

JEREMIAH

All notes by Patrick Miller unless otherwise noted.

- 1) – Misc. facts about Jeremiah and his times. Born 100 years after Isaiah. Ministry from 626 BC, first under Josiah, until exile of Judah in 586 BC. In 621, the fifth year of his ministry, the scroll of Deuteronomy was found in the temple. Vigorous reforms by Josiah with the urging of Jeremiah. Josiah was killed in 609 in a battle with the Egyptians at Megiddo (2 Kings 23:29). People interpreted this as vengeance of the foreign gods whose idols they had destroyed during reform. Return to idols and loss of enthusiasm for Mosaic law. Jeremiah discouraged backsliding, warned that the Holy Sanctuary in the Temple would not alone protect them. Priestly classes were infuriated and plotted against Jeremiah's life. Jeremiah hailed the emergence of Nebuchadnezzar's Babylonia, further angering the priests. Jehoiakim, Josiah's son, aligned with Egypt, fought against Babylonia and was killed. His son Jehoiachin continued the war for three months and was defeated. Judah's royal house and 7,000 leading families were taken into exile (2 Kings 24:10ff). Zedekiah, another son of Jehoiakim, became king of Judah under subjugation to Babylon. Opposing Jeremiah he aligned against Babylonia with Edom, Ammon, Tyre, Sidon, and Judah. Nebuchadnezzar razed the Temple and exiled another portion of the population. Zedekiah was blinded and taken to Babylon (2 Kings 25). Judah's leaders fled to Egypt, taking Jeremiah with them. Legend: Jeremiah was stoned and killed by the Judeans in Egypt.
- 2) 1:1 – This Hilkiah was not the high priest who found Deuteronomy in the Temple. /// Anathoth was one of the cities assigned to levitical priests (Joshua 21:18) and the place to which Solomon banished David's priest Abiathar for siding with Adonijah.
- 3) 1:2-3 – From 627 BCE to 587, beginning in a time of Israel's glory to a time of its disaster, from a time of obedience to God's will to Israel's downfall, when King Zedekiah was blinded, taken in chains to Babylon and killed there.
- 4) 1:5 – The divine commission, singling out Jeremiah before he was even conceived in his mother's womb, a genuine example of predestination.
- 5) 1:6 – Other examples of prophets arguing about their call: Moses (Exodus 4:10), Gideon (Judges 6:15), Saul (1 Samuel 4:21), David (2 Samuel 7:18), Amos (Amos 7:14-15), Jonah (Jonah 1:3).
- 6) 1:10 – The call proper.
- 7) 1:11:13 – The interpretation has nothing to do with an almond rod. It's a word play on sāqēd (almond rod) and šōqēd (watch). The rod is a **sign** that the Lord has called and commissioned Jeremiah
- 8) 1:14 – Probably the Cimmerian nomads who were threatening Assyria since Asshurbanipal died in the same year as Jeremiah's call, 626.
- 9) 1:18-19 A “salvation oracle,” intended to give assurance to Jeremiah that he's up to the tasks, as if he were in great distress.
- 10) 2:4-13 – The “heart of the covenant lawsuit.” Begins with a summons to the house of Jacob and Israel, probably the northern kingdom. The worthless things are idols. The two evils are the abandonment of the one true God for Baal. The “water” imagery suggests giving up fresh living water for stagnant water that seeps away through the cracks in the cistern.
- 11) 2:10 – Kedar was a son of Ishmael, so here it means the non-Jewish societies in general, Arabia in particular. /// Kedar and Cyprus represent the furthest east and west

geographical extremes.

- 12) 2:16 – Memphis then was called Noph. Tahpanhes was in NE Egypt near the Mediterranean, fortified by the Egyptians and was the nearest important Egyptian stronghold to Judah.
- 13) 2:20 – The metaphor has a double meaning – Israel says, “I will not work,” and “I will not submit (to God).”
- 14) 2:23-24 – The wild camel (ass in many translations) searching for sexual gratification with any strange animal is a metaphor for Israel searching for any god that will satisfy her.
- 15) **Chapter 3** – The following denunciation of Judah is so bitter that now all denunciatory speeches are called **jeremiads**.
- 16) 3:1-5 – The text is as much about the Lord returning to his people as it is about the people returning to the Lord. The key point is that the Lord is willing to abrogate his own Deuteronomistic law about a husband not taking back an adulterous wife and take back Israel if she repents. The metaphor of the whoring wife representing Israel and Judah is uncomfortable for moderns. It must be understood that ancient culture made the wife inferior to the husband. “The cultural disgust with illicit female promiscuity was a powerful vehicle for the word of Jeremiah.”
- 17) 3:12-13 – This may be a call to returning exiles to the northern kingdom. Or perhaps to reunite with the southern kingdom, which was the political dream of Josiah.
- 18) 3:15-16 – Shepherds – see Ezekiel 34:23, John 10:1-10. /// Jeremiah predicts no role for the Ark -- and it has never been found. Last mention of it is when it was placed in Solomon's Temple in 1 Kings 8:6.
- 19) 4:7 – Probably the Scythians in 625, a barbaric people living in SE Europe and NW “Asia” (Russia now) – major offensive S and E in the 7th century BCE. Or the Babylonians (Nebuchadnezzar) if later.
- 20) 4:9-10 – The first of several “complaint prayers” by Jeremiah. He is quoting the false prophets (from Jeremiah 23:17). His point is that the Lord keeps saying all is well when He is planning their destruction.
- 21) 4:19-22 – Jeremiah equates wickedness with foolishness. “They do not know me” causes them to “not know how to do good.”
- 22) 4:23-28 – To see the earth as Jeremiah did, visualize it as it was in Genesis 1:2 (the only image in Jeremiah of cosmic destruction).
- 23) 4:29-31 – The lovers for which she primps and dolls up are foreign powers. But now they come to kill and rape. Daughter Zion is now a pregnant mother reaching out her hands to the rapist killers – “sarcasm, wrenching pathos and anguish.”
- 24) 5:1 – Like Diogenes (c 400 BC) walking the streets of Athens looking for an honest man.
- 25) 5:20-31 – Jeremiah makes the connection between creation and covenant, then asks, “What will you do when the end comes?” /// See Romans 11:8 -- this stupor which prevented Israel from recognizing Jesus as the Messiah.
- 26) 6:3-5 – Tekoa == Amos's hometown – 10 miles south of Jerusalem. Beth-haccheren – village two miles south of Jerusalem. Strange imagery: a beautiful meadow infested with shepherds grazing their sheep is in reality a city under siege from a formidable enemy. Holy war against a people who were given the promised land – and it matters not whether it's by day or night.
- 27) 6:16 – God asks the people to look back to its history, check its memory, to find forgotten ways, to remember the God who has delivered and directed. Similar to Isaiah 51:1-2
- 28) 6:20 – Formal religiosity vs. genuine religious spirit. See Amos 5:21ff, Isaiah 1:11ff, Hosea

- 6:6, Micah 6:6, Ps 51:16, Matt 12:7
- 29) 6:27 – God speaking to Jeremiah. The process probably involves using lead to refine impure silver, and too little is used, resulting in a mess.
- 30) 6:30 – “All these judgment speeches (in chapter 4-6) are part of the divine pathos and agony at how this has all turned out. This is no hard-nosed CEO making brutal decisions...”
- 31) 7:1-8:3 – The “temple sermon.” Its point is a “clear and emphatic ‘no’ to the widespread assumption that Zion was secure, that God would never let anything happen to the temple.”
- 32) 7:12 -- Shiloh is where Hannah dedicated Samuel to the Lord, and where he served with Eli - - 1 Sam 1:9ff -- and which became a holy place for the Israelites until its destruction by the Philistines (1 Sam 4)
- 33) 7:31 – The furnaces to burn the children -- as King Manasseh did -- were located on high places in valleys south of Jerusalem, joining the valley of Kidron and called Ge-hennon in Hebrew. See 2 Kings 23:10ff. Topheth means “fire place” in Hebrew.
- 34) 8:8 – Patrick Miller (NIB) believes that this verse indicates that the Judeans had some sort of written Torah, some form of Deuteronomy, perhaps. There were leaders who had the responsibility for keeping the Torah, but they were stupid and deceiving in their attitude toward it.
- 35) 8:14-17 – The people realize that they are fleeing to the cities to face judgment rather than safety. The allusion to horses means a scorched-earth policy.
- 36a) 8:22 – The balm from Gilead was a medicine made from the mastic tree -- see Gen 37:25. Gilead is the entire area east of the Jordan R. -- "Trans-Jordan." The balm was used to heal or ease the pain of skin and/or joint problems, and also to cover the smell of open sores.
- 36b) 9:4 – “kin are supplanters” – Jacob twice supplanting Esau – Gen 25:26, 27:26.
- 37) 9:20 – “Death at the window” has been traced to a Syro-Palestinian myth that the god Baal refused to have windows put in his new palace for fear that Mot, the god of death, would enter through a window.
- 38) 10:17-18 – The imagery is that of a rock being slung from a slingshot, a rapid evacuation of the people by the enemy from the north.
- 39) 11:4 – The iron foundry is Egypt, in which Israel was tested and refined.
- 40) – Following 11:18: Vss 19-23 should be inserted in Chap 12 between vss 6 and 7.
- 41) 11:19 – Unlike Isaiah 53, where the suffering servant is led silently to the slaughter, Jeremiah is anything but silent. /// The fruitful tree being destroyed is Jeremiah.
- 42) 11:21 – Anathoth was his home town, so this means his own people will turn on him. /// The punishment of the present generation does not carry over to their children, but the children are adversely affected by the suffering of their parents.
- 43) 12:3 – The sheep for the slaughter are now Jeremiah’s enemies.
- 44) 12:9 – The KJV: “Mine heritage is unto me as a speckled bird, the birds round about her are against her.”
- 45) 12:14-17 – God invites all nations as well as Israel to worship him and promises evil consequences if they don’t.
- 46a) 13:4 – Both the NIV and NRSV translate the Hebrew word p_rät as “Euphrates.” Recently, some scholars have questioned so many long trips and think the word might refer to Parah (here as Parath), a Benjamite place near Anathoth. /// The loincloth may represent the people of Judah, or perhaps their corruption by Assyrian gods.

- 46b) 15:4 – 2Kings 23:10ff and Jer 7:31-32.
- 47) 15:12-14 – NIB explanation: iron from the north is Assyria, the other iron is Judah, the bronze Jeremiah. It is a rhetorical question indicating that Assyria cannot break either Judah or Jeremiah. A word of encouragement to the prophet. But note that in the NRSV the answer to the question is “No, it cannot stand.”
- 48) 15:19-21 Bruggemann believes this passage refers not only to Jeremiah but also to the Israelites in exile.
- 49) 16:16-18 – The fishermen and hunters are the two deportations to Babylon in 597 and 586.
- 50) 17:1-4 – The iron stylus with the diamond point is meant to convey how deeply their sins are ingrained in the people. 4b is in contrast to Psalm 30:6 and Isaiah 54:7-8.
- 51) 17:11 – In light of 22:13 and 17-18, this may be a reference to King Jehoiakim, condemned by the prophet for having amassed wealth unjustly. /// Not a very good analogy because the partridge does not ask for or demand another bird’s eggs to incubate. A “parasite” bird – like the cowbird – lays her eggs in another bird’s nest and allows her to hatch and raise the offspring!
- 52) 17:19-27 – Probably by an exilic or post-exilic prophet, not Jeremiah.
- 53) 18:13 – A play on words: The “horrible thing” (ša’arûrit) is “stubbornness. “Virgin Israel” (in this Bible) is (š_rirût).
- 54) 18:19-23 – Classic “imprecatory” prayer
- 55) 19:7,11 – “make void” in literal Hebrew is “will foil,” making a play on words: in “I will foil,” the verb is “bäqqaq,” playing on the word for clay flask, “baqbuq.”
- 56) 19:9 – A horrifying picture: those children not burnt as sacrifices are eaten by their parents!
- 57) 20:3 – “Terror on every side” -- Magor-missabib -- can be translated as “terror personified.” Jeremiah predicts that Pashhur will do that. There is a reference to a Pashhur family in exile in Ezra 2:38 and 10:20.
- 58) 20:7 – In the Hebrew the word, “enticed” is “pathof” and is very strong; it is also used for seducing a virgin. Also used by Delilah in seducing Samson (Judges 14:15). Translated by the NIV as “deceived,” by NRSV as “enticed.: but how has Jeremiah been duped, or enticed? 1) The Lord promised Jeremiah at his call that he would prevail, and he hasn’t. 2) The Lord promised to punish the Israelites and he hasn’t (yet).
- 59) 20:14-18 – Jeremiah reaches his lowest point in this, his last lament. A lament “that ends this journey of despair in the question, ‘Why was I even born?’” An argument for or against non-therapeutic abortion? Richard Elliot Friedman (BAR Sept-Oct 2011) says “Neither.” (JB: I think it’s a powerful argument **against** non-therapeutic abortion because if Jeremiah’s mother had been aborted, Jeremiah would never have been born!)
/// v17 – Ompossible – a dead unborn fetus soon causes serious toxicity and eventually death to the mother.
- 60) 21:2-3 – The “wonderful deeds” are the exodus and the promised land. /// Here and elsewhere in Jeremiah, the Chaldeans are the Babylonians.
- 61) 21:9 – These were treasonous words. Jeremiah was thrown into a cistern first, then kept prisoner till Jerusalem fell. See 38:6-7.
- 62) 22:11 – “Shallum was the personal name of Josiah’s fourth son (1Chronicles 3:15). “Jehoahaz” was the royal name given him when he became king.
- 63) 22:14 – Both the temple and the royal palace were built of cedars from Lebanon.
- 64) 23:1-4 – The shepherd language draws on one of the most common images for kingship in the ancient Near East. /// Two plays on words: shepherds who “shepherd” (rä’â) will be

- persecuted for the “evil” (rā’â) deeds, and those who do not “attend” (päqad) to the flock will be “attended”(päqad) to.
- 65) 23:6 – Another play on words. “The Lord is my righteousness” is the name they gave Zedekiah, the last pre-exilic king of the Davidic line. /// The prophetic promise that when the Messiah comes, Judah and Israel will be reunited.
- 66) 23:9-12 – The adultery may be the real thing or it may be symbolic of the Israelites turning to other gods.
- 67) 23:16-17 – 1 Kings 18 speaks of a “band” or “guild” of 100 prophets. 1 Kings 22, 400 prophets.
- 68) 23:32 – A continuing attack on the false prophets who apparently challenge the transcendence of God by claiming to have dreams that Jeremiah is challenging. The reference to forgetting God’s name is a way of saying that the prophets portray a god other than the one who created and led this people.
- 69) 23:33-40 – A wordplay in v 33: ma___ can mean “oracle” or “burden.” The point: anyone who asks for an oracle will receive a burden. The oracle (burden) is so misused by the prophets that the Lord will no longer permit the word ma___ to be used in reference to the word of the Lord.
- 70) 24:1b – Indicates that this prophecy was about the time between the first and second exile. /// The good figs are the Israelites in exile, the bad figs those still at home.
- 71) 25: 1-14 – almost certainly exilic or post-exilic and thus is retrospective, maybe not even Jeremiah’s words.
- 72) 25:10 – The day begins with millstones grinding and ends with lamps being lit.
- 73) 25:15-38 – No mention of what all these nations have done to merit punishment. This does come in chapters 46-51. But this is not the issue here: this is the OT depiction of universal judgment day. Vv. 15-16 are a paraphrase of Rev. 14:10-11.
- 74) -- Prior to reading **Chapter 26**, a bit of history: From 2 Kings 23:28 -- 25:12 we reconstruct the following summary of the last years of the pre-exilic Jews from Josiah to the Exile: Josiah was killed at Megiddo, by Necho of Egypt. Jehoahaz, Josiah's son, ruled for three months, was deposed by Necho, carried to Egypt where he died. Eliakin, Josiah's son, changed his name to Jehoiakim, ruled for 11 years. Nebuchadnezzar conquered Judah during Jehoiakim's reign and Jehoiakim died as a vassal to Nebuchadnezzar. Jehoiachin, son of Jehoiakim, ruled three months, was deported to Babylon with the first group of soldiers (10,000), "people of substance" (7,000), and craftsmen (1,000). Zedekiah, son of Josiah and uncle of Jehoiachin, was made king of Judah. Nebuchadnezzar came again after nine years and deported Zedekiah and the rest of Jerusalem's population. /// This chapter tells of the reaction of the people to the sermon Jeremiah preached in the Temple in 7:1-15.
- 75) 26:20-24 – The point here is that Hezekiah responded to the prophet’s warning and reformed the land. But in contrast Jehoiakim seeks out the prophet Uriah even after he has fled to Egypt and has him killed..
- 76) **Chapters 27-29** overview: rebellion against Babylon is not only impossible but also wrong because it is the work of the Lord, an act of judgment.
- 77) 27:1-11 – Set in the time of Zedekiah, last king of Judah, between the first exile (597) and the second (586).
- 78) – Summary of **Chapter 28**: The Egyptian party in Jerusalem remained strong (see Jer 36). Zedekiah tried to form a coalition of neighboring states, including Egypt, against

Babylon. Jeremiah dramatized the absolutely suicidal nature of this policy by wearing a yoke, symbolizing Judah wearing the Babylonian yoke as the only means of survival. In Zedekiah's 4th year the prophet Hananiah broke off the yoke and promised deliverance from Nebuchadnezzar. Jeremiah did not dare stand against him for literal fear for his life. Later when it was safe he accosted Hananiah, berated him as a false prophet and prophesied his death.

- 79) Chapter 29 – to make sense, read this chapter in this order: 1-7, 10-14, 16-19, 8-9, 15, 20-23, 24-32. /// Vv 16-19 are missing altogether from the Greek mss.
- 80) 29:5 -- The Jews were encouraged to farm. Only later in Christian Europe was commercialism necessary because anti-Semitism denied Jews the right to own land.
- 81) 29:12 -- A radical idea at the time -- that God could be worshiped in a foreign land.
- 82) 30:10 – During Josiah's reign Judah undertook the reconquest of Samaria and Galilee (2 Kings 25:15-19, 2 Chron 35:18). This excited the hope that the exiles from the Northern Kingdom would be restored from captivity and rejoin the Hebrews at Zion. An integral part of the Jewish messianic expectation (Isaiah 43:5, 49:5-6, 18-23; Ezekiel 11:17, 20:34, 28:25, 34:12-13).
- 83) 30:15, 17 – the punishment of the Lord is happening right now. “Why cry over your wound?” These vv make it clear that God is not only the agent of punishment but also the agent of healing. Bruggemann: “the indignant One has become the compassionate One.”
- 84) 30:18 – The prophecy that every city -- including Jerusalem and Samaria? -- would be rebuilt on their original hills.
- 85) 31:1-19. The prophetic portion assigned for reading in the synagogue on the 2nd day of Rosh Hoshana, the New Year.
- 86) 31:15 – Rachel was Benjamin’s mother. She was the grandmother of Manasseh and Ephraim, through Joseph. Jeremiah considered himself an Ephraimite through his descent from Eli, or a Benjaminite through the site of his family's holdings in Anathoth.
- 87) 31:29 – Jeremiah initiates a revision of the traditional concept of collective guilt and punishment. Ezekiel reiterates the charge of individual responsibility for sin in Ez 18:2-4, 5, 9, 10, 17, 20-24. See also Gen 4:6,7 and footnotes.
- 88) 31:31 – This is a **new covenant** made by God with Israel. Christians believe it is a prediction of the new covenant to be mediated by Jesus.
- 89) 32:6-15 – If Jeremiah wondered if he would lose the new-bought land, like the loincloth rotted (13:1-11) and the jug was broken (Chap 19), he now knows that the meaning of the purchase has changed radically: God will provide a future beyond the present judgment. /// The “right of possession” was a jubilee law to assure that families would never lose their land (Leviticus 25:23-28). /// Baruch was Jeremiah's secretary in the last year of his ministry. Tradition: Baruch followed Jeremiah to Egypt; when Jeremiah died, Baruch went to Babylon and died there.
- 90) 33:16 – This is translated in most Bibles as "The Lord our Righteousness" and is probably the basis for the Qumran community's "Son (teacher) of Righteousness." /// Another confusing element: in 23:6, Jeremiah says that the name of the king will be “the Lord is our righteousness.” Here he says that that will be the name of the city.
- 91) 33:24 – “these people” are probably a skeptical element that no longer believe that past covenants are not defunct.
- 92) 34:17 – Note the shift from “slave” to “brother/sister” and “friend/neighbor.” Deuteronomy

- uses this same language – slave to brother/sister.
- 93) Chapter 35 – Jonadab and his son Rechab are encountered in 2 Kings 10:15-23. The Rechabites of Jeremiah's time are not known – they may have been nomadic herders, clan of smiths, ascetic protesters, and other possibilities. Their origin is of no importance here; their commitment to the commands of their ancestors is the point.
- 94) – Chapter 36: The men of the Temple were probably on Jeremiah's side at this time. Judah had been tributary to Necho in Egypt since Josiah had lost both the war and his life fighting them at Megiddo. The Temple functionaries now realized that Egypt was subject to Babylon and they should submit to Nebuchadnezzar. Jehoiakim, however, had been installed as king (over his brother Jehoahaz) by the Egyptians and was probably bound to Necho by oaths. Furthermore, Jehoiakim was personally angry at Jeremiah because of what Jeremiah had said about him (Jer 22:18-19). /// The 4th year of the reign of Jehoiakim was 605 BCE when Nebuchadnezzar routed the Egyptians at Carchemish.
- 95) 36:24 – Evokes 2 Kings 22 where Josiah tore his garments and was penitent when a book of the law was found in the temple.
- 96) 37:3-10 – Irony, almost hypocrisy, by the king appealing to “the Lord our God,” in the language of the Shema (Deuteronomy 6:4).
- 97) Summary of **Chapter 39**: The Chaldeans return and in 587 Jerusalem is taken, sacked, and burned. Zedekiah is blinded and his children executed. Nebuchadnezzar deports the remaining elite of the nation in 586. The first group had been deported in 597. In Babylon the exiles retained the essence of Judaism and developed it further. The Pentateuch and Torah were written down, and probably the Book of Joshua also. Back in Judah the poor who remained kept up a more primitive Yahvism. Half a century later when the Jews returned from Babylon they considered their own version the true form and despised and antagonized those still on the land. (See Ezra 4:1-3.) The Jews never returned from Babylon en masse. Important communities remained in Babylonia, persisting well beyond biblical times. After the Romans destroyed the second Temple in AD 70, Babylonia became the center of Jewish intellectual life for a thousand years. Exile was therefore of vital importance to the development of Judaism as well as Christianity and Islam. It was in some respects a permanent exile and the beginning of the Diaspora.
- 98) 39:11-14 – To be read with 40:1-6, which may be a variant report or a separate episode. Bruggemann suggests that Jeremiah is spared because he submitted to the will of Nebuchadnezzar and that Zedekiah and his people would also have been spared if they had submitted.
- 99) 40:5 – This is the same Ahikam who had saved Jeremiah's life (Jer 26:24). A cousin of Ahikan was the one who tried to take Jeremiah's scroll to Jehoiakim in Jer 36:10ff. The whole family was strongly pro-Babylonian so Gedaliah was a natural choice for governor. Gedaliah's father and grandfather had both been involved in the discovery and handling of the temple scroll in Josiah's reign. /// Note that the Chaldean captain of the guard states that the destruction of Jerusalem and the exile of her people is the punishment of their God. Note also that there seems to be quite a few Judeans left in the land.
- 100) 40:14 – Ishmael was of the royal house so the motive of the Ammonite king was probably to finish the destruction of Judah, perhaps at the behest of the Egyptians.
- 101) 43:3 – The accusation against Baruch may indicate that he is more than a scribe, perhaps

Jeremiah's chief aide.

- 102) 43:4-7. Many probably went to the previously established colony on Elephantine Island near Syene (present Aswan) where a temple had been built by the Jews conscripted into the Egyptian army by Psamtik II who succeeded Necho in 593. Judaism developed there by picking up elements of Egyptian religion which departed from the religion developing in Babylon. By the time the Temple was being rebuilt in Jerusalem, the Elephantine temple had been destroyed by the Egyptians -- papyrus discovered on the island in 1903 gives these details. They asked for help from the Jews back in Jerusalem but were now considered heretics and got no help. Later -- in Greek times -- Jews flooded into Egypt so that by New Testament times 250,000 Jews lived along the Nile. One-third of Alexandria (then the capital) was Jewish, and their language and culture was Greek. Tahpanhes was a frontier town in NE Egypt near the present town of Port Said on the Suez Canal. Greeks called it Daphne.
- 103) 43:8-13 – A kind of “appointment in Samara.” They have fled from a perceived danger to a real danger. Also like Amos's parable in Amos 5:19.
- 104) 44:1 – Migdol was a fortified town on the northern frontier near Tahpanhes. Noph: Memphis. Pathros: Upper Egypt south of the delta. Indicates a widespread immigration – to three towns other than Tahpanes, inferring that some time has passed and people have settled down there. This makes it unreal that Jeremiah could preach to an assembly of Judeans from four different areas. So this chapter probably does not report history as such.
- 105) 44:17 – The queen of heaven was probably Astarte, one of the goddesses of the West Semitic pantheon, a feature of family religion where the woman baked cakes and fed the deity, and led a procession in the streets with singing and lighting a fire for the queen of heaven.
- 106) 44:30 – This prophecy came true in 569 when Jeremiah would have been 77 if still alive. This denunciation is his last recorded words. There is no Biblical account of his death. This was probably a prophecy after the event. Hophra ruled from 588-569 and probably died in an internal Egyptian rebellion, not in a military defeat by the Babylonians..
- 107) 45:1-4 – This is the end of the narrative of the last days of Judah. No reason is given for Baruch's complaint but it is clear that he will survive God's judgment because of his service to Jeremiah. It is the same word given to Ebed-Melech (chapters 38-39) after he pleaded with the king to release Jeremiah from the cistern.
- 108) 46:1-28 – The oracle against/concerning Egypt refers specifically to Nebuchadnezzar's triumph over Pharaoh Neco at Carchemish in 605 BCE. (Carchemish was on the Euphrates 60 miles west of Haran, on what is now the boundary between Syria and Turkey, 500 miles north of Jerusalem.) It is a warning to Judah not to count on help from Egypt against Nebuchadnezzar.
- 109) 46:3-12 – A double taunt: 1) the picture of the Nile rising to cover the earth only to be defeated at Carchemish, 2) Jeremiah mocks Egypt by calling on it to go to Gilead to get healing balm, knowing that nothing can heal Egypt's sickness.
- 110) **Chapter 47** – No reason given for the Lord's judgment on Philistia. There are no records of Egypt invading Philistia..
- 111) **Chapter 48** – No particular event cited. Probably a religious/nationalistic rivalry behind these words against Moab. V. 1 – Nebo – where Moses viewed the Promised Land.
- 112) 49:1-6 The sin of Ammon is the dispossession of Israelite territory, namely the chief god

Milcom taking Gad. There was constant rivalry between the northern kingdom and Amon, but which encroachment is not specified.

- 113) 49:28 – Kedar, son of Ishmael, along with Mesech, son of Japheth, were representative of non-Jewish societies, or perhaps referring to a semi-nomadic tribe living in unwalled villages in the Syrian-Arabian desert. Hazor, from where Jabin and Sisera came in Joshua's time, in northern Canaan.
- 114) Chapters 50 and 51. Very troubling: Babylon has been used by the Lord to punish the Judeans. Now the Babylonians are punished for exiling the Judeans and burning Jerusalem. The simplest explanation is that a different author wrote these chapters, but there is absolutely no evidence that this happened. The central point is that the vengeance of the Lord against Babylon is in a form that echoes what Babylon has done to all her conquered nations.
- 115) 50:2 – Bel and Merodach (Marduk) are two names for the same god. Bel is probably a corruption of Baal.