

# Commentary Notes - Jeremiah

by Walter Beuttler

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*The sermon explores the life and ministry of Jeremiah, highlighting his call, protests, and commission as a prophet, as well as Judah's backsliding, idolatry, and unfaithfulness, and God's warnings and judgments.*

**Scripture:** Jeremiah 1:5, Jeremiah 20:9, Jeremiah 29:13, Jeremiah 32:27, Jeremiah 45:5, Jeremiah 50:38, Jeremiah 51:58, Jeremiah 51:64

**Topics:** "Prophetic Ministry", "Repentance"

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## Description

Walter Beuttler preaches about the life and prophecies of the Prophet Jeremiah, highlighting his call at a young age, his tender and retiring personality, and his unwavering commitment to delivering God's messages despite facing political tumults and personal despair. The Book of Jeremiah is discussed, emphasizing its disorderly chronology, autobiographical nature, and key themes of repentance, abandonment of God, and the insufficiency of external rituals without internal transformation. The sermon delves into the message of the book, stressing that visible success is not a measure of acceptability before God, forsaking God leads to abandonment, and the importance of true repentance and heart transformation.

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## Transcript

### A. THE PROPHET JEREMIAH

#### 1. Jeremiah's Call

(1) The name of Jeremiah suggests at once trouble and lamentation from the standpoint of both the prophet and the nation, although his birth was an incident of great domestic joy

(2) Jeremiah was quite young when he was called to the prophetic office and because of which he protested his calling

(3) His work was to follow up Josiah's outward national reformation by calling Judah to true repentance, but the crisis in which he lived involved him in all the political

tumults and disasters that came upon his nation

(4) Jeremiah became in fact the evening star of the declining day of prophecy and the herald of the dissolution of the Jewish commonwealth

## 2. Jeremiah's Personality

(1) Jeremiah was by nature an introvert, distinctively tender and retiring, shrinking from public life and prominence

(2) He was keenly sensitive to misinterpretation and injustice, and susceptible to deep emotional conflicts even to the point of despondency and despair, for which reason,

perhaps, he was the most sympathetic of the prophets

(3) So peaceful was his nature that antagonism dismayed him, and so fearful was his disposition that he was inclined to suppress the severer portions of his message

(4) Nevertheless, in spite of the most trying circumstances which he encountered, he neither swerved from his fidelity to the truth, nor succumbed to the grief of his heart

## 3. Jeremiah's Prophetic Life

(1) Notwithstanding his timidity and retiring disposition, Jeremiah remained intrepid in the discharge of his prophetic ministry before kings and nobles, priests and populace

(2) During the reign of Zedekiah indignity and abuse reached their culmination with implacable hostility. He was imprisoned on a fictitious charge of treason and, according to Josephus, "endured all sorts of torments and tortures."

(3) Finally, after having been carried into Egypt in defiance of his warnings, Jeremiah was stoned to death at Tahpanhes - the reward of over fifty years of faithful service

## B. THE BOOK OF JEREMIAH

1. The book of Jeremiah is chronologically in disorder and confusion. Distinct prophecies are mingled together regardless of date of delivery

2. However, there is a topical arrangement, dividing the book into two sections according to the reference of the prophecies

3. The book is to a large extent autobiographical, stamped by the individuality of the writer and marked throughout by reiteration of images, impassioned sorrow, and indignant remonstrances

4. The key words are "return," and "amend"

## C. THE MESSAGE OF THE BOOK

1. The visible success of a faithful preacher is no test of his acceptableness before God

2. The folly of forsaking a fountain for a broken cistern

3. The insufficiency of mere reformation of external rituality without a corresponding internal transformation of heart

4. Abandonment of God ultimately and inevitably leads to abandonment by God

(With due acknowledgment to "The Preacher's Homiletical Commentary)

## JEREMIAH'S CALL, 1:1-19

### A. INTRODUCTION, 1:1-3

1. Read the account of Josiah's reformation in II Chron. 34:135:27
2. Who was Josiah's father and what kind of a man was he, II Kings 21:19-26? Amon. "He forsook the Lord God of his fathers, and walked not in the way of the Lord."
3. When did Josiah begin to seek after God, II Chron. 34:1-3? "While he was yet young" - at the age of sixteen
4. How old was Josiah when he began his reformation, II Chron. 34:3? Twenty years old
5. How long was Josiah's reformation in progress when Jeremiah received his call, II Chron. 34:3; Jer. 1:2? One year

### B. JEREMIAH'S CALL, 1:4-10

1. List four things which took place concerning Jeremiah before his birth, 1:5:
  - (1) He was foreknown by God
  - (2) He was formed by God
  - (3) He was set apart by God
  - (4) He was ordained by God
2. Why did Jeremiah protest his appointment, 1:6-8?
  - (1) Because of inability - "I cannot speak"
  - (2) Because of immaturity - "I am a child"
3. Note the marginal reading of 1:7, R.V.: "On whatsoever errand I shall send thee, thou shalt go"
4. How did God seek to overcome Jeremiah's objections in 1:8?
  - (1) By the assurance of his presence
  - (2) By the promise of deliverance
5. List three important facts concerning ministry from:
  - (1) 1:9 - God gives divine enabling
  - (2) 1:10 - God gives divine authentication
  - (3) 1:10 - God gives a divine commission

### C. JEREMIAH'S COMMISSION, 1:11-19

1. Why was the judgment of Judah pending, 1:11-16? Because they forsook God and worshipped idols
2. Ascertain the meaning of:
  - (1) The rod of an almond tree, 1:11-12: Impending judgment upon the nation by an invasion
  - (2) The seething pot, 1:13-16: The direction of this invasion, namely, from the north
3. What injunction does God give to Jeremiah in 1:17? He must be ready to declare all the word of God to all to whom he is sent and that without fear, regardless of their attitude
4. Point out the meaning of the symbolism in 1:18: It portrays the invincibility of the one who has God on his side
5. For what must Jeremiah be prepared, 1:19a? For an attitude of unmerited hatred and violent antagonism by all classes of people
6. Why does God repeat a promise in 1:19b already given to Jeremiah in 1:8? In order to reassure him because of his fear and timidity

#### PROPHECIES CONCERNING GOD'S PEOPLE, 2:1-45:5

##### A. JUDAH'S BACKSLIDING, 2:1-6:30

1. What is left of God's former relationship with his people, 2:2? A mere memory of Judah's former love and desire for God
2. Note God's complaint against Judah in:
  - (1) 2:5 - Going far from God
  - (2) 2:6 - Failure to inquire after God
  - (3) 2:6 - Ungratefulness toward God
  - (4) 2:18 - Lack of confidence in God
  - (5) 2:29 - Transgression against God
  - (6) 2:32 - Forgetting God "days without number"
3. Note God's complaints against the priests in 2:8:
  - (1) Indifference toward God
  - (2) Ignorance of God
  - (3) Disloyalty to God
4. Comment on 2:11:
  - (1) Idolatry - the substitution of God - was their besetting sin and the root of all their national disorder and miseries

(2) The desertion and renunciation of the God of their fathers was without parallel in the history of idolatrous nations

5. What does 2:13 point out? The incredible folly of a selfwilled departure from dependence upon God in favour of a self-determined and self-sufficient life

6. To what is reference made in 2:16-19? To Judah's alliance with Egypt and Assyria resulting in disastrous consequences for the nation which she brought upon herself by her desertion of God

7. Comment on 2:19: Failure to pay heed to the voice of the word of God will in due time compel one to pay heed to the consequences

8. How does Judah reply in 2:31, R.V., to God's complaint? "We are broken loose, we will come no more unto thee"

9. Of what sin did God accuse his people in 3:1-3? Of unfaithfulness because of their idolatry which resulted in God's withholding the latter rain, thus assuring a poor harvest

10. What should have served as a warning to Judah, 3:6-10? The fate of Israel when she went into the Assyrian captivity because of idolatry

11. To what does God refer in 3:10? To the reformation under Josiah when Judah made a mere pretense of turning to God

12. What appeal does God make to Israel in 3:12-22a? To avert the judgment of God by acknowledging her transgression and returning to the God of mercy

13. When will the conditions in 3:14-19 be realized? During the Millennium

14. How could Judah still have escaped the captivity, 4:1-4? By returning to God through a change of her ways that would result from a genuine change of heart

15. Explain the meaning of the figure of the fallow ground in 4:3:

(1) Fallow ground is neglected, uncultivated land and overgrown with thorns which make profitable sowing with good seed impossible until the soil is broken up with the and purged of the thorns

(2) Judah was as the fallow ground, her heart as yet unchanged and full of the seeds of her former wickedness

(3) Judah's outward conformity to her religion without an inward change of heart was not only without value in the eyes of God, but also increased her guilt and aroused his wrath even more

(4) Any change by Judah sufficient to avert the judgment of God would necessitate breaking up the fallow ground through genuine repentance of heart and their return to God accompanied and demonstrated by the renunciation and abandonment of their evil ways.

16. In 5:3 Judah's condition is regarded as being wffiat? Incurable and therefore hopeless

17. To which great prophetic event is reference made in 4:5-31; 5:14-18; 6:1-15, 22-26? To the destruction of Jerusalem by the Babylonian army and the seventy year captivity

## B. MESSAGE IN THE TEMPLE GATE, 7:1-10:25

1. Why did Jeremiah have to give this message in the temple gate? To give added emphasis to the corruption of their religious system and worship
2. What marks the beginning of this message, 7:3? An appeal by God to amend their ways and unrighteous doings
3. Since Jeremiah gave this message orally, what manner of language did he use in 7:4? He used sarcastic and contemptuous language because they constantly referred to the temple of God as their defense instead of putting their trust in the God of the temple.
4. What does God announce in 7:8-15? The destruction of the temple because of their failure to heed the prophets
5. Why did God restrain Jeremiah from praying for the people in 7:16-20? Because God could not possibly forgive while they persisted in their sin
6. What comprised Israel's disobedience in 7:21-24?
  - (1) Refusing to incline their ear
  - (2) Walking in the counsels of their evil hearts
  - (3) Going backward instead of forward
7. What facts stand in sharp contrast in 7:25-28?
  - (1) The persistent efforts of God to obtain a response from man to the persuasion of his Word
  - (2) The determined refusal of man's stubborn heart to submit to the discipline of obedience
8. Of what does God mainly complain in:
  - (1) 7:29-8:3? Of idolatry
  - (2) 8:4-11? Of deceitfulness and covetousness
  - (3) 8:12? Of indifference to sin
  - (4) 8:19? Of provoking God to anger
9. Comment on Jeremiah from:
  - (1) 9:1 - He is full of sorrow and compassion for God's people because of their state
  - (2) 9:2 - Yet he is so repelled by their evil ways and distressed that he yearns for seclusion
10. To what are the evil ways of Israel attributed in 9:3-8? To the lack of a true knowledge of God
11. Wormwood and gall are the result of what, 9:13-15? Forsaking the way of the Lord and following our own

12. What may be observed from 9:23-24?

- (1) That the knowledge of God transcends the worth of earthly values
- (2) That there is a place for a humble rejoicing in a personal knowledge of God
- (3) That God can be intellectually understood (with limitations) and experimentally known
- (4) That God delights in being understood and known in the exercise of his attributes

13. What is described in 10:1-5? The manufacture and worthlessness of an idol

14. In 10:6-16 God is doing what? Contrasting his omnipotence with the impotence of idols

### C. THE BROKEN COVENANT, 11:1-12:17

1. What had Judah done with God's covenant, 11:3; 7-8? She had broken it by violating its provisions

2. What must Judah now expect, 11:8; Deut. 28:1-30:20? The judgments of that covenant

3. To what does 11:9-19 refer? To a conspiracy against Jeremiah by his own people of Anathoth because of the nature of his message

4. How did Jeremiah learn of this conspiracy, 11:9, 18? By divine revelation

5. What does 11:4 show? That mere promises and sacrificial works cannot compensate for actual obedience

6. Why does God not give Jeremiah an answer to his questions,

12:1-4?

(1) Because God is under no obligation to justify the wisdom of his providence

(2) An explanation would not be the solution to his problem

(3) What Jeremiah really needed was not an answer to his questions, but an answer to his need

7. What, in effect, is God's answer in 12:5-6? That Jeremiah must learn to overcome ever increasing difficulties

8. God tells Jeremiah in 12:6 what he has in mind in 12:5. Point it out: If he faints because of the prosperity of the ungodly, what will he do when his own family turns against him ?

9. How does the description of Judah and her surrounding nations reveal God in:

(1) 12:7? In his love

(2) 12:8-13? In his anger

(3) 12:14-16? In his compassion

(4) 12:17? In his justice

#### D. MESSAGE OF THE LINEN GIRDLE, 13:1-27

1. With what sin does the sign of the linen girdle deal, 13:1-11? The pride of Judah
2. The reply of the people in 13:12 indicates what? That they had a contemptuous, disdainful attitude toward God, his word, and his prophet
3. What is described in 13:13-27? Judah's humiliating punishment for her pride by means of the Babylonian captivity
4. What is Jeremiah doing in 13:17? Sorrowing over the sins of God's people and the consequences because of their refusal to heed God's appeal
5. Point out the moral lesson in 13:23: There is a depravity of the human heart which is beyond the reach of human remedial means

#### E. MESSAGE OF THE DROUGHT, 14:1-15:9

1. The cause of the drought was what, 14:1-7? The iniquity of the people and their failure to change their ways
2. Why does Jeremiah include himself in his prayer and confession in 14:7-9? Because godly men identify themselves with the sins of their people
3. Why did God refuse to accept the people's prayer and worship in 14:10-12? Because they found pleasure in their sinful ways and had no intention of changing them
4. To whom is reference made in 14:13-15? To the false prophets who spoke without divine authorization and revelation
5. What is described in 14:16-18? The consequences of heeding the false prophets
6. Why did God not forgive after the confession of sin in 14:19-22? Because Jeremiah did not express the sentiments of the nation, only his own
7. Why did God make mention of Moses and Samuel in 15:1?
  - (1) Because they were influential intercessors with God on account of their godliness
  - (2) To emphasize the gravity of the nation's guilt and the futility of any hope for a real change
8. Why does God say in 15:6 "I am weary with repenting?" Because of the nation's constant sinning and repenting without a real change of heart
9. How could Judah still have prevented the captivity, 15:6-7? By repenting for their sin and returning to God
10. Comment on 15:5-9: There is an obstinacy of disobedience which does not yield to the severest disciplinary measures

#### F. DISCOURAGEMENT OF JEREMIAH, 15:10-21

1. What is evident from 15:10-21 in the light of the context? That these verses are not a continuation of the preceding discourse and belong to a later period of Jeremiah's life
2. In what emotional state is Jeremiah in 15:10? He is despondent because of the hatred of others notwithstanding his innocence and seeks to give relief to his emotions
3. How does God encourage Jeremiah in 15:11? By telling him that God will intercede for him with the enemy for favorable treatment
4. To whom does "thy remnant" in 15:11 refer? To the few godly people who harkened to God and walked in his fear
5. Of what is 15:15 indicative? Of the price of being a true prophet of God, wounded by men and sometimes seemingly forsaken by God
6. To what historic event does 15:16a refer? To the finding of the book of the law during the reformation under Josiah, II Chron. 34:14-15
7. How did Jeremiah regard the words of God, 15:16? They were his joy and his food
8. Why did Jeremiah feel as he did in 15:17? He felt alone and forsaken because his message and calling had estranged him from his people and subjected him to their mockery
9. What did Jeremiah mean in 15:18a? That the constant sufferings of his ministry seemed interminable
10. With what did Jeremiah evidently struggle in 15:18b? With the difficulty of reconciling God's earlier promise of help with his experiences that seemed to be the very negation of God's promise
11. Why did God repeat his promise in 15:20-21? To reassure and encourage Jeremiah in his perplexity and discouragement

#### G. SIGN OF THE UNMARRIED PROPHET, 16:1-17:27

1. Why did God forbid Jeremiah to marry in 16:1-21? In order to be a sign of the disruption of the social life of Judah
2. To what specific reasons is the judgment in 16:4-21 attributed in 16:10-12?
  - (1) To forsaking God
  - (2) To serving idols
  - (3) To walking after their own evil hearts
3. God will teach his people what, 16:21? The might and sovereignty of God in judgment
4. What, in effect, is God saying in 17:1? That their sin is indelibly marked upon their personal and religious life
5. Note two types of people from 17:5-8:
  - (1) Those who trust in man and whose life will therefore be barren and desolate

(2) Those who trust in the Lord and whose life will therefore be prosperous and fruitful

6. Of what does Jeremiah speak in 17:9? Of the unregenerated human heart

7. What does Jeremiah feel in 17:14-18? The intensity of his persecutions and the ridicule of his message

8. Of what sin did God accuse his people in 17:19-23? Of stubborn refusal to heed God's instructions for keeping the Sabbath

9. What is promised in 17:24-27? National prosperity and permanent existence through keeping God's laws concerning the Sabbath

#### H. MESSAGE OF THE EARTHEN VESSEL, 18:1-19:15

1. Point out the purpose of the sign of the potter in 18:1-4: God wants his people to see that he is sovereign and therefore can do as he pleases

2. To what does God call the people in 18:11? To submit to his sovereignty in order to avoid judgment

3. How, in effect, did the people reply to God's invitation to return, 18:12? There is no use asking us to amend our ways, for we shall continue to do just as we please

4. Note the people's reactions in 18:18 to the further warning in 18:13-17:

(1) They schemed against Jeremiah

(2) They mocked and ridiculed him

(3) They smote him "with the tongue"

(4) They determined to ignore his message

5. Point out the contrast between Jeremiah and the people, 18:19-23: He interceded for them to turn away the wrath of God, while they turned their wrath on him

6. Compare the severity of the judgments in chapter 18 with those of chapter 19: Those of chapter 19 are much more severe

7. Why was it necessary for God to "break this people," 19:11-15? Because they persisted in hardening themselves against his word and stubbornly refused to amend their ways

#### I. PERSECUTION OF JEREMIAH, 20:1-18

1. What occasioned the persecution of Jeremiah by Pashur, 20:1-2? Jeremiah's prediction in 19:14-15 of coming judgment

2. Describe the "stocks" in 20:2: It was the fastening of prisoners to the ground with their hands and feet tied while lying on their backs

3. Comment on Jeremiah from:

(1) 20:1-6 - He is faithful and courageously heedless of retaliation

(2) 20:7-10 - He is sensitive to opposition and prone to discouragement

(3) 20:11-13 - He is able to rise above his sufferings of the ministry in a crescendo of faith and triumph

(4) 20:14-18 - He is highly susceptible to utter dejection and despondency

4. Point out a lesson from 20:9: Reticence and discouragement may be overcome by the flame of the Spirit of God

5. Account for the fluctuations of Jeremiah's emotions as seen in chapter 20: They fluctuate in accordance with whether he looks at himself and his circumstances, or whether he looks to God and his faithfulness

#### J. MESSAGE TO ZEDEKIAH, 21:1-22:30

1. On what occasion was the message to Zedekiah given, 21:1-2? When Zedekiah sent Pashur and Zephaniah to Jeremiah in order to inquire of God concerning Nebuchadnezzar's approach

2. Pashur and Zephaniah expected what from God, 21:2? Divine help against Nebuchadnezzar

3. Note God's reply, 21:5: "I myself will fight against you"

4. To what event does Jeremiah have reference in 21:3-10? The destruction of Jerusalem by Nebuchadnezzar

5. In what predicament does this message put Jeremiah, 21:8-10? It lays him open to a charge of treason with its severe consequences

6. Of what sin does God mainly complain in 21:11-14? Of injustice in judicial proceedings and failure to protect the rights of the oppressed

7. What is Jeremiah asked to do in 22:1-12? To go to King Zedekiah in person with an admonishment to do justice and righteousness accompanied by a promise for obedience and by a warning in the event of disobedience

8. Of what does God complain in 22:13-17? Of a lack of the true knowledge of God as evidenced by their covetousness, unrighteousness, and utter disregard for the rights of the oppressed

9. Who is Coniah in 22:24? Jeconiah (I Chron. 3:161, also called Jehoiaquim, son of Jehoiakin)

10. Why is Coniah's mother mentioned in 22:26? Because she influenced him for evil and so was also responsible for his ungodliness

11. In what manner did God punish Coniah and his mother for their evil in 22:27? By withholding from them the desires of their hearts, namely, returning to the land from which they were taken captive

#### K. MESSAGE AGAINST FALSE SHEPHERDS, 23:1-40

1. Who are the false shepherds in 23:1-2? The civil authorities, particularly the kings of the house of David who were primarily responsible for the state of the nation because of their failure to heed the word of the Lord

2. To whom does 23:3-8 look forward? To Christ the true shepherd who will gather and tend God's sheep in contrast to the false shepherds who scatter them by their neglect

3. To whom does God attribute the calamities of his people in 23:9-20? To the false prophets who led the people astray by their bad example and false messages of hope when judgment was pending

4. Observe some things concerning the false prophets from:

(1) 23:21a - They ran without being sent

(2) 23:21b - They spoke without having heard

(3) 23:26 - They prophesied by deceit

(4) 23:31 - Yet they claimed divine authority

(5) 23:32 - Their words were of no profit at all

5. What is apparent from 23:22? That the false prophets could have spoken in the name of the Lord if they had given themselves to God

6. To what is reference made by the statement "Do I not fill heaven and earth" in 23:24 and why? To the omnipresence of God in order to make the false prophets aware that God heard whatever they spoke in his name without his authorization and that therefore they were unable to escape personal responsibility and divine retribution

7. In 23:28-29 God gives three distinguishing marks of the word that comes from God in contrast to the word that comes from the false prophets. Point them out:

(1) The word of God is wheat that has substance and nourishes, not worthless chaff like the word of the false prophets

(2) The word of God is like fire that kindles an awareness of God instead of leaving the hearer untouched and unaffected

(3) The word of God is powerfully effective like a hammer instead of being powerlessly ineffective

8. Why would God punish people for saying "The burden of the Lord," 23:30-40? Because the phrase implied claim to speak with divine authentication which they did not have

#### L. PROPHECY OF THE CAPTIVITY, 24:1-28:17

1. To whom is 24:1-28:17 addressed? To the remnant of Judah yet to go into captivity under Zedekiah

2. Give the two-fold aspect of the sign of the figs, 24:4-10:

(1) The good figs are the captives of the first deportation who will eventually return to the Lord and therefore to the land, 24:5-7

(2) The bad figs are the captives of the second deportation who will not return to the Lord and therefore will be "removed into all kingdoms" instead of returning to their land, 24:8-10

3. What will God give to those likened to "good figs," 24:7? A heart to know God, i.e., a heart capable of responding to God and conforming to his ways
4. For how long had Jeremiah prophesied, 25:1-3? For at least ten years, but without any response
5. What is predicted in 25:4-14 and why? The seventy year captivity because of their failure to heed the word of the Lord by his prophets
6. What is described in 25:15-38? The fury of God vented upon the inhabitants of Jerusalem and the surrounding nations
7. Against what is Jeremiah warned in 26:1-2? Against diminishing God's words which would be his tendency because of his timidity and the people's hostility
8. Comment on Jeremiah from:
  - (1) 26:8 - Jeremiah was faithful to speak all that God had commanded him
  - (2) 26:6-13 - He was courageous in hostility and refused to be silenced
  - (3) 26:14 - He submitted to threats of violence in quiet confidence of having done his duty
  - (4) 26:15-16 - His confident reaffirmation convinces his enemies of the truth of his assertion
  - (5) 26:17-24 - The fulfillment of God's earlier promise to Jeremiah, namely, "I am with thee to deliver thee," is evidenced here
9. Note the difference between the fate of Jeremiah and Urijah, 26:20-24:
  - (1) By submitting to possible death Jeremiah lived and, as a consequence, continued to prophesy
  - (2) By fleeing to save his life Urijah died and, as a consequence, ceased to prophesy
10. Give the meaning of the sign of the yokes in 27:1-28:17: Both Judah and the nations shall have to submit to the rule of Nebuchadnezzar
11. Why did Jeremiah say "Amen" to Hananiah's false prophecy, 28:1-11? Jeremiah would have been glad if Hananiah's prediction of an early end of the captivity were to come to pass
12. What characteristics of Hananiah, the priest and pretended prophet, may be observed in 28:1-17?
  - (1) He utters a pleasing prophecy by promising a speedy deliverance from Babylon
  - (2) He speaks with great positiveness, boldly claiming the authority of God
  - (3) Under contradiction he can only defend himself by reaffirmation with loud words and passionate actions
13. Point out some lessons from Hananiah's prophecy in 28:1-17:
  - (1) Those who make the loudest claims to speak for God may have the least right to do so

(2) The truth of a statement must be measured, not by the vehemence with which it is uttered, but by the strength of the ground on which it rests

(3) Insolence and abuse may be used as a last defense for indefensible statements as well as for incontrovertible facts

14. What is God doing in 28:12-17? He is vindicating Jeremiah and his message in accordance with Deut. 18:20-22

#### M. MESSAGE TO THE FIRST CAPTIVES, 29:1-31:40

1. To which group of captives was this message written, 29:1-2; II Kings 24:10-16? To the first group already in Babylon who went there under King Jehoiakin about 606 B.C.

2. Why were these captives instructed to build houses, 29:4-10? Because the captivity was to last seventy years

3. Why were the people to pray for the "welfare" (R.S.V.) of Babylon, 29:7? Because their own welfare was inseparable from that of Babylon

4. What did the people's prophets and diviners do, 29:8-9, 15-29? They encouraged false hopes among the people by promises of an early deliverance from the captivity

5. How does God comfort his people in 29:14?

(1) By assuring them of an ultimate end of the captivity

(2) By promising to visit them in fulfillment of his earlier promise to restore them

(3) By assuring them of his benevolent purpose for their future welfare

(4) By assuring them of a ready response when they return, not only to their land, but also to their God

6. Their finding of God is contingent on what, 29:13? On the seeking of God with all their hearts, i.e., when they have no heart left for anything else and God takes priority over all other interests

7. What takes place in 29:15-27? Jeremiah denounces the false prophets in Babylon who in turn accuse Jeremiah of being a false prophet

8. Which part of Jeremiah's prophecy was particularly objectionable, 29:28? His request to the people to prepare for a long captivity

9. Shemaiah, one of the leading false prophets in Babylon, intended what to be done with Jeremiah, 29:24-28? That he be reprov'd by being put in "the stocks and in the collar," (R.S.V.)

10. God regarded Shemaiah's teaching as what, 29:32? Rebellion against the Lord by his opposition to revealed truth and influencing others to turn aside from such truth

11. God instructed Jeremiah to do what in 30:1-3? To write all of God's words in a book for the benefit of the returning captives

12. To what, in general, does 30:4-31:40 refer? To the tribulation and the ultimate restoration of Israel during the Millennium

#### N. JEREMIAH'S IMPRISONMENT, 32:1-33:26

1. What were the circumstances of Jeremiah in chapter 32? He was in prison while Jerusalem was being besieged
2. Who put Jeremiah in prison and why, 32:1-5? King Zedekiah because Jeremiah predicted the siege and defeat of Jerusalem
3. Give the prophetic import of the sign of the field of Hanameel, 32:6-15: The eventual restoration of the land
4. How did God confirm his word to Jeremiah, 32:7-8? By causing Hanameel to act in accordance with God's words to Jeremiah
5. Why did God give Jeremiah such providential confirmation? Because this prophecy seemed so impossible of fulfillment that it put a strain on Jeremiah's credulity
6. Give the reason for Jeremiah's prayer in 32:16-25: Jeremiah cannot reconcile the implication of the buying of the field with his other prediction of the captivity
7. Why did God say what he did in 32:27? Because Jeremiah thought the fulfillment of the sign of the buying of the field impossible, especially since this field was at that very time occupied by the Babylonian army
8. What does God do in 32:28-44? He reviews the reasons for the captivity and reassures Jeremiah of the captives' return 9. In 33:1-26 God looks forward to what? To the return of the exiles from the Babylonian captivity and their ultimate restoration in the land under Christ

#### O. COMING CAPTIVITY, 34:1-35:19

1. What, in general, is taking place in 34:1-22? The invasion of the land by Nebuchadnezzar and the siege of Jerusalem 2. In 34:1-7 Jeremiah does what? He announces to King Zedekiah the certain destruction of Jerusalem and that he will assuredly go into captivity
3. What takes place in:
  - (1) 34:8-10? Zedekiah, in fear of God, induces the people to let their servants go free
  - (2) 34:11? The people, after complying, brought the servants again into subjection
4. How does God react to this, 34:12-22? Instead of relenting, God now carries through the judgment
5. What impression does one get from 34:22? That Nebuchadnezzar had withdrawn from the city, probably because Zedekiah proclaimed liberty to the servants, but now Nebuchadnezzar is caused by God to return because the people changed

6. Wherein were the Rechabites in 35:1-19 an object lesson? In that they obeyed their father, whereas Judah did not obey her God

#### P. WRITING OF THE ROLL, 36:1-32

1. For what reason did God ask Jeremiah to record all that God had spoken to him, 36:1-4? In the hope that Judah might heed, repent, and avoid judgment

2. Why did Baruch have to read Jeremiah's prophecies, 36:5-6? Because Jeremiah was confined to prison

3. Why was the fasting day selected for reading Jeremiah's prophecies, 36:6-10? Because there would be a great many people gathered from all over the land who would hear and could spread the message upon their return

4. How did the princes receive the contents of the roll, 36:11-18? With some respect and kindness to Jeremiah

5. Why did the princes ask Jeremiah and Baruch to hide, 36:19? They expected King Jehoiakim to endanger their lives

6. How did the king receive the roll, 36:20-26? With disdain and utter disregard of its contents

7. What do we learn from 36:26? That Jeremiah and Baruch were saved by God from being discovered

8. To what did the king especially object, 36:29? To the prophecy concerning Nebuchadnezzar's invasion and the desolation of the land

9. What takes place in 36:27-32? God directs Jeremiah to write another roll of his prophecies with additions in place of the one Jehoiakim destroyed

#### Q. IMPRISONMENT OF JEREMIAH, 37:1-38:28

1. Account for the intervention of Pharaoh's army in 37:1-10: Instead of trusting God, Judah had made a secret alliance with Egypt against Assyria

2. How was 37:7 fulfilled? Egypt came to the help of Judah, but a reported crisis at home caused Pharaoh to call his army back

3. What was Jeremiah attempting to do in 37:11-12? To go into the land of Benjamin "to slip away from thence in the midst of the people," apparently to avoid capture

4. Of what was Jeremiah accused and with what result, 37:13-15? He was accused of going over to the enemy, smitten and put in prison for "many days"

5. How is God helping Jeremiah in 37:17-21? By causing Zedekiah to alleviate the severity of his imprisonment in committing him to the court of the prison and providing him with a daily piece of bread "out of baker's street"

6. Note some character traits of Zedekiah from:

(1) 37:2-3 - He is presumptuous toward God

(2) 38:5 - He is weak in government

(3) 38:18-19 - He is childish in conduct

7. What takes place in 38:1-4? Jeremiah is accused of treason and lack of patriotism for counselling submission to Nebuchadnezzar

8. How do we see God's care for Jeremiah in 38:5-13?

(1) In that they let him down with cords

(2) In that there was no water in the dungeon

(3) In the pity of Ebed-rnelech for Jeremiah

(4) In the response of the king to Ebed-melech

(5) In the use of "cast clouts and old rotten rags"

(6) In God's response to Jeremiah's prayer, Lam. 3:53-57

9. Why were so many men used in 38:10? Because Jeremiah's release would meet with resistance from those responsible for his imprisonment

10. God gives Zedekiah what final opportunity, 38:14-23? To spare the city and procure his own safety by obeying the word of the Lord by surrendering

11. How did Zedekiah react, 38:24-28? He failed to respond to the word of the Lord but nevertheless protected Jeremiah from his enemies

12. Where was Jeremiah at this time, 38:28? In the court of the prison, which might have saved him from harm

#### R. FINAL CAPTIVITY OF JUDAH, 39:1-18; 52:1-34

1. How long was Jerusalem under siege, 39:1-3? One and a half years

2. What takes place in 39:4-10? God's word to Zedekiah is being fulfilled notwithstanding his attempted escape

3. What happened to Jeremiah in 39:11-14? He was released and treated well by Nebuchadnezzar

4. Why did God favour Ebed-melech in 39:15-18? Because he put his trust in God when he risked his life by interceding for Jeremiah

5. What do the general contents of 52:1-34 show? That those contents are not an independent narrative, but the concluding part of the history of the kings of Judah

6. The terrible events described in 52:4-34 are attributed to what in 52:3? To the terrible anger of God

7. What occasioned the taking of Jerusalem by Nebuchadnezzar, 52:1-7? The rebellion of Zedekiah against Nebuchadnezzar, King of Babylon

8. Point out some of the conditions during the siege of Jerusalem, 52:4-7:

- (1) The siege was determined for every effort was made to secure the city as evidenced by the fact that Nebuchadnezzar came in person with all his army
- (2) The siege was protracted, lasting eighteen months with increasing agony
- (3) The siege was horrible; being in the grip of famine, women devoured their own children
- (4) The siege was successful, for it ended in the destruction and capture of Jerusalem

9. List the principle features of the terrible fate of Zedekiah, 52:8-11:

- (1) He was captured in flight just before he reached the banks of Jordan (Josephus)
- (2) He was carried to Babylon and tried before King Nebuchadnezzar
- (3) His children were slain before his eyes
- (4) His eyes were put out in incredible cruelty
- (5) He was detained in prison until his death

10. What is described in:

- (1) 52:12-23? The destruction of the temple
- (2) 52:24-30? The taking of the captives
- (3) 52:31-34? The kindness of Evil-merodach

S. JEREMIAH AMONG THE REMNANT, 40:1-44:30

1. What are the circumstances of Jeremiah in 40:1-4? He is in chains, literally manacles
2. Comment on Jeremiah's circumstances in 40:1-4: Jeremiah had to share the indignities and hardships of those who deserved a fate from which his warnings would have saved them
3. After his providential release, where did Jeremiah choose to go, 40:5-6? To his own people that were left in the land
4. What is described in 40:7-41:18? The treachery against Gedalia, governor of the land of Judah
5. What light does 42:20 shed on their request in 42:1-6? That they had no intention of obeying the Lord if his word was not in accordance with their wishes
6. Against what were the people warned, 42:7-22? Against going into Egypt
7. What takes place in 43:1-7? They rejected the authenticity of Jeremiah's warning, went into Egypt, and took Jeremiah forcibly with them
8. Give the meaning of the sign of the hidden stones, 43:8-13: God will send his servant Nebuchadnezzar to set up his throne in Egypt

9. What did all the judgments fail to do. 44:1-10? They did not bring humility and the fear of God
10. The reply of the Jews to Jeremiah in 44:1-10 shows what? Their obstinacy and insolence
11. Point out the people's argument in 44:18-19: They claimed that their calamities were due to their failure to burn incense to "the queen of heaven"
12. Give God's reply to their insolence, 44:20-30: God will use the same care to assure their destruction as he used to accomplish their preservation

#### T. JEREMIAH'S MESSAGE TO BARUCH, 45:1-5

1. On what occasion was this message given, 45:1? When Baruch wrote, or had written, the words which Jeremiah had dictated to him
2. What is most remarkable about this message in 45:1-5? That God is mindful of the individual in the midst of great international events; that he does not forget one soul in its private distress
3. Suggest the cause of Baruch's distress, 45:3:
  - (1) He sorrowed because of the decay of the nation and the approach of catastrophe
  - (2) Grief was added to his sorrow because the imminent dissolution of the nation would thwart his personal ambitions and shatter his cherished hopes
4. What ambition did he seem to have had, 45:5? To be great through some influential position
5. In fact, what does God do? He gives Baruch a lesson in submission to divine sovereignty, a rebuke to ambition and a promise of safety in the benevolent care of divine providence

#### PROPHECIES CONCERNING GENTILE NATIONS, 46:1-51:64

##### A. JUDGMENT OF DIVERSE NATIONS, 46:1-49:39

1. Give the general content of 46:1-28: The conquest of Egypt by Nebuchadnezzar
2. Where was Egypt defeated, 46:2? At Charchemish, a ford of the river Euphrates
3. What impact would the announcement in 46:14 have on the Jews? It would fill them with consternation as it was in Egypt they sought to escape war
4. Against whom is judgment announced in the following passages:
  - (1) 47:1-7? Against Philistia
  - (2) 48:1-47? Against Moab
  - (3) 49:1-6? Against Ammon
  - (4) 49:7-22? Against Edom
  - (5) 49:23-27? Against Damascus

(6) 49:28-33? Against Kedar and Hazon

(7) 49:34-39? Against Elam

5. Explain 48:11-12:

(1) Moab enjoyed the vices and luxuries that result from unbroken prosperity and proudly looked upon her afflicted neighbors in boastful mockery

(2) Like wine settled on the lees, she was at ease in her seeming security and conceited complacency, trusting in Chemosh and despising God

(3) Moab's national offensive flavor remained unchanged because she had not been refined and purified by national calamities which, however, were sure to come by means of the Chaldean "wanderers"

B. JUDGMENT UPON BABYLON, 50:1-51:64

1. What is described in 50:1-10? Babylon's fall and Judah's deliverance from the captivity

2. Why is so much space occupied with the judgment of Babylon? Because Babylon with her military might and idolatrous practices was the most influential power on earth

3. For which reasons was Babylon judged in:

(1) 50:11? Her gleeful destruction of Jerusalem

(2) 50:17? Nebuchadnezzar's cruelty to the Jews

(3) 50:24? Babylon had "striven against the Lord"

(4) 50:28? Her wanton destruction of the temple

(5) 50:29, 31-32? Her pride against God

(6) 50:33? Her refusal to let the captives go

(7) 50:38? Her infatuation with idols

4. How was the prediction "cast her up as heaps" in 50:26 fulfilled? After the destruction of the city of Babylon the people dug in the ruins for bricks, which resulted in mounds that exist to this day

5. How was 50:38 fulfilled? Cyrus ordered his troops to divert the Euphrates, which was flowing through the city, by digging channels around it. This allowed Cyrus to march into the city in the dry river bed during the night of Belshazzar's feast, Dan. 5:1-31; Isa. 45:1-4

6. To what extent has 50:39 been fulfilled? Babylon was so completely ruined that she has no more been inhabited by man. Her sole inhabitants are the wild creatures taking refuge in the holes and the caves of her ruins

7. To whom is reference made in 51:1-2, 11? To Cyrus the Great and his Medo-Persian army which conquered unconquerable Babylon

8. Why is Babylon described as dwelling upon many waters, 51:13? Not only because this huge city straddled the Euphrates, but also because she was surrounded by canals, dykes, and marshes
9. Comment on 51:58: Babylon's impregnable fortifications with high walls not less than forty feet wide could not save her from the vengeance of God
10. Give the significance of the sign in 51:63-64: The perpetual disappearance of Babylon as a kingdom  
"Thus far are the words of Jeremiah"

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