

4/21/02

### Jeremiah 21-22

The first division regards general prophecies that are undated, occurring before the fall of Jerusalem. Jer. 1-20

The second division regards particular prophecies that are dated, till the fall of Jerusalem. Jer. 21-39

1. They are all related to some event, date or reigning king.
2. The one's that do not are part of the preceding date, as chapter twenty-two and twenty-three are part of chapter twenty-one, as well as chapter thirty and thirty-one continue chapter twenty-nine.  
\* The three chapter go together as a unit and they should not be studied separate!
3. Chapter twenty-two mentions all the last four kings of Judah, who are the false shepherds who led the people astray, resulting in the "Woes" of chapter twenty-three. Jer. 21:3, 22:11, 18, 24, 23:1-2, 11
4. The dominate theme is the end of Judah, the Davidic dynasty addressing the kings, religious leaders and the Gentile nations who will be brought under the servitude of Babylon. Jer. 25:31
5. The material between chapter 21-29 is vital for they foretell the time of the Gentiles. Lk. 21:24 (Expositors Bible Com.: 506)

6. Jeremiah writes a letter to the first captives who had been deported to Babylon and he was to commit it to writing for himself. Jer. 30:1-2
7. The captive and captivity are the common thread in these chapter. Jer. 29:31, 30:3  
\* In some of the prophecies there is a short term and long term fulfillment such as "Jacob's trouble" in the Tabulation and Great Tribulation period. Jer. 30:7
8. The division ends with the fall of Jerusalem. Jer. 39:1-2
  - a. Josiah. 639-609 B.C.
  2. Jehoahaz. 609 B.C (three months)
  3. Jehoiakim. 609-597 B.C.
  4. Jehoiachin. 597 B.C. (Three months)
  5. Zedekiah. 597-586 B.C.

### 21:1-14 The doom of king and city.

21:1-7 *The message of doom to Zedekiah.*

21:1-2 Zedekiah sent men to Jeremiah.

- 1) The word of Yahweh came to Jeremiah due to the fact that the king had sent men to inquire about the Babylonian army. Vs. 1
- a) Two men came to Jeremiah in fulfillment of his prophecy. Jer. 15:11  
\* Some put this time in line with chapter 37-38.

- b) The position of Jeremiah had changed from the previous chapter but not for long.
  - c) Pashur is not the same as in the previous chapter but the same of chapter 38, enemy of Jeremiah. Jer. 20:1, 38:1
  - d) Zepheniah was the successor of Jehoiada the priest, second to the high priest and not hostile to Jeremiah. Jer. 29:25-29; 37:3; 52:24
- 2) The words of these men wanted to know if God would perhaps miraculously intervene and send the Babylonian army away. Vs. 2
- a) Perhaps thinking of the time of Hezekiah with the prophet Isaiah against the Assyrians. 2Kings 19:1-7; Is. 37:1-7
  - b) This is the first time the name of Nebuchadnezzar is mentioned in the book of Jeremiah.

**21:3-7** The words for Zedekiah.

- 1) The words are personally directed to Him. Vs. 3
- a) Zedekiah means “Jehovah is righteous and he was the last king of Judah by the appointment of Nebuchadnezzar who renamed him Mattaniah in place

- of his nephew Jehoiachin the son of his brother Jehoiakim.
  - b) Zedekiah was the son of Josiah by wife Hamutal; therefore was the uncle of Jehoiachin, who was the son of his brother Jehoiakim, who was the brother of Zedekiah and Jehoiahaz.
  - d) Jehoiahaz (Shallum), Jehoiakim and Zedekiah were brothers and sons of Josiah. 1Chron. 3:15
  - b) Zedekiah reigned from 597 to 586 B.C., eleven years
  - c) This chapter is probably the ninth year of his reign, 588 B. C, the siege lasted about a year and a half. Jer. 52:4-5
  - d) The chapter chronologically would fit between chapter 37 and 38.
- 2) Yahweh would defeat the weapons of Judah used against Babylon and would bring the armies from the outside siege to come inside the city walls. Vs. 4
- \* Zedekiah was depending on Pharaoh Hophra of Egypt for help against Babylon. Jer. 37:1-10
- 3) Yahweh would fight against him in all power, fury and wrath. Vs. 5
- \* The intense anger of Yahweh is marked by the word anger “aph” comes from the same root of nose and suggest heavy breathing.

- 4) All in the city would be struck with great pestilence, man and beast. Vs. 6
- 5) Finally Yahweh would deliver Zedekiah, the servants and people left from the pestilence, sword and famine into the hands of Nebuchadnezzar, who would have no pity or mercy. Vs. 7  
\* Jer. 39:5; 52:9-11; 24-27

**21:8-10** *The message of doom to the people.*

- 1) Yahweh placed before them two options, the way of life or the way of death. Vs. 8
- 2) The way of death was to remain in the city to die by the sword, famine or pestilence. Vs. 9a-c
  - a) Moses declared the same words. Deut. 39:11
  - b) Jeremiah was accused of treason and demoralizing the people. Jer. 37:13-14; 38:1-17
- 3) The way of life was to deflect to the Babylonians. Vs. 9d-f
- 4) The reason given is two-fold. Vs. 10
  - a) “For I have set My face against this city for adversity and not for good, says the LORD.”
  - b) “It shall be given into the hand of the king of Babylon, and he shall burn it with fire.”

**21:11-14** *The message of doom to the house of David.*

**21:11-12** *The social injustices.*

- 1) The message is to more than to the royal house for no king is mentioned, though some attempt to say it is Zedekiah. Vs. 11
  - a) Josiah means “whom Jehovah heals” and reigned 639-609 B.C.
  - b) Jehoahaz means “Jehovah has seized” and reigned. 609 B.C for three months.
  - c) Jehoiakim means “Jehovah raises up” and reigned. 609-597 B.C.
  - d) Jehoiachin means “Jehovah establishes” and reigned 597 B.C. for three months.
    - (1) Coniah means “Jehovah will establish”.
    - (2) Jeconiah means “Jehovah will establish”.
- 5) Zedekiah means “Jehovah is righteous” and reigned 597-586 B.C.
- 2) The throne is identified by the Davidic line and the call is to “Hear the words of the Lord” in order to obey. Vs. 12
  - a) The proclamation opens with the expression of a broken heart, “O house of David!”
  - b) The specifics are two.
    - (1) Execute judgment in the morning.

- \* The administration of justice was to be diligent and consistent from day to day.
- (2) And deliver him who is plundered Out of the hand of the oppressor.
  - \* The three imperatives, hear, execute and deliver are in the masculine plural forms, addressed to all in authority who were abusing their authority and power.
- c) The reason was, “Lest My fury go forth like fire And burn so that no one can quench it.
- d) The indictment was clear, “Because of the evil of your doings.”

### **21:13-14** The pride of Judah.

- 1) Yahweh was not for Judah, “Behold, I am against you, O inhabitant of the valley”.  
Vs. 13a-c
- 2) Yahweh exposes Judah’s pride in her location in the city of Jerusalem. Vs. 13d-h
  - \* “And rock of the plain, says the LORD, “Who say, `Who shall come down against us? Or who shall enter our dwellings?””
- 3) Yahweh answers that He would return to Judah in kind. Vs. 14

- a) He would punish you according to the fruit of your doings, “says the LORD”. Vs. 14a-b
  - \* The word “But” mark the sharp contrast between Judah’s pride of not being defeated and the certainty of her defeat.
- b) He would destroy her completely, “I will kindle a fire in its forest, And it shall devour all things around it.” Vs. 14c-e

### **22:1-30** Messages to the Davidic kings.

#### **22:1-9** *The message to the king.*

- 1) Jeremiah is instructed to go directly to the house of the king of Judah and proclaim His word. Vs. 1
  - \* The prophet must of been in the temple for he was told to “go down”
- 2) Jeremiah emphasized the responsibility and accountability of the king and his servants as leaders over the throne of David. Vs. 2
- 3) Jeremiah was to deliver a three-fold indictment. Vs. 3
  - a) He was to execute judgment and righteousness, referring to the judicial cases and the social equity. Vs. 3a-b
  - b) He was to deliver the plundered out of the hand of the oppressor, speaking

about the abuse of those in power on every level of society who were robbing the people. Vs. 3c

- c) He was to do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place, identifying the weakest and most vulnerable of society. Vs. 3d-g

\* The was his duty. Deut. 10:18-19; 17:18-20

- 4) The promise was that if he indeed did these things, the kingdom would be spared. Vs 4  
 \* The gates could indicate those linking the palace and the temple and would be the ones used by the king and his entourage.
- 5) Yahweh knew he would not hear so God swore by Himself to make the house desolated. Vs. 5
- 6) Yahweh describes the extent of the desolation in a allegorical form by contrasting the plush forest of Gilead and Lebanon to a wilderness and cites uninhabited. Vs. 6  
 \* Remember that Solomon had used the cedars of Lebanon to build the house of God and his own with splendor and beauty!

- 7) Yahweh would be directing Babylon in this destruction. Vs. 7
- 8) The testimony of their wickedness would be rehearsed by the nations as they passed by and asked the reason for their destruction. Vs. 8  
 a) Perhaps the very soldiers themselves asking the question.  
 b) The acknowledgment was that Yahweh was responsible for the destruction not Babylon!
- 9) Their answer would be two-fold. Vs. 9  
 a) Because they have forsaken the covenant of the LORD their God.  
 b) Because they worshiped other gods and served them.

**22:10-12** *The message to Jehoiahaz.*

**22:10-12** The judgment and guilt of Jehoiahaz.

- 1) The prophet places the priority of weeping not on Josiah the dead king but his son who was going away. Vs. 10  
 \* There had been great weeping made by Jeremiah and the people for Josiah at his death by Pharaoh at the battle of Megiddo in 609 B. C. 2Kins 23:29-35; 2Chron. 35:25.
- 2) The application is made to Shallum. Vs. 11

- a) The name Shallum is Jehoiahaz, the son of Josiah who reigned in. 609 B.C for three months, after his father.
- b) Josiah was slain by Pharaoh-necho and Shallum or Jehoiahaz was put in his stead.
- 3) Jehoiahaz would die in captivity. Vs. 12
  - a) Pharaoh-necho took him captive to Egypt, where he died and placed Eliakim or Jehoiakim his brother in his stead. 2King 23:30-34;  
2Chron.36:1-10
  - b) Tear would be more in line for him.

**22:13-23** *The message to Jehoiakim.*

**22:13-14** The sins of Johoiakim.

- \* In the third person.
- 1) Jehoiakim or Eliakim, the son of Josiah was place by Pharaoh-necho to succeeded his brother Sallum or Jehoiahaz and he had burdened the people during economic difficulties. Vs. 13
  - a) He prospered himself dishonestly bringing judgement on himself, “Woe to him who builds his house by unrighteousness And his chambers by injustice”, Vs, 13a-b
  - b) He robbed the laborers of their wages, “Who uses his neighbor's service

- without wages And gives him nothing for his work. Vs. 13c
- 2) Jehoiakim lived in luxury and leisure. Vs. 14
  - a) His words are quoted, perhaps his inner thoughts, “I will build myself a wide house with spacious chambers, And cut out windows for it, Paneling it with cedar And painting it with vermilion. 2Kings 23:34-35
  - b) He became Jeremiah’s most bitter enemy.

**22:15-17** The saved life of Josiah in contrast to Johoiakim.

\* In the second person.

- 1) Jehoiakim was asked by God if he thought having wealth and luxury made him a king, rather than performing justice and righteousness as his father Josiah. Vs. 15
  - a) There was nothing wrong with having things and the basic needs, eating and drinking but not at the expense of justice and righteousness.
  - b) The contrast is that it went well with Josiah for being a doer of God’s word but not with Jehoiakim!
- 2) Josiah executed justice for the most vulnerable, “He judged the cause of the poor and needy; Vs. 16a

- 3) Josiah experience God's blessing, "Then it was well." Vs. 16b
- 4) Josiah gave evidence of his belief in Yahweh, "Was not this knowing Me?" says the LORD." Vs. 16c-d
  - a) The rhetorical question has an obvious answer, YES!
  - b) The nation prospered and benefited due to the godly Josiah.
- 5) Jehoiakim was nothing like his father Josiah, "Yet your eyes and your heart are for nothing but your covetousness, For shedding innocent blood, And practicing oppression and violence." Vs. 17

**22:18-19** The tragic end of Jehoiakim.

- \* In third person.
- 1) The people would not lament at his death nor his reign over them as they did his father Josiah. Vs. 18, 2Chron. 35:24-25  
\* Jehoiakim reigned in 609-597 B.C.
- 2) The man would be buried with the burial of a donkey, Dragged and cast out beyond the gates of Jerusalem be cursed. Vs. 19; Deut. 28:26

**22:20-23** The destruction of Jerusalem.

- 1) The command is to go up to Jerusalem, it is in the feminine.
- 2) The allies he depended on were destroyed. Vs. 20

- a) Bashan is to the north of Israel.
- b) Abarim was the area of southeast of Judah across the Dead Sea, the Moab mountain range.
- 3) He snubbed the voice of Yahweh from his youth declaring he would not obey and much more during his prosperity or complacency. Vs. 21
- 4) The certainty of Jehoiakim's end and all evil leaders is summarized by shame and humiliation. Vs. 22  
\* Pride goes before destruction and a haughty spirit before the fall. Prov. 16:18
- 5) The certain judgment is given in two vivid images, one of false security of the cedars of Lebanon and the other of the pain of a woman in pain. Vs. 23  
\* Irony is the focus!

**22:24-30** *The message to Jehoiachin.*

**22:24-27** The rejection of Coniah by Yahweh.

- 1) Though Coniah were God's signet ring in his right hand, he would cast him away. Vs. 24  
\* The signet ring was used to authenticate documents of the king by imprinting it into the wax.

- a) Jehoiachin was the son of Jehoiakim and he reigned in 597 B.C. for only three months.
  - b) He is sometimes called Coniah or Jeconiah.
  - c) Here Yahweh calls him Coniah, deleting the prefix “Je” related to the name “Yahweh”, disassociating Himself with the king.
- 2) Yahweh would give Coniah over to those he feared at the hand of the Babylonians. Vs. 25
  - 3) Coniah along with his mother would go into captivity and there die. Vs. 26  
\* Parallel passages. 2Kings 23:1-16; 24:8; 2Chron. 36:9-10
  - 4) They would not see Jerusalem again. Vs. 27  
\* Jeremiah in his closing chapters provides supplementary information.
    - a) Now it came to pass in the thirty-seventh year of the captivity of **Jehoiachin** king of Judah, in the twelfth month, on the twenty-fifth day of the month, that Evil-Merodach king of Babylon, in the first year of his reign, lifted up the head of **Jehoiachin** king of Judah and brought him out of prison. Jer 52:31
    - b) So **Jehoiachin** changed from his prison garments, and he ate bread

regularly before the king all the days of his life. Jer 52:33

- 22:28-30** The acceptance of Coniah by the people is rebuked by Yahweh.
- 1) The people did not recognize Zedekiah as the king in the place of Coniah or Jehoiachin. Vs. 28
    - a) The people were surprised, “Is this man Coniah a despised, broken idol-- A vessel in which is no pleasure?  
\* Worthless and unyielding to be broken as the flask Jeremiah broke in the Valley of Hinnom. Jer. 19:10
    - b) The people asked, “Why are they cast out, he and his descendants, And cast into a land which they do not know?”
  - 2) The prophet turns to prophesy to the earth, that it might receive the word of the Lord since the people did not. Vs. 29
    - a) “O earth, earth, earth, Hear the word of the LORD!”
    - b) The three-fold repetition for emphasis to hear because the people won’t! Is. 6:3; Jer. 7:4
  - 3) The prophesy is a curse to be childless and no one of his descendents in the line of Coniah or Jehoiachin would sit on the throne. Vs. 30

- a)** He would be childless means is explained by the fact that none would survive to reign, for he had seven sons. Vs. 30a-c; 1Chron. 3:17
- \* A cuneiform tablets found in Babylon list rations of oil provided “Yaukin, (i. e. Jehoiachin), king of the land of Yahud, (i. e. Judah) and his five sons. Wycliffe Com..
- b)** He would have no t one descendent to sit on the throne of David. Vs. 30d-f
- c)** This was literally fulfilled in the birth of Jesus Christ as Joseph was of the line of Coniah or Jehoiachin that was cursed to sit on the throne of David. Matt. 1:12
- d)** The line of Mary was through David son Nathan, not through Coniah. Lk. 3:31