

**Jer 1:5 Before I formed thee in the belly I knew thee;
and before thou camest forth out of the womb I sanctified thee,
and I ordained thee a prophet unto the nations.**

I. JEREMIAH – THE BOOK

- A. The Book of the Prophet Jeremiah was written in Palestine about 640 to 580 BC
- B. Jeremiah is declared to be the author numerous times in the book (i.e. Jer 1:1)
 - 1. Interestingly, this is one of the few books in the Bible where the critics have not attacked or doubted its authorship
- C. Jeremiah is the book which made popular the English word, “backsliding.” This word is used in nine verses of Jeremiah and three more in Hosea
 - 1. It is a Hebrew word which means “turning away” or to “turn back”
 - 2. The Hebrew word is translated “turning away” in Proverbs 1:32
- D. The book is not organized in Chronological order. The organization is more by subject matter than sequence of events.
- E. The Theme of Jeremiah is God’s Judgment upon Judah in light of Judah’s refusal to repent. Jeremiah documents the judgment of God’s people and their future restoration (prophesied).
- F. Statistics
 - 1. The 24th book of the Bible
 - 2. 52 chapters, 1,364 verses, 42,659 words.
 - 3. There are 680 verses of history, 1,002 predictions, 666 verses of fulfilled prophecy, 180 verses of unfulfilled prophecy, 16 promises and 62 messages from God (Dake)
- G. Jeremiah’s twelve object lessons (Mears)
 - 1. The Almond Rod (Ch 1)
 - 2. The Boiling Caldron (Ch 1)
 - 3. The Marred Girdle (Ch 13)
 - 4. The Full Bottle (Ch 13)
 - 5. The Drought (Ch 14)
 - 6. The Potter’s Vessel (Ch 18)
 - 7. The Broken Bottle (Ch 19)
 - 8. The Two Baskets of Figs (Ch 24)
 - 9. The Bonds and Bars (Ch 27)
 - 10. The Buying of a Field (Ch 32)
 - 11. The Hidden Stones (Ch 43)
 - 12. The Book Sunk in the Euphrates (Ch 51)
- H. Jeremiah’s Seven Portrayals of Christ (Mears)
 - 1. The Fountain of Living Waters (2:13)
 - 2. The Great Physician (8:22)
 - 3. The Good Shepherd (31:10; 23:4)
 - 4. The Righteous Branch (23:5)
 - 5. The King (30:9)
 - 6. The Redeemer (50:34)
 - 7. The Lord Our Righteousness (23:6)
- I. Characters in Jeremiah
 - 1. Jeremiah – the prophet
 - 2. Baruch - Jeremiah’s secretary, from the tribe of Judah
 - 3. Josiah – A good king of Judah
 - 4. Jehoiakim – Eighteenth king of Judah: disobedient
 - 5. Zedekiah – The last king of Judah before captivity: “did evil”
 - 6. Necho – King of Egypt

7. Nebuchadnezzar – King of Babylon
- J. Outlines 1
 1. Jeremiah’s Call and Commission – Jer 1
 2. Before the Fall of Jerusalem – Jer 2 thru 39
 3. After the Fall – Jer 40 to 52
- K. Outline 2 (Unger)
 1. Prophecy against Judah and Jerusalem (1-45)
 - a. Under Josiah (1-20)
 - b. At various periods (21-39)
 - c. After the fall (40-45)
 2. Against the nations (46-51)
 3. Appendix (52)

II. JEREMIAH – THE MAN

- A. Jeremiah lived about 100 years after Isaiah
- B. He is a “greater Prophet”
- C. He was called to the prophetic office about 626 BC
- D. While reluctant to accept God’s call (Ah, Lord GOD! behold, I cannot speak: for I am a child) but was unceasingly bold in his prophecy.
- E. His father was Hilkiah, a priest of Anathoth (3 mi. N of Jerusalem)
- F. Jeremiah’s Call
 1. It came directly from God in a conversational manner (Jer 1:4-5)
 2. Jeremiah was reluctant because of his age (1:6)
 3. God replied that Jeremiah would go and speak (1:7) knowing Jeremiah’s future
 4. God gave Jeremiah a message and authority (1:9-10) along with the mark of a prophet – that Jeremiah’s words would come true.
- G. He suffered tremendous persecution during Jehoikim’s reign
- H. He was in Jerusalem during the siege in 589, was cast into prison, and remained there until the city was taken in 588 and was shown kindness by the Chaldeans who released him and allowed him to choose where to live. Johanan took him to Egypt and is believed to be about 90 years old when he died, although we have no record of his death.
- I. He is known as the “weeping prophet”

III. JEREMIAH – THE SITUATION IN JUDAH

- A. The internal situation in Israel was that much of the kingdom had fallen. The Northern Kingdom had been taken captive in 722 BC by the Assyrians. World supremacy was being contested by Assyria, Babylon, and Egypt. Babylon was the ultimate victor in the middle of Jeremiah’s ministry. Assyria was defeated in 607 and Egypt was crushed two years later in the Battle of Carchemish. (Halley’s)
- B. Jeremiah lived through forty terrible years of God’s judgment upon Jerusalem
 1. Jerusalem was partly destroyed in 606 BC
 2. It was further devastated in 597 BC
 3. It was utterly destroyed, burned, and desolated in 586 BC
- C. Chronology of Jeremiah’s Times
 1. 627 BC - Josiah’s reforms began (II Chron 34)
 2. 626 BC - Jeremiah’s call
 3. 621 BC – Book of the Law found; Josiah’s Reformation (II Kings 22,23)
 4. 608 BC - Josiah slain at Megiddo by Pharaoh
 5. 607 BC - Nineveh destroyed by Babylon
 6. 606 BC - Judah subdued by Babylon
 7. 605 BC - Egypt destroyed by Babylon at Carchemish

8. 597 BC - Jehoiachin's Captivity
 9. 593 BC - Zedekiah's visit to Babylon
 10. 586 BC - Jerusalem burned
- D. Seven Kings of Judah in Jeremiah's Day
1. Manasseh 697 - 642 BC: very wicked, Jeremiah was born in his reign
 2. Amon 641 - 640 BC: wicked
 3. Josiah 639 - 608 BC: good king
 4. Jehoahaz 608 BC (3 mos): carried to Egypt
 5. Jehoiakim 608 - 597 BC: idolatrous, enemy of Jeremiah
 6. Jehoiachin 597 BC (3 mos): carried to Babylon (also known as Jeconiah)
 7. Zedekiah 597 - 586 BC: friendly towards Jeremiah; weak
- E. Contemporary Prophets
1. Ezekiel - A fellow priest; younger than Jeremiah
 2. Daniel
 3. Habakkuk and Zephaniah - in Jerusalem in Jeremiah's day
 4. Nahum
 5. Obadiah

IV. CHAPTERS ONE AND TWO – THE CALL AND FIRST MESSAGE

- A. Jeremiah's call (Chapter 1)
1. An Assignment (1:5) "I ordained thee"
 2. An Assurance (1:8 & 19) "Be not afraid; I am with thee"
 3. An Authority (1:10) "I have set thee over"
 4. An Alarm (1:14) "Evil shall break forth"
 5. An Antagonism (1:19) "They shall fight against thee"
- B. The visions in Chapter 1
1. The Almond tree - known to bloom early and quickly: judgement at hand
 2. The Seething pot – the Babylonian army ready to conquer
- C. Sermon One – The Sin of the Nation
1. An Entreaty and Warning (Jer 2:1 thru 3:5) (see Ironside, Chapter 2)
 - a. God remembers when Israel was young (2:2-3)
 - b. God questions why Israel is so unreasonable
 - (1) Nations don't change their gods (2:11)
 - (2) It makes no sense to replace what works with what doesn't (2:13)
 - c. Israel denies their sin but God sees it (2:23)
 - d. The problem is their idolatry (2:27) and refusal to accept correction (2:30)
 2. Judgment is declared (2:37)
 3. The end of the message (3:1-5)
 - a. Their denial is no remedy (3:4)
 - b. Their iniquity has been limitless (3:5)

H O M E W O R K

1. Read H. A. Ironside chapters one and two
2. When was Jeremiah's Prophecy written?
3. How can we be so sure that Jeremiah is the writer of the book?
4. What is the theme of Jeremiah?
5. Who was Baruch?
6. What is the meaning of the vision of the Almond branch in Chapter 1?
7. What is the meaning of the vision of the seething pot in Chapter 1?
8. In what order is Jeremiah written?
9. What was Jeremiah's objection to God's call to be a prophet?
10. Which king persecuted Jeremiah?
11. With how many kings of Judah was Jeremiah associated?
12. Which of those kings was the best?
13. Which of those kings was the last?

Jer 5:31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

I. MORE ON THE OUTLINE OF JEREMIAH

- A. The Prophecy of Jeremiah can be divided into ten parts
 - 1. Jeremiah's call (1)
 - 2. Prophecy during Josiah's (639 to 608 BC) reign (2-20)
 - 3. Prophecy during Zedekiah's (597 to 586 BC) reign (21-24)
 - 4. Prophecies of the exile (25-29)
 - 5. Promised restoration (30-33)
 - 6. History (34-35)
 - 7. Jeremiah's persecution (36-38)
 - 8. Jerusalem's fall and exile (39-45)
 - 9. Prophecies against the nations (46-51)
 - 10. Appendix (52)
- B. During Josiah's reign there were eight messages
 - 1. Israel's sin (Ch 2)
 - 2. Call to repentance (3)
 - 3. Pending judgment (4-6)
 - 4. The temple discourse (7-10)
 - 5. The broken covenant (11-12)
 - 6. Five warnings (13)
 - 7. Judah's punishment (14-17)
 - 8. The Potter's lessons (18-20)

II. CONTRAST OF RELATIVES – ISRAEL AND JUDAH (Chapter 3)

- A. In calling for Judah to repent, God uses Israel (the Northern Kingdom) as an example and asks Judah to consider her (Jeremiah 3:6)
- B. Israel was similar to Judah in that she was judged for her sin, but different in many ways
- C. Similarities of Israel and Judah
 - 1. They were both related (God's call's Judah Israel's treacherous sister) - same Father
 - 2. Both are one people in God's eyes, so much that He often calls the two of them Israel rather than using that term to refer to the Northern Kingdom alone.
 - 3. Both began as one, but were divided after Solomon's departure
 - 4. Both were commanded to repent (turn) but refused (Jer 3:7)
 - 5. God promised to restore both (as one)
 - 6. Judah had the ark of the covenant¹
 - 7. Israel had been judged; Judah had seen it. Judah should expect the same thing.
- D. Differences between Israel and Judah
 - 1. Israel forsook God's instructed ceremonial worship and became openly idolatrous whereas Judah was ceremonial in action but fake in heart (Jer 3:10).
 - a. i.e. Jeroboam's golden calves (I Kings 12:27-28) which were intended to make worship 'convenient'
 - b. Jeroboam also made the 'lowest' people to be priests (I Ki 12:31) rather than Levites
 - c. God preferred Israel's sin over Judah's (Jer 3:11)
 - 2. Israel's kings were consistently wicked without exception, whereas Judah had a mixture of good and bad kings (Halley considers Josiah to be Judah's most godly king)

¹ The ark is mentioned over 100 times in the Bible. The last mention in the Old Testament is Jer 3:16.

3. Israel didn't have an example of God's judgment to see, but Judah could see what God had done towards Israel (and Judah still refused to repent)

III. A COMING RESTORATION (JER. 3:16-25)

- A. The Lord Jesus Christ Himself will eliminate the need for the symbolic ark (16)
- B. The throne WILL be established in Jerusalem (17)
- C. Judah and Israel will be reunited (18)
- D. They will turn away no more (19)
- E. Israel will have a restored heart (20-25)
 1. Remorse over sin (21)
 2. Voluntary approaching to God (22)
 3. Realizing the LORD is their saviour (23)
 4. Acceptance of God's judgment (24)
 5. Confession of sin (25)

IV. CRITERIA OF REPENTANCE – A PROCLAMATION (Chapter 4)

- A. Beginning in chapter 4, the message is to Judah alone (within this sermon)
- B. Repentance requires . . .
 1. Return to God (Jer 4:1)
 2. Putting away of sin (1)
 3. Not removing again (1)
- C. Guidance for those desiring to repent
 1. "Break up fallow ground" (4:3)
 - a. Fallow ground is that which is hard from lack of use; it is hard to break through
 - b. Removal of thorns
 2. Removal of that in the heart which separates from God
 3. Wash your heart (14)
- D. Proclamation for failure to repent – a sentence rendered (12)
 1. Prepare for battle (5)
 2. The Lord's anger is not turned back (8)
 3. A violent numerous enemy will appear (13)
 4. Destruction (20)
 5. Desolation (23-30) [just as stated in Isaiah 24]

V. CHARACTER OF THE REPROBATE --WICKEDNESS OF JUDAH'S SIN (Chapter 5)

- A. It is everywhere – not any individual can be found who "executeth judgment" (1)
- B. It is denied – they claim righteousness, but falsely (2)
- C. It refuses correction (3)
- D. Great men have also refused (5)
- E. It cannot be ignored by God (7)
- F. It involves gross immorality (8-9)
- G. The sinners do not expect judgement (12)
- H. It deserves a horrible enemy to judge it (15-17)
- I. The people are revolting, rebellions, and gone (23)
- J. The wicked men are further described (26-28)

VI. THE CERTAINTY OF RETALIATION (JUDGMENT) (Chapter 6)

- A. Get ready to run (1)
- B. The voices of the enemy are heard (4-7)
- C. Another urge to repent (8)
- D. Nobody will listen (10)
- E. Judgment will poured out upon all (11-13)

F. Israel is rejected (30)

VII. CONDEMNATION OF THEIR RELIGION – THE TEMPLE DISCOURSE (Ch. 7-10)

- A. The place of the discourse was the gate of the temple (Jer 7:1)
- B. The audience was all who entered to worship (2)
- C. The message was summarized in verse 3 – Change your ways and you can dwell here
 - 1. Between a man and his neighbor - how you treat each other (5)
 - 2. Do not oppress others (6)
 - 3. Do not go after other gods (6)
- D. They are guilty of theft, murder, adultery, and idolatry (9)
- E. The example of Israel's place of worship (Shiloh) and its destruction is given to them (12-15)
- F. Instructions are given
 - 1. They are told not to pray - that God does not hear (7:16) because of idolatry (18)
 - 2. They are told to obey (23-28)
 - 3. They are told to lament (29-34)
- G. The certainty and ugliness of the judgment is described in Chapter 8
- H. Jeremiah laments over God's proclamation in Chapter 9, and recites God's decreed judgment
- I. God is vindicated in Jer 9:24-26 for doing that which is right

H O M E W O R K

1. Which chapters of Jeremiah were given during the reign of Josiah?
2. What other king was in power when most of the prophecies in chapter 21 to 24 were given.
3. Review lesson one and briefly describe the attitude these two kings had towards Jeremiah.
4. In what ways was Israel similar to Judah and how was this a lesson to Judah?
5. What was the difference between Israel's kings and Judah's kings?
6. What three things does repentance require, according to Jeremiah 4?
7. According to Chapter 4, what is the consequence for failure of Judah to repent?
8. Summarize the message in Chapter 6 in one sentence.
9. Read the temple discourse and outline it briefly.
10. At the end of chapter 9, how does God vindicate His actions against Judah?

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

Jer 12:5

I. CHAPTER 11 - THE LORD CURSES JUDAH FOR DISOBEDIENCE AND IDOLATRY

- A. This chapter is the beginning of another discourse addressed to Judah and those living in Jerusalem (2)
- B. The chapter begins with several solemn declarations of the Lord
1. Their reason for God's curse is their disobedience (3)
 2. He reminds them of the covenant He made with their fathers (4-5)
 3. He mentions their disobedience (7-8)
 4. He also describes their refusal to hear and their idolatry
 5. He promises not to answer their prayer when they call (11, 14), and that their false God's won't help either
- C. God evokes the illustration of Israel as an Olive Tree (16)
- D. There is then a description of the persecution intended by the men towards Jeremiah
1. He describes himself as a helpless beast (19)
 2. The men of Anathoth have threatened Jeremiah with his life if he continues to prophecy (21) – Anathoth was the birthplace and residence of Jeremiah
 3. God promises to punish them for this (22) and that they will cease to exist (23)

Jeremiah's Struggles

- A question of how God deals with the wicked and the innocent (12:1-4)
- Jeremiah is being worn down before things get hard (12:5)
- Jeremiah is being deceived by the fair words of the wicked (12:6)
- Jeremiah's life was threatened (11:21)
- He is persecuted, doubtful, troubled (15:10-18)
- God tells Jeremiah to return to Him, but not to the people (15:19-21)

II. CHAPTER 12 – JEREMIAH'S APPEAL FOR LENIENCY

- A. Jeremiah "pleads" with God (1)
1. He asks why the wicked prosper (1)
 - a. Possibly thinking of the nations judging Judah
 - b. Particularly referring to the wicked among God's people (2)
 2. He asks that God separate the wicked from the just before judging them (3)
 - a. He describes the innocent that will also suffer - the land, beasts, etc. (4)
- B. God replies that Jeremiah is being worn down (5-6)
1. His "brethren" have dealt treacherously with him (5)
 2. He is being deceived by "fair words" (6)
- C. Jeremiah says he has forsaken his house and heritage (7-13)
- D. God condemns Judah's neighbors (countries nearby) (14-17)
1. He will take Judah from them (14)
 2. Judah will return to the land (15)
 3. The neighbors will have access to God's grace (16)
 4. If they refuse, they will be utterly destroyed (17)

III. CHAPTER 13 - ILLUSTRATION OF THE GIRDLE AND WINE BOTTLE

- A. Judah is portrayed as a marred girdle
1. A girdle portrayed the glory and strength of the wearer. They were often made of leather or linen, and were an ornament of the wearer.
 2. Israel and Judah were called God's girdle (13:11)
- B. A girdle is allowed to rot as a picture (1-7)
- C. Judah's pride was portrayed as being destined to rot by Euphrates (which portrays the northern kingdoms of Assyria and Babylon)
- D. PRIDE is their problem (9)
1. Pride is at the heart of sin - believing we know better than God
 2. Refusing to hear Him (10)

- E. The message of the wine bottle
 - 1. Jeremiah is commanded to say, "Every bottle shall be filled with wine" (12)
 - 2. The people mock the message, but do not understand its meaning (12)
 - 3. The wine portrays destruction, not mirth (13-15)
- F. Jeremiah personally pleads with the people to not be proud, but to hear (16-21)
 - 1. Give God glory (not yourself) (16)
 - 2. If you don't, I will weep for you (17-18)
 - a. Do we care about those whom God will judge?
 - b. Do we cry after they are judged?
 - 3. Even royalty will suffer (19)
 - 4. Captivity is mentioned repeatedly
- G. When they question God's judgment, the answer is already before them (22-27)
 - 1. Great iniquity (22)
 - 2. They are accustomed to do evil (23)
 - 3. They have forgotten God (25)
 - 4. Adultery, lewdness, abominations (27)

IV. CHAPTER 14 & 15 – VISION OF THE DEARTH; THE SUFFERING PROPHET

- A. A drought in Judah is described (14:1-6)
- B. Jeremiah pleads for God to be glorified, then pleads to Israel to repent (7-9)
- C. God declares Judah's iniquity will be remembered (10)
 - 1. Don't pray for them (11)
 - 2. Their prayers and fastings are also a waste (12)
- D. Jeremiah pleads that the prophets falsely declare safety to the people (13)
 - 1. God calls them liars (14)
 - 2. They are declared to be judged also (15)
 - 3. Tears are foretold as there will be nothing but slaughter and famine
- E. Jeremiah asks if God has really rejected Judah (19)
 - 1. Jeremiah acknowledges Judah's sin
 - 2. He asks that God not forget them
 - 3. He states that they will wait upon the LORD (22)
- F. Even Moses and Samuel would not make a difference (15:1)
- G. Their four destinies (2-3)
 - 1. Mannaseh was the reason (see II Kings 21)
 - a. Jeremiah was born during his reign
 - b. God made this promise first in II Kings 21:11-12
 - 2. God is tired of false repenting (6)
 - 3. God speaks of the suffering as past tense (8-9)
- H. The prophet suffers (15:10-18)
 - 1. He is innocent, but feels that the whole earth finds him contentious (10)
 - 2. He does not deserve the label (10)
 - 3. He considers God's promise concerning the remnant, but finds it hard to believe (11-12)
 - 4. He will pass to a land of enemies along with those going into captivity (Egypt?) (13-14)
 - 5. He asks for revenge (15); he is suffering for the Lord's sake
 - 6. He declares his high opinion of God's word (16)
 - 7. He points out that he separated himself from the mockers (17)
- I. God's reply to Jeremiah (19-21)
 - 1. Jeremiah needed to return to God (19) – he was faltering
 - 2. Thou shalt be as my mouth, but return not (don't go over) unto the men of Judah (19)
 - 3. The people will oppose Jeremiah, but lose. God will deliver and redeem him (21)

H O M E W O R K

1. In chapter 11, what was the reason that God cursed Judah?
2. What does God declare regarding Judah's prayer's for deliverance (Ch. 11)?
3. What did the men from Jeremiah's hometown threaten, and why?
4. In Chapter 12, what was Jeremiah's concern regarding the 'innocent'?
5. To whom is Jeremiah 12:5 addressed?
6. Who are Judah's 'neighbors'?
7. What does the marred girdle represent?
8. What did God mean when he said, "Every bottle shall be filled with wine?"
9. List four things for which God would judge Judah, according to Jer 13:22-27
10. In chapter 14, what did God tell Jeremiah not to do for Judah?
11. In chapter 14, what were the false prophets telling the people?

I. CHAPTER 16 – Jeremiah’s personal life; the people’s question; the Gentiles conversion

- A. Jeremiah prohibited from certain deeds
 - 1. From having wife and family (2)
 - a. It is for Jeremiah’s protection (3-4)
 - b. Because of the future of the land
 - 2. From the house of mourning (5)
 - a. Because it is not appropriate to show them mercy (6)
 - 3. From the house of feasting (8) to sit with these men
 - a. It is a picture of the absence of feasting in the days to come (9)
- B. Wherefore? The people ask,
 - 1. What is our sin? What is our iniquity? (10)
 - a. Their fathers forsook God (11) and were idolatrous and disobedient
 - b. They have done worse (12)
 - 2. They will be cast out of the land to serve other gods (13) and see no favor
- C. God’s declaration of restoration to come
 - 1. It shall be that God will be praised for delivering them to the land from the North (15)
 - 2. Fishers will bring them back; Hunters will retrieve them (16)
 - 3. They are in God’s eyes, sin and all (17)
 - 4. They will pay for their sin first (18)
 - a. For defiled land
 - b. For abominable things
- D. Gentiles will come to the Lord (19-21)
 - 1. Idolatry will be denounced by them
 - 2. God’s might shall be known with His name by them

II. CHAPTER 17 – Two Contrasts

- A. Judah’s sin cannot be erased (1)
 - 1. Judgment is reiterated (3-4)
- B. Contrast Number One – Blessing and cursing – two trees
 - 1. Trust in man is cursed (5)
 - a. His heart has departed from God
 - b. He is compared to the “heath” tree
 - (1) heath - a species of juniper – "Its gloomy, stunted appearance, with its scale-like leaves pressed close to its gnarled stem, and cropped close by the wild goats, as it clings to the rocks about Petra, gives great force to the contrast suggested by the prophet, between him that trusteth in man, naked and destitute, and the man that trusteth in the Lord, flourishing as a tree planted by the waters" (Tristram, Natural History of the Bible).
 - 2. Trust in God is blessed (7)
 - a. This man’s hope is in the Lord
 - b. He is compared to a tree by water – spread roots, protected from heat, green leaves, no fear of drought, bearing fruit. (8)
- C. The condition of the heart
 - 1. The heart is deceitful (9)
 - 2. God searches it (10) God knows it
- D. The gathering of riches
 - 1. Riches ill gotten shall be lost (11)
 - 2. This is of a fool
- E. Judah is enjoined to hope; Jeremiah’s complaint and cry
 - 1. Regarding hope
 - a. God’s throne is their sanctuary (12)
 - b. Forsaking this causes shame (13)

2. Regarding the people asking for God's word (15)
 - a. It has already come forth from his lips (16)
3. Regarding persecution (17)
- F. Contrast Number Two - Obedience & Disobedience – God's message regarding the Sabbath
 1. This seems an attempt to identify just one thing that they were clearly disobedient about
 2. Jeremiah was to preach from the place where iniquity was performed - the gate (19)
 3. Bear no burden on the Sabbath (21)
 4. Do no work (22)
 5. They were disobedient (23)
 6. God promised a result for obedience and for disobedience
 - a. Obedience would yield the city's preservation (25)
 - b. Disobedience would result in the city's destruction (27)

III. CHAPTER 18 – The potter; Jeremiah asks God to judge harshly

- A. The illustration of the potter (1-6)
 1. He made a marred work so he remade it according to his will
 2. God said to Israel that He could do the same thing
 3. If they will turn from their evil, He will not remake them (8)
 4. If they turn back, so will God (9-10)
- B. God commands Jeremiah to say, "I frame evil against you . . ." (11)
 1. Return "every one"
 2. They said, there is no hope; we will do what we want (12)
 3. God refers them to the heathen to see if this is reasonable (13)
 - a. Why would a man leave blessings?
- C. They devised devices against Jeremiah; he asks God to judge them harshly (18-23)
 1. They said to smite him with the tongue and to ignore him (18)
 2. He said they recompense evil for good (20)
 3. Jeremiah asks God to judge them and pour out their blood (21-23)

IV. CHAPTER 19 - The broken bottle in the valley of Hinnom

- A. The illustration of the potters earthen bottle
 1. Show to the old people and priests in the valley of Hinnom (1)
 - a. This is a place where human sacrifices were offered
 2. God said that "The evil He will bring will cause ears to tingle"
 3. The valley will be called the valley of slaughter because of their evil
 4. It will no longer be called Tophet (6)
 - a. Tophet comes from the Hebrew word drum - a drum was said to be used to drown out the cries of the human sacrifices
 5. The city will be desolate (8)
 - a. The flesh of sons and daughters will be eaten during the siege (9)
- B. Jeremiah was to break the bottle after saying these words (10)
 1. This is the way Judah will be broken (11)
 2. It cannot be reassembled
 3. The houses will be defiled by the dead bodies (13)
- C. Jeremiah's final declaration in the court of the Lord's house (14)
 1. God will bring evil because they hardened their necks (15)

V. CHAPTER 20 - Pashur's persecution

- A. Pashur's acts against Jeremiah
 1. He is the son of the priest (1)
 2. He heard what Jeremiah prophesied (2)

3. Smote Jeremiah and put him in stocks (3)
- B. Jeremiah's proclamation from the Lord against Pashur
 1. He will be a terror to himself and his friends (4)
 2. The city will be judged (5)
 3. Pashur and his family will die captive in Babylon, along with his friends (6)
 4. Magormissabib means "terror on every side"
 5. His name had meant "freedom"
- C. Jeremiah's complaint to the Lord
 1. He felt deceived, weak, derided, and mocked by all (7)
 2. He wanted to be silent but could not (9)
 3. God was with him (11) and against his persecutors
 4. He wanted vengeance from God (12)
 5. He praised God for deliverance (13)
- D. Jeremiah desired never to have been born (14-18)

9. Where did God tell Jeremiah to break the pottery bottle, and why?

10. What commonly took place at that location?

11. Who did God tell Jeremiah to bring along when he made this prophecy with the bottle?

12. Who was Pashur and what did he do?

13. How did God respond to Pashur's deeds?

14. Describe Jeremiah's "state of mind" at the end of chapter 20.

15. What did Jeremiah wish for in that passage?

16. Why couldn't Jeremiah be quiet (see ch. 20)?

Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? Jer 22:15

I. UNGER'S LIST OF JEREMIAH'S SERMONS

- A. Sermon 1 – The sin of the nation (2:1 to 3:5)
- B. Sermon 2 – Devastation from the North (3:6 to 6:30)
- C. Sermon 3 – Threat of Exile (ch 7 to 10)
- D. Sermon 4 – The broken covenant (ch 11 to 13)
- E. Sermon 5 – the drought; sign of the unmarried prophet (ch 14 to 17)
- F. Sermon 6 – Sign of the potters house (ch 18 to 20)

II. MESSAGES REGARDING THE KINGS (Jer. 21 & 22)

- A. Brief history see II Chron 36
 1. Jehoahaz replaced King Josiah (2 Chr 36:1) 608 BC
 2. He was followed by Jehoiakim (36:4) 608 BC
 - a. Nebuchadnezzar carried him off (36:6)
 3. Jehoiachin (Jeconiah) replaced him (36:8) 597 BC
 - a. This is when Daniel was carried away
 4. Zedekiah replaced him (36:10) 597 BC
 5. He lasted 11 years and was the last king
- B. Chapter 21 – To King Zedekiah
 1. Zedekiah sent Pashur and Zephaniah to Jeremiah (1)
 - a. He reigned from 597 to 586
 - b. Babylon had taken many captive (see Daniel 1:1-2) in Jehoiakim's reign
 2. He asked Jeremiah to inquire of the Lord (Jer 21:2)
 - a. Was Jeremiah vindicated by the unfolding situation
 - (1) Nebuchadnezzar was making war
 - (2) The other prophets had foretold peace (Jer 14:13)
 - b. The question was, will God drive Nebuchadnezzar away (Jer 21:2)
 3. Jeremiah replied
 - a. God will fight against you (4-5)
 - b. God will smite the inhabitants (6)
 - c. God will deliver the king and people captive (7)
 4. God had a further message for Jeremiah to give
 - a. They could choose life or death (8)
 - (1) Abide in Jerusalem and die (9) or
 - (2) Go out of the city and live (9)
 - b. The city will be burned (10)
 - c. The king was commanded to judge the oppressor or suffer God's fury (12)
- C. Chapter 22:1-12 – Message to King Jehoahaz regarding judgment
 1. Shallum (22:11) was Jehoahaz who replaced Josiah
 2. The message was to deliver the oppressor (as in 21:12)
 3. An ultimatum was given (22:5)

II Chron 36:1 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.
2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.
3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.
4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.
5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.
6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.
7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.
8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.
9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.
10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.
11 ¶ Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.
12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.
13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

4. Jehoahaz was condemned to die in captivity (11-12)
- D. Chapter 22:13-19 – Message to Jehoiakim, who is condemned
 1. He is a selfish man (13-17)
 2. He will be given a dishonorable burial and end (18-19)
- E. Chapter 22:20- Message of judgment to Jehoiakin
 1. He had refused to hear in prosperity (21)
 2. His mother will be judged as well (26)
 3. Coniah is Jehoiachin (Jer 37:1)

III. CHAPTER 23 – MESSAGE TO FALSE SHEPHERDS (PROPHETS)

- A. A prophecy of deliverance (1-8)
 1. God will set up shepherds (4)
 2. The Messiah is promised (5-6)
 3. Deliverance from the North is again promised (8)
- B. The broken heart
 1. Prophet and priest are profane (11)
 2. The prophets are of Baal and are wicked (14)
 3. The prophets will be given bitterness (15)
 4. Ignore the prophets (16) – they are still proclaiming peace
 5. God did not send these prophets (21)
 6. God declares him omnipotence (23-25) and he heard the lies
 7. God emphasizes the power of His word (28-29)
 8. God is against them (30-32)
- C. The “burden” of the Lord (33-40)
 1. It is as if they think the word of God is something difficult to carry (like a burden)
 2. They consider God’s word to be burdensome or heavy (33)
 3. This opinion will be punished (34)
 4. God will put an end to this (38)
 5. They will be banished and forgotten for this (39-40)

THE KINGS OF ISRAEL IN JEREMIAH’S DAY

Josiah 639 - 608 BC: good king
Jehoahaz 608 BC (3 mos): carried to Egypt
Jehoiakim 608 - 597 BC: idolatrous, enemy of Jeremiah
Jehoiachin 597 BC (3 mos): carried to Babylon
Zedekiah 597 - 586 BC: friendly towards Jeremiah; weak

IV. CHAPTER 24 – THE VISION OF THE FIGS (DIRECTED TO ZEDEKIAH)

- A. This was a vision regarding Zedekiah
- B. There were two baskets of figs set before the temple (1)
 1. This was after Nebuchadrezzar carried away Jeconiah and the princes (i.e. Daniel) (1)
 2. They also took the skilled laborers
- C. The figs were opposite – some very good; some inedible (3)
- D. The good figs were those taken captive (Daniel, the skilled craftsmen, etc.) (5)
 1. They were carried away “for their own good”
 2. They will be returned (6)
 3. They will be given a clean heart (7)
- E. The bad figs are evil
 1. They will be removed ‘for their hurt’ (9)
 2. They will be consumed by sword and famine (10) from off the land

V. CHAPTER 25 – JEREMIAH FORETELLS THE CAPTIVITY AND TRIBULATION

- A. This prophecy is precisely dated - the fourth year of Jehoiakim or about 605 BC
 1. This was just four years after Josiah’s death
 2. This was before Jehoiakin, the carrying away of Daniel, etc.
 3. Nebuchadrezzar was just ascending to power (1)

4. It is a message to all the people of Judah and Jerusalem given before things got bad (2)
- B. Jeremiah has been prophesying to them for ten years (3) and they have ignored him and they have ignored the other prophets (4)
- C. Their message has been to turn from evil, idolatry, and disobedience: they have not (5-7)
- D. The culmination of that ten years is now pronounced (8)
 1. God will bring the Northern families against them (9)
 2. Joy will disappear (10) and the land will be desolate and serve Babylon 70 years (11)
 3. Babylon will then be punished (12-13) as other kings (i.e. Media-Persia)
- E. The vision of the wine cup – God’s wrath: the tribulation
 1. All nations will drink of the wine cup of the fury of the Lord (15, 27-29)
 2. The nations are listed
 - a. Jerusalem and Judah (18)
 - b. Egypt (19)
 - c. The ‘mingled people’, Uz
 - (1) Uz was Job’s land (Job 1:1)
 - (2) This is the land of Edom (Lam 4:21)
 - d. The Philistines (19)
 - e. Edom, Moab and Ammon (Syria and Jordan) (20)
 - f. Tyre and Sidon and the kings of the isles beyond the sea (Mediterranean?) (21)
 - g. The list continues and includes “all the kingdoms of the world” (26) upon the face of the earth
 3. The great tribulation is described (30-38)
 - a. Slain from one end of the earth to the other (33)
 - b. None shall escape (35)
 - c. It is God’s fierce anger unleashed (38)

H O M E W O R K

Name: _____

1. Read through chapter 16 (page 111) in Ironside's book Jeremiah and Lamentations.

2. If you have not done so, read chapters 1 thru 30 of the Prophecy of Jeremiah in your King James Bible.

3. Know the names of the last five kings of Judah, and the order in which they served.

4. Who was Pashur?

5. Why did Zedekiah send him to Jeremiah? What was the underlying motive?

6. What was Jeremiah's threefold reply to Zedekiah?

7. In chapter 21, what did the people need to do in order to live?

8. Who is Shallum?

9. What was he condemned to do?

10. Who is Coniah?

11. What did the people mean by the phrase, "The burden of the LORD?"

12. In the vision of the figs, what did the two kinds of figs represent?

13. How many years had Jeremiah been prophesying before he foretold of the 70 year captivity?

14. How many years before the final captivity in 586 BC was the prophecy of captivity given?

15. What worldwide future event is foretold at the end of Jeremiah chapter 25?

16. What kingdoms will be involved in this event?

17. What is the reason for this event (use Scripture to answer)?

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah

I. THE HAZARDOUS LIFE OF A PROPHET (CHAPTER 26)

- A. The time period for chapter 26 is clearly set as the beginning of Jehoiakim's reign (26:1)
 - 1. This would have been about 608 B.C.
 - 2. If Jeremiah was called in 626 B.C. this would have been the 18th year
- B. The message Jeremiah was to give (26:1-6)
 - 1. God's instructions are very direct and precise
 - a. Stand and speak (26:2)
 - b. The address is directed to those that come to worship in the temple (26:2)
 - c. The exact words are to be given
 - 2. God had already decided to "do evil" (26:3) but would repent if they would "hearken"
 - 3. The exact message was, "Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you, 5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; 6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth."
 - a. "If ye will not . . ." (this is a warning to those who refuse)
 - b. "Walk in my law" (hearkening was defined as obedience)
 - c. "Ye have not hearkened" (they already had disobeyed)
 - d. "Like Shiloh" (the ark had been taken from there, never to be returned)
 - e. "This city a curse" (Jerusalem would be considered a place where evil had descended)
- C. The response (7-19)
 - 1. Jeremiah is arrested and told, "Thou shalt surely die" (26:8)
 - 2. "Why" (9)
 - 3. The princes in the king's house hear, and come to see and hear (10)
 - 4. Jeremiah's defense is that "The LORD sent me" (12) and he preached some more
 - 5. He then submits to their will (14) but proclaims his innocence (15)
 - 6. The princes declared Jeremiah innocent (16) and cited Micah as an example (18)
- D. Urijah - the prophet who paid the ultimate price (20-23)
 - 1. Jehoiakim had him pursued into Egypt, brought back, and killed (20-23)
 - 2. His dead body was then disgraced
- E. Ahikam had Jeremiah spared
 - 1. He was the son of the royal secretary, and the father of Gedaliah (governor at a later date)

II. THE BONDAGE UNDER BABYLON (CHAPTER 27)

- A. This entire chapter is God's declaration that Babylon will rule the world for a time
- B. The prophecy is also dated precisely (27:1) but verse 3 shows a delay before the yokes were sent out
- C. This was an object lesson: God told Jeremiah to make and wear neck yokes and then to send them to five kings in the region (3)
- D. Nebuchadnezzar was given power over man and beast (6) and nations (7) as were his son and his son's son.
- E. God promises to punish those who refuse to submit (8)
- F. Zedekiah was also given the message (12)
- G. False prophets were condemned for opposing the truth (14-18)
- H. The destruction of the temple is prophesied (19-22)

III. THE FALSE PROPHECY OF HANANIAH (CHAPTER 28)

- A. Again, the events of this chapter are precisely dated at about 593 BC, Fifth Month (28:1)
- B. Hananiah, a false prophet, claimed that God sent him saying the bondage would end in two years and that the captives would be returned and the vessels of the LORD's house (2-4)
- C. Jeremiah knew better, but was discreet saying, "Amen: the LORD do so." (6)
- D. Jeremiah proclaims the test of a true prophet (9)
 - 1. If it "come to pass" then it was from God
- E. Hananiah repeats his false prophecy after physically breaking the yoke on Jeremiah's neck (11)
- F. God sends Jeremiah to Hananiah to rebuke him (12-17)
 - 1. A yoke of iron will replace the yoke of wood (13)
 - 2. God did not send thee: you make the people trust a lie (15)
 - 3. Hananiah's death is foretold within a year (16)
 - 4. Hananiah died in the seventh month (17)

IV. JEREMIAH'S LETTER TO THE CAPTIVES (CHAPTER 29)

- A. The Letter
 - 1. Delivered by Elasah, a son of Shaphan (3)
 - 2. Addressed to those carried away captive (4)
- B. The Message
 - 1. Get comfortable; you're going to be there a while (5-7)
 - 2. Ignore the false prophets (8-10); you will be there 70 years
- C. God's Heart towards the people
 - 1. Peace (11)
 - 2. Availability (12)
 - 3. Presence (13)
 - 4. Deliverance (14)
- D. A condemnation
 - 1. Those who did not go into captivity are cursed (17-19)
 - 2. Ahab and Zedekiah are false prophets (21) and will be killed - roasted in fire
- E. Shemiah is cursed (24-32)
 - 1. He sent a letter in God's name claiming instructions from God
 - a. To replace the priest (26)
 - b. To reprove Jeremiah (27)
 - 2. Shemiah is condemned (31-32)

V. PROPHECY OF THE END OF CAPTIVITY AND RESTORATION (CHAPTER 30 & 31)

- A. The captivity is guaranteed to end (30:3)
- B. The prophet sees forward to the day of tribulation (30:6-7)
 - 1. A time of Jacob's trouble
- C. Security, quiet, and rest are foretold (10)
- D. Punishment will come but it will pass (11-17)
- E. The end of the captivity is described (18-24)
- F. God explains his future plans for Israel
 - 1. God's love for Israel is everlasting (31:3)
 - 2. There will be joy (7), restoration (8) and renewed trust in God (9)
- G. God promises the nations that he will regather and keep Israel (10-11)
- H. Israel will be satisfied (14)
- I. Prophecy of the birth of Christ (15-17)
 - 1. Children would be wept for (15)
 - 2. The return is foretold (16-17)

- J. Jeremiah's sweet dream (31:18-26) (see 26)
- K. The New Covenant (31:31-34)
 - 1. This is one of the great covenants with Isarel
 - 2. It is repeated in Hebrews 8:10-12
 - 3. It features a new heart
 - a. Law in their inward parts (33) in their hearts
 - b. All shall know the Lord (34)
 - c. Forgiveness eternal (34)
- L. Israel's eternal relationship and covenant with the Lord
 - 1. As sure as day and night (35-36)
 - 2. As sure as the impossibility of measuring the heaven and finding earth's foundation
- M. The city shall be rebuilt (38-40) and will be eternal (40)

H O M E W O R K

1. Why did the people say Jeremiah should die? (Chapter 26)
2. What was his defense?
3. Who did the princes cite as an example of why Jeremiah should be spared?
4. What prophet was killed by Jehoiakim?
5. What did Jehoiakim have to do in order to kill him?
6. What nation is the subject of Jeremiah Chapter 27?
7. What did God promise about that nation?
8. What object lesson was Jeremiah told by the Lord to use to demonstrate his point?
9. What was Hananiah guilty of in Chapter 28?
10. What was his punishment?

11. To whom did Jeremiah write a letter in Chapter 29?

12. Name the two false prophets who were killed by being roasted in fire.

13. What is the subject in Jeremiah Chapters 30 and 31?

14. What covenant appears in Chapter 31 and where (what verses)?

15. What are the prominent features of that covenant?

16. Is it conditional or unconditional?

17. What New Testament event is prophesied in the first half of Chapter 31?

18. What illustrations does God use to show how sure his eternal relationship with Israel is?

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. Jer 33:3

I. JEREMIAH PURCHASES A FIELD (Chapter 32)

- A. The Tenth Year of Zedekiah; 18th of Nebuchadnezzar (32:1)
 - 1. About two years before the destruction of Jerusalem
 - 2. This would be near 588 BC
- B. Jerusalem was under siege by the Babylonian army (1)
- C. Jeremiah was locked in prison because of his prophecy (2)
 - 1. He had prophesied captivity and the capture of the king (3-4)
 - 2. He said they would lose the battle (5)
- D. Jeremiah was told to buy a field in Anathoth (6-15)
 - 1. Hanameel came to him and asked him to buy it
 - 2. It was his by inheritance
 - 3. Things happened just as God said (i.e. Hanameel visited) (8)
- E. Jeremiah paid 17 shekels of silver for it and took evidence of the sale (11)
 - 1. He gave it to Baruch; There were witnesses
 - 2. One reference says that the “price of a man” was 20 shekels
 - 3. Baruch was told to take the evidence of purchase and store it in an earthen vessel
- F. This was proof that houses and fields would be purchased and owned again (15)
- G. Jeremiah then prayed and thanked God for his loving kindness and forgiveness (16-25)
 - 1. He told the story of Israel’s disobedience after being delivered from Egypt
- H. God replied after Jeremiah’s prayer (26-44)
 - 1. He will give the city of Jerusalem to Babylon and it will be burned (29)
 - 2. Israel and Judah have only done evil ‘from their youth’ and have angered God (30)
 - a. “from the day that they built it”
 - 3. He lists their offences (34-35)
 - 4. He declares that they will be restored (36-44)

II. JEREMIAH HEARS FROM THE LORD IN PRISON (Chapter 33)

- A. God’s word came when Jeremiah was in prison
 - 1. Call unto me and I will answer . . . (Jer 33:3) What a great verse!
- B. God repeats his judgment but also talks of curing Judah (6)
 - 1. There will be forgiveness (8)
 - 2. God will do good and all nations will hear of it (9)
 - 3. Joy will return (11)
 - 4. Flocks will lie down (12-13)
 - 5. Messiah will come!!! (15)
- C. An eternal kingdom will be installed (17)
 - 1. David’s covenant is as sure as day and night (20)
- D. God’s condemnation of covenant theology
 - 1. People claim that God has cast of two families (Israel & Judah) (24)
 - 2. It cannot be (25)
 - 3. It will not be (26)

III. GOD’S WORD TO ZEDEKIAH DURING THE BATTLE (Chapter 34)

- A. The world fought against Jerusalem
- B. Jeremiah was sent to Zedekiah
 - 1. The city will burn
 - 2. Zedekiah will be captive in Babylon (3)
 - 3. His life will be spared (4-5)

- C. Jeremiah told Zedekiah (6-7)
- D. God's word came again to Zedekiah after his proclamation of liberty (8)
 - 1. The battle was on
 - 2. Maybe the declaration of liberty was meant to gain favor from God
 - 3. The people obeyed and released their servants (10)
 - 4. Then they changed their minds and made them slaves again (11)
 - 5. This was disobedient to God (14)
 - a. They were commanded to release them after seven years (14)
 - 6. God saw their disobedience (17) and will therefore judge them
 - 7. They will be made captive because they broke their covenant with God (18-22)

IV. THE LESSON FROM THE RECHABITES (Chapter 35)

- A. This message was given in the days of Jehoiakim (608-597 BC)
 - 1. This is ten years or more before the preceding chapters
- B. The message was to the Rechabites (35:2)
 - 1. They were Kenites (Moses father in law) who went into Israel
 - 2. They were forbidden to drink wine or live in cities; they were to be nomads (6-10)
 - 3. Jael, wife of Heber, was a Kenite (Jud 4:17)
 - 4. The message was given in the house of the Lord (2)
- C. They refused to drink wine (6-7) as they had been commanded by Jonadab
 - 1. They were obedient
 - 2. They were in Jerusalem for fear of the Babylonians
- D. God said to tell Judah that they should learn from the Rechabites and their obedience (12-14)
- E. God promised to bring "all the evil" because Judah had not obeyed (17-18)
- F. Jeremiah told the Rechabites that God would preserve Jonadab's seed forever, because of their obedience (19)

V. KING JEHOIAKIM DESTROYS THE SCROLL (Chapter 36)

- A. This message came also in Jehoiakim's reign, in the fourth year (36:1)
- B. Jeremiah was commanded to write the prophecy in a scroll (2)
 - 1. The scroll was to be comprehensive including all the prophecy going back to Josiah (2)
 - 2. God's purpose was Judah's repentance (3)
- C. Jeremiah dictated to Baruch (4)
 - 1. This would have been miraculous as Jeremiah could not have remembered all the words
- D. Jeremiah was restrained somehow and could not go to God's house (5) so he commanded that Baruch read the scroll in the temple (6)
- E. In the fifth year and ninth month of Jehoiakim (9) a fast was proclaimed
 - 1. Baruch read the scroll in the higher court of the temple (10)
 - 2. The princes all heard it (12) from Michaiah (13)
 - 3. Gemariah is the son of Shaphan (12)
 - 4. Michaiah is the son of Gemariah (13)
- F. The princes sent for Baruch and he read the scroll to them (14-16) and they promised to tell the king
 - 1. They asked Baruch how he wrote the words (17)
 - 2. They told him to go hide and to hide Jeremiah (19)
- G. As the king heard the book read, he cut the scroll and threw it into the fire (21-23)
 - 1. They thought nothing of it (24)
 - 2. Some did ask that he not burn it (25)
 - 3. The king sought Baruch and Jeremiah, BUT THE LORD HID THEM (26)
- H. God commanded a rewrite (28) and cursed Jehoiakim's seed (30-31)
- I. The scroll was replaced with a better one (32)

1. Read through chapters 1 to 20 (if you have not already done so) in H. A. Ironside's book *Jeremiah and Lamentations*.
2. Why was Jeremiah locked in prison by Zedekiah?
3. What did God tell Jeremiah to do while he was in prison?
4. What sign did God use to show Jeremiah that he was to do this?
5. What was the reason that God asked Jeremiah to do what he was to do? (What did it show?)
6. What did this cost Jeremiah?
7. Where was Jeremiah when God gave him Jeremiah 33:3?
8. In the end of chapter 33, what does God condemn?
9. How does he condemn it?
10. In chapter 34, the people did something then went back on their decision. What was it?
11. Why do you think they did this?
12. Who were the Rechabites?

I. JEREMIAH'S IMPRISONMENT UNDER KING ZEDEKIAH (Chapter 37-38)

- A. The disobedience (Jer. 37:2)
 1. Zedekiah is the new king (about 597 BC; he is the last king before the fall of Jerusalem)
 2. Nothing changes; God is still ignored
- B. Request for an inquiry of the Lord (3)
 1. Jeremiah is not yet imprisoned (4) so he can come and go as he pleases
- C. Pharaoh's army drives away the Chaldeans (5)
- D. God's word comes to Jeremiah
 1. The Chaldeans shall return (8)
 2. The city will be burnt (8)
 3. Don't deceive yourselves (9)
- E. Jeremiah departs Jerusalem for Benjamin to separate from the people (12)
 1. Irijah confronts him; Jeremiah is accused of going over to the side of the Chaldeans (13)
 2. He is arrested and brought to the princes (14)
 - a. He is smitten (15)
 - b. He is imprisoned in a dungeon where he remains many days (16)
 3. Zedekiah then retrieves him and secretly asks for word from the Lord (17)
 - a. There is; you will be delivered to the king of Babylon (17)
 4. Jeremiah asks why he was imprisoned, and to not be imprisoned again
 - a. Why didn't you imprison the false prophets? (19)
 - b. He fears for his life (20)
 5. Jeremiah is then put in the court and fed daily (21)
- F. Four princes seek Jeremiah's life
 1. They call for Jeremiah's death because of his prophecy (38:4)
 2. Jeremiah is accused of not caring for the welfare of the people
 3. The weak king tells them he won't stop them (5)
 4. Jeremiah is placed in a dungeon; he is lowered with chords and sinks into the mud (6)
- G. Ebedmelech spares Jeremiah
 1. He goes to the king to complain (7-9) that Jeremiah may die
 2. He is told to take 30 men and spare Jeremiah's life (10-13) by lifting him out
- H. The king then promises to spare and protect Jeremiah in exchange for information from the LORD (16)
 1. Jeremiah tells Zedekiah that he will be spared if he goes with Babylon's princes, or that the city will be burnt if he does not
 2. Zedekiah was afraid of the Jews already held captive (19)
 3. Jeremiah pleads for the king to cooperate (20-23)
 4. In spite of the princes' examination, Jeremiah is spared (27)
- I. Jeremiah remains in the court of the prison until Jerusalem is taken (28)

II. THE DESTRUCTION OF JERUSALEM (Chapter 39)

- A. Chapter 39 begins with the final eighteen month siege of Jerusalem; culminating in the "breaking up" of the city (39:1-2)
- B. Zedekiah forget's what Jeremiah told him, and tries to run away (4) but is captured (5)
 1. His sons are killed and then his eyes are put out (6-7)
 2. His house is burned and Jerusalem's walls are destroyed (8)
 3. The remaining people are carried away captive (9)
 4. The poor people are left in Jerusalem and given vineyards (10)
- C. Jeremiah's fate
 1. Nebuchadrezzar personally charges the captain of the guard with Jeremiah's care
 - a. "Do to him whatever he shall say to thee" (12)

- b. Gedaliah is commanded to “carry him home” (14)
 - (1) He had asked for his death earlier
- D. Jeremiah’s word from the Lord for Ebedmelech while in prison (15)
 - 1. He is promised deliverance because he trusted in the Lord (17-18)
 - 2. God points out how He protects those who trust in Him, even in bad times

III. GEDALIAH’S RISE AND FALL (Chapters 40 & 41)

- A. Chapter 40 - Gedaliah’s rise
 - 1. The captain of the guard knew that the evil was God’s judgment for disobedience and Jeremiah is offered to live where he likes
 - 2. Jeremiah chose to live with Gedaliah, the appointed governor (6)
 - 3. Many men gather to Gedaliah (7-8) and chose to live in Mizpah (10)
 - 4. The Jews who had fled returned to Gedaliah (12)
 - 5. A plot to kill Gedaliah is ignored (14-16)
- B. Chapter 41 - Gedaliah’s murder; Ishmael’s flight; Johanan’s reprisal
 - 1. Ishmael and ten men kill Gedaliah and the Jews with him (1-3)
 - 2. Ishmael then kills 80 men who came to offer sacrifice to God (4-7) and casts them in a pit, but ten are spared when they offer a gift (8)
 - 3. Ishmael then took the remaining people captive into Ammon (10)
 - 4. Johanan, son of Kareah, pursues Ishmael and frees the captives (14)
 - 5. Ishmael escapes with eight men to Ammon (15)
 - 6. Johanan and the remnant dwelt near Bethlehem intending to go to Egypt for fear of reprisal by the Chaldeans (18)

H O M E W O R K Name: _____

1. Who was the last King before the fall of Jerusalem in 586 BC?
2. What event gave Jerusalem a false hope in chapter 37?
3. What accusation resulted in Jeremiah's first arrest?
4. What deal did Jeremiah make with the king, in order to stay out of prison?
5. Who was Ebedmelech and what did he do?
6. How did God reward him?
7. Where was Jeremiah when Jerusalem was taken?
8. What did Zedekiah do that was disobedient?
9. What happened to him as a result?
10. What was Gedaliah's role after the fall of Jerusalem?
11. What happened to him?

12. Who was Ishmael and what did he do?

13. Who was Johanan and what did he do?

Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs. Jer 44:28

I. THE INQUIRY OF THE PEOPLE IN TROUBLE - Chapter 42 & 43

- A. The problem
 - 1. The people are in trouble because they expect reprisals from Babylon for Gedaliah's death
 - 2. The captains, Johanan, Jezaniah, and the people come to Jeremiah for help (1)
 - 3. Their request
 - a. Pray for us (2)
 - b. Ask that God would show us which way to walk and what to do (3)
- B. Jeremiah's promise – I will go to God and I will give you His answer (4)
- C. The pledge – the people commit to do whatever the Lord says (5-6)
- D. The proclamation
 - 1. The answer came ten days later (7)
 - 2. God said - stay in the land (10)
 - a. God promised to build (10)
 - b. Don't be afraid!!! (11)
 - 3. God warned - don't leave (13)
 - a. If you go to Egypt you will die (16)
 - b. Anyone who goes to Egypt will likewise die (17-18)
- E. The perjury
 - 1. He knew they dissembled (20) - they were not honest with Jeremiah
 - 2. They planned to disobey (21) and they will die as a result
- F. The proudness
 - 1. The proud men (Azariah, Johanan, etc.) respond (43:2)
 - 2. They accuse Jeremiah of being dishonest about God's response (2)
 - a. They claim Baruch put him up to it (3)
 - 3. They disobeyed, just as God said (4) and all went into Egypt (5-7)
 - a. Jeremiah went with them (8)
- G. The picture
 - 1. Jeremiah is commanded to take great stones (9) and hide them in the sight of the men of Judah by placing the stones in a brick kiln.
 - 2. God promises to set the throne of Nebuchadrezzar on those very stones (10)
 - 3. The Egyptians will be taken and destroyed as well (12-13)

II. THE DEBATE OVER THE QUEEN OF HEAVEN - Chapter 44

- A. God's word comes to Jeremiah concerning the Jews in Egypt (1)
 - 1. He reminds them of the judgment for idolatry that took place in Judah (2-6)
 - 2. He asks why they "commit this evil against" themselves (7)
 - a. They are burning incense to other gods (8)
 - 3. God pronounces judgement for this (11-14)
- B. The people reply (15) - their reasoning is deplorable
 - 1. We are not going to listen (16)
 - 2. We plan to continue to honor the queen of heaven (17) with incense and drink offerings
 - a. When we did, we had plenty (17)
 - b. When we stopped, we had little (18)
 - c. When we were honoring her, our men participated (19) in that worship
- C. Jeremiah's reply (20)

1. The LORD saw what you did (21)
2. Your suffering is His punishment of your idolatry (22-23)
- D. The LORD's reply (25)
 1. Your determination will be punished (26-27)
 2. A small remnant will be spared (28)
 3. You will know God's word when you are punished in this place (29)

III. THE LORD SPEAKS TO BARUCH – Chapter 45

- A. This chapter dates back to 604 B.C. - almost 20 years before the captivity
- B. It is directed only to Baruch (2)
- C. Baruch was discouraged and faulted God for his situation (3)
- D. God reminds him that He will do what He said (4)
- E. God tells him not to seek "great things for himself" (5)
- F. Finally, God promises to spare his life and quality of life wherever he goes (5)

IV. GOD CONDEMNS EGYPT – Chapter 46

- A. The condemnation
 1. Egypt is told to prepare for war (3-4)
 2. The prophet sees the Egyptian army on the run (5-6)
 3. Egypt's aspirations of world domination are condemned (7-8)
 4. Egypt is condemned (11)
- B. The Prophecy that Nebuchadrezzar will smite Egypt (13)
 1. Destruction will result
 2. It is a sure thing (18)
 3. Egypt will be taken captive (19) and punished (25)
 4. Israel will be spared (27-28)

V. GOD CONDEMNS THE PHILISTINES – Chapter 47

- A. They were condemned before Pharaoh smote them (1)
- B. The chapter is a simple declaration that the Philistines will be destroyed

H O M E W O R K

Name: _____

1. What had happened in prior chapters which caused the people to be in trouble with Babylon?
2. What was the attitude of the people when they asked Jeremiah to pray for God's will?
3. What was their attitude once they received the Lord's answer?
4. What did they accuse Jeremiah of being guilty of when he gave them the answer?
5. What was the meaning of the hiding of the stones?
6. Once in Egypt, the people began to do what idolatrous thing which angered God?
7. When Jeremiah condemned them and commanded that they stop, what faulty reasoning did they use to explain why they would continue?
8. What did God say he would do to prove that Jeremiah's (God's) words would stand?
9. Summarize God's instructions to Baruch (Chapter 45) in one sentence.
10. What two nations are condemned in chapters 46 and 47?

**As Babylon hath caused the slain of Israel to fall,
so at Babylon shall fall the slain of all the earth. Jer 51:49**

I. OVERVIEW OF CHAPTERS 46 THRU 51

- A. Beginning in Chapter 46, God declares judgment upon many different nations who have troubled Israel and Judah
- B. Egypt and the Philistines are mentioned in chapter 46 and 47
- C. Beginning in chapter 48, Moab, five other nations, and Babylon are judged (for a total of 7)

II. AGAINST MOAB (Chapter 48)

- A. Their cities are taken
- B. Moab is destroyed because they trusted in their works and treasures
- C. Chemosh their god will be a shame to them (13)
- D. Moab is condemned for being proud (14)
- E. Different regions are named (20-25) and cities
- F. Idolatry is condemned and will be stopped (35)
- G. The captivity will have an end (47)

III. JUDGMENT OF THE AMMONITES, EDOM, DAMASCUS, KEDAR, ELAM (Chapter 49)

- A. Ammon (1-6)
 - 1. Another form of the name Ben-ammi, the son of Lot Ge 19:38
 - 2. This name is also used for his posterity
- B. Edom (7-22)
 - 1. These are the descendants of Esau
 - 2. Obadiah describes their judgment
- C. Damascus (23-27)
 - 1. This is the most ancient of oriental cities, located about 130 miles North of Jerusalem
 - 2. It is the capital of Syria
- D. Kedar (28-33)
 - 1. "Dark-skinned" – the second son of Ishmael Ge 25:13
 - 2. It is the name for the nomadic tribes of Arabs, the Bedouins generally Isa 21:16 42:11 #Isa 60:7 Jer 2:10 Eze 27:21 who dwelt in the north-west of Arabia.
 - 3. They lived in black hair-tents So 1:5
 - 4. To "dwell in the tents of Kedar" was to be cut off from the worship of God Ps 120:5
 - 5. The Kedarites suffered at the hands of Nebuchadnezzar Jer 49:28,29
- E. Elam (34-39)
 - 1. Elam was a son of Shem (Ge 10:22)
 - 2. The land located East of Babylon was where they lived

IV. AGAINST BABYLON (Chapter 50 & 51)

- A. "Babylon is taken" (50:2)
- B. A great assembly of nations will come (50:9)
- C. God is against them (31)
- D. The Chaldeans will take Babylon (35)
- E. Israel has not been forsaken (51:5)
- F. They will be broken in pieces (21)
- G. They will be like lambs brought to the slaughter (40)

V. APPENDIX TO JEREMIAH (Chapter 52)

- A. Zedekiah's history

1. Began his reign at 21 years of age; reigned 11 years (1)
 2. He did evil (2)
 3. He is compared to Jehoiakim (because Jehoiakim was particularly evil) (2)
 4. The Babylonian siege began in year 9, month 10, day 10 of his reign (4) and lasted until the eleventh year of his reign
 5. In month 4, day 9 of year 11, there was no food left (6) and the city was taken (7)
- B. Zedekiah's demise
1. He was overtaken trying to escape (8) and taken to Babylon where his sons were killed and his eyes were put out (9-10)
 2. He was imprisoned in Babylon until he died
- C. Jerusalem destroyed
1. The temple, palace, and cities of Jerusalem were burnt (13) and the walls were destroyed (14)
 2. People and valuables are taken to Babylon (15-23)
 - a. The implements of the temple are taken
 - b. The pillars of brass
 3. The priests were taken (24-27)
 - a. They, and other valuable men were taken to Babylon
 - b. These were smitten and killed (27)
- D. The captives
1. 3,023 in the 7th year
 2. 832 in the 18th year
 3. 745 in the 23rd year
 4. 4,600 total
- E. Jehoiakin was set free and given provision (in about 562 BC). Daniel could have been instrumental in this.

H O M E W O R K

1. What is the general topic (subject matter) of chapters 46 thru 51 of Jeremiah?
2. What subject matter is found in the last chapter of Jeremiah?
3. What two kings of Judah are mentioned in Jeremiah 52?
4. What happened to each of them?
5. Who did the Ammonites descend from?
6. Who did the Edomites descend from?
7. Who did the tribes of Kedar descend from?
8. How many men of Judah were taken captive all together?
9. About how long did the Babylonian siege last?