

8/25/02

**Jeremiah 43-45**

The prophet Jeremiah having waited ten days declared to the leaders and the people their hypocrisy of seeking the will of God, while all along having their minds made up to disobey and go to Egypt, which would only result in judgment.

Now he deals with the people in Egypt and the leaders plainly express their rebellion to Jeremiah without any attempt to disguise it.

**43:1-7 The people reject the words of Yahweh through Jeremiah.**

**43:1-3** *The prophet Jeremiah is called a false prophet.*

- 1) The occasion was when Jeremiah had finished speaking God's answer to the people regarding His will and direction. Vs. 1
  - a) The account is found in the previous chapter.
  - b) Notice that Jeremiah spoke "all the words" given to him by Yahweh.
- 2) The people spoke to Jeremiah. Vs. 2
  - a) Azariah the son of Hoshai, Johanan the son of Kareah, and all the proud men spoke to Jeremiah. Vs. 2a-c

b) Their words are recorded for us, "You speak falsely! The LORD our God has not sent you to say, 'Do not go to Egypt to dwell there.'" Vs. 2d-f

\* The in affect were calling him a false prophet, having all the evidence of his genuine prophecies!

- 3) They falsely accused Baruch. Vs. 3
  - a) But Baruch the son of Neriah has set you against us. Vs. 3a
  - b) The reason, "To deliver us into the hand of the Chaldeans, that they may put us to death or carry us away captive to Babylon." Vs. 3c-d
  - c) Jeremiah had come to understand what Yahweh had told him years ago, "If you have run with the footmen, and they have wearied you, Then how can you contend with **horses**? And if in the land of peace, In which you trusted, they wearied you, Then how will you do in the floodplain of the Jordan? Jer. 12:5

**43:4-7** *The people decided to go to Egypt.*

- 1) The captains and the people would not obey Yahweh to remain in Judah. Vs. 4
- 2) Johanan and all the captains of the forces took all the remnant of Judah. Vs. 5-6

- a) They comprised all who had returned to dwell in the land of Judah, from all nations where they had been driven. Vs. 5
  - b) They included men, women, children, the king's daughters, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan. Vs. 6a-f
  - c) The prophet Jeremiah and Baruch the were included. Vs. 6g
- 3) The people went to Egypt. Vs. 7
- a) The reason is repeated, “For they did not obey the voice of the LORD.” Vs. 7a-b
  - b) The place of their dwelling is given, “And they went as far as Tahpanhes.”, the modern day city of el Defenneh. Vs. 7c

**43:8-13     The prophet Jeremiah pronounces judgment over the people in Egypt.**

**43:8-9     *The words of God to Jeremiah.***

- 1) The word of the LORD came to Jeremiah in Tahpanhes. Vs. 8
- a) The common phrase that had come to Jeremiah for forty years in Jerusalem was not coming to him in Egypt.

- b) Taphanhes is Daphne a royal city in the northeast of the Egyptian Delta, just inside Egypt proper.
  - c) We have no idea how long a time between their arrival and the message of God.
- 2) Jeremiah was to act out this sign message as he had before many times and was told by God to take large stones in his hand, and hide them in the sight of the men of Judah, in the clay in the brick courtyard which is at the entrance to Pharaoh's house in Tahpanhes. Vs. 9
- a) Sir Flinders Petrie excavated Tell Defeneh, and found a large paved area which he believed to be the one referred to here, situated in front of what he identified as Pharaoh's house. \* The Ephantine Papyri mention the king's hour" in Tahpanhes".
  - b) The capital of Egypt was not Taphpanhes.
  - c) This was just one of many palaces Pharaoh would have in border cities.

**43:10-12 *The words of Jeremiah to the people.***

- 1) Jeremiah was told to speak to the men of Judah as His prophet who reveals the future. Vs. 10
- a) Jeremiah was to preface the message with, “Thus says the LORD of hosts”,

to identify that it was the Captain of the armies of heaven who was speaking to them, the God of Israel. Vs. 10a-c

**b)** Yahweh through Jeremiah declares that Nebuchadnezzar would set his throne on those very hidden stones. Vs. 10c-g

**1))** God Himself takes responsibility for this, “Behold, I will send and bring Nebuchadnezzar the king of Babylon. Vs. 10c-d

**2))** God calls Nebuchadnezzar, “My servant” Vs. 10e; 25:9; 27. 6

**3))** He would set his throne above these stones that I have hidden. And he will spread his royal pavilion over them. Vs. 10f-g

**2)** Jeremiah was told to reveal the coming judgment. Vs. 11-12

**a)** The coming of Nebuchadnezzar was certain to strike the land of Egypt in a three-fold judgment. Vs. 11a

**1))** Death to those appointed for death.

**2))** Captivity to those appointed for captivity.

**3))** The sword for those appointed for the sword.

**b)** The judgment would be also on the gods of Egypt. Vs. 12

**1))** Yahweh would kindle a fire in the houses of the gods of Egypt. Vs. 12a

**2))** And he, Nebuchadnezzar, shall burn them and carry them away captive. Vs. 12b

**3))** Nebuchadnezzar would enrich himself with the land of Egypt, as a shepherd puts on his garment and return in peace. Vs. 12c-e

**c)** The judgment would be complete. Vs. 13

**1))** "He would also break the sacred pillars of Beth Shemesh that are in the land of Egypt." Vs. 13a

**a)** The pillars are obelisks, which are nothing but symbols of the worship of the male sex organ, like the one in Washington, our capital.  
**b)** Beth Shemes means the “house of the sun”, and distinct from the one in Israel, it was the temple of the sun “Ra” at On or Heliopolis, located in what is now the northeast sector of Cairo.

**2))** And the houses of the gods of the Egyptians he shall burn with fire. Vs. 13b

\* Fragments of a text in the British Museum tells us that Nebuchadnezzar conducted

extensive raids into Egypt but not a permanent conquest in the thirty-seventh year of his reign, approximately 568 B. C.

**44:1-14 The prophet Jeremiah reveals the people's ongoing rebellion against Yahweh.**

**44:1-6** *The prophet Jeremiah addresses the Jews dwelling in the cities of Egypt of their sinful past.*

- 1) The word of the Lord came to Jeremiah for all the Jews who had fled to Egypt during the three long sieges of Jerusalem to take refuge in the particular cities. Vs. 1
  - a) Migdol was east of Tahpanhes, in the north-east border of Egypt and it means "tower", at Tahpanhes, at Noph is Memphis, and in the country of Pathros was the entire land of Upper Egypt, from Memphis south, fourteen miles of modern Cairo and at least as far as Syene, modern day Aswan..
  - b) This is the last message in the chronological time line of Jeremiah's prophecies!
- 2) The Captain of the armies of heaven, the God of Israel was addressing them. Vs. 2

- a) He reminded them of the calamity Yahweh brought about Jerusalem.
  - b) he reminded them how it was desolate and no one dwelt in the city.
- 3) Yahweh gave the reasons for their past judgment. Vs. 3
- a) Because of their wickedness which they have committed to provoke Yahweh to anger.
  - b) Because they went to burn incense and to serve other gods whom they did not know nor their fathers.
- 4) Yahweh pointed out their past accountability. Vs. 4-5
- a) He had sent to them all His servant the prophets, rising up early and warning them, "Oh, do not do this abominable thing that I hate!" Vs. 4
  - b) He saw that they did not listen or incline their ear to turn from their wickedness, to burn no incense to other gods. Vs. 5
  - c) He judged them according to the measure of the light they possessed by His fury and anger being poured out and kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it was that day. Vs. 6

**44:7-10** *The prophet Jeremiah rebukes the Jews about their personal rebellion.*

- 1) The Captain of the armies of heaven, the God of Israel now confronts them in Egypt with their ongoing rebellion. Vs. 7
  - a) Yahweh asks why they would commit this great evil against themselves.
  - b) Resulting in cutting off from them man and woman, child and infant, out of Judah, leaving none to remain? Vs. 7
    - 1)) It is a call to rational thinking, their actions did not make any sense!
    - 2)) Why would they want to repeat the same mistake?
- 2) The reason again is like their fathers. Vs. 8
  - a) They had provoked Him to wrath with the works of their hands, burning incense to other gods in the land of Egypt where you had gone to dwell.
  - b) They in affect cut themselves off and be a curse and a reproach among all the nations of the earth?
- 3) The question Yahweh asks is in irony, adding to their guilt. Vs. 9-10
  - a) "Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of

their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem? Vs. 9

\* Forty years could not be forgotten so soon!

- b) The problem was that they had not been humbled, to that day, nor had they feared; they had not walked in His law or in his statutes that He set before them and their fathers. Vs. 10

**44:11-14** *The prophet Jeremiah declares to the Jews the judgment of Yahweh.*

- 1) The Captain of the armies of heaven, the God of Israel had one verdict, He would set His face against them for catastrophe and cutting off all of Judah. Vs. 11
- 2) The remnant of Judah who have set their faces to go into the land of Egypt to dwell would be consumed and fall in the land of Egypt. Vs. 12
  - a) They would be consumed by the sword and by famine.
  - b) They would die, from the least to the greatest, by the sword and by famine.
  - c) They would be an oath, an astonishment, a curse and a reproach!
- 3) Yahweh would punish those who dwelt in the land of Egypt, as He had punished

Jerusalem, by the sword, by famine, and by pestilence. Vs. 13

- 4) None would escape or survive, except those who escaped as God's remnant. Vs. 14

**44:15-19 The people give evidence to their ongoing rebellion against Yahweh.**

**44:15-18** *The men addressed Jeremiah and affirmed their allegiance to the Queen of heaven.*

- 1) The men consented to their wives idolatry. Vs. 15
- a) Then all the men who knew that their wives had burned incense to other gods, addressed Jeremiah.
- b) All the women stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, to answered Jeremiah.  
\* Lower and upper Egypt!
- 2) The witness of their rebellious words. Vs. 16-17a-f
- a) As for the word that you have spoken to us in the name of the LORD, we will not listen to you!
- b) But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we

have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. Vs. 17a-f

\* Jer. 7:18; 44:17, 8, 19, 25

- 3) The witness of their devotion. Vs. 17g-18
- a) They said they had plenty of food, were well-off, and saw no trouble, as they worshipped their idols. Vs. 17g-e
- b) They said, that since they stopped burning incense to the queen of heaven and pouring out drink offerings to her, they had lacked everything and had been consumed by the sword and by famine. Vs. 18
- 1)) There are always those who associate money and prosperity with God as evidence of being one with God or having favor from God, but the Scriptures actually teach the opposite and caution us regarding such people. Job 1:9; 1Tim. 6:5
- 2)) The queen of heaven was the Babylonian-Assyrian goddess Ishtar the goddess of the star Venus, corresponding to the Canaanite Astarte, Greek Aphrodite and Roman Venus.

- 2)) The Catholic church has given to Mary the title of the “Queen of heaven”.
- 3)) The worship was introduced to Israel by Manasseh. 2Kings 21:1-18
- 4)) Removed by Josiah. 2Kings 23:4-20; Jer. 23:4-15
- 5)) Revived again by Jehoiakim. Jer. 23:36-24-7
- 6)) The great appeal was to women, as she played the role of the goddess of fertility!

**44:19** *The women addressed Jeremiah and affirmed also their allegiance to the Queen of heaven.*

- 1) The women told Jeremiah that they had worshipped the queen of heaven by permission of their husbands. Num. 30:6-7  
\* They were in affect telling Jeremiah that he had no right to interfere or meddle in their family circle.
- 2) Their deception had blinded them to their sin as they attempted to defend themselves by the authority of their husbands.  
\* They had syncretized the worship of Yahweh, offering their crescent-

shaped cakes or figurines stamped with the image of the goddess.

**44:20-23** The prophet Jeremiah declared their present judgment was due to their sin.

**44:20-21** *The Lord was aware of their idolatry in the past.*

- 1) Jeremiah responded to all the men, women and the people who had answered him. Vs. 20
- 2) Jeremiah told the people that Yahweh had not been ignorant to their burning of their incense in the cities of Judah and in the streets of Jerusalem, by their fathers, their kings, princes, and the people of the land. Vs. 21  
\* The long-suffering of God exposed their great guilt!

**44:22** *The Lord would not tolerate their idolatry in the present.*

- 1) The LORD drew a line to the evil of their doings and abominations which they were committing. Vs. 22a-b
- 2) For that reason their land was a desolation, an astonishment, a curse, and without an inhabitant, as it is this day. Vs. 22c-g
- 3) It is the goodness of God that leads us to repentance but when rejected over and

over in accordance with a hardness and an impenitent heart one is treasuring up for himself wrath in the day of wrath and revelation of the righteous judgment of God. Rom. 2:4-5

**44:23** *The Lord would punish their idolatry.*

- 1) They had sinned against the Lord in all their ritual, ceremonies to their idols. Vs. 23a
- 2) They had not obeyed the voice of the LORD or walked in His law, in His statutes or in His testimonies. Vs. 23b-c
- 3) These were the reasons why this calamity had happened to them, that day. Vs. 23d-e

**44:24-30** The prophet Jeremiah held the people responsible for their choice to serve pagan gods.

**44:24-25** *The words of the people reveal their guilt.*

- 1) The prophet Jeremiah told all the people and to all the women to Hear the word of the LORD, who were in the land of Egypt! Vs. 24
- 2) The LORD of hosts, the God of Israel, He had heard their words of devotion and their intent to serve idols. Vs. 25

**44:26-28** *The people were disassociated with God to be punished.*

- 1) They were to hear the word of the LORD, all Judah who dwell in the land of Egypt: as God sworn by His great name, that His name would no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "The Lord GOD lives." Vs. 26
- 2) Yahweh would watch over them for adversity and not for good, all the men of Judah in the land of Egypt would be consumed by the sword and by famine, until there is an end to them. Vs. 27
- 3) Only a small number would escape the sword and return to the land of Judah and they would know whose words would stand, Yahweh's or theirs. Vs. 28

**44:28-30** *The promised sign.*

- 1) Yahweh would give them a sign that they might know that His words would surely stand against them for adversity. Vs. 29
- 2) The sign would not be able to be missed, "Yahweh would give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who sought his life, just as He had given Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life." Vs. 30

- a) Pharaoh Hophra had promise help to Zedekiah against Babylon but fell into the hands of his enemies by the hand of Amasis, an official who revolted and took the throne and executed him in 568/567 B. C. Jer. 37:5
- b) Jeremiah's final words were true to his call as prophet of God, proclaiming the message of judgment in view of not repenting!

**45:1-6      The prophet Jeremiah's message to Baruch.**

**45:1**      *The faithful words of Jeremiah to Baruch*

- 1) God had a personal word to Baruch through Jeremiah. Vs. 1a
- 2) The occasion was when he had written these words in a book at the instruction of Jeremiah. Vs. 1c-e  
\* This places it after chapter thirty-six. Jer. 36:1; 25:1
- 3) The date was in the fourth year of Jehoiakim the son of Josiah, king of Judah, 605 B. C. Vs. 1c-e  
\* The crucial battle of Charchemish where Babylon defeated Egypt.

**45:2-3**      *The foolish words of Baruch.*

- 1) The words were prefaced by, "Thus says the LORD, the God of Israel, to you, O Baruch." Vs. 2
  - a) He was from a noble family of upper society, a scribe, the grandson of Mahseiah, the governor of Jerusalem in the reign of Josiah. 2Chron. 34:8; Jer. 32:12
  - b) His brother Seriah was one of Zedekiah's officers. Jer. 51:59
  - c) He had become associated with Jeremiah by all in Jerusalem.
- 2) The words were the very words Baruch had spoken. Vs. 3
  - a) You said, "Woe is me now!" Vs. 3a-b
    - 1)) Perhaps all of Baruch's dreams and aspirations had been destroyed by becoming Jeremiah's amanuensis.
    - 2)) Certainly at the reading of the scroll, the understanding was they were both in danger of their lives. Jer. 36:12, 16-17
    - 3) Jeremiah could not go to the temple!
  - b) For the LORD has added grief to my sorrow. Vs. 3c
    - 1)) By his awareness of the sinfulness of the people.
    - 2)) By his faithfulness to Yahweh he had become a pro-Babylonians

- sympathizer from the people's perspective.
- 3)) The Lord hid both of them from the king. Jer. 36:26; Ps. 6:6
- c) I fainted in my sighing, and I find no rest. Vs. 3d-e
- \* The time was tense and filled with anxiety! Ps. 6:6

**45:4-5** *The faithful words of God to Baruch.*

- 1) Yahweh affirms His plans for the nation. Vs. 4
- a) Jeremiah was the mediator, "Thus you shall say to him, 'Thus says the LORD'". Vs. 4a-b
- b) Jeremiah was to say, "Behold, what I have built I will break down, and what I have planted I will pluck up, that is, this whole land." Vs. 4c-g
- 1)) Yahweh reminds Baruch of His own difficult task of destroying His own nation, therefore Baruch was not to shirk back from the will and plan of God.
- 2)) Baruch was to trust Yahweh.
- 2) Yahweh affirms what was in the heart of Baruch. Vs. 5
- a) The question to Baruch was, "And do you seek great things for yourself?" Vs. 5a

- 1)) Here in we go from speculation of the previous verses to Yahweh putting His finger on what was being contemplated in the heart of Baruch.
- 2)) He was thinking of those things which would bring about his fame, wealth and prestige.
- b) The caution to Baruch was, "Do not seek them; for behold, I will bring adversity on all flesh," says the LORD. Vs. 5b-e
- 1)) Yahweh tells Baruch that none of those things will mean anything if he would attain them, for all would be lost in the end.
- 2)) He would not be able to secure what he longed to obtain.
- c) The kindness to Baruch was, "But I will give your life to you as a prize in all places, wherever you go." Vs. 5f-g
- 1)) Yahweh rather tells Baruch that He would give to him his life, which was worth more than any fame or wealth.
- 2)) The promise was in all the places he would go to.
- 3)) The choice was Baruch's, the temporal or the eternal. 2Cor. 12:7

\* A similar promise was made to the Ethiopian eunuch. Jer. 21:9;  
38:2