

Jeremiah: Introduction

Author: Jeremiah-- יֵרֵמְיָהוּ --Yirmeyahu

- (1) Jehovah establishes (from הִלַּךְ = to throw)
- (2) Jehovah loosens (from הִלַּךְ = to loosen)

Biography:

1. Youth:

- The son of Hilkiyah, a priest
- From Anothoth (in Benjamin) (1:1)
- Probably from a wealthy family; note purchase of Field (32:1-15)
- Not married, commanded so by the Lord as a sign (16:2)

2. Call:

- about 20 years of age
- in 13th year of Josiah (1:2) 626/627 B.C.
- served about 50 years

3. Ministry under Josiah: 627-609 B.C.

- unmolested, cordial relationship with Josiah
- about 25 years of age when copy of Law was found (621 B.C.)
 - Josiah consulted Huldah not Jer. (2 Kings 22:14)
 - Jeremiah was not well known at that time
 - Thus Jeremiah did not conspire with Josiah and Hilikiah
- Lamented Josiah's death in battle of Megiddo (2 Chron. 35:25)

4. Ministry under Jehoahaz (Shallum) [reigned 3 mos.] 609 B.C.

- foretold the doom of Shallum (22:11-17)

5. Ministry under Jehoiakim (609-597 B.C.)

- delivered Temple Gate Message (chs. 7-10)
 - (E. J. Young says under Josiah)
- Priests plot Jeremiah's death (ch. 26)
- 4th year: wrote first scroll (ch. 36)
- 5th year: the penknife incident (ch. 36)
- 5th year: hidden by the Lord (35:26)

6. Ministry under Jehoiachin (3 mos., 597 B.C.)

- Jehoiachin also called Coniah, Jeconiah
- Jeremiah condemned Coniah (22:24 ff.)

7. Ministry under Zedekiah (597-586 B.C.)

- Jeremiah urged him to be faithful to Babylon (27:12-22)
- Sent message to Babylonian captives (4th year, 594)
- Put in prison (ch. 27)
- arrested for attempting to leave
- accused of treason
- put into slimy cistern
- rescued by the Ethiopian Ebed Melek (38:7-13)

8. Ministry under Gedaliah (586 B.C.)

9. Ministry In Egypt (586-death)

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Outline of Jeremiah

Introduction: The Prophet's Call and Commission (1:1-19)
(Confirmed by Three Signs)

I. Prophecies Against Judah and Jerusalem (2:1-45:5)

- A. Prophecies During the Reign of Josiah and Jehoiachin (2:1-20:18)
 - 1. First Sermon: Sin and ingratitude (2:1-3:5)
 - 2. Second Sermon: Devastation from the North (3:6-6:30)
 - 3. Third Sermon: Threat of Exile (7:1-10:25)
 - 4. Fourth Sermon: Broken Covenant, Sign of Girdle (11:1-13:27)
 - 5. Fifth Sermon: Concerning the Drought (14:1-15:21)
 - 6. Sign of Unmarried Prophet (16:1-21)
 - 7. Sign of Sabbath warning (17:1-27)
 - 8. Sign at the Potter's House (18:1-20:18)

- B. Prophecies at Various Periods till Jerusalem's Fall (21:1-39:18)
 - 1. Punishment of Kings and People (21:1-29:32)
 - 2. The Book of Consolation: Future Messianic Kingdom (30:1-33:26)
 - 3. Zedekiah's Sin and the Rechabites' Loyalty (34:1-35:19)
 - 4. Jehoiakim's Opposition: Penknife Incident (36:1-32)
 - 5. Prophecies During the Siege of Jerusalem (37:1-39:18)

- C. Prophecies after the Fall of Jerusalem (40:1-45:5)
 - 1. Jeremiah's Ministry Among the Remnant (40:1-42:22)
 - 2. Jeremiah's Ministry in Egypt (43:1-44:30)
 - 3. Jeremiah's Message to Baruch (45:1-5)

II. Prophecies Against the Nations (46:1-51:64)

- A. Against Egypt (46:1-28)
- B. Against Philistia (47:1-7)
- C. Against Moab (48:1-47)
- D.. Against Ammon (49:1-6)
- B. Against Edom (49:7-22)
- F. Against Damascus (49:23-27)
- G. Against Arabia (49:28-33)
- H. Against Elam (49:34-39)
- I. Against Babylon (50:1-51:64)

III. Historical Appendix

- A. Fall of Judah and Captivity (52:1-30)
- B. Liberation of Jehoiachin (52:31-34)

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Chapter by Chapter Content of the Book of Jeremiah

Chapter

1. Jeremiah's Call, Sign of the Almond Rod & Seething Pot
2. Backsliding Judah Forsakes Fountain for Cistern
3. Backsliding Judah Follows Harlot Sister Israel
4. Backsliding Judah Should Break Fallow Ground, Circumcise Heart
5. A Nation of Unknown Tongue will come from afar
6. Prophet and Priest Proclaim false peace
7. Temple Gate Message: Against Idolatry, Queen of Heaven, Ritualism
8. Temple Gate Message: Harvest is ended, we are not saved
9. Temple Gate Message: Eyes a fountain of tears, wailing for Jerusalem
10. Temple Gate Message: The Lord is the true and living God
11. Message of the Broken Covenant
12. Wherefore do the wicked prosper? (12:1)
13. Sign of the linen girdle
14. Message on the drought
15. Thy words are found and I did eat them (15:16)
16. Sign of the unmarried prophet
17. The heart is deceitful (17:9)
18. Sign of the potter's clay
19. Sign of the potter's vessel
20. Jeremiah in Prison: His word as fire in my bones (20:9)
21. Message against Zedekiah
22. Messages against Zedekiah, Shallum, Jehoiakim, Jehoiachin
23. The Lord Our Righteousness: Future Restoration
24. Sign of the Figs
25. The 70 years captivity foretold
26. Temple. Court Message: Zion a Plowed field
27. Sign of the yokes
28. Death of False Prophet Hananiah
29. Jeremiah's Letter to Exiles: 70 years captivity
30. First Writing: Tribulation and Restoration
31. The New Covenant
32. Sign of the Field
33. The Davidic Kingdom: The Branch of Righteousness
34. Message to Zedekiah: No Escape
35. The Obedience of the Rechabites
36. Jehoiakim's penknife and the scroll
37. Zedekiah imprisons Jeremiah
38. Princes plot to kill Jeremiah
39. Final captivity of Jerusalem
40. Gedaliah made governor
41. Ishmael Murders Gedaliah
42. Johanan inquires of Jeremiah about Egypt
43. Jeremiah Carried to Egypt
44. Message to Jews in Egypt
45. Message to Baruch
46. Burden Against Egypt
47. Burden Against Philistia, Tyre
48. Burden against Moab
49. Burden against Amon, Edom, Damsacus, Hazor, Elam
50. Burden of Babylon
51. Burden of Babylon II
52. Historical Appendix: Destruction of Jerusalem

Jeremiah's Call and Commission (Ch. 1)

Key Verse: “Then the LORD put forth His hand and touched my mouth, and the LORD said to me: ‘Behold, I have put My words in your mouth.’” (Jer. 1:9)

Introduction: The Lord called and commissioned Jeremiah into the prophetic ministry as a young man. His messages would be destructive and constructive to the nations of the world. He was to face continual opposition and difficulties; but he had to be fearless and strong.

I. Introduction (1:1-3)

Time: Josiah's 13th year (627 B.C.)

II. The Lord Called Jeremiah into the Prophetic Ministry (1:4-10)

- A. The Lord sanctified and ordained him beforehand (4-5)
 - 1. He sanctified him before birth (4)
 - 2. He pre-ordained him as a prophet to the nations (5)
- B. Jeremiah shunned ordination (6-7)
 - 1. Because of youth (6)
 - 2. Because of lack of eloquence (7)
- C. The Lord commanded Jeremiah's fearlessness (8)
- D. The Lord implanted His word in Jeremiah's mouth (9)
- E. The Lord commanded a ministry of destruction and construction (10)

III. The Lord Commissioned Jeremiah for a Prophetic Ministry (1:11-19)

- A. The Lord gave him the sign of the almond rod (11-12)
 - play on words:
 - שָׂדֵד --Shāqēd--(noun) almond tree
 - שֹׂדֵד --Shôqēd--(verb) keep watch (“hasten” KJV)
signifies the certainty of the fulfillment of God's word
- B. The Lord gave him the sign of the seething pot (1:13-16)
 - Speaks of impending Judgment
 - Pot: Caldron
 - Seething: near to boiling over
 - From the north: source of judgment (Babylon)
 - the reason: Idolatry
- C. The Lord gave him the sign of the defended city (1:17-19)
 - Speaks of Jeremiah's Future
 - conflicts
 - victories

Conclusion: The Lord also foreknew us and commissioned us to proclaim the gospel to all nations. We should do so fearlessly in spite of opposition and oppression.

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Jeremiah's First Message to Israel (Jer. 2:1-3:5)

Theme: Israel's Unfaithfulness

Key Verse: "For My people have committed two evils:
They have forsaken Me, the fountain of living waters,
And hewn themselves cisterns—
broken cisterns that can hold no water." (Jer 2:13)

Introduction: Jeremiah's first message to Israel was a condemnation of her unfaithfulness and idolatry. But it was concluded with a plea for their repentance and return to God.

I. Originally, Israel was the Lord's Holy Bride (2:1-3)

- A. The Lord remembered their betrothal (2:1-2)
- B. Israel was His holy bride (2:3)

II. Israel, Like No Other Nation, Forsook Her God (2:4-13)

- A. Israel forsook the Lord (2:4-8)
 - 1. The fathers (5)
 - 2. The priests (8)
 - 3. The prophets (8)
 - 4. The rulers (8) (רֹעִים rō'im = shepherds)
- B. No other nation ever forsook its gods (2:9-11)
- C. Israel sinned doubly (2:12-13)
 - 1. They forsook the Lord: The Fountain of Living water
 - 2. They made idols: Broken Cisterns

III. Freeborn Israel Was Punished as a Rebellious Slave (2:14-19)

- A. Her trusted allies have plundered her (2:14-18)
- B. Her own sin will correct and rebuke her (2:19)

IV. Israel's Harlotry Exposed to Shame (2:20-28)

- A. Three similes illustrate Israel's harlotry (2:20-25)
 - 1. Noble vine degenerated (20-22)
 - 2. A swift dromedary (23)
 - 3. A wild donkey (24-25)
- B. Israel's shame is like a captured thief (2:26-28)

V. Israel Falsely Pleaded Her Innocence (2:29-37)

- A. But Israel is guilty of three crimes (2:29-33)
 - 1. They killed the prophets (29-30)
 - 2. They forgot God's former acts (31-32)
 - 3. They sought the love of other gods (33)
- B. Their guilt is demonstrated by factual evidence (2:34-37)
 - 1. Innocent blood is on their skirts (34)
 - 2. They were gadding after Egyptian alliances (35-37)

VI. The Lord Urged Unfaithful Israel to Return to Him (3:1-5)

- A. The Lord urged her to return (3:1)
- B. The Lord reminded her of her chastening (3:2-3)
- C. The Lord urged her to repent (3:4-5)

Conclusion: Just as the Lord loved Israel and pleaded for them to repent and return to Him, so today He pleads with wayward sinners to repent. Forgiveness is available to all who repent and believe the Gospel.

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The Lord Urged Wayward Israel to Return (Jer. 3:6-25)

Key Verse: Truly, in vain *is salvation hoped for* from the hills,
And from the multitude of mountains;
Truly, in the LORD our God
Is the salvation of Israel. (Jer. 3:23)

Introduction: In Jeremiah's first message to Israel he presented God's case against Israel's apostasy and departure from the Lord. This second message, also in the days of King Josiah, the Lord again urged Israel to return to Him.

I. Judah Has Knowingly Become More Apostate than Israel (3:6-10)

- A. Apostate Israel committed idolatrous harlotry. (3:6)
- B. Afterward the Lord pleaded with her to return (3:7a)
- C. But she refused to return (3:7b)
- D. And her treacherous sister Judah saw it. (3:7c)
- E. Then the Lord saw Judah's greater apostasy (3:8)
 - 1. Even though the Lord put Israel away (3:8b)
 - 2. Yet her sister Judah fearlessly committed idolatrous harlotry (3:8c)
- F. Thus Judah has defiled the land (3:9a)
- G. Judah has committed adultery with stones and trees. (3:9b)
- H. Judah has only pretended to return (3:10)

II. The Lord Sent Jeremiah to Call Israel Back to Their God (3:11-14a)

- A. Backsliding Israel is more righteous than treacherous Judah (3:11)
- B. Therefore the Lord sent Jeremiah to call her back to the Lord (3:12a)
 - 1. The Lord will be merciful and not angry (3:12b)
 - 2. She needs only to confess and repent (3:13)
 - 3. She needs only to return to her divine husband (3:14a)

III. Israel's Remnant Will Return in the Messianic Kingdom (3:14b-18)

- A. The Lord will bring back a small remnant to Zion (3:14b)
- B. The Lord will give them godly leaders (3:15)
- C. In time, the Ark of the Covenant will no longer be needed (3:16)
- D. Jerusalem will be the international center of world worship (3:17a)
- E. The Gentiles will cease doing evil (3:17b)
- F. Israel and Judah will be reunited (3:18)

IV. Until Then Israel Will Remain Separated from Her God (3:19-21)

- A. The Lord is reluctant to put Israel in the Holy Land (3:19a)
- B. He would have them be faithful to Him as their Father (3:19b)
- C. But Israel has treated Him treacherously like an unfaithful wife (3:20)
- D. Yet the remnant continues to mourn their isolated condition (3:21)
 - 1. Israel's weeping and prayers were heard in the desolate heights (3:21a)
 - 2. For they have forgetfully perverted their way (3:21b)

V. Ultimately Israel Will Return for Salvation and Forgiveness (3:22-25)

- A. The Lord urged backsliding Israel to return for forgiveness (3:22a)
- B. Israel will return to the Lord as their God. (3:22b)
- C. Israel will confess that salvation is only from the Lord God. (3:23)
- D. Because she will be ashamed of their sinful past (3:24-25)

Conclusion: Just as the Lord urged wayward Israel to repent and return to Him, so today He still calls His wayward children to turn from their wicked ways, repent, and be saved.

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Judgment Proclaimed For Israel (Jer. ch. 4)

Key Verse: For thus says the LORD to the men of Judah and Jerusalem: “Break up your fallow ground, And do not sow among thorns.” (Jer. 4:3)

Introduction: After an apparently unaccepted appeal to Israel to repent and return to the Lord, He turned to Judah with a similar appeal, offering a warning of imminent destruction if repentance is not forthcoming.

I. The Lord Pleaded for Repentance in Light of Coming Destruction (4:1-4)

- A. The Lord’s blessing is conditioned upon Israel’s repentance (1-2)
 - 1. Then there will be no exile (1)
 - 2. Then Judah will rightly swear by the name of the Lord (2)
 - 3. Then the Gentiles will acknowledge the Lord (2)
- B. Judah’s repentance is necessary to defer the Lord’s wrath (3-4)
 - 1. Judah should break up the fallow ground (3)
 - 2. Judah should circumcised the heart (4)
 - 3. The alternative is the Lord’s fury (4b)

II. Jeremiah Should Proclaim Coming Judgment (4:5-18)

- A. He warns them to seek safety (5-6a)
- B. For destruction is promised from the North (6b-7)
- C. The judgment will not be turned back (8-12)
- D. The destroyer will be cruel (13-18)
 - 1. Although salvation is offered (13-18)
 - 2. And the cause is declared (18)

III. Jeremiah Lamented the Coming Judgment (4:19-22)

- A. He has distress over impending war (19)
- B. He proclaims destruction on the land (20)
- C. His lament expresses God’s heart concern (21-22)

IV. Jeremiah Described the Pitiful Destruction (4:23-31)

- A. The land will be dark and desolate (23-24)
- B. The land will be uninhabited (25)
- C. The land will be broken and barren (26)
- D. There will not be a complete end (27)
- E. The destruction will not be turned aside (28-31)

Conclusion: Like her sister Israel, Judah failed to repent, with catastrophic results. Today the Lord pleads with sinners to repent and be saved from even worse catastrophic consequences.

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A Nation of Unknown Tongue will Come from Afar (Jeremiah 5:1-31)

Key Verse: “An astonishing and horrible thing Has been committed in the land:
The prophets prophesy falsely, And the priests rule by their *own* power;
And My people love *to have it* so. But what will you do in the end?” (Jeremiah 5:30-31)

Introduction: The Lord continued to reason with Jeremiah and Jerusalem about the possibility of pardon and restoration. The conclusion was that judgment is totally unavoidable.

I. The Lord Told Jeremiah to Find a Reason to Pardon Judah (5:1-6)

- A. Search Jerusalem diligently for a truthful man of justice (5:1a)
- B. And I will pardon her (5:1b)
- C. Even though Jerusalem’s inhabitants are irreverent and rebellious (5:2-3)
 - 1. They falsely swear in the Lord’s name (5:2)
 - 2. They have rebelliously rejected the Lord’s chastening hand (5:3)
- D. But Jeremiah’s search was fruitless (5:4-5)
 - 1. Jeremiah excused their behavior as innocent ignorance (5:4)
 - 2. He would discuss the problem with their leaders (5:5a)
 - 3. But they were found the instigators of the rebellion (5:5b)
- E. Therefore ravenous destroyers will demolish them and their cities (5:6a)
- F. Because they multiply transgression and backsliding (5:6b)

II. The Lord Had no Reason to Pardon Judah (5:7-9)

- A. How can the Lord pardon Jerusalem for this? (5:7a)
- B. Because her inhabitants have rejected the Lord’s love (5:7b-8)
 - 1. They have forsaken the Lord for pagan gods (5:7b)
 - 2. They have unfaithfully accepted the sustenance from the Lord (5:7c)
 - 3. While they openly committed adultery against Him (5:7d)
 - 4. They behaved like unrestrained animals (5:8)
- C. So should He not avenge Himself by punishing them? (5:9)

III. Thus the Lord Pronounced Destruction on Judah (5:10-14)

- A. Destroy Jerusalem, but not completely (5:10)
- B. Because both Israel and Judah have been treacherously unfaithful (5:11)
- C. They have denied the veracity of the Lord’s prophetic warnings (5:12)
- D. They regarded His prophets as harmless wind-bags (5:13)
- E. Therefore He will make Jeremiah’s prophecies a consuming fire (5:14)

IV. The Lord will Bring Fierce Babylon against Israel (5:15-16-19)

- A. They will totally consume their harvest, cattle, fruit, and cities (5:17)
- B. But the Lord will not make a complete end (5:18)
- C. Why captivity? Because of their idolatrous adultery (5:19)

V. The Lord Explained the Coming Judgment (5:20-31)

- A. Declare to senseless Israel and Judah (5:20-21)
- B. Do you not fearfully tremble before the Sovereign Creator? (5:22)
- C. This people defiantly rebels and revolts against the Lord (5:23)
- D. They do not fear the Lord who sustains them (5:24)
- E. Their sinful iniquities have withheld the Lord’s goodness (5:25)
- F. For much wickedness is found among them (5:26-28)
- G. So should not the Lord avenge Himself by punishing them? (5:29)
- H. Astonishingly the people love their wicked leadership (5:30-31)

Conclusion: While judgment for Jerusalem and Judah was inevitable, yet the Lord chastened with restraint and made provision for future repentance and restoration for the believing remnant. So today, in this age of grace, God’s hand of mercy is still extended to all who will repent and believe the Gospel.

Prophet and Priest Proclaim False Peace (Jeremiah ch. 6)

Key Verse: “Also they have healed the hurt of My people slightly, Saying, ‘Peace, peace!’ When *there is* no peace.” (Jer. 6:14)

Introduction: This chapter is sometimes referred to as the chapter of dooms. It begins with a warning of impending judgment and ends with the total rejection of God’s people for their moral impurity.

I. The Benjamites Were Warned to Flee the Impending Judgment of Jerusalem (6:1-8)

- A. Benjamites should flee Jerusalem (6:1a)
- B. They should sound the alarm of approaching disaster (6:1b)
- C. Lovely Zion will be besieged and attacked by enemies (6:2-5)
 - 1. Zion will be besieged by false shepherds (6:2-3)
 - 2. They will attack at night (6:4-5)
- D. Because the Lord has commanded Zion’s destruction (6:6-8)
 - 1. The Lord commanded the enemy to besiege Zion (6:6a)
 - 2. Because the city must be punished for all its sin (6:6b)
 - a. It is full of oppression (6:6c)
 - b. It overflows with wickedness, violence, plundering, and grievous wounding (6:7)
 - 3. So Jerusalem should receive instruction before destruction comes (6:8)

II. The Lord Warned of Heedless Jerusalem’s total captivity (6:9-15)

- A. The Lord warned of Jerusalem’s total captivity (6:9)
- B. But Jeremiah wondered whether anyone would heed the warning (6:10)
- C. So he determined to proclaim God’s wrath to all (6:11-12)
- D. Because both people and prophet were covetous and deceitful (6:13-14)
- E. They were totally shameless (6:15a)
- F. Therefore they shall be punished and cast down (6:15b)

III. The Gentiles Would Be Witnesses to the Lord’s Case Against Jerusalem (6:16-21)

- A. The Lord called Jerusalem to find rest in the old ways of righteousness (6:16a)
- B. But she refused to obey (6:16b)
- C. She also refused to listen to prophetic watchmen (6:17)
- D. Therefore the Lord called the Gentiles as witnesses to His case against Jerusalem (6:18-21)
 - 1. They have rejected His law (6:19)
 - 2. They brought hypocritical offerings (6:20)
 - 3. So the Lord will cause His people to stumble before their enemies (6:21)

IV. The Approach of the Coming Enemy Produced No Repentance in Zion (6:22-30)

- A. The Lord warned of the coming of a fierce enemy from the north (6:22-23)
- B. The people were full of fear from the impending attack (6:24-25)
- C. The Lord again called His people to repent (6:26)
- D. The Lord appointed Jeremiah as an assayer to test the purity of His people’s ways (6:27)
- E. But they miserably failed the test (6:28-30)

Conclusion: God’s people have been shown to be totally nonresponsive to His pleas for repentance. They have rejected His prophets and chosen to follow the counterfeit security offered by their self-appointed false prophets.

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The LORD Condemned Israel's Sin (Jeremiah 7)

Key Verse: “The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes for the queen of heaven; and they pour out drink offerings to other gods, that they may provoke Me to anger.” (Jeremiah 7: 18)

Introduction: The LORD sent Jeremiah to the very gate of the temple to condemn the people for their false trust in the safe refuge of the temple, for their worship of the Queen of Heaven, and for their sacrifice of their children to Molech.

I. The LORD Condemned Israel's False Security (7:1-15)

- A. Jeremiah was sent to preach at the Temple Gate (7:1-2)
- B. The LORD condemned false trust in the Temple (7:3-7)
 - 1. They must amend their ways (3)
 - 2. They should not trust in the Temple (4)
 - 3. Security depends on right living (5-7)
- C. The LORD condemned sinful syncretism (7:8-15)
 - 1. They have false confidence in slogans (8)
 - 2. They practice sinful syncretism (9-11)
 - 3. Temple will be destroyed like Shiloh (12-15)

II. The LORD Condemned Israel's Worship of the Queen of Heaven (7:16-27)

- A. Jeremiah was told not to pray for them (7:16)
- B. Israel provoked the LORD by worshipping the queen of heaven (7:17-20)
 - 1. They cooperate in worshipping the queen of heaven (17-18)
 - 2. They provoke the LORD's vengeance (19-20)
- C. The LORD wants obedience not sacrifice (7:21-26)
 - 1. The LORD's original command was obedience (21-23)
 - 2. Israel continually refused to obey (24-26)
- D. Israel will not heed Jeremiah (7:27)

III. The LORD Condemned Israel's Worship of Molech (7:28-34)

- A. Jerusalem was commanded to lament (7:28-29)
- B. Judah has polluted the Temple (7:30)
- C. Judah burned their children to Molech (7:31)
- D. Therefore the LORD will destroy the place (7:30-34)

Conclusion: Although the LORD continued to call Jerusalem to repentance, He knew their irreversible rebellion, so He commanded Jeremiah to stop praying for them. Has our nation also passed the point of no return?

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The Harvest Is Ended and We Are not Saved (Jeremiah ch. 8)

Key Verse: “The harvest is past, the summer is ended, and we are not saved!” (8:20)

Introduction: After foretelling the future downfall of Jerusalem, Jeremiah further foresaw the total desecration of the city and the irresolvable certainty of Jerusalem’s total destruction.

I. The Enemy Will Desecrate the Graves of Israel’s Ancestors (8:1-3)

- A. The enemy shall bring out the bones of all the inhabitants of Jerusalem (8:1)
- B. Their bones shall be spread before the objects of their worship (8:2)
- C. The survivors will prefer death rather than life as a captive (8:3)

II. The Lord Unsuccessfully Reasoned with Jerusalem to Repent (8:4-9)

- A. Will fallen, wayward Jerusalem ever repent? (8:4)
- B. Why does Jerusalem persist in her rebellion? (8:5-7)
 - 1. They perpetually backslide (8:5)
 - 2. They persist in unrepentance (8:6)
 - a. Even the migratory creatures return at their appointed time (8:7)
 - b. But the Lord’s people ignore His threatened judgment (8:7)
- C. How can Jerusalem claim wisdom and protection from the Law of the Lord? (8:8)
 - 1. They claim wisdom and protection from the Law of the Lord (8:8)
 - 2. But their scribes falsely interpret it (8:8)
 - 3. The truly wise have been shamefully taken away (8:9)
 - 4. Jerusalem has actually rejected the word of the LORD (8:9)
 - 5. So what wisdom do they really have? (8:9)

III. Therefore the Captors Will Take Their Wives and Property (8:10-13)

- A. Because everyone is covetousness (8:10)
- B. Their leaders are dishonest (8:10)
- C. Their leaders gave them false security (8:11)
- D. Their leaders unashamedly committed abomination (8:12)
- E. Therefore they shall fall in the time of their punishment (8:12)
- F. The Lord will thoroughly consume them (8:13)

IV. The Outlying Villages Will Vainly Seek Refuge in Jerusalem (8:14-17)

- A. They will seek refuge in Jerusalem (8:14-15)
- B. The enemy has come to devour the land and the city (8:16)
- C. They will attack like uncharmed vipers (8:17)

V. Jeremiah Lamented the Impending Downfall of Jerusalem (8:18-22)

- A. Jeremiah’s heart was broken over his people (8:18)
- B. Jeremiah heard the voice of the captives mourning over Zion (8:19)
- C. Jeremiah heard the voice of the Lord lamenting over Israel’s idolatry (8:19)
- D. Jeremiah lamented over the hopelessness of the situation (8:20-22)
 - 1. The time for salvation has past (8:20)
 - 2. He mourns over the hurt of his people (8:21)
 - 3. He mourns that there is no remedy (8:22)

Conclusion: There comes a time when the day of salvation is past for a nation and an individual. Yet as Jeremiah felt the pain of his doomed people and mourned for them, so our hearts should be in tune with the spiritual condition of our people.

James D. Price

Eyes a Fountain of Tears, Wailing for Jerusalem (Jeremiah ch. 9)

Key Verse: Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! (Jer. 9:1)

Introduction: After foretelling the terrible judgment due his people, Jeremiah longed to be alone and mourn for them. But the Lord revealed further details of the impending judgment that called for national mourning.

I. Jeremiah Yearned for an Isolated Place to Mourn for His People (9:1-3)

- A. Jeremiah yearned to weep bitterly for his people (9:1)
- B. Jeremiah longed to be isolated from his people (9:2a)
- C. Because they are an assembly of treacherous adulterers (9:2b)
- D. They are incessant liars, willfully ignorant of the Lord (9:3)

II. The Lord Warned Israel Not to Trust Their Brothers and Neighbors (9:4-6)

- A. Everyone is untrustworthy (9:4)
- B. Everyone is a deceiver (9:5a)
- C. Everyone tirelessly commits iniquity (9:5b)
- D. They dwell in the midst of deceit (9:6a)
- E. They deceitfully refuse to know the Lord (9:6b)

III. Therefore the Lord Foretold Punishing and Avenging Refinement (9:7-9)

- A. He foretold necessary refinement (9:7a)
- B. Because there is no alternative (9:7b)
 - 1. They are deceitfully treacherous with one another (9:8)
 - 2. So punishment and avenging are indispensable (9:9)

IV. Jeremiah Purposed to Weep and Mourn for the Impending Desolation of the Land (9:10-11)

- A. He will weep, wail, and lament for the land (9:10a)
- B. Because the land will be desolate, empty of people, animals and birds (9:10b)
- C. For the Lord foretold its desolation (9:11)

V. Jeremiah Challenged the Leaders to Explain the Coming Desolation (9:12-15)

- A. Jeremiah asked who could explain why the land is so desolate (9:12)
- B. The Lord said it was because of Israel's willful disobedience (9:13)
 - 1. They have forsaken the Law of the Lord (9:13)
 - 2. They have walked after their own idolatrous desires (9:14)
 - 3. Therefore the Lord will punish, scatter, and consume them (9:15)

VI. The Lord Called for National Mourning (9:17-22)

- A. Professional mourning women should be called (9:17)
- B. In order that the whole nation should mourn over its calamity (9:18)
- C. Because Zion already mourns its desolation (9:19)
- D. Yet everyone should mourn over the death-dealing destruction (9:20-22)

VII. Meanwhile, the Godly Remnant Should Glory Only in the Lord (9:23-24)

VIII. The Uncircumcised of Heart Will Be Punished (9:25-26)

Conclusion: There is a time for national mourning. May God's people, while glorying in their relationship with the Lord, not forget the need for mourning over the dire spiritual condition of our nation.

Fear the LORD not Pagan Idols (Jeremiah ch. 10)

Key Verse: But the LORD *is* the true God; He *is* the living God and the everlasting King. At His wrath the earth will tremble, And the nations will not be able to endure His indignation. (Jer. 10:10)

Introduction: This is the last part of Jeremiah's temple message. In it he defends the uniqueness of the LORD in contrast to the pagan deities. He ends the message with another prediction of Judah's captivity and a declaration of the LORD's mercy.

I. Do not Fear Futile Pagan Idols (10:1-5)

- A. Do not learn the ways of pagan nations (10:1-2)
- B. Their Idols are futile (10:3-5a)
- C. Do not fear them (10:5b)

II. Instead Fear the LORD Who Is Uniquely Superior to All (10:6-16)

- A. He is uniquely superior in greatness (10:6-8)
 - 1. None is like the LORD in greatness (10:6-7)
 - 2. Heathen gods are vain products of man's hands (10:8-9)
- B. He is unique in his endurance (10:10-11)
 - 1. The LORD is true, living, everlasting (10:10)
 - 2. Heathen gods shall perish (10:11)
- C. He is unique in his power (10:12-16)
 - 1. He is the all powerful creator (10:12-13)
 - 2. Heathen gods are perishable creations of man (10:14-15)
 - 3. He is uniquely different (10:16)

III. Because the LORD will Send Judah into Captivity (10:17-22)

- A. He will cast out the inhabitants of Judah (10:17-18)
- B. So Jeremiah lamented the coming captivity (10:19-22)
 - 1. He lamented his personal pain over the captivity (19)
 - 2. He lamented the plundering of their dwellings (20)
 - 3. He lamented the failure of Judah's rulers (21)
 - 4. He lamented the desolation of the cities (22)

IV. So Jeremiah Pleaded for the LORD's Merciful Justice (10:23-25)

- A. Man's ways depend on the LORD (10:23)
- B. Jeremiah pleaded for the LORD's correction in justice not wrath (10:24)
- C. He pleaded for the LORD's wrath on the Gentiles (10:25)

Conclusion: The LORD is to be feared rather than pagan idols because He alone has the power to do good or to bring harm. He will bring just judgment on the wicked, but will have mercy on repentant sinners and nations.

James D. Price

The Broken Covenant (Jeremiah ch. 11)

Key verse: “They have turned back to the iniquities of their forefathers who refused to hear My words, and they have gone after other gods to serve them; the house of Israel and the house of Judah have broken My covenant which I made with their fathers.” (Jer. 11:10)

Introduction: The inhabitants of Judah and Jerusalem had broken the Sinai Covenant and Jeremiah’s commission was to call them to repentance and to proclaim the impending curse of the broken covenant. In doing so, Jeremiah’s life was threatened if he continued preaching.

I. The Lord Reminded the Judeans about the Sinai Covenant (11:1-5)

- A. The Lord commanded the Judeans to hear the Sinai Covenant (11:1-2)
- B. Those who break the covenant are cursed (11:3-4a)
- C. Those who obey the covenant will be blessed (11:4b-5a)
 - 1. They will be the Lord’s people (4)
 - 2. The Lord will be their God (4)
 - 3. The Lord will give them “a land flowing with milk and honey” (5a)
- D. Jeremiah said “Amen” (11:5b)

II. The Lord Reminded the Judeans about the Curse of the Sinai Covenant (11:6-8)

- A. The Lord had faithfully commanded obedience of the covenant (11:7)
- B. But the Judeans refused to obey (11:8a)
- C. Therefore the Lord will send the curse of the covenant on them (11:8b)

III. The Curse will Come Because of the Broken Covenant (11:9-13)

- A. The Lord accused the Judeans of a conspiracy against Him (11:9)
 - 1. They have backslidden to idolatry (10a)
 - 2. They have broken the covenant (10b)
- B. Therefore the Lord will bring the covenant curse on them (11:11)
- C. Then the Judeans will seek help from their powerless idols (11:12)
- D. But their multitude of pagan sacrifices will be of no avail (11:13)

IV. The Curse will not be Averted by Prayer (11:14-17)

- A. Jeremiah must not pray for the Judeans (11:14)
- B. Because the Lord’s beloved was unfaithful (11:15)
- C. So His beautiful Green Olive Tree will be destroyed (11:16-17)

V. The Lord will Avenge His Threatened Prophet (11:18-23)

- A. The Lord revealed a conspiracy against Jeremiah’s life (11:18)
- B. Jeremiah was innocent as a lamb (11:19a)
- C. The citizens of Anathoth plotted to kill Jeremiah (11:19b)
- D. So Jeremiah prayed for vengeance (11:20)
- E. Therefore the Lord pronounced judgment on them (11:21-23)
 - 1. They threatened death if he prophesied in the Lord’s name (11:21)
 - 2. The inhabitants will die by sword and famine (11:22)
 - 3. There will be no survivors (11:23)

Conclusion: The godless political environment of today is also hostile to the message of the New Covenant. God’s messengers must be as bold and brave as Jeremiah in proclaiming the good news of salvation.

James D. Price

Results of the Broken Covenant (Jeremiah ch. 12)

Key verse: “If you have run with the footmen, and they have wearied you, Then how can you contend with horses? And *if* in the land of peace, *In which* you trusted, *they wearied you*, Then how will you do in the floodplain of the Jordan?” (Jeremiah 12:5)

Introduction: In chapter 11 Jeremiah accused the Judeans of breaking the Sinai covenant. In this chapter he announces the results of the broken covenant. In the meanwhile he impatiently questioned the LORD’s apparent leniency with the wicked; but the LORD affirmed the certainty of their punishment.

I. Jeremiah Questioned the Apparent Lack of Justice (12:1-4)

- A. Why do the wicked prosper? (12:1-3)
 - 1. The LORD is righteous (1)
 - 2. Yet Jeremiah is concerned about His judgments (1)
 - 3. Why are the wicked prosperous and happy? (1)
 - a. They were planted by the LORD (2)
 - b. They bear fruit (2)
 - c. Yet they are far from the LORD (2)
 - 4. Jeremiah called for their judgment (3)
 - a. The LORD knows and has tested Jeremiah’s integrity
 - b. So please judge their wicked lives
- B. How long shall the land mourn? (12:4)
 - 1. The land, plants, animals, and birds suffer
 - 2. Because of wickedness and indifference

II. The LORD Answered Jeremiah’s Questions (12:5-17)

- A. Don’t be easily wearied (12:5-6)
 - 1. Conditions will get worse (5)
 - 2. Even your family will betray you (6)
- B. God’s heritage is forsaken to judgment (12:7-13)
 - 1. God’s heritage cries against the LORD like a lion (8)
 - 2. God’s heritage will be consumed like a speckled vulture among predators (9)
 - 3. God’s portion is destroyed by its rulers (10-11)
 - 4. God’s portion will be spoiled by enemies (12-13)
 - a. The sword of the LORD will devour extensively (12)
 - b. None will have peace (13)
- C. But God’s heritage will be restored (12:14-17)
 - 1. They will be plucked out of the lands of captivity (14)
 - 2. They will be restored to their land (15)
 - 3. The believing Gentiles will be part of the LORD’s people (16)
 - 4. The unbelieving Gentiles will be destroyed (17)

Conclusion: Although it seems that the wicked prosper, their prosperity is short-lived, and the Day of Judgment is sure. Believers who patiently wait on the LORD will be vindicated, but unbelievers will be condemned to everlasting contempt.

The Sign of the Linen Sash (Jeremiah ch. 13)

Key Verse: Can the Ethiopian change his skin or the leopard its spots? *Then* may you also do good who are accustomed to do evil. (Jer. 13:23)

Introduction: After describing the results of the broken covenant, the Lord introduced two symbolic signs that illustrate the punishment due the covenant breakers.

I. The Lord Introduced the Sign of the Linen Sash (13:1-7)

- A. The Lord commanded Jeremiah to get and put on a linen sash (13:1)
 - 1. Jeremiah must wear it around his waist
 - 2. The sash must not be put in water
- B. So Jeremiah got and put on a linen sash (13:2)
- C. The Lord commanded Jeremiah to hide the sash by the Euphrates (13:3-4)
- D. So Jeremiah went and hid it by the Euphrates (13:5)
- E. After many days the Lord sent Jeremiah to retrieve the sash (13:6)
- F. Then Jeremiah went to the Euphrates to retrieve the sash (13:7a)
- G. But the sash was ruined and profitless (13:7b)

II. The Lord Interpreted the Sign of the Linen Sash (13:8-11)

- A. Like the sash, the Lord will ruin the pride of Judah and Jerusalem (13:9)
- B. Like the sash, this evil people shall be profitable for nothing (13:10)
- C. Like the sash, the Lord intended Israel to cling to Him for a purpose (13:11a)
- D. But they would not hear of it (13:11b)

III. Therefore the Lord Gave the Sign of the Wine Bottles (13:12-14)

- A. Every bottle shall be filled with wine (13:12)
- B. The Israelites will claim to know it (13:12)
- C. But all inhabitants of Jerusalem will be filled with drunkenness (13:13)
- D. And the Lord will destroy them without pity or mercy (13:14)

IV. The Lord Pronounced Judah's Punishment (13:15-27)

- A. The Judeans should repent before darkness falls (13:15-16)
- B. If not, Jeremiah will mourn Israel's captivity (13:17)
- C. The royal rule will collapse (13:18)
- D. All the cities will be closed and taken captive (13:19-20)
- E. The rulers will be painfully embarrassed (13:21-22)
- F. The people's condition is hopelessly irreversible (13:23)
- G. Their forsaking the Lord will result in severe punishment (13:24-27)

Conclusion: Persistent disobedience and rebellion result in irreversible attitudes that demand chastening. Wayward Christians should repent while there is time, because there is a point of no return.

The Message on the Great Drought (Jeremiah 14)

Key Verse: “Therefore you shall say this word to them: ‘Let my eyes flow with tears night and day, And let them not cease; For the virgin daughter of my people Has been broken with a mighty stroke, with a very severe blow.’” (Jer. 14:17)

Introduction: Sometime during Jeremiah’s ministry of prophesying against unbelief and rebellion, the LORD sent a severe drought as a warning to the Judeans. The warning was a prelude to the more severe judgment to come.

I. The Whole Land Mourned over the Great Drought (14:1-6)

- A. The Judeans mourned over the dry land and cities (14:1-2)
- B. The nobles were ashamed and confounded for lack of water (14:3-4a)
- C. The farmers were ashamed for lack of water (14:4b)
- D. The animals suffered for lack of grass (14:5-6)

II. The People Appealed to the LORD for Relief (14:7-9)

- A. They appealed for the LORD’s name sake (14:7a)
- B. They appealed on the basis of confession of sin and backsliding (14:7b)
- C. They appealed on the basis of His character (14:8)
- D. They appealed on the basis of His might (9a)
- E. They appealed on the basis of His name (9b)

III. The LORD Explained Why they Are Punished (14:10)

- A. They were unrestrained wanderers (10a)
- B. They were unacceptable (10b)
- C. Their iniquity was remembered (10c)
- D. They were being punished (10d)

IV. The LORD Explained Why Jeremiah Should Not Pray for Them (14:11-12)

- A. Their fasts were unacceptable (14:12a)
- B. Their offerings were unacceptable (14:12b)
- C. They will be consumed by sword, famine, and pestilence (14:12c)

V. The King’s Prophets Gave False Assurance (14:13-16)

- A. Jeremiah reported the prophets’ message of assured peace (14:13)
- B. The LORD declared them false prophets (14:14-16)
 - 1. They shall die by the sword and famine (14:15)
 - 2. The people who heed them will have the same fate (14:16)

VI. The LORD Gave Jeremiah a Mournful Message (14:17-18)

- A. Jeremiah will weep over his people’s doom (14:17)
- B. He will witness his people’s punishment (14:18)

VII. The Remnant Vainly Appealed to the LORD for Mercy (14:19-22)

Conclusion: The Lord sends ample warnings to His wayward children. But there comes the time when it is the last one.

The Lord Encouraged Jeremiah in His Difficult Ministry (Jeremiah 15)

Key Verse: Your words were found, and I ate them, And Your word was to me the joy and rejoicing of my heart; For I am called by Your name, O LORD God of hosts. (Jer. 15:16)

Introduction: Jeremiah became discouraged in his ministry. No one listened, and he was severely persecuted. He came to the place where he began to doubt whether the LORD really would sustain him. But the LORD patiently encouraged him to endure to the end.

I. The Judgment of the Judeans Is Inevitable (15:1-9)

- A. The intercession of Moses and Samuel would not forestall judgment (15:1)
- B. The Judeans' judgment will be fourfold (15:2)
- C. The Judeans' destruction will be fourfold (15:3)
- D. The Judeans' judgment was because of Manasseh's sin (15:4)
- E. The Judeans will have no one who cares (15:5)
- F. The Lord was weary of withholding judgment (15:6)
- G. The Lord will destroy His people for lack of repentance (15:7)
- H. The Lord will bring a destroying plunderer against them (15:8)
- I. The nation will languish in shame and confusion (15:9)

II. The LORD Encouraged Jeremiah in His Depression (15:10-14)

- A. Jeremiah lamented his birth and discouragement (15:10)
- B. So the Lord encouraged Jeremiah (15:11)
- C. But Judea's judgment is inevitable (15:12-14)
 - 1. The enemy is invincible (15:12)
 - 2. Judea's wealth will be plundered (15:13)
 - 3. The Judeans will go into captivity (15:14)

III. Jeremiah Questioned the LORD's Trustworthiness (15:15-18)

- A. He asked for vengeance on his persecutors (15:15)
- B. He confessed his delight in the Word of God (15:16)
- C. He suffered isolation and loneliness because of his ministry (15:17)
- D. His pain was unendurable and unending (15:18a)
- E. So he asked whether the LORD would fail him (15:18b)

IV. The LORD Offered Jeremiah Restoration upon His Repentance (15:19)

- A. He must repent (15:19a)
- B. He must clean up his mouth as the LORD's messenger (15:19b)
- C. He must stand his ground with the LORD (15:19c)
- D. He will become impregnable (15:20a)
- E. The LORD will save and deliver him (15:20b-21)

Conclusion: Discouragement will come, but the LORD is able to sustain us and will do so for those who remain faithful to Him.

James D. Price

The Sign of the Unmarried Prophet (Jeremiah 16)

Key Verse: “Therefore behold, I will this once cause them to know, I will cause them to know My hand and My might; And they shall know that My name is the LORD.” (Jer. 16:21)

Introduction: After the LORD encouraged Jeremiah in his depression (ch. 15), He explained that his life of isolation was a sign to the Jews of their impending judgment. Just as Jeremiah was to be isolated from family and social life, so the Jews will be isolated from their land and their God. But the future offered hope and restoration.

I. The LORD Ordered Jeremiah to a Life of Social Isolation as a Sign to Israel (16:1-13)

- A. He was isolated from family life (16:1-4)
 - 1. The LORD commanded Jeremiah not to marry or have a family (16:1-2)
 - 2. Because those who do will have a terrible end (16:3-4)
 - a. They shall die gruesome deaths
 - b. They shall not be lamented
 - c. They shall not be buried
 - d. They shall be consumed by the sword and famine
 - e. Their corpses shall be meat for the birds and beasts
- B. He was isolated for social life (16:5-9)
 - 1. The LORD commanded Jeremiah not to mourn or attend funerals (16:5a)
 - 2. Because the LORD has removed His peace, lovingkindness, and mercy (16:5b)
 - a. Both great and small will die (16:6)
 - b. They shall not be buried;
 - c. Men shall not lament for them,
 - d. Men shall not comfort them (16:7)
 - 3. The LORD commanded Jeremiah not to attend festivals (16:8)
 - 4. Because the LORD has cause their rejoicing to cease (16:9)
- C. His life was a sign to the Judeans (16:10-13)
 - 1. The LORD commanded Jeremiah to explain Judah’s punishment (16:10)
 - 2. The people will ask why (16:10)
 - 3. It was because they forsook the LORD for pagan idolatry (16:11-12)
 - 4. So the LORD will forsake them to their idolatry (16:13)

II. Yet the Future Holds Hope for the Godly Remnant and the Gentiles (16:14-21)

- A. People will celebrate Israel’s future restoration (16:14-15)
 - 1. They will cease celebrating the Exodus from Egypt (16:14)
 - 2. They will celebrate the future Exodus from the North (16:15)
- B. Meanwhile there will be full punishment for their sins (16:16-18)
 - 1. The Judeans will be thoroughly exiled (16:16)
 - 2. None will escape the eyes of the LORD (16:17)
 - 3. The LORD will fully repay their wicked idolatry (16:18)
- C. The Gentiles will be part of the restored kingdom (16:19-21)
 - 1. The Gentiles will come to worship the LORD (16:19a)
 - 2. They will come from the ends of the earth (16:19b)
 - 3. They will confess the folly of idolatry (16:19c-20)
 - 4. The LORD will cause them to know Him (16:21)

Conclusion: The lives of believers are signs to the world that should bring both unbelieving Jews and Gentiles to know the LORD and draw them into His kingdom.

James D. Price

Desperately Wicked Hearts (Jeremiah 17)

Key Verse: "The heart *is* deceitful above all *things*, And desperately wicked; Who can know it? (Jer. 17:9)

Introduction: Jeremiah had been discouraged by loneliness, isolation, and opposition; and the LORD gave him words of encouragement. But he was still concerned that he was being taunted because his prophecies had not yet been fulfilled. So the LORD explained the problem further for him.

I. Judah's Sin Was Destined for Irrevocable Punishment (17:1-4)

- A. Judah's sin is indelibly recorded within and without (17:1)
- B. While their children remember their pagan worship (17:2)
- C. Their land will be plundered (17:3)
- D. They will serve their enemies in a foreign land (17:4a)
- E. Because they have provoked the LORD to anger (17:4b)

II. Judah's Trust Should Be in the LORD not Human Resources (17:5-11)

- A. Human resources are always unworthy of trust (17:5-6)
 - 1. Those who trust human resources are cursed (17:5)
 - a. Their trust is in man
 - b. Their strength is in the flesh
 - c. Their heart departs from the LORD
 - 2. They shall be like a fruitless desert shrub (17:6)
- B. Only the LORD is worthy of trust (17:7-8)
 - 1. Those who trust the LORD are blessed (17:7)
 - a. Their trust is in the LORD
 - b. Their hope is in the LORD
 - 2. They shall be like a thriving fruitful tree (17:8)
- C. The human heart is inconceivably deceitful and incurably wicked (17:9)
 - 1. Only the LORD can understand and rightly judge it (17:10)
 - 2. Only the LORD can reveal what it is truly like (17:11)
- D. The LORD is Judah's only hope (17:12-13)
 - 1. The LORD's temple is high and glorious (17:12)
 - 2. The LORD is Israel's hope (17:13a)
 - 3. Those who forsake the LORD will be ashamed and recorded (17:13b)

III. Jeremiah Prayed for Vindication over His Enemies (17:14-18)

- A. Jeremiah prayed for healing and deliverance for the LORD's praise (17:14)
- B. Jeremiah's enemies challenge the validity of his prophecy (17:15)
- C. Yet he has been a faithful shepherd of the flock (17:16)
- D. So he asked for deliverance from fear (17:17)
- E. Instead, let his enemies be ashamed, dismayed, and destroyed (17:18)

IV. Meanwhile The LORD Commanded a Restoration of the Sabbath (17:19-27)

- A. Jeremiah was to preach in all the gates of Jerusalem (17:19)
- B. He was to preach faithful Sabbath keeping to all (17:20-22)
- C. Their fathers did not keep the Sabbath (17:23)
- D. Obedience will bring future restoration (17:24-26)
- E. But disobedience will bring future destruction (17:27)

Conclusion: Although sometimes discouraged, God's messengers should continue to remind people that He alone is the object of man's hope and trust. All human hearts are untrustworthy, even our own.

The Lord Taught a Lesson on Divine Justice (Jeremiah 18)

Key Verse: “O house of Israel, can I not do with you as this potter?” says the LORD. “Look, as the clay *is* in the potter’s hand, so *are* you in My hand, O house of Israel!” (Jeremiah 18:6)

Introduction: Israel’s leaders were confident in their pluralistic theology. The Lord sent them a lesson on Divine Justice through a potter’s activity. The leaders hated Jeremiah and plotted to destroy him. So Jeremiah prayed for protection.

I. A Potter Illustrates a Lesson on Divine Justice (18:1-12)

- A. The Lord sent Jeremiah to the potter’s house for a message (18:1-2)
- B. There the potter reshaped a marred lump of clay (18:3-4)
- C. The Lord said Israel is like clay being molded in the Lord’s hand (18:5-12)
 1. The Lord will withhold judgment if Israel repents (18:7-8)
 2. The Lord will withhold blessings if Israel does wrong (18:9-10)
 3. Therefore, the Lord urged Israel to repent from her evil ways (18:11)
 4. But Israel will refuse to repent (18:12)

II. Israel’s Decision Was Strange, Unnatural, and Destructive (18:13-17)

- A. Israel’s behavior is unheard of among the Gentiles (18:13)
- B. Israel’s behavior is contrary to nature (18:14)
- C. Israel has chosen a path that leads to destruction (18:15-17)
 1. They rejected the Lord for idols (18:15)
 2. Their path leads to judgment (18:16)
 3. The Lord will reject them (18:17)

III. Israel’s Leaders Confidently Plotted against Jeremiah (18:18)

- A. They were confident in their priests
- B. They were confident in their wisdom
- C. They were confident in their false prophets
- D. They planned a destructive verbal attack
- E. They rejected Jeremiah’s message

IV. So Jeremiah Prayed for Divine Retribution on His Enemies (18:19-23)

- A. He asked God to hear his enemies plans (18:19)
- B. He asked God for justice (18:20)
- C. He reminded God of his prayers for his enemy’s deliverance (18:20)
- D. Now he prayed for their punishment because of their plot (18:21-23)
- E. He prayed that they be not forgiven (18:23)

Conclusion: Unlike passive clay, God’s sovereign justice depends on the response of His people to his forming hand.

James D. Price

The Sign of the Potter's Vessel (Jeremiah 19)

Theme: Irreversible Damage of Unconditional Judgment

Key Verse: Thus says the LORD of hosts: “Even so I will break this people and this city, as *one* breaks a potter's vessel, which cannot be made whole again.” (Jer. 19:11)

Introduction: Having given the sign of the potter's clay which was pliable in the potter's hand (chapter 18), the LORD gave a new sign of a finished vessel with a permanent defect (chapter 19). Such a vessel is worthy of destruction.

I. The LORD Gave Jeremiah the Sign of the Potter's Vessel (19:1-9)

- A. Take a bottle and Judah's elders to Valley of the Son of Hinnom (19:1-2)
 - 1. The bottle was a special flask for water and honey (1)
 - 2. The valley was the place of defilement (2)
- B. Give a message of destruction (19:3-9)
 - 1. The LORD will send an ear-tingling catastrophe (3)
 - 2. Because the Judeans had forsaken the LORD for idols (4)
 - 3. They had made the valley a place for human sacrifice (4-5)
 - 4. Therefore the place will be renamed the Valley of Slaughter (6)
 - 5. The valley will be filled with unburied corpses (7)
 - 6. The city will become a desolate object of derision (8)
 - 7. The inhabitants will turn to cannibalism (9)

II. Jeremiah Interpreted the Sign of the Shattered Flask (19:10-13)

- A. Jeremiah shattered the flask before the elders (19:10)
- B. Jeremiah explained the sign (19:11-13)
 - 1. Israel shall be broken as the bottle (11)
 - 2. Israel cannot be made whole again (11)
 - 3. Israel shall be defiled as the valley (12-13)

III. Jeremiah Repeated the Message of the Sign in the Temple (19:14-15)

- A. He went to the court of the Temple (19:14)
- B. He pronounced doom on Jerusalem and the cities of Judea (19:15)

Conclusion: While a submissive heart can be conformed to the image of Christ, a hardened heart requires chastening or judgment.

James D. Price

God's Word Was Fire in Jeremiah's Bones (Jeremiah 20)

Key Verse: Then I said, "I will not make mention of Him, Nor speak anymore in His name." But *His word* was in my heart like a burning fire Shut up in my bones; I was weary of holding it back, And I could not. (Jer. 20:9)

Introduction: After Jeremiah's messages about the potter's vessels, the chief of the Temple police put Jeremiah in prison. As a result, Jeremiah contemplated resigning, but he could not. Yet he regretted his birth and entry into life.

I. Jeremiah Was Persecuted for His Ministry (20:1-6)

- A. Pashhur had Jeremiah beaten and put in prison (20:1-2)
- B. Upon release, Jeremiah foretold Pashhur's demise (20:3-6)
 - 1. His name would be "Terror All Around" (20:3)
 - 2. He will be a terror to all his friends (20:4a)
 - 3. His friends will perish by the sword in his presence (20:4b)
 - 4. Judah will go into Babylonian captivity (20:4c)
 - 5. The king's treasuries will be plundered (20:5)
 - 6. Pashhur and family will die in Babylon as captives (20:6)

II. Jeremiah Lamented the Hardships of His Ministry (20:7-13)

- A. He complained about the disrespect for his ministry (20:7-8)
 - 1. He questioned the integrity of his call (20:7a)
 - 2. Because he was daily derided and mocked (20:7b)
 - 3. God's Word made him a daily reproach and derision (20:8)
- B. He contemplated giving up (20:9-10a)
 - 1. He considered resigning even though impossible (20:9)
 - 2. Because of the continual mockery (20:10a)
 - 3. And his acquaintances sought an occasion to betray him (20:10b)
- C. But the LORD had kept him going (20:11-13)
 - 1. But the LORD had been his deliverer (20:11-12)
 - 2. So he gave praise to the LORD for deliverance (20:13)

III. Still, Jeremiah Lamented Life Itself (20:14-18)

- A. Jeremiah lamented the day of his birth (20:14-17)
- B. He lamented the shame of his life (20:18)

Conclusion: Though serving the LORD will have its tribulations and discouragements, the LORD is faithful to see us through them all and turn them into our good and His glory.

James D. Price

Zedekiah Seeks Advice from the LORD (Jeremiah 21)

Key Verse: Now you shall say to this people, “Thus says the LORD: ‘Behold, I set before you the way of life and the way of death.’” (Jer. 21:8)

Introduction: Jerusalem was on the verge of siege by Nebuchadnezzar, king of Babylon. King Zedekiah sent representatives to Jeremiah in the hope that the LORD would grant a miraculous deliverance like He had done in times past. But Jeremiah didn’t receive good news from the LORD.

I. King Zedekiah Asked Jeremiah to Enquire of the LORD about Babylon (21:1-2)

- A. He sent Pashhur and Zephaniah as representatives (21:1)
- B. He wanted Jeremiah to ask for another miraculous deliverance (21:2)
 - 1. He thought of Hezekiah’s deliverance (2 Kings 18-19)
 - 2. He thought of Jehoshaphat (2 Chron. 20)
 - 3. He thought of Joshua and Moses

II. The LORD Answered with a Declaration of Judgment (21:3-7)

- A. The LORD will turn their weapons back on themselves (21:3-4)
- B. The LORD Himself will fight against Judea (21:5)
- C. The LORD strike the inhabitants with pestilence (21:6)
- D. The LORD will deliver Zedekiah and his people to Nebuchadnezzar (21:7a)
- E. Nebuchadnezzar will mercilessly strike them with the sword (21:7b)

III. The LORD Offered a Means of Escape to the Obedient Remnant (21:8-10)

- A. The LORD set two options before them: life or death (21:8)
 - 1. Those who remain in the city will suffer death (21:9a)
 - 2. Those who defect to the Babylonians will escape with life (21:9b)
- B. The LORD will be the city’s enemy (21:10a)
- C. The LORD will give it to the Babylonians to be burned (21:10b)

IV. The LORD Gave Zedekiah His Final Instructions (21:11-14)

- A. The LORD commanded Zedekiah to render justice and deliverance (21:11-12a)
- B. Lest His burning judgment should burst upon the city (21:13a)
- C. Because He is against those who trust in false security (21:13b)
- D. But He will punish them according to their deeds (21:14)

Conclusion: One should not expect God to repeat the miracles of history when the heart conditions are not the same. We cannot live on the godliness of our ancestors.

James D. Price

Jeremiah Pronounced Doom on Judah's Kings (Jeremiah 22)

Key Verse: Thus says the LORD: "Write this man down as childless, A man *who* shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah."
(Jer. 22:30)

Introduction: This chapter contains a series of judgments on kings of Judah just prior to Nebuchadnezzar's second siege of Jerusalem. Jeremiah warns the kings of impending destruction and doom. The kings will end their reign with doom and disaster.

I. The LORD Warned the Kings of the Impending End of their Dynasty (22:1-5)

- A. The LORD sent Jeremiah to warn the Kings (22:1-2)
- B. They must execute justice, righteousness, and relief (22:3a)
- C. If so, David's dynasty will continue on the throne (22:4)
- D. If not, the palace will become desolate (22:5)

II. The LORD Warned the Kings of Impending Destruction (22:6-9)

- A. Though precious to the LORD, Judah will be made a wilderness (22:6)
- B. He will prepare destroyers to make it desolate (22:7)
- C. Gentile nations will ask why it happened (22:8)
- D. People will say because they forsook the LORD's covenant (22:9)

III. Jeremiah Pronounced Doom on King Shallum (22:10-12)

- A. Do not mourn for King Josiah's death but for King Shallum (22:10)
- B. For Shallum will go into captivity (22:11)
- C. He will die in a foreign land (22:12)

IV. Jeremiah Pronounced Doom on King Jehoiakim (22:13-23)

- A. Woe to the king who is unjust (22:13)
- B. Woe to the king who robs the citizens for personal gain (22:14)
- C. Woe to the king who reverses his righteous father's justice (22:15-17)
- D. Therefore Jehoiakim will die an ignominious death (22:18)
 - 1. No one will mourn for him (22:18)
 - 2. He will be buried with the burial of a donkey (22:19a)
 - 3. His body will be dragged outside the city (22:19b)
- E. His kingdom will be left desolate and unprotected (22:20)
- F. Because Jehoiakim rejected the LORD's counsel (22:21)
- G. He will be left alone and humiliated (22:22-23)

V. Jeremiah Pronounced Doom on King Coniah (22:24-30)

- A. He will be given into the hands of Nebuchadnezzar (22:24-25)
- B. He and his mother will die rejected in Babylon (22:26-28)
- C. The LORD rejected his descendants as heirs to David's throne (22:29-30)
 - 1. He will be written in the records as childless (22:29-30a)
 - 2. None of his descendants will prosper in the throne of David (22:30)

Conclusion: The LORD raises up kings and He deposes them. Those who yield to His sovereignty He will honor and bless; those who rebel and disobey He will send to doom and destruction.

James D. Price

A Lament over False Pastors and Prophets (Jeremiah 23)

Key Verse: In His days Judah will be saved, And Israel will dwell safely; Now this *is* His name by which He will be called: THE LORD OUR RIGHTEOUSNESS. (Jer. 23:6)

Introduction: After pronouncing doom on Judah's last kings, The LORD turned His attention to the doom of Judah's false prophets. He lamented the false prophets who neglected God's flock and sought their own profit. Yet He gave a note of hope through a glimpse of the coming Messianic King. Jeremiah also lamented the false prophets and proclaimed the LORD's rejection and judgment of them.

I. The LORD Lamented over Judah's False Pastors (Shepherds) (23:1-8)

- A. Woe to the negligent, self-seeking shepherds (23:1-2)
- B. The LORD will restore and tend His own flock (23:3)
- C. The LORD will set up good shepherds over His flock (23:4)
- D. The LORD will raise up the Davidic King Messiah (23:5-6)
 - 1. He will be the Messianic Son of David (5)
 - 2. He will rule in justice and righteousness (5)
 - 3. He will save Judah and Israel (6)
 - 4. He will be called the LORD OUR RIGHTEOUSNESS (6)
- E. His restoration will be more memorable than the Exodus (23:7-8)

II. Jeremiah Lamented over Judah's False Prophets (23:9-15)

- A. His heart was broken over the false prophets (23:9-12)
 - 1. His heart was broken over the prophets' abuse of the LORD and His Word (23:9)
 - 2. His heart was broken over the resultant curse on the land (23:10a)
 - 3. The prophets are evil and misuse their power (23:10b)
 - 4. The prophets and priests are profane and wicked even in the Temple (23:11)
 - 5. The prophets will be judged with instability, darkness, and disaster (23:12)

- B. The prophets are worse than those of Israel (ancient Samaria) (23:13-14)
 - 1. The prophets of Samaria lead Israel into the error of idolatry (23:13)
 - 2. The prophets of Jerusalem also are horrible moral perverts (23:14)
 - a. They are adulterous liars (14a)
 - b. They encourage evildoers (14b)
 - c. They do not call for repentance (14c)
 - d. They are like Sodom and Gomorrah (14d)
 - 3. The prophets will be bitterly judged for their profaneness (23:15)

III. The LORD Condemned the Message of the False Prophets (23:16-40)

- A. Their worthless messages are from themselves not from the LORD (23:16)
- B. They proclaim false peace and security (23:17-20)
- C. They were not sent by the LORD (23:21-22)
- D. They cannot escape the LORD's judgment (23:23-24)
- E. Their prophesy lies and deceit (23:25-27)
- F. Their messages will be tested by God's burning, shattering Word (23:28-29)
- G. The LORD is against the false prophets (23:30-40)

Conclusion: Self-ordained prophets and preachers deceive themselves by thinking that proclaiming peace and prosperity in times of spiritual apostasy will help people. While they may line their pockets with ill-gained gold, they treasure up wrath for the day of judgment.

James D. Price

The Sign of the Figs (Jeremiah 24)

Key Verse: For I will set My eyes on them for good, and I will bring them back to this land; I will build them and not pull *them* down, and I will plant them and not pluck *them* up. (Jer. 24:6)

Introduction: Some time after 597 BC, when Nebuchadnezzar had taken King Jeconiah (Jehoiachin) captive to Babylon, along with the princes and skilled workers, the LORD revealed to Jeremiah the sign of the figs. The way people treat figs represented how the LORD would treat His people—He would be pleased with the good and destroy the bad.

I. In a Vision, the LORD Showed Jeremiah Two Baskets of Figs (24:1-3)

- A. The baskets were before the Temple (24:1)
- B. One basket had very good figs (24:2-3)
- C. The other basket had very bad figs (24:2-3)

II. The LORD Explained the Sign of the Good Figs (24:4-7)

- A. The good figs are like the captives taken to Babylon (24:4-5)
- B. The LORD purposed good for these captives (24:6)
 - 1. He will bring them back to their land
 - 2. He will build and plant them
 - 3. He will give them a heart to know Him (24:7)
 - 4. He will be their God
 - 5. They will whole-heartedly return to Him

III. The LORD Explained the Sign of the Bad Figs (24:8-10)

- A. The bad figs are like those that remained in Judah (24:8)
- B. The Lord purposed trouble for those who remained
 - 1. He will give up King Zedekiah and his princes
 - 2. He will give up the people in Judah and Egypt
 - 3. He will disperse them into all kingdoms for trouble (24:9)
 - 4. They will be a reproach, byword, taunt, and curse
 - 5. He will send them sword, famine, pestilence (24:10)
 - 6. He will consume them from their land

Conclusion: The sign of the good figs does not refer to the spiritual character of the exiles because both those in exile and those in Judah were in rebellion and under the judgment of the LORD. This sign symbolizes how the LORD's sovereignty responds to those who repent and return to Him.

James D. Price

Jeremiah Foretold the Seventy Years of Servitude (Jeremiah 25:1-38)

Key Verse: And this whole land shall be a desolation *and* an astonishment, and these nations shall serve the king of Babylon seventy years. (Jer. 25:11)

Introduction: After proclaiming the certainty and irrevocability of the LORD's judgment of Judah and Jerusalem, Jeremiah foretold that Judah and Jerusalem, together with their surrounding nations, would be in servitude to the kings of Babylon for seventy years after which Babylon would be judged and itself become in servitude.

I. The Nation Rejected the LORD's Faithful Prophecies (25:1-7)

- A. The prophecy was given in Jehoiakim's 4th year (vs. 1)
Nebuchadnezzar's 1st 605 B.C.
(cf. Dan 1:1, note difference in calendar reckoning)
- B. Jeremiah had faithfully prophesied for 23 years (vs. 2-4)
--started in Josiah's 13th (627 B.C.)
- C. Jeremiah and other prophets called for repentance from idolatry (vs. 5-6)
- D. The people consistently rejected the prophecies (vs. 7)

II. The Nations Received Fateful Prophecies (25:8-14)

- A. The nations will be destroyed by Nebuchadnezzar (8-10)
(Identity given in vs. 18-26)
- B. The nations will serve Nebuchadnezzar 70 Years (vs. 11)
--see later discussion on reckoning the duration
--note that Daniel recognized this prophecy (Dan 9:2)
- C. The nations will be served by Nebuchadnezzar after 70 years (vs. 12-14)

III. The Nations Must Drink the Cup of God's Fury (25:15-38)

- A. The cup of fury was taken to the nations (15-26)
- B. The cup of fury cannot be refused (27-33)
- C. The cup of fury cannot be escaped (34-38)

IV. The Prophecy Was Fulfilled

- A. There were three major deportations (possible starting points)
 1. Daniel's deportation (Fall of 605 B.C.—Dan. 1:1; 2I Kings 24:1; 2 Chr. 36:5-6)
 2. Jehoiachin's deportation (April 22, 597 B.C.)
Ezekiel counted time from this one (2 Kings 24:11-16)
 3. Zedekiah's deportation (Aug 15, 586 B.C.—2 Kings 25:1; 2 Chr. 36:20; Jer. 39:9; 40:1; 52:15)
- B. There were possible ending points
 1. The foundation of the Temple was laid (April/May 536 B.C.)
--the 70 years then reckoned from the fall of 605 B.C. to the spring of 536 B.C.
--note the counting of partial years
--Daniel probably calculated according to this reckoning
--preferred by J. Whitcomb
 2. No apparent ending for the second deportation
 3. Dedication of the Temple (March 516 B.C.)
--the 70 years reckoned from Aug. 586 B.C. to March 516 .B.C.)
--note the counting of partial years
--cf. Zech 1:12; 7:5
Jerusalem's special 70 year captivity

Conclusion: This fulfilled prophecy demonstrates that long-range, specific prophecy is possible and that God keeps His promises. Prophecies already fulfilled were fulfilled literally; therefore we can expect that prophecies yet to be fulfilled also will be fulfilled literally.

James D. Price

Jeremiah Delivered from Execution (Jeremiah 26)

Key Verse: “Perhaps everyone will listen and turn from his evil way, that I may relent concerning the calamity which I purpose to bring on them because of the evil of their doings.” (Jer. 26:3)

Introduction: Early in his ministry Jeremiah preached a series of messages in the Temple Court. These messages were judged as treasonous by Judah’s leaders, and they sought to have Jeremiah executed. But the LORD delivered Jeremiah from the hands of his enemies.

Date: First year of King Jehoiakim (608/609 BC) (26:1)

I. Jeremiah Prophesied in the Temple Court (26:2-6)

- A. The LORD commanded Jeremiah to deliver the Temple Court Message (26:2-3)
 - 1. Speak to all the cities of Judah (26:2c)
 - 2. Do not diminish the message (26:2b)
 - 3. Perhaps their repentance will avert divine judgment (26:3)
- B. Jeremiah delivered the message (26:4-6)
 - 1. If the people will not repent and obey the Law of Moses and the prophets (26:4-5)
 - 2. Then the temple and city will be a ruins and curse (26:6)

II. The Priests, False Prophets, and People Judged Jeremiah Worthy of Death (26:7-11)

- A. The priests, false prophets, and people listened to Jeremiah’s message (26:7)
- B. But afterward they arrested Jeremiah for treason (26:8)
- C. They interrogated Jeremiah about his judgmental message (26:9)
- D. The princes came to put Jeremiah on trial at the Temple gate (26:10)
- E. The priests, false prophets, and people charge Jeremiah of treason worthy of death (26:11)

III. Jeremiah Defended Himself before the Court (26:12-15)

- A. Jeremiah presented his defense before the princes (26:12a)
- B. The LORD had sent him to prophesy against the temple and city (26:12b)
- C. Jeremiah pleaded with the people to repent and obey the LORD’s voice (26:13a)
- D. Then the LORD would withdraw the pending judgment (26:13b)
- E. Jeremiah submitted to the decision of the court (26:14)
- F. But he warned them of the consequences of shedding innocent blood (26:15a)
- G. Because the LORD had truly sent him with the message (26:15b)

IV. The Court Found Jeremiah Innocent of the Charges by Precedent (26:16-19)

- A. The princes judged Jeremiah innocent of the charges (26:16a)
- B. Because he had spoken in the name of the LORD (26:16b)
- C. The elders presented a judicial precedent: the case of Micah (26:17)
 - 1. Micah prophesied against Jerusalem (26:18)
 - 2. But King Hezekiah did not put him to death (26:19a)
 - a. The king and people repented
 - b. The LORD relented concerning the promised doom
- D. The elders warned the people about doing evil to themselves (26:19b)

V. An Opposing Precedent Failed to Reverse the Court’s Decision (26:20-24)

- A. On the other hand Urijah was executed for the same charge as Jeremiah’s (26:20)
 - 1. He preached the same message as Jeremiah
 - 2. King Jehoiakim sought to execute Urijah (26:21)
 - 3. But Urijah fled to Egypt for safety (26:21)
 - 4. King Jehoiakim sent Elnathan to extradite him (26:22)
 - 5. Urijah was extradited, executed, and dishonored (26:23)
- B. Nevertheless, Ahikam persuaded the court to spare Jeremiah (26:24)

Conclusion: God’s servants should remain faithful in times of opposition and danger. The Sovereign LORD will deliver them, although sometimes He chooses otherwise.

The Sign of the Yoke (Jeremiah 27)

Key Verse: I also spoke to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live! (Jer. 27:12)

Introduction: Nebuchadnezzar deposed Jehoiachin from the throne of Judea and appointed Zedekiah as king in 597 BC. After he had been on the throne for about four years, the surrounding nations sent emissaries to Jerusalem to form a coalition to rebel against Nebuchadnezzar. The LORD sent Jeremiah to warn them to submit to Nebuchadnezzar's authority.

Date: The fourth year of King Zedekiah (594/593 BC)

I. The LORD Gave Jeremiah the Sign of the Yoke to the Nations (27:1-11)

- A. He was to make a yokes and harnesses for his own neck (27:2)
- B. He was to send them by emissaries to the surrounding kings (27:3)
- C. He was to give the kings a message from the LORD (27:4-11)
 - 1. The LORD is sovereign over the nations (27:5)
 - 2. The LORD has given the nations to Nebuchadnezzar to rule (27:6)
 - 3. All nations will serve him until his appointed time (27:7)
 - 4. The nation that refuses will be severely punished (27:8)
 - 5. The nations should not listen to their rebellious false prophets (27:9-10)
 - 6. The nation that submits will be left in peace (27:11)

II. The LORD Gave Jeremiah a Message for King Zedekiah (27:12)

- A. Submit to Nebuchadnezzar and live (27:12b)
- B. Why suffer the punishment of the nations (27:13)
- C. Do not listen to the rebellious false prophets (27:14-15)

III. The LORD Gave a Message for the Priests (27:16-22)

- A. Do not listen to the rebellious false prophets (27:16b-17a)
- B. Serve King Nebuchadnezzar and live (27:17)
- C. Let the prophets pray for the preservation of the Temple furnishings (27:18)
- D. Because the furnishings will be taken to Babylon until their time (27:19-22)

Conclusion: The LORD is sovereign over nations, kings, and rulers; He is also sovereign over the lives of individual citizens as they fit into the larger picture of His sovereign purposes. We should be faithful to the LORD under all circumstances.

James D. Price

Jeremiah Challenge by Hananiah, a False Prophet (Jeremiah 28)

Key Verse: For thus says the LORD of hosts, the God of Israel: “I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. I have given him the beasts of the field also.” (Jer. 28:14)

Introduction: Shortly after Jeremiah’s prophecy of the yokes, Hananiah, a false prophet, accused Jeremiah of being a false prophet and predicted the return of the captives and treasures within two years. Jeremiah countered by accurately foretelling Hananiah’s impending death.

Date: King Zedekiah’s Fourth Year (594/593 BC)

I. Hananiah Publicly Contradicted Jeremiah’s Prophecy of the Yoke (28:1-4)

- A. The LORD has broken Nebuchadnezzar’s yoke (28:2)
- B. The LORD will bring back the Temple vessels within two years (28:3)
- C. The LORD will bring back King Jeconiah and the captives (28:4a)
- D. The LORD will break Nebuchadnezzar’s yoke (28:4b)

II. Jeremiah Publicly Rebutted Hananiah’s Attack (28:5-9)

- A. May the LORD do as Hananiah predicted (28:6a)
- B. May the LORD bring back the Temple vessels and the captives (28:6b)
- C. Nevertheless the people should remember former true prophets (28:7)
- D. They foretold war, disaster, pestilence (28:8)
- E. The false prophets foretold peace (28:9a)
- F. Fulfilled prophecy validates the true prophet (28:9b)

III. Hananiah Publicly Counteracted Jeremiah’s Defense (28:10-11)

- A. He broke the yoke that was on Jeremiah’s neck (28:10)
- B. Thus would Nebuchadnezzar’s yoke be broken within two years (28:11a)
- C. Then the prophet Jeremiah went his way (28:11b)

IV. Jeremiah Afterward Returned with a Prophecy of Hananiah’s Death (28:12-17)

- A. The LORD will be replace the broken wooden yoke with an iron one (28:13)
- B. The LORD will put the iron yoke on the neck of the nations (28:14a)
- C. The LORD will make the nations serve Nebuchadnezzar (28:14b)
- D. The LORD has not sent lying Hananiah (28:15)
- E. The LORD pronounced judgment on Hananiah (28:16)
 - 1. He will cast Hananiah off the face of the earth
 - 2. Hananiah will die for rebellion within a year
- F. Hananiah died within two months (28:17)

Conclusion: False prophets abound, but they can be recognized by their false optimism and departure from sound Biblical doctrine. Prophets today must be tested by the standard of God’s Word.

James D. Price

Jeremiah's Letters to the Exiles (Jeremiah 29)

Key Verse: For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. (Jer. 29:11)

Introduction: Shortly after the first major deportation from Jerusalem, Jeremiah wrote letters to the Jewish captives in Babylon encouraging them to prepare for a long captivity. He was opposed by false prophets in Babylon and by political enemies there as well. Jeremiah wrote further letters foretelling the demise of these enemies.

Setting (29:1-4):

Date: shortly after the first major deportation (c. 597 BC)

Addressees: Elders, priests, prophets, and people in Babylonian captivity.

Couriers: Elasah and Gemariah, King Zedekiah's envoys to Babylon.

I. Jeremiah's First Letter Was to Encourage the Captives (29:1-14)

- A. They should settle in the land for a long stay (29:5-10)
 - 1. They should build houses and cultivate the land (29:5)
 - 2. They should marry and multiply (29:6)
 - 3. They should be good citizens of the land (29:7)
 - 4. They should not listen to the false prophets (29:8-9)
 - 5. They will be there for seventy years (29:10)
- B. The LORD's plans for them are for their good (29:11-14)
 - 1. His thoughts for them are peace and hope (29:11)
 - 2. His ear will be open to their prayers (29:12)
 - 3. He will honor their search for Him (29:13)
 - 4. He will bring them back from captivity (29:14)

II. Jeremiah's Second Letter Warned of Judgment Back Home (29:15-19)

- A. Their fellow countrymen in Judea will be judged (29:15)
- B. The prophecies of a soon return are false (29:15)
- C. The Judean Jews will be judged by sword, famine, pestilence, and trouble (29:16-18)
- D. They will be a curse, astonishment, hissing, and reproach to all nations (29:18-19)

III. Jeremiah's Third Letter Pronounced Judgment on the LORD's Enemies (29:20-32)

- A. The false prophets Ahab and Zedekiah will be destroyed and a curse for all (29:20-23)
- B. Shemaiah, Jeremiah's enemy, will be punished (29:24)
 - 1. He sent letters to Jerusalem to have Jeremiah imprisoned (29:25-28)
 - 2. Zephaniah the priest read the letter to Jeremiah (29:29)
 - 3. The LORD pronounced judgment on Shemaiah (29:30-32)

Conclusion: Letters of encouragement are good and beneficial; they are part of a good ministry. Sometimes letters of warning are also necessary; they should be written in love with sincere concern. Letters of judgment are the most difficult but they must not be neglected.

James D. Price

Jacob's Tribulation and Restoration (Jeremiah 30)

Key Verse: "For I *am* with you," says the LORD," to save you; though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you. But I will correct you in justice, and will not let you go altogether unpunished." (Jer. 30:11)

Introduction: This chapter is the first of four that comprise the "Book of Consolation." This section was composed just before Jerusalem was captured by Nebuchadnezzar while Jeremiah was bound in prison. His message turned from condemnation to consolation when his people were in great despair.

I. Jeremiah Foretold the Time of Jacob's Trouble (30:1-7)

- A. Jeremiah was commanded to write the prophecy in a book (30:1-2)
- B. In the future Jacob's descendants will be restored to their land (30:3)
- C. Meanwhile, Israel and Judah will suffer great trouble (30:4)
 - 1. There will be a time of great fear (30:5)
 - 2. The people will suffer severe travail (30:6)
 - 3. It will be the time of Jacob's unequalled trouble (30:7a)
- D. But they will be saved out of it. (30:7b)

II. Jeremiah Foretold the Time of Jacob's Restoration (30:8-24)

- A. Israel will be delivered from the yoke of foreign domination (30:8-11)
 - 1. The deliverance will be future (8)
 - 2. David to be future king (9)
 - 3. Israel to be restored to their land (10)
 - 4. Israel to be punished but not destroyed (11)
- B. Israel will have unrelenting punished (30:12-16)
 - 1. Israel alleged lovers will not help her (12-14)
 - 2. Israel's punishment will be for their multitude of sins (15)
 - 3. Israel's enemies will be punished (16)
- C. Israel's Future Restoration (30:17-24)
 - 1. Israel will return from captivity (17-18)
 - 2. Israel will have restored blessings (19-21)
 - 3. Israel will have restored relationship with God (22)
 - 4. The prophecy will certainly be fulfilled (23-24)

Conclusion: Israel was on the verge of severe judgment, and would suffer yet more to come, but they had strong hope of ultimate deliverance. Likewise, Christians look for the soon coming of Christ.

James D. Price

Israel Will Have a New Relationship with the LORD (Jeremiah 31a)

Key Verse: The LORD has appeared of old to me, *saying*: "Yes, I have loved you with an everlasting love; Therefore with lovingkindness I have drawn you. (Jer. 31:3)

Introduction: After foretelling the time of Jacob's trouble and future restoration (chapter 30), Jeremiah continued his words of consolation with more promises for the Millennial Kingdom. The promises relate to both Israel (the ten northern tribes) and Judah. The latter part of the chapter introduces the new covenant.

I. Israel Will Be Redeemed, Ransomed, and Restored (31:1-22)

- A. The loving LORD will restore Israel to their right relationship with Him (31:1-8)
 - 1. The LORD will be their God (31:1)
 - 2. The LORD will give them rest (31:2)
 - 3. The LORD loves them with an everlasting love (31:3)
 - 4. The LORD will rebuild their land with rejoicing (31:4-5)
 - 5. The LORD will again be worshiped in Zion (31:6)
 - 6. The LORD called Israel to rejoicing (31:7)
 - 7. The LORD will regather them from the ends of the earth (31:8-9)
- B. The Gentiles will know of Israel's restoration (31:10-14)
 - 1. For the LORD has redeemed and ransomed Israel (31:11)
 - 2. Therefore they will return with joy to a fruitful land (31:12)
 - 3. Their sorrow will be changed to rejoicing (31:13)
 - 4. Their souls will be satisfied with the LORD's goodness (31:14)
- C. Firstborn Ephraim will again be restored in hope (31:15-22)
 - 1. Ephraim will be comforted (31:15-16)
 - 2. Ephraim will have future hope (31:17)
 - 3. Ephraim will repent and return to the LORD (31:18-19)
 - 4. Ephraim will surely receive mercy from the LORD (31:20)
 - 5. Ephraim is called to return by a well marked way (31:21-22)

II. Judah Will Be Restored, Reinhabited, and Refreshed (31:23-30)

- A. Judah will be a theme of blessing (31:23)
- B. Judah will again be inhabited with farmers and shepherds (31:24)
- C. Judah will have satisfaction and replenishment of soul (31:25)
- D. Jeremiah's vision refreshed his own soul (31:26)
- E. Judah and Israel will again be inhabited (31:27)
- F. Judah's curse will be replaced with a blessing (31:28)
- G. Judah's "sour grape" proverb will be replaced (31:29-30)

Conclusion: Israel's consolation is sure for the future. Christians should honor these prophecies and share their hope for the coming Millennial Kingdom.

James D. Price

The New Covenant with Israel and Judah (Jeremiah 31:31-40)

Key Verse: “But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.” (Jer. 31:33)

Introduction: After foretelling the future forgiveness of Israel and Judah, Jeremiah proclaimed the new covenant the LORD will make with the reunited nation of Israel. It will be unconditional and eternal, providing irrevocable forgiveness and security of soul and land.

I. The LORD Will Make a New Covenant with Israel and Judah (31:31-34)

- A. It will be in the future after the great tribulation (31:31, 33)
- B. It will be with Israel and Judah (31:31)
- C. It will not be like the old broken covenant (31:32-34)
 - 1. It will not be again broken (31:32)
 - 1. It will be internal not external (31:33a)
 - 2. It will be unconditional not conditional (31:33b)
 - 3. It will be experiential not academic (31:34a)
 - 4. It will provide indelible forgiveness (31:34b)

II. The LORD Will Make an Eternal Covenant with Reunited Israel (31:35-40)

- A. The LORD will provide eternal security for the nation (31:35)
 - 1. Israel will be a nation as long as nature’s laws endure (31:35-36)
 - a. The LORD established nature’s laws (35)
 - b. The nation of Israel will endure as long as nature’s laws (36)
 - 2. Israel’s sin will be immeasurably removed (31:37)
 - a. Nature’s dimensions are immeasurable
 - b. Israel’s sins will accordingly be removed
- B. The LORD will restore the Jerusalem and its worship (31:38-40)
 - 1. The city shall be rebuilt for the LORD (38)
 - 2. The outskirts shall be extended (39)
 - 3. It shall never be destroyed (40)

Conclusion: The sacrifice of Jesus on the cross is the basis of the New Covenant. Gentiles were grafted in when the Jews rejected Jesus’ sacrifice, but they will ratify it after the Great Tribulation when Christ sets up His Kingdom. This Kingdom will be based on the eternal New Covenant.

James D. Price

The Sign of the Redeemed Field (Jeremiah 32)

Key Verse: For thus says the LORD of hosts, the God of Israel, “Houses and fields and vineyards shall be possessed again in this land.” (Jer. 32:15)

Introduction: In Zedekiah’s 10th year (587 BC), Nebuchadnezzar was besieging Jerusalem, and Jeremiah was in prison for foretelling the fall of Jerusalem and Zedekiah’s captivity. The LORD commanded Jeremiah to redeem the property of his cousin. This act was to be a sign to the Jews of their future restoration.

I. The LORD Gave the Sign of the Redeemed Field (32:1-15)

- A. Jeremiah was in prison for foretelling the fall of Jerusalem (32:1-5)
- B. The LORD told Jeremiah in advance to redeem his cousin’s field (32:6-7)
- C. Jeremiah’s cousin asked Jeremiah to redeem his field (32:8a)
- D. So Jeremiah knew the request was of the LORD (32:8b)
- E. Jeremiah redeemed the field for seventeen shekels of silver (32:9)
- F. Jeremiah had the deeds preserved for future reference (32:10-14)
- G. Because the redemption was a sign of future restoration (32:15)

II. Jeremiah Questioned the Significance of the Sign (32:16-25)

- A. Jeremiah praised the LORD’s greatness, power, mercy, and justice (32:16-19)
- B. Jeremiah praised the LORD’s deliverance of Israel from Egypt (32:20-22)
- C. Jeremiah acknowledged Israel’s disobedience and rebellion (32:23a)
- D. Jeremiah noted Jerusalem’s impending destruction (32:23b-24)
- E. Jeremiah questioned the significance of the redemption (32:25)

III. The LORD Explained the Significance of the Sign (32:26-44)

- A. The LORD will rightfully deliver Jerusalem to destruction (32:26-36)
 - 1. The LORD declared His Omnipotence (32:26-27)
 - 2. The Babylonians will destroy idolatrous Jerusalem (32:28-29)
 - 3. Because the Jews have provoked the LORD to anger (32:30-35)
 - 4. Therefore Jerusalem will be given over for destruction (32:36)
- B. But He will restore His people to legal ownership of their land (32:37-44)
 - 1. He will regather His people from captivity (32:37)
 - 2. He will restore their covenant relationship (32:38-40)
 - 3. He will restore the land to legal tribal ownership (32:41-44)

Conclusion: Although the LORD was obligated to bring His people into judgment because of their disobedience, rebellion, and idolatry, so also He was obligated to keep His covenant promises to the patriarchs. Just as He kept His covenant promises with Israel in the past, so likewise, today He will keep His covenant promises to those who walk in faith and obedience.

James D. Price

Israel's Future Kingdom (Jeremiah 33)

Key Verse: “Call to Me, and I will answer you, and show you great and mighty things, which you do not know.” (Jer. 33:3)

Introduction: In the tenth year of Zedekiah, while Jeremiah was still in prison, after the LORD had given Israel the sign of the redeemed field (ch. 32), He also gave Israel a new revelation of the future Millennial Messianic Kingdom. The Davidic dynasty and the Levitical priesthood would be perpetuated.

I. The LORD Will Restore Israel's Captivity (33:1-7)

- A. He promised to answer Israel's prayers (33:2-3)
- B. He will let their vain resistance be defeated (33:4-5)
- C. He will bring back health, healing, peace, and truth (33:6)
- D. He will bring back Israel's captivity (33:7)

II. The LORD Will Remit Israel's Sins (33:8)

III. The LORD Will Restore Israel's Joy (33:9-11)

- A. He will restore His international praise (33:9)
- B. He will reverse Israel's desolation (33:10)
- C. He will restore Israel's worshipful praise (33:11)

IV. The LORD Will Restore Israel's Flocks (33:12-13)

V. The LORD Will Restore the Davidic Dynasty (33:14-17)

- A. He will fulfill His promises to Israel (33:14)
 - B. He will bring forth Messiah the Branch of David (33:15)
 - C. He will save Judah and Jerusalem (33:16)
- Jerusalem will be called “THE LORD OUR RIGHTEOUSNESS”

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VI. The LORD Will Restore the Levitical Priesthood (33:18)

VII. The LORD's Promises Are Reliable (33:19-26; cf. 31:35-40)

- A. His covenant with David and Levi are as certain as the laws of nature (19-22)
- B. His covenant with Abraham and David are as certain as the same laws (23-26)

Conclusion: Although the LORD punished Israel with destruction and captivity, He fulfilled His promise of restoration. He also promised a Millennial Kingdom in which the Davidic dynasty and the Levitical priesthood would be in force. His promises to the Church are just as certain as His promises to Israel.

James D. Price

Israel's Broken Emancipation Covenant (Jeremiah 34)

Key Verse: “You shall die in peace; as in the ceremonies of your fathers, the former kings who were before you, so they shall burn *incense* for you and lament for you, *saying*, ‘Alas, lord!’ For I have pronounced the word, says the LORD.” (Jer. 34:5)

Introduction: While the Babylonians were besieging Jerusalem, the LORD sent Jeremiah to promise Zedekiah a peaceful and honorable death. Meanwhile, Zedekiah and the people covenanted to release all their Jewish slaves. But when the Babylonians left to confront the Egyptians, the Jews broke their covenant to emancipate the slaves; so the LORD added more to their judgment.

I. The LORD Promised Zedekiah a Peaceful and Honorable Death (34:1-7)

- A. Jerusalem was under siege by Nebuchadnezzar (34:1)
- B. The LORD foretold the destruction of Jerusalem (34:2)
- C. The LORD foretold Zedekiah's capture by Nebuchadnezzar (34:3)
- D. The LORD promised Zedekiah would die peacefully in honor (34:4-5)
- E. This happened while only three cities remained uncaptured (34:6-7)

II. Zedekiah and the People Made and Broke an Emancipation Covenant (34:8-16)

- A. Zedekiah and his people made an emancipation covenant (34:8-10)
- B. Afterward they broke the covenant (34:11)
- C. The LORD reminded the Jews of their emancipation from Egypt (34:12-13)
- D. The LORD reminded the Jews of His Sabbatical Law of Emancipation (34:14)
- E. The LORD reminded the Jews of their breaking the covenant (34:15-16)

III. Therefore the LORD will Emancipate Them into the Enemy's Hand (34:17-22)

- A. They disobeyed the LORD's sabbatical law of emancipation (34:17a)
- B. So He will proclaim liberty to those who will enslave the Jews (34:17b)
- C. He will give the covenant breakers into the hands of their enemies (34:18-22)
 - 1. They passed between the parts of the sacrificial calf (34:18)
 - 2. He will give all of them into the hands of their enemies (34:19)
 - 3. Their dead bodies will be food for vultures and carnivores (34:20)
 - 4. He will give them into the hands of the Babylonians (34:21)
 - 5. The Babylonians will return to destroy Jerusalem (34:22)

Conclusion: The LORD honors mercy and those who keep their vows, but He will judge those who are self-seeking and lack integrity. Christians need to learn from the mistakes of Israel and practice honesty, truth, and integrity.

James D. Price

The Sign of the Rechabite Loyalty (Jeremiah 35)

Key Verse: “Surely the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people has not obeyed Me.” (Jer. 35:16)

Introduction: From the days of Moses until the days of Jeremiah and beyond, the Rechabites loyally feared the LORD and were faithful to the commands of their ancestral leader. The LORD used their loyalty as an example of that which He expected of Israel. But because the Judeans were disloyal and disobedient, they were doomed to judgment.

I. The Rechabites Were an Example of Loyalty to Ancestors (35:1-11)

- A. The LORD commanded that the Rechabites be brought to the temple (35:1-2)
- B. Jeremiah brought the Rechabites into a temple chamber (35:3-4)
- C. Jeremiah commanded the Rechabites to drink wine (35:5)
- D. The Rechabites refused to drink wine because of loyalty (35:6-11)
 - 1. Their tribal ancestor Jonadab commanded a nomadic lifestyle (35:6-7)
 - 2. They were never to drink wine 35:6)
 - 3. They were always to be nomads (35:7)
 - a. They should never build houses
 - b. They should never sow seed
 - c. They should never plant vineyards
 - d. They should always dwell in tents
 - e. They should always be sojourners
 - 4. The Rechabites had been loyal to their ancestral command (35:8-10)
- E. The Rechabites temporarily stayed in Jerusalem for safety (35:11)

II. The Judeans Were an Example of Disloyalty to the LORD (35:12-17)

- A. The LORD sent Jeremiah to rebuke the Judeans for disobedience (35:12-13)
- B. The Judeans will not be instructed to be obedient (35:13)
- C. The Rechabites obey their ancestral command (35:14)
- D. But the Judeans continually reject the LORD’s call to repentance (35:14)
 - 1. The prophets continually called them to repentance (35:15)
 - 2. But the Judeans refused to obey (35:15)
 - 3. Contrary to the Rechabite example, the Judeans disobey (35:16)
- E. Therefore the Judeans are doomed to judgment (35:17)

III. The LORD Pronounced a Blessing on the Rechabites (35:18-19)

- A. Because they obeyed their ancestral command (35:18)
- B. They will have a lasting stand before the LORD (35:19)

Conclusion: Although the culture around us has turned away from the LORD and gone after the world, the flesh, and the devil, the LORD expects loyalty and obedience from His people. The Rechabites demonstrated that such loyalty and obedience are possible.

James D. Price

God's Word and the King's Pen Knife (Jeremiah 36)

Key Verse: "And it happened, when Jehudi had read three or four columns, *that the king* cut it with the scribe's knife and cast *it* into the fire that *was* on the hearth, until all the scroll was consumed in the fire that *was* on the hearth." (Jer. 36:23)

Introduction: In 605 BC, the fourth year of King Jehoichim, he rebelled against Nebuchadnezzar, King of Babylon. While Nebuchadnezzar's forces were on the way, the LORD sent Jeremiah with a call to repentance by written prophecies. King Jehoichim rejected the message and destroyed the scroll. But the LORD gave a new scroll and pronounced judgment on Jehoichim.

I. The LORD Called His People to Repentance (36:1-8)

- A. The LORD commanded Jeremiah to write his prophecies on a scroll (36:1-2)
- B. The LORD gave the Judeans an opportunity to repent (36:3)
- C. Jeremiah dictated his former prophecies to his secretary Baruch (36:4)
- D. Jeremiah sent Baruch to read the prophecies in the temple (36:5-8)
 1. Jeremiah could not go himself (36:5)
 2. Baruch was to read them on the day of fasting (36:6)
 3. Perhaps the people will repent and avoid judgment (36:7)
 4. Baruch did as he was commanded (36:8)

II. The Judean Princes Heard and Reported the Prophecies to the King (36:9-19)

- A. Baruch read the prophecies in the temple on the fast day (36:9-10)
- B. Michaiah heard the prophecies (36:11)
- C. Michaiah told the Judean princes what he had heard (36:12-13)
- D. The princes sent Jehudi to get Baruch to read the scroll to them (36:14)
- E. Baruch read the scroll to the princes (36:15)
- F. The princes fearfully decided to report the prophecies to the king (36:16)
- G. Baruch told the princes Jeremiah dictated the prophecies to him (36:17-18)
- H. The princes told Baruch to hide himself and Jeremiah from the king (36:19)

III. The King Cut and Burned the Scroll as it Was Read (36:20-26)

- A. The king had Jehudi read the prophecies to him and the princes (36:20-21)
- B. The king fearlessly cut and burned the scroll portion by portion (36:22-25)
- C. The king commanded the arrest of Baruch and Jeremiah (36:26)
- D. But the LORD hid them (36:26)

IV. The LORD Commanded a New and Expanded Scroll to Be Written (36:27-32)

- A. The LORD commanded Jeremiah to write another scroll (36:27-28)
- B. The LORD pronounced severe judgment on the king and his family (36:29-31)
- C. Jeremiah dictated a new scroll with additional prophecies (36:32)

Conclusion: Throughout history the enemies of God's Word have tried to destroy it. Every effort has been thwarted. God's Word stands!

James D. Price

Jeremiah Imprisoned for Treason (Jeremiah 37)

Key Verse: “Then Zedekiah the king sent and took him *out*. The king asked him secretly in his house, and said, ‘Is there *any* word from the LORD?’ And Jeremiah said, ‘There is.’ Then he said, ‘You shall be delivered into the hand of the king of Babylon!’” (Jer. 37:17)

Introduction: King Nebuchadnezzar made Zedekiah king over Judea and made him swear loyalty to him on the name of the LORD. However, after a few years Zedekiah broke his oath and sided with Pharaoh Neco King of Egypt. Nebuchadnezzar came and besieged Jerusalem to destroy it. Meanwhile, although Zedekiah was disobedient to the LORD, he sought encouragement and support from the prophet Jeremiah.

I. Rebellious King Zedekiah Asked for Encouragement from the LORD (37:1-5)

- A. Nebuchadnezzar made Zedekiah King over Judea (37:1)
- B. But Zedekiah did not heed the word of the LORD through Jeremiah (37:2)
- C. Yet Zedekiah asked Jeremiah to pray for him (37:3)
- D. Jeremiah was not yet put in prison (37:4)
- E. Meanwhile, Pharaoh Neco’s army came to help Jeremiah (37:5)
- F. So Nebuchadnezzar’s army left besieging Jerusalem to attack the Egyptians (37:5)

II. The LORD Gave Jeremiah a Warning for King Zedekiah (37:6-10)

- A. Pharaoh Neco’s army will retreat back to Egypt (37:7)
- B. The Babylonians will surely return to destroy Jerusalem (37:8)
 1. Do not deceive yourself by thinking they will not return (37:9)
 2. Nothing will prevent them from returning to destroy Jerusalem (37:10)

III. Jeremiah Was Wrongfully Imprisoned for Alleged Treason (37:11-21)

- A. Jeremiah was falsely imprisoned for defection to the enemy (37:11-15)
 1. During Pharaoh’s absence Jeremiah tried to go home for family business (37:11-12)
 2. But a captain of the guard arrested him for defecting to the Babylonians (37:13)
 3. Jeremiah unsuccessfully denied the charge (37:14)
 4. But the princes threw Jeremiah into prison (37:15)
- B. King Zedekiah secretly asked Jeremiah for a word from the LORD (37:16-17)
 1. Jeremiah had been in prison many days (37:16)
 2. Zedekiah secretly had Jeremiah brought to him from prison (37:17a)
 3. Zedekiah asked if there was a word from the LORD (37:17b)
 4. Jeremiah said: Yes, you will be delivered to Nebuchadnezzar (37:17c)
- C. Jeremiah asked to be released from prison (37:18-20)
 1. He asked why he had been imprisoned (37:18)
 2. He asked why the false prophets were not in prison (37:19)
 3. He asked not to be returned to the prison lest he die there (37:20)
- D. Zedekiah ordered him to be sustained in the prison court (37:21 a)
 1. He should be moved from the pit to the court yard
 2. He should be given a daily ration of bread
- E. Jeremiah remained in the prison court until the city was captured (37:21b)

Conclusion: Zedekiah learned the folly of disobedience to the LORD and of disloyalty to covenant promises. He chose to rely on untrustworthy alliances with political powers rather than on the sure promises of the LORD. Christians today need to learn the same lessons lest we suffer the same defeats that ancient Judea did.

James D. Price

Jeremiah in a Miry Pit (Jeremiah 38)

Key Verse: “Thus says the LORD: ‘He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes over to the Chaldeans shall live; his life shall be as a prize to him, and he shall live.’” (Jer 38:2)

Introduction: While in the court of the prison, Jeremiah advised the people, at the instruction of the LORD, to surrender to the Babylonians to save their lives. The Judean princes had him arrested for treason and cast into a miry pit. The king’s servant rescued Jeremiah from the pit, and the king had a secret conference with him about the future. Again, Jeremiah advised him to surrender.

I. Jeremiah Was Cast into a Miry Pit for Alleged Treason (38:1-6)

- A. The princes heard Jeremiah’s appeal to defect to the Babylonians (38:1)
 - 1. Those who stay in Jerusalem will die (38:2a)
 - 2. Those who defect to the Babylonians will live (38:2b)
 - 3. The city will be given over to the Babylonians (38:3)
- B. Therefore the princes asked the king to put Jeremiah to death (38:4)
 - 1. Because he undermines the defense of the city (38:4b)
 - 2. He does harm to the people and city (38:4c)
- C. So King Zedekiah gave Jeremiah into the hands of the princes (38:5)
- D. The princes cast Jeremiah into the miry pit (38:6)

II. Ebed-Melech Rescued Jeremiah from the Miry Pit (38:7-13)

- A. Ebed-Melech appealed for Jeremiah’s release (38:7-9)
 - 1. The princes have done evil in casting Jeremiah into the miry pit (38:9a)
 - 2. Jeremiah will die of hunger there (38:9b)
- B. So King Zedekiah gave Ebed-Melech permission to remove him from the pit (38:10)
- C. Ebed-Melech gently drew Jeremiah up out of the pit (38:11-13)
 - 1. He got ropes and padding to ease Jeremiah’s pain (38:12)
 - 2. He pulled Jeremiah up out of the pit (38:13)

III. King Zedekiah had a secret conference with Jeremiah About the Future (38:14-28)

- A. Jeremiah was afraid to give the king advice (38:15)
- B. So the king secretly swore to Jeremiah’s safety (38:16)
- C. Jeremiah advised the king to surrender to Nebuchadnezzar (38:17-18)
 - 1. Surrendering will spare the city and its people (38:17)
 - 2. Not surrendering will cause destruction of the city and captivity (38:18)
- D. King Zedekiah was afraid of the former defectors (38:19)
- E. But Jeremiah assured him of his safety (38:20)
- F. Refusal to surrender will result in disgraceful captivity and destruction (38:21-23)
 - 1. His harem will disgrace him (38:22)
 - 2. He and his family will go into captivity (38:23a)
 - 3. The city will be burned (38:23b)
- G. King Zedekiah ordered Jeremiah to keep silent (38:24)
 - 1. He was not to tell the princes about their conference (38:25)
 - 2. He was to tell them he had asked for release from prison (38:26)
- H. Jeremiah obeyed the king’s instructions (38:27)
- I. Jeremiah remained in the prison court until Jerusalem fell (38:28)

Conclusion: People seem determined to plunge blindly into destruction against clear warnings from God. Wise people of faith will learn good lessons from history and strengthen their determination to obey God and the principles in His word.

The Fall and Destruction of Jerusalem (Jeremiah 39)

Key Verse: In the eleventh year of Zedekiah, in the fourth month, on the ninth *day* of the month, the city was penetrated. (Jer. 39:2)

Introduction: In fulfillment of many forewarning prophecies, the Babylonians came to Jerusalem, besieged it, broke through its walls, and captured the city. After a futile attempt to escape, King Zedekiah and his troops were captured and taken to Nebuchadnezzar for judgment. Meanwhile the LORD had arranged for the protection of Jeremiah and Ebed-Melech.

I. Jerusalem Fell to the Hands of the Babylonians (39:1-10)

- A. The Babylonians besieged, captured, and destroyed Jerusalem (39:1)
 - 1. The Babylonians besieged Jerusalem in Zedekiah's ninth year (39:1)
 - 2. The Babylonians captured Jerusalem in Zedekiah's eleventh year (39:2)
 - 3. The Babylonian generals set up headquarters in the Middle Gate (39:3)
- B. King Zedekiah and his army fled to the plains of Jericho (39:4)
- C. The Babylonian army captured them there (39:5a)
- D. They took them to Nebuchadnezzar at Riblah for judgment (39:5b)
- E. Nebuchadnezzar pronounced Judgment on them there (39:5c)
 - 1. He executed Zedekiah's sons before his eyes (39:6a)
 - 2. He executed Zedekiah's nobles before his eyes (39:6b)
 - 3. He blinded Zedekiah's eyes (39:7a)
 - 4. He shackled Zedekiah for transport to Babylon (39:7b)
- F. The Babylonians destroyed the city (39:8)
- G. The captain of the guard took the upper-class captives to Babylon (39:9)
- H. The captain of the guard left the land to the care of the poor remnant (39:10)

II. Nebuchadnezzar Arranged for Jeremiah's Protection (39:11-14)

- A. He assigned Jeremiah to the protective care of the captain of the guard (39:11)
- B. Jeremiah was to have care, protection, and freedom of choice (39:12)
- C. The captain assigned Jeremiah to the watch care of Gedaliah (39:13-14)

III. Meanwhile Jeremiah Had Given Ebed-Melech Encouragement (39:15-17)

- A. Jeremiah was still in prison (39:15)
- B. Jeremiah sent a divine message to Ebed-Melech (39:16)
 - 1. The LORD will deliver Ebed-Melech from the enemy (39:17a)
 - 2. Jerusalem will be destroyed (39:17b)
 - 3. Ebed-Melech's life will be spared because of his faith (39:17c)

Conclusion: Although He is longsuffering, the LORD keeps His promises of judgment and also of blessing. Faith and obedience are promised blessing, but the opposite leads to judgment. When will Christians learn this simple spiritual truth?

James D. Price

Nebuchadnezzar Appointed Gedaliah Governor of Judea (Jeremiah 40)

Key Verse: “And now look, I free you this day from the chains that *were* on your hand. If it seems good to you to come with me to Babylon, come, and I will look after you. But if it seems wrong for you to come with me to Babylon, remain here. See, all the land *is* before you; wherever it seems good and convenient for you to go, go there.” (Jer. 40:4)

Introduction: After Nebuchadnezzar conquered Jerusalem, he appointed Gedaliah the son of Ahikam as governor of the territory, and ordered the freedom of Jeremiah. Jeremiah chose to stay in the land with Gedaliah and the poor remnant. One of the guerrilla leaders reported an assassination plot against Gedaliah, who foolishly refused to believe it.

I. At Gedaliah’s Appointment as Governor, Jeremiah Was Set Free (40:1-6)

- A. Jeremiah was taken to Ramah in chains with the captives (40:1)
- B. The captain of the guard understood Jerusalem’s destruction (40:2)
 - 1. The LORD had pronounced Jerusalem’s doom (40:2b)
 - 2. The LORD has brought the doom because of their sin (40:3)
- C. The captain of the guard gave Jeremiah his choice of freedom (40:4)
 - 1. He could go to Babylon under his protective care (40:4a)
 - 2. He could remain free in Judea (40:4b)
 - 3. He could stay under the care of Gedaliah the new governor (40:5a)
 - 4. The captain set Jeremiah free with rations and a gift (40:5b)
 - 5. Jeremiah chose to stay with Gedaliah in Mizpah (40:6)

II. The Guerrilla Troops and Refugees Returned to the Land (40:7-12)

- A. After Gedaliah’s appointment, the guerrilla troops came to him (40:7-8)
- B. Gedaliah swore that they would be safe from Babylonian reprisal (40:9)
- C. Gedaliah gave permission to occupy the land and cities (40:10)
- D. The Jewish refugees likewise returned from nearby countries (40:11-12)

III. Gedaliah Rejected a Warning of an Assassination Plot (40:13-16)

- A. Johanan warned Gedaliah of Ishmael’s assassination plot (40:13)
- B. Because the Ammorite king sent Ishmael to kill Gedaliah (40:14a)
- C. But Gedaliah did not believe the report (40:14b)
- D. Johanan offered to secretly terminate Ishmael (40:15)
- E. But Gedaliah refused to grant permission (40:16)

Conclusion: God’s people often fail to wisely use the freedom He grants, to their own destruction.
James D. Price

The Assassination of Gedaliah and the People of Mizpah (Jeremiah 41)

Key Verse: Then Ishmael the son of Nethaniah, and the ten men who were with him, arose and struck Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and killed him whom the king of Babylon had made governor over the land. (Jer. 41:2)

Introduction: Under the guise of friendship, Ishmael came to celebrate civil New Year with Gedaliah and his people. After the celebration meal, Ishmael and his men murdered Gedaliah and those with him, and took the remaining people as captives to Ammon. But Johanan the son of Kereah rescued them and prepared them to escape to Egypt.

I. Ishmael Murdered Gedaliah and his Associates at Mizpah (1:1-10)

- A. Ishmael and his men met with Gedaliah for a festive meal (41:1)
 - 1. The festive meal was to celebrate the civil New Year
 - 2. Gedaliah unwisely trusted Ishmael in spite of previous warning
- B. They murdered Gedaliah, the Jews, and Babylonians (41:2-3)
- C. They also massacred seventy pilgrims who were passing by (41:4-9)
 - 1. There were eighty men from the northern territory (41:5a)
 - 2. They were going to Jerusalem to mourn its destruction (41:5b)
 - 3. With pretended mourning Ishmael invited them into Mizpah (41:6)
 - 4. Upon entering, Ishmael slaughtered seventy of them (41:7a)
 - 5. He cast their bodies into a pit (41:7b)
 - 6. Ten of them ransomed their lives with hidden supplies of food (41:8)
 - 7. The pit had been made by King Asa as part of a fortification (41:9)
- D. They took the remaining Jews to Ammon as captives (41:10)

II. Johanan Rescued the Jews from Ishmael's Hands (41:11-18)

- A. He gathered the guerrilla forces and pursued Ishmael's band (41:11)
- B. They overtook them at the pool of Gibeon (41:12)
- C. Upon seeing Johanan's troops, the captives rushed back to them (41:13-14)
- D. But Ishmael and eight of his men escaped to Ammon (41:15)
- E. Johanan prepared the rescued captives for flight to Egypt (41:16)
 - 1. He took them to the estate of Chimham near Bethlehem (41:17)
 - 2. Because they feared Babylonian reprisal (41:18)

Conclusion: Traitors are part of human society. Christians should be as wise as serpents and harmless as doves (Matt. 10:16). But potential danger should not deter us from duty.

James D. Price

A Divine Warning not to Return to Egypt (Jeremiah 42)

Key Verse: “The LORD has said concerning you, O remnant of Judah, ‘Do not go to Egypt!’ Know certainly that I have admonished you this day.” (Jer. 42:19)

Introduction: After the murder of Gedaliah, the governor of Judea, the people were afraid Nebuchadnezzar would retaliate and destroy them. But with false piety they insincerely asked Jeremiah for guidance from the LORD. The LORD offered divine protection if they stayed in the land and warned of disaster if they migrated.

I. The People Requested Divine Guidance about Migration to Egypt (42:1-6)

- A. The leaders asked Jeremiah to pray for divine guidance (42:1-3)
- B. Jeremiah agreed to bring a complete unbiased report (42:4)
- C. The people promised complete obedience to the LORD’s instructions (42:5-6)

II. The LORD Evaluated Their Options (42:7-18)

- A. The LORD answered Jeremiah after ten days (42:7)
- B. The LORD Discussed the people’s two options (42:8-18)
 - 1. If they stay in the land they will have blessings and safety (42:10-12)
 - a. The pronounced judgment will be lifted (42:10)
 - b. The Babylonians will not be a cause for fear (42:11)
 - c. The people will have divine mercy (42:12)
 - 2. If they migrate to Egypt they will have disaster and death (42:13-18)
 - a. Their false hopes will not be realized (42:14)
 - b. They will face the sword, famine, pestilence, death (42:15-17)
 - c. None shall escape the disaster (42:17-18a)
 - d. The LORD will pour out His wrath on them (42:18b)
 - e. They will be a curse and reproach to the Egyptians (42:18c)

III. The LORD Warned the People about Hypocritical Motives (42:19-22)

- A. The LORD warned them not to migrate to Egypt (42:19)
- B. The LORD exposed their hypocrisy in seeking guidance (42:20)
- C. The LORD knew their real intentions to migrate (42:21)
- D. So the LORD will certainly send sword, famine, and pestilence (42:22)

Conclusion: Christians also need divine guidance in making crucial decisions in life. God has offered help to those who seek it, but it is folly to insincerely ask for wisdom and not follow divine guidance (James 1:5-6).

James D. Price

The Journey to Egypt (Jeremiah 43)

Key Verse: “So they went to the land of Egypt, for they did not obey the voice of the LORD. And they went as far as Tahpanhes.” (Jer. 43:7)

Introduction: After Jeremiah delivered the LORD’s instructions not to leave the land of Judah, the people decided to go to Egypt in spite of the warning, accusing Jeremiah of false prophecy. They assembled all the remnant of Judah and went to Egypt, taking Jeremiah and Baruch with them. In Egypt the LORD foretold Nebuchadnezzar’s conquest and destruction of Egypt.

I. The Rebellious Leaders Accused Jeremiah of False Prophecy (43:1-3)

- A. They waited until Jeremiah finished his prophecy (43:1)
- B. The young leaders charged Jeremiah with false prophecy (43:2)
- C. They charged him with conspiring with Baruch (43:3)

II. The People Rebelliously Went to Egypt Instead (43:4-7)

- A. All the people decided disobediently to go to Egypt (43:4)
- B. The leaders assembled all the remnant of Judah (43:5)
 - 1. They included all men, women, children, princesses, refugees (43:6a)
 - 2. They also included Jeremiah and Baruch (43:6b)
- C. They went to Egypt as far as Tahpanhes (43:7)

III. The LORD Pronounced Judgment on Them at Tahpanhes (43:8-13)

- A. Jeremiah was to bury large stones under the courtyard of the palace (43:9)
- B. Nebuchadnezzar will attack and conquer the Egyptians (43:10-13)
 - 1. Nebuchadnezzar will set up his royal pavilion there (43:10)
 - 2. He will kill and take captives of the Egyptians (43:11)
 - 3. He will destroy the Egyptian temples (43:12a)
 - 4. He will carry off their gods as spoil (43:12b)
 - 5. He will carry away Egyptian wealth (43:12c)
 - 6. He will destroy the sacred pillars of Beth Shemesh (43:13)

Conclusion: Stubborn disobedience results in divine chastisement. This is a spiritual truth Christians should never forget.

James D. Price

The LORD Condemned the Fugitives and Encouraged Baruch (Jer. 44-45)

Key Verse: “And do you seek great things for yourself? Do not seek *them*; for behold, I will bring adversity on all flesh,” says the LORD. “But I will give your life to you as a prize in all places, wherever you go.” (Jer. 45:5)

Introduction: The LORD made one last appeal to the unrepentant Judean refugees in Egypt to cease their idolatry. They rejected Jeremiah’s prophetic ministry and avowed persistent worship of the queen of heaven. So the LORD sealed their doom but promised protection to Baruch.

I. The LORD Reasoned with the Unrepentant Refugees in Egypt (44:1-6)

- A. They have personally seen the LORD’s judgment of Judah (44:1-6)
 - 1. However, the LORD had continually sent prophets to warn them (44:4)
 - 2. But they refused to listen to their warnings (44:5)
 - 3. Therefore the LORD executed the judgment they witnessed (44:6)
- B. So why would they follow in their forefathers’ footsteps? (44:7-10)
 - 1. Why do you continue the same provocative evil behavior? (44:7-8)
 - 2. Have you forgotten the wicked history that brought on the destruction? (44:9)
 - 3. They unrepentantly continue their wicked idolatry (44:10)
- C. Therefore, the LORD pronounced the doom of the unrepentant refugees (44:11-14)
 - 1. They will die by sword and famine (44:12a)
 - 2. They will be the object of cursing and reproach (44:12b)
 - 3. Only the godly remnant will escape judgment (44:13-14)

II. The Refugees Rebutted the LORD’s Line of Reasoning (44:15-19)

- A. All the men refused to listen to Jeremiah (44:15-16)
- B. They declared their intention to continue worshipping the queen of heaven (44:17a)
- C. Because worshipping her brought prosperity (44:17b-18)
- D. All the women consented with their husbands (44:19)

III. Jeremiah Responded to their Reasoning (44:20-23)

- A. The LORD was longsuffering with their forefathers’ wickedness (44:21)
- B. But their persistent wickedness ended His patient endurance (44:22)
- C. Therefore, the recent calamity happened to Judah (44:23)

IV. Again the LORD Pronounced the Doom of the Unrepentant Refugees (44:24)

- A. All the avowed worshipper of the queen of heaven will be consumed (44:25)
- B. Only a small godly remnant will be spared (44:28)
- C. An impending sign will assure the certainty of the judgment (44:29-30)

V. The LORD Gave Baruch Encouragement (45:1-5)

- A. Don’t be afraid of the coming judgment (45:1-3)
- B. Don’t seek greatness for yourself (45:4)
- C. The LORD promised to preserve his life (45:5)

Conclusion: The LORD’s longsuffering has an end, and those who persist in their sin beyond that point seal their own doom. But God has great promises for those who believe His word and faithfully walk in obedience.

James D. Price

Jeremiah Foretold Judgment of Egypt (Jeremiah 46)

Key Verse: “Do not fear, O Jacob My servant,” says the LORD, “For I *am* with you; For I will make a complete end of all the nations To which I have driven you, But I will not make a complete end of you. I will rightly correct you, For I will not leave you wholly unpunished.” (Jer. 46:28)

Introduction: Chapters 46-51 are a collection of prophecies against various nations that were enemies of Israel. They declare and illustrate the LORD’s sovereignty over all nations. Chapter 46 is directed against Pharaoh and Egypt for their hostility and unfaithfulness to Israel.

Setting: Nebuchadnezzar, king of Babylon, defeated Pharaoh Necho, King of Egypt at the battle of Carchemish in 605 B.C. (46:1-2)

I. The LORD Foretold Egypt’s Defeat at Carchemish (46:3-9)

- A. Pharaoh Necho’s army prepared for war (46:3-4)
- B. But they retreated from the battle in fear (46:5)
- C. Escape was thwarted (46:6a)
- D. They fell by the River Euphrates (46:6b)
- E. Egypt’s attack was like the overflowing Nile (46:7-8)
- F. They were helped by heavily armed allies (46:9)

II. The LORD Prepared Egypt for Defeat at Carchemish (46:10-12)

- A. The Sovereign LORD prepared Egypt as a sacrifice of vengeance (46:10)
- B. There was no medical balm to heal their wounded (46:11)
- C. The nations heard of Egypt’s shameful downfall (46:12)

III. The LORD Foretold Nebuchadnezzar’s Defeat of Egypt (46:13-19)

- A. The LORD caused Egypt’s downfall (46:15-16a)
- B. The LORD caused Egypt to retreat back home (46:16b)
- C. The LORD caused the Egyptians to disrespect Pharaoh Necho (46:17)
- D. The LORD swore that Nebuchadnezzar would come (46:18)
- E. The LORD swore Egypt would go into captivity (46:19)

IV. The LORD Foretold Egypt’s Captivity and Restoration (46:20-26)

- A. Egypt’s destruction will come from the north (46:20)
- B. Her hired mercenaries will retreat in battle (46:21)
- C. Her innumerable enemies will chop her down like trees in a forest (46:22-23)
- D. Egypt will go into shameful captivity (46:24)
- E. The LORD will punish Egypt, her gods and kings (46:25)
- F. The LORD will deliver Egypt into the hands of her enemies (46:26a)
- G. Afterward Egypt will be restored as before (46:26b)

V. The LORD Promised Israel’s Future Restoration (46:27-28)

- A. Israel should not fear or be dismayed (46:27a)
- B. The LORD will save the dispersed captives (46:27b)
- C. The LORD will return Israel to her land (46:28a)
- D. The LORD will not completely destroy Israel (46:28b)
- E. The LORD will rightly correct Israel (46:28c)
- F. The LORD will not leave Israel unpunished (46:28d)

Conclusion: The LORD is indeed sovereign over the nations of the world. Although we do not understand what or why He lets things happen on the international scene as they do, we can be assured that everything is under His sovereign control and happen for His eternal purposes and praise.

Prophecies Against the Philistines and Moabites (Jeremiah 47-48)

Key Verse: Cursed *is* he who does the work of the LORD deceitfully, And cursed *is* he who keeps back his sword from blood. (Jer. 48:10)

Introduction: The LORD pronounced judgment on the nations that had been Israel's enemies; these included the Philistines and Moabites. Yet the LORD revealed His grief and sorrow when He had to carry out judgment, even on His enemies.

I. The LORD Pronounced Judgment on the Philistines (47:1-7)

- A. The northern enemies will attack like a flood (47:1-2)
- B. The defenders will become fearful and powerless (47:3)
- C. The LORD will plunder the Philistines (47:4)
- D. The people wanted an armistice (47:5-6)
- E. But the LORD has appointed the attack (47:7)

II. The LORD Pronounced Judgment on the Moabites (48:1-47)

- A. Moab will be plundered, destroyed, and desolate (48:1-10)
 1. Moab is plundered and dismayed (48:1)
 2. The enemy plotted the destruction of Moab (48:2-3)
 3. The People mourned over the impending destruction (48:4-6)
 4. They will be taken captive for trusting in riches (48:7a)
 5. Their god Chemosh will also be taken captive (48:7b)
 6. No one will escape the coming plunder (48:8)
 7. The cities will become desolate without inhabitants (48:9)
 8. Deceitful workers are cursed (48:10)
- B. Moab was complacent in her idolatry (48:11-17)
 1. Moab was complacent like undecanted wine (48:11)
 2. The LORD will send wine-workers to disrupt their complacency (48:12)
 3. Moab will be ashamed of Chemosh their god and of their warriors (48:13-14)
 4. Moab was plundered and slaughtered (48:15)
 5. Moab's neighbors bemoaned his defeat (48:16-17)
- C. Moab will be taunted and derided for pride and sin (48:18-30)
 1. Moab's neighbors taunted their destruction (48:18-19)
 2. Moab was shamed and plundered (48:20)
 3. Judgment has come to all her cities (48:21-25)
 4. Moab's has become powerless to resist (48:25)
 5. Moab will be in derision for their treatment of Israel (48:26-27)
 6. Moab's judgment was brought on by their pride, wrath, and lies (48:28-30)
- D. The LORD will wail and lament while judging Moab (48:31-39)
 1. The LORD will wail for Moab's judgment (48:31-34)
 2. The LORD will cause their idolatry to cease (48:35)
 3. The LORD will wail for Moab's poverty (48:36)
 4. There will be lamentation for Moab's demise (48:37)
 5. Because the LORD has broken Moab like a pot (48:38)
 6. Moab will become a derision and dismay to her neighbors (48:39)
- E. The LORD will bring Moab back after her judgment (48:40-47)
 1. Moab's destruction will be a swift surprise (48:40)
 2. Moab will be destroyed because of pride against the LORD (48:42-43)
 3. No one shall escape (48:44-45)
 4. Yet the LORD will bring back their captives (48:46-47)

Conclusion: The LORD derives no pleasure from judging sinners. His heart yearns for their repentance and faith, and He mourns while executing judgment.

Prophecies Against Judah's Southern and Eastern Enemies (Jeremiah 49)

Key Verse: "For thus says the LORD: 'Behold, those whose judgment *was* not to drink of the cup have assuredly drunk. And *are* you the one who will altogether go unpunished? You shall not go unpunished, but you shall surely drink *of it*.'" (Jer. 49:12)

Introduction: The LORD ordained Jeremiah as "a prophet to the nations" (1:5). This chapter records prophecies sent to five of Israel's surrounding enemy nations. While the LORD is longsuffering in giving nations ample time to repent, their judgment is ultimately inescapable. This chapter demonstrates that fact.

I. The Prophecy Against the Ammonites (49:1-6)

- A. The Ammonite worshippers of Milcom occupy the territory of Gad (49:1)
- B. Therefore Ammon will be destroyed (49:2)
- C. People should mourn Ammon's impending captivity (49:3)
- D. The Ammonites trusted in their treasures and false security (49:4)
- E. Consequently they will experience horrible fear and dispersion (49:5)
- F. But the LORD will bring them back (49:6)

II. The Prophecy Against the Edomites (49:7-22)

- A. Edom will be destroyed for their foolish hostility to Israel (49:7-11)
 - 1. Edom had abandoned their renowned wisdom (49:7)
 - 2. The Dedanites were warned to flee Edom's impending destruction (49:8)
 - 3. For the LORD will utterly destroy Edom with no escape (49:9-10)
 - 4. The LORD will spare only the widows and children (49:11)
- B. The LORD swore to Edom's perpetual destruction (49:12-22)
 - 1. The LORD swore that Edom will be destroyed and a reproach (49:12-13)
 - 2. Edom's enemies will assemble for battle (49:14)
 - 3. Edom will be diminished and despised among the nations (49:15)
 - 4. Edom's fierce reputation, pride, and false security will not prevent judgment (49:16)
 - 5. Edom will be an object of ridicule like Sodom and Gomorrah (49:17-18)
 - 6. The enemy will accomplish the LORD's purpose against Edom (49:19-22)

III. The Prophecy Against Syria (49:23-27)

- A. Syria's cities are powerless with fear (49:23-24)
- B. Syria's armies will be swiftly defeated (49:25-26)
- C. Syria's cities will be thoroughly burned (49:27)

IV. The Prophecy Against the Arab Tribes of Kedar and Hazor (49:28-33)

- A. Nebuchadnezzar will attack and fearfully destroy them (49:28-29)
- B. The inhabitants were warned to flee for safety (49:30-32)
- C. Their land will be perpetually desolate (49:33)

V. The Prophecy Against Elam (49:34-39)

- A. The LORD will destroy their military armament (49:34-35)
- B. The LORD will scatter the Elamites into dispersion (49:36)
- C. The LORD will send their enemies to destroy them (49:37)
- D. The LORD will destroy their king and princes (49:38)
- E. But the LORD will bring back their captives in the latter days (49:39)

Conclusion: Nations that think they are too wise, too wealthy, and too powerful to ignore God's expectations of righteousness and justice will soon learn that His longsuffering is not approval but mercy and grace. They will experience His inescapable judgment in the end.

The Prophecy against Babylon (Jeremiah 50:1-46)

Key Verse: “Their Redeemer *is* strong; The LORD of hosts *is* His name. He will thoroughly plead their case, That He may give rest to the land, And disquiet the inhabitants of Babylon. (Jer. 50:34)

Introduction: The LORD foretold the peaceful return of the Jewish captive from Babylon, and His vengeance on Babylon for their pride and for the pleasure they derived from destroying Jerusalem and the temple. Although the LORD used Babylon to punish Israel, He punished Babylon for the way they did it.

I. Babylon Will Be Shamefully Conquered By a Cruel Northern Enemy (50:1-3)

- A. Babylon will be conquered (50:1-2)
- B. Her gods will be shamed and broken (50:2)
- C. A northern enemy will desolate and empty her land (50:3)

II. The Captive Jews Will Return to Zion and Their Covenant (50:4-7)

- A. The Jews will return to their holy city Zion (50:4)
- B. They will rejoin with the LORD in a perpetual covenant (50:5)
- C. The Jews had been in restless captivity (50:6)
- D. Their persecuting enemies regard themselves as blameless avengers (50:7)

III. The LORD Will Punish Babylon But Restore Israel (50:8-20)

- A. Private citizens should evacuate Babylon (50:8)
- B. Because the LORD will bring an enemy confederacy against Babylon (50:9)
- C. All of Babylon’s plunderers will be satisfied (50:10)
- D. Because Babylon rejoiced to destroy Israel (50:11)
- E. God’s wrath will make Babylon a shame, a wilderness, desolate, and plagued (50:12-13)
- F. Babylon’s enemies should prepare to execute the LORD’s vengeance on Babylon (50:14-15)
- G. The LORD will punish Babylon as He did Assyria (50:16-18)
- H. But the LORD will restore and forgive Israel (50:19-20)

IV. The LORD Will Punish Babylon for Their Cruelty and Pride (50:21-32)

- A. The LORD commanded the enemies to utterly destroy Babylon (50:21)
- B. Babylon, the destructive hammer, will be broken (50:22-23)
- C. Babylon will be caught in a trap because of their contention (50:24)
- D. The LORD will execute His indignation on Babylon (50:25-27)
- E. The restored Jews will declare the LORD’s vengeance (50:28)
- F. The enemies of proud Babylon will recompense her evil deeds (50:29-30)
- G. The LORD will punish Babylon’s haughty pride (50:31-32)

V. The LORD Will Redeem Israel and Be Avenged Against Babylon (50:33-46)

- A. The Babylonians refused to let the Jews return home (50:33)
- B. But their strong Redeemer will thoroughly plead their case (50:34)
- C. He will bring a sword against all the inhabitants of the land (50:35-39)
- D. The overthrow of Babylon will be like that of Sodom and Gomorrah (50:40)
- E. The armed northern enemy will be cruel and merciless (50:41-42)
- F. The king of Babylon will be painfully powerless (50:43)
- G. The LORD will certainly execute His vengeful plan against Babylon (50:44-46)

Conclusion: The LORD may use a wicked person or nation to carry out His sovereign purposes, but He holds them accountable for the attitudes they have while executing the task.

James D. Price

Divine Judgment on Babylon (Jeremiah 51)

Key Verse: “And I will repay Babylon and all the inhabitants of Chaldea for all the evil they have done In Zion in your sight,” says the LORD. (Jer. 51:24)

Introduction: This chapter continues the divine judgment pronounced against Babylon for their evil deeds against Israel.

I. Israel will not be Forsaken in Babylon’s Destruction (51:1-5)

- A. The LORD will send a destroyer against Babylon (51:1-2)
- B. The enemy will utterly destroy her army (51:3-4)
- C. But the LORD has not forsaken Israel or Judah (51:5)

II. Israel will be Delivered in Babylon’s Destruction (51:6-10)

- A. The Jews should flee the LORD’s vengeance on Babylon (51:6)
- B. Babylon, the LORD’s golden cup, will be destroyed (51:7-8a)
- C. Babylon is beyond pity and healing (51:8b-9)
- D. The Jews should declare the LORD’s work in Zion (51:10)

III. The LORD will Avenge Babylon’s Destruction, Covetousness, and Idolatry (51:11-19)

- A. The LORD raised up the Medes to avenge Babylon’s destruction of the Temple (51:11-12)
- B. The LORD swore Babylon’s destruction for their covetousness (51:13-14)
- C. The LORD is the all wise creator of the universe (51:15-16)
- D. Man-made idols will perish in the time of punishment (51:17-18)
- E. But the LORD, the Portion of Jacob is the Maker of all things (51:19)

IV. The Medes will be the LORD’s Instrument of Vengeance (51:20-33)

- A. The Medes are the LORD’s battle-ax to destroy Babylon for the evil done in Zion (51:20-24)
- B. The LORD is against Babylon, the destroying mountain (51:25-26)
- C. The LORD called the nations to help the Medes destroy Babylon (51:27-29)
- D. Babylon’s warriors failed to defend the city (51:30-32)
- E. For Babylon is like a threshing floor at harvest time (51:33)

V. Repentant Israel Asked the LORD to Recompense Babylon’s Evil (51:34-52)

- A. Zion and Jerusalem called on the LORD to repay Babylon (51:34-35)
- B. Therefore the LORD promised to take vengeance on Babylon (51:36-44)
- C. The Jews should leave Babylon to escape the LORD’s anger (51:45-46)
- D. The LORD will bring judgment on Babylon’s idols (51:47)
- E. Heaven and earth will sing joyously over Babylon’s recompense (51:48-49)
- F. Although remembering their reproach, the remnant should escape (51:50-51)
- G. The LORD will bring judgment on Babylon’s idols (51:52)

VI. Babylon’s Destruction Is Certain (51:53-58)

- A. Babylon’s defenses are powerless against the LORD’s judgment (51:53-56)
- B. Babylon’s leaders will sleep a perpetual sleep (51:57)
- C. Babylon’s broad walls will be broken down (51:58)

VII. Jeremiah’s Prophecy Against Babylon Was Delivered and Pronounced (51:59-64)

- A. Jeremiah sent the prophecy to be proclaimed against Babylon (51:59)
- B. Jeremiah wrote the prophecy in a book (51:60)
- C. Seraiah was to read the prophecy in Babylon and throw it into the Euphrates (51:61-63)
- D. Seraiah was to pronounce judgment on Babylon (51:64)

Conclusion: “For we know Him who said, ‘Vengeance is Mine, I will repay,’ says the Lord. And again, ‘The LORD will judge His people.’ It is a fearful thing to fall into the hands of the living God.” (Heb. 10:30-31)

The Jews Were Conquered and Taken Captive (Jeremiah 52)

Key Verses: “Then the king of Babylon killed the sons of Zedekiah before his eyes. And he killed all the princes of Judah in Riblah. He also put out the eyes of Zedekiah; and the king of Babylon bound him in bronze fetters, took him to Babylon, and put him in prison till the day of his death. (Jer 52:10-11)

Introduction: God’s judgment finally fell on Jerusalem and its inhabitants according to the prophecies He gave through Jeremiah. The city was demolished and the surviving citizens were deported to Babylon. King Zedekiah witnessed the execution of his sons and city officials before he was blinded and carried off to a Babylonian prison.

I. Judah’s Kingdom Came to an End (52:1-11)

- A. Zedekiah, Judah’s last king, reigned eleven evil years (52:1-3)
- B. Nebuchadnezzar’s troops put Jerusalem under siege (52:4-5)
- C. The city experienced severe famine (52:6)
- D. The Babylonians broke through the wall (52:7a)
- E. Zedekiah and his army escaped to the desert plain (52:7b)
- F. The Babylonians captured King Zedekiah (52:8)
- G. The Babylonians took Zedekiah to Nebuchadnezzar at Riblah (52:9)
- H. Nebuchadnezzar killed Zedekiah’s sons and princes (52:10)
- I. Nebuchadnezzar blinded and imprisoned Zedekiah (52:11)

II. Nebuchadnezzar Conquered Jerusalem and its People (52:12-27)

- A. Nebuzaradan burned the city and temple (52:12-13)
- B. The Babylonians broke down Jerusalem’s walls (52:14)
- C. Nebuzaradan took most survivors as captives to Babylon (52:15-16)
- D. Nebuzaradan took all precious metal as spoil to Babylon (52:17-23)
- E. Nebuchadnezzar executed the city officials (52:24-27)

III. Nebuchadnezzar Took 4,600 Captives in Three Deportations (52:28-30)

- A. Nebuchadnezzar took 3,023 captives in 606 BC, his seventh year (52:28)
- B. Nebuchadnezzar took 832 captives in 597 BC, his eighteenth year (52:29)
- C. Nebuchadnezzar took 745 captives in 586 BC, his twenty-third year (52:30)

IV. King Jehoiachin Was Restored to a Place of Honor (52:31-34)

- A. Evil-Merodach released him from prison in his thirty-seventh year (52:31)
- B. He gave him a more honorable seat than the other captive kings (52:32)
- C. Jehoiachin ate regularly at the king’s table (52:33)
- D. He received a life-time pension from the king (52:34)

Conclusion: God patiently waits long for His people to repent, but His judgment certainly falls on those who persist in their rebellion and sin.