

9/1/02

Jeremiah 46-47

Jeremiah was commissioned as a prophet to the nations as well as many other prophets in the Scriptures. Jer. 1:5, 10; Amos 1:3-2:3; Is. 13-23; Ezekiel 25-32; Zeph. 2:-15

Jeremiah prophesied through the reign of five kings, Josiah, Jehoahaz, Jehoiakim, Jerhoiachin and Zedekiah. 626 B.C. to 586 B.C., the final siege of Jerusalem.

Jeremiah was also a contemporary with four kings of Egypt.

1. Psammetrik I, 664-609 B.C.
2. Neco II, 609-594 B.C.
3. Psammetik II, 594-588 B.C.
4. Hophra, 588-568 B.C.

And the greatest monarch of the Chaldean empire, Nebuchadnezzar, who personally sent his officers to rescue him from the court of the prison. Jer. 39:11-15

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

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

3. The third division regards Jeremiah's ministry to the Jews, after the fall of Jerusalem. Jer. 40-44

a. To Judea. Jer. 40-42

b. To Egypt. Jer. 43-44

4. The fourth division regards ten collected prophecies of judgment on the surrounding Gentile nations, moving from the west to the east. Jer. 45-51

a. Egypt. Jer. 46

b. Philistia. Jer. 47

c. Moab. Jer. 48

d. Ammon. Jer. 49:1

e. Edom. Jer. 49:7

f. Damascus. Jer. 49:23

g. Kedar. Jer. 49:28

h. Hazor. Jer. 49:28

i. Elam. Jer. 49:34

j. Babylon. Jer. 50-51

1) In the LXX the nine oracles are found after 25:13 of Jeremiah and in a different order and considered to contain some of the best poetry.

2) In both messages to Egypt and Babylon there is a promise of restoration to Israel. Jer. 46, 50-5

5. The fifth division regards the appendix and conclusion of the book. Jer. 52

* Commonality of the messages. N.A.C:375

1. nation is singled out for judgment.
2. Sins are singled out but not always.
3. Punishment is announced.
4. An expected message of hope at times.
 - a. Egypt, 46:26, Moab, 48:47, Ammon, 49:6, Elam, 49:39
 - b. God is always portrayed by some absolute truths, in view of prophecy and the world powers of men.
1. He is the God of all nation by virtue of being the Creator and is sovereign over everything.
2. He is the epitome of holiness and righteousness, therefore His judgments are not simply vindictive but deserved and just.
3. He is impartial as a judge, treating all the same due to their decadence, even His own nation Israel.
4. He rather forgive and restore, so when He acts in judgment, it is strange to His nature. Is. 28:21
5. He may use a more evil nation to punish and judge another and then in turn punish the nation He used. Is. 10:5; Jer. 51:59-64

46:1-12 The judgment against Egypt.

46:1 The superscription serves for the collection of proclamations against all the Gentile nations mentioned. Jer. 46-51

- 1) The oracle is Divine in its origin by the phrase “The word of the LORD which came to Jeremiah the prophet”. Vs. 1
- 2) The retribution is against the nations for the simple reason that the Yahweh is the Creator of all men and the nations have walked contrary to the light of creation and conscience, as well as the treaties of God with man.

46:2 The context is particular.

- 1) The first is against the nation of Egypt. Vs. 2a
 - a) The setting is in prose, while the oracle itself is in poetry, from verse three to twelve.
 - b) Some have described the poem as “unexcelled” in quality.
 - c) Some have suggested that the poem should be read first without verse two because that was the original reading, so that the he moves along the plot line coming upon the intended enemy, Egypt in verse seven.
- 2) The particulars deal with the army of Pharaoh Necho II, king of Egypt, which was by the River Euphrates in Carchemish, and which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah. Vs. 2a-e

- a) Babylon had defeat the Assyrian empire who had been aided by Egypt at Haran in 610 B. C., under Psammetichus and pushed the Egyptian army back.
- b) The following year Pharaoh Neco II, the successor to Psmmetichus, went to relieve the hard-pressed Assyrians, at Migiddo where he met Josiah, whom he killed, 609 B.C. 2Kings 23:28-30
- 1)) Jehoahaz his son was placed on the throne by Neco, three months later imprisoned him and placed his brother Jehoiakim on the throne.
- 2)) Pharaoh Neco II did not go back to Egypt but instead, he fortified Carchemish on the upper Euphrates as a base remaining in control of Syria and Palestine.
- c) Then in 605 B.C. Nabopolassar sent his son Nebuchadnezzar to deal with Neco at the battle of Carchemish and Pharaoh Neco II of Egypt was defeated by Nebuchadnezzar. 2Chron. 35:20, Is. 10:9
- * Carchemish means “the forest of Chemosh”, the god of the Moabites, a Hittite capital northeast of Israel on the Euphrates river captured by

Pharaoh Neco and then from him by Nebuchadnezzar. 2Kings 23:13

* The time was prophetically important, for it marked the beginning of the “Times of the Gentiles”, which should not be confused with the “Fullness of the Gentiles”. Dan. 2; 7 Lk. 21:24; Rom. 11:25

- d) This took place in the fourth year of Jehoiakim, king of Judah, when he burnt the word of God in the fire and attempted to arrest Baruch and Jeremiah because he was looking to Egypt for help. Jer. 25:1; 36:1-32
- * The oracle is poetical made up of two strophes. Vs. 3-6, 7-12

46:3-6 The eve of the battle.

- 1) The command in preparation to attack is given to the infantry men, the buckler and shield are to draw near to battle. Vs. 3
- a) Two kinds of shields are described, the first is smaller, the buckler, the second is the full-body shield. 1Kiings 10:16f; 2Chron. 8:15f
- b) In a staccato-like language Jeremiah captures the frenzied preparation for battle in writer declared.

- c) Some see this in sarcasm, calling it a “taunt song” on the part of God as Egypt was famous for its great horses!
- 2) The men are called into their positions, postured for battle in a very picturesque scenario, the cavalry to harness the horses and the horsemen to mount up, standing forwards with their helmets, polishing their spears and putting on their metal armor to protect them from mortal wounds. Vs. 4
 - * The poetical sarcasm can not be missed by the polishing of their spear, rather than sharpening them!

46:5-6 The defeat of Egypt is proclaimed

- 1) Their fear and retreat is described. Vs. 5
 - a) They are described as dismayed, turning back. Vs. 5a
 - b) Their mighty ones beaten down and fleeing in haste, not even looking back. Vs. 5b-d
 - c) The reason was that fear was all around. Vs. 5e
 - 1)) Anyone who has ever been to war and seen the inhumane horror and cruelty of man against man and is changed forever.
 - 2)) Anyone who has been in battle and witnessed the cry of desperation and terror in the voices

- and faces of the strongest and bravest of men will not talk about it lightly and often not at all.
- d) The One revealing the future events is Yahweh. Vs. 5f
 - * Some declare that this was written after the battle instead of prophecy which was calling on Jehoiakim to trust God in faith instead of trusting in Egypt, the arm of flesh
- 2) Their inability to escape is declared. Vs. 6
 - a) The command to not let any swift or might to escape is given. Vs. 6a-b
 - * The implication is that Yahweh is giving the commands!
 - b) The certainty and location of their death is given, “They will stumble and fall, toward the north, by the River Euphrates”. Vs. 6c-d

46:7-12 The hopeless defense of the Egyptians through their eyes.

- 1) Yahweh knowing their destruction, invites them to come by way of satire, quoting their confident words as warriors. Vs. 7-8
 - a) God mockingly snubs at the great power of Egypt that is like the flooding Nile by its tributaries. Vs. 7-8a-b

- * Though impressing to man, Yahweh is not moved!
- b) Pharaoh is quoted in his confidence to conquer the inhabited city. Vs. 8b-e
- 2) The call to battle is given by Yahweh. Vs. 9
- a) Horses and chariots are their weapons. Vs. 9a-d
- 1)) Egypt was known for it's horses and chariots and Solomon had gone into the horse and chariot business with Egypt.?
- 2)) The Psalmist says, "Some trust in horse, some trust in chariots but we will remember the name of the Lord our God." Ps. 20:?
- b) The mighty men are Ethiopians and Libyans with shield and bow, mercenaries who sold their services to the Egyptians. Vs. 9e-g
- 1)) Like the tributaries that flooded the Nile so these mercenaries had contributed to the power of Egypt.
- 2)) Cush was south of Egypt along the Nile, the area of Ethiopia or Sudan. Put was either in the vicinity of Somalia but more probably Lydia in Asia minor.
- 3) The day is the day of the LORD God of hosts, the battle of the Captain of the armies of heaven, as He takes vengeance

- on His adversaries, possibly for the death of Josiah at Carchemish. Vs. 10a-c
- a) The word God is "Adoni" and LORD is "Yahweh", the Master and covenant God is the enemy of the Egyptians who is destroying them.
- b) He is the One who writes history before-hand.
- c) He was bringing about, "The time of the Gentiles" as he ha revealed to Nebuchadnezzar through Daniel's interpretation! Dan. 2
- 4) The event is presented by Yahweh as vengeance by the sword and as a sacrifice to appease His wrath at the North country by the River Euphrates. Vs. 10d-f
- 5) The Egyptians inevitable doom as Yahweh taunts the Egyptian army to relieve her mortal wound, that can not be cured. Vs. 11
- a) "Go up to Gilead and take balm, O virgin, the daughter of Egypt; In vain you will use many medicines; You shall not be cured."
- 1)) As a virgin Egypt had been protected by her geographical location but now would be ruined!
- 2)) Gilead was located east of the Jordan River, next to Amon and Moab.

3)) Gilead was known for its medicinal balm and also in sarcasm the Egyptians did not have control over the region any more.

* Is there no balm in Gilead, Is there no physician there? Why then is there no recovery For the health of the daughter of my people? Jer. 8:22

b) The entire section is filled with irony by the commands to go up as well as their false confidence, for they do not stand a chance!

2) The news was heard by all the nations of the Egyptian shameful defeat as they stumbled at one another in their death.

Vs. 12

46:13-26 The campaign of Nebuchadnezzar into Egypt.

46:13-14 The plan of attack by Nebuchadnezzar is declared.

1) The formulated proclamation identifies a second section distinct from the previous one, “The word that the LORD spoke to Jeremiah the prophet”. Vs. 13a

2) The revelation concerned how Nebuchadnezzar king of Babylon would come and strike the land of Egypt. Vs. 13b

* The campaign is believed to be some sixteen years after the battle of Carchemish when Nebuchadnezzar attacked Jerusalem and Pharaoh attempted to aid Jerusalem, 588 B. C. , others think 604, 601 B.C. Jer. 34:21; 37:6

3) The message was to be declared in places in Egypt where the Jews had fled to in order to escape would come to them and calls them to prepare for the sword. Vs. 14, Jer. 44:1

* Noph is Memphis.

46:15-17 The response of the people is described.

1) The mercenaries are portrayed as fearful and defeated by the hand of Yahweh. Vs. 15

* The LXX reads, “Why is Apis fled?”, Apis was the sacred bull of Egypt, the incarnation of Osiris, god of Egypt.

2) The soldiers are in confusion and despair falling over each other, crying out to return to their native lands and flee the sword. Vs. 16

3) They also will acknowledge the helplessness of Pharaoh’s hand, he is but a noise or braggart, but too late. Vs. 17

* There is a word-play between the name Hophra “Egyptian Aries” and passing his appointed time.

46:18-19 The oath of God regarding the Judgment on Egypt.

- 1) Yahweh swears by Himself, the true and only king, the Captain of the armies of heaven, the One who can not be defeated. Vs. 18a-c
- 2) The oath would not fail but seen as the two mighty mountains on way to Egypt, “Surely as Tabor is 1800 feet high among the mountains And as Carmel was 1700 feet high by the sea, so he “Nebuchadnezzar” shall come and tower over Egypt. Vs. 18d-e
- 3) They were to prepare for their captivity after the destruction of Noph or Memphis. Vs. 19

46:20-24 The great fall of Egypt.

- 1) Egypt was the world power of beauty and luxury would be destroyed. Vs. 20
* Some see the word “destruction” as an insect, a gadfly that buzzes loudly and inflicts a painful but not fatal bite on cattle?
- 2) Egypt’s wealthy merchants would be as calves to the slaughter, turning back and

fleeing, for the day of their calamity and punishment had arrived. Vs. 21

- 3) Egypt’s would go from a fatten calf to a fleeing serpent having her cities destroyed by an innumerable army of woodcutters with axes as grasshoppers or locust. Vs. 22-23
* The serpent was an Egyptian deity and prominent as a royal insignia.
- 4) Egypt shall be ashamed and handed over to the people of the north, Babylon. Vs. 24

46:25-26 The fall of Egypt and future hope was by the hand of Yahweh.

- 1) The fall of Egypt was not to be thought of as coincidence of happenstance. Vs. 25
 - a) The LORD he Captain of the armies of heaven, the God of Israel would bring this punishment on Amon of No, and Pharaoh and Egypt. Vs. 25a-f
* Amon of No is believed to be the city of Thebes, the capital of Upper Egypt.
 - b) Their defeat was in view of their gods and their kings--Pharaoh and those who trust in him, instead of the true and living God, Yahweh. Vs. 25g-h
- 2) Nebuchadnezzar king of Babylon is named clearly as Yahweh’s instrument of

destruction with a promise of future inhabitation under Cyprus. Vs. 26

- a) Is. 19:18-25; Ezek. 29:8-15
- b) Egypt was never utterly destroyed, nor do the prophecies state that, but that she would be judged and removed from her world power, true to the very day!
- c) The pronoun "I" in both verses refers to Yahweh as the one bringing about the destruction!

46:27-28 The promise of Yahweh to His nation.

*** These two verses are also found in Jer. 30:10-11**

46:27 Their re-gathering from the nation. Vs. 27

- 1) They stand in sharp contrast to Egypt by the word "But do not fear". Vs. 27a
- 2) The one being addressed is, "O My servant Jacob". Vs. 27b
- 3) The exhortation is, "And do not be dismayed, O Israel!" Vs. 27c-d
- 4) The context is for the last days, in the Great-Tribulation, "For behold, I will save you from afar, And your offspring from the land of their captivity; Jacob shall return, have rest

and be at ease; No one shall make him afraid."

46:28 Their reminder of being God's nation. Vs. 28

- 1) They belonged to God, "Do not fear, O Jacob My servant," says the LORD." Vs. 28a-c
- 2) The Lord would preserve them, "For I am with you; For I will make a complete end of all the nations To which I have driven you, But I will not make a complete end of you. Vs. 28d-f
* Jer. 4:27; 5:1, 18; 30:11
- 3) The Lord would chasten them, "I will rightly correct you, For I will not leave you wholly unpunished." Vs. 28g-h
* I will punish you in just measure. Jer. 10:24

47:1-3 The judgment of the Philistines.

47:1 The setting of the judgment.

- 1) Once again the opening formula is the superscription serving to identify the origin of Divine authority against the Philistines. Vs. 1a
* David had subjugated them. 2Sam. 8:1
- 2) The time is before Pharaoh attacked Gaza. Vs. 1b

- a) Some believe it took place after Pharaoh Neco defeated Josiah at Megiddo. 2King 23:29-30; 2Chron. 35:20
- b) Others think it was after Carchemish.
- c) Still others think it took place in his campaign against Tyre and Sidon, chief Phoenician cities.
- d) To Pharaoh Hophra on his return after his fruitless attempt to save Jerusalem from the Babylonians. Jer. 37:5, 7
* There were five cities of the Philistines, Ekron, Ashdod, Gaza, Ashkelon, and Gath

47:2-3 The instrument would be Babylon.

- 1) The judgment would come through Babylon Vs. 2
 - a) They are in the future out of the north as a mighty flood. Vs. 2a-d
 - b) The devastation will include the city and its inhabitation, men will cry and the people will wail. Vs. 2e-g
- 2) The judgment will be overwhelming. Vs. 3
 - a) There will be a paralyzing of the people at the noise of the stamping hooves of his strong horses, At the rushing of his chariots, At the rumbling of his wheels. Vs. 3a-c

- b) The fathers will not look back for their children, Lacking courage. Vs. 3d-e

47:4-5 The appointed day of judgment.

- 1) Yahweh had been long-suffering, “Because of the day that comes to plunder all the Philistines.” Vs. 4a
* The reference to “the day” is not to the Day of the Lord but the judgment of the Philistines.
- 2) Nebuchadnezzar went up to siege Tyre in Lebanon for but the Philistines helped them to resist by supplying them by way of the sea, “To cut off from Tyre and Sidon every helper who remains.” Vs. 4b
- 3) The judgment was from Yahweh who had given all the nations to serve Babylon and resisted, “For the LORD shall plunder the Philistines, The remnant of the country of Caphtor or Crete.” Vs. 4c-d
* It is believed that the Philistine came from Crete or Cyprus. Amos 9:7, Ezk. 25:5-16
- 4) Two cities Gaza, Ashkelon expressed signs of grief in baldness and pagan mourning and lamentation by cutting themselves, all a bit too late. Vs. 5
* How long will you cut yourself?

47:6-7 The awesome and sure judgment.

- 1) The cry of lament for relief is expressed,
“O you sword of the LORD, How long
until you are quiet? Put yourself up into
your scabbard, Rest and be still! Vs. 6
* In other words, be at peace finishing
the judgment.
- 2) The explanation of why judgment has not
ceased, “How can it be quiet, Seeing the
LORD has given it a charge Against
Ashkelon and against the seashore?
There He has appointed it.” Vs. 7