

## JEREMIAH

Title: Jeremiah - The book is named for its principal character and author, Jeremiah, the "weeping prophet," whose prophecies against Judah offer extensive insight into the religious and political conditions during the last 40 years of the kingdom's existence prior to the destruction of Jerusalem in 586 B.C., and contemporary with the reigns of her last five kings.

Author: Although many modern day textual critics dispute the authorship of the book of Jeremiah, it appears to me that there is sufficient internal evidence in the book to support Jeremiah's authorship, without a doubt. In 1:1, Jeremiah is identified as the author of the prophecies of this book, and his name continues to appear throughout the book as it records his life history and the story of his prophetic work. Jeremiah did have a faithful personal secretary named Baruch (36:4), who some scholars contend recorded the events and messages of Jeremiah's life, and then compiled them in book form, after being exiled in Egypt.

Theme: The book of Jeremiah is difficult to outline because the prophetic and historical narratives contained therein follow neither a chronological nor topical order. However, the theme of Jeremiah is abundantly clear. For 40 years, Jeremiah was God's spokesman against the prevailing current of moral decline and apostasy in Judah, during the final years of her existence as a kingdom. His mission was to testify to the sinful and stubborn Jews, who had been led by false prophets to embrace idolatry, that their judgement was coming and that their doom was sure, unless they repented and returned to the ways of Jehovah. He saw the nation pass from the glory and prosperity of King Josiah's righteous reign to the depths of sin and iniquity that characterized the rule of Judah's last four wicked kings, and that ultimately led to the invasion of the Southern Kingdom by the Babylonians, and the final devastation and the destruction of the temple of God. Through it all, the theme of Jeremiah's prophetic work was that the temple, the law, and the covenant would not insure the Jews against God's eventual judgement and punishment. However, a ray of hope also pervaded all of Jeremiah's prophecies against the wickedness of the people, as he foretold of the restoration of God's people, and prophesied concerning the Messiah, who would make a new covenant with God's people and establish a new kingdom that would never be destroyed.

Key Verse: Like the book of Isaiah, Jeremiah is filled with so many notable verses that it is most difficult to single out one verse as a key or pivotal verse. Some notable examples are: 1:5, 10, & 17-19; 2:13 & 22; 3:3; 5:1, 25, & 31; 6:14-16, 19, & 20; 7:4-15; 8:20-22; 9:1, 2, 23, & 24; 10:23; 12:5; 13:23; 14:10; 17:7, 9, & 10; 23:1, 2, 5, & 24; 29:13; 31:29-34; 33:3, 11, 15 & 16; etc. However, my personal favorite, and one that I think best describes Jeremiah's evangelistic fervor is 20:9, which says, "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

## Introduction:

About 3 miles southeast of Jerusalem lies the little village of Anathoth. It is referred to in Joshua 21:8 as one of the priestly cities, and in Jeremiah 1:1 as the hometown of Hilkiah the priest, who was the father of Jeremiah. In that small town Jeremiah was raised in an undoubtedly religious atmosphere, and it was there that he must have first learned of the winds of religious degeneration that were rapidly blowing Judah toward her ultimate destruction.

Jeremiah is one of the most colorful and interesting prophets in the history of God's people. This is due partly to the fact that the Bible records more information about his personal life, his personality, and his character, than any other of the Old Testament prophets. His book is filled with biographical material, and Jeremiah literally pours out his heart and soul so that his inner most feelings and attitudes are revealed for all to see.

It was during the thirteenth year of righteous King Josiah's reign over Judah (627 B.C.), that Jeremiah received his appointment by God to his prophetic office. This was some sixty years after the death of Isaiah and probably during the time that the prophet Zephaniah was delivering his powerful messages to Judah. Called of God when but "a child" (1:6), Jeremiah spent nearly half a century endeavoring, by every means possible to him, to lead God's people back to repentance and faith in God, so that they might escape God's condemnation. Tragically they did not heed his warnings and rushed madly on to exile, death, and eternal condemnation over the struggling form and tearful pleas of this great and faithful messenger of God.

After the wonderful reform program of Hezekiah, in which Isaiah supported him so ably, Judah was plunged into an orgy of idolatry, by Hezekiah's wicked son and successor, Manasseh. The kingdom of Judah's third and last reformation effort was undertaken by godly King Josiah, who surrounded himself with a group of able officials. The king was supported in his reform measures by these men and especially by Hilkiah, the head of the priesthood, who may have been the same Hilkiah who was the father of Jeremiah. Discovery of the book of the Law in the Temple, while it was being restored, provided a powerful stimulus to Josiah's reform movement. When the king read the code of the Law, he was so profoundly moved that he declared it would be his rule of action. The people joined him in this covenant, at least outwardly.

Judah prospered under Josiah's beneficent rule, which was guided by his reformation principles. Divine direction was given to the daily life and conduct of the people, because they were operating under a practical application of the Law. When Josiah was killed in battle in 609 B.C., Jeremiah wrote a memorable poem of lament for the good king.

During the remaining years of the kingdom's existence, Jeremiah had a difficult time. Defeating the Egyptians in 605 B.C. at Carchemish, the Babylonians advanced to Jerusalem, taking hostages into exile. In 597 B.C. they returned to take King Jehoiachin and some 10,000 Jews into captivity. Although Jeremiah advised submission to the Babylonians, the Jews rebelled and in 586 B.C. Jerusalem with its temple was reduced to ruins. Throughout these years Jeremiah suffered persecution and constant opposition from political and religious leaders, but was divinely protected to continue as God's messenger, in order that he might warn the wicked and offer comfort to those who trusted in God.

After Jerusalem was destroyed, Jeremiah chose to remain with the remnant that was left in Judah under the rule of Gedaliah, the governor appointed by King Nebuchadnezzar. Following the treacherous murder of Gedaliah, Jeremiah was taken against his will with a band of refugees, led by Johanan, when they fled to Egypt.

Though the book is difficult to outline, in general the first thirty-three chapters, except for chapter one which relates the call of Jeremiah are composed of warnings and predictions concerning the approaching doom of the city of Jerusalem. The next twelve chapters (34-45) are largely historical, recounting events which happened before and after the destruction of Jerusalem, and giving many graphic details of the persecutions suffered by Jeremiah. Chapters 46-51 contain predictions concerning the fate of foreign powers. The last chapter (52) is a historical appendix, virtually equivalent to II Kings 24:17 - 25:30, giving in review a brief account of the rebellion of Zedekiah, the destruction of the city, and the deportation of the people to Babylon.

## Simple Outline:

- I. Jeremiah's Call To Be A Prophet (1)
- II. The Sinful Condition Of Judah (2-6)
- III. The Temple, The Law And The Covenant (7-12)
- IV. The Certainty Of Captivity (13-18)
- V. Jeremiah Confronts The Leaders (19-29)
- VI. The Promise Of Restoration (30-33)
- VII. Disintegration Of The Kingdom (34-39)
- VIII. Migration To Egypt (40-45)
- IX. Foreign Nations In Prophecy (46-51)
- X. Historical Appendix (52)

## Detailed Outline:

### I. The Prophet And His People (1:1 - 18:23)

#### A. Introduction (1:1 - 1:19)

- 1. The author identified
  - a. Jeremiah, the son of Hilkiyah, priest of the village of Anathoth, in the land of Benjamin
  - b. The word of the Lord came unto him in the 13th year of Josiah's reign
  - c. Also came in the days of Jehoikim and Zedekiah
- 2. His call by God to prophetic service
  - a. God's foreknowledge of Jeremiah's prophetic work
  - b. Jeremiah hedges saying that he is but a child and cannot speak for God
  - c. God promises inspiration and protection
  - d. Jeremiah is commissioned to root out, pull down, destroy, throw down, build, and plant
  - e. Two simple visions confirm the call
    - (1.) The rod of an almond tree, signifying the certainty of fulfillment of his prophetic word
    - (2.) The boiling caldron with its face to the north, signifying the nature of his message concerning the invasion of Judah
  - f. God promises to fortify him, to defend him, and to deliver him in time of trouble

#### B. The Apostate Condition of Israel (2:1 - 6:30)

- 1. God recounts Israel's early history of faithfulness as His covenant people
- 2. God asks, "What iniquity have I done to cause you to forget me?"
- 3. God pleads with them to see their error
- 4. They had committed two evils in forsaking God for idols
  - a. They had forsaken God, the fountain of living waters
  - b. They had dug broken cisterns that could not hold water
- 5. God warns that He intends to humble them because of their rebellion
- 6. When they call for God's help, He will respond, "let your multitude of idolatrous gods save you"

7. God compares their idolatry to adultery in the marriage relationship
8. God had withheld some of His blessings (rain) to encourage their repentance
9. Judah had followed in the wicked footsteps of her sister Israel
10. However backsliding Israel was more justified than hypocritical Judah
11. The promise of eternal salvation for the faithful remnant is balanced against warnings of destruction for the wicked
12. God's judgement against Israel should have been sufficient warning for Judah
13. Like the attack of a lion, God is going to raise up nations to bring judgement and destruction on Judah
14. God's judgement is going to be fierce, like fire against wood
15. The people love to sin and to say, "peace, peace," where there is no peace
16. They have lost the ability to blush about their sin - they are not ashamed
17. The Lord calls them to walk in the old paths and find rest for their souls
18. The evil that God will bring forth against Judah is the fruit of their own wickedness and rebellion
19. God has not accepted their hypocritical sacrifices and offerings
20. God plans to lay stumbling blocks before them to punish them

C. The Temple Sermon (7:1 - 8:22)

1. Jeremiah commanded to stand in the gate of the temple and preach the Word of the Lord
2. His theme is for them to amend their evil ways
  - a. Trust not in lying words - "the temple of the Lord" chant
  - b. Practice justice
  - c. Oppress not the down-trodden
  - d. Don't shed innocent blood
  - e. Quit practicing idolatry
3. They were practicing a religion of sham and hypocrisy
4. They had turned the Temple into a den of robbers
5. God plans to destroy the Temple, in which they placed such foolish trust
6. God tells Jeremiah not to pray or intercede for the people, for He will not hear
7. God has sent His prophets early in the morning to warn the people but they have not listened
8. The people are guilty of continual "backsliding" (used 12 times)
9. Their trust in being the custodians of the Law is also in vain
10. Everyone, even prophet and priest is covetous and dishonest
11. "The harvest is past the summer is ended and we are not saved."
12. "Is there no balm in Gilead; is there no physician there?"

D. Jeremiah Weeps For The Sins Of The People (9:1 - 9:26)

1. Desires more tears that he might weep night and day
2. Desires to leave his people, because of their wickedness, and wants to move out into the wilderness and open a motel
3. The people live on lies and iniquity
4. Suggests that they call for the mourners to lament for Judah's coming destruction
5. Don't glory in wisdom, power, or riches, but glory only in knowing God
6. God plans to punish the Jews, who are uncircumcised in heart, right along with the heathen nations who are uncircumcised in the flesh

- E. God Is The Only True And Living God (10:1 - 10:25)
1. Don't let the signs of the heavens cause you dismay
  2. Don't be afraid of idols of wood and stone - they're not alive
  3. God created the world and all that in it is, the idols are created by man
  4. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."
- F. The Covenant Without Obedience Is Useless (11:1 - 12:17)
1. Just because the Jews have the Covenant, does not mean that God won't punish them
  2. They have not obeyed the Covenant and have filled Judah with the worship of Baal
  3. Once again, Jeremiah is forbidden to pray for them
  4. The men of Anathoth threaten Jeremiah not to prophesy anymore
  5. Jeremiah's prayer of complaint
    - a. "Why do the wicked prosper?"
    - b. They keep the Lord near in their mouth, but far from their reins
    - c. I have been faithful - when will you bring about your punishment
  6. God's answer
    - a. Challenges Jeremiah to surmount greater trials of his faith
    - b. Assures him that His anger is about to be exhibited throughout the land
    - c. Once again, a promise of compassion towards and restoration of the wicked
- G. Two Signs Of Impending Captivity (13:1 - 13:27)
1. The linen girdle
  2. The wine bottles filled
  3. Once again, the weeping prophet mourns his people's sins
  4. As an Ethiopian cannot change his skin color, nor a leopard his spots, so Israel has gone so far into sin that seemingly they cannot change their wicked ways
- H. Intercessory Prayer Proclaimed Useless (14:1 - 15:21)
1. Following a severe drought, Jeremiah fervently prays for God's mercy toward Judah
  2. Because the people love to wander, God forbids, Jeremiah to pray for them
  3. Jeremiah appeals to God to be merciful because false prophets have misled the people
  4. He begs God not to utterly reject Judah
  5. God responds that not even Moses and Samuel could talk Him out of punishing Judah - His patience is at an end
  6. He will send the sword to kill, the dogs to tear, and the fowls and beasts to devour and destroy
  7. Jeremiah is overcome with sorrow, but God promises to defend and deliver him
- I. The Sign Of Impending And Imminent Captivity (16:1 - 16:21)
1. Jeremiah is forbidden to marry and have children, because of the terrible conditions of invasion, siege, famine, conquest, and captivity that are coming
  2. Judah's doom is near and certain
  3. God will pay back for their sin a double portion
  4. Once and for all God will prove to them that He is "The Lord"

J. Faith In Man Rather Than God Is Denounced (17:1 - 17:27)

1. The sin of Judah is written with a diamond-point iron pen on the horns of their alters for all to see
2. Cursed are those who put their trust in men
3. Blessed are those whose trust and hope is in the Lord - they will be like a planted tree
4. Jeremiah once again sent to warn the people, however, they are stiffnecked and will not listen to his warnings

K. A Lesson In The Potter's House (18:1 - 18:23)

1. The Israelites are like clay in the potter's hands
2. A marred vessel can be shaped and formed again
3. God can forgive Judah if they will repent, but He can destroy them if they don't
4. God intends to show them His back not His face
5. The people plot against Jeremiah to destroy him because of his preaching

II. Jeremiah The Prophet And The Leaders Of Judah (19:1 - 29:32)

A. The Prophecy Against Jerusalem (19:1 - 19:15)

1. A dramatic demonstration by Jeremiah in the valley of Hinnom
2. The breaking of the pottery bottle symbolizing the fate of Judah
3. The utter desolation of Jerusalem

B. Jeremiah's Imprisonment (20:1 - 20:18)

1. Pashur, the priest, beats and imprisons Jeremiah
2. Jeremiah prophesies evil against Pashur, and Pashur's friends, because they have been false prophets
3. Jeremiah in despair decides to quit preaching, but finds in his heart a burning fire that will not let him quit
4. Jeremiah curses the day he was born and wishes that he had died in infancy rather than to see the shame of Judah

C. King Zedekiah Confers With Jeremiah (21:1 - 21:14)

1. Nebuchadnezzar besieges Jerusalem
2. Zedekiah asks Jeremiah to beseech the Lord for deliverance
3. Jeremiah responds that Jerusalem will be destroyed because God is fighting against them
4. God gives Judah a choice
  - a. Surrender and live
  - b. Keep fighting and die

D. Prophecies Against Kings And False Prophets (22:1 - 24:10)

1. Shallum (Jehoahaz) would not return from Egyptian captivity
2. Jehoiakim will receive the burial of an ass and no one will lament his death
3. Coniah (Jeconiah/Jehoiachin) will be carried off into Babylonian captivity
4. Coniah will be considered childless because none of his heirs will prosper on the throne of David
5. Woe pronounced on the pastors that scatter the sheep
6. In contrast the remnant will be regathered and God will raise up a righteous ruler from the seed of David
7. He shall be called "The Lord Our Righteousness"
8. The wrath of the Lord will be like a whirlwind against Judah
9. No man can hide his evil from God, for He fills heaven and earth

10. The vision of the fig baskets
  - a. Occurs after Jehoichin and some of the leading citizens have been taken into Babylonian captivity in 597 B.C.
  - b. The people who remain in Jerusalem pride themselves in that they have escaped captivity, thinking they are favored of the Lord
  - c. Jeremiah sees two baskets of figs
    - (1.) The good figs represent the exiles who will return to Judah
    - (2.) The bad figs represent the people who remain in Judah, who are going to be discarded like spoiled figs
- E. God's Cup Of Wrath For All Nations (25:1 - 25:38)
  1. Jeremiah prophesies against Judah in the 4th year of Jehoikim's reign
  2. For 23 years he has prophesied and they have not listened
  3. In consequence, Nebuchadnezzar will subject them to 70 years of captivity
  4. Israel will become a hiss and a by-word
  5. Ultimately God will punish Babylon and all other nations that have not obeyed His voice
- F. Ahikam Saves Jeremiah's Life (26:1 - 26:24)
  1. After the beginning of Jehoiakim's reign Jeremiah prophesies against Jerusalem, citing as an example the historic destruction of Shiloh
  2. The people, led by the false prophets and priests, seize Jeremiah intending to put him to death
  3. Jeremiah is tried before the princes of Judah
  4. Jeremiah's defense is that they will be shedding innocent blood if they kill him, because he has been sent by God
  5. The leaders realize that Jeremiah does not deserve death
  6. One leader, Ahikam, would not allow Jeremiah to be put to death
- G. False Prophets In Jerusalem And Babylon (27:1 - 29:32)
  1. Jeremiah makes bonds and yokes and wears them in public
  2. The representatives of several nations assemble in Jerusalem to form a confederation against Babylon
  3. Jeremiah tells them to submit to the yoke of Babylon
  4. Zedekiah is warned not to listen to the false prophets
  5. The people are warned that the remaining temple furnishings will be carried away by the conquering army
  6. The people are warned not to rebel against Nebuchadnezzar, for that will bring only death and destruction
  7. The false prophet Hananiah of Gibeon boldly opposes Jeremiah
    - a. He prophesies that the yoke of Babylon will be broken in 2 years
    - b. Jeremiah sarcastically agrees and "Amen" Hananiah, but warns that his prophecy is false, and that time will prove it so
    - c. Hananiah seizes the wooden yoke off Jeremiah's neck and breaks it
    - d. Jeremiah goes into seclusion, but then returns with a new prophecy
    - e. Hananiah has broken wooden yoke bars, but God will replace them with iron bars of servitude
    - f. Hananiah is warned of his death before year's end, because of his false prophecy
    - g. He dies in the 7th month, confirming Jeremiah's message
  8. Jeremiah's letter to the exiles in Babylon
    - a. Don't listen to the false prophets who predict a speedy return
    - b. Reminds them that the captivity will last 70 years
    - c. Settle down and live in peace with the Babylonians
    - d. Predicts that Ahab and Zedekiah, false prophets, will be executed
  9. Shemaiah, one of the false prophets in Babylon, writes back to Zephaniah, the priest, and reprimands him for not rebuking Jeremiah and imprisoning him

### III. The Promise Of Restoration (30:1 - 33:26)

#### A. Jeremiah's Book (30:1 - 31:40)

1. God tells Jeremiah to write a book of his prophecies because someday the people will be returned from captivity
2. The exiles will be brought back to their own land to once again serve God under a ruler of the seed of David
3. For a time God will punish them, but then He will be merciful and restore them
4. Jeremiah proclaims a coming day of individual responsibility for sin
5. Announces the New Covenant with the house of Israel and Judah
  - a. Law written on the heart
  - b. God's mercy towards sin
  - c. He will be their only God, and they shall be His people
6. Promises that the city of Jerusalem will be rebuilt

#### B. Jeremiah's Real Estate Purchase (32:1 - 32:44)

1. Jeremiah is imprisoned by Zedekiah in the 10th year of his reign
2. While confined in prison, Jeremiah is divinely instructed to purchase a piece of property in Anathoth, from his cousin Hanameel
3. In order to impress the surety of the hope of future restoration on the people, Jeremiah buys the field and carefully has the deed recorded and put away for safe keeping
4. Jeremiah's investment thus came to represent the future prosperity of Judah
5. Jeremiah's prayer questioning the purpose of the purchase at a time when God is bringing destruction and captivity
6. God's response
  - a. Jerusalem has roused God's wrath by idolatry and wickedness
  - b. Nevertheless, God, who scatters them, will also bring them back and restore His blessings unto them
  - c. He will give them one heart and one way
  - d. He will make an everlasting covenant with them
  - e. Once again land will be sold and deeds recorded in Judah

#### C. Fulfillment Of The Covenant With David (33:1 - 33:26)

1. God says: "call unto me, and I will answer thee..."
2. In the time of restoration, Davidic rule and Levitical service will be re-established
3. Just as certain as day follows night, Judah and Jerusalem will once again be God's delight

### IV. Disintegration Of The Kingdom (34:1 - 39:18)

#### A. The Destruction Of Jerusalem Foretold (34:1 - 34:22)

1. Zedekiah warned that the city will be burnt with fire
2. His only hope is to surrender to Nebuchadnezzar
3. Zedekiah's death foretold - surprisingly a death of peace
4. The Hebrew slaves set free
5. The broken covenant and God's punishment for same

#### B. Historic Incidents From The Time Of Jehoiakim (35:1 - 36:32)

1. Unfaithful leaders compared to the faithful Rechabites
  - a. The Rechabites are tested by Jeremiah
  - b. They remain faithful to their covenant with their father Jonadab
  - c. Jeremiah asks Judah why they can't be faithful in their covenant with God, like the Rechabites have been in their covenant with their human father
  - d. An everlasting posterity promised to the Rechabites



2. In the 4th year of Jehoiakim's reign, Jeremiah instructs his secretary, Baruch, to record all his prophecies and to read them in the temple to the people
  3. The following year, Baruch publicly reads Jeremiah's message in the temple court, warning the people to turn from their evil ways
  4. Some of the princes are frightened by the message and report to the King, who orders the scroll to be brought before him
  5. At the bidding of the princes, Jeremiah and Baruch go into hiding while the scroll is read to the king
  6. When Jehoiakim hears the words of prophecy, he seizes the scroll, cuts it to pieces with a pen knife, and burns it in the fire
  7. Although the King orders Jeremiah's and Baruch's arrest, they are not to be found because God has hidden them
  8. At God's command, Jeremiah once more dictates his message to Baruch, who records it on another scroll, along with many additional prophecies, including a special judgement condemning Jehoiakim for destroying the first scroll
- C. The Siege Of Jerusalem During The Reign Of Zedekiah (37:1 - 38:28)
1. Zedekiah asks Jeremiah to inquire of the Lord concerning Jerusalem's fate
  2. Jeremiah is accused of collaborating with the Babylonians
  3. He is arrested, beaten, and imprisoned
  4. Zedekiah secretly inquires of Jeremiah and has him transferred to a better prison cell, and gives him a daily ration of a loaf of bread
  5. Jeremiah encourages the people to surrender to the Babylonians
  6. Some of the princes of Judah plot against Jeremiah and ask the King to put him to death
  7. Zedekiah delivers Jeremiah into their hands, and they throw him into a mud-filled cistern in the prison, in order to kill him
  8. Ebed-melech, an Ethiopian servant of the King, besought the King to let him rescue Jeremiah from the miry pit
  9. Zedekiah agreed and sent 30 men with him to pull Jeremiah out of the mire - this was done with great ingenuity to keep from harming him
  10. Zedekiah's fascinating final interview of Jeremiah
    - a. Zedekiah asks for the truth
    - b. Jeremiah responds that if he tells the truth, Zedekiah will put him to death, and that if he gives advice, Zedekiah won't listen
    - c. Zedekiah promises secretly not to execute Jeremiah no matter what he says
    - d. Jeremiah encourages him to surrender, to save his life and the lives of his family, and to prevent Jerusalem from being burned
    - e. Zedekiah is afraid to do so, and refuses the counsel of Jeremiah
    - f. Zedekiah makes Jeremiah promise not to tell the princes about the contents of their final conversation
    - g. The princes inquire but Jeremiah remains silent, and thus his life is spared and he remains in the prison until the day Jerusalem is captured by the Babylonians
- D. The Fall Of Jerusalem (39:1 - 39:18)
1. In the 11th year of Zedekiah's reign, Jerusalem's walls are breached
  2. Zedekiah escapes under cover of darkness and gets as far as Jericho, before being captured and brought before Nebuchadnezzar, at Riblah
  3. After being forced to witness the execution of his own sons and many of the nobles of Judah, Zedekiah is blinded and led captive to Babylon, along with all the rest of the Jews except for the poor
  4. Nebuchadnezzar gives special orders for Jeremiah to be sent home to Judah, and for all of his needs and desires to be met
  5. Divine protection for Ebed-melech because of his trust in the Lord

## V. The Migration To Egypt (40:1 - 45:5)

### A. Settlement At Mizpah Under Gedaliah (40:1 - 40:12)

1. Jeremiah receives cordial treatment by Nebuzaradan captain of the guard for king Nebuchadnezzar
2. Nebuzaradan gives Jeremiah a choice between going on to Babylon and living in freedom under Nebuzaradan's personal care and support, or returning to Judah and having his pick of the land
3. Jeremiah chooses to return and live with the remnant in Palestine
4. With Jerusalem in ruins, the people settle in Mizpah, where Gedaliah becomes the provincial governor, by decree of Nebuchadnezzar
5. Scattered throughout Palestine are several groups of guerilla troops who have been sent into hiding by the invading Babylonians
6. Initially, they rally to support Gedaliah, who counsels them to serve the Chaldeans peacefully
7. Upon hearing of the exile, Jews who have been scattered among the Canaanites, return to Judah to reap the bounty of the deserted land

### B. Bloodshed And Disruption (40:13 - 41:18)

1. Ishmael, a commander of one of the guerilla bands, is used by Baalis, king of the Ammonites, in a plot against Gedaliah's life
2. Johanan, another commander, tries to warn Gedaliah of the conspiracy, but Gedaliah will not listen
3. Shortly thereafter, Ishmael, and ten of his troops, treacherously slay Gedaliah, and all the Jews that were with him, and all the Chaldeans and other men of war that were living at Mizpah
4. A few days later, Ishmael and his cohorts brutally kill 70 out of 80 pilgrims who are journeying to Jerusalem to worship
5. Following that, Ishmael takes the remaining people of Mizpah captive, and leads them southward, in order to take them to the Ammonites over Jordan
6. However, they are rescued by Johanan at Gibeon, but Ishmael manages to escape with eight of his men
7. Johanan returns with the people to Chimham, near Bethlehem, where they settle temporarily, later intending to journey on to Egypt, because of their fear of the Babylonians

### C. Seeking Jeremiah's Counsel (42:1 - 43:7)

1. In desperate need of spiritual guidance, the people beseech Jeremiah to inquire of God concerning what they should do
2. Jeremiah agrees, promising to relay exactly what God says, whether the news is good or bad
3. The people promise to do what God instructs no matter what
4. Ten days later Jeremiah gets his answer from the Lord
5. The Lord tells them to remain in Palestine, warning them that their journey to Egypt will end only in war, famine, and death
6. The commanders accuse Jeremiah of lying, and Baruch of conspiring with him to deliver them into the hands of the Chaldeans
7. In deliberate disobedience, they begin their journey to Egypt, forcing Jeremiah and Baruch to accompany them

### D. Jeremiah's Messages In Egypt (43:8 - 44:30)

1. The people settle at Tahpanhes in Egypt where Jeremiah receives his first prophecy from God
2. The Lord tells Jeremiah to warn the people that He is going to send Nebuchadnezzar, to Egypt, to kill and capture them, and to destroy the Egyptians as well

3. Again the Word of the Lord comes to Jeremiah telling him to prophesy unto the Jews in Egypt
  - a. Jerusalem is in ruins because of the wickedness and idolatry of the Israelites
  - b. God had been patient with them, "rising up early" to send the prophets to plead with them not to sin against Him
  - c. However, they have ignored God's warnings through the prophets
  - d. Now God is going to set His face against them
  - e. They will die in the land of Egypt because they have not humbled themselves to obey God's instructions
4. The people have become so apostate that Jeremiah's warnings fail to move them to repentance
5. They boldly tell Jeremiah that they will defy the Lord's warning
6. They claim that evil has befallen them because they have quit worshipping the queen of heaven, and that they intend to renew their sacrifices to this pagan goddess
7. Jeremiah reminds them that it was their former idolatrous ways that led to their downfall
8. He then prophesies that God is going to watch over them for evil as He formerly watched over them for good
9. Jeremiah concludes his warning by telling them that when God's judgement comes against them in Egypt, they will know that His words are true

E. The Promise To Baruch (45:1 - 45:5)

1. The events of this chapter occurred some two decades earlier during the reign of Jehoiakim
2. After recording Jeremiah's message in a book (see 36:32), Baruch laments the terrible judgement and condemnation awaiting Judah
3. Baruch is admonished not to seek great things, but to realize that life itself is God's gift to man
4. God assures him that his life will be spared
5. Now, after the destruction of Jerusalem, Baruch is still alive and well, with Jeremiah, proof positive that God has fulfilled His earlier promise

VI. Prophecies Concerning Nations And Cities (46:1 - 51:64)

A. Egypt (46:1 - 46:28)

1. The battle at Carchemish was a turning point in middle eastern history, as Nebuchadnezzar routed the armies of Egypt
2. Ultimately, Nebuchadnezzar would invade Egypt, destroying the city of Noph
3. Egypt would be punished for its wickedness and for its oppression of God's people
4. God would fully punish the wicked nations that had oppressed Israel, but would only partially punish His people

B. Philistia (47:1 - 47:7)

1. The Philistines are going to be overrun from the North
2. The sword of the Lord will not be placed back in its scabbard until it has annihilated the Philistines

C. Moab(48:1 - 48:47)

1. Moab's pride becomes her downfall
2. Moab will be destroyed suddenly and her pride turned to shame
3. Fear, the pit, and the snare are awaiting Moab

D. Ammon (49:1 - 49:6)

1. Ammon will be punished because they have stolen the inheritance of Israel
2. They will be subjected to judgement and turn the land back over to the Israelites after God destroys them

E. Edom (49:7 - 49:22)

1. Her doom will be sudden and sure
2. God will destroy them so completely that they will be small among the heathen nations
3. They will not be able to hide from God's judgement
4. Passers-by will hiss at Edom and it will be left desolate like Sodom & Gomorrah

F. Damascus (49:23 - 49:27)

1. Like a woman in child birth, travail will come upon Damascus
2. They will try to flee, but to no avail
3. The palace of Benhadad will be destroyed with fire

G. Kedar And Hazor (49:28 - 49:33)

1. Nebuchadnezzar will come up against them
2. Hazor shall be desolate forever

H. Elam (49:34 - 49:39)

1. Elam will be broken like a bow
2. They will be scattered to the four winds

I. Babylon (50:1 - 51:64)

1. God will humble Babylon despite its pride
2. He will summon the Medes against Babylon to destroy them in their idolatry
3. Israel has been scattered by their shepherds
4. Babylon has delighted in being God's instrument of punishment against His people
5. When God is through with Babylon, He in turn is going to punish them for wickedness, just like He had punished Assyria
6. Babylon will become a desolate place with no human inhabitants
7. The armies God will send against them will be as numerous as caterpillars and will utterly repay Babylon for all its wickedness
8. Jeremiah sends Seraiah, a brother of Baruch, to Babylon to read this prophecy against them
9. After reading the message, Seraiah is to tie the scroll to a stone and cast it into the river Euphrates, signifying that Babylon will sink, never to rise again

VII. Appendix Or Conclusion (52:1 - 52:34)

A. Summary Of The Reign Of Zedekiah (52:1 - 52:11)

1. The fall of Jerusalem and his escape to Jericho
2. He is captured at Jericho and trial at Riblah
3. Imprisoned at Babylon until his death

B. The Destruction Of Jerusalem (52:12 - 52:27)

1. Burnt with fire
2. The walls razed
3. The vessels of the temple are carried off to Babylon
4. 3,023 Jews carried off into captivity
5. Later 832 more are carried off into slavery
6. 745 more persons are led off later, making a grand total of 4,600

C. Jehoichin's Imprisonment (52:28 - 52:34)

1. 37 years after Jehoichin is imprisoned, Evil-merodach, king of Babylon releases him
2. He is exalted above all other kings in Babylon
3. Eats of the kings provisions everyday until the day of his death