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The Chapters of Jeremiah

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Jeremiah

The book of Jeremiah is outlined in the following manner:

- I. JEREMIAH AND JUDAH (1-45; 52)
 - A. Events preceding Jerusalem's fall (1-38)
 - 1. During King Josiah's reign (1-20)
 - 2. During the reigns of kings Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah (21-38)
 - B. Events during Jerusalem's fall (39; 52)
 - C. Events following Jerusalem's fall (40-45)
 - 1. The prophet and survivors (40-44)
 - a. In Judah (40-42)
 - b. In Egypt (43-44)
 - 2. The prophet and the scribe (45:1-5)
- II. JEREMIAH AND THE GENTILES (46-51): Jeremiah delivers prophecies against nine nations:
 - A. Egypt (46)
 - B. Philistia (47)
 - C. Moab (48)
 - D. Ammon, Edom, Damascus, Elam, and the two Arab tribes of Kedar and Hazor (49)
 - E. Babylon (50-51)

SECTION OUTLINE ONE (JEREMIAH 1-2)

Jeremiah is called by the Lord, is consecrated for service in spite of his doubts, and preaches his first sermon.

- I. JEREMIAH'S CONSECRATION (1:1-19)
 - A. His call (1:1-5)
 - 1. The official call (1:1-3): It happens during the thirteenth year of King Josiah's reign.
 - 2. The original call (1:4-5): Jeremiah is chosen by God before his birth.
 - B. His concern (1:6): Am I too young to be a spokesman to the world?
 - C. His consolation (1:7-10): God's hand touches Jeremiah's mouth, assuring him that he will be given the very words to say.
 - D. His confirmation (1:11-19): God confirms Jeremiah's call by showing him two visions.
 - 1. The almond-tree branch (1:11-12): "It means that I am watching, and I will surely carry out my threats of punishment."
 - 2. The pot of boiling water (1:13-19): It means that "terror from the north will boil out on the people of this land."
- II. JEREMIAH'S FIRST PROCLAMATION (2:1-37): It begins in 2:1 and ends in 3:5.
 - A. The parable (2:1-3): God depicts Israel as a new bride in her younger days, anxious to please her husband.
 - B. The perversions (2:4-13, 18-30, 33-37): This young bride later becomes an unfaithful wife, guilty of many sins.
 - 1. The description of Israel's sin (2:4-13, 18-20, 23-30, 36-37)
 - a. Of idolatry (2:4-11, 20, 23-30): They worship foolish idols and defile the land.
 - b. Of forsaking God (2:12-13): Instead of choosing the fountain of living water, they dig for themselves cracked cisterns that can hold no water.
 - c. Of godless alliances (2:18-19, 36-37): They are led into exile as a result.
 - 2. The depths of Israel's sin (2:21-22, 33-35): They are so stained with guilt that no amount of

- soap or lye can make them clean.
- C. The punishment (2:14-17): Massive and fierce armies invade Israel from all directions, leaving her cities in ruins and her people as slaves.
- D. The pleading (2:31-32): God appeals to his people to hear and heed his word.

SECTION OUTLINE TWO (JEREMIAH 3-6)

In his second sermon, Jeremiah talks about divorce, disobedience, and destruction.

I. DIVORCE (3:1-25)

- A. The illustration (3:1-11): Jeremiah likens God's relationship with Israel to that of an innocent husband who divorces his adulterous wife and then, due to his great love for her, desires to rebuild the fractured marriage.
- B. The invitation (3:12-25)
 - 1. The Lord's appeal (3:12-22a)
 - a. The basis (3:12-15): Israel must confess and renounce its terrible sins of idolatry in order to be restored.
 - b. The blessings (3:16-22a): "My wayward children,' says the LORD, 'come back to me, and I will heal your wayward hearts.'" God dwells among his people as a loving and faithful Father.
 - 2. Jeremiah's prediction (3:22b-25): Someday Israel will repent and return to God.

II. DISOBEDIENCE (5:1-31)

- A. Israel's terrible sins (5:1-5, 7-13, 20-31)
 - 1. Dishonesty (5:1-5)
 - a. Among the poor and ignorant (5:1-4)
 - b. Among the leaders (5:5)
 - 2. Idolatry and immorality (5:7-10): No matter what God does for the people, they worship idols and visit brothels.
 - 3. Treachery (5:11-13, 20-31): They lie about the Lord.
- B. Israel's terrible punishment (5:6, 14-19)
 - 1. To be set upon by wild animals (5:6): A lion, a wolf, and a leopard will tear them apart.
 - 2. To be attacked and defeated by hostile armies (5:14-19): God will bring disaster on his people and will make them serve foreigners because they refuse to listen to him.

III. DESTRUCTION (4:1-31; 6:1-30): Jeremiah predicts Jerusalem's destruction.

- A. The warnings (4:1-4, 14; 6:1-3, 8-10)
 - 1. First (4:1-4, 14): Plow up your hard heart.
 - 2. Second (6:1-3): If you are righteous, flee from Jerusalem.
 - 3. Third (6:8-10): The last warning before judgment.
- B. The wrath (4:5-9, 11-13, 15-18; 6:4-7, 11-26)
 - 1. It comes from the north (4:5-6): This refers to the Babylonian invasion in 606 B.C.
 - 2. It destroys Judah's cities (4:7-9, 11-13, 15-18): The Lord's tools are a burning wind and enemies.
 - 3. It breaches Jerusalem's walls (6:4-7): Why? Because the city is "wicked through and through."
 - 4. It punishes everyone for their wickedness (6:11-17): This includes the least to the greatest.
 - 5. It refuses the people's Temple offerings (6:18-26): Their sacrifices mean nothing to God because of their sins.
- C. The witness-Jeremiah (4:10, 19-31; 6:27-30)
 - 1. His agitation over Israel's punishment (4:10)
 - 2. His agony over sinful Israel's future (4:19-31)
 - 3. His assignment as a tester of metals (6:27-30): Jeremiah is to determine Israel's spiritual condition.

SECTION OUTLINE THREE (JEREMIAH 7-10)

Jeremiah condemns God's people who deceive themselves, he grieves over the sin and suffering of Israel, and he contrasts the one true God with false idols.

I. JEREMIAH'S CONDEMNATION OF THE PEOPLE (7:1-8:17)

- A. They deceive themselves (7:1-15).
 - 1. The fallacies (7:1-7): "Do not be fooled by those who repeatedly promise your safety because the Temple of the LORD is here."
 - 2. The facts (7:8-15): Jeremiah reminds them of the destroyed Tabernacle at Shiloh: "See what I did there because of all the wickedness of my people."
- B. They destroy themselves (7:16-8:17).
 - 1. The command (7:16): God instructs Jeremiah to cease praying for the people.
 - 2. The corruption (7:17-31; 8:4-15)
 - a. They worship idols (7:17-18): They make cakes to offer to the Queen of Heaven and give drink offerings to other gods.
 - b. They hurt themselves (7:19).
 - c. They feel God's fury and are consumed (7:20).
 - d. They are like the people God led out of Egypt (7:21-26): God continues to send prophets, but no one listens.
 - e. They do not respond to truth (7:27-29): "It is no longer heard on their lips."
 - f. They sin right before God's eyes (7:30): They set up idols in God's own Temple.
 - g. They sacrifice their own children (7:31).
 - h. They refuse to heed God's law (8:4-7): "They do not know what the LORD requires of them."
 - i. They allow themselves to be governed by lying leaders (8:8-15): Their "wise" teachers twist the law.
 - 3. The condemnation involved (7:32-8:3, 16-17)
 - a. The place where they worship idols will become the Valley of Slaughter (7:32-34): God will kill so many people that there won't be room for the graves.
 - b. Enemy troops will desecrate their graves, digging up the bones (8:1-3): The people still alive will wish to be dead.
 - c. Soldiers will bite them like poisonous serpents (8:16-17): They will die.

II. JEREMIAH'S RESPONSE (8:18-9:26)

- A. Jeremiah's sorrow (8:18-9:1, 10-12)
 - 1. The extent (8:18-19, 21-22; 9:1, 10-12)
 - a. His heart is broken and beyond healing (8:18-19).
 - b. His weeping continues day and night (8:21-22; 9:1, 10-12).
 - 2. The explanation (8:20): "'The harvest is finished, and the summer gone,' the people cry, 'yet we are not saved!'"
- B. Judah's sins and sufferings (9:2-9, 13-26)
 - 1. The sins (9:2-9, 13-14)
 - a. Adultery (9:2)
 - b. Dishonesty (9:3): They only tell lies.
 - c. Treachery (9:2, 4-9): They take advantage of one another.
 - d. Idolatry (9:13-14): They worship images of Baal.
 - 2. The sufferings (9:15-26)
 - a. To be given bitter food and poisoned water (9:15)
 - b. To be scattered among distant lands (9:16)
 - c. To be afflicted with anguish, death, and mourning (9:17-26)

III. JEREMIAH'S CONTRAST (10:1-25)

- A. Judah's false gods: (10:1-5, 8-16): Jeremiah preaches that idolatry-the worship of man-made gods-is foolish and destructive.
- B. Judah's true God (10:6-7, 17-25): Jeremiah tells of God's greatness, power, and coming judgment. He then pleads for God's gentle correction upon him but a pouring out of wrath upon the nations that refuse to recognize God as Lord.

SECTION OUTLINE FOUR (JEREMIAH 11-15)

Jeremiah gives his fourth, fifth, and sixth sermons, concerning God's covenant with his people, a linen

belt, and Judah's sin and suffering.

I. FOURTH SERMON (11:1-12:17)

A. The covenant (11:1-13)

1. Past covenant (11:1-8)

- a. The reminder (11:1-7): God promises to bless his people when he brings them out of Egypt if they obey him.
- b. The rejection (11:8a): Israel refuses to obey.
- c. The results (11:8b): "I brought upon them all the curses described in our covenant."

2. Present covenant (11:9-13): Jeremiah's generation also disobeys the Lord and is judged.

B. The command (11:14-17): Once again Jeremiah is instructed not to weep or pray for Judah.

C. The conspiracy (11:18-23)

1. The plot against Jeremiah (11:18-19): God tells him that his hometown people are planning to kill him.
2. The prayer by Jeremiah (11:20): He prays for divine help-God's vengeance against his enemies.
3. The promise to Jeremiah (11:21-23): God reassures his prophet that not one of the plotters will live.

D. The complaint (12:1-4): Jeremiah is upset with God at the apparent prosperity of the wicked.

E. The chastening (12:5-14)

1. Of Jeremiah (12:5-6): God rebukes the prophet for complaining and warns him not to trust anyone.
2. Of Judah (12:7-14): The entire land falls victim to invading hostile armies.

F. The compassion (12:15-17): In spite of their terrible transgressions, God's love prompts him to someday regather and regenerate his people.

II. FIFTH SERMON (13:1-27)

A. The instructions (13:1-7)

1. The order (13:1-6): Jeremiah is to buy and bury a linen belt and then later dig it up again.
2. The outcome (3:7): It is mildewed, falling apart, and useless.

B. The illustration (13:8-14): God rots and ruins the pride of Judah as the ground does to the belt.

C. The invitation (13:15-27)

1. Jeremiah's plea (13:15-22): In vain he urges the nation to repent of its pride and to return to God.
2. Judah's problem (13:23-27): Their sin disease is terminal, and their destruction is sure.

III. SIXTH SERMON (14:1-15:21)

A. Jehovah and Judah (14:1-10)

1. The suffering (14:1-6): A terrible drought plagues the land.
2. The supplication (14:7-9): The people cry out to God for mercy, wanting to know the reason for their suffering.
3. The sinfulness (14:10): God explains that their sin has brought about the suffering.

B. Jehovah and Jeremiah (14:11-15:21): These verses record a ninefold dialogue between the Lord and his prophet.

1. God (14:11-12): "Do not pray for these people anymore."
2. Jeremiah (14:13): "O Sovereign LORD, their prophets are telling them, 'All is well-no war or famine will come.'"
3. God (14:14-16): "I will punish these lying prophets, for they have spoken in my name even though I never sent them."
4. Jeremiah (14:17-22): "Night and day my eyes overflow with tears.... LORD, have you completely rejected Judah?"
5. God (15:1-9): "Even if Moses and Samuel stood before me pleading for these people, I wouldn't help them . . . I will make my people an object of horror to all the kingdoms of the earth."
6. Jeremiah (15:10): "Oh, that I had died at birth! I am hated everywhere I go."
7. God (15:11-14): "All will be well with you, Jeremiah."

8. Jeremiah (15:15-18): "Your words are what sustain me.... [But] your help seems as uncertain as a seasonal brook."
9. God (15:19-21): "If you return to me, I will restore you so you can continue to serve me.... You are to influence them; do not let them influence you!"

SECTION OUTLINE FIVE (JEREMIAH 16-20)

Jeremiah gives his seventh and eighth sermons, concerning what he is to do and not do and a parable about a potter.

I. SEVENTH SERMON (16:1-17:27)

- A. The prohibitions-what Jeremiah is not to do (16:1-9)
 1. Marry or have children (16:1-4): They will die.
 2. Mourn (16:5-7): He is forbidden to sorrow over sinful Israel's punishment.
 3. Mingle (16:8-9): He cannot eat or fellowship with Judah's people.
- B. The proclamations-what Jeremiah is to do (16:10-18; 17:1-4, 9-11, 19-27)
 1. Explain (16:10-13, 16-18; 17:1-4, 9-11)
 - a. The reason for God's coming judgment (16:10-13, 18; 17:1-4, 9-11): The people have sinned.
 - (1) The description of their sin (16:10-13, 18): They worship idols and do evil deeds.
 - (2) The depths of their sin (17:1-4, 9-11): Even their children worship idols, and their wealth comes from unjust means.
 - b. The certainty of God's coming judgment (16:16-17): The people cannot hide from him.
 2. Encourage (16:14-15): Someday God will regather Israel and will resettle her in the land.
 3. Exhort (17:19-27): Jeremiah urges the people to observe a proper Sabbath.
- C. The pair of personalities (17:5-8)
 1. The godless and fruitless man (17:5-6): He is like a stunted shrub in the desert.
 2. The godly and fruitful man (17:7-8): He is like a deeply rooted tree planted by the riverbank.
- D. The prayers (16:19-21; 17:12-18)
 1. First (16:19-21): Jeremiah is confident that God is with him.
 2. Second (17:12-18): Jeremiah prays that God will not desert him.

II. EIGHTH SERMON (18:1-20:18)

- A. The prophet and the potter (18:1-19:15)
 1. Jeremiah's first visit to the potter's house (18:1-23)
 - a. The parable (18:1-17)
 - (1) What he sees (18:1-4): He views a potter remolding a previously marred clay pot.
 - (2) What he hears (18:5-10): God tells Jeremiah that he is the divine Potter and will soon remold his sinfully marred vessel, Israel.
 - (3) What he says (18:11-17): Jeremiah is to warn the people that God will soon destroy them and their land for idolatry.
 - b. The plot (18:18): The Jewish leaders decide to attack Jeremiah for his fearless preaching.
 - c. The prayers (18:19-23): Jeremiah cries out for God to deliver him and to execute his enemies.
 2. Jeremiah's second visit to the potter's house (19:1-15)
 - a. The jar (19:1-2): "The LORD said to me, 'Go and buy a clay jar.'¹¹
 - b. The judgment (19:3-15)
 - (1) It is severe (19:3-9): Jeremiah warns that God will soon pour out punishment upon Judah for its sin.
 - (2) It is symbolic (19:10-15): The prophet is to smash the jar beyond repair to illustrate what God will do to Judah.
- B. The prophet and the priest (20:1-18)
 1. The confrontation (20:1-6)
 - a. Jeremiah's imprisonment (20:1-2): Pashhur, Judah's wicked high priest, arrests Jeremiah and has him whipped and put in stocks overnight.
 - b. Jeremiah's indictment (20:3-6): Upon being released, the prophet predicts the evil priest's doom.

- (1) All his friends are killed or taken to Babylon (20:3-5).
- (2) He and his family are carried into captivity, never to return (20:6).
- 2. The complaints (20:7-8, 10, 14-18).
 - a. You have deceived me (20:7).
 - b. "These messages from the LORD have made me a household joke" (20:8).
 - c. "Even my old friends are watching me, waiting for a fatal slip" (20:10).
 - d. "I curse the day I was born!" (20:14-18).
- 3. The constraint (20:9): Jeremiah wants to quit, but he cannot, for God's word burns in his heart like a fire.
- 4. The consolation (20:11-13): "But the LORD stands beside me like a great warrior. Before him they will stumble. They cannot defeat me."

SECTION OUTLINE SIX (JEREMIAH 21-22)

Jeremiah's ninth sermon tracks four godless Judean kings.

I. ZEDEKIAH, JUDAH'S 20TH AND FINAL KING (21:1-14)

- A. Zedekiah's request (21:1-2): The king begs Jeremiah to plead with God for delivery from Nebuchadnezzar and the Babylonians.
- B. Jeremiah's refusal (21:3-14)
 - 1. His warnings to the king (21:3-7, 11-14)
 - a. That God will help their enemies by making Judah's weapons useless (21:3-5, 11-14)
 - b. That a plague will sweep Jerusalem, killing people and animals (21:6-7)
 - 2. His warning to the people (21:8-10): Choose between life and death!
 - a. To stay in Jerusalem means to die (21:8-10).
 - b. To surrender to Nebuchadnezzar means to live (21:9).

II. SHALLUM OR JEHOAHAZ, JUDAH'S 17TH KING (22:10-12): God commands Jeremiah to:

- A. Stop weeping over the death of godly King Josiah (22:10a).
- B. Start weeping over the deportation of godless King Jehoahaz (22:10b-12): He will never see his land again and will die in a distant country.

III. JEHOIAKIM, JUDAH'S 18TH KING (22:1-9, 13-23)

- A. The choice (22:1-9): The wicked king must choose between:
 - 1. Repentance (22:1-4): If the king repents, there will always be a descendant of David on the throne.
 - 2. Ruin (22:5-9): If he violates the Lord's covenant, everything he has will be destroyed.
- B. The corruption (22:13-14): The greedy and cruel Jehoiakim has built his lavish palace with forced labor.
- C. The contrast (22:15-17): The reigns of the godless Jehoiakim and Josiah, his godly father.
 - 1. Josiah's blessed reign (22:15-16): "Why did your father, Josiah, reign so long? Because he was just and right in all his dealings."
 - 2. Jehoiakim's bloody reign (22:17): "But you! You are full of selfish greed and dishonesty! You murder the innocent, oppress the poor, and reign ruthlessly."
- D. The condemnation (22:18-23)
 - 1. Jehoiakim will die unlamented (22:18): His family and subjects will not even care that he is dead.
 - 2. He will be buried on a garbage dump like a dead donkey (22:19): He will be dragged out of the city and dumped outside the gate.
 - 3. He is abandoned by his allies and friends (22:20-23): Everything is taken away, and he is in anguish.

IV. JEHOIACHIN OR CONIAH, JUDAH'S 19TH KING (22:24-30): Jeremiah issues a twofold prophecy against the evil ruler:

- A. About him and his mother (22:24-28)
 - 1. He is utterly removed from God's favor, discarded like a broken dish (22:24-25, 28): He is abandoned and turned over to be killed.

2. Both he and his mother will die as captives in Babylon (22:26-27): They never again will return to their own land.
- B. About his sons (22:29-30): None of them will ever sit on the throne of David.

SECTION OUTLINE SEVEN (JEREMIAH 23-25)

Jeremiah's 10th, 11th, and 12th sermons are about Judah's spiritual leaders, a basket of figs, and the prophetic cup of anger.

I. TENTH SERMON (23:1-40)

- A. Regarding Judah's politicians (23:1-8)
 1. The ruthless (23:1-2): Jeremiah condemns Judah's godless shepherds, who destroy and scatter their flocks.
 2. The responsible (23:3-4): God appoints faithful leaders to govern his people.
 3. The righteous (23:5-8): "He will be a King who rules with wisdom." This is a reference to the coming Messiah.
 - a. What he is called (23:5a, 6a)
 - (1) King David's righteous branch (23:5a)
 - (2) "The LORD Is Our Righteousness" (23:6a)
 - b. What he does (23:5b, 6b-8)
 - (1) Rules over the world (23:5b, 6b): The people are safe.
 - (2) Regathers Israel (23:7-8): They live again in their own land.
- B. Regarding Judah's prophets and priests (23:9-40)
 1. Their perversions (23:9-11, 13-14, 16-38)
 - a. Adultery (23:9-10): The land lies under a curse.
 - b. Blasphemy (23:11): They do wicked things-even in the Temple.
 - c. Idolatry (23:13-14): The prophets of Jerusalem are worse than the evil prophets of Samaria.
 - d. Falsely representing God (23:16-32)
 - (1) During the day (23:16-24): They claim he speaks through them, but they make up the words.
 - (2) During the night (23:25-32): They tell false dreams, telling lies in God's name.
 - e. Ridiculing Jeremiah, making light of God's warnings about judgment (23:33-38): People use the Lord's name to give authority to their own ideas.
 2. Their punishment (23:12, 15, 39-40)
 - a. Their paths are made dark and slippery (23:12): They are chased till they fall.
 - b. They are fed with bitterness and are given poison to drink (23:15): It is their fault that wickedness fills the land.
 - c. They are forever cast out of God's sight (23:39-40): They are an object of ridicule throughout the ages.

II. ELEVENTH SERMON (24:1-10): Received in a vision, Jeremiah undoubtedly preached its contents later.

- A. When (24:1): After King Jehoiachin (Jeconiah) is carried off to Babylon.
- B. What (24:2-10)
 1. The information (24:2-3): Jeremiah sees two baskets, one filled with fresh figs, the other with rotten ones.
 2. The explanation (24:4-10)
 - a. The good figs-the Jewish exiles already in Babylon (24:4-7)
 - (1) God will bless them while they are in captivity (24:4-6): He has brought them there for their own good.
 - (2) God later restores them to Jerusalem as his people (24:6-7): They follow him wholeheartedly.
 - b. The bad figs-King Zedekiah and his corrupt leaders, who are destroyed by war, famine, and disease (24:8-10)

III. TWELFTH SERMON (25:1-38)

- A. The chronology (25:1-3)
 - 1. During the fourth year of Jehoiakim's reign (25:1): This is the first year of Nebuchadnezzar's reign in Babylon.
 - 2. During the 23rd year of Jeremiah's ministry (25:2-3): The Lord has been giving Jeremiah messages all this time, but the people have not listened.
- B. The contents (25:4-7)
 - 1. Jeremiah's declaration (25:4-6): For over two decades, the prophet has warned the people to repent.
 - 2. Judah's deafness (25:7): Jeremiah's messages fall on deaf ears and defiant hearts.
- C. The cup (25:8-38): Sinners are forced to drink the terrible cup of God's anger.
 - 1. The historical cup (25:8-14): It includes two nations:
 - a. Judah (25:8-11): The Babylonian monarch Nebuchadnezzar is allowed to destroy their land and enslave the people for 70 years.
 - b. Babylon (25:12-14): After these 70 years, Babylon is destroyed and enslaved.
 - 2. The prophetic cup (25:15-38): Probably a reference to all nations during the great tribulation
 - a. The victims (25:15-26): Jeremiah goes to all the kingdoms of the world and gives them the cup of God's anger.
 - b. The victor (25:27-38): The Lord God Almighty is victorious over all nations.

SECTION OUTLINE EIGHT (JEREMIAH 26-28)

These chapters detail Jeremiah's sufferings for preaching the truth, and they use a yoke as an object lesson.

I. JEREMIAH'S SUFFERINGS (26:1-24)

- A. His twofold warnings (26:1-6)
 - 1. God will deliver us if we repent of our evil (26:1-3).
 - 2. God will destroy us and the Temple if we refuse (26:4-6).
- B. His enemies' wrath (26:7-11): They mob the prophet and threaten him.
 - 1. Who they are (26:7-10): Judah's wicked priests, prophets, and other people
 - 2. What they want (26:11): His death
- C. His witnesses (26:12-24)
 - 1. The prophet himself (26:12-15): Jeremiah reminds the crowd that his words are from God. If they kill him, they are killing an innocent man.
 - 2. Certain political officials and other people (26:16): They say that Jeremiah speaks in the name of the Lord and does not deserve death.
 - 3. A number of wise old men (26:17-23): They point to two historical events that support Jeremiah's ministry.
 - a. Micah's example (26:17-19): When Micah prophesied, the people turned from their sins and worshiped the Lord. "Then the LORD held back the terrible disaster he had pronounced against them."
 - b. Uriah's example (26:20-23): Uriah predicts the same destruction as Jeremiah.
 - 4. The royal secretary, Ahikam, son of Shaphan (26:24): He stands with Jeremiah to persuade the court not to turn him over to the mob to be killed.

II. JEREMIAH'S SYMBOL (27:1-28:17)

- A. His object lesson (27:1-22)
 - 1. What it is (27:1-2): Jeremiah is to make a yoke and to fasten it on his neck with leather thongs.
 - 2. What it means (27:3-22)
 - a. To certain nations it symbolizes destruction (27:3-11): Five pagan countries (Edom, Moab, Ammon, Tyre, and Sidon) will fall victim to Nebuchadnezzar and his Babylonian armies.
 - b. To the chosen nation (Judah), it symbolizes either life or destruction (27:12-22): Jeremiah says, "Surrender to the king of Babylon, and you will live."
- B. His opposition (28:1-17): A prophet from Gibeon now confronts Jeremiah.
 - 1. Hananiah's deceit (28:1-9)
 - a. Hananiah (28:1-4): God has told me there will be peace in two years! Therefore, Jeremiah is wrong!

- b. Jeremiah (28:5-9): "A prophet who predicts peace must carry the burden of proof. Only when his predictions come true can it be known that he is really from the LORD."
- 2. Hananiah's defiance (28:10-11): He takes the yoke off Jeremiah's neck and breaks it.
- 3. Hananiah's doom (28:12-17): God tells Jeremiah to say to Hananiah that he will die for his sins that very year. Two months later Hananiah dies.

SECTION OUTLINE NINE (JEREMIAH 29)

In this chapter Jeremiah records the contents of three letters.

I. FIRST LETTER (29:1-23)

- A. The person and place (29:1a): Jeremiah writes this letter from Jerusalem.
- B. The parties and purpose (29:1b-23): He writes to the Jewish exiles living in Babylon, for a twofold purpose:
 - 1. To comfort and instruct (29:1b-14)
 - a. Build, plant, marry, and raise children, for you'll be in Babylon for 70 years (29:1b-7, 10).
 - b. Realize that after 70 years, God will bring you back to the land and will greatly prosper you (29:11-14): His plans are for good and not for evil.
 - c. Don't believe the lying prophets in Babylon who tell you differently (29:8-9): They do not prophesy in God's name.
 - 2. To condemn (29:15-23): Jeremiah warns the exiles that soon two groups of people will be severely punished by God.
 - a. First group (29:15-19): The countrymen of the exiles (including King Zedekiah), still living their sinful lives in Jerusalem
 - b. Second group (29:20-23): The lying and immoral prophets like Ahab and Zedekiah who conduct their godless ministries in Babylon

II. SECOND LETTER (29:24-29)

- A. The person and place (29:24): Shemaiah, another false prophet in Babylon, writes this letter.
- B. The parties and purpose (29:25-29): Shemaiah tells Zephaniah, a priest living in Jerusalem, that God has appointed him (Zephaniah) to:
 - 1. Replace the current high priest, Jehoiada (29:25-26): He is also to put anyone claiming to be a prophet in the stocks and neck irons.
 - 2. Silence Jeremiah the prophet (29:27-29).

III. THIRD LETTER (29:30-32)

- A. The person and place (29:30): Jeremiah writes from Jerusalem.
- B. The parties and purpose (29:31-32): He informs the exiles that God will soon judge Shemaiah and his family for his lying and wickedness.

SECTION OUTLINE TEN (JEREMIAH 30-31)

Jeremiah predicts Israel's future restoration.

I. THE CLEANSING PRECEDING THIS RESTORATION (30:4-8, 11-16, 23-24; 31:15): Jeremiah predicts a time of terror and trouble-probably a reference to the coming great tribulation.

- A. For the Gentile nations (30:16, 23-24)
 - 1. Their armies will be utterly destroyed (30:16).
 - 2. God's wrath will descend on them like a driving wind (30:23-24).
- B. For the Jewish nation (30:4-8, 11-15; 31:15)
 - 1. The need for suffering (30:11-15): It is necessary to punish and purify the nation because of its sin.
 - 2. The nature of suffering (30:4-8; 31:15): It proves to be the most severe ever endured by the nation.

II. THE CONDITIONS DURING THIS RESTORATION (30:1-3, 9-10, 17-22; 31:1-14, 16-30)

- A. Israel will be regathered and resettled in its land from throughout the world (30:1-3, 10; 31:8-10): The people's fortunes will be restored.

- B. They will serve the Lord their God and David their king (30:9).
- C. The capital (Jerusalem) and other cities will be rebuilt (30:17-18): The palace will be restored.
- D. Their population will be greatly increased (30:19-21; 31:27-30).
- E. They once again will become God's special people (30:22; 31:1-3): God loves them with an everlasting love.
- F. They will experience unprecedented joy (31:4-7, 11-14, 16-26).

III. THE COVENANT GUARANTEEING THIS RESTORATION (31:31-40)

- A. Its superiority (31:31-34): It is unconditional, unlike the covenant God made with Moses, which was dissolved because of Israel's continual sin.
- B. Its security (31:35-40): It lasts as long as the sun and stars give forth their light.

SECTION OUTLINE ELEVEN (JEREMIAH 32-33)

While imprisoned for his faith, Jeremiah is still being used by God. God commands him to buy a field as a symbol and then gives Jeremiah promises about Israel's future.

I. JEREMIAH IS PERSECUTED (32:1-5).

- A. How (32:1-2): He is imprisoned in the courtyard of the guard in the royal palace.
- B. Why (32:3-5): He is punished for preaching that the Babylonians will destroy Jerusalem and carry off its people, including King Zedekiah himself.

II. JEREMIAH MAKES A PURCHASE (32:6-25): God commands him to buy a field.

- A. The person (32:6-8): Jeremiah is to purchase the land from Hanamel, son of Shallum.
- B. The price (32:9-13): He pays 17 pieces of silver.
- C. The purpose (32:14-15): Jeremiah is commanded to preserve the title deeds to the land in a pottery jar, thus signifying that someday all the land of Judah, now worthless because of the invading Babylonians, will once again become valuable ground, occupied by Jewish people.
- D. The prayer (32:16-25): The prophet acknowledges God's sovereignty over Israel in the past and in the present.

III. JEREMIAH RECEIVES PROMISES (32:26-33:26)

- A. About God's omnipotence (32:26): "I am the LORD, the God of all the peoples of the world. Is anything too hard for me?"
- B. About God's objectives (32:27-33:26): He must punish his people to purify them.
 - 1. The punishment (32:27-36; 33:1-5)
 - a. What Israel has done against God (32:30-35)
 - (1) Rebelled and disobeyed (32:30-33)
 - (2) Sacrificed to idols (32:34-35)
 - b. What God does against Israel (32:27-29, 36; 33:1-5)
 - (1) Allows Jerusalem to be destroyed by the Babylonians (32:27-29; 33:1-5)
 - (2) Allows war, famine, and disease (32:36)
 - 2. The purification (32:36-44; 33:6-26): Israel will:
 - a. Be regathered and restored (32:36-37)
 - b. Receive a new heart and mind to worship God (32:38-39)
 - c. Be given an everlasting covenant (32:40-42; 33:19-26)
 - d. Experience great joy and singing (33:10-11)
 - e. Enjoy great prosperity (32:43-44; 33:6-9, 12-14)
 - f. Be ruled over by the Messiah, the son of David (33:15-18)

SECTION OUTLINE TWELVE (JEREMIAH 34-36)

Jeremiah warns wicked King Zedekiah again about God's coming judgment. When the monarch does not listen, Jerusalem is captured, and Zedekiah is taken into captivity. God then sends Jeremiah to search for godly role models for Judah.

I. JUDAH'S RULERS (34:1-22; 36:1-32)

- A. King Zedekiah (34:1-22)

1. The prophecy (34:1-7)
 - a. Jerusalem will be destroyed and burned by the Babylonians (34:1-2).
 - b. Zedekiah will be exiled to Babylon, where he will die a peaceful death (34:3-7): The people will mourn him and will burn incense for him.
 2. The pact (34:8-10): Zedekiah makes a covenant with the people in Jerusalem to free all the Judean slaves.
 3. The profaning (34:11-16): The people change their minds and refuse to free the slaves.
 4. The punishment (34:17-22): God punishes his people by war, famine, and disease.
- B. King Jehoiakim (36:1-32)
1. Jeremiah's first scroll (36:1-26)
 - a. As read by Baruch (36:1-20)
 - (1) The reading (36:1-15): Following Jeremiah's orders, Baruch reads the scroll first to the people and then to the administrative officials.
 - (2) The reaction (36:16-20): Upon hearing Jeremiah's terrible words of coming judgment, the frightened administrative officials feel the king also needs to hear the scroll.
 - b. As read by Jehudi (36:21-26)
 - (1) The reading (36:21-22): Jehudi reads the scroll to Zedekiah as the king sits beside his fireplace.
 - (2) The reaction (36:23-26): The wicked monarch cuts up the scroll and burns the pieces.
 2. Jeremiah's second scroll (36:27-32)
 - a. It includes all the old material (36:27-28, 32).
 - b. It introduces much new material, including a twofold prophecy against King Jehoiakim (36:29-31):
 - (1) His dynasty will not continue (36:29-30a): None of Jehoiakim's heirs will sit on the throne.
 - (2) "His dead body will be thrown out to lie unburied" (36:30b-31).

- II. JUDAH'S ROLE MODELS (35:1-19): God commands Jeremiah to visit a settlement in Judah where the Recabites live.
- A. Jeremiah's offer (35:1-5): He tests the Recabites by offering them some wine.
 - B. The Recabites' objection (35:6-11): They correctly refuse, on the grounds that it would ruin their testimony and would cause them to disobey the command of their ancestor Jehonadab, son of Recab, who had forbidden such wine drinking (along with other commands).
 - C. God's object lesson (35:12-19): God commends this action and instructs Jeremiah to present the Recabites as role models to Judah.

SECTION OUTLINE THIRTEEN (JEREMIAH 37-38)

Jeremiah is falsely accused of desertion and dissension.

I. THE CHARGE-DESERTION (37:1-21)

- A. Zedekiah's request (37:1-10)
 1. What the king asks (37:1-5): That Jeremiah ask God to save Jerusalem from the Babylonians
 2. Jeremiah's twofold reply (37:6-10)
 - a. That Pharaoh, who came to help Zedekiah, will return to Egypt (37:6-7)
 - b. That the Babylonians will then destroy Jerusalem (37:8-10)
- B. Irijah's persecution (37:11-16): This Jewish captain of the guard falsely accuses Jeremiah of treason and orders him arrested, beaten, and imprisoned.
- C. Jeremiah's prophecy (37:17-21): The prophet warns Zedekiah that he will soon be handed over to the king of Babylon.

II. THE CHARGE-DISSENSION (38:1-28)

- A. Jeremiah's foes (38:1-6): They demand and receive from King Zedekiah permission to throw Jeremiah into an empty cistern covered with a thick layer of mud at the bottom, planning to leave him there.
- B. Jeremiah's friend (38:7-13): A palace official named Ebedmelech persuades Zedekiah to remove Jeremiah from this death pit.

- C. Jeremiah's final meeting with Zedekiah (38:14-28): The prophet once again summarizes God's message:
 1. Surrender to the Babylonians, and Jerusalem will be spared (38:14-17, 20): The city will not be burned.
 2. Fight against the Babylonians, and Jerusalem will be destroyed (38:18-19, 21-28): The city will be burned to the ground.

SECTION OUTLINE FOURTEEN (JEREMIAH 39; 52)

Jeremiah describes Jerusalem's destruction by the Babylonian armies and the events that take place preceding, during, and following this devastation.

I. EVENTS PRECEDING (39:15-18; 52:1-7)

- A. Jeremiah's reassurance (39:15-18): That Ebed-melech will be protected in the hour of Jerusalem's agony because of his faithfulness.
- B. Zedekiah's rebellion (52:1-3): Zedekiah instigates a revolt against the Babylonian king.
- C. Nebuchadnezzar's retaliation (52:4-7): Nebuchadnezzar lays siege to Jerusalem for two years, resulting in severe famine within the city.

II. EVENTS DURING (39:1-8; 52:8-14)

- A. The walls are breached (39:1-3): The wall falls, and the Babylonians march in and sit in triumph at the Middle Gate.
- B. The king is blinded (39:4-7; 52:8-11): Zedekiah is captured at Jericho, bound in chains, and sent away to exile in Babylon.
- C. The Temple and city are burned (39:8; 52:12-14): The walls are torn down.

III. EVENTS FOLLOWING (39:9-14; 52:15-34)

- A. Judah's officials are executed (52:24-27).
- B. Judah's people are enslaved (39:9-10; 52:15-16, 28-30).
- C. Judah's wealth is exported (52:17-23): The Temple fixtures are dismantled and sent to Babylon.
- D. Judah's prophet is encouraged (39:11-14): At Nebuchadnezzar's order, Jeremiah is treated very kindly.
- E. Judah's former king, Jehoiachin, is elevated (52:31-34): Previously imprisoned in Babylon, he is released and given a seat of honor by the new Babylonian ruler.

SECTION OUTLINE FIFTEEN (JEREMIAH 40-42)

The Babylonians free Jeremiah from prison and appoint Gedaliah governor over Judah. When Gedaliah is killed by Ishmael, Johanan asks Jeremiah whether the people should stay in Judah or go to Egypt.

- I. THE RELEASE (40:1-6): Following the destruction of Jerusalem, Jeremiah is freed from prison by the Babylonian army commander Nebuzaradan.

II. THE REASSURANCE (40:7-10)

- A. The concern (40:7-8): Some Jewish military men meet with Gedaliah, the newly appointed Jewish governor over Judah, to determine what his policies will be.
- B. The confidence (40:9-10): Gedaliah promises a safe and prosperous reign.

III. THE RETURN (40:11-12): Upon hearing this, many exiled Jews return to Judah.

IV. THE REPORT (40:13-16): Johanan, a leading Jewish soldier, gives Gedaliah a special warning.

- A. The details (40:13-15): Ishmael, another soldier, is planning to kill him.
- B. The dismissal (40:16): Gedaliah refuses to believe the report.

V. THE REBELLION (41:1-10): Johanan's warning is soon tragically fulfilled.

- A. Ishmael assassinates Gedaliah (41:1-3): He also kills the Judean officials and Babylonian guards who are with him.

- B. Ishmael kills 70 worshipers (41:4-9): He throws their bodies into a cistern.
- C. Ishmael then enslaves many of Judah's leading women (41:10): He starts back to the land of Ammon.

VI. THE RESCUE (41:11-18): Johanan's soldiers defeat Ishmael's band and free the captives.

VII. THE REQUEST (42:1-6): Johanan asks Jeremiah to pray concerning God's will as to where the people should go.

VIII. THE REPLY (42:7-22): After 10 days, Jeremiah announces God's twofold will in this matter:

- A. Remain in Judah, and live (42:7-12): They are not to fear the king of Babylon any longer.
- B. Retire to Egypt, and die (42:13-22). If they go to Egypt, all the bad things that have happened to them in Judah will follow them.

SECTION OUTLINE SIXTEEN (JEREMIAH 43-45)

Jeremiah ministers to the survivors in Egypt and comforts Baruch the scribe.

I. JEREMIAH'S MINISTRY TO THE SURVIVORS IN EGYPT (43:1-44:30)

- A. The people's sin (43:1-7): In spite of the prophet's previous warning not to go to Egypt, the people journey there, forcing Jeremiah to accompany them.
- B. The prophet's sign (43:8-13): God tells Jeremiah to bury some large rocks at the entrance of Pharaoh's palace to signify that someday Nebuchadnezzar, king of Babylon, will occupy Egypt and place his throne on the very spot of those buried rocks.
- C. The prophet's sermons (44:1-30)
 - 1. First sermon (44:1-19)
 - a. The prophet's rebuke (44:1-14)
 - (1) He reminds the people how God punishes Judah for sin (44:1-6).
 - (2) He warns them that God will judge them for worshiping the Egyptians' gods (44:7-14).
 - b. The people's twofold rejection (44:15-19)
 - (1) "We will not listen to your messages from the LORD!" (44:15-16).
 - (2) "We will burn incense to the Queen of Heaven and sacrifice to her just as much as we like" (44:17-19).
 - 2. Second sermon (44:20-30)
 - a. Remain in Egypt, and die (44:20-27): "You will suffer war and famine until all of you are dead."
 - b. Return to Judah, and live (44:28-30): "Only a small number will escape death and return to Judah from Egypt."

II. JEREMIAH'S MINISTRY TO BARUCH (45:1-5): These events transpire sometime before the destruction of Jerusalem.

- A. Baruch's complaint (45:1-3): Jeremiah's scribe suffers from deep depression, no doubt caused by seeing King Jehoiakim burn the scroll he had written (see Jeremiah 36).
- B. Baruch's comfort (45:4-5): Jeremiah reassures him, promising divine protection during Jerusalem's future destruction.

SECTION OUTLINE SEVENTEEN (JEREMIAH 46; 48)

Jeremiah prophesies about the future of two foreign nations: Egypt and Moab.

I. EGYPT (46:1-28): Jeremiah prophesies the world-famous battle of Carchemish.

- A. The parties (46:1-2): Egyptian pharaoh Neco is soundly defeated by Babylonian king Nebuchadnezzar beside the Euphrates River.
- B. The pride (46:3-4, 7-9): Egypt is defeated because of its arrogance and boasting that it would destroy every foe.
- C. The panic (46:5-6, 13-18)
 - 1. Terror fills the hearts of the strongest Egyptian warriors (46:5-6): They flee without a backward glance.

2. They lose total confidence in their pharaoh to deliver them (46:13-18): "Pharaoh, the king of Egypt, is a loudmouth who missed his opportunity!"
- D. The punishment (46:10-12, 19-26)
 1. Babylonian swords are covered with Egyptian blood (46:10-11).
 2. Egypt becomes the shame of nations (46:12): The earth is filled with their cries of despair.
 3. Their capital cities are destroyed (46:19-24): Not a single person in those cities lives.
 4. Their gods are punished (46:25).
 5. Pharaoh and the people are enslaved by Babylon (46:26): However, the Lord says, "Afterward the land will recover from the ravages of war."
- E. The promise (46:27-28): Israel is reassured of a future restoration to its land.

II. MOAB (48:1-47)

- A. The apostasy (48:7, 35): The people worship the idol Chemosh and other false gods instead of Jehovah.
- B. The arrogance (48:11-14, 25-30): Everyone knows of Moab's pride and insolence.
- C. The divine anger (48:8-10, 15-16; 40-46): Its cities will be destroyed and burned.
- D. The anguish (48:1-6, 17-24, 31-34, 36-39)
 1. Of the Moabites (48:1-6, 37-39)
 - a. They will climb the hills and will hide in the wilderness, weeping bitterly (48:1-6): They trust in themselves and in their god, and neither can save them.
 - b. They will shave their heads, slash their hands, and put on sackcloth (48:37-39): Moab will be smashed like an old, unwanted bottle.
 2. Of its neighbors (48:17-24): Even surrounding nations will sorrow over Moab's pain.
 3. Of Jeremiah (48:31-34, 36): His heart is broken over God's judgment on Moab.
- E. The assurance (48:47): "'In the latter days I will restore the fortunes of Moab,' says the LORD."

SECTION OUTLINE EIGHTEEN (JEREMIAH 47; 49)

Jeremiah prophesies other foreign nations' futures: Philistia, Ammon, Edom, Kedar, and Hazor.

I. PHILISTIA (47:1-7): Jeremiah predicts this nation's destruction.

- A. The source (47:1, 6-7): God will empower the Egyptian army.
- B. The severity (47:2-5)
 1. The enemy will overrun Philistia like a mighty flood (47:2): It will destroy the land and the people.
 2. Fathers will abandon their children, attempting to escape (47:3-4).
 3. The chief cities of Gaza and Ashkelon will be utterly destroyed (47:5).

II. AMMON (49:1-6)

- A. The reason for punishment (49:1): The Ammonites have driven out the Israelite tribe of Gad and are occupying their homes.
- B. The results (49:2-5): God will burn the Ammonite cities, drive them from the occupied lands, and allow their neighbors to chase them from the land.
- C. The reassurance (49:6): "'But afterward I will restore the fortunes of the Ammonites,' says the LORD."

III. EDMON (49:7-22)

- A. The punishment (49:7-10, 12-15, 17-22)
 1. The entire land will be stripped bare and its people killed (49:7-10).
 2. The chief Edomite city Bozrah will be cursed, mocked, and destroyed (49:12-15, 17-21).
 3. Its young people will be enslaved, its mighty warriors frightened (49:20-22).
- B. The pride (49:16): Dwelling high in the mountains in a rock for tress, the people think themselves untouchable.
- C. The protection (49:11): God promises to protect the surviving widows and orphans.

IV. DAMASCUS (49:23-27)

- A. The towns are filled with fear (49:23-24): They hear the news of their destruction.

B. The famous "city of joy" will be abandoned and forsaken (49:25-27): The warriors will all be killed.

V. KEDAR AND HAZOR (49:28-33)

A. God's message to the victor (49:28-29, 31-33)

1. Who (49:28, 31): God issues a direct command to the Babylonian king Nebuchadnezzar.
2. What (49:29, 31-33): He is to attack these two rich Bedouin tribes and take all their wealth.
3. Why (49:3): Because of their pride.

B. God's message to the victims (49:30): He warns the people of these two tribes to flee.

VI. EDOM (49:34-39)

A. It will be destroyed (49:34-38).

B. Its fortunes will be restored in the latter days (49:39).

SECTION OUTLINE NINETEEN (JEREMIAH 50-51)

Jeremiah describes Babylon's destruction and Israel's deliverance.

I. BABYLON'S DESTRUCTION (50:1-3, 9-16, 21-27, 29-32, 35-46; 51:1-14, 20-33, 37-64)

A. The source (50:1-3, 9, 41-46; 51:1-6, 9-12, 20-24, 45-46)

1. The one who directs it (50:9; 51:1-6, 9-12, 45-46): God himself has decreed Babylon's ruin.
2. The one who delivers it (50:1-3, 41-46; 51:20-24, 45-46): God will use Cyrus the Great, founder of the mighty Persian Empire.

B. The sins (50:11, 32, 38; 51:7-8, 44, 47-51)

1. She has plundered Judah, God's chosen people (50:11).
2. She has defiled the Temple (51:51).
3. She is proud (50:32).
4. She is totally given over to idolatry (50:38; 51:7-8, 44, 47-50).

C. The severity (50:10, 12-16, 21-27, 29-31, 35-37, 39-40; 51:13-14, 25-33, 37-43, 52-58)

1. Her walls will be leveled, and her gates will be burned (51:53-58).
2. The city will be utterly sacked (50:10).
3. Her wise men will become fools (50:35-36).
4. Her young men and warriors will be killed (50:30-31).
5. The groans of her wounded will be heard throughout the land (51:52): Her idols will be destroyed.
6. Her horses will be slaughtered, and her chariots will be smashed (50:37).
7. Her homeland will become a deserted wasteland (50:12-16, 21-27, 29; 51:27-33): All who pass by will be horrified.
8. Her city will be inhabited by wild animals (50:39; 51:37-43): "Never again will people live there; it will lie desolate forever."
9. Her city will be destroyed like Sodom, Gomorrah, and their neighboring towns (50:40): No one will live there anymore.
10. Her debris will never again be used for building (51:25-26): The nation will be completely wiped out.
11. Her cities will be filled with enemies (51:13-14): They will shout their triumph over them.

D. The symbolic scroll (51:59-64)

1. The individual (51:59): Jeremiah gives a special scroll to Seraiah, an exile and former officer under Zedekiah, who was en route to Babylon.
2. The information (51:60): It describes God's judgment upon Babylon.
3. The instructions (51:61-64): Upon arriving in Babylon, Seraiah is to read the scroll, then tie a rock to it and throw it into the Euphrates River, illustrating that Babylon will soon sink, never to rise again.

II. ISRAEL'S DELIVERANCE (50:4-8, 17-20, 28, 33-34; 51:15-19)

A. The sheep (50:4-8, 17-20, 28; 51:9-10, 35-36)

1. They have been led astray by their own leaders (50:6-8).
2. They are devoured by both the Assyrians and Babylonians (50:17-20): The Assyrians eat them, and the Babylonians crack their bones.

3. They will repent and be restored (50:4-5, 28; 51:10): They will come back to Jerusalem and will tell what the Lord has done.
- B. The shepherd (50:33-34; 51:15-19)
1. "The one who redeems them is strong. His name is the LORD Almighty. He will defend them and give them rest again in Israel" (50:33-34).
 2. "He made the earth by his power, and he preserves it by his wisdom" (51:15-16).
 3. He alone, unlike the idols, is the true God (51:17-19): All idols will be destroyed, but God is "the Creator of everything that exists."