OUTLINE OF JEREMIAH

I. God Calls His Prophet, Jeremiah. (1:1-19)

A. Jeremiah gives his personal information and background (1:1-3)
   1. His parental example (v.1)
   2. His place of calling—Anathoth (v.1)
   3. His people he served (v.2-3)
      a. Josiah of Judah
      b. Jehoiakim - Josiah’s son
      c. Zedekiah
      d. Rulers of Jerusalem’s captivity

B. Jeremiah hears God call him. (1:4-10)
   1. The source of the calling was God (v.4)
   2. The start of the calling was at birth (v.5)
   3. The sad response to the calling (v.6)
   4. The support of the calling was God’s presence (v.7-8)
   5. The sanctification for the calling was special (v.9-10)

C. Jeremiah receives God’s plan. (1:11-19)
   1. Prophecies pronounced (v.11-16)
      a. Rod of an almond tree representing early judgment (v.11-12)
      b. Seething pot representing judgment from northern enemies (v.13-16)
   2. Protection promised (v.17-19)

II. God Gives His Words to Speak to the Nation of Israel Through Sermons. (2:1-28:17)

A. Jeremiah preaches his first sermon to Israel. (2:1-3:5)
   1. God remembers Israel’s past love for Him (v.2-3)
   2. God reminds Israel of His faithfulness and blessings (v.4-7a)
   3. God rebukes Israel for their apathy and idolatry (v.7b-8)
   4. God requests Israel to return to Him, using imagery (2:9-3:5)
      a. Israel is compared to pagan nations (v.10-13, 15-18)
      b. Israel is compared to slave (v.14)
      c. Israel is compared to a harlot (v.20)
      d. Israel is compared to a bad grapevine (v.21)
      e. Israel is compared to a camel wandering (v.23)
      f. Israel is compared to a donkey in heat searching for a mate (v.24)
      g. Israel is compared to a thief (v.26-27)
      h. Israel is compared to a bride who forgot her wedding gown (v.32)
      i. Israel is compared to an adulteress (3:1-3:5)
         (1) God wants them to return to Him (v.1)
         (2) God wants them to repent of their evil (v.2-5)
B. Jeremiah preaches his second sermon. (3:6-6:30)
   1. Confrontation with backsliding (3:1-25)
      a. Judah refuses to learn from Israel’s mistakes
         (1) Israel committed spiritual adultery (v.6)
         (2) Israel refused God’s appeal to repent (v.7)
         (3) Israel lost fellowship with God (v.8a)
         (4) Judah followed Israel’s pathway of sin (v.8b)
            (a) Same sin of idolatry (v.9)
            (b) Same stubbornness in not repenting (v.10)
         (5) Judah is made guilty for not learning from Israel’s mistake (v.11)
      b. Judah receives opportunity to repent (v.12-20)
         (1) Mercy if offered (v.12)
         (2) Sin must be recognized and confessed (v.13)
         (3) Future blessings promised to a righteous Israel (v.14-19)
            (a) Unbroken marital/covenant relationship (v.14)
            (b) Spiritual leadership (v.15)
            (c) Direct worship in Jerusalem (v.16-17)
            (d) Unity in direction (v.18-19)
      c. Judah repents for a short time (v.20-25)
         (1) Sorrow for their condition (v.21)
         (2) Admittance of their sin (v.22-25)
   2. Call to repentance (4:1-4)
      a. Forsaking their sin (v.1)
      b. Forming their steadfastness (v.2-3)
      c. Fleeing their selfishness (v.4)
   3. Coming judgment (4:5-31)
      a. Preparation for judgment is declared (v.5-6a)
      b. Predator from the north comes destroying (v.6b-7, 9-13)
         (1) With great power (v.7,13)
         (2) With God’s pronouncement (v.6, 12)
      c. Penitent heart is still desired (v.8, 14)
      d. Procurement of the judgment is their own doing (v.17-18)
      e. Passion for righteousness is God’s desire (v.19-22)
      f. Picture of Jerusalem is destruction (v.23-31)
      a. Absence of righteous men (v.1-2)
      b. Apathy towards God’s chastisement (v.3-6, 9-13)
      c. Adultery rampant (v.7-8)
         (1) Spiritual adultery (v.7)
         (2) Physical adultery (v.8)
      d. Attack is inevitable (v.14-19)
         (1) Property invaded (v.15)
         (2) Produce stolen (v.17)
         (3) People enslaved (v.19)
      e. Awards withheld by God (v.23-25)
      f. Authorities corrupted (v.26-31)
5. Caution to Jerusalem (6:1-30)
   a. Siege of Jerusalem is pronounced (v.1-8)
      (1) Encouragement to flee (v.1)
      (2) Example of Jerusalem as a beautiful woman at home (v.2-8)
         (a) She is surrounded by shepherds and sheep (v.3)
         (b) The sheep attack the woman (v.4)
         (c) The destruction is God’s chastisement (v.5-8)
   b. Source of judgment is just (v.9-19)
      (1) Judah failed to hear God’s Word (v.9-10)
      (2) All of Judah failed to hear God’s Word (v.13)
      (3) All of Judah failed to hear God’s Word and respond (v.14-17)
   c. Scenes of the chastisement is given (v.20-30)
      (1) Family and friends will die (v.21)
      (2) Foreign people will attack from the north (v.22-25)
      (3) Forgiveness can still be sought after by Judah (v.26)
      (4) Fellowship is still with darkness instead of light (v.28-30)

C. Jeremiah preaches his third sermon. (7:1-10:25)
      a. Belief in false words (7:1-15)
         (1) The lie of protection from the place (v.2-4, 10-12, 14-15)
            (a) Judah believed they were safe in the Temple (v.4)
            (b) God revealed that they would still be judged (v.11-12, 14-15)
               (1) Past example of His judgment on Shiloh (v.12)
               (2) Present promise of His judgment on Judah (v.14-15)
            (2) The lie of sinful practices going unpunished by God (v.5-9, 13)
               (a) Judah believed their works would not be judged (v.5-9)
                  (1) Contention with neighbors (v.5)
                  (2) Oppression of others (v.6)
                     (a) Strangers
                     (b) Fatherless
                     (c) Widows
                  (3) Murder (v.6, 9)
                  (4) Idolatry (v.6, 9)
                  (5) Stealing (v.9)
                  (6) Lying (v.9)
               (b) God offered them two options (v.5-9, 13)
                  (1) Live righteously and live (v.5-7)
                  (2) Refuse to repent and be judged as Shiloh (v.13-14)
      b. Belief in false religion (7:16-8:17)
         (1) Contents of their idolatry (7:17-18, 24, 26-28, 31)
            (a) Family members all involved (7:18)
            (b) Food and drink offered as sacrifices (7:18)
            (c) Failure to heed the truth (v.24, 26-28; 8:4-9)
               (1) Normal laws of life ignored (8:4-5)
                  (a) One who falls usually rises up again (v.5)
(b) One who leaves usually returns home again (v.5)

(2) Nature examples in life ignored (8:6-7)
   (a) Judah is as a horse running into a battle (v.6)
   (b) Judah is unlike a stork, turtle-dove, and crane who know when to return from migration (v.7)

(3) Noteworthy helps from God ignored (8:8-9)
   (a) The Law (v.8)
   (b) Pen of scribes (v.8)
   (c) Wise men (v.9)

(d) Fire used to burn children as human sacrifices at Tophet (7:31)

(2) Consequences of their idolatry (7:16, 19-20, 25, 29, 32-34; 8:1-3,10-17)
   (a) Prayers were not to be offered up for them (7:16)
   (b) Provoked God to anger (7:19-20, 29)
   (c) Prophets were sent to reprove Judah (7:25)
   (d) Punishment would be great destruction (7:32-34; 8:11-17)
      (1) Tophet would become known as the valley of slaughter (7:32)
      (2) Judah’s carcasses would feed scavenging animals (7:33)
      (3) Judah’s land would end up being desolate (7:34)
      (4) No peace; only judgment from the north (8:11-17)
   (e) Public humiliation of Judah’s deceased (8:1-2)
   (f) Premature death would be the remnant’s desire (8:3)
   (g) Possessions would be lost (8:10)
      (1) Wives
      (2) Land

(3) Correction of their idolatry (7:21-23)
   (a) Forsake the false practices of sacrificing (7:21-22)
   (b) Follow after God’s commandments and obey them (7:23)

2. Jeremiah’s sorrow (8:18-9:2)
   a. Strength of his sorrow (8:18; 9:1-2)
      (1) Makes him emotionally weak (8:18)
      (2) Makes him long to cry continually (9:1)
      (3) Makes him desire to leave them (9:2)
   b. Source of his sorrow (8:19-22)
      (1) Judah’s wickedness (v.19)
      (2) Judah’s lack of hope to be rescued (v.20)
      (3) Judah’s hurt and judgment (v.21)
      (4) Judah’s failure to heed God’s Word as their balm in Gilead (v.22)

3. Jehovah’s sentencing (9:3-16)
   a. Sins of Judah are great (v.3-6, 8, 13-14)
      (1) Lies (v.3)
      (2) Continual evil (v.3)
      (3) Failure seeking to know God (v.3)
      (4) Brothers plan evil against each other (v.4)
      (5) Neighbors spread lies and rumors (v.4)
      (6) Full of deceit (v.5-6, 8)
      (7) Forsook God’s Word (v.13)
(8) Walked after their own lusts and Baalim (v.14)
   b. Sentencing of God is just (v.7, 9-12, 15-16)
      (1) Chastisement will be to purify them (v.7)
      (2) Reason for judgment is their own sin (v.9)
      (3) Judgment will result in great destruction (v.10-12)
      (4) Judgment will be bitter as wormwood and gall in their mouths (v.15)
      (5) Judah’s comfort will be removed (v.16)
         a) Scattered with a strange people
         b) Attacked by the sword of others
         c) Wicked people destroyed from Judah

4. Judah’s sorrow (9:17-26)
   a. Call for mourning by God (v.17-18, 20-21)
      (1) Wailing (v.17, 20)
      (2) Tears (v.18)
   b. Cry of desperation by Judah (v.19)
      (1) For physical loss
      (2) For mental confusion
   c. Circumcision of the heart commanded by God (v.23-26)
      (1) Accomplished through knowing God and His character (v.24)
         a) Lovingkindness
         b) Judgment
         c) Righteousness
      (2) All uncircumcised in heart will be judged, despite physical circumcision (v.25-26)

5. Jehovah’s supremacy (10:1-16)
   a. The vanity of idolatry (v.2-9)
      (1) Undue fear and disappointment from believing signs in heaven (v.2)
      (2) Unresponsive false gods (v.3-5, 9, 14-15)
         a) Created by man himself (v.3-4)
         b) Cannot talk (v.5)
         c) Cannot move (v.5)
         d) Cannot judge (v.5)
         e) Cannot do good (v.5)
         f) Cunningly made by man to look like deity (v.9)
         g) Contains no breath or life (v.14)
         h) Corrodes and will end one day (v.15)
      (3) Unlike the true God (v.6-8)
   b. The veracity of the one true God (v.10-16)
      (1) Deserving the fear of man (v.10, 13)
         a) Causes the earth to tremble (v.10)
         b) Controls the forces of nature (v.13)
      (2) Described differently than the false gods (v.10-12, 16)
         a) God is living (v.10)
         b) God is everlasting (v.10)
         c) God is the creator (v.11-12)
         d) God is ruler over all (v.16)
   a. Hardships of Judah (v.17-18, 21-22)
      (1) Gathering belongings for leaving (v.17)
      (2) Going to strange lands in distress (v.18)
      (3) Guides of the people are corrupt (v.19)
      (4)Great commotion comes from the army in the north (v.22)
   b. Heartache of Jeremiah (v.19-20)
      (1) Personal grief comes from being in Judah during tribulations (v.19)
      (2) Places, including his home, along with others, are plundered (v.20)
   c. Humility of Jeremiah (v.23-25)
      (1) Sovereignty of God is acknowledged (v.23)
      (2) Sinfulness of Jeremiah is acknowledged (v.24)
      (3) Severity of God’s judgment is addressed (v.24)
         (a) Mercy for Israel
         (b) Punishment for the heathen nations

   1. Broken covenant (11:1-17)
      a. Resolve of God to punish all who do not obey the covenant (v.3)
      b. Review of Judah’s covenant with God (v.4-5)
         (1) Start of covenant occurred when God brought them out of Egypt (v.4)
         (2) Success of covenant was two-fold (v.5)
            (a) Israel had to obey God and make Him their God
            (b) Then God would bless them in the Promised Land
      c. Reminder to Judah to obey the covenant (v.6-8)
         (1) Proclaimed by Jeremiah publicly (v.6)
         (2) Protested, or repeated, by God to previous generations (v.7)
         (3) Previous failure on Israel’s part of the covenant mentioned (v.8)
      d. Return of Judah to their forefather’s sin of idolatry (v.9-10)
      e. Recompense on Judah by God for their sin (v.11, 15-17)
         (1) Inescapable evil (v.11)
         (2) Inferno of Judah, God’s green olive tree (v.15-17)
      f. Reaction of Judah was to vainly try and get help from their idols (v.12-13)
      g. Refusal of God to hear their unrepentant prayers and prayer for them (v.14)
   2. Breached conspiracy (11:18-23)
      a. The plot to kill Jeremiah is revealed by God (v.18-19)
      b. The prayer of Jeremiah toward the killers is imprecatory (v.20)
      c. The punishment of the men of Anathoth is severe (v.21-23)
   3. Bad complaint (12:1-17)
      a. Jeremiah’s question (v.1-4)
         (1) Why do the wicked seem to prosper? (v.1-2)
         (2) Why do the righteous suffer? (v.3-4)
      b. Jehovah’s answer (v.5-17)
         (1) God tells Jeremiah it will get worse and he needs to be strong (v.5)
         (2) Stay on guard against the wicked and do not believe them (v.6)
         (3) God loves Judah and must chastise her for her sin (v.7-10)
(a) Judah is God’s dearly beloved (v.7)
(b) Judah is God’s lion (v.8)
(c) Judah is God’s speckled bird (v.9)
(d) Judah is God’s vineyard (v.10)
(4) God is simply using the wicked to chasten His people (v.11-13)
(5) God will bring judgment to the wicked (v.14)
(6) God will show compassion on Judah again in the future (v.15)
(7) God will constantly have to bless or chastise Judah according to their obedience (v.16-17)

   a. Judah is compared to a linen girdle (v.1-11)
      (1) Jeremiah is told by God to wear a linen girdle (v.1-2)
      (2) Jeremiah is told to put it in the hole of a rock for many days (v.4-5)
      (3) Jeremiah is told to retrieve the linen girdle (v.6-7)
      (4) The marred linen girdle is representative of Judah (v.8-11)
         (a) As the linen was marred, God will mar Judah’s pride (v.9)
         (b) As the linen was good for nothing, Judah will be the same (v.10)
         (c) As the linen was designed to be intimately close to the wearer, Judah was designed to be intimately close with God (v.11)
   b. Judah is compared to bottles of wine (v.12-14)
      (1) Both will be filled with wine (v.12-13)
      (2) Both will result in drunkenness and destruction (v.14)

5. Boasting condemned (v.15-27)
   a. Another chance to repent is offered by God (v.15-16)
      (1) To humble themselves (v.15)
      (2) To glorify God (v.16)
   b. Apathy of Judah causes God to weep over them (v.17, 27)
   c. Authorities are called to humble themselves (v.18)
   d. Attackers from the north will judge them (v.19-20)
   e. Affects of Judah’s pride (v.21-26)
      (1) Sorrow, as a woman in travail (v.21)
      (2) Shame (v.22, 26)
      (3) Steadfastness in their pride (v.23)
         (a) As an Ethiopian keeping the color of his skin
         (b) As a leopard keeping his spots
      (4) Scattered abroad (v.24)

E. Jeremiah preaches his fifth sermon (14:1-15:21)
   1. The punishment of drought and famine (14:1-6)
      a. People mourn the famine (v.2)
      b. Princes vainly send children to find water (v.3)
      c. Plowmen have no crop and are ashamed (v.4)
      d. Parent hind leaves newborn calf to die (v.5)
      e. Panting asses are faint and weary (v.6)
   2. The prophet cries on behalf of the people (14:7-9)
      a. He admits their sin (v.7)
b. He addresses God’s reputation being at stake (v.7)
c. He acknowledges God as their needed Savior and hope (v.8)
d. He asks God not to leave the nation (v.9)

3. The pronouncement by God (14:10-12)
a. God will continue to chastise Judah (v.10)
b. God refuses to hear prayers from and for them (v.11-12)

4. The prophecies by false prophets (14:13-18)
a. Jeremiah mentions their message of false hope and peace (v.13)
b. Jehovah reveals them as false prophets (v.14)
   (1) Their message is a lie
   (2) Their commission is not from God
   (3) Their prophecies are from their own wicked hearts
c. Judgment will reflect the opposite of their message (v.15)
d. Judah will reap the same judgments of famine and sword (v.16-18)

5. The prophet cries again (14:19-22)
a. Hope, peace, and healing is absent (v.19)
b. Sin is confessed (v.20)
c. Covenant is asked to not be broken (v.21)
d. They wait on God for help (v.22)

6. The punishment from God (15:1-9)
a. The past prayers of God’s men will not work for Judah (v.1)
   (1) Moses
   (2) Samuel
b. The place for peace does not exist, only punishments (v.2-4)
   (1) Death (v.2)
   (2) Sword (v.2, 3)
   (3) Famine (v.2)
   (4) Captivity (v.2)
   (5) Dogs to tear (v.3)
   (6) Fowls and beasts to destroy (v.3)
c. The person who helped bring God’s judgment was Manasseh (v.4)
d. The parents of Judah will reap consequences (v.5-9)
   (1) Children will be lost (v.7)
   (2) Widows will increase in number and sorrow (v.8-9)

7. The pity party of Jeremiah (v.10-21)
a. Regrets of birth, by Jeremiah (v.10)
   (1) Complains about contention with the people of earth
   (2) Confesses innocence in not taking bribes as God’s prophet
b. Response of the Lord (v.11-14)
   (1) Promised times of goodness (v.11)
   (2) Punishment of Judah addressed again (v.12-14)
      (a) Weakness of Judah revealed, compared to the invaders (v.12)
      (b) Wealth of Judah dispersed to the invaders (v.13)
      (c) Way of journey will be with the invaders (v.14)
c. Revenge asked for by Jeremiah (v.15-18)
   (1) Judgment is requested upon his persecutors (v.15)
(2) Joy is the result of God’s Word in his mouth (v.16)
(3) Just and separated describes the life of Jeremiah (v.17)
(4) Job and plan of God is questioned (v.18)

d. Reassurance of promises by God (v.19-21)
   (1) Giving up will not bring God’s promises to fulfillment (v.19)
   (2) Guarding of Jeremiah’s life reaffirmed (v.20-21)

F. Jeremiah preaches his sixth sermon. (16:1-17:27)
   1. Jeremiah’s prescribed actions (16:1-13)
      a. Forbidden to marry and have children (16:2-4)
         (1) Not because of God’s cruelty (v.3)
         (2) Notably because of God’s mercy (v.4)
      b. Forbidden to mourn or beg for the people (16:5-7)
         (1) God has taken away His gifts from them (v.5)
            (a) Peace
            (b) Lovingkindness
            (c) Mercies
         (2) God will not allow reactions to the many deaths (v.6-7)
            (a) No burials
            (b) No lamenting
            (c) No cutting of one’s self
            (d) No shaving of heads
            (e) No tears
            (f) No comforting others
      c. Forbidden to have meals or parties with the people (16:8-9)
      d. Forbidden to accept Judah’s false claims of innocence (16:10-13)
         (1) Soundness of God’s judgments is questioned by Judah (v.10)
         (2) Sin of forefather’s idolatry mentioned (v.11)
            (a) Forsook God
            (b) Walked after other gods
            (c) Served other gods
         (3) Severity of Judah’s sin shown worse than their fathers’ (v.12-13)
   2. Jehovah’s predicted assembling of Judah (16:14-21)
      a. Different rescue will be identified with Judah (v.14-15)
         (1) Not known as rescued by God from Egypt (v.14)
         (2) New rescue will be by God from the northern kingdoms (v.15)
      b. Deserved judgment will first be executed (v.16-21)
         (1) The futility of Judah’s hiding (v.16-17)
            (a) They cannot hide from the judgment of the invading army (v.16)
            (b) They cannot hide from the eyes of the LORD (v.17)
         (2) The force of God’s judgment doubled for defiling the land (v.18)
      c. Deceived Gentiles will response to Judah’s return (v.19-21)
         (1) The Gentiles will declare the vanity of their idolatry (v.19-20)
         (2) The LORD will have made known His name to them (v.21)
   3. Judah’s permanent abomination (17:1-4)
      a. Their sin is marked deep (v.1)
(1) Written with a pen of iron
(2) Written with the point of a diamond
(3) Written in their heart
(4) Written on the horns of their altars
 b. Their substance and places of idol worship will be taken (v.2-3)
c. Their service will be to their enemies in foreign lands (v.4)
4. Judah’s person of trust (17:5-13)
a. If trust is in man (v.5-6, 9, 11, 13)
   (1) They will be cursed (v.5)
   (2) They will be like a dry plant in the desert (v.6)
   (3) They will have to rely on man’s wicked heart (v.9)
   (4) They will try to reap what they have not sown (v.11)
   (5) They will be ashamed (v.13)
b. If trust is in God (v.7-8, 10, 12)
   (1) They will be blessed (v.7)
   (2) They will be like a strong tree planted near rivers of water (v.8)
   (3) They will reap fruit for trusting in the Lord (v.10)
   (4) They will be close in worship to God (v.12)
5. Jeremiah’s plead to God (17:14-18)
a. Request for personal help (v.14)
   (1) Asked for healing
   (2) Asked for saving
b. Ridicule for prophesying God’s Word (v.15)
c. Righteousness describes Jeremiah’s words and actions (v.16)
d. Revenge is asked upon the evil and not himself (v.17-18)
   (1) To be confounded
   (2) To be dismayed
   (3) To be destroyed
6. Jehovah’s personal day ignored (17:19-27)
a. Observing the Sabbath announced to the rulers (v.19-22)
   (1) Reminder of what not to do (v.21-22)
      (a) Bear no burden into the city (v. 21)
      (b) Bear no burden out of one’s house (v.22)
   (2) Reminder of what to do (v.22)
      (a) Take heed
      (b) Hallow, set apart, the Sabbath day
b. Options and their consequences on keeping the Sabbath (v.23-27)
   (1) Fail to keep the Sabbath (v.23, 27)
      (a) Following in their forefather’s steps (v.23)
      (b) Fire will destroy the city in judgment (v.27)
   (2) Faithfully keep the Sabbath (v. 24-26)
      (a) The rulers will remain (v.25)
      (b) The city will remain (v.26)
      (c) The spirit of worship will remain (v.26)
G. Jeremiah preaches his seventh sermon. (18:1-20:18)
1. Potter and the clay (18:1-17)
   a. The situation (v.1-4)
      (1) God commanded Jeremiah to go to the potter’s house (v.1-2)
      (2) Jeremiah saw a potter making a work on the wheel (v.3)
      (3) The vessel had a flaw in it (v.4)
      (4) The flaw was removed and the vessel remade with the old clay (v.4)
   b. The symbolic meaning (v.5-10)
      (1) God is the potter and Israel is the clay (v.5-6)
      (2) God sovereignly acts to bless and punish nations (v.7-10)
         (a) If a bad nation does good, God will bless it (v.7-8)
         (b) If a good nation does bad, God will punish it (v.9-10)
   c. The sad response of Judah (v.11-17)
      (1) Chance offered to Judah to repent (v.11)
      (2) Choice of Judah to continue in sin (v.12)
         (a) Heathen nations would be confused by Judah’s response (v.13)
         (b) Haven like cold water from Lebanon is refused (v.14)
         (c) Horrible consequences result (v.15-17)

2. Plot to attack Jeremiah is repeated (v.18-23)
   a. Devised plot (v.18)
      (1) Jeremiah seen as disposable and replaceable
         (a) Other priests
         (b) Other wise
         (c) Other prophets
      (2) Jeremiah is to be ignored and verbally attacked
   b. Desired protection (v.19-23)
      (1) The plot is rehearsed in God’s ears by Jeremiah (v.19-20)
      (2) The punishment is suggested by Jeremiah (v.21-23)
         (a) Famine (v.21)
         (b) Attack by sword (v.21)
         (c) Loss of children to mothers (v.21)
         (d) Loss of husbands to do war (v.21)
         (e) Unforgiveness of their sin (v.23)

3. Pot is broken to illustrate a point (19:1-15)
   a. The people addressed (v.1)
      (1) Older, ancients, of the people
      (2) Older, ancients, of the priests
   b. The place of the illustration (v.2)
      (1) The valley of the son of Hinnom (wailing)
      (2) By the entrance of the eastern gate
   c. The prophecy preached (v.3-9)
      (1) Source of the judgment is God (v.3)
      (2) Sins causing the judgment (v.4-5)
         (a) Forsook God (v.4)
         (b) False God’s worshipped (v.4)
         (c) Fire burning children as sacrifices (v.5)
      (3) Slaughter will become the new name of the valley (v.6-7)
(4) Shame will characterize the city (v.8)
(5) Savage cannibalism will occur (v.9)
d. The pottery is broken in front of the people (v.10)
e. The picture is explained (v.11-13)
   (1) God will break the people like the pottery was broken (v.11)
   (2) God will make Jerusalem like Tophet (v.12-13)
f. The pronouncement is also made at the house of the LORD (v.14-15)
4. Pashur’s response to the sermon (20:1-6)
a. The priest’s son, Pashur, disliked Jeremiah’s prophecy (v.1)
b. Pashur beats and imprisons Jeremiah near the Temple (v.2)
c. Jeremiah is released from the stocks (v.3)
d. Jeremiah pronounces Pashur’s punishment (v.3-6)
   (1) A new name, Magor-missabib, meaning “fear round about” (v.3)
   (2) A nightmare of being taken to Babylon and witnessing his friends die
      by the sword (v.4-6)
5. Pity over self is experience by Jeremiah after being incarcerated (20:7-18)
a. Blame is initially directed toward God for deceiving Jeremiah (v.7)
b. Boasting is made by Jeremiah for preaching faithfully in the past (v.8)
c. Burning within his bones, the prophecies of Jeremiah cannot be withheld (v.9-10)
d. Battling the wicked is desired by Jeremiah (v.11-12)
e. Blues turn to songs of praise (v.13)
f. Birth of Jeremiah is cursed by himself (v.14-18)
   (1) Announcer of Jeremiah’s birth is cursed (v.15-17)
   (2) All of Jeremiah’s life seems to have been work and sorrow (v.18)
H. Jeremiah preaches his eighth sermon. (21:1-24:10)
1. Jeremiah and King Zedekiah converse (21:1-14)
a. A question from the king to Jeremiah (v.1-2)
   (1) Asked by Pashur and Zephaniah from the king (v.1)
   (2) Asked Jeremiah to inquire of the Lord for help against Babylon (v.2)
b. A quick response from God through Jeremiah (v.3-14)
   (1) Weapons of Judah will be ineffective (v.4)
   (2) Wrath of God will fight against Judah (v.5-6)
   (3) War will bring Zedekiah and his servants’ captivity (v.7)
   (4) Way of life or way of death offered (v.8-10)
      (a) Surrender to captivity by the Chaldeans and live (v.9)
      (b) Stay in Jerusalem and die (v.9-10)
   (5) Wrong judging by the king needs changed to just judging (v.11-12)
   (6) Walking in pride, Judah will fall (v.13-14)
2. Judah’s kings addressed (22:1-30)
a. Judah’s current king addressed (v.1-9)
   (1) Throne and attendants are all told to take heed (v.1-2)
   (2) Truth of hope given (v.3-4)
      (a) Righteousness and judgment must characterize the throne (v.3)
      (b) Reign of David’s throne will continue if change occurs (v.4)
   (3) Trail to destruction still present (v.5-7)
(a) Refusal to heed God’s Word will result in destruction (v.5-6)
(b) Raids will be prepared by the Lord to attack Judah (v.7)

(4) Testimony of Judah’s sin will be spread among nations (v.8-9)
   (a) Questions regarding the great destruction of Judah will be asked (v.8)
   (b) Quick response will be Judah’s sin as the reason (v.9)

b. Jehoahaz (Shallum) addressed (v.10-17)
   (1) Returning home will never occur for the king (v.10-11)
   (2) Remaining in land of captivity till death will be his judgment (v.12)
   (3) Reign was characterized by sin (v.13-15, 17)
      (a) Stealing by not paying others for their labor (v.13)
      (b) Selfishness and materialism (v.14)
      (c) Shedding of innocent blood (v.17)

c. Jehoiakim addressed (v.18-23)
   (1) Lamentation for him and his people lacking (v.18)
   (2) Left to rot in the open as the burial of an ass (v.19)
   (3) Lovers are all destroyed (v.20)
   (4) Listening to the Lord is refused by the people (v.21-23)
      (a) Results in captivity of the people (v.22)
      (b) Results in pain and suffering as a woman in labor (v.23)

d. Jehoiachin (Coniah) addressed (v.24-30)
   (1) Deliverance of the king and family into the enemy’s hand (v.24-25)
   (2) Desire to return to homeland will be refused (v.26-27)
   (3) Deistic view of the king shattered (v.28)
   (4) Descendants of Coniah refused to reign on David’s throne (v.29-30)

3. Jesus Christ prophesied as the One to ultimately Shepherd Judah (23:1-8)
   a. Wicked pastors will be judged by God (v.1-2)
   b. World’s scattered Jews will be brought back together (v.3-4)
      (1) They will be fruitful
      (2) They will have faithful leaders
      (3) They will have no fear
      (4) They will lack nothing
   c. Worthy King, Jesus Christ, will one day reign (v.5-6)
      (1) His names
         (a) Righteous Branch
         (b) King
         (c) THE LORD OUR RIGHTEOUSNESS
      (2) His actions
         (a) Prospers
         (b) Executes judgment and justice
         (c) Savior
   d. Witness to the world as Judah’s deliverer (v.7-8)

4. Judgment declared upon the false prophets (23:9-32)
   a. Consternation of Jeremiah (v.9)
      (1) Broken heart
      (2) Shaking bones
      (3) As a drunken man
b. Condition of the people (v.10)
c. Character of the prophets (v.11-14, 16-17, 25-27)
   (1) Profane (v.11)
   (2) In Darkness (v.12)
   (3) Cause others to err (v.13)
   (4) Adulterers (v.14)
   (5) Liars (v.14, 25)
   (6) Speak from their own heart and not from God (v.16)
   (7) Deny judgment for sin (v.17)
   (8) Deceivers (v.26)
   (9) Caused others to replace God with Baal (v.27)
d. Consequences of their sin (v.15, 18-21)
   (1) Bitterness, wormwood and gall (v.15)
   (2) Receive a whirlwind of judgment from God’s wrath (v.18-19)
   (3) Complete justice will be executed on the false prophets (v.20-21)
e. Character of God (22-24, 28-32)
   (1) God of second chance (v.22)
   (2) God at hand and close (v.23)
   (3) God is omnipresent (v.24)
   (4) God is sovereign (v.28)
   (5) God’s Word is powerful (v.29)
      (a) Like a fire
      (b) Like a hammer
   (6) God is holy and against evil (v.30-32)
   a. The people mock Jeremiah by asking what the prophecy of the day is (v.33-34)
   b. The prophet Jeremiah is to respond by telling them the LORD will forsake them (v.33-34)
   c. The people will then ask the false prophets for the burden of the Lord (v.35)
   d. The false prophets who answer with their own words will be judged (v.36-40)
6. Jeremiah shown two baskets of figs (24:1-10)
   a. Setting is after the second deportation during Jehoiachin’s reign (v.1)
      (1) Jehoiachin taken captive
      (2) Princes of Judah taken captive
      (3) Carpenters taken captive
      (4) Smiths taken captive
   b. Sees two types of figs (v.2-10)
      (1) Basket of good figs (v.2-7)
         (a) Represents those carried away captive of Judah (v.5)
         (b) Return to homeland is promised one day (v.6)
         (c) Relationship with God will be restored completely (v.7)
      (2) Basket of evil figs (v.2-3, 8-10)
         (a) Represents Zedekiah and others remaining in Jerusalem (v.8)
         (b) Reproach and curse will be upon them (v.9)
         (c) Repercussions will be many (v.10)
            (1) Sword upon them
(2) Famine  
(3) Pestilence  
(4) Removal from homeland

I. Jeremiah preaches his ninth sermon (25:1-38)  
1. Pleading of the LORD for Judah’s repentance has no response (v.1-10)  
   a. Jeremiah has preached for the past twenty-three years (v.1-3)  
   b. Other prophets preached and were ignored by Judah (v.4-10)  
      (1) Called for repentance (v.5)  
      (2) Cursed all idolatry (v.6)  
      (3) Comforted with hope of God’s forgiveness (v.5)  
      (4) Consequences result from Judah’s hard hearts (v.7-10)  
         (a) Northern kingdoms will destroy Judah (v.9)  
         (b) No rejoicing will be in Judah (v.10)  
2. Prolonged captivity in Babylon for seventy years (v.11)  
3. Punishment upon Babylon and captors after the seventy years (v.12-14)  
   a. Personal sins of Babylon and other nations will result in judgment (v.12)  
   b. Punishment is just since God warned them through Jeremiah (v.13)  
   c. Pronouncement of judgment on sin is to all nations (v.14)  
4. Principalities and nations made to drink God’s cup of wrath (v.15-38)  
   a. Recipients of God’s wrath are listed as many (v.15-26)  
   b. Refusal to drink the cup results in receiving judgment anyway (v.27-28)  
   c. Revealing of the wrath will be a great display (v.29-32)  
   d. Results of the judgment (v.33-38)  
      (1) Slain are many and unburied (v.33)  
      (2) Shepherds are lost and left without a flock (v.34-36)  
      (3) Shelters are destroyed (v.37-38)

J. Jeremiah preaches his tenth sermon (26:1-24)  
1. Time of the sermon was at the beginning of Jehoiakim’s reign (v.1)  
2. Tenets of the message given by God (v.2-6)  
   a. Every word of God was important and to be spoken by Jeremiah (v.2)  
   b. Evil repented of would result in judgment being withheld (v.3)  
   c. Evil continued will result in judgment like Shiloh had (v.4-6)  
3. Trial of Jeremiah (v.7-24)  
   a. Death sentence to Jeremiah from the priests, false prophets, and people (v.7-9)  
   b. Distraction attracts the princes to the house of God (v.10-11)  
   c. Discourse of Jeremiah to the princes and all the people (v.12-15)  
      (1) Source of the message accredited to God (v.12)  
      (2) Same message of repentance is repeated (v.13)  
      (3) Submission to their actions displayed (v.14)  
      (4) Subtle reminder to the people of his own innocence (v.15)  
   d. Discernment of the princes concludes Jeremiah is not worthy of death (v.16)  
   e. Dissertation of the elders to the people of Judah on previous prophets (v.17-24)  
      (1) Micah the Morasthite (v.18-19)  
         (a) Preached to Hezekiah and the people (v.18)
(b) Pronounced judgment was withheld because Hezekiah repented (v.19)
(2) Urijah (v.20-23)
(a) Preached concerning the judgment on Jerusalem (v.20)
(b) The death threat on Urijah made him flee to Egypt (v.21)
(c) Urijah is brought back to Jerusalem and killed by Jehoiakim (v.22-23)
f. Divine protection is given to Jeremiah through Ahikam (v.24)

K. Jeremiah preaches his eleventh sermon (27:1-22)
1. The instruction of Jeremiah to build bonds and yokes (v.1-3)
   a. Commanded during the reign of Jehoiakim (v.1)
   b. Construction of the bonds and yokes (v.2)
   c. Conveyed message and yokes to other kings (v.3)
      (1) King of Edom
      (2) King of Moab
      (3) King of the Ammonites
      (4) King of Tyrus
      (5) King of Zidon
2. The illustration of the yokes is explained (v.4-22)
   a. All of earth created by God’s power and directive (v.5)
   b. Allocated by God to Nebuchadnezzar (v.6-7)
      (1) Lands (v.6)
      (2) Livestock (v.6)
      (3) Living beings of all nations (v.7)
   c. Any refusing to serve under Nebuchadnezzar will be punished (v.8-10)
      (1) Those preaching otherwise are false prophets (v.9)
      (2) Those preaching otherwise will perish, too (v.10)
   d. Accepting bondage will result in certain blessings (v.11)
      (1) Can remain in their land
      (2) Can till their land
   e. Additional leadership addressed (v.12-22)
      (1) King Zedekiah is addressed (v.12-15)
         (a) Same command to submit to bondage given (v.12)
         (b) Same consequences of refusing bondage given (v.13-15)
      (2) Priests and all people (v.16-22)
         (a) Prophets lied about the return of the Temple’s vessels (v.16-17)
         (b) Protection of remaining vessels in Judah tests the prophets (v.18)
         (c) Pronounced judgment and taking away of vessels remains (v.19-21)
         (d) Promising hope of restoration one day (v.22)

L. Jeremiah preaches his twelfth sermon (28:1-17)
1. Appearance of Hananiah (v.1)
   a. At the time of Zedekiah’s early reign
   b. From Gibeon
   c. Spoke at the house of the LORD
   d. Spoke to the priests and all the people.
2. Announcement of Hananiah’s false prophecy (v.2-4)
a. The yoke of Babylon is broken (v.2)
b. The vessels of the Temple will be brought back in two years (v.3)
c. The king, Jeconiah, will be brought back to Judah (v.4)

3. Acceptance of Hananiah’s message tested by Jeremiah (v.5-9)
a. Jeremiah wishes this prophecy to be true (v.5-6)
b. Jeremiah points out that prophecies usually include judgment (v.7-8)
c. Jeremiah reminds the people that a true prophet’s message comes true (v.9)

4. Actions of Hananiah (v.10-11)
a. The yoke of Jeremiah is removed and broken (v.10)
b. This illustrates Babylon’s bondage over Judah will be broken (v.11)

5. Answer of the LORD concerning Hananiah (v.12-17)
a. God tells Hananiah that the yokes will be unbreakable iron (v.12-13)
b. The yoke of bondage under Babylon will surely come to pass (v.14)
c. Hananiah’s deceit is revealed as one not sent by God (v.15)
d. Hananiah’s death comes as judgment for rebellion against God (v.16-17)

III. God Encourages Israel with Hope of Restoration and a Return to Judah. (29:1-33:26)

A. Captives receive a letter of encouragement from Jeremiah. (29:1-32)

1. Background on the letter (v.1-3)
a. Written from Jeremiah (v.1)
b. Written from Jerusalem (v.1)
c. Written to captives of Judah (v.1-2)
   (1) Jeconiah
   (2) Queen
   (3) Princes
   (4) Carpenters
   (5) Smiths
d. Written to Babylon (v.1)
e. Written down for Jeremiah by Elasah (v.3)

2. Basics of settlement and living are commanded (v.4-7)
a. Build houses (v.5)
b. Plant gardens (v.5)
c. Get married (v.6)
d. Have children (v.6)
e. Seek peace (v.7)
f. Pray for peace (v.7)

3. Beguilement comes from the false prophets (v.8-9)
a. They are deceiving (v.8)
b. They are not sent by God (v.9)

4. Blessings await them in the future (v.10-15)
a. After seventy years, God will bring Judah out of captivity (v.10)
b. God’s thoughts toward Judah are good and peaceful (v.11)
c. Judah will pray to God, and He will hearken unto them (v.12)
d. Judah will seek after God and be close to Him (v.13)
e. God will gather Judah together in their land from captivity (v.14)
f. Judah will give God praise for ministering to them (v.15)

5. Buffeting of those remaining in Jerusalem (v.16-19)
   a. The punishments (v.16-18)
      (1) Sword
      (2) Famine
      (3) Pestilence
      (4) Made like vile figs
      (5) Made a curse
      (6) Made a reproach
   b. The problem was Judah’s refusal to hear the prophets’ words (v.19)

6. Bad prophets are addressed (v.20-32)
   a. Ahab and Zedekiah (v.20-23)
      (1) Guilty of several sins (v.21, 23)
         (a) Prophesied lies (v.21, 23)
         (b) Committed villainy (v.23)
         (c) Committed adultery (v.23)
      (2) Grounds for being slain (v.21-22)
   b. Shemaiah (v.24-32)
      (1) Shemaiah’s letter (v.25-28)
         (a) Sent to priests in Jerusalem (v.25)
         (b) Stated Zephaniah was the new priest (v.25)
         (c) Sentenced other prophets to prison (v.26)
         (d) Said Jeremiah should be reproved (v.27-28)
      (2) Shemaiah’s punishment (v.29-32)
         (a) God declared him guilty of deceit and rebellion (v.31-32)
         (b) God determined that he and his seed would be punished (v.32)

B. Coming deliverance of Israel is recorded by Jeremiah in a book. (30:1-24)
   1. Basics of the book (v.1-4)
      a. Words in the book are from God (v.1-2)
      b. One day in the future, God will bring Israel back to their land (v.3-4)
   2. Burden of trouble right before deliverance (v.5-7)
      a. Fear and trembling cries (v.5)
      b. Faces of paleness and travail (v.6)
      c. Fulfillment of Jacob’s trouble (v.7)
   3. Balance of God’s character and actions toward Israel (v.8-17)
      a. Deliverance of His people (v.8-11a)
         (1) Released from servile life to other nations (v.8)
         (2) Reunion to service for God (v.9)
         (3) Returned to Promised Land and protected (v.10-11a)
      b. Disapproval of His people’s sin (v.11b-15)
         (1) Correction by God required for their sin (v.11b)
         (2) Corruption of Israel leaves them wounded (v.12, 14-15)
            (a) Incurable bruise (v.12)
            (b) Grievous wound (v.12)
            (c) Multitude of iniquity (v.14-15)
c. Devotion to His people (v.16-17)
   (1) Revenge on enemies (v.16)
   (2) Restoration of Israel (v.17)

4. Blessings outpoured by God to Israel (v.18-24)
   a. Place of Israel and Jerusalem will be restored (v.18)
   b. Praise and thanksgiving will come from the people (v.19)
   c. Punishment declared against Israel’s enemies (v.20, 23-24)
   d. Promised governor (Christ) to mediate for Israel (v.21)
   e. Pleasant relationship restored between God and Israel (v.22)

C. Commentary on Israel’s blessings is continued. (31:1-40)
   1. Plans of God for Israel are great (v.1-14)
      a. Promise of close relationship with God (v.1)
      b. Promise of rest (v.2)
      c. Promise of God’s everlasting love (v.3)
      d. Promise of restoration (v.4-5)
      e. Promise of joyful worship (v.6-7)
      f. Promise of God’s leading and gathering (v.8-9)
      g. Promise of a new testimony for Israel (v.10-11)
      h. Promise of complete fulfillment (v.12-14)
   2. Patience and mercy of God toward Israel is bountiful (v.15-26)
      a. Rachel’s weeping is heard (v.15-17)
         (1) Rachel refused comfort when her children died (v.15)
         (2) Reward will come with hope of restoration (v.16-17)
      b. Ephraim’s moaning is heard (v.18-20)
         (1) Chastisement brought him to God (v.18-19)
         (2) Character of God toward Ephraim is mercy and love (v.20)
      c. Judah’s unrepentant past is eventually replaced by penitence (v.21-26)
         (1) God’s call for repentance (v.21)
         (2) God promises a change in roles with Judah’s captors (v.22)
         (3) God meets the needs of Judah (v.23-26)
            (a) Physically (v.23-24)
            (b) Emotionally/Spiritually (v.25-26)
   3. Past is replaced with new promises (v.27-40)
      a. Diligence to bless will be the same as the diligence to punish (v.27-28)
      b. Doer of sin receives the punishment, not their children (v.29-30)
      c. Declaration of a new covenant (v.31-40)
         (1) Not based on any covenant made with their fathers (v.31-32)
         (2) Says Israel will follow after God (v.33)
         (3) Knowing God will be an individual issue (v.34)
         (4) Dependent upon God Himself (v.35-37)
         (5) Future peace and prosperity mentioned (v.38-40)

D. Command to buy land is obeyed by Jeremiah while in prison (32:1-44)
   1. Jeremiah buys Hanameel’s land (v.1-15)
      a. During Zedekiah’s tenth year as king (v.1)
b. Done while Jeremiah was in prison (v.2-5)
   (1) Imprisoned by Zedekiah (v.2-3)
   (2) Imprisoned for prophesying judgment for Zedekiah (v.4-5)
c. Directed by God to buy the land (v.6-8)
d. Dealing done with witnesses (v.9-12)
e. Displays future repossession of the land of Judah (v.13-15)

2. Jeremiah praises God in prayer (v.16-25)
a. Praise for His character (v.16-22)
   (1) Powerful Creator (v.16-17)
   (2) Loving (v.18)
   (3) Great in counsel (v.19)
   (4) Omniscient/Omnipresent (v.19)
   (5) Just Judge (v.19)
   (6) Deliverer (v.20-21)
   (7) Faithful (v.22)
b. Praise for His chastisement (v.23-24)
c. Praise for His future promise of restoration to the land (v.25)

3. Jehovah responds to Jeremiah’s prayer (v.26-35)
a. Reminder of God’s omnipotence (v.26-27)
b. Repeating of the future judgment (v.28-29)
c. Reproving of Judah’s sin (v.30-35)
   (1) Provoked God with sinful works (v.30)
   (2) Provoked God to anger (v.31)
   (3) People of the land all were guilty of sin (v.32)
   (4) Prudence from the LORD was refused (v.33)
   (5) Polluted the house of God (v.34)
   (6) Practiced human sacrifices (v.35)

4. Jehovah promises future restoration of Judah (v.36-44)
a. Great gathering of all the people from captivity (v.36-37)
b. Godly heart and sole dedication to God in Judah one day (v.38-40)
c. Good outpoured by God to Judah (v.41-44)
   (1) Land will be returned (v.43)
   (2) Life and commerce will return (v.44)

E. Care for Israel is displayed through God’s future dealings with them. (33:1-26)
1. Encouragement for Jeremiah in prison (v.1-3)
   a. Reminder that God is sovereign (v.1-2)
   b. Reminder that God is available (v.3)
2. Events will be turned to blessing for Israel (v.4-18)
   a. Previously Judah was in judgment (v.4-5)
   b. Peace and truth are promised to Judah (v.6)
   c. Pulling together of the people back from captivity (v.7)
   d. Pardon of all Judah’s sins (v.8)
   e. Praise will come from the people to God (v.9-11)
   f. Population of people and animals will come again (v.12-14)
   g. Promised Branch will one day rule (v.15-18)
3. Endurance of God’s covenants is forever (v.19-26)
   a. God’s covenant is as sure as night and day (v.19-21, 25-26)
   b. God’s blessing on David’s seed will be immeasurable (v.22)

IV. God Ministers to Judah Through Jeremiah Before Its Fall. (34:1-38:28)

   A. The covenant that was mended and re-broken. (34:1-22)
      1. Prophecy of Zedekiah’s future is given (v.1-7)
         a. Given when Babylon fought against Jerusalem (v.1, 6-7))
         b. Jerusalem would be overtaken by Babylon and burned (v.2)
         c. Zedekiah would be captured and taken to Nebuchadnezzar (v.3)
         d. Zedekiah would not die by the sword (v.4)
         e. Zedekiah would die in peace and be lamented (v.5)
      2. Positive leadership by Zedekiah to follow God’s law of release (v.8-10)
         a. Covenant required all Hebrew servants/slaves to be released (v.8-9)
         b. Compliance given by the people of Judah (v.10)
      3. Problem of Judah breaking the covenant (v.11-16)
         a. Reneging of Judah on the covenant (v.11)
         b. Reminding of Judah by God (v.12-14)
            (1) Slavery in Egypt and freeing by God (v.12-13)
            (2) Seventh year release of servants commanded by God (v.14)
         c. Recapping of Judah’s wickedness (v.15-16)
            (1) Initial good in following the covenant (v.15)
            (2) Final choice to re-enslave (v.16)
      4. Punishment of Judah declared by God (v.17-22)
         a. “Liberties” given (v.17)
            (1) To the sword
            (2) To the pestilence
            (3) To the famine
            (4) To be removed from Judah
         b. Life of the covenant-breakers delivered to the enemy (v.18-22)
            (1) Princes
            (2) Eunuchs
            (3) Priests
            (4) Zedekiah

   B. The consistency of the Rechabites is given as an example. (35:1-19)
      1. Directions given to Jeremiah (v.1-2)
         a. Gather the Rechabites
         b. Take them to a room in the Temple
         c. Give them wine to drink
      2. Decision of the Rechabites (v.3-11)
         a. Presented with the directive to drink wine (v.3-5)
b. Principles of Jonadab are kept by the Rechabites (v.6-10)
   (1) No drinking of wine (v.6, 8)
   (2) No building of houses but live in tents (v.7, 9)
   (3) No sowing of seed or vineyard (v.7, 9)

3. Difference exposed by God (v.12-19)

   a. Responding to commandments (v.13-15)
      (1) Israel would not hearken to God, their Father’s words (v.13, 15)
      (2) Rechabites obeyed their father’s commandment (v.14)
   b. Receiving of consequences (v.16-19)
      (1) Israel would receive judgment (v.16-17)
      (2) Rechabites would be blessed (v.18-19)

C. The cutting and burning of God’s Word cannot destroy its preservation. (36:1-32)

1. The book is recorded (v.1-4)
   a. The Words of God (v.1-2)
   b. Spoken through Jeremiah (v.4)
   c. Penned by Baruch (v.4)
   d. For the repentance of Israel (v.3)

2. The book is read (v.5-21)
   a. Baruch reads the messages to the people in the Temple (v.5-8)
   b. Baruch reads the messages later in the scribe’s chamber (v.9-10)
   c. Michaiah repeats the message to the princes (v.11-13)
   d. Baruch reads the book to the princes (v.14-19)
      (1) The princes responded with fear (v.16)
      (2) The princes request how the book was written (v.17)
      (3) The princes recommend that Baruch and Jeremiah hide (v.19)
   e. The princes repeat the book to the king (v.20)
   f. Jehudi reads the book to the king (v.21)

3. The book is ruined and destroyed (v.22-26)
   a. The scroll is cut by the king with a penknife (v.23)
   b. The scroll is burned in the fire (v.23)
   c. The scroll is ignored by the king (v.24)
   d. The scroll’s penmen are sought but not found (v.26)

4. The book is re-written and restored (v.27-32)
   a. God commands Jeremiah to re-write the book exactly (v.27-28)
   b. God curses Jehoiakim with no heirs to his throne (v.29-31)
   c. God preserves His Word and continued writing it (v.32)

D. The confinement of Jeremiah results from his preaching. (37:1-38:13)

1. Zedekiah seeks Jeremiah’s intercession (v.1-4)
   a. Zedekiah and his people did not hearken to God’s Word (v.1-2)
   b. Zedekiah still asked Jeremiah to pray to God for them (v.3)
   c. Jeremiah does not seem to help Zedekiah (v.4)

2. Zedekiah misinterprets Pharaoh’s interruption (v.5-10)
   a. Egypt will eventually retreat from the Chaldeans (v.5-7)
b. Chaldeans will then return to Jerusalem and destroy it (v.8-10)

3. Jeremiah escapes into the land of Benjamin (v.11-16)
   a. Jeremiah flees when the distraction occurs (v.11-12)
   b. Jeremiah is falsely accused and arrested (v.13-14)
   c. Jeremiah is beaten and cast into prison (v.15-16)

4. Jeremiah is rescued and confronted by Zedekiah (v.17-20)
   a. Zedekiah rescues Jeremiah to ask him what God says (v.17)
   b. Zedekiah receives the same word of judgment (v.17)
   c. Zedekiah is rebuked by Jeremiah for believing lies and ignoring God (v.18-19)
   d. Zedekiah is requested by Jeremiah to remain away from the dungeon (v.20)

5. Zedekiah re-imprisons Jeremiah (v.21)

6. Jeremiah is cast into a dungeon hole of muck (38:1-6)
   a. Princes despised Jeremiah’s preaching (v.1-3)
   b. Princes demanded that Jeremiah be killed (v.4)
   c. Princes deemed free to do with Jeremiah whatever they wanted (v.5)
   d. Princes dumped Jeremiah down a pit to die there (v.6)

7. Jeremiah is rescued by an Ethiopian eunuch (v.7-13)
   a. Compassion from Ebed-melech on Jeremiah (v.7)
   b. Call to Zedekiah for Jeremiah’s rescue (v.8-9)
   c. Compliance of Zedekiah (v.10)
   d. Cords draw Jeremiah out of the pit (v.11-12)
   e. Court of the prison remains Jeremiah’s home (v.13)

E. The counsel of Jeremiah is given to Zedekiah. (38:14-28)
   1. Request of Zedekiah to hear the word of the Lord (v.14)
   2. Reason of Jeremiah’s hesitation to answer Zedekiah (v.15)
      a. Zedekiah would kill Jeremiah
      b. Zedekiah would ignore Jeremiah
   3. Reassurance of Jeremiah’s protection (v.16)
   4. Rehearsal of the word of the LORD (v.17-18)
      a. Command to surrender to the king of Babylon (v.17)
      b. Consequence of destruction if command not followed (v.18)
   5. Refusal of Zedekiah to trust God’s word (v.19)
   6. Repetition of the need to follow God’s word (v.20-23)
      a. Blessing comes from following and trusting God (v.20)
      b. Bad events will follow disobedience (v.21-23)
   7. Revealing of this message to others is forbidden by Zedekiah (v.24-26)
      a. Princes are not to be told of the word of the LORD (v.24-25)
      b. Princes are to be told a half-truth by Jeremiah (v.26)
   8. Remaining of Jeremiah in the court of the prison (v.27-28)

V. God Uses Jeremiah to Minister to Judah During Its Fall. (39:1-18)

A. Jerusalem is besieged by Babylon. (v.1)

B. Jerusalem is breached by Babylon. (v.2-10)
1. Zedekiah attempts to flee (v.2-4)
2. Zedekiah is captured in the plains of Jericho (v.5)
3. Zedekiah witnesses his sons’ death by the sword (v.6)
4. Zedekiah has his eyes put out (v.7)
5. Zedekiah has his house burned and walls broken down (v.8)

C. Jeremiah is protected by God (v.11-14)
   1. Nebuchadnezzar gives Jeremiah promised protection (v.11-13)
   2. Nebuchadnezzar gives Jeremiah people to obey his word (v.12)
   3. Nebuchadnezzar gives Jeremiah permission to dwell with his people (v.14)

D. Jeremiah ministers to Ebed-melech, the Ethiopian (v.15-18)
   1. He is promised protection
   2. He is promised good for his trust in God

VI. God Uses Jeremiah to Minister to Judah After Its Fall. (40:1-45:5)

A. Jeremiah ministers under Gedaliah. (40:1-41:18)
   1. Choice is given to Jeremiah where to live (40:1-5)
      a. Babylonian guard testifies of Jerusalem’s judgment (v.2-3)
         (1) Recognizes God as the source of authority (v.2)
         (2) Realizes Judah’s sin as the source of judgment (v.3)
      b. Babylonian guard tells Jeremiah some suggestions (v.4-5)
         (1) Could go to Babylon (v.4)
         (2) Could live in Jerusalem with Gedaliah (v.5)
   2. Community develops under Gedaliah of the remnant in Judah (v.6-12)
      a. People remaining come to gather at Mizpah with Gedaliah (v.6-8)
      b. Gedaliah leads the people correctly (v.9-10)
         (1) Tells Judah not to fear being under Babylon
         (2) Tells them serve the Chaldeans
         (3) Tells them to carry on with life
      c. Jews from all over come to carry on with life in Judah (v.11-12)
         (1) In Moab
         (2) Among Ammonite
   3. Conspiracy occurs against Gedaliah’s life (v.13-41:10)
      a. The plot to kill Gedaliah is revealed to him (v.13-14)
      b. Johanan offers to kill the plotting assassin (v.15)
      c. Gedaliah ignores the threat and turns down Johanan’s offer (v.16)
      d. Ishmael carries through his assassination plot (41:1-10)
         (1) Gedaliah is slain (v.1-2)
         (2) Jews with Gedaliah are slain (v.3)
         (3) Forty visiting Jews are slain (v.4-9)
            (a) Lured by Ishmael’s deceit (v.6)
            (b) Most of them slain (v.7)
            (c) Some spared (v.8)
         (4) Remaining residue are taken away captive (v.10)
4. Conquest by Johanan of the conspirators (v.11-18)
   a. Johanan gathers a small army to attack Ishmael (v.11-12)
   b. The captives flee from Ishmael to Johanan and his army (v.13-14)
   c. Ishmael escapes to the Ammonites (v.15)
   d. The remnant all return and live in Chimham, near Bethlehem (v.17)

B. Jeremiah ministers to Johanan. (42:1-43:4)
   1. Request is made by Johanan that Jeremiah ask God for His will (v.1-6)
      a. Johanan and the people seem to want to do God’s will (v.1-3)
      b. Jeremiah replies that he will ask the LORD for them (v.4)
      c. The people promise to do God’s will (v.5-6)
         (1) Whether it is good
         (2) Whether it is bad
   2. Response is given by God (v.7-22)
      a. Ten days later, Jeremiah gathers the people to tell them God’s will (v.7-8)
      b. The will of God is to abide in the land, if they want blessed (v.9-12)
         (1) They will be delivered from harm from the king (v.11)
         (2) They will be shown mercy (v.12)
      c. The will of God is NOT to go down to Egypt (v.13-15)
      d. Judgment will follow them to Egypt if they go (v.16-22)
         (1) Sword
         (2) Famine
         (3) Pestilence
         (4) Curse
         (5) Reproach
         (6) Death
   3. Refusal of Johanan and the people to obey God (43:1-4)
      a. Jeremiah is falsely accused (v.1-3)
         (1) Of lying (v.1-2)
         (2) Of following Baruch’s words (v.3)
      b. Johanan and the people choose not to obey God (v.4)

C. Jeremiah ministers in Egypt. (43:5-44:30)
   1. Judah’s remnant goes down to Egypt (43:5-7)
      a. Men go
      b. Women go
      c. Children go
      d. Baruch is taken
      e. Jeremiah is taken
   2. Jeremiah prophesies Egypt’s attack from Babylon (v.8-13)
      a. God tells Jeremiah to take stones and hide them in clay (v.8-9)
      b. God illustrates that Babylon will be in that spot eventually (v.10-13)
         (1) Babylon will attack Egypt
         (2) Babylon will destroy Egypt’s religious centers
   3. Jeremiah preaches God’s judgment upon Judah in Egypt (44:1-14)
      a. Jerusalem’s destruction should have set an example for them (v.1-3)
(1) Judah’s sin
(2) Judah’s judgment
b. Jeremiah and other prophets should have been hearkened to (v.4-6)
c. Judah’s idolatry in Egypt provokes God to wrath (v.7-8)
d. Judah’s fathers have still not repented and are being judged (v.9-10)
e. Judah in Egypt will be punished as Judah in Jerusalem (v.11-14)
4. Judah responds by blaming judgment on not worshipping idols (v.15-19)
a. Reiteration that they will not hearken to Jeremiah’s words (v.15-16)
b. Reaffirmation of their idolatry to the queen of heaven for blessing (v.17)
c. Rejection of idolatry as the reason for judgment (v.18-19)
5. Jeremiah presents their idolatry as the reason for their judgment (v.20-30)
a. Their idolatry is pointed to as the reason for judgment (v.20-23)
b. Their decision of idolatry is repeated to them (v.24-25)
c. Their judgment will be great (v.26-27)
(1) Sword
(2) Famine
d. Their hope will be a small remnant (v.28)
e. Their proof of judgment will be the overthrowing of Pharaoh (v.29-30)

D. Jeremiah ministers to Baruch. (45:1-5)
1. Baruch’s problem (v.1-3)
a. Complained about having sorrow
b. Complained about having no rest
2. God’s plan (v.4)
a. What was built by God will be torn down
b. What was planted by God will be plucked up
3. Baruch’s promise (v.5)
a. Trouble will be all around him
b. Protection of his life will be granted

VII. God Announces His Judgments on the Gentile Nations. (46:1-51:64)

A. Judgment is declared to Egypt. (46:1-28)
1. The ruler, Pharaoh Necho, was defeated by Babylon in 605 B.C. (v.1-2)
2. The war against Egypt is called into order (v.3-12)
a. Weapons and gear are listed (v.3-4)
b. Retreat of Egypt mentioned (v.5-6)
c. God personally rises against Egypt (v.7-12)
   (1) Nations mentioned (v.9)
   (a) Ethiopia
   (b) Libya
   (c) Lydia
   (2) No medicine can cure their hurt (v.11)
3. The attack by Nebuchadnezzar is mentioned (v.13-26)
a. Warning of coming attack given to several cities (v.13-14)
   (1) Migdol
(2) Noph
(3) Tahpanhes

b. Reaction of Egypt listed (v.15-17)
   (1) Valiant men are swept away
   (2) Many retreat
   (3) The cry of Pharaoh is ignored

c. Surety of Egypt’s fall (v.18-26)
   (1) Egypt is told to prepare for captivity (v.19-20)
   (2) Egypt is fallen because of their idolatry (v.25)

4. Israel is reminded to not fear but trust the LORD (v.27-28)

B. Judgment is declared to the Philistines (47:1-7)
   1. Recorded before Pharaoh’s attack on Gaza in Philistia (v.1)
   2. Enemy from the north will take over the Philistines (v.2)
   3. Fear will strike the hearts of the people after seeing the army (v.3)
   4. Invaders will spoil the land and destroy them (v.4)
   5. Nothing will be left in Gaza, making it barren (v.5)
   6. Entreaty is made to the Lord to cease in the judgment (v.6)
   7. Discipline by God is what’s needed (v.7)

C. Judgment is declared to Moab (48:1-47)
   1. Many cities of Moab are in desolation (v.1-5)
      a. Nebo (v.1)
      b. Kiriathaim (v.1)
      c. Misgab (v.1)
      d. Heshbon (v.2)
      e. Horonaim (v.3)
      f. Luhith (v.4)
   2. Reason for their captivity is given (v.6-7)
      a. They trusted in their works
      b. They trusted in their treasures
      c. They trusted in their idols and false gods like Chemosh
   3. Destruction will be complete (v.8-10)
   4. Moab’s comfort and riches are removed (v.11-15)
   5. Judgment will come soon and suddenly (v.16)
   6. Moab will be a testimony of God’s judgment to others (v.17-20a)
   7. Its cities will be judged (v.20b-24)
      a. Arnon (“swift”)
      b. Holon (“sandy”)
      c. Jahazah (“a place trodden down”)
      d. Mephaath (“beauty”)
      e. Dibon (“wasting”)
      f. Nebo (“a lofty place”)
      g. Beth-diblathaim (“house of the two cakes”)
      h. Kiriathaim (“double city”)
      i. Beth-gamul (“house of the weaned”)
j. Beth-meon (“house of habitation”)
k. Kerioth (“cities”)
 l. Bozrah (“sheepfold”)

8. Moab deserves its just punishment (v.25-30)
a. For magnifying itself above God (v.26)
b. For its pride, arrogancy, and haughtiness of heart (v.29)
c. For its lies (v.30)

9. God still hurts to see Moab judged (v.31-36)

10. Remorse and shame will accompany Moab (v.37-41)

11. The judgment will be inescapable (v.42-46)

12. A remnant will be protected and return to the land after the judgment (v.47)

D. Judgment is declared to the Ammonites (49:1-6)

1. Israel will inherit the land of the Ammonites after its destruction (v.1-2)
2. They will go into captivity (v.3)
3. They are judged for their backsliding and trusting in their riches (v.4)
4. They will be judged but have the hope of return from captivity (v.5-6)

E. Judgment is declared to Edom (49:7-22)

1. Spoil and shame will come to Edom (v.7-10)
2. Hope is still given to the Edomites (v.11)
3. Desolation will come to them for their pride (v.12-22)
4. Edom will be likened unto Sodom and Gomorrah (v.18)

F. Judgment is declared to Damascus (49:23-27)

1. Damascus’ reactions to the judgment (v.23-24)
a. Confounded
b. Fainthearted
c. Full of sorrow
d. Feeble
e. Fleeing
f. Anguished
g. Fearful
h. As a woman in travail

2. Fire and war will consume Damascus (v.25-27)

G. Judgment is declared to Kedar and Hazor (49:28-33)

1. Animals and belongings will be taken away (v.28-29)
2. Command to flee is given (v.30-31)
3. The land will be desolate (v.32-33)

H. Judgment is declared to Elam (49:34-39)

1. Elam will be scattered and consumed (v.34-38)
2. Elam will return from captivity after their judgment (v.39)
I. Judgment is declared to Babylon (50:1-51:64)
   1. Babylon’s destruction is to be broadly published (v.1-2)
   2. Babylon’s enemy will come from the north (v.3)
   3. Israel will return to the LORD (v.4-6)
      a. They will seek after the LORD (v.4)
      b. They will enter in a covenant with the LORD (v.5)
      c. They will return as lost sheep (v.6)
   4. Babylon thought itself innocent for judging Israel (v.7)
   5. Babylon will still be judged and become desolate (v.8-13)
   6. Command to the invaders of Babylon (v.14-16)
      a. Shoot at Babylon (v.14)
      b. Shout against and take vengeance against Babylon (v.15)
      c. Cut off Babylon’s supplies (v.16)
   7. Israel will return from her captivity (v.17-20)
      a. Her captors will receive judgment for attacking her (v.17-18)
      b. She will return to her land and be satisfied (v.19)
      c. She will be forgiven of all her iniquity (v.20)
   8. The LORD will judge Babylon for her own iniquity (v.21-46)
      a. Babylon strove against God (v.24)
      b. Babylon was prideful (v.29)
      c. Babylon refused to let Israel and Judah go (v.33)
      d. Babylon lied (v.36)
      e. Babylon worshipped idols (v.38)
   9. Israel was never forsaken by God (51:5-10)
      a. Their sin was not ignored (v.5)
      b. Their righteousness was not of themselves (v.10)
   10. More of Babylon’s sins are mentioned (51:11-14)
        a. Babylon destroyed God’s Temple (v.11)
        b. Babylon was materialistic and covetous (v.13)
   11. God is praised amidst the judgment (v.15-19)
        a. He created all that there is (v.15)
        b. He controls His creation (v.16)
        c. He is superior to man and his foolishness (v.17)
        d. He has Israel as His inheritance (v.18)
   12. Cyrus is/Babylon was God’s tool for judgment (v.20-35)
        a. Another nation will be God’s tool for judging Babylon (v.20-23)
        b. Babylon will be destroyed and made desolate by the Medes (v.24-35)
   13. Israel and Judah will be delivered by God’s vengeance on Babylon (v.36-49)
        a. Babylon swallowed Israel but will bring her up and out again (v.44-45)
        b. Babylon will be slain as she had slain Israel (v.49)
   14. Jews in Babylon are addressed (v.50-64)
        a. Command to flee out of Babylon because of its destruction (v.50-58)
        b. Consolation from the Word of God (v.59-64)
           (1) Read in Babylon by Seraiah (v.59-62)
           (2) Re-enforced by an illustration (v.63-64)
              (a) The book was tied to a stone and sunk in the Euphrates (v.63)
(b) Babylon will fall and not rise again (v.64)

VIII. God Reveals the Historical Account of Jerusalem’s Fall (52:1-34)

A. Background and summary information is given on Zedekiah (v.1-3)
   1. His reign (v.1)
      a. Began at age twenty-one
      b. Lasted eleven years
   2. His relatives (v.1)
      a. Mother was Hamutal
      b. Grandfather was Jeremiah of Libnah
   3. His rebellion (v.2-3)

B. Besiegement of Jerusalem is given in detail. (v.4-11)
   1. Started in the ninth year, tenth month, and tenth day of Zedekiah’s reign (v.4)
   2. Starvation and famine oppressed Jerusalem (v.5-6)
   3. Sneaking out of Zedekiah and the warriors (v.7-9)
      a. Left by night through the gate to the plains (v.7)
      b. Overtaken by the Chaldeans and captured (v.8)
      c. Brought them back to the king of Babylon (v.9)
   4. Sad ending of Zedekiah’s reign (v.10-11)
      a. His sons and princes are killed in his sight (v.10)
      b. His eyes are put out (v.11)
      c. His hands are chained and he’s taken to Babylonian prison till death (v.11)

C. Burning and destruction of the Temple is described. (v.12-23)
   1. Time of the occurrence-fifth month, tenth day (v.12)
   2. House of the LORD, king’s house and all other houses are burned (v.13)
   3. Walls are broken down (v.14)
   4. People are taken captive, except for some to stay and garden (v.15-16)
   5. Valuables of the Temple are spoiled (v.17-23)
      a. Brass is taken (v.17-18, 20-23)
         (1) Pillars
         (2) Bases
         (3) Brazen sea
         (4) Caldrons
         (5) Shovels
         (6) Snuffers
         (7) Bowls
         (8) Spoons
      b. Gold is taken (v.19)
      c. Silver is taken (v.19)

D. Babylon executes three deportations of Judah. (v.24-34)
   1. First deportation-3,023 Jews taken captive (v.28)
   2. Second deportation-832 Jews taken captive (v.29)
3. Third deportation-745 Jews taken captive (v.24-27, 30)
   a. Religious leaders killed (v.24, 27)
   b. Political leaders killed (v.25, 27)
4. Second chance given to Jehoiachin to reign under Evil-merodach (v.31-34)