

8/4/02

Jeremiah 40-42

Chapters forty begins the ministry of Jeremiah after the fall of Jerusalem.

1. The section runs from chapter 40-45.
2. 40-42 deals with the events in Judah.
3. 43-45 deals with the events in Egypt.
4. Chapters 46-51 deals with the prophecies upon the Gentile nations.
5. Chapter 52 records the fall of Jerusalem in great detail.

40:1-6 The prophet Jeremiah is released to Gadeliah.

40:1-3 The word of the Lord came to Jeremiah.

- 1) The time is important, after Nebzardan had let Jeremiah go from Ramah. Vs. 1a
 - a) There is no contradiction to the previous chapter as already stated but a supplementary information to reconcile the seeming contradiction. Jer. 39:11-14
 - b) The entire section, verse one through six has been placed with the previous chapter making it a better division.
- 2) The prophet Jeremiah had been release from the court of the prison by the

command of Nebuchadnezzar at the taking of the city but re-captured and taken to the rallying center for transporting prisoners to Babylon, five miles north of Jerusalem. Vs. 1b-c

- 3) Nebuzardan then hearing the word of the Lord took Jeremiah and affirmed the pronouncement of God's judgment on Jerusalem. Vs. 2
 - * They were aware of the ministry and prophecies of Jeremiah and looked upon him favorably!
- 4) Nebuzardan declared two important things regarding God's judgment. Vs. 3
 - a) The Lord had done it just as he said,
 - b) The reason being that they had sinned against the Lord and not obeyed His voice.
 - c) The witness of their judgment by the pagans was in fulfillment of Law. Deut. 29:25-28

40:4-6 The prophet Jeremiah is set free.

- 1) Nebuzardan seems to make it a point that he is releasing Jeremiah, "And now look, I free you this day from the chains that were on your hand.", Vs. 4a-b
 - * Without any doubt due to being taken captive after his first release, almost apologetically.

2) Nebuzardan gives Jeremiah two options.
Vs. 4c-i

- a) If it seems good to you to come with me to Babylon, come, and I will look after you. Vs. 4c-d
- b) But if it seems wrong for you to come with me to Babylon, remain here. See, all the land is before you; wherever it seems good and convenient for you to go, go there.” Vs. 4e-i

3) Nebuzardan then make a third suggestion to Jeremiah. Vs. 5

- a) The prophet had not yet made up his mind to go back. Vs. 5a
- b) So Nebuzaradan said, “ Go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people. Vs. 5b-e
- c) Or go wherever it seems convenient for you to go.” Vs. 5f
- d) Nebuzardan the captain of the guard gave him rations and a gift and let him go. Vs. 5g; 52:34; 2Kins 8:7-9

4) Then Jeremiah went to Gedaliah. Vs. 6

- a) He went to Mizpah, which was about four and one-half miles northwest of Jerusalem. Vs. 6b

* It was also the place where Saul was elected as king. 1Sam. 7:5, 16; 10:17

- b) He dwelt with him among the people who were left in the land. Vs. 6c
- c) The prophet loved the people, despite their sinfulness and persecution of him and he wanted to aid in the rebuilding of the nation as a true patriot.

40:7-12 The people returned under the rule of Gedaliah.

40:7-10 *The captains of the armies*

- 1) They did this after hearing that Nebuchadnezzar had made Gedaliah the governor in the land over the men, women, children, and the poorest of the land who had not been carried away captive to Babylon. Vs. 7
- a) Gedaliah’s Father Ahikam had been an important person in the court of Jehoiakim and a friend of Jeremiah. Jer. 26:24; 2Kings 22:12, 14
- b) His grandfather Shaphan had been the secretary of Josiah . 2Kings 22:3, 10
- c) His uncle Gemariah and his cousin Micaiah had been involved in the event of Baruch’s reading o

Jeremiah's fist scroll and helped in protecting both of them. Jer. 36:11, 25

- 2) The men's names are given and their men. Vs. 8
 - * These were guerrilla bands who had remained hidden during the siege and captivity!
- 3) Gedaliah then took an oath before them and their men. Vs. 9
 - a) The men were afraid of reprisal by Babylon, so he said, "Do not be afraid to serve the Chaldeans."
 - b) "Dwell in the land and serve the king of Babylon."
 - c) "And it shall be well with you."
 - * Gedaliah attempted to comfort and encourage the Jews in their terrible situation!
- 4) He affirmed his vassalship to Nebuchadnezzar. Vs. 10
 - a) As for me, I will indeed dwell at Mizpah and serve the Chaldeans who come to us. Vs. 10a-b
 - * Literally he would stand before the Chaldeans in their behalf!
 - b) But you, gather wine and summer fruit and oil, put [them] in your vessels, and dwell in your cities that you have taken." Vs. 10c-f
 - * The fifth or sixth month was July or August when grapes, figs and

olives became ripe, this would also serve as part of their tribute to Babylon.

40:11-12 *The refugee Jews.*

- 1) All the Jews who were in Moab, among the Ammonites, in Edom, and in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah. Vs. 11
- 2) So all the Jews returned also out of all places where they had been driven, and came to the land of Judah, to Gedaliah at Mizpah, and gathered wine and summer fruit in abundance. Vs. 12

40:13-16 **The plot to assassinate Gedaliah is reported.**

- 1) The warning given to Gedaliah went unheeded. Vs. 13-14
 - a) Johanan the son of Kareah and all the captains of the forces that were in the fields came to Gedaliah at Mizpah. Vs. 13
 - b) He said to him, "Do you certainly know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?" But Gedaliah the son of Ahikam did not believe them. Vs. 14

- 1)) Ishmael was of the royal family and apparently vengeful of towards Gedaliah's rule . Jer. 41:1
 - 2)) Baalis the king of Ammon persuaded Ishmael to be an agitator to Babylon, making it easier for him to advantage himself and probably pro-Egyptian.
* Excavations in Jordan uncovered the Syrian Bottle dating 667-580 B. C. which bears the same name of King Ba'lay and identified with Baalis. April 1974
 - 3) The judgment of Ammon is declared in chapter forty-nine, verses one through six.
- 2) Then Johanan spoke secretly to Gedaliah in Mizpah, saying, "Let me go, please, and I will kill Ishmael the son of Nethaniah, and no one will know [it]. Why should he murder you, so that all the Jews who are gathered to you would be scattered, and the remnant in Judah perish?" Vs. 15
 - a) His concern was for Gedaliah.
 - b) His concern was for the people condition that would become worst.
 - 3) But Gedaliah said to Johanan the son of Kareah, "You shall not do this thing, for you speak falsely concerning Ishmael." Vs. 16

- a) He was too overconfident.
- b) He was to careless.
- c) He added to his own hurt and the people.

41:1-3 The assassination of Gedaliah.

- 1) The deed violated the Eastern code of hospitality. Vs. 1
 - a) In the month of October, the holy month of the Feast of Trumpets, yonkipur and the Feast of Tabernacles.
* The beginning of the religious new year, the civil year began in April.
 - b) Ishmael of the royal family, the officers of the king and ten men came to eat bread with Gedaliah in Mizpah.
 - c) A man was duty bound to protect his guests and the guest were duty bound to reciprocate in good faith.
- 2) The deed was defiant to his authority. Vs. 2
 - a) Ishmael and the ten men arose and struck Gedaliah the with the sword treacherously as he was demonstrating his trust and oneness with the people.
 - b) They killed the person Nebuchadnezzar had made governor over the land, so it was rebellion

against the king of Babylon, possibly in revenge for Zedekiah and his own right to the throne.

- c) They were in rebellion to the authority of God, Who had pronounced their captivity.
- 3) The deed was a death sentence. Vs. 3
 - a) Ishmael also struck down all the Jews who were with Gedaliah at Mizpah.
 - b) He also slew the Chaldeans who were found there, the men of war.
 - * It appears he had reigned only after two or three months of the fall. Jer. 41:1; 52:12-13; 2Kings 25:25
 - * Others believe it took place after five years. Jer. 52:30

41:4-10 The murder of other men.

- 1) The assassination of Gedaliah was not detected even after the second day. Vs. 4
- 2) Pilgrims were coming with their offerings. Vs. 5
 - a) They came from Shechem, Shiloh, the place of the Tabernacle in the time of the Judges and Samaria was the capital of the idolatrous Northern Kingdom, whose alter Josiah had destroyed. Josh. 18:1, 1Kings 16:24, 9
 - b) There were eighty men.
 - c) Their beards were shaved and their clothes torn, having cut themselves a

sign of mourning for the destruction of the temple.

- * Some of these pagan customs were forbidden in the Law. Deut. 14:1-3; 12:13-14; 17-18
- d) They had offerings and incense in their hand, to bring to the house of the LORD.
- 3) Ishmael went out from Mizpah to meet them, acting as if he was also weeping and entreated them by saying, “Come to Gedaliah the son of Ahikam!” Vs. 6
 - a) His heart was so callous, he cared not for his people.
 - b) His concern for power was his only obsession.
- 4) When they came into the midst of the city, that Ishmael and his men killed them and cast them into the midst of a pit. Vs. 7
- 5) Ten men attempted to buy their lives by telling Ishmael. Vs. 8
 - a) They said, “Do not kill us, for we have treasures of wheat, barley, oil, and honey in the field.”
 - b) So he did not kill them among their brethren.
- 6) The pit into which Ishmael had cast all the dead bodies of the men was the same one Asa the king had made for fear of Baashah king of Israel. Ishmael the son

of Nathaniah filled it with [the] slain. Vs. 9

a) The account is recoded. 1kings 15:22, 2Chron. 16:6

b) the man Ishmael was cunning but certainly insane.

7) Ishmael was on the run. Vs. 10

a) Ishmael carried away captive all the rest of the people in Mizpah, the king's daughters and all the people who remained in Mizpah, by the hand of Nebuzaradan the captain of the guard who had committed to Gedaliah
* Jeremiah, Baruch and Zedekiel's daughter, etc.

b) Ishmael carried them away captive over to the Ammonites, since the king had sent him to kill Gedaliah.

41:11-15 The rescue of the people of Johanan from Ishmael.

1) Ishmael's time was running out. Vs. 11-12

a) When Johanan the son of Kareah and all the captains of the forces heard of all the evil that Ishmael had done, they went to fight with Ishmael and they found him by the great pool that is in Gibeon, the city of priests in the tribe of Benjamin. Josh. 18:25; 21:17
* Six miles north of Jerusalem.

2) Ishmael fled for his life. Vs. 13-15

a) When all the people who were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces with him, that they were glad. Vs. 13

b) Then all the people captive from Mizpah turned around and came back, and went to Johanan the son of Kareah. Vs. 14

c) But Ishmael escaped from Johanan with eight men and went to the Ammonites. Vs. 15

* Two must have been killed, for there were ten.

41:16-18 The decision by Johanan to go to Egypt.

1) Then Johanan and all the captains took from Mizpah all the rest of the people whom he had recovered from Ishmael the mighty men of war and the women and the children and the eunuchs, whom he had brought back from Gibeon. Vs. 16

2) They departed and dwelt in the habitation of Chimham, which is near Bethlehem, as they went on their way to Egypt, fearing retaliation from Nebuchadnezzar for the murder of Gedaliah. Vs. 17-18

* Chinham is believed to be named after the son of Barzillia, who accompanied

David to Jerusalem after Absalom's rebellion. 2Sam. 19:37-40

42:1-6 The people ask Jeremiah to seek God's will.

- 1) The prophet Jeremiah has not been mentioned since Mizpah. Jer. 40:6
- 2) He and Baruch were living in Mizpah during the incidents related. Jer. 40-7-41:18
- 3) Both must have been among the captives carried off by Ishmael.
- 4) Or they were both off somewhere else and now joined the group.

42:1-3 *The petition expressed by the people.*

- 1) The desire was a unified expression. Vs. 1
 - a) The leaders included all the captains of the forces, Johanan the son of Kareah, Jezaniah the son of Hoshaiah. Vs. a-c
 - * Jezaniah is a different one from the one in the previous chapter. Jer. 40:8
 - * Some believe he is Azariah, since the LXX calls him by both names, it is equally possible that he had two names as many we have seen. Jer. 43:2

- b) The people are indicated as all, from the least to the greatest, came near. Vs. 1d-e
- 2) The words of the people are recorded. Vs. 2-3
 - a) They said to Jeremiah the prophet, "Please, let our petition be acceptable to you, and pray for us to the LORD your God. Vs. 2a-d
 - 1)) Remember Jeremiah had been forbidden to pray for the people before the fall of Jerusalem. Jer. 37
 - 2)) Now Jerusalem has fallen, so Yahweh allows the prophet to pray for the people.
 - b) They said, "For all this remnant (since we are left [but] a few of many, as you can see), Vs. 2e-g
 - 1)) They presumptuously considered themselves as the remnant just because they were left of the captives.
 - 2)) They didn't see themselves as rebellious in seeking Yahweh to change His mind that they already knew.
 - 3)) They greatly feared the reprisal of Nebuchadnezzar for Gehaliah's death.
- 3) The petition is expressed to the prophet. Vs. 3

- a) They said, “That the LORD **your** God may show us the way in which we should walk. Vs. 3a
- 1)) They were to remain in the land of Judah.
 - 2)) They were to otherwise go into captivity at Babylon.
- b) They said, “That the LORD your God may show us the thing we should do.” Vs. 3b
- 1)) Yahweh wanted obedience to His revealed will.
 - 2)) Yahweh wanted the people to wait on God to fulfill His promise of restoration at the end of seventy years.
 - 3)) These are the same people who had rejected God’s word for years, the had already determined to go to Egypt. Jer. 41:17.

42:4 *The promise expressed by the prophet Jeremiah.*

- 1) The prophet Jeremiah declared his faithfulness as a mediator. Vs. 4
 - a) Jeremiah said to them, “I have heard. Indeed” Vs. 4a-b
 - b) Jeremiah said, “I will pray to the LORD your God according to your words.” Vs. 4c

- 2) The prophet Jeremiah declared his ongoing integrity as a prophet of Yahweh.
 - a) Jeremiah said, “And it shall be, that whatever the LORD answers you, I will declare it to you.” Vs. 4df
 - * He would be true to his message, without tainting it or adding to it!
 - b) Jeremiah said, “I will keep nothing back from you.” Vs. 4g
 - * He would omit not a word revealed to him!

42:5-6 *The personal oath expressed by the people.*

- 1) The people bound themselves under Yahweh’s judgment. Vs. 5
 - a) They said to Jeremiah, “Let the LORD be a true and faithful witness between us.” Vs. 5a-b
 - b) They set the condition, “If we do not do according to everything which the LORD your God sends us by you.” Vs. 5c
- 2) The people bound themselves to complete obedience. Vs. 6
 - a) Their commitment was even if they disagreed with God, “Whether it is pleasing or displeasing.” Vs. 6a
 - b) Their commitment was in view of their relationship, “We will obey the

voice of the LORD **our** God to whom we send you. Vs. 6b

- c) Their commitment was in acknowledgment of the benefit of obedience to God's word, "That it may be well with us when we obey the voice of the LORD **our** God." Vs. 6b

42:7-17 The prophet Jeremiah revealed

God's will.

42:7-9 *The prophet Jeremiah patiently waited on the will of Yahweh.*

- 1) The Lord allowed ten days to pass before He spoke to Jeremiah. Vs. 7
- a) God is in no hurry as we are, He is always right on time.
 - b) God allows us to wait for different reasons.
 - 1)) To teach us patience.
 - 2)) To reveal our heart to us.
 - 3)) To show us His wise timing.
 - 4)) Sometimes He doesn't answer at all, because it is written in His word.
- 2) The Lord spoke through the prophet Jeremiah. Vs. 8-9
- a) Jeremiah then he called Johanan the son of Kareah, all the captains of the forces which were with him, and all

the people from the least even to the greatest.

- b) Jeremiah said to them, "Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him." Vs. 9
- 1)) He indicated the authority, "Thus says the Lord". 2Pet. 1:20-21
 - 2)) He indicated it was their request, "To whom you sent me to present your petition before Him".

42:10-12 *The prophet Jeremiah proclaimed the will of Yahweh.*

- 1) The promised blessing came first. Vs. 10
- a) The condition is given, "If you will still remain in this land, then I will build you and not pull you down, and I will plant you and not pluck you up." Vs. 10a-c
 - 1)) The judgment was over, now God would begin to act towards the rebuilding of the nation.
 - 2)) Jeremiah as told this at his calling. Jer. 1:10
- b) The reason is also given, "For I relent concerning the disaster that I have brought upon you." Vs. 10d
- 1)) The phrase relent does not mean that God did not regret nor made a mistake in judging them.

- 2)) The phrase expresses the grief that it caused Him to chasten His people.
- 2) The exhortation came second. Vs. 11-12
- a) The call to obey in faith, “Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,’ says the LORD.” Vs. 11a-d
- 1)) They were to make their decision based on God’s word.
- 2)) They were not to make their decision based on their human reasoning of logic and physical evidence.
- b) The call to stand in faith, “For I am with you, to save you and deliver you from his hand.”
- 1)) They were to depend on Him constantly.
- 2)) They were to trust Him through the difficult times.
- c) The call to live through faith, “And I will show you mercy, that he may have mercy on you and cause you to return to your own land.” Vs. 12
- * The word mercy “raham” means tender motherly love, the root is associated with the womb.

42:13-17 *The prophet Jeremiah revealed the warning of Yahweh.*

- 1) The warning was against disobedience. Vs. 13-14
- a) By an attitude of rebellion, “But if you say, ‘We will not dwell in this land,’ disobeying the voice of the LORD your God.” Vs. 13
- b) By leaning to their own understanding, “Saying, ‘No, but we will go to the land of Egypt where we shall see no war, nor hear the sound of the trumpet, nor be hungry for bread, and there we will dwell’”. Vs. 14
- * They were sick of war and sufferings!
- * The sin of unbelief is the alkalis heel of man!
- 2) The warning was for their own protection. Vs. 15-17
- a) The One speaking is Yahweh, “Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel.” Vs. 15a-c
- b) The prohibition is the same one as before, “If you wholly set your faces to enter Egypt, and go to dwell there”. Vs. 15d-e
- 1)) Egypt was where Yahweh had delivered them through Moses.
- 2)) Egypt was never to be returned to.

- 3)) Egypt is a type of the world, as opposed to trusting God.
- 3) The warning was against falling under what they were attempting to escape. Vs. 16-17
- a) They could not escape Yahweh's judgment, "Then it shall be that the sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there in Egypt; and there you shall die." Vs. 16
* They should fear going to Egypt!
- b) They would fall under the three-fold judgment by the direct hand of Yahweh, "So shall it be with all the men who set their faces to go to Egypt to dwell there. They shall die by the sword, by famine, and by pestilence. And none of them shall remain or escape from the disaster that I will bring upon them." Vs. 17
* Nebuchdnezzar would later invade Egypt. Jer. 43:8-3

42:18-22 The prophet Jeremiah revealed the accountability for disobeying God's will.

- 1) The judgment was sure. Vs. 18
- a) The One declaring it is the Captain of the armies of heaven, "For thus says

- the LORD of hosts, the God of Israel." Vs. 18a-b
- b) The people would know what to expect in Egypt, their self-deception and self-delusion would not alter their judgment, "As My anger and My fury have been poured out on the inhabitants of Jerusalem, so will My fury be poured out on you when you enter Egypt. Vs. 18c-d
- c) The sufferings of the people would wear them down emotionally in exile., "And you shall be an oath, an astonishment, a curse, and a reproach; and you shall see this place no more." Vs. 18e-i
- 2) The people were without any excuse. Vs. 19
- a) The Lord had warned them, "The LORD has said concerning you, O remnant of Judah, 'Do not go to Egypt!'" Vs. 19a-c
- b) The Lord was innocent in the matter, "Know certainly that I have admonished you this day." Vs. 19d
- 3) The prophet reveals their deceptive hearts. Vs. 20
- a) He said their intent to disobey was from the beginning, "For you were hypocrites in your hearts when you

sent me to the LORD your God.” Vs. 20a

- b)** He said their words were false, “Saying, `Pray for us to the LORD our God, and according to all that the LORD your God says, so declare to us and we will do it.” Vs. 20b-e
- 4)** The prophet declared his own faithfulness and innocence. Vs. 21
 - a)** He had been faithful to given them Yahweh’s word, “ And I have this day declared it to you.” Vs. 21a
 - b)** They had chosen to disobey, “But you have not obeyed the voice of the LORD your God, or anything which He has sent you by me.” Vs. 21b
- 5)** The prophet summarizes the prophecy. Vs. 22
 - a)** They could be sure of their death, “Now therefore, know certainly that you shall die by the sword, by famine, and by pestilence.” Vs. 22a-c
 - b)** They had chosen their own destruction, “In the place where you desire to go to dwell.” Vs. 22d