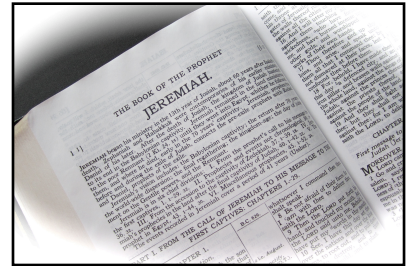


Introduction

There are already two papers on a “Survey of Jeremiah” and this paper is complementary to them. This paper contains material gleaned since the former studies were done and is to be read in conjunction with them.



- 1) Jeremiah! What an intriguing book. Because of the questions it raises:
 - a) What parts of it are autobiography and what parts biography? Is it Jeremiah's own record of personal experiences with God, receiving his words from God (ch. 29:30; 32:26; 35:12; 37:6; 43:8; 46:1; 47:1; 49:34) with certain narrative portions written by a biographer, passages such as (ch. 36:4, 17-18)? Was chapter fifty-two written by him?
 - b) What were the social, spiritual, national, international conditions at that time?
- 2) As far as I can ascertain, he was one of ten men called “Jeremiah”
 - a) A Manassehite who was the head of the family (1 Chron. 5:24)
 - b) Jeremiah, one of David's mighty men joined with David at Ziklag (1 Chron. 12:4)
 - c) A Gadite who joined with David, Jeremiah the fifth (1 Chron. 12:10)
 - d) Another Gadite, Jeremiah the tenth (1 Chron. 12:13)
 - e) A priest who sealed the covenant with Nehemiah (Neh. 10:2)
 - f) Jeremiah the father of Jaazaniah and son of Habaziniyah (Jer. 35:3)
 - g) Jeremiah of Anathoth (ch. 29:27) the writer of the book of Jeremiah
 - h) One of the princes of Judah (Neh. 12:31, 34)
 - i) One of the priests in the days of Joiakim (Neh. 12:12)
 - j) Jeremiah of Libnah, whose daughter Hamutal married Josiah and gave birth to Jehoahaz. (2 Kgs. 23:31; 24:18; Jer. 52:1)
- 3) In his book Jeremiah presents the New Testament truth: “Whatsoever a man soweth, that shall he also reap” (Gal. 6:7). Jeremiah will inform the hearers and readers that judgment was recompensed upon Israel for as they did to the Lord the Lord did to them. They had rejected the Lord (ch. 8:9), then the Lord rejected them (ch. 2:37; 6:30; 7:29). It is always serious to reject the message the Lord gives to an individual, or to accept the message of a false prophet. When God sends a man with a message, there will always be opposition, and sadly, always a readiness to accept falsehood.
- 4) Israel as a nation, the people had religion but they had not only disobeyed the law of the Lord, but had added false religions to it! The result was that they ended with spiritual ignorance for the charge was laid, “They know not me” (ch. 9:3).
- 5) The book is a recording of their constant departing from God and yet this is a book which is very encouraging for all of us. There are times in life when we are away from God and sometimes we might wonder if we have ever gone too far. Israel was exceedingly far from God and yet he was constantly calling them back to himself (ch. 3:12-14; 22; 4:1; 15:19; 18:11).
- 6) In the latter part of the book God is dealing with the nations (chs. 43-51). There is taught very distinctly the reality that the nations are under God's control and that He speaks of their natural characteristics and will deal with them accordingly.
- 7) The book is a prophecy on two levels:
 - a) Through Jeremiah God declares why they are deserving of His judgment. He will illustrate this from:
 - i) The physical world, and will speak of circumcision of the heart (ch. 4:4), and of the ear (ch. 6:10)
 - ii) The zoological world, and speak of them as a dromedary and a wild ass (ch. 2:23-24)

- iii) The horticulture world, and will speak of them as that which they were, a degenerate plant of a strange vine (ch. 2:21)
- b) God also seeks to warn them of the severity of the judgment and its reality from the fall of Shiloh (7:12–14), by the judgment that fell on Ephraim (ch. 7:15), but they refused and failed to learn from history.

The Man

1) His Personal life

- a) Jeremiah was the son of Hilkiah (ch. 1:1), born at Anathoth (ch 1:1), which was approximately two hours walk north of Jerusalem. His father was one of the priestly family of Aaron. From Aaron two lines of the priesthood developed, Eleazer and Ithamar (1 Chron. 24:2). Jeremiah was commanded by God not to marry nor have children, consequently, he lived a very lonely life. This is taken from the words: “Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place” (ch. 16:2).
- b) He was called and equipped by God.
 - i) There are several matters about his call which are quite interesting.
 - 1. He was called to the work of God when seemingly young, calling himself a child (ch. 1:2-3, 6). However, we must be careful to interpret the word “Child” as the ancients used it. When God appeared to Solomon he called himself “a little child”, yet was a mature man set as king over Israel (1 Kgs. 3:7). He was to be a Levite, and thus function as a priest. The “apprenticeship” began twenty-five years of age. When Jeremiah said he was a child it do not mean a teenager, but an individual fit to rule for God and serve God. Like Solomon, he was aware of his immaturity for the work God was calling him to do, and because of his reservation, was given great encouragements. God informed him that before he was even born, “I formed thee”; “I knew thee”; “I sanctified thee”; “I ordained thee” (ch. 1:5). At his call God told him: “I will send thee”; “I will command thee”; and “I am with thee” (ch. 1:7-8). These encouragements were sorely needed for God enlightened him to know it would not be a received message, but there would be rejection of both it and he (ch. 1:8, 17-19). This was a not a call by personal choice, no mere vocation of an easy life, but a call by God to a very hard life.
 - 2. The work Jeremiah ultimately did was far removed from that which he had anticipated. His father was a priest, consequently he was born to be a priest, however, due to the sins of Judah, the captivity, and the people choosing to go into Egypt, circumstances over which Jeremiah had no control, he was incapable of functioning as a priest. However, God will not let his life be wasted and gives him another work. He learns from the potters vessel that the marring was in the hand of the potter (ch. 18:4). Despite appearances, the change of work was not due to external forces or occurring circumstances, God was in control and had a bigger work for the man to do. The very circumstances which prevented his anticipated work opened the door to a greater work and had brought blessing not only for the people for whom it was first given, but also for us even today.
 - (a) What an encouragement for so many of us today. God knew the situation before Jeremiah ever did and instead of getting despondent about his circumstances, he let God use them for His glory. When circumstances change, let us not :
 - (i) Miss sight that God is over all and it is He, not man, who is directing or permitting the situations.
 - (ii) Let ourselves get depressed thinking that all the training has been a loss of time, or that life has no future.

3. However, one of the realities we learn in life is when one door closes another always opens. Consequently, God knew this situation and gave him another work. By the symbol of the “potters wheel” Jeremiah was reminded of that which God had done for him and would do for Israel (ch. 18:2-6). The closing of the priestly door opened the door to a greater blessing for he and all those who read or hear ministry from Jeremiah. I am grateful that he did not remain a priest. What a lesson for us. When circumstances change, let us not get despondent for God knew the situation before either Jeremiah or we are aware of it, and is letting circumstances dictate things for His glory. He was to be the prophet of God in two ways:
 - (a) He would be used by God to foretell of the coming judgment and call them to repentance
 - (b) And explain to Israel the reason for the coming judgment.

2) His Characteristics

- a) Jeremiah was a man of prayer, but while the word “prayed” is only mentioned once (ch. 32:16), yet his constant communing with God showed him to be such (ch. 1:6; 4:10). Others, recognizing the closeness of his fellowship with God, asked him to pray for them (ch. 21:2; 37:3; 42:2, 4, 20). How dreadfully solemn it was when God forbade Jeremiah to pray for Israel, and forbade him three times (ch. 7:16; 11:14; 14:11; 15:1). How earnestly he interceded with God just as Moses (Num. 14:11-19) and Abraham (Gen. 18:23-33) had done centuries before.
- b) He was a man who had deep spiritual sympathies and wept because of sin and its results on the people (Jer. 9:1; 13:17; 48:32; Lam. 1:16).
 - i) Jeremiah was the prophet of desolation, and as such he was a reflection of the heart of the Lord, for weeping was a characteristic of them both (Jer. 9:10; Lk. 19:41; 22:44 with Heb. 5:7; Jn. 11:35). Since the tears of the saints are precious to God, how much more precious were the tears of the Lord to God (Psa. 56:8). Paul wept (Acts 20:19; Phil. 3:18) and Peter wept (Matt. 26:75). However, there was a difference between their reasons for weeping. Paul wept on behalf of others sins (Phil. 3:18), Peter wept because of his own sin (Matt. 26:75). Thankfully there is coming a day when there will be no more tears, neither for Israel (Isa. 65:19) or the saints (Rev. 21:4).
- c) He was a man of like passions as ourselves knowing the darkness of despondency and depression (ch. 15:10, 18; 20:14-18). He was a man of substance (ch. 32:7-12), and somewhat perplexed at God’s doings (ch. 20:7). His mind was in turmoil as he pondered the deep questions of life.
 - i) “Wherefore doth the way of the wicked prosper?” (ch. 12:1-6)
 - ii) “Is evil a recompense for good” (ch. 18:18-23).
 - iii) Yet in his darkness he confesses God as: “O LORD, my strength, and my fortress, and my refuge in the day of affliction” (ch. 16:19).
 - iv) When he tried to keep silent it was like a “burning fire shut up in my bones” (ch. 20:9).
- e) He was one of the prophets whose writings are fulfilled when Christ was on earth. One at the beginning of the Lord’s life when, because of Him, others wept (Matt. 2:17), and the other at His approaching death (Matt. 27:17).
- f) He was distrustful of his own abilities (ch. 1:6) and tormented by fear (ch. 1:8), yet in his weakness He learnt the strength of God in making him a “defenced city, and an iron pillar, and brazen walls against the whole land” (ch. 1:18).
- g) He was very passionate, therefore at times he was bitter (ch. 20:7); despondent (ch. 15:10; 20:14-18); and even violent (ch. 15:18); which made him pour out his inner life by confessions when he made the following statements:
 - i) “I was like a lamb or an ox that is brought to the slaughter” (ch. 11:18-23)

- v) “Wherefore doth the way of the wicked prosper?” (ch. 12:1)
- vi) “I sat alone because of thy hand” (ch. 15:17)
- vii) “Thou art my hope in the day of evil” (ch. 17:17)
- viii) “Shall evil be recompensed for good?” (ch. 18:20)
- ix) “His word was in mine heart as a burning fire shut up in my bones” (ch. 20:9)

Historical Setting

Jeremiah begins and ends with men who were cut off. Josiah at the beginning (ch. 1:2) and his death recorded in 2 Kgs. 23:29-30; 2 Chron. 35:20-27, and Gedaliah at the end (ch. 41:18). The two most capable men of bringing restoration died. Josiah was killed through his involvement with that which had nothing to do with him and Gedaliah died by not recognizing the deceptive character of Ishmael, despite being warned (ch. 40:13-41:4).

They were exceedingly dark days when there was devastation geographically, a defeated military, dejection and departure spiritually. It was only a matter of years since the godly fearing Josiah had sought to bring the nation back to God. However, in that reformation, while the people were swayed by the intention of the king, their hearts were clinging on to their sin. This was seen in the earlier statement of chapter 3:10, “Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD (Jehovah)”. They failed to remember the words God spoke to Samuel when choosing David to in time be the anointed king: “Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart” (1 Sam. 16:7). God saw what they were, not what they thought themselves to be by their religious rituals, nor by what they appeared to be before others. While the reformation was genuine as far as the king was concerned, as far as the populous was concerned it was merely following the royal line, void of any return to God.

The Duration Of His Ministry

Jeremiah prophesied for approximately forty years. It was at least from the 13th year of Josiah to the 11th year of Zedekiah, and the carrying away captive (ch. 1:23). He prophesied under five kings:

- a) Josiah, the last 18 years of his reign (2 Kgs. 22:1; 2 Chron. 34:1)
 - i) 8 years of age, he began to reign (2 Chron. 34:1)
 - ii) 26 years old, the 18th year of reign. The Passover (2 Chron. 34:8)
 - iii) 39 years old, 31st year of reign he died (2 Chron. 35:20-24)
- b) Jehoahaz, who reigned for 3 months, and not a word from God. Sometimes called Shallam, a son of Josiah (2 Kgs. 23:30-31; 2 Chron. 36:1-2)
- c) Jehoiakim, who reigned for 11 years. Jehoiakim or Eliakim, and other son of Josiah who was made king by Egypt (2 Kgs. 23:34; 2 Chron. 36:5)
 - i) In chapter 26:1 mention is made of the beginning of Jehoiakim’s reign
 - ii) In the 4th year (ch. 25:1; 36:1)
- d) From what we can gather, Jehoiachin was also called Jeconiah and Coniah, and he reigned for three months (2 Kgs. 24:8; 2 Chron. 36:9)
- e) Zedekiah or Mattaniah who was the son of Josiah reigned 11 years (2 Kgs. 24:17-18); 2 Chron. 36:10-21; Jer. 37:1).
 - i) He was twenty-one when he began to reign (ch. 52:1)
 - ii) 9th year, 10th month, 10th day, Nebuchadnezzar besieges Jerusalem (ch. 52:4)
 - iii) 11th year, 4th month, 9th day, famine in the land (ch. 52:6)
 - iv) 11th year, 5th month, 10th day (Nebuchadnezzar’s 19th year) Jerusalem is taken (ch. 52:12)

- f) Taking all these together, Jeremiah prophesied for God 40 years.

Keys

Key Verse:

- a) See “A Survey of The Prophecy of Jeremiah- Part 1”

Key Words:

- a) Backsliding (9); Return (47); Forsake / forsaken (24)
- b) “The word of the LORD came” (ch. 1:11, 13; 2:1); “The LORD said” (ch. 1:14; 3:6).
- c) There will be the repeated statement of judgment coming from the North (ch. 1:13; 6:1, 22; 10:22).
- d) The question is asked by God: “Shall I not visit” (ch. 5:9, 29; 9:9); “If ye will” (ch. 13:17; 17:27; 42:10); “Rising up early” (ch. 7:13, 25; 26:5; 29:19; 32:33; 35:15); “Rising early” (ch. 11:7; 25:3, 4; 35:14; 44:4).

Key Concepts:

- a) There is constant stress on the fact that judgment is because of Israel’s stubbornness and sin (ch. 2:17; 4:18; 5:19, 25; 6:19), but there is compassion with God for those who repent.

The Manifestation of God in Jeremiah

The divine summary of God concerning Israel in Jeremiah is: “The Lord liveth, in truth, in judgment, and in righteousness; and the nation shall bless themselves and him, and in him they shall glory” (ch. 4:2)

1) His Titles

- a) LORD our God (ch. 5:24)
- b) The God of Israel (ch. 19:15)
- c) My Strength (ch. 16:19)
- d) My Fortress (ch. 16:19)
- e) My Refuge (ch. 16:19)
- f) Hope of Israel (ch. 17:13)
- g) Fountain of Living waters (ch. 17:13)
- h) My Praise (ch. 17:14)
- i) My Hope in the day of evil (ch. 17:17)
- j) The Portion of Jacob (ch. 51:19)
- k) The Former of all things (ch. 51:19)

2) Names

- a) The Lord (ch. 1:2)
- b) The Lord of Hosts (ch. 6:6)
- c) The Lord God of Hosts (ch. 46:10)
- d) The King, whose name is the Lord of Hosts (ch. 46:18)
- e) The Lord of Hosts, the God of Israel (ch. 46:25)

3) Picture

- a) A Potter (ch. 18:1-10)

4) His Characteristics

- a) God of truth

Then judgment came, that which the Lord warned of came to pass.

- a) God had said that Zedekiah would be taken captive, and while his name is not given he is referred to as the “Prince” (Ezek. 12:10, 12) and he was (ch. 39:7).
- b) God had said that he would be blind (Ezek. 12:13) and his eyes were put out (ch. 39:7).
- c) God had said that the city would be destroyed (ch. 38:23) and it was (ch. 39:8).
- d) God had said that he would see Nebuchadnezzar (ch. 32:4) and he did (ch. 39:5).

Jeremiah Summarized

The prophecy of Jeremiah can be summed up in six “S’s”.

1) Signs:

- a) The sign of:
 - i) The linen girdle (ch. 13:1-11)
 - ii) The drought (ch. 14:1-15:21)
 - iii) The unmarried prophet (ch. 16:1-18)
 - iv) The potter's house (ch. 18:1-10)
 - v) The potters earthen bottle (ch. 19:1-13)
 - vi) The figs (ch. 24:1-10)
 - vii) The yokes (ch. 27:2-13)
 - viii) The field of Hanameel (ch. 32:6-25)
 - ix) The Rechabites (ch. 35:2-19)
 - x) The hidden stones in Egypt (ch. 43:8-13)

2) Stories:

- a) The story/parable of the bottle filled with wine (ch. 13:12-14)

3) Symbols:

- a) Symbols he spoke about:
 - i) The potters house (ch. 18:1-23)
- b) Symbols he saw:
 - i) The rod of an almond tree (ch. 1:11-12)
 - ii) The seething pot (ch. 1:13-16)
 - iii) The linen girdle (ch. 13:1-1)
 - iv) The potters bottle (ch. 19:1-10)
 - v) The baskets of figs (ch. 24:3-9)
 - vi) The wine cup of fury (ch. 25:15-29)
 - vi) Bonds and yokes (ch. 27:2)
 - vii) Redeemed field (ch. 32:7)
 - viii) Roll of the book (ch. 36:2)
 - ix) Book (ch. 51:60, 63)

4) Sermons:

- a) His message was from a man full of compassion and earnest pleadings. He did not preach from the lips saying words, but from a heart filled with passion for God and the people of God. The practical truth being, if we do not care about our own spiritual development and living, then we will have little effect on the saints of God or sinners, and the results will be just words. His messages were:
 - i) Sermons of judgment and call to repentance concerning Israel.
 - 1. Concerning the Sabbath (ch. 17:19-27)
 - 2. To Zedekiah concerning Babylon (ch. 21:3-22:30)
 - 3. Concerning the pastors who destroyed and scattered the flock (ch. 23:1-2) with the message of coming restoration (ch. 23:3-40)
 - 4. Concerning the prophecy of the Babylonian captivity (ch. 25:8-38)

5. To Jehoiakim (ch. 26:1-19)
6. After the false prophecy of Hananiah, Jeremiah not only refutes the false prophecy but tells the people to build houses in the lands of their captivity, and informing them that the judgment would come (ch. 28:1-29:32)
7. The promised restoration concerning judgment on those who afflict them, the last days, and the millennium (ch. 30:2-33:26)
8. To Zedekiah concerning his captivity (ch. 34:2-22)
9. Message to the poor remnant of the land (ch. 40:1-42:22)
10. Message to those who denied the going into Egypt and to those in Tahpanhes in Egypt (ch. 43:1-44:30)
11. Message to Baruch (ch. 45:1-5)
12. Of assured judgement on Egypt (ch. 46:1-26)
 - (a) Of hope for Jacob (ch. 46:27-28)
13. Of assured judgment against the Philistines (ch. 47:1-7)
14. Of assured judgment on Moab and the plain country (ch. 48:1-47)
15. Of assured judgment on the Ammonites (ch. 49:1-6)
16. Of assured judgment on the Edomites (ch. 49:7-22)
17. Of assured judgment on Damascus (ch. 49:23-27)
18. Of assured judgment on Kedar and Hazor (ch. 49:28-33)
19. Of assured judgment on Elam (ch. 49:34-39)
20. Of assured judgment on Babylon and the land of the Chaldeans (ch. 50:1-64)

5) Sufferings:

- a) Jeremiah in the stocks (ch. 20:2-3)
- b) Dangers - the murder of Urijah, who like Jeremiah spoke the truth concerning the city (ch. 26:20-24)
- c) Jeremiah in prison, and his prophecies until Nebuchadnezzar came and took the city (ch. 32:2-36:32). Clearly Jeremiah was released from the prison and had a degree of liberty after Nebuchadnezzar took Jerusalem (ch. 37:4), however, I am not sure at what point he was given his freedom therefore, I am including the passage to chapter 36:32.
- d) Jeremiah imprisoned by Zedekiah (ch. 37:15-16)
- e) Jeremiah cast into the dungeon, the third imprisonment, then he was taken out of the dungeon and pit but remained in the court of the prison (ch. 38:6-13)
- f) Jeremiah forcibly carried into Egypt (ch. 43:1-7)

6) Stubbornness:

- a) The stubborn rebelliousness of Israel:
 - i) In Jeremiah we read of the judgments of God on an unrepentant people.
 1. "Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction" (Jer. 32:32-33)
 - ii) They resisted the prophets of God continually.
 1. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; (Jer. 7:13, 25; 11:7; 25:3,4:29:19; 32:33; 35:14,15; 44:4)
 2. God speaks constantly of "rising early", see under "key words". In the words of the preacher, "But ye have set at nought all my counsel, and would none of my reproof" (Prov. 1:25), and went further in despising it (Prov. 1:30).
 - iii) They burned the word of God.

1. “And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth” (ch. 36:23)

His Prophecy

- 1) Jeremiah was not a chronological thinker but goes from one period to another. I see this as illustrated by an educator, be he teacher, parent, etc. The parent is reminding the child of the times when in different ways he has tried to correct the child who refuses to listen. In Jeremiah God is the God of the yearning heart (ch. 3:19), longing to pour out on His people the blessing He has for them (ch. 29:11). This bestowment he cannot give them or the nations because they will not hear or repent, therefore, He keeps reminding them that this is not the first time He spoke to them. He will in effect say, “Do you remember when I spoke to you about your sins in the days of Josiah” or in the days of Zedekiah? Did I not try to warn you by illustrations and symbols and yet you would not listen. The heart of God was deeply yearning yet justice had to be done and they must learn the governmental judgment of God because of sin. Yet, in that judgment whither it is on His own people or the nations, God gives the pledge of grace and a measure of restoration.
- 2) He was a man who knew God in the multi aspects of His character. He is the God of love who remembered their espousals (ch. 2:2), of justice recompensed to them that set Israel as nought (ch. 2:3), and power over the nations (ch. 43:3-51:64).
- 3) He saw what Israel, on two levels, was to God and what they were by their doings. This is a way all those who truly minister to the people of God must view the people of God. They must be seen from God’s perspective of preciousness and also from the practical level of where they are.
 - a) How God saw Israel in grace:
 - i) They were “The firstfruits of His increase” (ch. 2:3); a “noble vine” (ch. 2:21); as those who are the “Dearly beloved of my soul” (ch. 12:7); “Mine heritage” (ch. 12:8); “My vineyard” (ch. 12:10), his Flock (ch. 13:17).
 - b) How God saw Israel in judicial evaluation:
 - i) They were disobedient, harkened not, would not listen, and in perpetual backsliding and sin. “Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction” (ch. 6:19; 32:32-33).
 - ii) Sin was written with a “pen of iron, and with the point of a diamond” (ch. 17:1). He was also a spokesman to the nations, similar to Paul being sent to the Gentiles (chs. 46-51; Acts 13:42, 46, 47; 9:15; 15:3).

The Approaching Judgment

God was exceeding gracious and condescending in explaining to humanity why judgment was coming. It was not that he is a vengeful God ready to pounce at the first little out of alignment, but with much endurance. He sought to win them back to Himself by pleadings from different avenues, in time, explaining to them that judgment was prepared (ch. 1:13-14); would soon come upon them (ch. 1:11-12); and it was the result of their forsaking Him, the fountain of living waters; and hewed out for themselves cisterns, broken cisterns (ch. 2:13). Judgment was the result of their own sin.

Structure

- 1) Jeremiah does not appear to have a thought flow structure. With that in mind, the best I can submit is the following:

- a) His introduction.
 - i) His person (ch. 1:1)
 - ii) His duration of service (ch. 1:2-3)
 - iii) His call and exhortation (ch. 1:4-19)
 - 1. Initial call and his response (ch. 1:6)
 - 2. The Lord's response and encouragements (ch. 1:7-19)
 - (a) Encouraged by God's power and presence to be manifested through him (ch. 1:10)
 - (b) Encouraged by God's manifestations (ch. 1:11-19)
 - iv) The visual manifestation of the almost tree and its message (ch. 1:11-12)
 - v) The visual manifestation of the seething pot and its message (ch. 1:13-16)
- 2) His messages viewing Israel in different ways (chs. 2-20)
 - a) As an unfaithful spouse, illustrations and resulting judgments (ch. 2:1-6:30)
 - b) God's calling to repentance (ch. 7:1-7)
 - c) As a degenerate congregation, illustrations and resulting judgments (ch. 7:8-11:17)
 - d) The grief of Jeremiah (ch. 11:18-20)
 - i) The encouragement of God (ch. 11:21-23)
 - e) The prayer of Jeremiah (ch. 12:1-4)
 - i) The response of God (ch. 12:5-17)
 - f) The prayer of Jeremiah (ch. 14:1-9)
 - i) The response of God (ch. 14:10-12)
 - g) The pleadings of Jeremiah (ch. 14:13)
 - i) The response of God and God's words through Jeremiah for the people (ch. 14:14-20:18).
 - h) Oracles of exhortation, addressed to the remnant of Judah (chs. 21-45)
 - i) Judgment declared (chs. 21-24)
 - i) Repentance encouraged (chs. 25-26)
 - ii) Judgment assured (chs. 27-29)
 - iii) Restoration promised (chs. 30-33)
 - iv) Infidelity rebuked (chs. 34-36)
 - v) Submission demanded (chs. 37-45)
 - i) Oracles of condemnation addressed to the Gentiles (chs. 46-51) See above under "Sermons note d"
 - j) Conclusion (chs 52:1-34)
- 3) He was not necessarily a systematic thinker as we would consider such.
 - a) When Luke begins his Gospel he informs Theophilus that he is setting things in order (Lk. 1:1-2).
 - b) Matthew is a "gatherer", consequently he gathers the miracles together, the messages, etc.
 - c) Jeremiah is not like that, and while there is order, yet it is not chronological since he goes back and forward in time, ever changing from one theme to another.
 - d) His topics include:
 - i) The character of God as Husband (ch. 2:2)
 - ii) The character of God as Father (ch. 3:19)
 - iii) The sovereignty of God:
 - 1. Over Israel (ch. 2:1-6:30; chs. 27-29)
 - 2. Over the nations (chs. 46-51)
 - iv) He saw what Israel was to God:
 - 1. "The firstfruits of His increase" (ch. 2:3)
 - 2. "A noble vine . . . a right seed" (ch. 2:21)
 - 3. "My Beloved" (ch. 11:15)
 - 4. "My heritage, My vineyard, My Portion, My pleasant portion" (ch. 12:7-9)
 - 5. "The LORD's flock" (ch. 13:17)

- v) He saw what Israel was in themselves:
1. “Backsliding Israel” (ch. 3:6, 8, 11, 12); “Backsliding children” (ch. 3:14, 22); “Backsliding daughter” (ch. 31:22; 49:4); and it was a “perpetual backsliding” (ch. 8:5)
 2. Their sin was written with, “A pen of iron, and with the point of a diamond: it is graven upon the table of their heart” (ch. 17:1).

Hope for God’s people

Despite the fact that Jeremiah lived in very dark days of Israel’s history, yet God does not let His servant lose sight of the glorious future for His people. Graciously He gives several specific assurances to Jeremiah for Israel to help support them through the Babylonian captivity and beyond:

- a) In time Israel will be restored again in every way, and will rebuild Jerusalem and the temple (ch. 29:10-14; 30:2-3).
- b) In the latter days God will bring back Christ the descendant of David to rule for Him (ch. 23:5-6; 33:14-17).
- c) Israel will not only be reconciled to God but united as the people of God (ch. 3:18; 16:14-15; 23:7-8; 30:18-22; 32:36-44; 33:23-26).
- d) A glorious future awaits Israel when God will make good His covenant which was ratified by the sacrifice of the Lord (ch. 30:12-17; 31:27-28, 31-34; 32:38-41).

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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