

# JEREMIAH

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The book gets its title from the author (Ch 1:1) There are \_\_\_\_\_ other men named Jeremiah in the scriptures besides the prophet. The Jeremiah of this book is named nine times \_\_\_\_\_ the book and quoted \_\_\_\_\_ times. He was the son of the priest Hilkiah and served as both priest and prophet. God forbade him from \_\_\_\_\_ (Ch 16:1-4). Some believe it was (to spare him) of the impending judgement that was coming and others believe that it was an \_\_\_\_\_ lesson for Judah. He was called the \_\_\_\_\_ prophet (9:1). Some say he shed tears of compassion for the nation. Others say his tears were for the coming judgement. His ministry was mainly directed at Judah though at times, other nations are discussed. His message to his countrymen was to repent and \_\_\_\_\_ judgment. They refused and eventually would be overthrown by the Babylonians. The dates of his ministry, which spanned \_\_\_\_\_ decades, are from the Judean king Josiah's thirteenth year, noted in 1:2 (627 B.C.), to beyond the fall of Jerusalem to Babylon in 586 B.C. (Jer. 39, 40, 52). After 586 B.C., Jeremiah was forced to go with a fleeing remnant of Judah to Egypt (Jer. 43, 44).

Background details of Jeremiah's times are portrayed in 2 Kings 22–25 and 2 Chronicles 34–36. Jeremiah message of impending judgment for \_\_\_\_\_ and other sins was preached over a period of \_\_\_\_\_ years (ca. 627–586 B.C. and beyond). His prophecy took place during the reigns of Judah's final five kings (Josiah 640–609 B.C., Jehoahaz 609 B.C., Jehoiakim 609–598 B.C., Jehoiachin 598–597 B.C., and Zedekiah 597–586 B.C.).

The spiritual condition of Judah was one of flagrant \_\_\_\_\_ worship (cf. chap. 2). King Ahaz, preceding his son Hezekiah long before Jeremiah in Isaiah's day, had set up a system of sacrificing \_\_\_\_\_ to the god Molech in the Valley of Hinnom just outside Jerusalem (735–715 B.C.). Hezekiah led in reforms and clean-up (Is. 36:7), but his son Manasseh continued to foster child sacrifice along with gross idolatry, which

continued into Jeremiah's time (7:31; 19:5; 32:35). Many also worshiped the "\_\_\_\_\_ of heaven" (7:18; 44:19). Josiah's reforms, reaching their apex in 622 B.C., forced a repressing of the worst practices outwardly, but the deadly cancer of sin was deep and flourished quickly again after a shallow revival. Religious insincerity, dishonesty, adultery, injustice, tyranny against the helpless, and slander prevailed as the norm not the exception.

Politically momentous events occurred in Jeremiah's day. Assyria saw its power wane gradually; then Ashurbanipal died in 626 B.C. Assyria grew so feeble that in 612 B.C. her seemingly invincible capital, Nineveh, was destroyed (cf. the Book of Nahum). The Neo-Babylonian empire under Nabopolassar (625–605 B.C.) became dominant militarily with victories against Assyria (612 B.C.), Egypt (609–605 B.C.), and Israel in 3 phases (605 B.C., as in Dan. 1; 597 B.C., as in 2 Kin. 24:10–16; and 586 B.C., as in Jer. 39, 40, 52).

- As it is with most prophets, Jeremiah's message was a scathing rebuke of the sins of the nation. This brought persecution and trials to his life. Here's a list of those trials:

Trial By \_\_\_\_\_ (11:18–23)  
Trial By Isolation (15:15–21)  
Trial By Stocks (19:14–20:18)  
Trial By Arrest (26:7–24)  
Trial By \_\_\_\_\_ (28:10–16)  
Trial By Destruction (36:1–32)  
Trial By Violence and Imprisonment (37:15)  
Trial By Starvation (38:1–6)  
Trial By Chains (40:1)  
Trial By \_\_\_\_\_ (42:1–43:4)

- Another important element of the book of Jeremiah is the varying illustrations in the book of Gods coming judgement. Many are parabolic in how illustrative they are.

An Almond Branch (1:11, 12)  
A Boiling Caldron (1:13–16)  
Lions (2:15; 4:7; 5:6; 50:17)  
A Scorching Storm Wind (4:11, 12; 18:17; 23:19; 25:32)  
Wolf (5:6)  
Leopard (5:6)  
Stripping Fire (5:14)  
Making This House (Worship Center) like Shiloh (7:14)  
Serpents, Adders (8:17)  
Destroying Olive Branches (11:16, 17)  
Uprooting (12:17)  
Linen Sash Made Worthless (13:1–11)  
Bottles Filled with Wine and Dashed Against One Another (13:12–14)  
A Potter's Jar Shattered (19:10, 11; cf. 22:28)  
A \_\_\_\_\_ [God's Word] Crushing a Rock (23:29)  
A Cup of Wrath (25:15)  
Zion Plowed as a Field (26:18)  
Wearing Yokes of Wood and Iron (27:2; 28:13)  
A Hammer [Babylon] (50:23)  
A Mountain of Destruction [Babylon] (51:25)

A secondary theme is God's willingness to spare and bless the nation only if the people \_\_\_\_\_. Though this is a frequent emphasis, it is most graphically portrayed at the \_\_\_\_\_ (18:1–11).

## **Outline of the Book**

## **I. Preparation of Jeremiah (1:1–19)**

- A. The Context of Jeremiah (1:1–3)
- B. The Choice of Jeremiah (1:4–10)
- C. The Charge to Jeremiah (1:11–19)

## **II. Proclamations to Judah (2:1–45:5)**

### A. Condemnation of Judah (2:1–45:5)

- 1. First message (2:1–3:5)
- 2. Second message (3:6–6:30)
- 3. Third message (7:1–10:25)
- 4. Fourth message (11:1–13:27)
- 5. Fifth message (14:1–17:18)
- 6. Sixth message (17:19–27)
- 7. Seventh message (18:1–20:18)
- 8. Eighth message (21:1–14)
- 9. Ninth message (22:1–23:40)
- 10. Tenth message (24:1–10)
- 11. Eleventh message (25:1–38)
- 12. Twelfth message (26:1–24)
- 13. Thirteenth message (27:1–28:17)
- 14. Fourteenth message (29:1–32)

### B. Consolation to Judah—New Covenant (30:1–33:26)

- 1. The forecast of restoration (30:1–31:40)
- 2. The faith in restoration (32:1–44)
- 3. The forecast of restoration—Part 2 (33:1–26)

### C. Calamity on Judah (34:1–45:5)

- 1. Before Judah's fall (34:1–38:28)
- 2. During Judah's fall (39:1–18)
- 3. After Judah's fall (40:1–45:5)

## **III. Proclamations of Judgment on the Nations (46:1–51:64)**

- A. Introduction (46:1; cf. 25:15–26)
- B. Against Egypt (46:2–28)

- C. Against Philistia (47:1–7)
- D. Against Moab (48:1–47)
- E. Against Ammon (49:1–6)
- F. Against Edom (49:7–22)
- G. Against Damascus (49:23–27)
- H. Against Kedar and Hazor [Arabia] (49:28–33)
- I. Against Elam (49:34–39)
- J. Against Babylon (50:1–51:64)

#### **IV. The Fall of Jerusalem (52:1–34)**

- A. The Destruction of Jerusalem (52:1–23)
- B. The Deportation of Jews (52:24–30)
- C. The Deliverance of Jehoiachin (52:31–34)