



Jeremiah—a Synopsis of the Book of Jeremiah.

- **Jeremiah was the son of Hilkiah and from a priestly family of Levites** in Anathoth near Jerusalem in the land of the Benjamites (Jeremiah 1:1).
- **His prophetic ministry lasted forty-one years** from 627-586 B.C. beginning when Josiah was king over Judah, through the reign of Jehoiakin, through the reign of Zedekiah, and the exile of Jerusalem (Jeremiah 1:3).
- **The Lord called him as a child and appointed him as a prophet not only to the nation of Israel but to the nations and kingdoms of the world promising to give him His very words to speak** (1:4-10).

The book of Jeremiah has three major divisions, according to Dr. Christopher Cone, president of Tyndale Theological Seminary and Biblical Institute, in his book *The Promises of God: A Bible Survey*.

1. The first division covers Judah's Last Days from chapters 1-23;
2. The second division tells of Jerusalem Under Siege from chapters 24-38; and,
3. The final division, Jerusalem Falls, chapters 39-52.

Jeremiah has often been called “the weeping prophet” because of the tremendous burden he carried for the rebellious house of Israel who had broken the Mosaic Covenant. He knew that correction would come upon the nation by God raising up a godless army that would overpower

them and lead them off to exile. He knew that many of his countrymen would never see their homeland again and that only a remnant would return after seventy years. Jeremiah found that his message to his own people was despised and received grave persecution from them rather than from Israel's enemies (chapters 20, 26, & 32).¹ The false prophet Hananiah gave Israel a report that Jeremiah's grim promises of the future were overshadowed by his own "thus says the Lord of hosts, the God of Israel..." (28). Jeremiah's reply was, "When the word of the prophet shall come to pass then that prophet will be known as one whom the Lord has truly sent" (28:9). The Lord let Jeremiah know to tell Hananiah that He would die within the year for prophesying a lie and it came to pass yet Jeremiah faced imprisonment under King Zedekiah (36-38). He witnessed the fall of Jerusalem and Israelites once delivered from Egypt fleeing there for refuge (39-45). His recounting of the fall of Jerusalem in chapter 52 closes the longest prophetic book of the Bible.

Jeremiah wanted to prepare the people for their future by letting them know that they were to submit to Nebuchadnezzar because God had given the lands into his hands and the nation who would not submit would face destruction (27:6-8). The Babylonian army laid siege against Jerusalem and the exile began in 605 B.C.² The first remnant returned in 537-536 B.C. under Zerubbabel fulfilling the prophecy of the political seventy years in exile.³

Jeremiah 30:7 was given as a word for the day Israel's judgment would come under Nebuchadnezzar yet for a future day that Daniel 9 reveals as "The Day of Jacob's Trouble" and Jesus Christ warned of in Matthew 24 as

¹ Christopher Cone, pg. 135.

² *Ibid.*, pg. 136.

³ *Ibid.*

the Tribulation which the Lord will use as Israel prepares for the millennium reign of her Messiah.⁴

God gave Jeremiah the message of The New Covenant in 31:27-40. All of the journey of the Hebrew children through the conditional Abrahamic Covenant and Mosaic Covenant which pointed toward this unconditional covenant with the promises of the Davidic Covenant for an eternal people and kingdom reaches a climax with this promise at the close of the Old Testament.⁵

1. The message of 31:31-34 are promises to Israel, not to the church Jesus Christ built on the Day of Pentecost in Acts 2.⁶
2. The people of Israel will live *spiritual lives and have intimate knowledge of God.*⁷
3. Rather than the sins of the nation being held up as an affront against God's holiness, the forgiveness of individual sins of Israelites will be made possible (31:34b).⁸

NOTE: The cost of forgiveness would be the atoning blood of Jesus Christ their Messiah (Isaiah 53); the Christian's Lord being the Lamb of God who will take away the sins of the world. His substitutionary Sacrifice will pay the sin price of redemption for everyone who will believe by grace through faith.

4. The Nation of Israel will be restored on the land promised by God for eternity.⁹
5. The promises will find fulfillment after the time of Jacob's Trouble.¹⁰ When Christ poured and drank from the cup of redemption in the upper room discourse, He ratified the New Covenant in His blood (Matthew

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

26:26-29). The nation of Israel will not see the fulfillment of the impact of The New Covenant until Christ comes again to set up His millennial reign.

From Jeremiah's day the inclusion of the Gentiles in the promise of The New Covenant of the forgiveness of sin will be offered to the New Testament believers forming the Body of Christ on earth (Ephesians 3:1-5).¹¹

Truly, in Christ "all of the nations of the earth will be blessed" as God promised in the Abrahamic Covenant.

¹¹ Ibid.