**Jeremiah 45 (Lesson 24a)**

**I. Text Of Chapter 45 – The Woes of Baruch (1 min. to read)**

*A. Baruch’s Complaint (45:1-3)*

 1. Baruch’s complaint comes in the 4th year of Jehoiakim (605/4 B.C; cf. 25:1; 36:1; 46:2) after Jehoiakim’s burning of the scroll (chapter 36). Trace the narrative in 36:6, 12, 19, 22f, 26, 32. It would have been a most shocking response that only intensified both Baruch & Jeremiah’s feelings of ineffectiveness among the people.

 2. Instead of acceptance and praise from the people, they were labeled troublemakers and discouragers (26:7-9).

 3. *“Baruch feels the pressure as ‘the wicked surround the righteous; therefore, perverse judgment proceeds’ (Hab. 1:4). Any message of peace that does come from the Lord concerns the distant future under the Messiah (30:18-22; 31:1-9, 31-40). For the present, the Lord has only woes for Baruch (cf. Pss. 6:6; 69:3; 119:82; 123:1-4; Isa. 38:3).”* (Humphries, 454)

 *B. God’s Response (45:4f)*

 1. God reminds Baruch of his place. God refocuses Baruch on the work that God is accomplishing and the work that Baruch must do in helping distribute the word of God.

 2. God rebukes Baruch for *“seeking great things for himself.”* Most likely this was a desire for recognition, approval, and acceptance from the people. It is also possible, but much less likely, that Baruch wanted gains from what he was doing.

 3. *“…many times the righteous will suffer right along with the wicked (Ezek. 1:1; 21:1-7; Dan. 5:13; 6:13). This world, therefore, is never going to be a peaceful place for righteous (Ps. 34:19; Jn 16:33; 2Ti. 3:12).”* (H,455)

 4. Baruch’s treasure will be preservation of his life (cf. 21:9; 38:2; 39:18).

**II. Thought Questions For Chapter 45**

A. What principles for ministry can we derive from this chapter?

B. Compare & contrast the feelings of Baruch with Jeremiah (15:18-21; 20:14-18).

C. Why is it important to let God be God? What happens when we lose sight of this?

**III. Applications For Chapter 45**

A. *“Therefore my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.”* (1Co. 15:58)

B. The work of a servant of God is not always glamorous (2:30; 36:26; Acts 7:52; 1Cor. 4:9-13; 2Tim. 3:12). We must therefore live by faith (Hab. 2:2-4).

**Introduction to Chapters 46-51 (in LXX, after 25:13a)**

**I. Messianic Assurances Built into These Oracles.** God tears down & also heals various nations (e.g. Is. 19:22-25; 60:10; Egypt – 46:19, 26; Moab – 48:2, 47; Ammon – 49:5, 49:6; Elam – 49:37, 39). Some fulfillment physically, but emphasis on spiritual restoration of the Gentiles to the people of God (cf. Is. 2:2-4; 11:4, 9-12, 16; 35:8-10; 60:1-3; Mt. 28:18-20; Mk. 16:15; Lk. 24:46f; Acts 3:18-21; 10:34f; Eph. 2:11-22).

**II. God Is King of the Nations (10:7; Ps. 97:1-3; Acts 17:26), so all are accountable.**

**III. A Remnant for Israel (31:7; Rom. 9:27; 11:5); a Remnant for the Gentiles (Is. 11:10; Rom. 15:12; Zech. 14:16; Mal. 1:11; Matt. 7:13f; Lk. 13:23f).**

**IV. Compare Is. 13-23; Ezek. 25-32; Amos 1-2; Zeph. 2 for oracles against nations.**

**Jeremiah 46 (Lesson 24b)**

**I. Text Of Chapter 46 – Judgment on Egypt (4 min. to read)**

*A. Humiliating Defeat of Egypt @ Carchemish (46:1-12)*

 1. v. 1 – a heading for chapters 46-51

 2. v. 2 – Josiah had futilely tried to prevent Egypt from assisting Assyria in a fight against Babylon at Carchemish. He was killed in battle by Pharaoh Necho II who reigned from 610-595 B.C. At Carchemish, Babylon established preeminence in victory; Nebuchadnezzar could not invade Egypt b/c he had to secure his succession to his father Nabopolassar back in Babylon.

 3. vv. 3f, 7-9 – Careful preparation and order as Egypt prepares for battle (cf. Joel 3:9-11; Nah. 2:3f; 3:1-3; Ezek. 38:4-7; expectation of Egyptian victory as assisted by mercenaries from Libya, Ethiopia, and Lydia; they are like the overflow of the Nile & tributaries

 4. vv. 5f, 10 – Chaos ensues in battle as Egypt is routed; Egypt loses b/c God has appointed Nebuchadnezzar as the rod of His anger; Egypt becomes a sacrifice unto the Lord

 5. vv. 11f – Egypt’s wound is incurable; even the balm of Gilead (cf. 8:22) or the famed medicines for which Egypt is known will not avail

 *B. Egypt Plucked Up & Then Built Back Up (46:13-26)*

 1. Though Neb. has to return home, Egypt is assured he will come back. At least 3x Neb. invade Egypt (prob., 568/7 B.C. here; cf. Ezek. 29:17-20)

 2. The very cities the exiles will settle in are promised to be destroyed!

 3. Pharaoh is called a “loudmouth” (Harrison), all bark & no bite (vv. 17-19). As a fattened heifer, Egypt is useless in battle; as a fattened heifer fleeing from a horsefly or mosquito, they are routed. As Israel experienced, so the allies of Egypt abandon them in time of distress; Herodotus attests to these mercenaries (ii. 152, 154, 163)

 4. Egypt flees as a serpent from woodcutters, a mockery of national symbol of Egypt, so prominent in its artwork. It may also be that the wording in this section brings this into the theological realm in which not only Pharaoh is portrayed as impotent, but so also Apis/Osiris and Ammon of No (see esp. Hebrew of v. 15, 25f).

*C. Discipline, Yet Deliverance for Israel (46:27f)*

 1. God would not make a full end of Israel (cf. 30:10f; 5:18)

 2. Statement almost identical to 30:10f

**II. Thought Questions For Chapter 46**

A. Can you think of any North African peoples who found restoration via the gospel?

B. What is meant by the passing of the appointed time for Pharaoh? (v. 17)

C. What national and personal applications may be made from this oracle?

**III. Applications For Chapter 46**

A. Nations that shed innocent blood will have their blood shed (cf. Rev. 13:10).

B. *“Jer. 46:27-28: Judah might seem to be only a small state tossed about by great powers, but the truth is, God is in control and working out His purposes. Jehovah is revealed as the God of history and the God of all the earth, not just a tribal or national deity. It is He who controls the universe (cf. Dan. 4:24,32; 5:20-21; Rev. 1:5).”* (Harkrider, 118)