremiah prophesied for 40 years, he never saw his people repent.

**1:1 The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin:**— Jeremiah introduces himself with *"the words of Jeremiah"*, instead of *"the Word of Lord came to Jeremiah."* We will see that in verse two. The place of where we begin is Jeremiah's birthplace Anathoth, in the land of Benjamin. Anathoth is the name of one of the Levitical cities given to *"the children of Aaron"* in the tribe of Benjamin. Jeremiah is the son of Hilkiyah. Hilkiyah was a high Priest during Josiah's reign as king of Judah, and while the repairing of Solomon's Temple was being done, he found the Book of the Law, and sent it to Josiah (2 Kings 22:8, 10; 2 Chronicles 34:14).

**1:2 To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.** Josiah was eight years old when his father Amon died. Josiah was one of Judah's best kings. He was about 21yrs. old when Jeremiah received his call. So, now we see that, *"the Word of the Lord"* came to Jeremiah in the days of Josiah in the thirteenth year of Josiah's reign. Josiah was the son of king Amon of Judah. **King Amon** succeeded Manasseh and he reigned two years. Jeremiah began his prophesy after Josiah's reformation (2 Chronicles 34:3) and about 66 years after Isaiah. Josiah led the nation in a reformation but not in a heart-changing revival; not like we had seen and studied in the Book of Jonah with the Ninevites when Jonah came to them.

**1:3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.** Now it was the time for the son of Josiah that Johoiakim has taken reign and the Word of the Lord also came to Jeremiah. Three of Josiah's kids and one grandson ruled after his death. Jeremiah was able to prophesy during the reign of five kings:

1. Josiah (31years, 2 Kings 22:1).
2. Jehoahaz (3months, 2 Kings 23:31-33) - son.
3. Jehoiakim (11years, 2 Kings 23:36) - son.
4. Jehoiachin (3months, 2 Kings 24:6-16) - grandson.

<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

5. Zedekiah (11 years, 2 Kings 24:18) - son.

Johoiakim completed 11 years of reign until the downfall and exile of Jerusalem in Zedekiah's eleventh year of his fifth month of the, son of Josiah, king of Judah.

**1:4 Then the word of the Lord came unto me, saying,**—We will finally get to what the Lord has to say to Jeremiah.

**1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.** God allows Jeremiah to know that God Himself already knows him. He knew him before he was conceived in his mother's belly. God knew him before he even came into the womb. God lets him know that he was even sanctified and ordained to be a prophet unto the nations before he was even in the womb. When God wants you to know how special you are, He gives it point blank; He does not beat around the bush. Jeremiah should know by now how special he is, how important he is to God, how important he is to the nations, and that He and many are depending upon him to deliver the Word of the Lord. God has chosen him, consecrated him, and commissioned him. There is purpose for our living and it's not just for ourselves! We are appointed, assigned, and anointed to do the bidding of the Lord God Almighty! Just as Jesus was appointed, assigned, and the Anointed One—the Mighty Example, Jeremiah realizes the pronouncement of the Lord was called upon him by God before he was born! How awesome is that!

**1:6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.** Well, Jeremiah will find out that this is a fight that he will not win. God said it, and that settles it! Didn't God just explain to him that He knew everything about him? But, yes Jeremiah felt inadequate at such a young age. We learned that Josiah was 8 yrs old when he began as king. All it would say about Jeremiah was that he was a child. We don't know Jeremiah's age, but some commentators say it means a young man. But, who wouldn't be afraid, inadequate training experience at any age? It sounds like he was almost stuttering, Ah, Lord--- Look, I can't speak— I'm a child. Lord, don't you know that?

**1:7 But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.** But the Lord didn't want Jeremiah to put himself down as to what he couldn't do even as a child. The Lord refused to hear it. He said Say not. At that point, God gives Jeremiah a command: *"Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."* Again, it's not a matter of what Jeremiah wants; it's whatever God has commanded him to say and where he will go to say it.

**1:8 Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.** God's assurance to Jeremiah is that He will be with him. When the people's faces get sharp looking; not wanting to hear him, he is told not to be afraid. Why? - Because God is with him to deliver him. God is with him to give him the strength and ability to speak to the people. Whomever God Calls, He Equips. This kind of encouragement is just what Jeremiah needed when he looked into the other's faces.

**1:9 Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.** God had already assured Jeremiah by declaring to him that he would be

<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

with him when he speaks. Now God goes even further to give Jeremiah His touch, by putting His hand upon Jeremiah, and touching his mouth. And then, declaring that he has just put His Words into Jeremiah's mouth. By touching Jeremiah's mouth with his hand, it endowed him with authority, power, and boldness when he would speak. Wow, how great is that? As we look back at Isaiah's situation, we know that the Seraphim had laid a burning coal upon Isaiah's mouth which touched his lips taking away his iniquity, and his sin was purged. In Jeremiah's situation, God Himself touched Jeremiah's mouth with his hand, meaning whatever comes out of the mouth of Jeremiah will be the Lord's Words. God's Words have been placed into Jeremiah's mouth. It's no more Jeremiah speaking but God speaking through Jeremiah, since he said he couldn't speak; he was only a child. Wow! If we all look at it this way when we got up to speak, we wouldn't be so afraid. God tells us in Psalm 32:8 *"I will instruct thee and teach thee the way which thou shalt go: I will guide thee with mine eye."* Also in Isaiah 50:4 *"The Lord God had given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."* God has endowed us with power.

**1:10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.** Now, God proclaimed to Jeremiah that He has endowed (*bestowed, given, granted*) and set him over the nations and over the kingdoms meaning God has given him authority not only over the Jews, but also over the kingdoms of the world for the purpose of rooting out, pulling down, destroying, throwing down, building, and planting when he speaks!

## SUMMARY:

The Word of the Lord comes to Jeremiah for <sup>1</sup>God had known Jeremiah's role before he was born, had caused him to be born, and had separated him for a holy service. How could Jeremiah possibly avoid this moment of truth. God knew him before he was conceived in his mother's belly. He sanctified him and ordained him to be a prophet to the nations before he was even born (1: 4-5).

Jeremiah responded to God's appointment with a measure of self-doubt. Often people struggle with new challenges because they lack self-confidence. He said that he did not know how to speak. He does not plead inability like Moses (Ex. 4:10), but rather from the point of inexperience. The task would be difficult but since the prophet was called by God he would have divine enablement. He was told by God to not be afraid of their faces, for God would be with him to deliver him (1: 6-8).

God promised to deliver Jeremiah from trouble. God does not keep us from encountering life's storms but He will see us through. God is our Deliverer when trouble comes. He was not only called to the task but he was empowered as the Lord touched his mouth with His hand and put his Words in Jeremiah's mouth. God has endowed (*bestowed, given, granted*) and set Jeremiah over the nations and over the kingdoms meaning God has given him authority to root out, pull down, destroy, throw down, build, and to plant when he speaks! (1: 9-10).

[TOP](#)

---

<sup>1</sup> <http://www.family-times.net/commentary/jeremiah-11/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**HISTORY:**

<sup>2</sup>The members of Jeremiah's family were priests. They lived in the town called Anathoth. It was about 3 miles (5 kilometres) away from Jerusalem. Jeremiah prophesied during the 7th century BC, when there were great political problems. His ministry began in Josiah's thirteenth year. Baruch, Jeremiah's secretary, recorded the messages that Jeremiah dictated. Jeremiah warns the people to escape from Jerusalem in chapter 6 for their destruction from the enemy's hand would come from the north; they were to flee to the south. Having rejected the Lord, the people now find that He has rejected them. Hundreds of years of disobedience will be addressed. Now Judah must prepare for invasion and defeat (6:1-8) since she has rejected God's Word (6:9-15, and refused to walk in God's ways (6:16-26). Jeremiah's ministry will prove that Judah is like base metal, fit only for punishment (6:27-30).

**7:1 The word that came to Jeremiah from the Lord, saying,—** This verse began with God's Word communicated to Jeremiah in which he would relate to God's people in Jerusalem.

**7:2 Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.** Jeremiah takes God's message to the temple. This was Jeremiah's first temple sermon; another is found in chapter 26. It's called the Temple Sermon because it was delivered at the gate of the Temple. This was an act requiring great courage, because it set him in opposition to the people, prophets, priests, and kings alike. He was to say to all of Judah that enters in at these gates "Hear the Word of the Lord... worship the Lord." Anytime we are admonished to "hear the word of the Lord", we are given another chance to respond to His Word. And to "worship Him" is another chance to give reverence and honor to Him.

**7:3 Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.** Jeremiah continues to tell them to amend (change) their ways (habits) and doings (separate acts), and the Lord of hosts, the God of Israel would will cause them to dwell in this place, which is Jerusalem, where the temple, the place of peace is. This would be their message of hope sent by God to totally turn their hearts to Him.

**7:4 Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.** Three times the people repeated, "This is the Temple of the LORD." The Temple had become a fetish. Originated by the lies of the false prophets, the people chimed this religious chant. Just because they cried out the temple of the Lord, it didn't make them right in God's eyes. They were only lying to themselves if they thought He was worshiped there. They were not to trust in these lying words.

**7:5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;— "If" is a condition: ...if ye thoroughly amend ... if ye throughly execute...**

<sup>2</sup> <http://www.easyenglish.info/bible-commentary/jeremiah1-10-lbw.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

**7:6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:—** if ye oppress not... and shed not... God has His reasons, for <sup>3</sup>they were not representing God in their day to day dealings with other people, and neither in the temple. They were believers in name only. They lived like the rest of the world. As a formality, they came to the temple at the required times. We see a list of the things wrong in their lives in these verses. God would not accept them as His family, until they had a change of heart, and lived every day as His representative on the earth. They must turn from the worship of false gods, and worship only the true God, and treat their fellowman as they would want to be treated.

**7:7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.** Now, comes the answer to the condition of the "if." If they did what God commanded in verses 5-6, then He would cause them to dwell in this place, the land that He gave to their fathers, for ever and ever—Canaan, The Promised Land; and have a long peaceful habitation there.

**7:8 Behold, ye trust in lying words, that cannot profit.** Judah put their trust in deceitful words that could not yield a good return; putting their trust in flattering hopes. Just because the temple was there, they thought they would never suffer. They were only fooling themselves. It was a religion without personal commitment to God.

**7:9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;—** Jeremiah was complaining that God's people were treating His covenant as license for immoral living by doing all kinds of corrupt things. There were at least six violations of the Ten Commandments! How could they "steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods" and expect to be under God's covenant? They would be deceiving themselves if they thought God would put up with their deceptive actions and not do anything. The people followed a worship ritual, but maintained a sinful lifestyle.

**7:10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?—** How could they "*come and stand before God in the temple, which is called by God's name, and say, We are delivered (saved) to do all these abominations?*" This is their second chant, only to go right back to all these evil things again; just chanting lies that's not based on God's truth. They were not free to do these sins, just because they belonged to God. No, it is not safe to do those things and think you are right with God. They were only giving Him lip service. He will not allow us to continue down the same path of destruction. He wants to deliver us from all these abominations!

**7:11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.** The Lord allows them to know that He has seen all the abominations they have done and then asks another question: '*Is His house (Temple) a place for people who continue to steal, kill, hurt others, and say things that are not true and think everything is alright with them?*' '*Has it just become a den of thieves in their eyes?*' No, we're back to its true purpose—"*a house of prayer.*" The Lord has seen it, for Jesus faced this centuries later. The temple was supposed to be a place of worship, but the true worship had disappeared.

---

<sup>3</sup> <http://www.lovetheLord.com/books/jeremiah/08.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

**7:12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.** Jeremiah reminded them that the temple that once resided in Shiloh, but because of Israel's wickedness this place was abandoned as their central worship center and later destroyed. The evil sons of Eli thought that carrying the "Ark of the Covenant" into the battle would defeat the Philistines, but they were slain, and the enemy captured the Ark. God then wrote "*Ichabod*" over the tabernacle, which means in Hebrew the "*glory has departed*" (1 Sam.4-6: especially 4:21-22). The Lord destroyed it because of Israel's sin. This reminds us what God can and is able to do to any church that is set in His name! God's name and reputation is important. He has said "called by my name" in verse 10, 11, and set my name in verse 12.

**7:13 And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;—** God is really saying that He warned them while they were doing all those things. When they rose up early in the morning He was speaking to them, but they didn't listen. He called out to them early in the morning, but they didn't answer. And Jeremiah is showing that same frustration as God felt, as he spoke to them. It's like a parent talking to their children and they don't listen nor answer.

**7:14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.** Well, it all comes down to this, since they didn't listen and had closed ears and wouldn't answer Him, God says He will do the same as He did to His house in Shiloh, which was once called in His name; the place in which they rested their confidence, and the place He had given their fathers. Now, this would be God's message of doom to them.

**7:15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.** And that's not all: I will cast you out of my sight; I will drive you out of my sight; send you into exile as I have cast out all your brethren; your kinsmen, even the whole seed (race) of Ephraim. Ephraim was another name for Israel, the northern kingdom, and also the area where Shiloh was located. This means you have to learn your lesson the hard way. When God takes His hands off you, this means He's through talking; it's time for action!

## SUMMARY:

<sup>4</sup>This was a word that came to Jeremiah from the Lord (7:1). It was to be preached by him at the gate of the temple to the men of Judah as they entered these gates to worship (7:2). If they would "amend their ways and doings" (repent), and return to God He would restore their peace and return to them in a way of mercy (7:3). The people believed that judgment would not come because the temple was in Jerusalem but God's protection would only come if they changed their ways (7:4). They must be honest and just in all their dealings between themselves and their neighbor (7:5). They are not to take advantage of the stranger, the fatherless, or the widow (7:6). Neither are they to walk after other gods, nor listen to those that would draw

---

<sup>4</sup> <http://www.family-times.net/commentary/jeremiah-71/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

## PITWM VERSE BY VERSE

them into communion with idolaters; for it is, and will be, to their own hurt. He tells them that if they establish such a work of reformation and abide by it they will be able to dwell in the land that He gave to their fathers for ever and ever (7:7).

Any theology which said Jerusalem was safe because of the Temple failed to take note of the hypocrisy practiced there. Those who came to the Temple had been guilty of stealing, murder, adultery, and false swearing. They had sacrificed to Baal and walked after other gods. Yet because they went through the motions of rendering homage to God, they thought they were safe. What was worse, they thought this hypocritical lifestyle could continue unabated. They had turned the Temple into a refuge for those who had committed criminal acts. That sacred place was nothing but "a den of robbers!" Their spiritual hypocrisy had not gone unnoticed by God (7:8-11). The people did not believe judgment would come to them because the temple was located in Jerusalem. They looked at the temple as a good luck charm that could ward off any attack. Jeremiah reminded them that the temple once resided in Shiloh but because of Israel's wickedness this place was abandoned as their central worship center and later destroyed (7:12).

God warned them while they were doing all those things. When they rose early in the morning He was speaking to them, but they didn't listen. He called out to them early in the morning, but they didn't answer (7:13). The point of Jeremiah's message was; if God did not preserve Shiloh because the tabernacle was there, why would He preserve Jerusalem because of the temple (7:14-15)?

[TOP](#)

NOTES:

<sup>5</sup>In Jeremiah 20, we were, historically speaking, in the fourth year of the reign of King Jehoiakim in Judah, when Nebuchadnezzar, the king of Babylon, for the first time brought his armies up against Jerusalem. Nebuchadnezzar made several expeditions against the city before it was finally overthrown and demolished, and its people led into captivity. In this first invasion Nebuchadnezzar took away into Babylon certain treasures from the temple at Jerusalem, and also certain young princes of Judah. Among them was a young man named Daniel, whose name you will recognize, and with him three of his friends: Hananiah, Azariah, and Mishael, who perhaps are better known to you by their Babylonian names -- Shadrach, Meshach, and Abednego.

Jehoiakim was left in Jerusalem to be a vassal king, and he reigned seven more years. Then he rebelled against the government of Nebuchadnezzar, was deposed by another Babylonian invasion, and his son, Jehoiachin, also called Jeconiah, was put on the throne. He reigned for only three months, and then was taken as a captive to Babylon. His uncle, Zedekiah, one of the remaining sons of King Josiah, was put on the throne by Nebuchadnezzar to serve as a kind of caretaker king. Jeremiah was placed in prison by Pashur, the chief governor (20:7) after hearing Jeremiah's prophesy to the kings of Judah and the inhabitants of Jerusalem to bring evil because they had forsaken the Lord of hosts.

That brings us to the Twenty-first chapter of Jeremiah. So it is a number of years later, and Zedekiah, the weakest of all the kings of Judah and the last of the line, is now on the throne. Nebuchadnezzar is sending up another army against Jerusalem, the city is under siege, and King Zedekiah now sends a hasty word to Jeremiah the prophet, asking him to intercede to God on their behalf. Verse 10 of Chapter 21 summarizes the thrust of this chapter: "*For I have set my face against this city for evil and not for good,*" says the Lord: "*it shall be given into the hand of the king of Babylon, and he shall burn it with fire*" Jeremiah 21:10 RSV.

So in Chapter 22 God says to the prophet, "*I want you to go up and talk to the king himself, face to face.*" This is the first time Jeremiah is sent to deliver a message to the face of the king himself. The message goes forth to each king of Judah to hear the Word of the Lord:

- 1.) Message to the house of the king of Judah—David (Jer.21:11-14-22:1-10).
- 2.) Message to concerning Shallum (Jehoahaz), the son of Josiah, king of Judah (Jer.22:11-17); He reigned 3 months. And concerning Jehoiakim, the son of Josiah, king of Judah (Jer.22:18-23).
- 3.) Message to Coniah (Jeconiah) the son of Jehoiakim, king of Judah (Jer.22:24-30). He reigned 3 months and 10 days.

TOP

<sup>5</sup> <http://www.raystedman.org/old-testament/jeremiah/why-the-land-mourns>  
<http://www.pitwm.net/pitwm-versebyverse.html>



**23:1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.** The Lord God speaks through Jeremiah a pronouncement of "Woe" upon Judah's pastors; some versions say shepherds. Jeremiah was an Old Testament prophet of doom and gloom. He was sent to prophesy God's judgment. This verse's declaration is because the pastors/shepherds have destroyed and scattered the sheep. They've done the exact opposite of the basic requirements for any shepherd. "Woe" means a judgment of deep despair and/or curse. <sup>6</sup>Who are these shepherds? They are the kings of the nation; rulers and government leaders of God. <sup>7</sup>The first two verses of this passage address Jehoiakim's and Zedekiah's failed leadership that led to exile. A shepherd's role was to gather the sheep together and protect them. The shepherds of Judah, however, made policy decisions that placed the people in peril and ultimately led into their exile. By right of their office, the kings of Judah had exerted a tremendous influence on the people, scattering them away from God. Remember the people are the sheep of His pasture. The sheep do not belong to the rulers but God is the true Shepherd.

**23:2 Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord.** God makes it clearer and clearer to these pastors/shepherds of their error:

- they didn't feed God's people;
- they drove the people away;
- they didn't even visit the people.

Therefore, as they did not do what God required of them, God lets them know that they have not gotten away with their evil. God will pour out judgment upon them as they had done themselves.

**23:3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.** After telling the pastors/ shepherds what they didn't do and what will happen to them, He turns around and tells them what He will do to fix this problem. The sheep were scattered by the false shepherds, but God also states here that He had also driven them. However, He will be the One who will re-gather and bring His remnant out of all those countries they were driven to. The people would be brought back to the land after the Babylonian captivity. A remnant will return (*those that have escaped destruction*) and they will be fruitful and increase. The result is that <sup>8</sup>*The failure of human leaders prepares us for the intervention of God.* When people in our lives fail us, look for God to step in. Disappointment with leaders and frustration of things that we sometimes think we aren't supposed to feel as Christians, we come to realize how that disappointment opens us up to God's work within. He is able to regather or bring you back to the fold and enable you to be fruitful and multiply.

**23:4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be**

<sup>6</sup> <http://www.raystedman.org/old-testament/jeremiah/why-the-land-mourns>

<sup>7</sup> [http://www.workingpreacher.org/preaching.aspx?lect\\_date=7/22/2012&tab=1](http://www.workingpreacher.org/preaching.aspx?lect_date=7/22/2012&tab=1)

<sup>8</sup> Discovery Publishing © 2009. [www.pbc.org](http://www.pbc.org)

<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

**dismayed, neither shall they be lacking, saith the Lord.** Though the former pastors/shepherds didn't take care of the people, God will appoint and set-up responsible shepherds to care and feed His people. This Shepherd will not cause the people to fear, nor be dismayed, neither lacking nor none of them missing.

**23:5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.** Jeremiah raises this ray of hope. God will honor this Covenant with David (2Sam.7:1-25), a righteous branch shall reign as king. He would be a "branch" coming from David's lineage. Isaiah wrote, Is.11:1 (KJV) *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:* The term "branch" means <sup>9</sup>"shoot" or "sprout", and signifies the new life that the Messiah was to bring to the Davidic monarchy, which was presumed dead. <sup>10</sup>Christ is here spoken of as a branch from David, the man the branch (Zech. 3:8), his appearance mean, his beginnings small, like those of a bud or sprout, and his rise seemingly out of the earth.

**23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness.** During His (the Righteous King) reign "Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, *'the LORD our righteousness'* (vv. 5-6; cf. 3:17; 33:16; Ezekiel 48:35; 1 Corinthians 1:30). <sup>11</sup>This title is a translation of "J e h o v a h T s i d k e n u." Interestingly, the term Tsidkenu is another form of the name Zedekiah. This was the name of the King who was ruling in Judah when Jeremiah made this prophecy. The name Zedekiah means *"The Lord is my Righteousness."* But King Zedekiah was far from righteous in his own life! Jesus is OUR righteousness! He did all things justly! Therefore, out of the fallen dynasty of Israel, life would spring through an individual Messiah, upon whom the nation, as well as the world's hopes would rest.

**23:7 Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;**— While Judah will be saved, Israel will not be afraid, and it will be that in a future time the Lord says they will no longer say *"The Lord liveth, which brought up the children of Israel out of the land of Egypt."*

**23:8 But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.** But the Lord says that they will say that The Living Lord which brought up and led the seed of the house of Israel out of the North Country, and from all countries whither God had driven them, they will dwell in their own land.

## SUMMARY:

<sup>9</sup> <http://www.studytoanswer.net/judaism/jahtsidgenu.html>

<sup>10</sup> <http://biblebrowser.com/jeremiah/23-4.htm>

<sup>11</sup> <http://www.sermoncentral.com/sermons/a-reason-to-rejoice-k-edward-skidmore-sermon-on-christmas-74664.asp?page=3>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

This chapter begins with woe to pastors/shepherds who feed His people. On account of their scattering, driving away, and not visiting the sheep of the Lord, God lets them know that He will visit them with evil (23:1, 2). But God then gives hope that His remnant will be brought back to the fold. They will be fruitful and increase. He goes further by saying that He will set up shepherds over them to properly care for them. They will no longer need to fear, be dismayed or have lack (23:3, 4). They didn't feed the sheep. Look for the days to come, He says that a Righteous Branch shall rise up and a King shall reign and prosper. He will then execute judgment and justice in the land. Judah will be saved and Jerusalem will be safe, calling His name The Lord Our Righteousness, (23:5, 6).

They didn't feed the sheep. Look for the days to come, He says that a Righteous Branch shall rise up and a King shall reign and prosper. He will then execute judgment and justice in the land. Judah will be saved and Jerusalem will be safe, calling His name The Lord Our Righteousness, and it will be that in a future time the Lord says they will no longer say *"The Lord liveth, which brought up the children of Israel out of the land of Egypt."* But the Lord says that they will say that The Living Lord which brought up and led the seed of the house of Israel out of the North Country, and from all countries whither God had driven them, they will dwell in their own land (23:5-8).

## APPLICATION:

When God speaks a promise, He is well able to perform it. Are there promises you're still waiting on? No matter how sinful the nation of Israel was, His judgment was sure and His promises were surer!

[TOP](#)

**INTRODUCTION:**

Jeremiah's birthplace was Anathoth in the land of Benjamin. Anathoth is the name of one of the Levitical cities given to *"the children of Aaron"* in the tribe of Benjamin. He is the son of a priest whose name is Hilkiyah. Hilkiyah discovered *"the Book of the Law"* in the Temple, in the 18th year of Josiah's reign. Since Jeremiah's father was a priest, that makes Jeremiah a "PK," a "priest's kid," or today's term a "preacher's kid." So something had to rub off on Jeremiah. He was probably being groomed for the priesthood, but God had other plans for Jeremiah.

**26:1** In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the Lord, saying,— Jehoiakim the son of Josiah king of Judah was a materialistic and self-centered king who persecuted and murdered innocent people. And God had to deal with Judah. So, early in Jehoiakim's reign, the Word of the Lord came to Jeremiah. <sup>12</sup>In other words, we're in a time period right after the exile of Jehoahaz, who reigned for only three months after King Josiah's death. So, here we are in Jeremiah 26 likely only a few months after the death of one of the godliest kings of Judah (Josiah). <sup>13</sup>The reign of Jehoiakim was an active and difficult period in Jeremiah's life. That king was very different from his father, the reforming Josiah, whom Jeremiah commended for doing justice and righteousness. Jeremiah denounced Jehoiakim harshly for his selfishness, materialism, and practice of social injustice.

**26:2** Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word:— the Lord told Jeremiah to...

- Stand in the court of the Lord's house—that would be the Temple.
- Speak to all the cities of Judah which come to worship in the Temple.
- Speak All the words that I command thee.
- Diminish Not A Word! That means don't leave out anything; don't omit a word.

**THE TWO-FOLD WARNING:**

1. GOD WILL DELIVER US IF WE REPENT OF OUR EVIL (26:1-3).

**26:3** If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. Well there's good news and there's bad news. Bad only if you don't obey. God is giving them an opportunity to come under His umbrella. So, Jeremiah says to those in the Temple who came to worship *"if you so listen (obey) and each man turn from his evil course, so that I may relent (become less severe or cruel) and withhold the evil which I plan to inflict upon you for your evil deeds."* This is God being lenient (merciful; compassionate).

2. GOD WILL DESTROY US AND THE TEMPLE IF WE REFUSE (26:4-6).

**26:4** And thou shalt say unto them, Thus saith the Lord; If ye will not hearken to me, to walk in my law, which I have set before you,— However, Jeremiah's words from the Lord continues which was another option: *"If*

<sup>12</sup> <https://www.explainingthebook.com/jeremiah-26-commentary/>

<sup>13</sup> <https://www.britannica.com/biography/Jeremiah-Hebrew-prophet>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

*you will not listen (obey) to me to walk in my law which I've set before you..."*

**26:5** To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;— Many prophets had come and gone that was sent by the Lord. Jeremiah says, *"Listen to the words of my servants the prophets."* The warnings came but was ignored. Sending the prophets was a gracious act on God's part. Failure to listen (obey) means a rejection of that grace!

**26:6** Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

Then God has no other choice when His offer is declined this time because this was the last straw and He's not putting up with it anymore. Jeremiah's word from the Lord says, *"Then I will make this Temple like Shiloh and it will make the city a curse to all the nations of the earth."*

Psalm 78:56-61 best tells what happened to Shiloh: 56 *"Yet they tempted and provoked the Most High God, and kept not His testimonies: 57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. 58 For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images. 59 When God heard this, He was wroth, and greatly abhorred Israel: 60 So that He forsook the tabernacle of Shiloh, the tent which He placed among men; 61 And delivered His strength into captivity, and His glory into the enemy's hand."*

## HIS ENEMIES:

(1) JUDAH'S WICKED PRIESTS—(2) PROPHETS—(3) AND OTHER PEOPLE (26:7-10). THEY WANTED DEATH (26:11).

**26:7** So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. After the word Jeremiah gave, the crowd standing around became angry. Well, you probably wouldn't have thought it was the church people, but another crowd. No, it's the church people: priests prophets and all the people that were listening. They were the ones. The very ones who need God's Word are rejecting it.

**26:8** Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. They did wait until he finished speaking the message from the Lord, then they let him have it. This was an ultimatum. These people were not just angry, they were infuriated for they uttered—*"Thou shall surely die!"* These were death threats! These people didn't want to be changed.

**26:9** Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord. To remind you, these people are gathered in the *"house of the Lord."* Even in today's times they have had fights in the Lord's house and thought nothing of it. Now, these people are wondering why Jeremiah had prophesied in such a way saying, *"this is from the name of the Lord; what right did he have."* They seem to think all is well and that God didn't have anything against them, they did no wrong. This is a shock to them that their city would be desolate and without inhabitants. They knew what happened in Shiloh, so they thought by killing the prophet, God wouldn't bother them. All they're thinking of is, *"we've got to get him"*, so they all began to gather against Jeremiah; crowded around him in the Temple. Evidently, they've forgotten who God is; how mighty He is!

**26:10** When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house. Now things have changed. It was such a ruckus that when the princes of Judah (officials of Judah; civil magistrates) heard what was going on, they rushed over from the palace (the king's house) and sat down at the door

<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

of Temple of the new gate of the Lord's house to hold court (handle controversies). The dispute and controversy of the priest, prophets and all the other people were with and against Jeremiah, the Lord's prophet. I guess when you've done it once, you think you can get away with it another time (come at God's appointed vessel).

**26:11** Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. Seems like the accusers went first. The priests and the prophets sounded like the mob of priests that came against Jesus, crying crucify Him! They claimed to the authorities that Jeremiah had prophesied against the city, thereby committing treason. Mind you, the princes of Judah had not heard what Jeremiah had said. They were in the king's house, so they're only going on hear-say. It never fails, truth can be staring you in the face, and some will still deny it. We've got to remember the scriptures and take note.

Isaiah 5:20 ESV says "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!"

2 Timothy 3:1-5 ESV "But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people."

## **HIS WITNESSES:**

1. THE PROPHET HIMSELF (26:12-15).

**26:12** Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Now it's time for Jeremiah's to speak. Jeremiah defended himself in this extreme predicament to all the princes and to all the people, telling them that the Lord had sent him to prophesy. It wasn't him doing it along. All the words that they heard him say, the Lord told him to say it. Jeremiah spoke up for himself, for it was the Lord who told him to prophesy against this Temple and against this city. If you've said something to someone that needed to be said because the Lord had shown you something, and they ask, what made you say that? I would say my heart and the Spirit. Because it would be later after the incident had happened that the Spirit of God would give it to me to say. He's always leading and in control. And truth is truth and don't ever change.

**26:13** Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. Jeremiah is back at it. He said what he had to say. So, now it's up to them. He's told them who sent him, now it's time to amend, make good your ways and deeds and obey the voice of the Lord your God. It's still within their power to make this right, to repent unto the Lord, for the Lord is ready to relent (*become less severe or cruel*) of the evil that would be pronounced against them.

**26:14** As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. Jeremiah tells the princes, who are holding court, that he is in their hands. Do what seems right and proper with him. Whatever comes, Jeremiah is ready for it. He's completed his assignment.

**26:15** But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears. Oh yeah, he's got a Word for them. But he also wants them to be certain that if he's put to death, they will surely bring innocent blood upon themselves, upon this city, upon the

<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

inhabitants in it, for the Lord sent me to speak all these words in your ears. That brings me to the word that says: *"Let him who is without sin, cast the first stone"* John 8:7b. Enemies are always quick to throw stones. Now that reminds me of a song:

Satan's busy stirring up wrath.  
Putting up stones to block my path.  
My enemies inflicting all the hurt they can,  
by throwing their rocks and hiding their hands.  
You dig one ditch, you better dig two,  
because the trap you set just might be for you.  
The Lord put it in my heart and you can't take it.  
My soul's on fire and the world can't harm me

Jeremiah still defended himself (26:12), gave them another warning (26:13), room to mull over it by saying, do with me as you will (26:14), then a final warning (26:15). That was an impactful 4 scriptures. He seems that he just stood his ground speaking calmly and assuredly, speaking only what God has said in the midst of the chaos around him—peace in the midst of the storm—*"the peace of God"* meaning chaos is all around me but I'm in control; I'm steadfast unmovable and abounding in the work of the Lord. *"The peace of God transcends all understanding... guarding your heart and mind in Christ Jesus"* Philippians 4:7. This is the peace Jeremiah had.

## OTHER WITNESSES:

2. CERTAIN POLITICAL OFFICIALS AND OTHER PEOPLE (26:16).
3. A NUMBER OF WISE MEN (26:17-23).
  - a. MICAH'S EXAMPLE (26:17-19).
  - b. URIAHS EXAMPLE (26:20-23).
4. THE ROYAL SECRETARY, AHIKAM, SON OF SHAPHAN (26:24).

## **SUMMARY:**

In the early reign of Jehoiakim the son of Josiah, king of Judah came the word of the Lord to Jeremiah. His assignment was to stand in the Lord's court and speak all the Lord told him to speak and not to leave out anything. God is giving every man an opportunity to turn from evil so that God could be merciful. However, tell the people of Judah: *"If you will not listen to me (obey)... walk in my law which I've set before you... Listen to the words of my servants the prophets whom I've sent repeatedly to you, but you've not listened. Then I will make this Temple like Shiloh and it will make the city a curse to all the nations of the earth"* (26:1-6).

The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. Well, they waited until he finished speaking the message of all that the Lord had commanded him to speak, then the people let him have it. The priests, prophet, and all the people were not just angry, they were infuriated for they uttered—*"Thou shall surely die!"* Now, they're wondering why Jeremiah had prophesied in such a way saying this is from the name of the Lord; what right did he have? This is a shock to them that their city would be desolate and without inhabitants. They knew what happened in Shiloh, so they thought to themselves that they had to get him, so they all began to gather against Jeremiah; they crowded around him in the Temple. When the high officials of Judah heard what was going on, they rushed over from the palace and sat down at the door of Temple to hold court (handle controversies). The priests and the prophets claimed to the authorities that Jeremiah had prophesied against the city, thereby committing treason. Jeremiah still defended himself (26:12), gave them another warning (26:13), room to mull over it by saying, do with me as you will (26:14), then a final warning (26:15). (26:7-15) [TOP](#)

<http://www.pitwm.net/pitwm-versebyverse.html>

## SYNOPSIS:

**29:15-32** <sup>14</sup>The people disbelieved Jeremiah's message because it contradicted the message of the false Jewish prophets in Babylon (**29:15-19**). Evidently these prophets were proclaiming the safety of Jerusalem and the swift return of those in captivity. Jeremiah shattered their optimistic forecasts by announcing that those who had not been exiled were destined for the sword, famine, and plagues. Jeremiah singled out two men who were evidently the ringleaders of the false prophets in Babylon (**29:20-23**). They were Ahab son of Koliah and Zedekiah son of Maaseiah. Nothing else is known about these men, but they were prophesying lies (**29:21**) to the people and committing adultery with their neighbors' wives (**29: 23**). God vowed to judge these false prophets by handing them over to Nebuchadnezzar who would put them to death before the very eyes of the exiles, to serve as an object lesson on the danger of fomenting (*provoking*) *rebellion*.

Evidently after Jeremiah's first letter to the exiles (**29:1-23**) another prophet in Babylon, Shemaiah, wrote the leaders in Jerusalem urging them to punish Jeremiah (**29:24-28**). However, the letter was read to Jeremiah (**29: 29**) who then wrote a second letter to the exiles. He quoted the text of Shemaiah's letter (**29:24-28**) and delivered God's Word of judgment against the false prophet (**29:29-32**). Under God's guidance Jeremiah sent a second message to all the exiles. This letter contained God's judgment against Shemaiah for claiming to be God's prophet. God would punish both Shemaiah and his descendants. Neither he nor his family would live to see the good things God promised to do for His people but forfeited his right to take part in these blessings because, by urging those in Jerusalem to oppose Jeremiah, he had preached *rebellion* against God.

This lesson declares God's assured promises through Jeremiah for the restoration, reestablishment, and the building up of Jerusalem back to their place of blessings. It is a marvelous vision of the future!

[TOP](#)

<sup>14</sup> <http://www.family-times.net/commentary/it-is-dangerous-to-take-sides-against-gods-man/>  
<http://www.pitwm.net/pitwm-versebyverse.html>



**30:18 Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.** God gives a description of His restoration of those days to come. God's love will ultimately be expressed when His wrath has accomplished its purpose. God is restoring. Four things stand out here:

1. God will bring again the captivity of Jacob's tents (*Jacob's clan once lived in tents*),
2. God will have mercy on his dwelling places (*have compassion; take pity on Jacob's homes*);
3. The city shall be built upon her own heap (*the city shall be built upon the former ruins; old foundations; old mounds*),
4. The palace shall remain after the manner (*refers to the Temple, God's palace reconstructed anew as it was before*).

This is speaking of the rebuilding of Jerusalem, the rebuilding of the temple, and of a people being rebuilt. Every possible level of society will be renewed, for clans living in tents, to city dwellers living on towns built on a mound of rubble, the temple or palace restored. This prophecy that Jerusalem would be rebuilt was not completely fulfilled by the work of Ezra, Nehemiah, and Zerubbabel. The city was indeed rebuilt after the captivity, but the final restoration will occur when all believers are gathered in Christ's kingdom. This will include buildings (30:18), people (30:19), rulers (30:21), and a region (30:22).

**30:19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.** Singing will replace sorrow, growth will replace decimation (ruin), and honor will replace shame. Out of the people will come thanksgiving and sounds of merry-making. God says He will multiply (increase) them and He will be the One to glorify them (make them honored), meaning they will not be just a few nor will they be small.

**30:20 Their children also shall be as aforetime,** meaning, their children shall prosper as in David's reign; as if they had not gone through anything. They would be secure and happy. **...and their congregation shall be established before me,** meaning, their religious assemblies shall be established; the communities will be reestablished in God's favor. **...and I will punish all that oppress them,** meaning God will punish anyone who will hurt them.

**30:21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.** God's people will be governed by their own rulers. The times of the lording Gentiles will be over.

- ***Their nobles and judges shall come from among themselves,*** of their own nation, and they shall no longer be ruled by strangers and enemies and not from the Gentiles who had lorded over them for

# PITWM VERSE BY VERSE

many centuries.

- ***Their governor (ruler of God's people) shall proceed from the midst of them***, shall be one that has been a sharer with them in the afflictions of their captive state. He is of ourselves, *in all things made like unto his brethren*.
- He will have access to God's presence and approach Him, for who else has the boldness on his own initiative to approach God? This either refers to the Millennial time of the Messiah who will be over all resurrected saints in the coming ages.

**30:22 And ye shall be my people, and I will be your God.** The Word of the Lord God of Israel was spoken to Jeremiah from the beginning of this chapter and concludes with God declaring that Israel shall be His people and He will be their God! Jeremiah expresses the Covenant to be renewed, especially after the exile.

**30:23-24** God's intentions include removing the wicked in Israel; displacing Israel's enemies. The Lord's wrath would break forth on the wicked like a severe storm. And He will not call off His fierce anger until it has performed the intents of His heart; finished all the terrible destruction He had planned. The purposes of his wrath, as well as the purposes of His love, will all be fulfilled. It will all be understood later on.

## SUMMARY:

<sup>15</sup>God told Jeremiah to write His promises of comfort in a book so they would be available to the exiles after Jerusalem fell (30:1-3). This book would declare a note of hope that the days are coming when God will restore His people. Jeremiah pointed to a day of *restoration* when God will bring the nations of Judah and Israel into a new relationship with Him and when He will set straight His accounts with the Gentile nations.

<sup>16</sup>The city of Jerusalem will be rebuilt on her ruins, including the king's palace (**30:18**). This prophesy that Jerusalem would be rebuilt was not completely fulfilled by the work of Ezra, Nehemiah and Zerubbabel. The festive sound of rejoicing that had been silenced by Babylon will once again be heard in the city (**30:19**), and God will increase Judah numerically (cf. Deut.30:5). The nation will be secured and established before God, and He will punish anyone who tries to oppress her (**30:20-22**).

## APPLICATION:

We can always count on the promises of God, no matter how long it takes, even to another generation.

[TOP](#)

---

<sup>15</sup> <http://www.family-times.net/commentary/god-will-restore-his-people/>

<sup>16</sup> <http://www.family-times.net/commentary/judgment-must-come-before-blessing-can-come/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

<sup>17</sup>The close relationship between the LORD and Israel would begin again. And this means all the people in both the northern and southern kingdoms. When Israel escaped from Egypt, the LORD took care of them in the desert. The people who had been in exile would come out from Babylon. The LORD would look after them. The LORD would give them peace. In the earlier chapters Jeremiah had prophesied the punishment of Judah and Israel because of their sins. Now, there are stages to God's redemptive plan. Chapters 30-33 are known as the Book of Comfort or the Book of Consolation. Chapter 30 begins a message of hope for Israel and Judah and a New Covenant in Chapter 31. Chapter 32 shows faith at work through Jeremiah's unusual purchase while imprisoned— land. And Chapter 33 gives hope of continuing His promises. Therefore, Chapter 31 deals with hope for the people

**31:27** Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. Through Jeremiah, the LORD declares that the days are coming when He will plant again the nation of Israel and the nation of Judah along with the increase the number of people and animals.

**31:28** And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. Whatever God has done to get His people back in line, He will do as much to restore and rebuild them back up to keep them going. The LORD declares that He's watched over Israel and Judah. He's pulled them up by the roots— plucked up. He's torn them down—break down and thrown down; and even destroyed them. He's defeated them, bringing great trouble upon them. As much as God did to afflict them, now that God has forgiven them, He will look after them—watch over them to build and plant.

**31:29** In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. The people will no longer have a chance to say that they did something because of their fathers or that the nation was being punished because of their forefathers. No child shall suffer for the sins of his father.

**31:30** But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. The children had surpassed their fathers in wickedness. They could no longer blame their fathers for their sins. Whoever eats sour grapes will receive the sour taste. <sup>18</sup>The idea of personal responsibility was not new. Joshua declared that he and his family would serve the \*LORD. And they would serve the LORD whatever anyone else chose to do (Joshua 24:15). Elijah was alone when he opposed the false \*prophets (1 Kings 19:10). Both Jeremiah here and Ezekiel in Ezekiel 18:3 said that each person would die because of his own sin. Deuteronomy 24:16 says, 'Fathers shall not die because of their children. Nor will children die because of their fathers. Each shall die because

<sup>17</sup> <https://www.easyenglish.bible/bible-commentary/jeremiah21-33-lbw.htm>

<sup>18</sup> <https://www.easyenglish.bible/bible-commentary/jeremiah21-33-lbw.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

of his own sin'. Jesus' followers talked to Jesus about a man who was blind from birth. They believed that he might be blind because of his parents' sin. Jesus denied that (John 9:1-3). Under the New Covenant, there would be no misunderstanding, because every individual must bear the responsibility for his own sins (Deut. 24:16; Ezek. 18:2, 20).

**31:31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:**— There had to be an Old Covenant and Israel had broken it. Now this prophecy states a New Covenant will be made. Paul quotes this same Old Testament prophecy in Hebrews 8:8-12. The New Covenant is what we call the New Testament of the Bible made by Christ to take the place of the Law of Moses. God's makes a Covenant between He and mankind in general, but it is exclusively by God; God's Will and Testament. God sets the terms and conditions, and man accepts the covenant, or else rejects it. It is comparable to the last will and testament of any man. The recipients cannot change the terms of the will; they can only receive or reject the inheritance. In this verse, it concerns the nation of Israel and Judah. It will provide a fresh start for them. Jeremiah is simply saying a time will come and you will see and observe Him making a New Covenant with the house of Israel and Judah. God wants to bless His people and to do that, there has to be a change! God will be God of all and the restoration of this promise will include all people who trust Him.

**31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:**— This is not to be the same as the old contract, but an entirely new contract. It will not be the same covenant made with the fathers when God took Israel by the hand to bring them out of the land of Egypt. No, this isn't just another renewal of the Old Covenant that He gave long ago at Mount Sinai and they broke despite God being a loving, tender, kind and faithful husband. While the law was written outwardly, in the tables of stone, or upon the posts, and on fringes of clothing, this is a new covenant in every way. The content of this covenant differs entirely which lets us know that it would not be the same contract as made with Moses. A few differences of the Old and New Covenant are:

Old Covenant	New Covenant
Came by Moses @ Mt Sinai	Came by Christ on the cross
Ended by Christ	Came by Christ
Written on stone tablets	Written in the heart
Between God and Israel	Between God and believers
Brought death	Brought life
Demands righteousness	Gives righteousness
Powerless to save	Saves to the uttermost
Many sacrifices	One sacrifice
Temporary priest	Eternal priest
Remembers sins	Forgets sins

**31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.** So in the days to come God says He will make a New Covenant with the house of Israel (31:31). In this verse two things are enclosed about this Covenant: (1) After those days (*of stone tablets*), He will put His law in their inward parts (*plant His Word deep within*), and write it in their hearts (*which will cause one to see who they are compared to who Almighty God is*). For then, when they accept the terms of the New Covenant (2) He will

<http://www.pitwm.net/pitwm-versebyverse.html>

## PITWM VERSE BY VERSE

be their God and they will be His people. This New Covenant will bring a change in the inward parts so that they will want to honor God more than self; not just for outward show on stone tablets. He will be the God of this New Covenant, just as He was for the Old Covenant. He will continue to be their God and they will continue to be His people, but in a new transformation. The foundation of the New Covenant will occur because of the coming of Christ. Our hearts will change more and more like Jesus.

**31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.** The law was written outwardly, upon tablets of stone, or upon the posts, and on fringes of clothing. The Law written on stone and read to the people did not bring about a change in their inward selves. They had Moses; they had priests to go between them and God, so they did not have that personal relationship to really know God and change. There will no longer be a natural or human mediator. In this verse two things will occur in this New Covenant: (1) Every man will not have to teach his neighbor or brother to know the Lord. From the least to the greatest, they will know and love God. Why? - Because of an inward change! They will no longer be under the Law but under Grace bearing the fruit of God's Spirit, and they will be able to have that relationship to personally stand before God themselves. They say if you do something consistently for 21 days, it becomes a habit. Why not take God's Word inwardly, speaking it, meditating on it, and watch change come about? (2) All shall know Him—the least to the greatest; rich or poor, etc. They shall know Him because of His Son Jesus Christ. Those who know Him can approach Him, and He will forgive their sin and remember their sin no more. It is the mercy of God. To know God is to love and follow Him, for He is love.

**31:35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:—** These are the words of an Infinite God who gave the sun for a light by day (Gen.1:14, 16), and the ordinances of the moon and of the stars for a light by night (Gen.1:14, 16), and He also divided the sea (Gen.1:6, 10) causing waves to roar. He is "*Lord of hosts*" meaning "*Yahweh, the self-existent, redemptive God*". As the "*LORD of hosts*", God is the all-powerful Ruler over the entire universe; the "*God of the armies of heaven*."

**31:36 If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.** If these fixed ordinances ever pass away, then the seed of Israel shall also cease to be a nation forever. God gives a fixed order of the natural creation (v.35), and it will be the same for the seed of Israel. As long as the sun and the moon exists, Israel will be a nation in the sight of God. <sup>19</sup> *These ordinances cannot depart from before God; he has all the hosts of heaven and earth continually under his eye and all the motions of both; he has established them, and they abide, abide according to his ordinance, for all are his servants* (Ps.119:90, 91). The heavens are often clouded, and the sun and moon often eclipsed, the earth may quake and the sea be tossed, but they all keep their place, are moved, but not removed.

**31:37 Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.** God's Word lets them know in this New Covenant, that if the full extent of the measurement of creation can be measured, and if the foundations of the earth below can be searched out, it is really unfathomable that God would cast off

---

<sup>19</sup> [http://www.blueletterbible.org/Comm/mhc/Jer/Jer\\_031.cfm?a=776032](http://www.blueletterbible.org/Comm/mhc/Jer/Jer_031.cfm?a=776032)  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

the seed of Israel. This is not a prediction, but a promise. He will not reject Israel any more than the earth being measured or the foundations below searched out. God has the power to cast off all the seed of Israel, certainly for all the sin they have done, if heaven and foundations can be measured or searched out.

**31:38-40** Jerusalem was about to be destroyed, and yet, in days that may be long coming God will eventually rebuild the city of Jerusalem and divine worship restored. The dimensions of the rebuilt Jerusalem will be enlarged. The geographical measurements are given: It will be built from "the Tower of Hananel" (*boundary marker one*) to "the Corner Gate" (*boundary marker two*). The Tower of Hananel is referred to in Neh. 3:1; 12:39; Zech. 14:10. The boundary line will extend farther, straight west from there to "the Hill of Gareb" (*boundary marker three*) and then turn southward to "Goah" (*boundary marker four*). "The Hinnom Valley" (*boundary marker five*) was on the southwestern and southern side of the city which is generally referred to "the whole valley where dead bodies and sacrificial ashes" (*boundary marker five*) are thrown. It was here where the people of Jerusalem had burned their children as sacrifices and where the Lord had said that there would be so many dead bodies when he punished them that they would be unable to bury all of them (cf. Jer 7:31-32). This defiled place would be included within the holy city. "All the fields as far as the Brook Kidron" (*boundary marker six*) are mentioned also in 2 Kgs 23:4 as the place where Josiah burned the cult objects of Baal. The Kidron Valley is the valley that joins the Hinnom Valley in the southeastern corner of the city and runs northward on the east side of the city. The city will never again be torn down or destroyed. And "the Horse Gate" (*boundary marker seven*) stood at the southeast corner of the city wall and led out to the Kidron Valley. What had formerly been unclean land, full of dead bodies, would be holy to the Lord.

The city's change in character would be even more remarkable than its change in size. Seven markers mean completion!

## SUMMARY:

God will make a New Covenant with the house of Israel and the house of Judah, not like the covenant that He made with their fathers when He brought them out of the land of Egypt, and they broke it, even though God was patient like a husband to them. In this New Covenant God will put His law within them, and write His word on their hearts. And He will be their God, and they shall be His people. And at that time it will no longer be an issue for each one to teach his neighbor and his brother, saying, 'Know the LORD,' for they shall all know God, from the least of them to the greatest. For, He will forgive their iniquity, and remember their sin no more. As the LORD of hosts has a fixed order for the solar system and the sea. If this fixed order departs from before the LORD, then shall the offspring of Israel cease from being a nation. If it were possible, the heavens above can be measured, and the foundations of the earth below can be explored, then God will cast them away all the offspring of Israel for all their sin (**31:31-37**).

## APPLICATION:

Our hope stays in the hands of God who is able to restore and bring about the change for tomorrow. His New Covenant has brought about the change for eternal life with Him.

[TOP](#)

<http://www.pitwm.net/pitwm-versebyverse.html>

**32:1** The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. The Word of the Lord had earlier come to Jeremiah in the 21<sup>st</sup> Chapter against Zedekiah in which the Lord God would fight against him and the people because he would not heed the warnings. Zedekiah had been appointed as king by Nebuchadnezzar whom he later rebelled against. *"Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem eleven years"* (2 Chron. 36:11). He did evil in the sight of God and did not heed from the warnings of the devastation of the three kings before him. He would be the last of the kings of Judah. The Word of God comes to him again in his tenth year of reign through the prophet Jeremiah. The siege of Jerusalem began in his ninth year of reign. And this was the eighteenth year of Nebuchadnezzar, king of Babylon. Zedekiah would rule 11 years (2Kgs.25:2) when Jerusalem finally fell.

**32:2** For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. Babylon's army began besieging Jerusalem which was in the tenth year of Zedekiah's rule. Jeremiah was imprisoned under Zedekiah's rule. He was *"shut-up"* which simply means imprisoned. So no harm would come to him God allowed him to be shut-up in prison to protect him. The court of the prison was probably the safest place for Jeremiah to be and he endured his time there. It was next to the king's palace.

**32:3** For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;— The king put Jeremiah into prison on the charge of preaching or prophesying treason against the city and the king. It was hard for the king to hear Jeremiah's message: that God was going to give the city into the hands of the king of Babylon, and therefore because of his message, he was imprisoned.

**32:4** And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;— Zedekiah would not escape being taken by the Babylonians. He would neither escape out of the hand of the Chaldeans. <sup>20</sup>The Chaldeans were people who lived in southern Babylonia which would be the southern part of Iraq today. Sometimes the term Chaldeans is used to refer to Babylonians in general, but normally it refers to a specific semi-nomadic tribe that lived in the southern part of Babylon. 2Kings 25:4-6 *"And the city was broken up, and all the men of war fled by night ... by the king's garden: now the Chaldees were against the city round about: and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him... and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon..."* Zedekiah didn't have a chance against the Chaldeans when God fights against them.

<sup>20</sup> <http://www.gotquestions.org/Chaldeans.html#ixzz3C74XL6Pr>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

<sup>21</sup>Nebuchadnezzar appointed King Zedekiah to rule as his representative over Judah, but after nine years and still not having learned their lesson, Zedekiah led Judah in rebellion against Babylon one final time (2 Kings 24–25).

Influenced by false prophets and ignoring Jeremiah's warnings, Zedekiah decided to join a coalition that was being formed by Edom, Moab, Ammon and Phoenicia in rebellion against Nebuchadnezzar (Jeremiah 27:1-3). This resulted in Nebuchadnezzar again laying siege to Jerusalem. Jerusalem fell in July 586 B.C., and Zedekiah was taken captive to Babylon after seeing his sons killed before him and then having his eyes plucked out (2 Kings 25). At this time Jerusalem was laid to waste, the temple destroyed and all the houses burned.

The king of Babylon shall have mastery over Zedekiah and they shall have speech together, meeting face to face, meaning he must answer personally to the king of Babylon and confront him face to face. <sup>22</sup>We learn from 2 Kgs. 25:4-7 that Zedekiah's family was put to death before his eyes and then his eyes were blinded and he was taken into exile.

**32:5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper.** The Word that came to Jeremiah to give to Zedekiah was that Nebuchadnezzar would take Zedekiah away to Babylon where he will remain until the Lord visits him, but he will die in Babylon, not in his own land. Though he fought against the Chaldeans, he will not succeed because he would not heed the warnings; did evil in the sight of God and would not trust God.

**32:6 And Jeremiah said, The word of the Lord came unto me, saying,**— The Lord speaks to Jeremiah again.

**32:7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.** Now this sounds illogical for a man in prison. However, God lets Jeremiah know that his uncle's son, Hanameel will come to him to ask him to buy his field in Anathoth. <sup>23</sup>Jeremiah's dad was priest in Anathoth. The "*right of redemption*" was Jeremiah's, because this land had belonged to his family. The "*law of redemption*" granted that a near relative could redeem property under certain conditions and thus keep it in the family. We could look at this as being very foolish in the natural thoughts of man (buying worthless land while in prison), but this is God telling Jeremiah to redeem the land. Faith is believing in things that are not necessarily the practical thing to do at the time. It is putting trust in God, and doing exactly what God wants.

**32:8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord.** What God had spoken to Jeremiah came to pass. Hanameel came to him in the court of the prison (*where business is transacted*) as the Lord said. Hanameel, Jeremiah's cousin asked him to buy the field in Anathoth from him. Why? Because it was Jeremiah's first right of inheritance and redemption to buy the land; he was also the nearest relative. And his cousin was trying to unload some worthless land. Jeremiah then knew that this was really the Word of the Lord because it occurred just as the Lord said it would. You see, this

<sup>21</sup> <http://www.gotquestions.org/Babylonian-captivity-exile.html#ixzz3C7v6kgFE>

<sup>22</sup> [http://www.freebiblecommentary.org/old\\_testament\\_studies/VOL13AOT/VOL13AOT\\_32.html](http://www.freebiblecommentary.org/old_testament_studies/VOL13AOT/VOL13AOT_32.html)

<sup>23</sup> <http://www.lovetheLord.com/books/jeremiah/35.html>

<http://www.pitwm.net/pitwm-versebyverse.html>



## PITWM VERSE BY VERSE

land would be in the hands of the Babylonians, it was worthless at this time, and, oh yeah, Jeremiah was in prison and the future of the nation was bleak. ??? Wow, what a time for a transaction!

**32:9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.** Jeremiah would have never considered buying this land if this Word hadn't come from the Lord first, but, since it did; Jeremiah trusted the Lord and did as he said, bought the field of Hanameel, his uncle's son, giving him seventeen shekels of silver for it. There is always a purpose to God's plan. <sup>24</sup>Though Jerusalem was besieged, and the whole country likely to be laid waste, yet the time would come, when houses, and fields, and vineyards, should be again possessed.

**32:10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.** Proper legal procedures were followed, consisting of a signed deed, sealing it, having witnesses, and the transaction of the money.

**32:11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:**— The law and custom implied where Scribes wrote two copies of the deed. One copy was to be rolled up and sealed to prevent tampering, while the other was left open for easy reference. All was done for the evidence of the purchase.

**32:12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.** Now Jeremiah is in the court of the prison, though confined, all the Jews, soldiers, and others sat while the signing and sealing of the purchase deed took place. The legal documents were given to Baruch who was Jeremiah's faithful disciple and scribe. His name means "*blessed*." He was responsible for preparing the documents under the prophet's direction for Hanameel and for the presence of the witnesses.

**32:13 And I charged Baruch before them, saying,**— In the presence of the witnesses and Hanameel, Jeremiah gave a charge; specific instructions to Baruch.

**32:14 Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.** The Lord of hosts, the God of Israel had spoken to Jeremiah and he obeyed, giving Baruch a charge; specific instructions of the sealed and opened documents. He was to take the sealed and the open documents and put them both into an earthen vessel for safekeeping without damage. Valuable documents were commonly placed in pottery jars for security and could confirm the right person in a future day.

**32:15 For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.** The Lord of hosts, the God of Israel says they would again possess this land. Once the land was

<sup>24</sup> <http://biblehub.com/jeremiah/32-8.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

repopulated, these sealed deeds would allow the rightful owner to reclaim the family patrimony (*property or other legal entitlements; or family inheritance*). This is a key to the understanding of the vision of the seven sealed book of Revelation. This title-deed to the world remains sealed until the rightful owner, the Lord Jesus Christ, claims His inheritance.

**32:16-23** Jeremiah was in prison and bought a field from his cousin. Transaction was made in the court of prison. Two documents were placed in an earthen vessel (one sealed and an opened one) by Baruch, Jeremiah's trusted scribe. Jeremiah then prayed and praised the Lord. He remembers how God showed signs and wonders in Egypt and brought His people out of the land of Egypt with signs and wonder with a strong hand, giving them the land flowing with milk and honey. And he recalls how they went in and possessed the land and turned around and disobeyed God's voice and walked contrary to His law and caused all the evil to come upon themselves.

## JEREMIAH PRAYS FOR UNDERSTANDING

**32:24-25** So, in prayer, Jeremiah thinks of the siege mounds being built, but not able to withstand the Chaldeans who fight against them. What God spoke came to pass. He thinks about the field God had him buy, and the witnesses, even though the city will belong to his enemies. He wonders why God had him buy the land. He has doubts.

## GOD ANSWERS JEREMIAH

**32:26-35** Through this prayer Jeremiah will receive understanding for God answers his prayer by reminding him that He (God) is the God of all flesh and brings the question; "Is anything too hard for Me?" God then begins to confirm and reassure His purpose to Jeremiah. It's really not what Jeremiah thought would happen, because God is giving the city into the hands of the Chaldeans and into the hand of Nebuchadnezzar, king of Babylon, and they will set the city on fire and burn down all these houses where the roofs have been used to offer incense to Baal; drink offerings poured out to other gods, causing God's anger to rise. Israel and Judah have done nothing but wrong, from the time the city was built until now and God was determined to remove it from His sight. It was the sins of the children of Israel, kings, officers, priests, and prophets that provoked God to anger. They turned away from God even though He has taught them persistently. They didn't listen to receive His instructions. In His Temple and in His Name they set up abominable idols and high altars to Baal offering up their sons and daughters to Molech. God certainly never commanded them to do this which caused Judah to sin.

## THEY SHALL BE MY PEOPLE, AND I WILL BE THEIR GOD

**32:36-44** Now, God explains concerning the city being given into the hands of the king of Babylon through warfare, famine, and disease, but He will gather His people back again from all the countries that He had scattered them to, in His anger, and make them live in peace. Then they shall be His people, and He will be their God. In order to worship God, He will give them one heart and put fear in their hearts for their good and the good of the next generation. He will make with them an everlasting covenant, promising never to desert them, but to do things for their good. They will reverence God in their hearts and not turn from Him. This will bring pleasure to God to do good, and plant them in their land in faithfulness, with all His heart and soul. Just as He brought great disaster upon His people, He can bring good upon them. They look

<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

at fields of desolation; those same fields shall be bought; even though given into the hand of the Chaldeans those same fields shall be bought for money, and deeds shall be signed and sealed and witnessed, in the land of Benjamin, in the places about Jerusalem, and in the cities of Judah, in the cities of the hill country, in the cities of the Shephelah, and in the cities of the Negeb; for God will restore their fortunes.

## SUMMARY:

<sup>25</sup>In the 32<sup>nd</sup> chapter of Jeremiah's prophecy we find that what got him thrown in jail was his insistence that Nebuchadnezzar, king of Babylon, would conquer Jerusalem. Jerusalem's king Zedekiah didn't like that! While in prison, Jeremiah's cousin, Hanameel offers the prophet the right to purchase land in Anathoth. How strange! If the prophet's prediction came true (and it certainly did), then land titles issued under Hebrew law would be worthless. And if the prophecy failed, Jeremiah would stay in jail. It seemed like Jeremiah's life was *on hold*. We know in our heart that God never forgets about us and His desire is for us to keep moving closer to Him, but there are times in our life when it seems that it is *on hold*. So what are we to do?

1. Keep doing what God has told you to do (32:1-3). Jeremiah did not stop doing what God had told him to do even when it was going to land him in prison. We may want to stay away from church, stop praying or reading our Bible.
2. Don't force an easy solution (32:3-5). Zedekiah was giving Jeremiah an easy way out. Change your prophecy about me and you will get out of prison. It is easy to bail out of a marriage, for a teen to leave home or quit our job. God's solutions usually take longer.
3. Trust God's Word even when it may seem radical to others (32:6-9). Jeremiah was in prison and the Babylonians were coming. The only real reason to buy the land was because he trusted God.
4. Remember that exercising faith does not always bring immediate results (32:10-15). Jeremiah knew that this act was something for future generations. Praying is like this. Many of my mother's prayers were not answered until after she was with the Lord. *I can attest to that!*

## APPLICATION:

Our new future always starts with trusting God! Like Jeremiah even in dire circumstances God never leaves us to ourselves.

[TOP](#)

---

<sup>25</sup> <http://www.family-times.net/commentary/what-do-you-do-when-it-seems-like-your-life-is-sitting-still/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**JEREMIAH 33:1-18**[HOME](#)

**33:1** Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,— This really is a continuation of chapter 32. The word *"moreover"* indicates it is connected. Jeremiah is still shut up in the court of the prison, but he is able to move around with some freedom. Jeremiah may be in prison, but God's Word comes freely to him. God is not shut up!

**33:2** Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name;— God is still answering Jeremiah and this verse captures the essence of who God is. He is Yahweh, Creator, the Maker; the One who formed the world (the earth); the One who established it. The Lord Yahweh is His Name. He's making it known that He's Maker and He can send in whomever He pleases to destroy it (*like the Chaldeans*). And what has taken place in Judah God knows how to create what pleases Him.

**33:3** Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. However, because of God's love and grace, He says two firm things: Call unto me, and I will answer thee. He still wants Jeremiah to call upon Him. He will still answer, but not in the way Jeremiah desired Him to, because destruction wasn't Jeremiah's answer to straighten things out. But through this experience God will show Jeremiah great and mighty things he didn't even know could happen. Why? Because He's God! How? - Through Judah's inevitable fall.

**33:4** For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;— Well even the houses of the city and the palaces of the kings of Judah will be torn and broken down for materials to strengthen and reinforce the city walls against the siege mounts and sword of the enemy. The *"mounts"* also were made of earth, rocks, and trees, to be used to help men get into a walled city to attack it. These mounts and swords were the tactics used by the Chaldeans to bring down the houses. There was no way to keep the wall up; to keep an invader out except to defeat him on the wall. There wasn't, when God is fighting against you.

**33:5** They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. Wow! Judah comes to fight against the Chaldeans and they are going to be the dead bodies that fill the houses. It is because of the wickedness of these men in Judah that God hid His face and killed in His anger and fury. The certainty of Judah was real. You can't fight against God!

**33:6** Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. <sup>26</sup>It is only God who can restore them. Man cannot save Himself, he needs a Saviour.

<sup>26</sup> <http://www.lovetheLord.com/books/jeremiah/36.html>

## PITWM VERSE BY VERSE

God will bring health and cure. Peace and Truth will be revealed to them, but the real Peace and Truth is in the Person of Jesus Christ. The word for "*health*" signifies the closing of a wound with special emphasis on the new flesh that grows at the affected spot. The word for "*cure*" simply means healing—in this case, of national woes that had previously seemed beyond remedy. God says this even in the face of their destruction, He gives future promises that He will bring, He will cure, and He will reveal the restoration of Judah and Jerusalem. It will all be fulfilled through Him. This "*peace*" is the security, stability, and prosperity that Israel will enjoy in their own land. And the "*truth*" will be God's trustworthiness in keeping His covenants.

**33:7** **And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.** God will cause the captivity of Judah and Israel to return and He will rebuild them as they were before. He would have them return to their own country and remain secure as they were at first, before their sins had provoked God to anger.

**33:8** **And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.** You know that before any can be restored, God has to cleanse and pardon them from all their iniquities that were committed against Him. "*Pardon*" means that He would remember their sins no more; would forgive the sins done in rebellion against Him; their guilt would be removed by His forgiveness.

**33:9** **And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.** This thing God will do, restoring Judah and Israel as they were before will be a name of Joy to Him, a praise and honor before all the nations. Whatever gives God joy, praise and honor, will give others joy, praise and honor! When all the nations hear and think about all the good God has done on behalf of His people, they will commence to fear and tremble; everyone will hear and they will respect the power of *Israel's God*. All the goodness and all the prosperity that God brings about for His people is because of His love and will cause them to reverence God. This prophecy isn't confined to the state of the city, but also to the kingdom of Christ. All nations will fear and tremble at the Name of Jesus; of the goodness and prosperity He obtained through His shed blood; His dying on the cross, and His rising from the dead, for the body of Christ, His people, and the church, body of Christ will be a name of Joy, praise and honor.

**33:10** **Thus saith the Lord; Again there shall be heard in this place, – This part of the verse connects with verse 11. Yahweh says again I'm telling you of what is going to happen in this place. ...which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,–** This expresses the unbelief and despair of some of the thoughts of man who declared that the place was desolate, without man and beast, even in the cities of Judah, and in the streets of Jerusalem, desolation. Sometimes you can't even remember yet along laugh because of your situation, but God has a plan for the present and the future. God is saying again, even in the cities of Judah and in the streets of Jerusalem that you called desolated, you will be begin to hear something in that same place.

**33:11** **The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever:**

<http://www.pitwm.net/pitwm-versebyverse.html>

## PITWM VERSE BY VERSE

**and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord.** You will begin to hear the voice of joy and the voice of gladness coming from the bride and bridegroom where there is always a festive occasion. Because of the blessings God has bestowed upon His people it will cause them to give praise to the Lord of hosts saying: *Praise the Lord of hosts: for the Lord is good; for His mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord.* God will cause this joy and gladness to return to the land that's been in captivity. He will reverse their captivity and return it to its first condition, to what it was at first from the beginning. Laughter will return again! What was improbable is possible with God!

**33:12 Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.** The Lord of host makes it known that in the place that was so desolate stripped of man and beast and in all their cities shall again have the habitation of shepherds resting their flocks. The return of shepherds and sheep signifies prosperity.

**33:13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judea, shall the flocks pass again under the hands of him that telleth them, saith the Lord.** Their flocks will prosper in the mountains, in the low hills and valleys, in the land of Benjamin, places in Jerusalem, and cities of Judea.

**33:14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.** The days are surely coming, wait for it! Of the twenty Davidic kings who reigned over Judah from David to their captivity, most of them were evil and unworthy of the name of David. In chapters 22 and 23 Jeremiah had bitterly indicted the family line. The one great King would come and reign in righteousness to the house of Israel and to the house of Judah. Jeremiah still prophesies that the days are coming; that good thing He had promised, He will perform.

**33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.** "...to grow up unto David", means He, "*the Branch of righteousness*," is said to come from the royal line of David at the appointed time; in the fullness of time. And in those days He, the Messiah will execute judgment and righteousness in the land—in enacting laws, waging wars, and giving judgment, to call attention to righteousness in vindicating those that suffer wrong and punishing those that do wrong.

**33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.** In those days <sup>27</sup>the nation of Israel was divided: Judah, the southern and Israel, the northern kingdom. In Genesis 49 (esp. verse 10) the Lord promised that the scepter would not depart from Judah. By Him (the Promised One; a righteous Branch to come) Judah shall be saved from wrath and the curse; and Jerusalem shall dwell safely, quiet from the fear of evil, and enjoying a holy security and serenity of mind. Judah signifies one that confesses or praises the Lord; such shall be saved from sin.

---

<sup>27</sup> <http://www.sermoncentral.com/sermons/our-lord-fulfills-his-gracious-promise-timm-meyer-sermon-on-fulfillment-131011.asp>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

Jerusalem was the city that was considered the center of worship and the center of civilizations. And would be safe for the nation to come and worship. Jeremiah had already told us that His name is "*The Lord our righteousness*" (23:6), but now God reveals that "Her" (Jerusalem) shall bear the same name, "*The Lord our Righteousness.*"

**33:17 For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; —** Despite the judgment and exile, God's promise to David still stands. God is letting them and us know that He keeps His promises. The righteous Branch coming will fulfill God's promise to David (2Sam.7:16; 1Chron.17:11-12).

**33:18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.** The Messiah's coming will also mean that the Covenant with Levi (Mal.2:1-9) will be kept. The Messiah will be both King (2Sam.7:16) and Priest (Ps.110:4).

<sup>28</sup>Let's keep in mind the consummation has not arrived. Literally and locally Jerusalem has never been rebuilt as described by Jeremiah. Judah has never known these marvelous conditions. Israel has not yet dwelt in peace by the side of Judah, as said the prophet that she should. However, God is still moving with certainty, quietly, with focused determination toward His goal.

## SUMMARY:

Jeremiah is still shut up in the court of the prison, but the Word of the Lord comes to him a second time. God is Maker, the lord is His name that formed and established the earth. God tells Jeremiah to call on Him and He will answer to show him great and mighty things he can't even fathom, because He has a better plan than Jeremiah can think of concerning Judah. Their houses will be thrown down by the mounts and sword of the Chaldeans and their houses will be filled with their dead bodies because they can't fight against those whom God has sent to defeat and destroy them. He has even hid His face because of their wickedness. Their fall is certain (**33:1-5**).

And now God declares to Jeremiah that there is a certainty that Judah will rise again. Because He will bring health to them, cure them, and reveal to them an abundance of peace and truth. God keeps His Covenant. He might have to tear you down to bring you up to His standards. He had to cause the captivity of Judah and Israel before He could return them and build them as they were from the beginning. He will cleanse and pardon them of their sin. In restoring them, this will be a name of joy, praise and honor before all the nations of the earth for Him. They will hear of all the good God had done for His people and they will begin to fear and tremble before Him; that is reverence Him. What they called desolation—without man and without beast, shall turn around and be voices of joy and gladness, like a bridegroom and bride brings laughter, shouts of praise in the house of the Lord, for God will cause those that were captive to return to the joy and gladness as it was before (**33:6-11**).

God continues to give His promises (through Jeremiah) to the house of Israel and the house of Judah of the

---

<sup>28</sup> <http://www.abideinchrist.com/messages/jer23v5.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

Messiah as a righteous Branch, executing judgment and righteousness in the land (**33:14-15**); Judah will be saved and Jerusalem will be safe, calling her "*The Lord our Righteousness*", (**33:16**); God assures that there will be a continuance of the kingly and priestly offices in Him, whereby the covenant of God with David and the Levites would not be broken, (**33:17-18**).

- **The Plight:** The dilemma of evil shepherds had posed a problem of the sheep to be scattered.
- **The Promise:** The assurance and pledge of a righteous Branch; a King will reign wisely whereby Judah will be saved and Jerusalem will dwell in safety.
- **The Perpetuation:** The upholding and continuance of God's promise that the throne of David will never fail to have a descendant sitting on the throne of Israel forever who will be King and priest forever.

## APPLICATION:

Just as God pardons and forgives those He cleanses, He can also bring you into a place of joy and laughter; laughter into a desolate and barren heart. God does not give up on us, He just turns us around to adjust us to His plan. When it looks bad and you can't seem to laugh. He can bring that laughter again, if you truly trust in Him.

[TOP](#)