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THE BOOK OF
JEREMIAH

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The Theology of the Book of Jeremiah

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Celebrating 200 years of Christian Higher Education!!

1826-2026

The Historical Setting (Think Theologically)

Jeremiah 1:1-3

1. Jeremiah was from the priestly line of **Abiathar**, who had been banished to **Anathoth** when he sided with Adonijah against Solomon being David's successor (970→627 B.C.; 343 years!) 1 Kgs 2:13-46
Jer. 1:1
2. Josiah, Judah's last of 8 kings **to do what was right in the eyes of the Lord**
Jer. 1:2
3. Jehoahaz, Jehoiakim (11 yrs.), Jehoiachin, Zedekiah (11 yrs.): Judah's kings leading up to the Babylonian Exile **Jer. 1:3**
 - a) **Jehoahaz** only reigned 3 months **2 Kings 23:30-34** (not in Jeremiah)
 - b) **Jehoiachin** only reigned 3 months **2 Kings 24:8-16; Jer. 52:31-34** = the restoration of Jehoiachin (Jeconiah, Coniah) as a sign of hope for the continuance of the Davidic covenant **2 Kings 25:27-30 || Jeremiah 52:31-34**

Jeremiah's Call 1:4-9

Based on Jeremiah's personal testimony, I date the beginning his ministry to **627 BC**:

"For twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened." (**Jer. 25:3; ESV**) **≈605 BC**

"to all the people of Judah and all the inhabitants of Jerusalem" **Jer. 25:2**

The recipe for
Divine Judgment!!

Jeremiah's Call 1:4-9

⁴ Now **the word** of the LORD came to me, **saying**, [6x in Jeremiah^N]

⁵ "Before **I formed you** in the womb **I knew you**, and before you were born, **I consecrated you**; **I appointed you** a prophet to the nations."

[**omnipotence, omniscience, to make holy *qadash*, purposeful**]

⁶ Then I **said** "Ah, Lord GOD! Behold, **I do not know how to speak** for I am only a youth." = **12-16 years old.**

⁷ But the LORD **said** to me, "**Do not say**, 'I am only a youth'; for to all to whom **I send you**, you shall go, and whatever **I command you**, **you shall speak**."

⁸ Do not be afraid of them, **for I am with you to deliver you**, **declares** the LORD."
[Theology of the Presence of God cf. **1:19; 15:20; 30:11**]

⁹ Then **the LORD put out his hand and touched my mouth**. And the LORD **said** to me, "**Behold, I have put my words in your mouth**."

The Two Dimensions of Jeremiah's Ministry

Jer. 1:10 "See, I have set you this day over nations and over kingdoms, **to pluck up and to break down, to destroy and to overthrow, to build and to plant.**" (ESV)

- 1. Woe:** God-called prophets characteristically had to destroy satanic strongholds, often aspects of traditional religious practices (NT "the tradition of the elders") cf. **Jer. 12:17; 18:7; 24:6; 45:4; Mark 7:5; Matt. 15:2-3; 2 Cor. 10:4**
- 2. Weal:** God-called prophets also were privileged to bring a "a good word" to an individual or to a nation
cf. **Jer. 18:9; 31:4,28,40**

Jeremiah 1:10 and Related Passages in Jeremiah

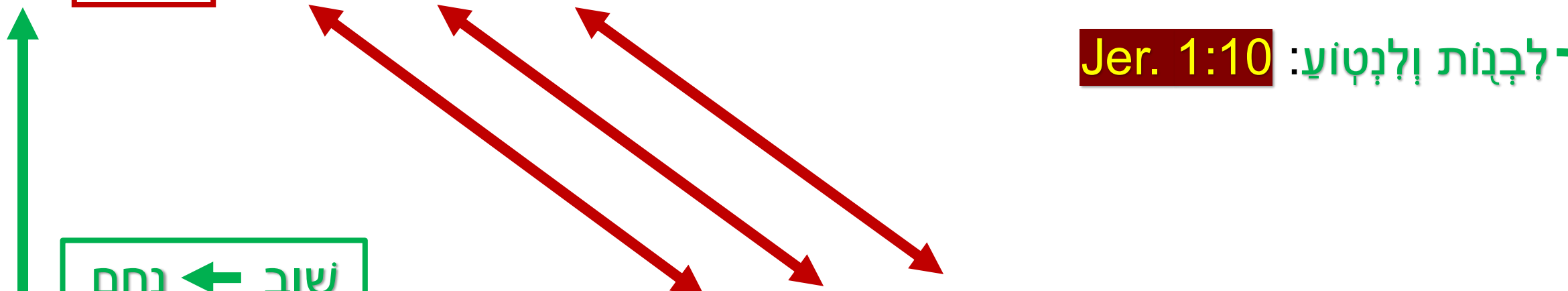
**Examining Jeremiah's Original Job Description in the
context of Specific Passages throughout the Book**

Jeremiah 1:10 NASB^N

Hebrew Texts of Jeremiah 1:10; 18:7; and 31:28

רָאָה הַפְּקֹדִי תִּירָא קִיּוֹם הַזֶּה עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת לְנִתּוֹשׁ וְלִנְתוּץ וְלִהְיֹת אֲבִיד וְלִהְיוֹת

לְבָנוֹת וְלִנְטוּעַ: Jer. 1:10



שוב ← נחם
Jer. 18:8

רָגַע אֲדַבֵּר עַל־גּוֹי וְעַל־מַמְלָכָה לְנִתּוֹשׁ וְלִנְתוּץ וְלִהְיֹת אֲבִיד: Jer. 18:7

וְהָיָה כַּאֲשֶׁר [שִׁקְדָת] עֲלֵיהֶם לְנִתּוֹשׁ וְלִנְתוּץ וְלִהְיוֹת אֲבִיד וְלִהְיוֹת אֲשֶׁר [שִׁקְדָת] עֲלֵיהֶם

שִׁקְדָת
Jer. 1:12

לְבָנוֹת וְלִנְטוּעַ נְאֻם־יְהוָה: Jer. 31:28

Jeremiah 1:10 ESV^N

1. See, I have set you this day over nations and over kingdoms, **to pluck up and to break down, to destroy and to overthrow, to build and to plant.** **Jer. 1:10 ESV**

2. If at any time I declare concerning a nation or a kingdom, that I will **pluck up and break down and destroy** it, **Jer. 18:7 ESV** **Read 18:7-8** Note: *shuv* and *nacham*

3. And it shall come to pass that as **I have watched over** them **to pluck up and break down, to overthrow, destroy, and bring harm**, so **I will watch over** them **to build and to plant**, declares the LORD. **shaqad** **Jer. 31:28 ESV**

Overview of **1:10** Infinitive Usage throughout Jeremiah's Message

- 1. Summary:** a total of **67** passages involve at least one negative term from **Jeremiah 1:10**; Note: **רָעַע** *ra'a'* "*bring disaster*," does not occur in **1:10** but does appear with the four other negative terms of **1:10** in passages like **31:28**.
- 2. Summary:** a total of **39** passages involve the two positive infinitives or lemmas from **Jer. 1:10**.

God's is a Careful Watcher Over His Creation and Especially His People

שקד

God's is a Careful Watcher Over His Creation and Especially His People

1. Jer. 1:11 **shoqed** = Almond tree
2. Jer. 1:12 **shoqed** = The Lord as **One watching** over His Word to perform it!
3. Jer. 5:6 **shoqed** = the watchful eyes of a leopard, an agent of judgment along with the lion and the wolf.
4. Jer. 31:28 **shaqadti** שָׁקַדְתִּי I have watched; **'eshqod** אֶשְׁקֹד I will watch
5. 44:27 **shoqed** שֹׁקֵד I am watching over them for disaster...

An Important Theological Verb *shoqēd*

Occurs in this form **4x** in **Jeremiah 1:11-12; 5:6; 44:27**

1. **Jeremiah 1:11-12** In context of the first vision
2. **Jeremiah 5:6** In the context of Judah's judgment
3. **Jeremiah 44:27** In the context of the judgment of Jews who fled to Egypt to avoid the Babylonian Captivity → God will judge those who flee His discipline (Jews in Egypt) but will refine those who submit to His corrective measures (Jews in Babylon). **2:36-37; 16:14-15; 23:7-8; 42:10-22**

Jeremiah's "Two Inaugural Visions"

1:11-12

1:13-16



Jeremiah 1:11-12 It's All About the Word

shoqēd

And the word of the Lord came to me, saying, **“What do you see, Jeremiah?”** And I said, **“I see a branch of an almond tree.”** Then the Lord said to me, **“You have seen well, for I am watching over My word to perform it.”**



Jeremiah's First Vision:

An Affirmation of God's Faithfulness to His Own Word

1. The Almond Tree **shoqēd** is the first to blossom as Spring approaches.
2. When people saw the Almond tree beginning to blossom, they knew Spring was near.
 - a) More accurate than Punxsutawney Phil
 - b) As accurate as waiting for the Robins to appear in the south
3. People carefully watching for the Almond Tree to bud provided a metaphor of Yahweh watching over His Word.
4. Most importantly, God watches over His Word to **perform** it.
5. Qal Infinitive Construct “**to do, make, perform**” | עשה *'asah*

Jeremiah's Second Vision:

An Affirmation of God's Faithfulness to His Word in History

1. The Boiling Pot represents the politico-historical chaos of **627-626 BC** [**death of Assurbanipal of Syria; rise of Nabopolassar**]
2. Facing away from the North-Normally it would be facing up, but now that it is facing away from the north indicates the pot has been turned over and its hot contents is flowing south.
3. The word of the Lord came to me a second time, saying, "**What do you see?**" And I said, "I see a boiling pot, facing away from the north." Then the Lord said to me, "**Out of the north disaster shall be let loose upon all the inhabitants of the land.** **1:13-14**

1:15-16 Interpret the Boiling Pot as an invasion of foreign armies *from the north* as Yahweh's judgment against His unrepentant people.

>This would represent **the plucking up, breaking down, destroying, and overthrowing** part of Jeremiah's prophecies.

Jeremiah's Commission 1:17-19

17 Now, belt your garment around your waist and arise, and speak to them [God's covenant people] all that I command you. Do not be dismayed before them, or I will make you dismayed before them.


18 Now behold, I have made you today like a fortified city and like a pillar of iron and walls of bronze against the whole land, to the kings of Judah, to its leaders, to its priests, and to the people of the land.

19 And they will fight against you, but they will not overcome you, for I am with you to save you," declares the Lord.
[Theology of the Presence cf. 1:8; 30:11]

Forsaking God: A Major Theological Theme that Begins in
Jeremiah 1:16

עֲזַב

Forsaking God: A Major Theological Theme that Begins in **Jeremiah 1:16**

1. And I will declare my judgments against them, for all their evil in **forsaking Me**. They have made offerings to other gods and worshiped the works of their own hands. (**Jer. 1:16** ESV)
2. For **My people** have committed two evils: they have **forsaken Me**, the fountain of living waters, and hewed out cisterns for  themselves, broken cisterns that can hold no water. (**Jer. 2:13** ESV)
3. Have you not brought this upon yourself by **forsaking the LORD** your God, when He led you in the way? (**Jer. 2:17** ESV)
4. Your evil will chastise you, and your apostasy will reprove you. Know and see that it is evil and bitter for you **to forsake the LORD your God**; the fear of Me is not in you, declares the Lord GOD of hosts. (**Jer. 2:19** ESV)

25x in 23 verses

Forsaking God: A Major Theological Theme that Begins in **Jeremiah 1:16**

5. “How can I pardon you? Your children have **forsaken me** and have sworn by those who are no gods. When I fed them to the full, they committed adultery and trooped to the houses of whores.”
(**Jer. 5:7** ESV)
6. “And when your people say, ‘Why has the LORD our God done all these things to us?’ you shall say to them, ‘As you have **forsaken me** and served foreign gods in your land, so you shall serve foreigners in a land that is not yours.’” (**Jer. 5:19** ESV)
7. O LORD, the hope of Israel, all who **forsake You** shall be put to shame; those who turn away from you shall be written in the earth, for they have forsaken the LORD, the fountain of living water.
(**Jer. 17:13** ESV)

Forsaking God: A Major Theological Theme that Begins in **Jeremiah 1:16**

8. Because the people have **forsaken Me** and have profaned this place by making offerings in it to other gods whom neither they nor their fathers nor the kings of Judah have known; and because they have filled this place with the blood of innocents, (**Jer. 19:4** ESV)
9. And they will answer, "Because they have **forsaken the covenant of the LORD their God** and worshiped other gods and served them." (**Jer. 22:9** ESV)
10. The term "**forsake**" appears also in **48:28 Moab; 49:11 Edom; 49:25 Damascus; 51:9 Babylon** = only 4x in the latter part of the book. This fact redirects our attention back to **Jeremiah 1 – 25** where the primary focus is upon Judah and Jerusalem forsaking Yahweh the Covenant God!!

← **Forsook In Deut. 29:22-25** ▶ **Jer. 22:9**

²² “Now the generation to come, your sons who rise up after you and the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the LORD has afflicted it, will say,

²³ ‘All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.’

²⁴ “And all the nations shall say, **‘Why has the LORD done thus to this land? Why this great outburst of anger?’**

²⁵ “Then *men* shall say, **‘Because they forsook the covenant of the LORD,** the God of their fathers, which He made with them when He brought them out of the land of Egypt.

Deut. 29:26-29 The Secret Things belong to the LORD our God = Context of Judgment

²⁶ 'And they went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them.'

²⁷ 'Therefore, the anger of the LORD burned against that land, to bring upon it every curse which is written in this book;

²⁸ and the LORD **uprooted** them from their land in anger and in fury and in great wrath, and cast them into another land, as *it is* this day.'

²⁹ "The **secret things belong to the LORD our God**, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law."

Turning: A Major Theological Theme that Appears 111x
Extending from **Jeremiah 2 through Jeremiah 50**

שׁוּב

BW10 Some Uses of Shuv

2340.0 שׁוּב (shûb) (re)turn.

(2340a) שׁוּבָה (shûbâ) **retirement, withdrawal** (Isa 30:15).

(2340b) שׁוּבָה (shîbâ) **restoration** (Psa 126:1).

(2340c) שׁוּבָב (shôbbâb) **backsliding**.

(2340d) שׁוּבָב (shôbbêb) **backsliding**.

(2340e) מְשׁוּבָה (m^eshûbâ) **backsliding**.

(2340f) תְּשׁוּבָה (t^eshûbâ) **answer**.

We have cited simply the basic meaning of shûb but as we shall see the verb branches into not a few different nuances. It is the twelfth most frequently used verb in the OT, appearing just over 1050 times. With very few exceptions shûb is restricted to the Qal and Hiphil stems. **It appears most often in Jeremiah (111 times)** followed by Psalms (seventy-one times), Genesis (sixty-eight times), Ezekiel (sixty-two times), 1Kings (sixty-two times), 2Chronicles (sixty-one times), 2Kings (fifty-five times), Isaiah (fifty-one times).

The Bible is rich in idioms describing man's responsibility in the process of repentance. Such phrases would include the following: "incline your heart unto the Lord your God" (Josh 24:23) ; "circumcise yourselves to the Lord" (Jer 4:4); "wash your heart from wickedness" (Jer 4:14); "break up your fallow ground" (Hos 10:12) and so forth. All these expressions of man's penitential activity, however, are subsumed and summarized by this one verb shûb. For better than any other verb it combines in itself the two requisites of repentance: to turn from evil and to turn to the good.

In the Qal stem it has been suggested that there are ten different meanings for shûb with subdivisions within each, plus a few uses difficult to pinpoint (Holladay, p. 59ff). Of these two or three merit special observance. To begin with, the basic meaning of shûb "to (re)turn" implying physical motion or movement appears over 270 times. A few times God is the subject, "At the appointed time I will return to you (Sarah)," (Gen 18:14). Most often the subject is a person: "(Abraham) and the lad (Isaac) will go yonder and worship, and return to you" (Gen 22:5). In the Hiphil there are eighty-seven occurrences of shûb in the sense of "bring back, carry back."

Turning: A Major Theological Theme that Appears 111x Extending from **Jeremiah 2 through Jeremiah 50**

Jeremiah 3:1-25

1. Rendered in several ways: Turn, turned, turns, turning, turning from God, turning to God
2. Used of spiritual apostasy: 2:21,27,35
3. Used of turning from or back to God: 3:1,7,10,19,
 - a) Shuv as an imperative: (QInfA used imperatively 3:1,12,14,22),
 - b) Meshuvah = faithless, backsliding (KJV) 3:11
 - c) Shovav = faithless 3:14
 - d) 3:22 utilizes the lemma shuv three ways imperative-shuvu RETURN, mp noun-shovavim FAITHLESS, fp noun-mishuvoth FAITHLESSNESS or BACKSLIDINGS (KJV)

Turning: A Major Theological Theme that Appears 111x Extending from **Jeremiah 2 through Jeremiah 50**

Jeremiah 31:1-25

1. 31:8 They shall return here (to the Promised Land)
2. 31:21 2x Return, O virgin of Israel, Return to these your cities (Qal imperative 2fs)
3. These verses frame the New Covenant passage in Jeremiah 31:31-34
 - ❖ The New Covenant Concept is considered to be Jeremiah's greatest theological contribution. Prior covenants with Noah, Abram, Moses, David, etc. are subsumed under the New Covenant!!
 - ❖ The New Covenant passage was incorporated into the Last Supper cf. Luke 22:19-20
 - ❖ The New Covenant passage was quoted in Hebrews 8:8-12 *in toto*
4. The New Covenant Passage conveys the Concept of Shuv without containing the term shuv

Turning: A Major Theological Theme that Appears 111x

Extending from **Jeremiah 2 through Jeremiah 50**

שוב Shuv as Repent

1. O LORD, do not your eyes look for truth? You have struck them down, but they felt no anguish; you have consumed them, but they refused to take correction. They have made their faces harder than rock; they have refused to repent. (Jer. 5:3 ESV)
2. "And you shall say to them, 'Thus says the LORD, "Do *men* fall and not get up again? Does one turn away and not repent?' (Jer. 8:4 NAS)
3. I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? everyone turned to his course, as the horse rusheth into the battle. (Jer. 8:6 KJV)
4. "And I will winnow them with a winnowing fork At the gates of the land; I will bereave *them* of children, I will destroy My people; They did not **repent** of their ways. (Jer. 15:7 NAS)
5. It may be they will listen, and every one **turn** from his evil way, that I may **relent** of the disaster that I intend to do to them because of their evil deeds. (Jer. 26:3 ESV)
6. For after I **turned back**, I repented; And after I was instructed, I smote on *my* thigh; I was ashamed, and also humiliated, Because I bore the reproach of my youth.' (Jer. 31:19 NAS)

Turning: A Major Theological Theme that Appears 111x
Extending from **Jeremiah 2 through Jeremiah 50**

נחם

Shuv and Nacham

4:28; 8:6; 15:6; 16:7; 18:8,10; 20:16; 26:3,13,19; 31:13,15,19;
42:10

1. shuv and nacham; 2. nacham only

- A. "For this the earth shall mourn, And the heavens above be dark,
Because I have spoken, I have purposed, And **I will not change My
mind, nor will I turn from it.**" (Jer. 4:28 NASB)
- B. "For this the earth shall mourn, and the heavens above be dark; for I
have spoken; I have purposed; **I have not relented, nor will I turn
back.**" (Jer. 4:28 ESV)
- C. For this shall the earth mourn, and the heavens above be black:
because I have spoken *it*, I have purposed *it*, **and will not repent,**

Shuv and Nacham

4:28; 8:6; 15:6; 16:7; 18:8,10; 20:16; 26:3,13,19; 31:13,15,19;
42:10

1. shuv and nacham; 2. nacham only

- A. if that nation against which I have spoken **turns** from its evil, I will **relent** concerning the calamity I planned to bring on it.
(Jer. 18:8 NAS)
- B. and if that nation, concerning which I have spoken, **turns** from its evil, I will **relent** of the disaster that I intended to do to it.
(Jer. 18:8 ESV)
- C. and if that nation I warned **repents** of its evil, then I will **relent** and not inflict on it the disaster I had planned. (Jer. 18:8 NIVO)

Answering the Call

“Then I said, ‘How I would set you among My sons, And give you a pleasant land, The most beautiful inheritance of the nations!’ And I said, ‘**You shall call Me, My Father, And not turn away from following Me.**’ ” **Jer. 3:19 NASB**

“And you shall speak all these words to them, but **they will not listen to you**; and **you shall call to them, but they will not answer you.**” **Jer. 7:27 NASB**

“Then **you will call upon Me and come and pray to Me, and I will listen to you.**” **Jer. 29:12 NASB**

‘**Call to Me, and I will answer you, and I will tell you great and mighty things, which you do not know.**’

Jer. 33:3 NASB



Theology of Jeremiah in a Nutshell

**Five Crimes of Israel Against
Their Covenant God**



When People are Too Bad to Pray For!

“As for you, do not pray for this people, and do not lift up cry or prayer for them, and do not intercede with Me; for I do not hear you.”

Jer. 7:16 NASB

“Therefore, do not pray for this people, nor lift up a cry or prayer for them; for I will not listen when they call to Me because of their disaster.”

Jer. 11:14 NAS

So, the LORD said to me, “Do not pray for the welfare of this people.”

Jer. 14:11 NASB

Why did God decide “His People” were too bad to pray for? **Jeremiah 7:16-19 ; 11:14-17; 14:11-12**

1. They **disrespected** the nature of God **Jer. 2:13; 17:13**
2. They **disbelieved** the man of God **Jer. 6:14; 8:11**
3. They **desecrated** the house of God **Jer. 7:1-15**
4. They **destroyed** the word of God **Jer. 36:22-32**
5. They **dishonored** the covenant of God **Jer. 22:9; 34:8-18**

**29:11 in
Context**

Contradicting Hananiah: Here is What Restoration Sounds Like...

Jeremiah's Letter Jeremiah 29:1-32

In your time of discipline, here is how you grow:

- 1. Build houses and live in them; plant gardens and eat their produce **29:5****
- 2. Take wives and have children. Then give your daughters in marriage and allow your sons to take wives, enjoy grandchildren, multiply there **29:6****
- 3. Seek the welfare of the city where I have exiled you, pray on its behalf, for in its welfare is your welfare. **29:7****
- 4. Do not listen to the false prophets among you **29:8-9****
- 5. I promise to bring you home in 70 years (Hananiah said 2 years) **29:10****
- 6. God's promise: He has plans for us **11**, He will hear our prayers **12**, we will find Him when we seek Him with all our hearts **13**, He will restore us **14****

The Book of Consolation

Jeremiah 30 – 33

“The Word that Came to Jeremiah from the LORD”

Jer. 30:1 & 32:1 ESV

1. **30:1** Introduces **Section 1** of the Book of Consolation: the Restoration of Israel and Judah **30:1 – 31:40**
2. **32:1** Introduces **Section 2** of the Book of Consolation: the Restoration of Judah and Jerusalem **32:1 – 33:26**

The Ten Passages that Begin with the Statement “The Word that Came to Jeremiah from the LORD”

Hebrew: Jer. 7:1; 11:1; 18:1; 21:1; 30:1; 32:1; 34:1,8; 35:1; 40:1.

Explore: 7:1; 18:1;

The Book of
Consolation

34:1-22 Zedekiah leads Judah to Judgment

35:1-19 The Exemplary Obedience of the Rechabites

40:1-16 Jeremiah remains in Judah.

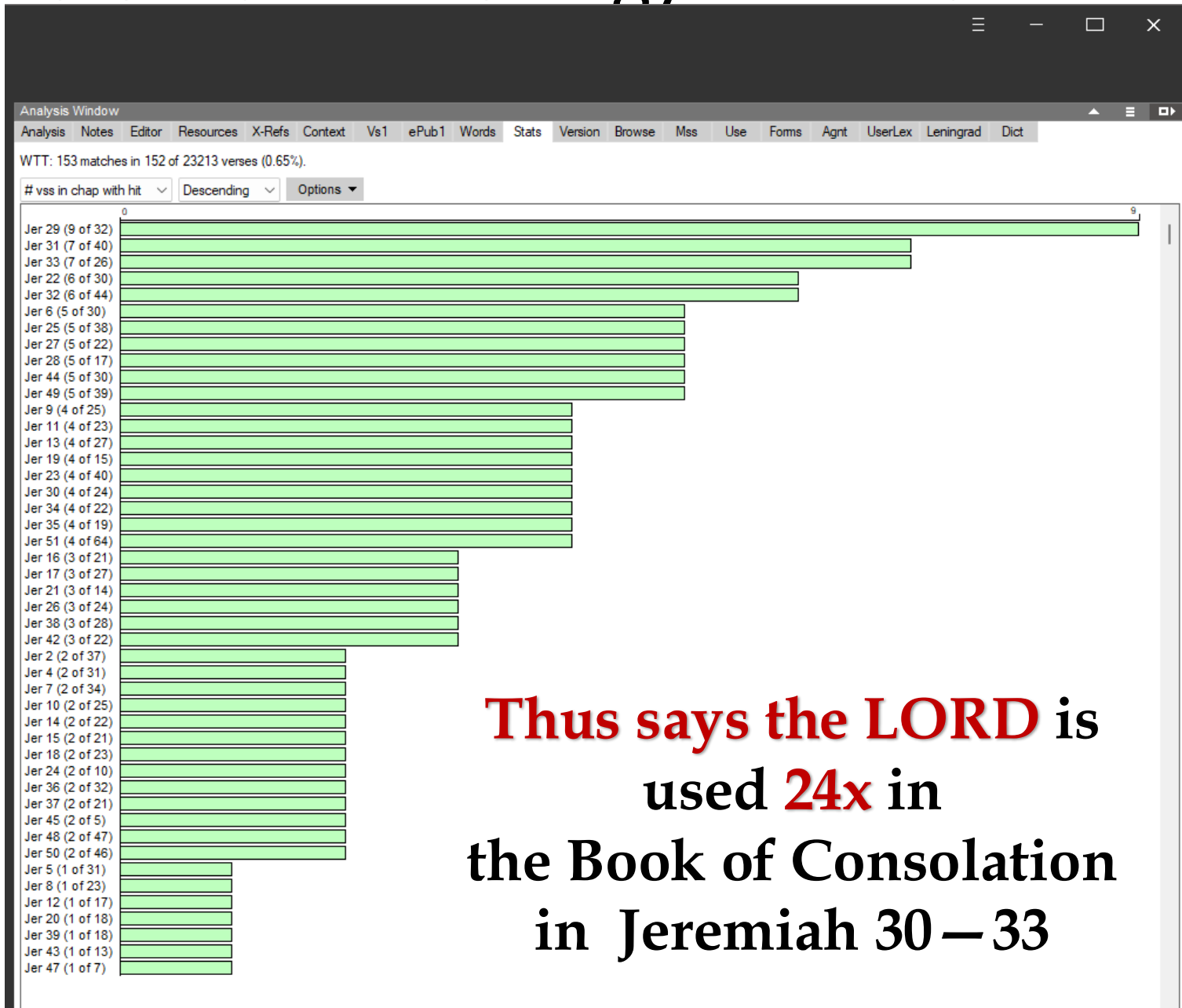
Kings of Judah Mentioned by Name in Jeremiah

1. Josiah 1:2; 3:6; 22:11; 25:3; 36:2 5x (son of Josiah appears 12x) Reform 722 BC
2. Jehoahaz, son of Josiah not mentioned in Jeremiah, exiled to Egypt and later died there. reigned 3 months
3. Jehoiakim, son of Josiah, 17x listed in Jeremiah, reigned 11 years
4. Jehoiachin, grandson of Josiah, (aka Coniah, Jeconiah; 5x called son of Jehoiakim), reigned 3 months
5. Zedekiah, son of Josiah, last king of Judah reigned 11 years
6. Of these five kings, only Josiah did that which was right in the eyes of the Lord. His three sons and his grandson, did that which was evil in the eyes of the Lord.
7. The Book of Jeremiah is not tied to a chronological narrative of events but rather skips around from king to king as pertaining to the prophecy.

Various ways Divine Oracles are given to the Prophet

1. The words of Jeremiah...to whom the word of the LORD came **1:1-2**
2. Now the word of the LORD came to me saying,
1:4,11; 2:1; 13:8;16:1; 24:4
3. Then the LORD put out his hand and touched my mouth. And the LORD said to me, "Behold, I have put my words in your mouth. **1:9**
4. Hear the word that the LORD speaks to you, O house of Israel **10:1**
5. God spoke His word to Jeremiah concerning **Egypt, Philistia, Phoenicia, Moab, Ammon, Edom, Syria, Kedar, Elam, Babylon, Assyria**: The Creator God is Sovereign over all Peoples of the Earth!!
6. The phrase **"the Word of the LORD"** appears **60x** in Jeremiah.
7. From Jeremiah's perspective the Word of God is more powerful than all the armies of all the earth!!

Jeremiah's Theology is All About the Word of the Lord



Thus says the LORD is used **24x** in the Book of Consolation in Jeremiah 30 – 33

1. כֹּה-אָמַר יְהוָה
“Thus saith the Lord” appears **153x** in Jeremiah
2. The Book of Consolation begins and maintains this emphasis on God’s Word; this time with the positive message of coming restoration.

Two Major Sections of the Book of Consolation

1. The Restoration of Israel and Judah **30:1–31:40**
 - a. The word which came to Jeremiah from Yahweh **30:1**
 - b. Thus says the Lord,... “write all the words which I have spoken to you in a book” **30:2**
 - c. The verb *shuv* is prominent: restore, fortunes, bring them back > derive from *shuv* **30:3**
 - d. The word of consolation is for all God’s people as indicated by “Israel and Judah” **30:3-4**

Two Major Sections of the Book of Consolation

- e) The word *save* **נַשׂוּ** is a frequent theological theme in Jeremiah and occurs also in the Book of Consolation **30:7,10,11; 31:7; 33:16**
- f) A sermon on the theme **“God Still Saves”** would be perfect for a Revival: Verses abound in Jeremiah: the **NASB: 2:27, 28; 4:14; 8:20; 11:12; 14:19; 15:20; 17:14; 23:6; 30:7,10,11; 31:7; 33:16; 42:11; 46:27**

Two Major Sections of the Book of Consolation

2. The Restoration of Judah and Jerusalem: A Prose Collection **32:1-33:26**
 - a) Buying a field 3 miles from besieged Jerusalem **32:1-15** [note especially **32:15**]
 - b) The judgment-restoration cycle explained **32:16-44**
 - c) Restoration Promised in the Midst of Devastation **33:1-13**
 - d) The Lord's Covenant with David **33:14-26**

The Release of Jehoiachin in 560 B.C.

Jeremiah 52:31-34 = 2 Kings 25:27-30

1. After 37 years of prison in Babylon, Evil-Merodak, king of Babylon, “lifted up the head of Jehoiachin, king of Judah” and he caused him to go out of the house of the prison. **52:31**
2. Jehoiachin treated kindly and given a seat of honor above the seats of the other kings who were with him in Babylon **52:32**
3. Jehoiachin “put off his prison garments” and “dined regularly at the king’s table” **52:33**
4. Jehoiachin was given a regular allowance (*’ăruḥâ* = *ration of food*) according to his daily needs, until the day of his death, as long as he lived. **52:34**

Why?

1. The LORD was showing that His covenant with David was not nullified. (**2 Sam. 7**)
2. Such a concluding statement, served to give hope to the Jewish captives in Babylon.
3. Some see in this small pericope a “picture-message a promise of the restoration of Jerusalem, Judah, and the people of God.