

OUTLINE AND NOTES - THE PROPHECY OF JEREMIAH

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Introductory Notes:

Israel was taken into captivity by the Assyrians in the year 722 B.C. Jeremiah began his ministry as a prophet almost 100 years later, in the 13th year of Josiah (Jer. 1:2), or about 629 B.C. His ministry continued up to and shortly after the captivity of Judah by Babylon in the year 586 B.C.

Thus, he was a prophet to Judah immediately before the exile. Habakkuk, Zephaniah, Nahum, and Ezekiel were his contemporaries, although Ezekiel did not prophesy until after the captivity had begun.

Jeremiah was permitted to remain in Judah after the captivity, but shortly afterwards was taken by some of his fellow-Jews down into the land of Egypt. He died in Egypt. The exact date of his death is not known, but is estimated to have been between 585 and 580 B.C.

The main theme of Jeremiah's prophecy is that of warning Judah of the impending judgment of God upon them because of their idolatry and other sins.

General outline:

- I. Personal Introduction (1).
 - II. Prophecies concerning Judah and Jerusalem (2-45).
 - III. Prophecies concerning the Gentile Nations (46-51).
 - IV. Historical Conclusion (52).
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Outline:

I. Jeremiah's Personal Introduction (1:1-19).

A. Jeremiah, the Man and His Times (1:1-3).

B. Jeremiah's Call (1:4-19).

1. The Call Given and Considered (1:4-10).

Vv. 5 and 10 are key verses with the expression, "a prophet to the nations", descriptive of the call God gave to Jeremiah.

2. The Elaboration of His Call (1:11-16).

Note: The Amplified Bible is very helpful in this section.

3. The Prophet Commissioned and Encouraged (1:17-19).

II. Prophecies concerning Judah and Jerusalem (2:1-45:5).

A. The First Series of Messages (2:1-20:18).

It would seem from Jer. 3:6 that these were delivered during Josiah's reign.

In dividing a large section like this, a key is to be found in the following expressions:

- (1) "Moreover the word of the Lord came to me" (2:1)
- (2) "The Lord also said unto me" (3:6).
- (3) "The word that came to Jeremiah from the Lord" (7:1).

The underlined portions of the statements distinguish them from another similar statement, "Thus saith the Lord" (2:2).

For those verses containing "to me" or "to Jeremiah", cf. 2:1; 3:6; 7:1; 11:1; 13:1, 3, 8; 14:1; 16:1; 18:1, 5. Personal study must be the means of determining how many of these indicate major divisions.

The following outline shows that in this study six main divisions have been used:

- (1) Jer. 2:1-3:5.
 - (2) Jer. 3:6-6:30.
 - (3) Jer. 7:1-10:25.
 - (4) Jer. 11:1-13:27.
 - (5) Jer. 14:1-17:27.
 - (6) Jer. 18:1-20:18.
1. The First Message (2:1-3:5). God is pleading with Israel to consider the evil that she has done in the hope that she will turn back to Him in repentance for her sin.
 - a. God's happy remembrance of Israel's past (2:1-3).
 - b. God's entreaty of the whole nation concerning her present, tragic condition (2:4-3:5).
 - 1) Divine interrogation (2:4-30). This section can be divided according to the following questions which God asks:
 - a) Have they turned from God because they have found unrighteousness in Him (2:4-8)?
 - b) Do they know of any heathen nation which has forsaken her false gods as Israel has forsaken the one, true God (2:9-13)?
 - c) Have they not learned the consequences of idolatry and disobedience from Israel's experience of captivity (2:14-22)?
 - d) How can they deny their guilt, claiming to be innocent of any sin (2:23-25)?
 - e) Have the gods they have turned to delivered them from judgment (2:26-30)?
 - 2) A summary of God's charges (2:31-37).
 - 3) Judgment declared to be certain because of no repentance (3:1-5).
 2. The Second Message (3:6-6:30). The judgment of Judah is foretold because of Judah's persistence in sin despite all that God has done to warn her.
 - a. The fate of Israel (the ten tribes)--a warning to Judah (3:6-4:2).
 - 1) Israel's backsliding and judgment unable to deter Judah from her sin (3:6-10).
 - 2) Contrary to the prevailing idea, Israel to be restored to

God's favor and fellowship (3:11-4:2).

"When Jeremiah entered upon his office Israel had been in exile for 94 years, and all hope for the restoration of the banished people seemed to have vanished. But Judah, instead of taking warning by the judgment that had fallen upon the ten tribes, and instead of seeing in the downfall of the sister people the prognostication of its own, was only confirmed by it in its delusion, and held its own continued existence to be a token that against it, as the people of God, no judgment of wrath could come. This delusion must be destroyed by the announcement of Israel's future reinstatement" (Keil, C.F., The Prophecies of Jeremiah, Vol. I, pp. 83, 84).

a) God's appeal to Israel for repentance (3:11-15).

b) Israel's restoration prophesied (3:16-22a).

Note that this is to be with "the house of Judah" (v. 18), and "in those days" (3:16, 18). Since there has been no such restoration, this is a prophecy having to do with the second coming of Christ.

c) Israel's repentance prophesied (3:22b-25).

d) God's appeal to Israel restated, with promises of blessing (4:1, 2).

b. The fate of Judah (4:3-6:30).

The consequences of Judah's continued disobedience are described as twofold: invasion and dispersion.

1) Unless Judah repents, judgment will fall on her from the north (4:3-9).

2) Parenthesis: Jeremiah's deep concern for Judah (4:10-31).

"The book of Jeremiah, like the Epistles of Paul, affords a wonderful picture of its author. We see a man, by nature sensitive and retiring, made strong and courageous by the grace of God. Opposed and ill-treated by priests and people, he was unwearying and unwavering in his efforts on their behalf, ever giving wise and practical counsel, with a heroic patience and utter unselfishness which must stir the coldest heart. In him we see a type of the Man of Sorrows, despised and rejected of men, proclaiming God's invitation with unfailing love to a disobedient and gainsaying people" (The New Bible Handbook, edited by G. T. Manlay, p. 223).

3) God's gracious offer to pardon Judah (5:1, 2).

4) Jeremiah's admission of Judah's guilt (5:3-6).

5) God's explanation of Judah's judgment and the reason for it (5:7-6:30). (See next page for sub-points.)

- a) The sins of Judah deserving of judgment (5:7-31).

Note: "Shall I not visit for these things?" (vv. 9, 29). But it is important to note also that the nation will not be completely destroyed, i.e., "not a full end" (vv. 10, 18).

- b) Jerusalem to be destroyed (6:1-8).
- c) God's patience exhausted after repeated appeals to Judah (6:9-17).
- d) All the earth called to see and to mourn because of Judah's judgment (6:18-30).

Note: Judah will attempt unsuccessfully to appease God by bringing offerings to Him (v. 20).

- 3. The Third Message (7:1-10:25). The burden of this message is that God will bring judgment on Judah because they have failed utterly to obey the word of God. See 7:22, 23; 9:13-15.

- a. Judgment announced against the Temple (7:1-8:3).

- 1) An appeal to Judah to amend her ways (7:1-7).
- 2) The flagrant sins of Judah whereby God is provoked to wrath (7:8-20).

Note: The attitude of the people is that they can live as they please as long as they continue to worship at the Temple by bringing their sacrifices.

- 3) Obedience--the chief desire of God regarding His people--ignored by Judah (7:21-28).
- 4) The people of Jerusalem called to lament for the terrible judgments about to fall on all of Judah (7:29-8:3).

- b. Judgment announced against the land and its inhabitants (8:4-9:26).

The primary sin of Judah (9:13-15) and her other sins leave God no alternative but to bring severe judgment upon them.

- 1) Judah's obstinate refusal to return to the Lord (8:4-12).
- 2) The land to be devoured by terrible judgments (8:13-17).
- 3) Parenthesis: The grief of Jeremiah over the sin and destruction of Judah (8:18-9:2).
- 4) Judah rebuked for her deceit (9:3-8).
- 5) God to avenge His soul on Judah through judgment (9:9-26)

- a) The desolation of the land, its cities, animals, and human inhabitants (9:9-11).

- b) The reason for the judgment: forsaking the law of God (9:12-16).
- c) Women called to mourn and lament because of widespread death and destruction (9:17-22)
- d) The only hope of the people--another appeal from God (9:23, 24).
- e) The judgment of Judah to be like that of the Gentiles (9:25, 26).

c. The final appeal of the message (10:1-25).

Note: Chapter 9 closes in v. 26 with a denunciation against Judah which is then extended to "all the house of Israel". Chapter 10 begins with a message to the "house of Israel". Thus, while Judah is still primarily under consideration, both Judah and Israel are alike in sin, in judgment, and in remorse when judgment falls.

- 1) By showing the contrast between the living God and idols which are the work of men's hands (10:1-16).

This is to show how ridiculous is the idolatry of Israel and Judah.

- 2) By showing what Judah's remorse will be eventually after experiencing judgment (10:17-25).

4. The Fourth Message (11:1-13:27). God remonstrates with Judah and Jerusalem because of their violation of the Mosaic Covenant (the Law), pointing out that their disobedience was due to pride.

a. The warning Jeremiah is to deliver to Judah and Jerusalem (11:1-8).

- 1) A divine curse (judgment) will result from their disobedience to the Mosaic Covenant (11:1-5).

Note: Disobedience makes it impossible for God to fulfill His promise to give them the land.
See v.5.

- 2) The warning enforced by reminding them of what happened to Israel in Moses' day (11:6-8).

b. God's awareness of Judah's conspiracy (11:9-12:6).

- 1) Similar to the iniquity of their forefathers (11:9, 10).
- 2) Judgment inescapable (11:11-13).

Note: Prayer to their idols will bring Judah no help.

- 3) Jeremiah instructed not to pray for Judah (11:14-17). Her sin demands that she be judged.
- 4) The conspiracy of the men of Anathoth against Jeremiah (11:18-12:6).

c. The destiny of Judah--twofold (12:7-17).

- 1) Judah's captivity: Judah to be forsaken by God and delivered into the hands of her enemies (12:7-13).
- 2) Judah's return to the land: Promised mercy to Judah coupled with warnings for her "evil neighbors" (12:14-17).

Note: This second point is a prophecy which is yet to be fulfilled.

d. God's condemnation of Judah's pride illustrated by Jeremiah's symbolic action with the linen girdle (13:1-27).

- 1) God's word to Jeremiah (13:1-11).
 - a) Judah's problem illustrated by what God tells Jeremiah to do with the linen girdle (13:1-7).
 - b) The illustration explained (13:8-11).

Note: V. 9 makes it very clear that pride is Judah's basic problem. See also 13:15, 17, 18.

- 2) God's word to Jeremiah for the people (13:12-14). This is another prediction of divine judgment.
- 3) Jeremiah's appeal to Judah to humble herself and to do good in God's sight (13:15-27).

Note: Pride is the root of disobedience. Cf. Lev. 26:14-20, especially v. 19.

5. The Fifth Message (14:1-17:27). Both contemporary and future judgments are to fall on Judah. Their certainty and necessity cause God to tell Jeremiah not to pray for Judah.

a. The contemporary judgment: a drought in Judah (14:1-22).

- 1) God's warning of the drought (14:1-6).
- 2) Jeremiah's prayer for Judah--that God would not forsake His people in their time of need (14:7-9).
- 3) Jeremiah told again (cf. 11:14) not to pray for Judah (14:10-12). Due to their persistence in sin, judgment must now come.
- 4) God's repudiation of the false prophets and their false message which has given Judah a false hope (14:13-18).
- 5) Jeremiah again pleads with God for Judah--that God would not loathe His people, but send them rain (14:19-22).

b. The future judgment (15:1-21).

- 1) The nature of the judgment: "the sword . . . the famine . . . the captivity" (15:1-14; cf. v. 2).

Note: Not even the intercession of Moses or Samuel could spare Judah from judgment (v.1). The sins of Manasseh (v. 4) had left a lasting influence on Judah. Cf. 2 Kings 21:1-18).

- 2) Jeremiah's prayer for himself (15:15-18).
- 3) God's answer to Jeremiah--His promise to deliver the prophet (15:19-21).

c. God's instructions to the prophet in view of the coming judgment (16:1-17:27).

- 1) Not to marry--because of the judgments to fall upon the families of Judah (16:1-9).
- 2) What he is to answer the people when they ask why the judgment of God has fallen upon them (16:10-13).
- 3) Jeremiah informed that for Judah a second exodus will be necessary--not from Egypt, but from all the countries where the people of Judah will have been scattered (16:14-17:4).
- 4) The message Jeremiah is to give to the people, interjected with a prayer for himself (17:5-27).

Note: A message of hope appears here again, dependent upon Judah's faith in God and obedience to His Word.

- a) First part of the message: the folly of trusting men as compared with the wisdom of trusting the Lord (17:5-11).
- b) Jeremiah's prayer for his own deliverance from judgment and from the people (17:12-18).
- c) Second part of the message: a message regarding the Sabbath (17:19-27). Blessing will accompany its observance; judgment, its desecration.

Note: This is probably to be taken as an appeal for obedience to the whole Law, the fourth commandment exemplifying the whole. Cf. James 2:10 for the teaching of the unity of the Law.

6. The Sixth Message (18:1-20:18). The judgment of Israel and Judah is pictured, first as a re-made, than as a broken, potter's vessel. Coupled with this picture is the account of Jeremiah's persecution because of his preaching, and his subsequent depression.

a. Jeremiah at the potter's house (18:1-10).

- 1) The prophet instructed to go to the potter's house (18:1,2).
- 2) The prophet's observation of the potter at work, remaking a marred vessel (18:3, 4).

- 3) The significance of the prophet's experience (18:5-10)
God has the sovereign right to bless or to judge His people, depending upon their obedience or disobedience.

b. Jeremiah sent again to the people (18:11-17)

- 1) His message (18:11): Another appeal for the people to return to the Lord.
- 2) The answer of the people (18:12): Rejection of the prophet's appeal.
- 3) The Lord's response to the people (18:13-17): A judgment will come upon Judah and Jerusalem which will cause astonishment to other nations.

c. The reaction of the people to Jeremiah (18:18-23).

- 1) Their decision to turn against Jeremiah (18:18).
- 2) Jeremiah's prayer for judgment upon the people (18:19-23).

d. The prophecy of God's judgment upon Judah in "the valley of the son of Hinnon" or "Tophet" (9:1-13).

- 1) Jeremiah commanded to take "a potter's earthen bottle" and go to the valley of Hinnon (9:1,2).
- 2) Jeremiah's prophecy of judgment at Hinnon, or Tophet (9:3-13).

Note: (1) It will become a valley of slaughter (v. 6).
(2) Jerusalem and Judah will be broken like "a potter's vessel" (v. 11a).
(3) So many will die in Tophet that there will not be room to bury all of them (v. 11b).

e. The message repeated in the temple court (19:14-20:6).

- 1) The message delivered in the temple (19:14, 15).
- 2) Jeremiah beaten and placed in the stocks by Pashur (20:1-3a).
- 3) Jeremiah's denunciation of Pashur with the announcement of the Babylonian captivity (20:3b-6).

Note: Jeremiah is faithful in proclaiming judgment in spite of the fact that he is persecuted for it.

f. Jeremiah's deep depression and lamentation to the Lord (20:8-18).

B. The Second Series of Messages (21:1-39:18).

These messages have to do primarily with the Babylonian Captivity.

1. Prophecies of Jeremiah against Judah initiated by the inquiry of Zedekiah (21:1-24:10).

- a. Zedekiah's inquiry concerning war with Babylon (21:1, 2). Pashur and Zephaniah, a priest, are sent to ask Jeremiah if God will turn the Babylonians away from Judah.
- b. Jeremiah's answer to Zedekiah (21:3-23:40). This is a fourfold message of judgment upon Judah.
 - 1) The message to Zedekiah (21:3-7). God will deliver Judah into the hands of the Babylonians, smiting Judah with judgment.
 - 2) The message to the people of Judah (21:8-10). They have only two choices: (1) If they stay in Jerusalem, they will die; (2) If they go out of the city, they will live, but they will be a prey to the Babylonians.
 - 3) The message to the house of David, the house of the kings of Judah (21:11-22:30).
 - a) God's appeal to the kings to "execute . . . judgment and righteousness" (22:3) with the people (21:11-22:9). The consequences of the obedience or disobedience of the kings is carefully explained in connection with the Captivity.
 - b) Prophecy concerning Jehoahaz, the son of King Josiah (22:10-12). He is called Shallum here, probably in irony, because Israel had a king named Shallum whose reign was both short and wicked (cf. 2 Kings 15:13-15). In 1 Chronicles 3:15 the fourth son of Josiah is called Shallum, taken to mean Jehoahaz. For Jehoahaz as the successor of Josiah, cf. 2 Kings 23:30b-34.

Jehoahaz will be carried away captive, never to see Judah again.
 - c) Prophecy concerning Jehoiakim, another son of King Josiah (22:13-19). He will die and be buried outside of Jerusalem for greedily seeking his own profit in unrighteous ways. Cf. 2 Kings 23:34-24:6.
 - d) Prophecy concerning Jehoiachin, the son of King Jehoiakim (22:20-30). Cf. 2 Kings 24:6 for the name, Jehoiachin. In Jer. 24:1 he is called Jeconiah, as he is in 1 Chron. 3:16. Jeconiah means the Lord will uphold. Coniah (used also in Jer. 37:1) means the Lord has upheld. Jeremiah may have shortened the name to show that God has taken away His support from Jehoiachin.

He will be judged for his sin and for his refusal to hear the word of Jehovah in the days of his prosperity.
 - 4) The message to the pastors, i.e., the prophets and priests (23:1-40).
 - a) The charge against the pastors (23:1, 2). They have

not taken care of the people of God.

- b) The promise of the regathering of scattered Israel (and Judah) and the reign of the Messiah (23:3-8).

This is the first major Messianic (having to do with Christ) passage in the prophecy of Jeremiah.

Note the passages where the Messiah is called the Branch:

- (1) Jer. 23:5, "unto David, a righteous Branch, and a King". Also in Jer. 33:15, "the Branch of righteousness to grow up unto David". Cf. Isa. 11:1. This is often likened to the emphasis in the Gospel of Matthew.
 - (2) Zech. 3:8, "my servant the BRANCH". Cf. with the emphasis in the Gospel of Mark.
 - (3) Zech. 6:12, "the man whose name is The BRANCH". Cf. with the Gospel of Luke.
 - (4) Isa. 4:2, "the branch of the Lord" is likened to the message of the Gospel of John.
- c) The lamentation of Jeremiah concerning the prophets and the priests (23:9-16). He mentions their sins, the effect of their sins upon the people, and predicts the judgment of God upon them.
 - d) God's message to the people regarding the prophets and the priests (23:16-40). God renounces both the false prophets and their messages. They have claimed to preach the Word of God, but they have actually originated their own messages.
- c. God's illustration of the messages given in this section (24:1-10).
 - 1) The two baskets of figs which Jeremiah sees: one with good figs; the other with bad figs (24:1-3).
 - 2) The explanation of the two baskets of figs (24:4-10).
 - a) The good figs: a representation of those who, though exiled by the Chaldeans (Babylonians), will be returned to the land (24:4-7).
 - b) The bad figs: a representation of those who, though they remain in the land of Judah, will be "consumed from off the land" (24:8-10).

Note: Cf. Jer. 21:8-10. There was actually more safety in leaving Jerusalem than in remaining because the city was singled out for certain judgment.

2. The certainty of the Babylonian captivity (25:1-29:32).

- a. Jeremiah's message showing the full extent of judgment, first upon Judah, then upon the nations (25:1-38). Keil calls this chapter "the central prediction of judgment" (The Prophecies of Jeremiah, Vol. I, p. 23).

- 1) The many attempts God had made to get Judah to repent-- all to no avail (25:1-7)
 - 2) Judah to serve Babylon seventy years (25:8-11). This is the first mention of the actual time-limit of the captivity.
 - 3) The ensuing judgment of God upon Babylon, then upon all nations (25:12-33).

Note: This prophecy goes beyond anything yet fulfilled, to the end of the Great Tribulation.
 - 4) God's call to Judah to lament over these prophecies of judgment (25:34-38).
- b. The threat against Jeremiah's life because of his preaching (26:1-24).
- 1) Jeremiah's message which brought on the trouble (26:1-7). See it in v. 6.
 - 2) The charge against Jeremiah 26:8, 9): "Thou shalt surely die" (v. 8) is the objective sought by "the priests and the prophets and all the people".
 - 3) Jeremiah's trial and acquittal through the intervention of Ahikam (26:10-24).
- c. Jeremiah's message commanding the nations and Judah to submit to Nebuchadrezzar (27:1-28:17). Concerning this spelling, the New Scofield Reference Bible (p. 792) has this marginal note: "The same as Nebuchadnezzar; the two spellings result from different Heb. methods of indicating the king's name."
- 1) The threefold appeal of the message (27:1-22).
 - a) To the nations (27:1-11).
 - b) To Zedekiah (27:12-15).
 - c) To the priest and the people (27:16-22)
 - 2) The contradiction of Jeremiah's message by the false prophet, Hananiah (28:1-17).
 - a) The message of the false prophet Hananiah (28:1-4). He predicts the return of the exiles in two years. In 25:8-11 Jeremiah had indicated that the captivity would last for seventy years.
 - b) Jeremiah's challenge concerning Hananiah's prediction (28:5-9).
 - c) The repetition of Hananiah's prophecy (28:10, 11).
 - d) Jeremiah's repudiation of Hananiah's message, and his prediction of Hananiah's death within the year for prophesying a lie (28:11-17). V. 17 tells

of the fulfillment of Jeremiah's prediction.

d. Jeremiah's message to those who go into exile, predicting the nation's return from captivity (29:1-32).

- 1) Divine instructions to settle down to normal living in Babylon, even to pray for their captors (29:1-7).
- 2) A warning against false prophets (29:8, 9).
- 3) Jeremiah's repeated prophecy of Judah's restoration after seventy years. (29:10-14).
- 4) Three further predictions in proof of God's displeasure with His people (29:15-32).
 - a) The plight of those who remained in Jerusalem (29:15-19).

Note: Again, as in 25:12-33, the prophecy goes to the Tribulation period.

- b) Special judgments upon certain individuals (29:20-32):
 - (1) Upon Ahab and Zedekiah, for their sins (29:20-23).
 - (2) Upon Shemaiah, for claiming falsely to be a priest and a prophet (29:24-32).

3. Prophecies regarding THE RESTORATION OF ISRAEL AND JUDAH (30:1-33:26).

- a. The subject of the prophecy stated (30:1-3). The Lord tells Jeremiah, "I will cause them," i.e., Judah and Israel, "to return to the land that I gave to their fathers, and they shall possess it" (v. 3).
- b. The details of the restoration stated (30:4-31:9). This is given in two parts. See "d." below.

Note: There is an emphasis on Israel's regathering from the nations, and upon God's judgment on the nations which have persecuted His people.

- 1) From the worst time of Israel's sufferings, peace will come (30:4-11).

Note: The Great Tribulation is here referred to as "the time of Jacob's trouble" (v.7).

- 2) Restoration to mean healing from the bruises and wounds which are the effects of Israel's sins (30:12-17).
- 3) Restoration to include the rebuilding of Jerusalem and the temple, plus the re-establishment of Israel's government (30:18-24).
- 4) In regathering Israel, God will again claim her as His people (31:18-9).

- c. Parenthesis: The prophecy of the restoration of Israel given to the Gentile nations (31:10-14).
- d. The details of the restoration resumed (31:15-40). (This is the second part of the details. For the first part see "b." on p. 12.)
 - 1) The hope of Israel to be realized through her repentance and God's mercy, even though her condition becomes hopeless (31:15-22).
 - 2) Righteousness will prevail throughout the land, in the city and in the country (31:23-26).

Note: V. 26 describes Jeremiah as awaking from sleep, apparently indicating that the revelation was given to him in a dream.

- 3) The restoration to be forever (31:27-40).
 - a) Because the Lord Himself will "build" and "plant" the nation in her land (31:27-30).
 - b) Because the Lord will establish "a new covenant" with Israel (31:31-34).
 - c) Because the Lord has confirmed by His promises that the restoration will be eternal (31:35-40).

Note: "Behold, the days come" (vv. 27, 31, 38).

- 3. The Lord's messages to Jeremiah in prison (32:1-33:26).
 - 1) The reason for Jeremiah's imprisonment (32:1-5). Zedekiah seeks to nullify Jeremiah's message by silencing his preaching, but it is all to no avail.
 - 2) Jeremiah's purchase of the field in Anathoth which belonged to his cousin, Hanameel (32:6-15).
 - a) The purchase commanded by the Lord (32:6, 7).
 - b) The obedience of Jeremiah in purchasing the field (32:8-12).

Note that Jeremiah is careful to see that all the details of the purchase are done properly and in a business-like manner.

- c) The meaning of this incident: a divine guarantee that "houses and fields and vineyards shall be possessed again in this land" (32:13-15).

So, although Zedekiah could not stop the captivity by putting Jeremiah in prison, yet the Lord promises that His people shall come back to the land again to possess it as their own.

- 3) Jeremiah's prayer and the Lord's answer (32:16-~~44~~).

a) The prayer (32:16-25).

After briefly reviewing the history of Israel in his prayer, Jeremiah acknowledges that the captivity is deserved because of Israel's disobedience. But then he recognizes that the Lord has told him to purchase Hanameel's field as a sign of the hope that Israel will return to her land again.

b) The answer (32:26-44)

(1) The captivity certain to take place (32:26-35).

(2) The return from captivity promised (32:36-44).

Note: The "new covenant" of 31:31 is here called "an everlasting covenant" (32:40).

Also, see that the hope in Jeremiah's Prayer, "There is nothing too hard for thee" (32:17), is responded to by the Lord in His answer (32:27).

4) The Lord's additional promises regarding the final and complete restoration of Israel (33:1-26).

a) Israel to be cleansed from her sins (33:1-8).

b) Joy to be restored in the land (33:9-11).

c) Shepherds will again tend their flocks in safety (33:12-14).

d) The Messiah as heir to the throne of David will reign over Israel (33:15-26).

4. Warnings given to Judah by the Lord prior to the captivity (34:1-36:32).

a. Warnings immediately before the captivity--given during the reign of Zedekiah (34:1-22).

1) The personal warning given to King Zedekiah (34:1-7).

Zedekiah is told that he will not be killed by the Babylonians, but that he will be captured and taken to Babylon. Therefore, it would be pointless for him to anticipate anything else.

2) The warning to the people during Zedekiah's reign (34:8-22).

a) Zedekiah's agreement to release the Hebrew servants who were serving others of their own nation (34:8, 9).

b) The obedience, then recanting, of the people (34:10, 11).

c) The people shown that their disobedience was a violation of the Mosaic Covenant (34:12-16).

- d) The resultant judgment to be expected: Defeat at the hands of their enemies (34:17-22).
 - b. Earlier warnings during the reign of Jehoiakim, the son of Josiah 35:1-36:32
 - 1) The Rechabites used as a rebuke to Judah (35:1-19).

Note: The Rechabites were not Jews, but Kenites, descendants of Moses' father-in-law, who were nevertheless living among the Jews in southern Judah.

 - a) The refusal of the Rechabites to break their promise to Jonadab, their father (35:1-11).
 - b) The rebuke of Judah and Jerusalem because they have not been this faithful to the Lord (35:12-17).
 - c) God's blessing on the Rechabites for their obedience (35:18, 19).
 - 2) The warning in the fourth and fifth years of Jehoiakim (36:1-32).
 - a) At the command of the Lord, Jeremiah dictates to Baruch all the prophecies God had given since Josiah's day, and Baruch writes them on a scroll (36:1-4).
 - b) The scroll read to the people in the temple (36:5-10).
 - c) After Micaiah reports to the princes of Judah what Baruch had read, Baruch is called and reads the scroll to the princes (36:11-19). After Baruch finishes reading, the princes tell him that he and Jeremiah must hide--for their own safety.
 - d) The scroll is then read to Jehoiakim who contemptuously destroys it piece by piece in the fire (36:20-26).
 - e) Jeremiah and Baruch commanded to re-write the scroll with added warnings to Jehoiakim regarding the Babylonian Captivity (36:27-32).
5. The Fall of Jerusalem (37:1-39:18).
- Note: This section gives the historical account of (1) Jeremiah's sufferings and imprisonments during Zedekiah's reign, and of (2) the events which led to the fulfillment of the predictions he had been making for so long regarding Jerusalem's downfall at the hands of the Babylonians.
- a. Summary statement (37:1-5): The King and the people of Judah continue to reject the prophecies of Jeremiah. In the meantime, Judah is spared temporarily from Babylon by the coming of Pharaoh's army.
 - b. Jeremiah commanded to predict again the Babylonian Captivity (37:6-10). Note especially v. 10.

c. Jeremiah's imprisonments (37:11-38:28):

- 1) First: When he goes into the territory of Benjamin (37:11-15). This first prison is called Jonathan's house. Jeremiah's action was falsely interpreted as meaning that he was joining with the Chaldeans.
- 2) Second: When he is transferred to "the court of the prison" following King Zedekiah's inquiry of him regarding Babylon (37:16-21).
- 3) Third: When he is accused by certain princes of Judah that by his prophesying he is destroying the courage of Judah's soldiers (38:1-6).
- 4) Fourth: When, through the intervention of a believing Ethiopian, Ebedmelech (cf. 39:15-18), he is returned to "the court of the prison" (38:7-28).
 - a) The transfer from the dungeon to the court (38:7-13).
 - b) Zedekiah's second inquiry of Jeremiah (38:14-28).

d. The details of the siege of Jerusalem (39:1-18). According to vv. 1, 2, the siege takes a year and a half. Following the downfall of the city, Zedekiah is captured and blinded (39:5, 7) and his sons are killed (39:6). Jeremiah and Ebedmelech, who intervened for Jeremiah (cf. 38:7-13), are both miraculously spared.

C. The life and ministry of Jeremiah during the Captivity--first with the remnant in Judah, later with the remnant in Egypt (40:1-45:5).

1. With the remnant in Judah (40:1-42:22).

- a. Jeremiah's liberation from prison and his decision to remain in Judah (40:1-6).
- b. The rallying of the Jews under Gedaliah whom the Babylonians had appointed Governor of Judah (40:7-12).

Note: There is a return of Jews to Judah at this time from many countries where they had been scattered.

c. The treachery of Ishmael, and his defeat (40:13-41:18).

- 1) Ishmael's plot to kill Gedaliah reported to him and disregarded by him (40:13-16).
- 2) Gedaliah murdered by Ishmael (41:1, 2).
- 3) Others murdered by Ishmael (41:3-7).
- 4) Ishmael's attempt to take the remnant of the people to Ammon (41:8-10).
- 5) The people delivered from Ishmael by Johanan (41:11-14).
- 6) Ishmael's escape; Johanan's plan to take the remnant to Egypt (41:13-18).

d. The revelation of God's will regarding whether or not the people should go to Egypt (42:1-22).

- 1) The request of the people that Jeremiah find out from the Lord if they should go to Egypt (42:1-6).

Note: They vow that they will obey God regardless of what His answer might be. This is reminiscent of what their forefathers said at Sinai. Cf. Exodus 19:7, 8.

- 2) The Lord's answer (42:7-22): "Go ye not into Egypt" (cf. 42:19).

Note: The consequences of both obedience and disobedience are carefully explained by Jeremiah to the people. They have no need to fear the Babylonians if they will stay in Judah.

2. The exodus into Egypt (43:1-7).

Note: This is a flagrant violation of the will of God revealed to the people through Jeremiah in ch. 42.

3. With the remnant in Egypt (43:8-45:5).

- a. The prophecy of the conquest of Egypt by Nebuchadrezzar, king of Babylon (43:8-13).

- b. The prophecy of judgment upon the Jews in Egypt (44:1-30).

- 1) The reason for the judgment (44:1-10). The Jews in Egypt continue to commit there the same sins that brought about the overthrow of Judah by Babylon.

- 2) The nature and extent of God's judgment upon His people in Egypt (44:11-14).

Note: Except for a few who will escape, the remainder will die in Egypt, either by the sword, or by famine.

- 3) The response of the people to Jeremiah's prophecy of judgment (44:15-19).

- a) By the men (44:15-18). They intend to continue their idolatrous worship of "the queen of heaven" because of the prosperity it had brought to them in the past. Cf. Jer. 7:18. Originally "the queen of heaven" was "a deification of the moon" (Keil, Jeremiah, Vol. I, p. 160). She was considered to be the wife of Baal, or Moloch, the sun-god. "The male and female pair of deities symbolized the generative powers of nature: hence arose the introduction of prostitution in the worship" (Jamieson, Fausset, and Brown, Vol. IV, p. 27).

- b) By the women (44:19). They declare that their idolatry was always with their husbands' approval.

4) Jeremiah's answer to the people (44:20-30).

a) The people reminded that the sins they are committing in Egypt are the very ones which caused their downfall in Judah (44:20-23).

b) The prophecies of judgment repeated (44:24-30).

(1) God's judgment upon the Jews in Egypt (44:24-28). Note especially v. 28; cf. 44:11-14).

(2) The overthrow of Egypt by Babylon (44:29, 30). Cf. 43:8-13.

c. The promise of God's mercy to Baruch (45:1-5). Note how God blesses faithfulness. Cf. 35:18, 19; 39:15-18.

III. Prophecies concerning the Gentile Nations (46:1-51:64).

A. Introductory verse, giving the theme of this section of Jeremiah's prophecy (46:1).

See the list of the nations in 25:18-26, most of whom are now singled out for divine judgment.

B. Prophecies concerning Egypt (46:2-28).

1. The prophecy of Egypt's final downfall in "the day of the Lord" 46:2-12; cf. esp. v. 10).

2. The prophecy of Egypt's immediate defeat by Babylon (46:13-26).

Note: Although the Babylonians are the instruments of Egypt's defeat, God is the One who actually is judging Egypt (cf. vv. 25, 26).

3. Parenthetical promises of hope for Judah (46:27, 28).

C. Prophecies concerning the Philistines (47:1-7).

Note: The Philistines, like the Egyptians, are to expect defeat, and also, like Egypt, their judgment will be at the hand of the Lord (cf. vv. 6, 7).

D. Prophecies concerning Moab (48:1-47). This entire chapter takes the form of a lamentation for Moab.

Note: The Moabites and the Ammonites (whose judgment is pronounced in 49:1-6) were descendants of Abraham's nephew, Lot (Gen. 19:37, 38).

1. The prophecy of Moab's downfall (48:1-6).

2. The reasons for Moab's downfall (48:7-39).

Note: As with the two preceding judgments, this one also is spoken of as coming from the Lord (cf. vv. 38, 44).

- a. For trusting in her own works and treasures (48:7-10).
 - b. For her smugness in view of her history (48:11-25). Never having been conquered, the Moabites felt that they never would be conquered.
 - c. For her pride (48:26-34).
 - d. For her idolatry (48:35-39).
 3. The concluding description of Moab's judgment (48:40-46). The basic reason for the judgment is stated in v. 42.
 4. The hope of Moab (48:47). The expression, "the latter days", points to the time when the Messiah will be reigning upon the earth.
- E. Prophecies concerning the Ammonites (49:1-6).
1. The judgment of Ammon (49:1-5). Her land will be given to Israel.
 2. The hope of Ammon (49:6). Cf. Moab's hope in 48:47.
- F. Prophecies concerning Edom (49:7-22).
- Note: The Edomites are descendants of Esau (Gen. 36:1).
1. The extent of Edom's judgment (49:7-12).
 2. The results of Edom's judgment (49:13-22).
- Note: Jeremiah speaks of the effects that this judgment will have on those outside of Edom as well as upon the Edomites themselves.
- G. Prophecies concerning Damascus (49:23-27). This "is not the city, but the kingdom of Syria, which" had "been named after its capital" (Keil, Jeremiah, Vol. II, p. 251).
- Fear and confusion in Damascus are to precede her judgment by God.
- H. Prophecies concerning Kedar and Hazor (49:28-33). This is a prophecy against the nomadic tribes and people of Arabia.
1. Against Kedar (49:28, 29).
 2. Against Hazor (49:30-33).
- Note: Both are to be defeated by the Babylonians.
- I. Prophecies concerning Elam (49:34-39). "It was bounded on the N. by Media, on the E. by Persia and on the W. by Babylonia" (International Standard Bible Encyclopaedia, Vol. II, p. 917).
1. The judgment of Elam (49:34-38).
- Note: Again, as in preceding judgments, it is God who brings the judgment (vv. 37, 38).

2. The hope of Elam (49:39). Cf. the hope of Moab (48:47) and the hope of Ammon (49:6).

J. Prophecies concerning Babylon (50:1-51:64).

Note: The emphasis from ch. 46 on, that these judgments upon the Gentiles are from the Lord, is, if anything, intensified in the case of Babylon. Cf. 50:9, 13, 15, 18, 21, 25, 28, 31, 32, 34, 40, 45; 51:1, 2, 6, 11, 12, 14, 20-25, 29, 36, 39, 40, 44, 45, 47, 52, 53, 55-57, 64.

1. The judgment announced (50:1-3).
2. The reasons for the judgment (50:4-46).
 - a. Because Babylon rejoiced in the downfall of Judah (50:4-20; cf. esp. v. 11). In spite of all that Babylon did, Israel will be restored as a nation into God's favor again.
 - b. Because in her pride, she also went beyond what God intended for her to do to Judah, to the point of actually striving against God (50:21-32; cf. esp. vv. 24, 31, 32). This included the destruction of the temple, a thing which was especially offensive to God (v. 28; 51:11). (See the description of the temple's destruction in 52:12-23.)
 - c. Related to the preceding section (vv. 21-32), Babylon is also judged because she refused to let Israel and Judah go (50:33-46; cf. esp. v. 33).
3. The extent of the judgment (51:1-58). The nation will be utterly destroyed. The principle of God's dealings with Babylon is declared in such verses as vv. 24, 49.
4. Jeremiah's instruction to Seraiah concerning the casting of the scroll into the Euphrates River (51:59-64). It symbolically pictured the judgment of God upon Babylon.

IV. Historical Conclusion (52:1-34).

- A. Zedekiah's rebellion against Babylon, and his defeat by the Babylonians (52:1-11).
- B. The destruction of the city of Jerusalem and the temple (52:12-23).
- C. The exile of the people of Judah (52:24-30).
- D. The kindness of Evilmerodach, king of Babylon, to Jehoiachin, king of Judah, in the thirty-seventh year of the captivity (52:31-34).