

JEREMIAH

Book note for Jeremiah

No book note, yet.

Chapter note for Jeremiah 1

1 The time, 3 and the calling of Jeremiah. 11 His prophetic vision of an almond rod and a seething pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

Jer 1:1

Jeremiah = the LORD will cast out; the LORD will rise and exalt. Jeremiah is called the weeping prophet. Cf. Psa. 126:6.

Jer 1:2

Jeremiah was contemporary with Zephaniah (Zeph. 1:1). The length of Jeremiah's prophesying was about 40 years.

Jer 1:5

God chooses us: Rom. 8:28-30; Jn. 15:16; and Eph. 1:4.

Jer 1:11

Aaron's rod.

Jer 1:13

This reference, like others, has the people of God in the refining pot. The scoop to remove the dross thus comes from the north.

Chapter note for Jeremiah 2

1 God, having shewed his former kindness, expostulateth with the Jews their causeless revolt, 9 beyond any example. 14 They are the causes of their own calamities. 20 The sins of Judah. 31 Her confidence is rejected.

Jer 2:14

First of two occurrences of “slave” in the Bible. The other is in Rev. 18:13. Modern versions love to replace “servant” with “slave,” whether appropriate or not. In so doing the translators say of themselves that they want to be lord and masters over the church. In Revelation, the Lord call this “the doctrine of the Nicolaitaines (Rev. 2:6, 15).

Jer 2:16

Deu. 33:20.

Noph = presentable.

Tahapanes = thou wilt fill hands with pity.

Jer 2:20

Re. green tree: (Isa. 57:5, Jer. 3:6).

Jer 2:22

Nitre is sodium carbonate. See Pr. 25:20 note.

Jer 2:31

Psa. 22:30 -- an appeal to the believers to judge -- 1 Cor. 6:2.

Chapter note for Jeremiah 3

1 God's great mercy in Judah's vile whoredom. 6 Judah is worse than Israel. 12 The promises of the gospel to the penitent. 20 Israel reproved, and called by God, maketh a solemn confession of their sins.

Jer 3:1

Verse 8; Isa. 50:1. Deu. 24:4. The implication of this in light of the rest of the chapter is that Israel and Judah were divorced by the Lord, joined to another, and yet God will remarry them in violation of Deu. 24:4. He can only do that through his death and resurrection.

Also see Eze. 23.

Jer 3:6

Eze. 23.

Re. green tree: (Jer. 2:20, Jer. 3:13).

Jer 3:8

Verse 1; Isa. 50:1. Eze 23:4 v.f.

Jer 3:13

Re. green tree: (v. 6, Jer. 17:2).

Jer 3:14

The Lord is married to the backsliding children, note plural in "married unto *you*."

Jer 3:15

In order to be effective, pastors must "feed" by example, not just words or exhortation. That was one of Jesus' complaints against the priests.

Jer 3:17

Compare Eze. 48:35; Rev. 22:3. This specifies a literal, political, earthly, kingdom reign of a Jewish Messiah on a Jewish throne. Also see Jer. 14:21.

Chapter note for Jeremiah 4

1 God calleth Israel by his promise. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miseries of Judah.

Jer 4:23

Gappists turn to this verse for support of the gap, but the context is the end of this earth. Cf. vv. 26-27. Note, too, the future tense of “shall” in v. 28 where the context is most clear.

Chapter note for Jeremiah 5

1 The judgments of God upon the Jews, for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical.

Jer 5:6

Re. wolf, cf. John 10:12.

Chapter note for Jeremiah 6

1 The enemies sent against Judah 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

Jer 6:1

Tekoa = trumpet; pitching (of tents).

Beth-haccerem = house of the vineyards.

Jer 6:9

-- **THOROUGHLY**

Should be “throughly”, not thoroughly. Thoroughly means that the “effect” is from the outside in and may be only temporary. “Throughly” means eternal, from the inside out and permanent.

Jer 6:16

The old paths have the good way, albeit there are old paths that are evil, too. The good, old paths rest the soul. Mat. 7:13; Lu. 13:24.

Jer 6:20

Sweet cane and calamus, see Ex. 30:23.

Jer 6:22

Compare Isa. 14:13.

Jer 6:27

1:18.

Jer 6:30

1 Cor. 9:27.

Chapter note for Jeremiah 7

Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 He rejecteth their vain confidence, 12 by the example of Shiloh. 17 He threateneth them for their idolatry. 21 He rejecteth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same.

Jer 7:5

-- **THOROUGHLY**

Both cases in this verse should be "thoroughly," not "thoroughly.

-- **THOROUGHLY**

S/b thoroughly.

Jer 7:12

I.e., refer to Israel's fate.

Jer 7:18

44:17-19, 25. The hot cross buns of Easter made for Mary.

Jer 7:29

Contrast Psa. 22:30.

Chapter note for Jeremiah 8

*1 The calamity of the Jews, both dead and alive. 4 He upbraideth their foolish and shameless impenitency.
13 He sheweth their grievous judgment, 18 and bewaileth their desperate estate.*

Jer 8:7

Migration.
Sol. 2:12.

Jer 8:12

Daughter of my people = Jerusalem.

Jer 8:13

Mat. 21:19.

Jer 8:17

Re. cockatrices: see note to Isa. 59:5, which is the prior reference. This is the end of the cockatrice chain which starts at Isa. 11:8.

Jer 8:20

Rapture reference.

Jer 8:22

Balm: Gen. 37:25

Chapter note for Jeremiah 9

1 Jeremiah lamenteth the Jews for their manifold sins, 9 and for their judgment. 12 Disobedience is the cause of their bitter calamity. 17 He exhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God. 25 He threateneth both Jews and Gentiles.

Jer 9:11

Dragons: (Isa. 51:9; Jer. 10:22).

Jer 9:15

Re. wormwood: (Prov. 5:4, Jer. 23:15). Also see Rev. 8:11.

Jer 9:24

Jn. 17:3; 10:14; Php. 3:8-10 relates it to resurrection.

Chapter note for Jeremiah 10

1 The unequal comparison of God and idols. 17 The prophet exhorteth to flee from the calamity to come. 19 He lamenteth the spoil of the tabernacle by foolish pastors. 23 He maketh an humble supplication.

Jer 10:2

E.g., comets, eclipses, and astrologer's predictions. Re. signs: Arabic *sodi* (way) is probably the root word for *zodiac* -- Heathen deviations of the original gospel in the stars? The Heb. for "way" here is *derek*, from which our word "direct" descends.

Jer 10:3

Isa. 40:20.

Jer 10:12

Re. stretching the heavens, see note to Psa. 104:2. (Isa. 51:13, Jer. 51:15). Note past tense here.

Jer 10:13

Lightning (electricity) is needed for mist to form rain droplets. Job 38:26; Psa. 135:7; Jer. 51:16.

Jer 10:14

Compare 51:17.

Jer 10:19

Isa. 53:4.

Jer 10:22

Bruit = noise, report.

Dragons: (9:11, 14:6).

Chapter note for Jeremiah 11

1 Jeremiah proclaimeth God's covenant, 8 rebuketh the Jews disobeying thereof, 11 prophesieth evils to come upon them, 18 and upon the men of Anathoth, for conspiring to kill Jeremiah.

Jer 11:4

Iron furnace, Deu. 4:20.

Jer 11:11

(Cont'd from Isa. 37:29) The final mark of death for a nation is that God himself will no longer hear their prayers: their prayers are useless (7:16; 11:14). They are wasting his time trying to make 2 Chr. 7:14 "work." It will not work because in the case of God's elect and chosen stock, the Lord can decide to deal with them without mercy (Jer. 13:14; 16:5; Lam. 4:11, 13, 16; Hos. 1:6).

"America is in the morgue now -- not later. She is stretched out on the table; she is still 'kicking' and coughing but just before the last gasp.

"Now, at last, she is clearly and openly anti-Semitic, anti-Biblical, anti-Christian, anti-Constitution, anti-American, and pro-Catholic, pro-Moslem, Pro-UN, pro-Welfare State, pro-Sodomite, pro-Gun Control, and pro-Abortion." -- P. Ruckman, 2002, "The Golden Road to Hell," *Bible Believer's Bulletin*, vol. 26, no. 5, p.18.

Jer 11:19

Compare Isa. 53:7.

Jer 11:21

Anathoth = afflictions; answers.

Chapter note for Jeremiah 12

1 Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin. 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage. 14 He promiseth to the penitent return from captivity.

Jer 12:5

If one is wearied with the fortune of the wicked in peace, how can one expect to function in war? This will test one's calling.

Jer 12:9

Most birds of prey are speckled. They are chased away by other birds when these birds of prey come too close to nesting sites.

Jer 12:13

Note they/you wording.

Jer 12:15

Second coming.

Chapter note for Jeremiah 13

1 In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 Under the parable of the bottles filled with wine he foretelleth their drunkenness in misery. 15 He exhorteth to prevent their future judgments. 22 He sheweth their abominations are the cause thereof.

Jer 13:1

Linen types righteousness. A picture of salvation by works through verse 11.

Jer 13:23

See Gen. 10:8 (Nimrod) and Dan. 7:6.

Chapter note for Jeremiah 14

1 The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be intreated for the people. 13 Lying prophets are no excuse for them. 17 Jeremiah is moved to complain for them.

Jer 14:5

A form of population control.

Jer 14:6

Re. dragons: (10:22, 49:33).

A lack of food can cause blindness. So can a lack of the Bible, see v. 14.

Jer 14:14

False vision: cf. v. 6.

Jer 14:19

-- **LOATHED**

Spelled lothed in AV.

Jer 14:21

“Throne of thy glory” implies an earthly throne here; as per Mat. 19:28; 25:71. Also see Lu. 1:32-33 and Jer. 13:13. Contra a-millennialists and post-millennialists who claim it is a heavenly throne.

Jer 14:22

Context is famine (v. 1).

Chapter note for Jeremiah 15

1 The utter rejection and manifold judgments of the Jews. 10 Jeremiah, complaining of their spite, receiveth a promise for himself, 12 and a threatening for them. 15 He prayeth, 19 and receiveth a gracious promise.

Jer 15:3

Thus fulfilling 8:2 that they'd be for dung. With Psa. 68:23 this exemplifies the use of dogs in the defense and chastisement of Israel: here chastisement. For a summary of dogs in the Bible see note to Rev. 22:15.

Jer 15:8

A phraseology that is hard to take literally. Nevertheless, it can so be taken in the sense either of integrated over time, or the rate of increase, that is, the rate of increase of widowhood is greater than the rate of increase of sand into the sea. Also, when it comes to seed, the number of females born exceeds males by 2%. The reason is not known, but as God's intent was one woman per man (Mk. 10:6), then, polygamy aside, the 2% may be accounted as widowed.

Jer 15:9

Languish = be feeble; neglected.

Ghost: (Job 14:10, Lam. 1:19).

Tribulation reference. The sun, as a type of Christ, signifies light, warmth, hope, and salvation.

Jer 15:10

Jeremiah's lament (v. 19). Jesus can also claim this lament.

Jer 15:11

The remnant that heeded Jeremiah's words from the Lord. Jeremiah was treated well by the Babylonians and Egyptians.

Jer 15:12

1:13.

Jer 15:16

Eze. 2:8-9; 3:1, 3; Rev. 10:9-11. The relationship between the Bible and the believer is sketched here.

Jer 15:19

In the first instance, God calls Jeremiah to repentance from his lament (vv. 10-18). Beyond that, overtones of this also apply to Christ appertaining to his death, burial, and resurrection (vv. 20-21).

Thus Israel under the law is allowed to return to the Lord, but the Lord will not return to them while under the law. In essence this relates to the rapture, Christ comes for his church, but not for Israel. The bulk of their regathering is between the second advent and the start of the Millennium.

Chapter note for Jeremiah 16

1 The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foresheweth the utter ruin of the Jews, 10 because they were worse than their fathers. 14 Their return from captivity shall be stranger than their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

Jer 16:2

“... in this place” leaves open the possibility that Jeremiah may have married in Egypt. Cf. 43:8.

Jer 16:16

The fishers were the apostles sent to the Jews. The hunters are the gentiles who are bent on exterminating the Jews (e.g., Hitler).

Chapter note for Jeremiah 17

1 The captivity of Judah for her sin, 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

Jer 17:1

Compare Ex. 28:29.

Jer 17:2

Re. green tree: (Jer. 3:13, Eze. 6:13).

Jer 17:4

Lake of fire.

Jer 17:6

Heath = an undeveloped piece of land capable of cultivation for agriculture.

Jer 17:8

Psa. 1:3.

Jer 17:9

The man who thinks: "I'm not so bad," who justifies himself before men, is the worst of all. He does not acknowledge the depths of deceit in his heart, that his heart is desperately wicked, and so he will give it free reign over his life and encourage others to do the same with their hearts. And since he is unjust, he must constantly justify himself; for he is ever confronted with his own wickedness. Eventually he must either accept his true state or he must turn to hatred and murder (1 Jn. 3:15), as did Cain.

Who can know it? one cannot know the truth if deceit is present.

Contra heart-over-head people.

Jer 17:13

Job 16:19. This seems to relate to the sheets of time (as I call them based on how I discovered them in 1972), the "sheets" of cosmology. Each sheet has two surfaces. The top surface is light and the bottom surface is gravity. Each sheet is cleaved from the future (via the Uncertainty Principle) and like the rapidly riffled pages of a book that is thumbed, lands on top of the previous sheet (page) and thus becomes the past. Between the surfaces of a sheet is embedded a permanent record, in holographic form, of what was happening at each point in space as the sheet fell through the present on its way to the past. (Picture the sheet turning from vertical and landing horizontally atop the previous sheet, just as the pages of a thumbed book. The time it takes the sheet from release until it landing is called a moment. In physics, a moment is the tendency to cause rotation about a point or an axis. The axis is the spine of the "book." At the instant the page lands atop the previous sheet, the impact causes a "bounce" in the direction the page came from just before it landed. We call this bounce, "momentum.") This verse implies that the sheets recording the life histories of these "departing" people are bound in the gravitational field of the earth.

The sheets are bound to a spine which, for want of better words, I call a torque plane. Regardless, as time can be divided the record thus deposited may be regarded as spanning several volumes. Most likely these are the books referred to in Revelation 20:12 and elsewhere.

Jer 17:18

Two deaths -- body and soul.

Jer 17:19

"Kings of Judah..." a co-regency, evidently. Maybe the year or so after Josiah handed over the kingdom to his son Jehoahaz.

Jer 17:24

On keeping the sabbath.

Jer 17:27

If the sabbath is not kept, Jerusalem will be destroyed.

Chapter note for Jeremiah 18

1 Under the type of a potter is shewed God's absolute power in disposing of nations. 11 Judgments threatened to Judah for her strange revolt. 18 Jeremiah prayeth against his conspirators.

Jer 18:2

Isa. 45:9; Rom. 9:21 v.f.; Job 10:9; Isa. 64:8.

Jer 18:6

Job 10:9; Isa. 64:8.

Jer 18:17

Job 37:11 note.

Chapter note for Jeremiah 19

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

Chapter note for Jeremiah 20

1 Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

Jer 20:1

Pahur = tearer; noble.

Immer = talkative; promised (Chald. Lamb).

Jer 20:3

Magor-missabib = surrounded by fear.

Jer 20:14

Job 3:3.

Chapter note for Jeremiah 21

1 Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzar's war. 3 Jeremiah foretelleth a hard siege and miserable captivity. 8 He counselleth the people to fall to the Chaldeans, 11 and upbraideth the king's house.

Jer 21:1

Circa **A.M. 3394.**

Jer 21:2

-- **NEBUCHADREZZAR**

Nebuchadnezzar versus Nebuchadrezzar (as here):

The r-form is used when Neb. is a servant, and instrument of God's revenge.

The n-form is used otherwise (e.g., Neb's historical actions).

Neb. was the one whom God appointed to institute the prescribed 70 years against Israel (Jer 25).

Bullinger's *Companion Bible* makes extensive mention of the changes in spelling of Nebuchadnezzar and Nebuchadrezzar. Bullinger alludes to the association of the r-form to Neb's servitude to God.

Neb u	chad	n/r ez	zar
<hr/>			
The god Nebo (high)	<u>Chaldean</u>	protector/ servant (n for Nimrod)	Tsar, king

[Above due to James Nolen Hanson.]

Jer 21:9

24:8; 29:16.

Chapter note for Jeremiah 22

1 He exhorteth to repentance, with promises and threats. 10 The judgment of Shallum, 13 of Jehoiakim, 20 and of Coniah.

Jer 22:11

Shallum = reward. He is the same as Jehoahaz (v. 18; compare with 1 Chr. 3:15 and 2 Ki. 23:30).

Jer 22:14

Re. paint: see note to 2 Ki. 9:30.

-- CEILED

Ceiled is spelled *cieled* in Cambridge Bible. This points to heaven (*ciel*) and is more readily understood by foreign-speaking peoples.

Jer 22:18

The same as verse 11, *qv*. 2 Ki. 24:6 implies Jehoiakim died in Jerusalem and slept with his fathers. 2 Chr. 36:6 on the other hand implies that he was taken to Babylon (but see note there). Here it seems he may not have been buried with his fathers, but that's not definite. Apparently, because of his rebellion, Jehoiakim did not make it beyond the gates of Jerusalem but died there while in chains waiting to go into exile. His funeral coincided with the funeral of an ass (v. 19).

Jer 22:19

The burial of an ass is to drag it out of the city and dump its body.

Jer 22:30

Hence the discontinuity of the fathership of Christ at Joseph. Cf. Mat. 1:16 v.f.

Chapter note for Jeremiah 23

1 He prophesieth a restoration of the scattered flock. 5 Christ shall tute and save them. 9 Against false prophets, 33 and mockers of the true prophets.

Ezekiel 34, Zechariah 11.

Jer 23:1

Zec. 11:16; Jn. 21:12.

Jer 23:6

2 Cor. 5:21. The deity of Christ.

The seven/eight Jehovahs attributes sequence: **Jehovah-zidkenu** = the LORD our Righteousness. Prev. 1 Sam. 1:3, next Eze. 48:35.

Jer 23:15

Re. wormwood: (Jer. 9:15, Lam. 3:15) also see Rev. 8:11.

Jer 23:23

I.e., God is both at hand and afar off.

Jer 23:24

“Fill” implies a plenum--omnipresence.

Jer 23:25

E.g. Michael (Martin Luther) King, a “reverend” (prophet).

Jer 23:33

“What is the burden...?” ridicules the word of God.

Jer 23:36

Against the critics who founded the texts for the modern bible versions.
2 Cor. 2:17.

Chapter note for Jeremiah 24

1 Under the type of good and bad figs, 4 he foresheweth the restoration of them that were in captivity, 8 and the desolation of Zedekiah and the rest.

Jer 24:1

After A.M. 3386.

Jer 24:8

To see why, cf. 21:8-9; 29:16.

Chapter note for Jeremiah 25

1 Jeremiah reproving the Jews' disobedience to the prophets, 8 foretelleth the seventy years' captivity, 12 and after that, the destruction of Babylon. 15 Under the type of a cup of wine he foresheweth the destruction of all nations. 34 The howling of the shepherds.

Jer 25:1

Evidently Nebuchadrezzar started late in the fourth year of Jehoiakim since the ordinal numbers for subsequent dates are out of line. As a result, Nebuchadrezzar started late in **A.M. 3378** or early **3379**.

Jer 25:3

1:2. **A.M. 3356 - 3378**. That is, the twenty-third year of Jeremiah's prophesying.

Jer 25:11

From **A.M. 3397 - 3467**. 29:10; Dan. 9:2, 24. Note "Babylon," not total exile time. Hence Dan. 9:24. Also see Zech. 1:12.

Jer 25:12

Dan. 5:31 is a partial fulfillment, resulting in the destruction of the physical Babylon. At that time, as second set of seventy, viz. 70 weeks of years of Dan. 9:24, starts, at the end of which the spiritual (religion of) Babylon will be destroyed (Rev. 18:2).

Jer 25:20

Gen. 10:23; Job 1:1.

Jer 25:23

Gen. 22:21-22; Job 32:2.

Chapter note for Jeremiah 26

1 Jeremiah, by promises and threatenings, exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 12 His apology. 16 He is quit in judgment, by the example of Micah, 20 and of Urijah, 24 and by the care of Ahikam.

Jer 26:1

A.M. 3375.

Jer 26:10

New gate, new way.

Chapter note for Jeremiah 27

1 Under the type of bonds and yokes he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar. 8 He exhorteth them to yield, and not to believe the false prophets. 12 The like he doeth to Zedekiah. 19 He foretelleth, the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.

Jer 27:1

A.M. 3375.

Jeremiah received the command to make the bonds and yokes 11 years before Zedekiah became king. He was to give these to various messengers who will come to Zedekiah (v. 3). Since a few Heb. mss. read Zedekiah instead of Jehoiakim, in v. 1, critics assume that a scribe transposed the name of Jehoiakim from 26:1. Since it is clear that the tokens are to be sent to the kings after Jeremiah has worn them, there is no reason to assume that the Masoretic text (KJB) reading is incorrect.

The LXX omits this verse.

Jer 27:7

For use of “father” as “grandfather” see 2 Sam. 9:7.

The problem is that Jeremiah says that all nations shall serve Nebuchadnezzar, his son, and his grandson. But the last king of Babylon, Belshazzar, is said in Daniel to be the son of Nebuchadnezzar.

We have noted above that the Bible consistently refers to a grandson as a son when speaking of descendants (e.g., 2 Sa. 9:7). So the fact that Daniel 5 refers to Belshazzar as the son of Nebuchadnezzar does not mean he can't be his grandson instead. It is possible, for example, that Nebuchadnezzar's son, Nabonias, ruled for the seven years of his madness (Dan. 4) but that the kingdom went to Belshazzar after Nebuchadnezzar's death. It may also be that there were coregencies.

Note, for example, the wording of Dan. 5:7 where whoever can read the writing on the wall was to be made the third ruler of the kingdom. Belshazzar was first, but who was second? It could have been Nabonias.

Chapter note for Jeremiah 28

1 Hananiah prophesieth falsely the return of the vessels, and of Jeconiah. 5 Jeremiah, wishing it to be true, sheweth that the event will declare who are the true prophets. 10 Hananiah breaketh Jeremiah's yoke. 12 Jeremiah telleth of an iron yoke, 15 and foretelleth Hananiah's death.

Jer 28:1

A.M. 3386.

Jer 28:4

Jehoiakim = Jehoiachin. 2 Ki. 24:8; 2 Chr. 36:9. Cf. Jer. 29:12.

Jer 28:14

Even as they shall serve the antichrist.

Chapter note for Jeremiah 29

1 Jeremiah sendeth a letter to the captives in Babylon, to be quiet there, 8 and not to believe the dreams of their prophets, 10 and that they shall return with grace after seventy years. 15 He foretelleth the destruction of the rest for their disobedience. 20 He sheweth the fearful end of Ahab and Zedekiah, two lying prophets. 24 Shemaiah writeth a letter against Jeremiah. 30 Jeremiah readeth his doom.

Jer 29:7

Compare Mat. 10:11-13. The exiled Jew is to seek the peace, that is, the welfare of the people where he is sojourning. The *Talmud* teaches that the Jew is to seek the destruction of whatever city he finds himself during the exile.

Jer 29:8

Against the Talmuds.

Jer 29:10

25:11-12; Ezz. 1:1; Dan. 8:2. After 70 years the return procedure starts. Note that this is unconditional. It does not demand that the Jews first repent.

Jer 29:12

It is after the regathering into the land that the Jews will call upon the Lord.

Jer 29:16

21:9; 24:8.

Chapter note for Jeremiah 30

1 God sheweth Jeremiah the return of the Jews. 4 After their trouble they shall have deliverance. 10 He comforteth Jacob. 18 Their return shall be gracious. 23 Wrath shall fall on the wicked.

Jer 30:1

The process of inspiration is shown here.

Jer 30:7

Jews only ==> church has been raptured. Also see Rev. 7 and Rev. 15:3.

The following is quoted from the August 2001 issue of *The Bible Believers' Bulletin*, "No New Testament Christians in the Tribulation," p. 1.

The contemporary "theological posture" is that any Christian who is looking for the Rapture (instead of the Antichrist of the rebuilt temple or the mark of the beast, etc.) got his false teaching via a Jesuit priest and a Scotch teenager; they were the source of the "false teaching" propagated by C.I. Scofield (1909). Clarence Larkin (1919), and J. Frank Norris, Hyman Appleman, Oliver Green, Jack Hyles, W.B. Riley, William Ward Ayer, and others.

This so-called "heresy" is called the "Pre-Tribulation Rapture" of the Body of Christ. A half-way position was invented by a Christian Jew named Rosenthal, to placate backslidden, middle-class Christians who had lost their faith (Lu. 18:8) in the commandments given to them by the apostle Paul (two times) in the Scriptures (Phil. 3:20; Titus 2:13).

Rosenthal invented a "Pre-Wrath Rapture," which placed 2 Pet. 3:10, 12 at the Advent instead of the end of the Millennium; this nearly did away with the 1,000-year Millennial Reign of Christ on earth. ...

[T]here are numerous offers of \$1,000 and upward to "anyone who can find one verse in the News Testament that proves that Christians will not go into or through the Tribulation or the "great" tribulation (Mat. 24:21).

I propose nine verses

The nine verses thus proposed are Gal. 1:8; Rev. 14:6-7; and Rev. 14:4-9. See notes there.

Jer 30:9

David will be resurrected and reign again during the millennium. Also see Eze. 34:23; 37:24, 25, where his era comes to an end with the advent of Gog in 38:2; Hos. 3:5; Zec. 12:7-12 speaks of the house of David. Note: Rev. 3:7 speaks of the key of David.

Jer 30:11

The United States of America will end.

Jer 30:18

Dig down pretty much anywhere in Jerusalem and find stones and artifacts of former times. E.g., the Tyropoenean Valley.

Jer 30:21

Pr. 16:1.

Chapter note for Jeremiah 31

1 The restoration of Israel. 10 The publication thereof. 15 Rahel mourning is comforted. 18 Ephraim repenting is brought home again. 22 Christ is promised. 27 His care over the church. 31 His new covenant. 35 The stability, 38 and amplitude of the church.

Jer 31:1

2 Cor. 6:18; Rev. 21:7.

Jer 31:9

Remember, Joseph is a type of Christ.

Jer 31:15

A reference to Herod's slaughter of boys under the age of two around Bethlehem. Because in v. 16 the Lord comforts them, some have entirely rejected Matthew's account of the slaughter (Mat. 2:18) by pretending that this verse was meant as a celebration, not a slaughter.

Jer 31:22

In the virgin's womb. Psa. 2:7.

Jer 31:28

During the Gulf War there were only 3 Scud missile related deaths in Israel out of more than 200 missiles fired.

Jer 31:29

Lam. 5:7; Eze. 18:2.

Jer 31:31

Heb. 8:8; 10:16; Gal. 4:24. Note that the rest of the chapter speaks of the end of the tribulation and the characteristics of the millennium. This is not primarily a reference to the New Testament as given to the Gentiles, but it is a new testament to Israel and the Jews.

Jer 31:33

Compare 17:1. Eze. 36:26-27.
Zec. 8:8.

Jer 31:34

Isa. 54:13; Mic. 4:2; Jn. 6:45; 1 Jn. 2:27; Heb. 8:11. Isa. 11:9.

Jer 31:35

Gen. 1:16; Jer. 33:25; Psa. 89:36 v.f. For geocentric import see 1 Cor. 15:40.
The part about the waves indicates that a wave's breaking occurs at the point of the water's roaring.

Jer 31:36

32:20 v.f. Psa. 22:30.

Jer 31:37

Some have argued on the basis of this verse that the universe is infinite; but compare Pr. 25:3 where, if the same logic is applied, the depth of the earth should be infinite, too. All this really says is that the size of the universe cannot be accurately determined. Particularly this means that the distance scale of the universe is questionable.

Seismic waves don't reveal much about the earth's core. Pr. 25:3.

Jer 31:40

Kidron: (2 Chr. 30:14, Jn. 18:1).

Chapter note for Jeremiah 32

1 Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 12 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity for their sins, 36 and promiseth a gracious return.

Jer 32:1

A.M. 3395.

Jer 32:5

The Cambridge edition of the A.V. ends this verse with a question mark, referring back to the "Wherefore dost thou..." of v. 3. Jeremiah does not respond, however, so the 1611 and other editions take the question to be rhetorical--that Zedekiah did not want an answer--so they ended the sentence with a period.

Jer 32:24

33:4 -- mounts like catapults?

Jer 32:35

High places are not necessarily hilltops or unusual height.

Jer 32:38

Eze. 11:19; 36:26; 2 Cor. 3:3; Ac. 2:46.

Chapter note for Jeremiah 33

1 God promiseth to the captivity a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and a stability of a blessed seed.

Jer 33:2

Refers to 32:42-44. A family in South Dakota sells dried, salted corn kernels. On the bag they have referenced Jer. 33:2-3. When the explorers Lewis and Clark returned from their explorations in 1806, they reported that the land was so desolate that no one would ever be able to farm it. Yet today the land is known for its corn production. Indeed, the Mitchel Corn Palace in Mitchel, South Dakota, was built as a rebuke to Lewis and Clark's claim.

Jer 33:4

Mounts = catapults.

Jer 33:20

Cf. v. 25. 31:35 v.f.; Psa. 89:37.

Day and night are coupled to seasons.

Jer 33:21

The covenant apparently allows the seed of David to be priest.

Jer 33:22

Job 25:3. Implies a large universe.

Jer 33:25

Cf. v. 20. For the covenant with day and night see note to Gen. 1:16.

Chapter note for Jeremiah 34

1 Jeremiah prophesieth the captivity of Zedekiah and the city. 8 The princes and the people having diminished their bondservants, contrary to the covenant of God, reassume them. 12 Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.

Chapter note for Jeremiah 35

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the disobedience of the Jews. 18 God blesseth the Rechabites for their obedience.

Jer 35:1

A.M. 3375-3386.

Jer 35:14

“Rising early ...” points to the resurrection. Also v. 15.

Jer 35:15

See note to v. 14.

Chapter note for Jeremiah 36

1 Jeremiah causeth Baruch to write his prophesy, 5 and publickly to read it. 11 The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it. 19 They will Baruch to hide himself and Jeremiah. 20 The king Jehoiakim, being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

Jer 36:1

The entire chapter shows the making of an “original autograph.” Note that it is given by “verbal inspiration” (God speaks, “breath”) vv. 2, 3, 32. The originals are attacked by professing believers (vv. 8, 10, 11, 17, 22-24) who cut it to pieces. The original, when destroyed, is added to (vv. 2, 3, 32). The two copies differ yet both were given by inspiration. The men who are responsible for the scriptures, the scribes, are present (vv. 10, 20, 26, 32). Also see chapter 45.

The date is **A.M. 3378**.

Jer 36:2

The basis for verbal (spoken) inspiration: (chain for verbal inspiration -- vi -- in this chapter starts here, next cf. v. 4). Applies to “originals” only. See note to 2 Tim. 3:16.

Jer 36:4

Baruch = blessed. vi: (v. 2, v. 17)

Jer 36:17

Vi (v. 4, v. 18)

Jer 36:18

vi (v. 17)

Jer 36:22

I.e., December.

Jer 36:23

“Leaves” imply no scroll!

Jer 36:24

Jehudi cut the scroll (v. 23), else why mention the king in this context if he cut the scroll?

Jer 36:25

The intercession, not to allow it to be burned. The pieces could be pasted back together.

Jer 36:30

Therefore he’s cut from Christ’s line and Jeconiah = Coniah = Jehoiachin is reckoned as Josiah’s son in Mat. 1:11.

Jer 36:32

See chapter 45.

Chapter note for Jeremiah 37

1 The Egyptians having raised the seige of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Chaldeans' certain return and victory. 11 He is taken for a fugitive, beaten, and put in prison. 16 He assureth Zedekiah of the captivity. 18 Intreating for his liberty, he obtaineth some favour.

Jer 37:1

A.M. 3378.

Jer 37:20

Note -- a scribe wants Jeremiah dead on account of the word of the Lord.

Chapter note for Jeremiah 38

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-Melech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

Jer 38:1

The same Pashur as 20:1? That one was a priest.

Jer 38:17

Contra Calvinism. Also note "obey" in v. 20.

Chapter note for Jeremiah 39

1 Jerusalem is taken. 4 Zedekiah is made blind, and sent to Babylon. 8 The city ruined, 9 the people captivated. 11 Nebuchadrezzar's charge for the good usage of Jeremiah. 15 God's promise to Ebed-melech.

Jer 39:1

A.M. 3394.

Jer 39:2

A.M. 3396.

Jer 39:4

2 Ki. 25:4; Jer. 52:7. The garden was by the pool of Siloam.

Chapter note for Jeremiah 40

*1 Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews repair unto him. 13
Johanan revealing Ishmael's conspiracy is not believed.*

Jer 40:1

A.M. 3396-3397.

Chapter note for Jeremiah 41

1 Ishmael, treacherously killing Gelaliah and others, purposeth with the residue to flee unto the Ammonites.

11 Johanan recovereth the captives, and mindeth to flee into Egypt.

Jer 41:1

A.M. 3397. Compare date 2 Ki. 25:8.

Chapter note for Jeremiah 42

1 Johanan desireth Jeremiah to enquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judea, 13 and destruction in Egypt. 19 He reproveth their hypocrisy, in requiring of the Lord that which they meant not.

Jer 42:15

Alexandria's in Egypt. These founded a colony of apostate Jews in Alexandria which included Philo and which influenced Origen etc. in corrupting the Scriptures. See 43:2.

Chapter note for Jeremiah 43

1 Johanan, discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt. 8 Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.

Jer 43:2

It was proud men who went back to Egypt and gainsaid the word of the Lord from Jeremiah. See note to 42:15.

Jer 43:11

Isa. 19:4.

Jer 43:13

-- **BETHSHEMESH**

Beth-shemesh = house of the sun.

Chapter note for Jeremiah 44

1 Jeremiah expresseth the desolation of Judah for their idolatry. 11 He prophesieth their destruction, who commit idolatry in Egypt. 15 The obstinacy of the Jews. 20 Jeremiah threateneth them for the same, 29 and for a sign prophesieth the destruction of Egypt.

Jer 44:1

This chapter is directed against Mary, the queen of heaven, the queen of hell. Cf. 7:18.

Jer 44:17

7:18.

Jer 44:19

Contra Roman Catholicism. Verse 25; 7:18. Cassiopeia is the queen of heaven.

Jer 44:26

Those who call upon Mary will no longer be able to call upon the Lord's name if they revert back to the world (Egypt) because they violated Jer. 42:9-18 and 43:1-13.

Jer 44:28

Contra LXX.

Chapter note for Jeremiah 45

1 Baruch being dismayed, 4 Jeremiah instructeth and comforteth him.

Jer 45:1

See note to 36:1.

A.M. 3378.

Chapter note for Jeremiah 46

1 Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates, 13 and the conquest of Egypt by Nebuchadrezzar. 27 He comforteth Jacob in their chastisement.

Chapter note for Jeremiah 47

The destruction of the Philistines.

Jer 47:4

This implies Caphtor included Philistia (Gen. 10:14). Re. Caphtor, see note in Gen. 10:14.

Chapter note for Jeremiah 48

1 The judgment of Moab, 7 for their pride, 11 for their security, 14 for their carnal confidence, 26 and for their contempt of God and his people. 47 The restoration of Moab.

Jer 48:1

Misgab = high tower, refuge.

Jer 48:6

Heath = an undeveloped piece of land capable of cultivation for agriculture.

Jer 48:7

See note to Chemosh in Num. 21:29.

Jer 48:13

See note to Chemosh in Num. 21:29.

Jer 48:24

Kerioth, two places: one in Judah (Josh. 15:25) and this one in Moab which is also mentioned in verse 41 and in Amos 2:2. This one may be Judas's home town.

Jer 48:28

Re. dove: (Isa. 60:8, Eze. 7:16). Sol. 2:14. Believers are in the rock.

Jer 48:41

Verse 24.

Jer 48:46

See note to Chemosh in Num. 21:29.

Chapter note for Jeremiah 49

1 The judgment of the Ammonites. 6 Their restoration. 7 The judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 and of Elam. 39 The restoration of Elam.

Jer 49:7

V. 20; Job 6:19.

Jer 49:20

V. 7.

Jer 49:23

Is Hamath (meaning, wall) the same as Arabic Hamas? If so, this is prophetic against that “Palestinian” terrorist group funded by Syria, i.e., Damascus.

Jer 49:33

Re. dragons (14:6, 51:34).

Jer 49:34

A.M. 3386.

Chapter note for Jeremiah 50

1, 9, 21, 35 The judgment of Babylon. 4, 17, 33 the redemption of Israel.

Jer 50:2

Bel = confounder, Baal, [horned one].

Merodach = the great lord; the great rebel; Merodak, a Bab. god, Mars, may be the same as Nimrod. Merodach is the same as Marduk, which is Jupiter, the most brilliant.

Jer 50:17

Job 20:15; Jer. 51:34-35.

Jer 50:20

Relates to the new covenant as exemplified in the millennium (v. 18). See Heb. 8:8-12 for tribulational aspects.

Jer 50:21

Merathaim = rebels, followers of Merodach.

Pekod = visitation (for punishment).

Jer 50:34

Should be “thoroughly”, not thoroughly. Thoroughly means that the “effect” is from the outside in and may be only temporary. “Thoroughly” means eternal, from the inside out and permanent.

-- **THOROUGHLY**
thoroughly

Jer 50:39

Rev. 18:2. Babylon to be inhabited by beasts.

Chapter note for Jeremiah 51

1 The severe judgment of God against Babylon in revenge of Israel. 59 Jeremiah delivereth the book of this prophecy to Seraiah, to be cast unto Euphrates, in token of the perpetual sinking of Babylon.

Jer 51:6

Rev. 18:4.

Jer 51:15

Rom. 1:20.

Re. stretching the heavens, see note to Psa. 104:2. (Jer. 10:12, Zec. 12:1). Note singular heaven here.

Jer 51:16

See note to 10:13; Job 38:26; Psa. 135:7b.

Jer 51:27

Ararat = mount of descent (Gen. 8:4).

Minni = part, same: a province in Armenia, the region of Ararat. The Rev. and learned William Jones in his *Physiological Disquisitions*, informs us from Sir Hans Sloane, that in Siberia, a country far to the northward of Armenia, "Tusks of elephants are so common and so little decayed, that they are used all over Russia for ivory, and are mostly to be met with in the coldest parts of Siberia." These tusks apparently were the source of the ivory mentioned in Psa. 45:8. Indeed, a related Hebrew word, *mini* (H4482), appears after the "ivory palaces" translated as "whereby." The Targum renders *mini* as "the land of Mini."

Ashchenaz = scattered fire: a region near Ararat. See note to Gen. 10:3.

As prophecied here, these two kingdoms of Ararat revolted, as reported in sixth century B.C. Assyrian records. The Assyrians called them Mannai and Askuzu respectively.

Jer 51:34

Job 20:15; Jer. 50:17-19.

Re. dragon: (49:33, 51:37).

Jer 51:37

Re. dragons: (v. 34, Eze. 29:3).

Jer 51:60

Another example of inspiration at work. This "original manuscript" ended up in the Euphrates (v. 63).

Jer 51:62

See note to Eze. 16:1.

Chapter note for Jeremiah 52

1 Zedekiah rebelleth. 4 Jerusalem is besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out. 12 Nubuzar-adan burneth and spoileth the city. 24 He carrieth away the captives. 31 Evil-Merodach advanceth Jehoiachin.

Jer 52:1

A.M. 3386. Born 3365.

Jer 52:5

A.M. 3396.

Jer 52:7

2 Ki. 25:4; Jer. 39:14. The king's garden was by the pool of Siloam.

Jer 52:28

A.M. 3385, the seventh year of Nebuchadnezzar. This was the first group to go into exile.

Jer 52:29

A.M. 3396. The second group to go into exile.

Jer 52:30

A.M. 3401. The third group to go into exile.

Jer 52:31

A.M. 3421.