

- Chapters 1-23 Review:
 - The LORD called Jeremiah as a prophet to the nations during the last five kings of Judah.
 - The LORD's warning to His people is to stop worshipping false gods or He will judge them by destruction and exile using a nation from the North, Babylon; the judgment will include the destruction of the temple and the city of Jerusalem.
 - The people are to repent from their evil ways; the leaders are specifically called out for their rejection of the LORD's covenant and the shedding of innocent blood; the false prophets are called out for misleading the people to believe the LORD would not bring judgment on them.
 - Jeremiah is reviled by the leaders and the people of Judah, but the LORD will protect him.
 - The LORD promises there will not be a complete destruction of His people, as He will provide a Messiah and will bring His people back into the Promised Land in a future time, never to be removed.
- Chapters 24-29 Review:
 - Good figs are used to represent the Jews who go into exile and will ultimately be those who become the Jews brought back into the land at a future time. The bad figs represent those who rebel against the judgment the LORD has brought on them through Nebuchadnezzar to last for seventy years.
 - Hypocrisy and false teaching and prophecy plague the LORD's people justifying the LORD's judgment on them.
 - Jeremiah continues to experience persecution for bringing the LORD's truth to His people (like planning to stay for a long time in Babylon) and calling out false prophets. Some of the false prophets are dealt with immediately.
- Chapters 30-33 Review:
 - These chapters are often referred to as the Book of Consolation as they are filled with promises for the LORD's people.
 - Promises of the LORD's people being regathered and brought back to a specific land as a nation to live in safety with hearts of flesh and not stone, served by priests, ruled by a king and living in prosperity. All of this is possible because Jesus their Messiah has redeemed them and will be their King.
- Chapters 34-38 Review:
 - The Jewish leaders renege on a covenant to release Hebrew servants.
 - The obedience of the Rechabites is contrasted to the disobedience of the LORD's people. Jeremiah's scroll is burned by King Jehoiakim.
 - Jeremiah is rescued from death in a cistern by a servant of the king.
 - Zedekiah seeks a new word from the LORD.
- Chapters 39-41 Review:
 - Jerusalem falls, Zedekiah is taken into exile, and Jeremiah joins Gedaliah, the selected governor of Judah. Gedaliah is threatened and then killed by Ishmael along

with other Jews and Chaldeans at Mizpah. The remnant is rescued by Johana and the commanders with him.

- Chapters 42 & 43 Review:
 - The leaders and people who are the remnant of Judah ask Jeremiah to inquire of the LORD about what to do after the rescue from Ishmael. They say ahead of the response they will obey but when the LORD says they are to stay in Judah, not fear Nebuchadnezzar and not go to Egypt, they rebel. All the people go or are taken to Egypt. Jeremiah reveals another prophecy concerning Nebuchadnezzar's future dominion over Egypt and judgement on the remnant from Judah.
- Chapter 44 Review:
 - The exiles in Egypt vow to continue the worship of false gods because they still attribute the calamity brought on Judah to the ceasing of worship to the false gods instead of understanding this as the discipline of the LORD for the worship of the false gods. The LORD will bring the calamity to them in Egypt as well.

Jer. 45:1 This is the message which Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written down these words in a book at Jeremiah's dictation, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying:

Jer. 45:2 "Thus says the LORD the God of Israel to you, O Baruch:

Jer. 45:3 'You said, "Ah, woe is me! For the LORD has added sorrow to my pain; I am weary with my groaning and have found no rest.'"

Jer. 45:4 "Thus you are to say to him, 'Thus says the LORD, "Behold, what I have built I am about to tear down, and what I have planted I am about to uproot, that is, the whole land.'"

Jer. 45:5 'But you, are you seeking great things for yourself? Do not seek them; for behold, I am going to bring disaster on all flesh,' declares the LORD, 'but I will give your life to you as booty in all the places where you may go.'"

- Verse 1 Jeremiah speaks these words to Baruch the son of Neriah.
 - The words were dictated in the fourth year of Jehoiakim the son of Josiah.
 - This is also recorded in Jer. 36:1-2.

Jer. 36:1 In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying,\

Jer. 36:2 "Take a scroll and write on it all the words which I have spoken to you concerning Israel and concerning Judah, and concerning all the nations, from the day I first spoke to you, from the days of Josiah, even to this day.

- Verse 1 Identifies the time of the word of the LORD being in the fourth year of Jehoiakim.
 - Verse 2 Highlights how the Lord spoke to Jeremiah about all the nations.

- More details of the message are given in Jer. 25:1, 8-9

Jer. 25:1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon),

Jer. 25:8 “Therefore thus says the LORD of hosts, ‘Because you have not obeyed My words,

Jer. 25:9 behold, I will send and take all the families of the north,’ declares the LORD, ‘and I will send to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land and against its inhabitants and against all these nations round about; and I will utterly destroy them and make them a horror and a hissing, and an everlasting desolation.

- Verse 1 The fourth year of Jehoiakim is identified as the time the word came to Jeremiah and it was the first year of Nebuchadnezzar king of Babylon.
 - Verse 9 Nebuchadnezzar will come against Israel (this land) and all these nations round about.
 - Jer. 45:2 Jeremiah brings the message which the LORD speaks to Baruch.
 - Baruch has been with Jeremiah for many years.
- Verse 3 The LORD says Baruch spoke to himself, “woe is me”.
 - The reason for the woe is because the LORD has added sorrow to pain.
 - Baruch was weary and groaning but not given rest.
 - He heard the words the LORD had given concerning the calamity He was bringing on Judah.
- Verse 4 Jeremiah is to speak the words of the LORD to Baruch.
 - The LORD says He was the one that had built and planted the whole land of Judah and He was about to tear it down and uproot the whole land of Judah.
- Verse 5 Through Jeremiah, the LORD asks Baruch a question to identify his motivation in declaring a woe, “But you, are you seeking great things for yourself?”
 - The LORD already knows the answer to His question and He continues with directions for Baruch saying, “Do not seek them”.
 - The reason Baruch is not to seek things for himself is because the LORD is going to bring disaster on all flesh; anything built for fleshly concerns would be useless.
 - The LORD continues speaking to Baruch and tells him He is going to give him his life as booty.
 - Baruch’s life will be spared in the places he may go.
 - The reward for what Baruch is going to undertake for the LORD is life.
 - The LORD begins to give prophetic details about the nations and what is in their

future.

Jer. 46:1 That which came as the word of the LORD to Jeremiah the prophet concerning the nations.

Jer. 46:2 To Egypt, concerning the army of Pharaoh Neco king of Egypt, which was by the Euphrates River at Carchemish, which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah:

Jer. 46:3 “Line up the shield and buckler,
And draw near for the battle!

Jer. 46:4 “Harness the horses,
And mount the steeds,
And take your stand with helmets on!
Polish the spears,
Put on the scale-armor!

Jer. 46:5 “Why have I seen it?
They are terrified,
They are drawing back,
And their mighty men are defeated
And have taken refuge in flight,
Without facing back;
Terror is on every side!”
Declares the LORD.

Jer. 46:6 Let not the swift man flee,
Nor the mighty man escape;
In the north beside the river Euphrates
They have stumbled and fallen.

Jer. 46:7 Who is this that rises like the Nile,
Like the rivers whose waters surge about?

Jer. 46:8 Egypt rises like the Nile,
Even like the rivers whose waters surge about;
And He has said, “I will rise and cover that land;
I will surely destroy the city and its inhabitants.”

Jer. 46:9 Go up, you horses, and drive madly, you chariots,
That the mighty men may march forward:
Ethiopia and Put, that handle the shield,
And the Lydians, that handle and bend the bow.

- Verse 1 The clarity that the word of the LORD came to Jeremiah concerning the nations was also given in Jer. 25 and 36.
 - Verse 2 This word begins for Egypt and is about the army of Pharaoh Neco, when it was by the Euphrates River at Carchemish; the name came from the god of the Moabites, Chemosh.

- This army was defeated by Nebuchadnezzar in the fourth year of Jehoiakim.
- Pharaoh Neco was the Egyptian king who killed Josiah king of Judah.

2Kings 23:29 In his days Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. And King Josiah went to meet him, and when Pharaoh Neco saw him he killed him at Megiddo.

- Pharaoh Neco was on his way to assist the king of Assyria against Babylon when King Josiah tried to meet him. This was not a casual meeting as King Josiah did not support Egypt moving to support Assyria.
 - Pharaoh Neco killed Josiah and placed a king of his choosing on the throne of Judah.

2Kings 23:34 Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away and brought him to Egypt, and he died there.

2Kings 23:35 So Jehoiakim gave the silver and gold to Pharaoh, but he taxed the land in order to give the money at the command of Pharaoh. He exacted the silver and gold from the people of the land, each according to his valuation, to give it to Pharaoh Neco.

- Pharaoh Neco would have defeated any army Judah had in order to force his selection of a king and take tribute from Judah.
 - Jer. 46:2 Clarifies Egypt was defeated by Nebuchadnezzar four years after Josiah was killed.
- Verse 3 The troops were to line up with their shield and bucklers, and move into position for battle.
 - Verse 4 The horses and the soldiers were to be arrayed for battle and the soldiers were to mount their steeds.
 - Verse 5 The LORD asks why has He has seen the preparation of strength when He knows the warriors are terrified and desiring to retreat.
 - They witnessed the mighty men being defeated and running away from battle (without facing back).
 - In their retreat there is terror on every side.
 - Verse 6 There will not be a man fast enough to escape
 - The powerful men will not escape.
 - This will happen in the north, north related to Israel, and will be beside the Euphrates River.
 - This is the location where the men will stumble and fall.
 - Verse 7 The question is who are the men who are rising like the Nile River?

- There is a comparison also made to rivers where the waters surge about; this is a description of waters that flow above the banks that normally hold the water in place.
- Verse 8 The answer is Egypt is rising like the Nile, and the rivers whose waters surge about.
 - The numbers of warriors gathered for this battle were overwhelming like the Nile as it floods its banks every year.
- The contrasting picture from the LORD is that He will rise and cover that land, surely to destroy the city and the inhabitants.
- This destruction is brought by the LORD though He uses armies of the world.
- Verse 9 The LORD is calling up the horses and the chariots with the mighty men to march forward.
 - They are from Ethiopia and Put; these troops will go first as a shield of a warrior.
 - The Lydians will be those holding the weapons.
 - Ezekiel speaks of these same countries in Ezek. 30:4-5

Ezek. 30:4 “A sword will come upon Egypt,
And anguish will be in Ethiopia;
When the slain fall in Egypt,
They take away her wealth,
And her foundations are torn down.

Ezek. 30:5 “Ethiopia, Put, Lud, all Arabia, Libya and the people of the land that is in league will fall with them by the sword.”

Jer. 46:10 For that day belongs to the Lord GOD of hosts,
A day of vengeance, so as to avenge Himself on His foes;
And the sword will devour and be satiated
And drink its fill of their blood;
For there will be a slaughter for the Lord GOD of hosts,
In the land of the north by the river Euphrates.

Jer. 46:11 Go up to Gilead and obtain balm,
O virgin daughter of Egypt!
In vain have you multiplied remedies;
There is no healing for you.

Jer. 46:12 The nations have heard of your shame,
And the earth is full of your cry of distress;
For one warrior has stumbled over another,
And both of them have fallen down together.

- Verse 10 The day of battle belongs to the Lord GOD of hosts.

- This is always a name that associates the power the LORD holds over the spiritual realm.
- The association of the spiritual realm and the outcome of human wars should not be missed.
 - The LORD defines this as a day of vengeance for Him on His foes.
 - The LORD's sword is sent to devour; this devouring will satisfy its purpose.
- There will be great shedding of blood; this is also to satisfy His vengeance.
- There will be a slaughter for the Lord GOD of hosts.
- The location is given as in the land of the north by the river Euphrates.
 - The defeat of such a large army by Nebuchadnezzar and his troops was not because of these men it was a supernatural event conducted by the Lord God of hosts.
- Verse 11 There is a sarcastic suggestion for these warriors to go up to Gilead and obtain balm.
 - The area of Gilead had a reputation for plants used for medicinal purposes.
 - There was no ointment and no person (physical) that was going to restore the situation.
 - It is clear this is directed at Egypt.
 - It was an action of the Egyptians to seek many solutions to their problem but there is no healing for them.
 - This is because the LORD has already determined the outcome.
- Verse 12 The outcome of this has been heard by the nations as Egypt is put to shame.
 - The Egyptians had sent out their distress call to no avail.
 - The soldiers only stumbled over each other with the result being they all die together.
 - This is an apt description of the battle at Carchemish in 605 BC.
 - This was the final stand for the coalition of the Assyrians, Egyptians and others to stop Nebuchadnezzar and the Babylonians' dominance over the world stage.
 - The capital of the Assyrians, Nineveh, had already fallen around 612 BC, but the Assyrians had reached out to the Egyptians and other powers like Judah to help resist the expansion of Babylonian power and control.
 - Nebuchadnezzar led this battle and he started to pursue the armies as they fled away from Carchemish back to Egypt; but Nebuchadnezzar's father, King Nabopolassar, died and he instead returned to Babylon where he was crowned king.

Jer. 46:13 This is the message which the LORD spoke to Jeremiah the prophet about the coming of Nebuchadnezzar king of Babylon to smite the land of Egypt:

Jer. 46:14 “Declare in Egypt and proclaim in Migdol,
Proclaim also in Memphis and Tahpanhes;
Say, ‘Take your stand and get yourself ready,
For the sword has devoured those around you.’

Jer. 46:15 “Why have your mighty ones become prostrate?
They do not stand because the LORD has thrust them down.

Jer. 46:16 “They have repeatedly stumbled;
Indeed, they have fallen one against another.
Then they said, ‘Get up! And let us go back
To our own people and our native land
Away from the sword of the oppressor.’

Jer. 46:17 “They cried there, ‘Pharaoh king of Egypt is but a big noise;
He has let the appointed time pass by!’

- Verse 13 The LORD spoke a message to Jeremiah about Nebuchadnezzar coming to smite the land of Egypt. The place of concern moves from the location at the Euphrates to the land of Egypt.
 - Verse 14 The message is to be declared in Egypt, in Migdol, Memphis and Tahpanhes.
 - These were the same cities the refugees from Judah were called out for being in.
 - These cities should brace to defend themselves from the sword that has already devoured those around them.
 - The refugees are not safe.
- Verse 15 The refugees from Judah had dedicated themselves to worship of the Egyptian gods seen in chapter forty-four.
 - These gods and the Egyptian army led by Pharaoh (or here called “mighty ones”) have been laid down because the LORD has pushed them down.
- Verse 16 These mighty ones stumbled over themselves.
 - Then the refugees decide it is time to gather up and leave these cities.
 - The Jews decide they should return to their own people in Judah and away from the sword of the oppressor.
- Verse 17 They realize Pharaoh was full of words (big noise) but had no plan to rescue in time.
 - This invasion into the land of Egypt takes place around 571-567 BC, about twenty years after the defeat at Carchemish in 605 BC. The Pharaoh full of words was Pharaoh Hophra.

Jer. 46:18 “As I live,” declares the King
Whose name is the LORD of hosts,
“Surely one shall come who looms up like Tabor among the mountains,
Or like Carmel by the sea.

Jer. 46:19 “Make your baggage ready for exile,
O daughter dwelling in Egypt,
For Memphis will become a desolation;
It will even be burned down and bereft of inhabitants.

Jer. 46:20 “Egypt is a pretty heifer,
But a horsefly is coming from the north — it is coming!

Jer. 46:21 “Also her mercenaries in her midst
Are like fattened calves,
For even they too have turned back and have fled away together;
They did not stand their ground.
For the day of their calamity has come upon them,
The time of their punishment.

Jer. 46:22 “Its sound moves along like a serpent;
For they move on like an army
And come to her as woodcutters with axes.

Jer. 46:23 “They have cut down her forest,” declares the LORD;
“Surely it will no more be found,
Even though they are now more numerous than locusts
And are without number.

Jer. 46:24 “The daughter of Egypt has been put to shame,
Given over to the power of the people of the north.”

Jer. 46:25 The LORD of hosts, the God of Israel, says, “Behold, I am going to punish
Amon of Thebes, and Pharaoh, and Egypt along with her gods and
her kings, even Pharaoh and those who trust in him.

Jer. 46:26 “I shall give them over to the power of those who are seeking their lives,
even into the hand of Nebuchadnezzar king of Babylon and into the hand of his
officers. Afterwards, however, it will be inhabited as in the days of old,”
declares the LORD.

- Verse 18 The LORD speaks of Himself as the King.
 - The LORD defines Himself with the name LORD of hosts. He is the LORD over the kingdoms of the earth and over the spiritual realms.
 - The LORD speaks of one who will rise up like a mountain compared to Mount Tabor and Mount Carmel.
 - The LORD has already spoken of how He will use Nebuchadnezzar and the Chaldeans to bring His judgment on the kingdoms of the earth.
- Verse 19 The LORD says to pack your bags for exile.
 - This is directed to one referred to as a daughter who is dwelling in Egypt.
 - This is a warning to His people living in Egypt.
 - The LORD says specifically the city of Memphis will be burned and will be without inhabitants.

- Verse 20 The LORD calls Egypt a pretty heifer.
 - Interesting to know the importance of the heifer or bull in the false worship of this people.
 - Then the reference to a horsefly coming from the north, another reference to Nebuchadnezzar.
 - A horsefly can inflict injury through stinging or biting its victims.
- Verse 21 The LORD speaks of all the warriors who have been paid by Egypt, called mercenaries,
 - These mercenaries are to be seen like the fatted calf prepared for sacrifice.
 - These mercenaries do not stand against Nebuchadnezzar but try to flee when confronted; but they too will succumb to the calamity as they deserve punishment as well.
- Verse 22 As the Egyptian army flees, the sound it makes is like that of a serpent, slithering away.
 - This image of a serpent was also something used in worship of the Egyptian gods.
 - Babylon came prepared for war like a woodcutter enters the woods with an axe.
- Verse 23 The LORD declares it is Egypt that will be cut down and found no more.
 - It does not matter that the numbers of the Egyptians and their mercenaries are significant, like locusts.
- Verse 24 Like a frail daughter, Egypt will be put to shame by the Chaldeans.
 - Verse 25 The LORD of hosts and God of Israel, specifically calls for punishment of Amon the chief god of Thebes, which was the chief god of the sun and air.
 - The title is included and Pharaoh is seen as all gods of Egypt.
- Next, the LORD says the gods and kings of Egypt are to be punished.
 - This calling out of the gods of Egypt is not the first time the LORD the God of Israel has dealt with the gods of Egypt; as this was done during the Exodus as well.
 - The reference to kings would be all those who ruled over Egypt.
 - The calling out of Pharaoh is because this title represents a deity king, one who was seen as a god in man form.
 - Those who trust in the deity of Pharaoh versus the LORD will be punished as well.
- Verse 26 The LORD is going to give all of these over to Nebuchadnezzar and his officers, as they are seeking their lives.
 - When this punishment is complete the places will be inhabited again.
 - This may be when the Egyptians returned after their Babylonian exile or it may be a future time.

**Jer. 46:27 “But as for you, O Jacob My servant, do not fear,
Nor be dismayed, O Israel!**

**For, see, I am going to save you from afar,
And your descendants from the land of their captivity;
And Jacob will return and be undisturbed
And secure, with no one making him tremble.**

Jer. 46:28 “O Jacob My servant, do not fear,” declares the LORD,
“For I am with you.

**For I will make a full end of all the nations
Where I have driven you,
Yet I will not make a full end of you;
But I will correct you properly
And by no means leave you unpunished.”**

- Verse 27 The LORD now speaks to His people Israel, identified as “Jacob My servant.”
 - The LORD tells Israel not to fear or be dismayed.
 - Israel should not fear because the LORD is going to save Israel from afar.
 - Israel’s hope is not in those found in Egypt but the descendants from the land of their captivity.
 - When the LORD brings these descendants back they will be undisturbed and secure.
 - This has not happened for Israel yet, so this prophecy is about a time yet in the future.
- Verse 28 The LORD declared to Israel (O Jacob My servant), they are not to fear because the LORD is with them.
 - The LORD will make a complete end of all the nations where Israel has been dispersed, in this future time.
 - The LORD reassures Israel she will not come to an end as a nation, but will be disciplined and punished as a nation.
 - These are almost identical to the words given in Jer. 30:10-11.

Jer. 30:10 ‘Fear not, O Jacob My servant,’ declares the LORD,
‘And do not be dismayed, O Israel;
For behold, I will save you from afar
And your offspring from the land of their captivity.
And Jacob will return and will be quiet and at ease,
And no one will make him afraid.

Jer. 30:11 ‘For I am with you,’ declares the LORD, ‘to save you;
For I will destroy completely all the nations where I have scattered you,
Only I will not destroy you completely.
But I will chasten you justly
And will by no means leave you unpunished.’

- The words from Jeremiah chapter thirty are focused on a promised time for Israel described as the millennial kingdom. This is confirmation that the final two verses of this chapter are also prophetic to our time.
 - The words of this chapter were revealed during the fourth year of Jehoiakim and should have been a warning to him and the leaders of Judah that they should not be fooled into joining Egypt against Nebuchadnezzar.
 - They did not listen to the words of the LORD.
 - Baruch heard the words from the LORD as well and he needed to be reminded not to focus on the events of this world that are fleshly focused.
 - This is always a good reminder for all believers to not be distracted by our daily anxieties and fleshly focus.

Matt. 6:25 “For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?

Matt. 6:26 “Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?

Matt. 6:27 “And who of you by being worried can add a single hour to his life?

Matt. 6:28 “And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin,

Matt. 6:29 yet I say to you that not even Solomon in all his glory clothed himself like one of these.

Matt. 6:30 “But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith!

Matt. 6:31 “Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’

Matt. 6:32 “For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

Matt. 6:33 “But seek first His kingdom and His righteousness, and all these things will be added to you.

Matt. 6:34 “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.