

# Isagogic Study of Jeremiah

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One can't carry out a study of the Book of Jeremiah without relating its message and author to our day and to our personal ministry. While the parallels are not exact, I think a study of this prophet of the eleventh hour and his message from God can be both profitable and rewarding for us servants of the Lord some 2500 years later. With Jeremiah we are dealing with a shy, temperamental, and sympathetic person. Yet he was the one chosen by God to prophesy in the darkest hours of Judah and Jerusalem, when the terrible judgments of the just God were about to fall and be carried out. Although this fearless prophet shows unusual courage to his task, yet he reveals the inner struggle of his sinful nature. Still supported and comforted by God and His promises, Jeremiah remained faithful in his ministry. Because of the nature of his assignment, Jeremiah's message is one of doom and gloom. Yet against this dark background some of the grandest Messianic prophecies of the Old Testament are recorded in the Book of Jeremiah. Wonderfully the words and promises of God that Jeremiah proclaimed and penned he could also apply to himself and his ministry. So he was sustained in his arduous task. May this study of this fearless and faithful man of God along with his message of sin and grace prove helpful to our ministry and uplifting to our personal faith.

## **The Times**

Jeremiah carried out his approximate 50 year ministry during the time of the Assyrian and Babylon Empires. It was these world powers that God would use to implement His judgment that His prophet and spokesman was pronouncing. In the early part of Jeremiah's ministry Judah was threatened mainly by Assyria. In 612 BC just fifteen years after Jeremiah began his career, Nineveh, the Assyrian capital, fell at the hands of the Babylonians. Babylon was now set to march on to world conquests. In 605 BC under the leadership of the General Nebuchadnezzar, Babylon defeated the Egyptian Pharaoh Necho at the Battle of Carchemish. Judah now would be a province of the newly emerged Empire of Babylon.

Before we trace the forty year ministry of Jeremiah during the reign of five kings of Judah, we want to backtrack a bit to the rule of Hezekiah who instituted a religious reform. Although he was successful in removing the idolatry and the licentious and superstitious rites that went with it, he did not completely eradicate the clamoring after other gods in Judah. However, whatever good the pious Hezekiah accomplished was quickly wiped out after his son Manasseh ascended the throne in 698 B.C. Completely contrary to his father and God, he introduced Baal, Ashtoreth, and human sacrifice. Judah was reduced to the level of a heathen country. Interestingly Manasseh was deported by the Assyrian King either Esarhaddon (681-668) or Ashurbanipal (668-626). While held captive in Babylon, Manasseh repented and returned to Jerusalem and restored true worship. Again, the good that Manasseh started to initiate would be erased by the two year reign of his son Amon. Apostasy continued under his rule until he was assassinated by some anti Assyrian forces.

In this dark period of the history of Judah God raised up the godly King Josiah (640 - 609). The Lord Himself gives this remarkable testimony of Josiah: "He did what was right in the eyes of the Lord" (2 Kings 22:2). It was during the reign of pious Josiah that Jeremiah was called to serve as the Lord's spokesman in 628 B.C. Ironically this would be the only one of the five kings under whom Jeremiah prophesied who was a godly ruler.

Interested in religious reformation, Josiah thoroughly purged Judah of idolatry. Paganism was uprooted with the destruction of heathen altars. The Temple was repaired. The Passover was once again celebrated according to the Lord's provisions. It was in connection with the restoration of the Temple that Hilkiah the priest found the "Book of the Law". As you remember when Josiah heard the reading of this "Book of Law," he tore his clothes in grief and anger, realizing how far God's chosen people had departed from the Lord's ways in

their worship life as well as their personal lives. Following the public reading of the Book to the assembled people, the king together with all the people pledged themselves to follow the Lord and to keep His commands.

Undoubtedly it was during the reign of King Josiah that Jeremiah had the happiest period of his ministry. Still Josiah's reformation carried out with zeal failed to completely eradicate the evil effects of his wicked father and grandfather's reigns. The outward trappings of idolatry had been removed in Judah, but the sin of Manasseh had so thoroughly penetrated Judah that the hearts of the people had not turned from idolatry. The cloud of impending judgment hung over Judah. King Josiah met a sudden death when he was mortally wounded at Megiddo where he tried to battle against Pharaoh Necho, ruler of Egypt. Twenty five years after Josiah's death the kingdom of Judah was a thing of the past. God in His grace had spared a pious Josiah from seeing the horrible days, when the judgment of God would fall on the apostate people.

Following Josiah's death in 609 B.C. the people chose his son Jehoahaz (Shallum) to rule. His reign lasted only three months. Jeremiah prophesied against him and announced his doom (22:10-12). Necho of Egypt captured Jehoahaz and exiled him to Egypt where he died.

After deposing Jehoahaz, the Pharaoh Necho placed Jehoiakim (Eliakim) on the throne in Judah. Consequently, Jehoiakim, an older son of Josiah, had to pay tribute to Egypt. Jehoiakim is described as a wicked man who practiced and promoted idolatry. Jeremiah characterizes Jehoiakim as an evil tyrant who oppressed the poor, shed innocent blood and made a show of wealth (22:13-17).

During Jehoiakim's reign Jeremiah in accord with the Lord's command, gathered his prophecies in a book-roll. They were dictated to Baruch, who in turn read them to the people. In his anger and hatred Jehoiakim cut up the book into pieces with his penknife and burned it. He then sought to kill Jeremiah and Baruch. With Necho's defeat at Carchemish in 605 by Nebuchadnezzar, Jehoiakim became a vassal of the Babylonian king. However, three years later Jehoiakim rebelled. This resulted in Nebuchadnezzar sending enemy bands against Jehoiakim and inciting neighboring nations to harass Judah. During this time some Jews were captured and deported. The King of Babylon also carried off some vessels of the Temple to Babylon. Because of his flagrant evil Jehoiakim met his shameful end (22:18-19).

After the death of Jehoiakim his son Jehoiachin (Coniah) ascended the throne, but reigned only three months. Jeremiah prophesied against this unfit ruler in Jeremiah 22:24-30. For some reason Jehoiachin aroused the suspicion of Nebuchadnezzar who then sent an army against Jerusalem. Jehoiachin offered no resistance. The royal palace and the Temple were plundered. The king, his mother, all the court officials and military commanders along with 10,000 artisans were led off captive. The cream of the crop was carried off. It was a dying time for Judah.

Nebuchadnezzar then put Zedekiah, (Mattaniah) the last son of Josiah on the throne. It was during Zedekiah's reign (597-586) where the Lord's long threatened judgment would now be fully executed upon apostate Judah. All of Jeremiah's pleas and advise to submit to Babylon were ignored by Zedekiah. Finally Nebuchadnezzar and his army besieged Jerusalem. After 18 months of siege in the year 586, the walls of the city were breached by the enemy. Zedekiah and his army succeeded in escaping, only to be overtaken by the Babylonians at Jericho. Nebuchadnezzar was exasperated by the stubborn resistance of this petty king and ordered him to pay a terrible price. Zedekiah's sons were slain before his eyes and then he was blinded and carried off in fetters to Babylon.

In fulfillment of the Word of the Lord the population of Judah was carried off to Babylon. Only some of the poorest people were left behind. Jeremiah was freed and given into the charge of Gedaliah, whom Nebuchadnezzar had appointed governor of Judah. Jeremiah's pleas to the remaining Jews to turn from their sin to God went unheeded. The governor, Gedaliah, was murdered and against the vigorous protests, the Jews fled to Egypt. Jeremiah was compelled to accompany the Jews to Egypt where, he continued his ministry. He seemed to have died in Egypt, according to tradition having been stoned to death by the very Jews he tried so hard to save.

When one considers the setting in which Jeremiah lived and ministered, we need not wonder that God's patience would come to an end. The mills of God's justice grind slowly but ever so thoroughly. In spite of Jeremiah's faithful prophetic duties during the reign of five kings of Judah, the nation of Judah continued hard

and fast toward their headlong plunge to destruction. The Almighty God shows Himself to be the God of the nations. In His power and wisdom He would commandeer world powers to carry out the judgment pronounced by His fearless spokesman.

### **The Major Divisions of the Book**

The organization of the materials of the Book of Jeremiah are not always consistent or clear. Suffice it to say that the prophecies and the chapters do not follow a logical or chronological sequence. Perhaps the simplest way to divide the book is to consider two major sections, Jeremiah 2-45 and Jeremiah 46-51. Chapters 2-45 contain prophecies against Judah and Chapters 46-51 consist of prophecies against the nations. The first chapter is introductory and the final chapter, 52, serves as an historical appendix.

### **The Superscription of the Book: Jeremiah's Call and Commission**

In order for us to gain greater insight to this man Jeremiah and his message, I feel that it is worth our while to take a closer look at the introductory chapter. The opening three verses serve as a superscription for the entire Book. Jeremiah acknowledges his lowly birth from the priestly family of Hilkiyah in Anathoth, just a few miles north of Jerusalem. Like the Apostle Paul this prophet of judgment was a descendent from the family of Benjamin. Noteworthy is how Jeremiah claims divine authorship and inspiration, saying: "The Word of the Lord came to him ...." He refers to his forty year ministry in Judah starting in the thirteenth year of Josiah's reign down to the fifth month of the eleventh year of Zedekiah. Three of the five kings of Judah are mentioned here, Josiah, Jehoiakim and Zedekiah. Jehoahaz and Jehoiachin are omitted since each of them reigned only three months. Like so often God would use one of lowly family to be His representative and spokesman to kings, rulers and priests.

"The word of the Lord came to me, saying, 'Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.'" (1:4). Jeremiah's choice of his calling obviously was not his own. In fact God didn't even have to search for his man. All was by the Almighty's predetermined design. He created Jeremiah's body and soul to suit His purpose. He would have His spokesman not only be a prophet to His people of Judah, but "a prophet to the nations."

As the Lord called, Jeremiah immediately shrank back from this position that would surely subject him to all kinds of criticism: "Ah, Sovereign Lord," I said, "I do not know how to speak; I am only a child." Reminds one of Moses, doesn't it? Here he was a young man, probably at the age of twenty or so, and now God was saying that his duties as a priest were ended and that he was being divinely appointed to be "a prophet to the nations." Surely he felt inadequate and insufficient to carry out the Lord's assignment. Such feelings surely are not foreign with us in the public ministry. It doesn't seem to make any difference whether we are young or experienced veterans in the ministry, we know and we feel our unworthiness, our inadequacies, our weaknesses for such an awesome responsibility. So we can relate to Jeremiah's words here very well. Yet he was not expressing an unwillingness, but like a faithful child he was willing to learn.

Jeremiah's internal struggle and reticence in responding to the Lord's call didn't disqualify him for the task. Instead the Lord strengthens and encourages him. "But the Lord said to me, 'Do not say, 'I am only a child.' You must go to everyone I send you to and say whatever I command you. Do not be afraid of them for I am with you and will rescue you,'" declares the Lord. Then the Lord reached out his hand and touched my mouth and said to me, "Now, I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant."

To say that Jeremiah was given a broad assignment that carried a huge responsibility is an understatement. As God's representative he is placed over nations and kingdoms. His message is "to destroy" and "to build." In other words He was placed over nations for the purpose of destruction and of construction. The self satisfaction and pride must be taken care of first before construction can take place. Notice the imbalance in the number of words in describing the destruction and the construction. The destruction must be

complete before the construction can take place. Jeremiah's ministry would be a preaching of both Law and Gospel. He would proclaim both sin and grace.

But how this young man needed the support of His Lord for this awesome assignment! How he needed the assurance that the Lord gives him! The Lord will map out the ways and roads that Jeremiah is to take. The Lord will give His ambassador the words to speak. In fact by touching Jeremiah's lips, He was assuring the prophet that the words which he would speak were placed in his mouth by God. So resistance to Jeremiah's words meant resistance to the Word of the Lord Himself. It's not all going to be smooth sailing, but Jeremiah doesn't have to be afraid because the Almighty God, who controls the destinies of the nations and He who is the Savior God will be with him and rescue him. The Lord repeats this promise again at the end of chapter one. Also in Chapter 15, verse 20 we read: "'I will make you a wall to this people, a fortified wall of bronze; they will fight against you but will not overcome you, for I am with you to rescue and save you,' declares the Lord."

In order to confirm his call the Lord allows Jeremiah to see two visions, the first, "a branch of an almond tree" and the second, "a boiling pot. In the Hebrew the root meaning for almond tree (shaked) is "to be awake" or "to be watchful". The almond was so named because it was the first tree to awaken from its winter sleep. It flowered in January, its blossoms appearing before the leaves. The Lord Himself makes the application to this vision when He says: "I am watching to see that my word is fulfilled." How this should give assurance not only to Jeremiah, but also to the faithful preacher of today. People may give evidence of all kinds of apathy and be lulled to sleep in spiritual death, but God continually watches over His Word. He will carry out the fulfillment of both His promises and threats. With the vision of the "boiling pot, tilting away from the north", the Lord was showing his prophet the judgment that was facing Judah. He explains in verse fourteen: "From the north disaster will be poured out on all who live in the land." At this time when Jeremiah was called, Assyria was the great world empire, but God had Babylon in mind. In Jeremiah 25:9, Nebuchadnezzar is named for the first time as the Conqueror of Jerusalem.

In verses 15 and 16 of Chapter One, Jeremiah is given a panoramic view of the next forty years before the final judgment. God who controls and shapes the course of history will use peoples and nations to carry out His judgment upon His chosen people who turned away from Him to idolatry.

It is obvious that the Lord is not deceiving the prophet. It is not going to be a bed of roses for Jeremiah. Persecution, trials and opposition will surely come. However, the Lord would equip His messenger for the task. He will make him into the man He wants. No matter how tough the task and how alone Jeremiah might feel, he has the assurance of the abiding presence of the Almighty and His deliverance. The words read in verse 17: "Get yourself ready! Stand up and say to them whatever I command you. Do not be terrified by them, or I will terrify you before them. Today I have made you a fortified city, an iron pillar and a bronze wall to stand against the whole land—against the kings of Judah, its officials, its priests and the people of the land. They will fight against you but will not overcome you, for I am with you and will rescue you," declares the Lord."

With this kind of assurance and support the Lord sent his chosen prophet forth on his mission. How frequently Jeremiah must have turned back to these promises and assurances of His God to draw comfort and encouragement! As we face anguish in our ministry, we need to remember who gives us the words to speak. To side step opposition and endeavoring to be "manpleasers", we may be tempted to water down the Gospel or somehow compromise the message of sin and grace. We can tremble as we face a difficult situation with a parishioner. At times we think we don't know what to say. We feel all alone. That's when our unchanging Lord says to us too: "Get yourself ready! Stand up and say to them whatever I command you" And again: "For I am with you and will rescue you." Like Jeremiah we need reminders that it is the Lord who called us into the public ministry. It is He who made us. He gave us His Word to speak. He promises His abiding presence. In the words of St. Paul we are to "Preach the Word; be prepared in season and out of season" (2 Timothy 4:2)

### **Jeremiah's Inner Struggle**

Despite God's words of assurance and promises, Jeremiah continued his inner struggle with his call and commission. In his impatience to have the Lord bring vengeance to those plotting against him, Jeremiah

complains: “Yet I would speak with you about your justice: Why does the way of the wicked prosper? Why do all the faithless live at ease?” (12:1). In Chapter 15, verse 10, the prophet issues another complaint, wishing that he were never born: “Alas, my mother, that you gave me birth, a man with whom the whole land strives and contends! I have neither lent nor borrowed, yet everyone curses me.” As the prophet is emotionally distraught, the Lord comes to his rescue, repeating the promise in verse 20: “I will make you a wall to this people, a fortified wall of bronze; they will fight against you but will not overcome you for I am with you to rescue and save you.” We can sympathize with Jeremiah, can’t we? We question our success in the ministry. We wonder why people aren’t listening to us. In Jeremiah’s case the repeated message of doom and gloom got to him emotionally. But in his discouragement and in ours there is only one to turn to—our almighty and gracious God.

In chapter 17, verse 14ff, Jeremiah again impatiently pleads for his own cause. The prophet and his message was constantly met with contempt. Sneeringly people were wondering whether the Almighty would ever carry out His threats since they had been hearing the same threats repeatedly. Again in Chapter 18:18-23, Jeremiah shows how he had to struggle with his own impatience.

Jeremiah’s deepest point of depression is related in chapter 20 after some personal enemies beat him and put him in stocks. In verse 7 of this chapter he charges God with having deceived him: “O Lord, you deceived me, and I was deceived; you overpowered me and prevailed.” In verse 14 he curses the very day he was born: “Cursed be the day I was born! May the day my mother bore me not be blessed!” What is so strange is that immediately preceding, he had said in verse 13: “Sing to the Lord! Give praise to the Lord! He rescues the life of the needy from the hands of the wicked.” Maybe this sudden mood swing isn’t all that strange when we think of how we might have preached a joy filled Gospel sermon or conducted a Bible Class reflecting on God’s amazing love for us in Christ Jesus and then a short time later found ourselves drowned in self pity and complaint. As soon as we take our eyes off the Lord and black out His love and mercy, we can only see evil and despair.

Jeremiah was plagued by his sinful flesh all along. Before the people he was the fearless prophet. But alone and with his God he would break down completely. It was such a struggle. He was ready to call it quits. Who would listen to him? What was the purpose? Could it be that Elijah had these similar feelings? Or how about Martin Luther? Or you? Or me? The same loving Heavenly Father who carried along Jeremiah will also carry us along in our ministry. He will make us “a fortified city, an iron pillar and a bronze wall.”

### **Sin and Judgment**

Jeremiah prophesied during the darkest hours of Judah. Idolatry and heathen abominations flourished among a people that had been God’s own peculiar treasure. Even when sacrifices and ceremonies were carried out in the temple, it was all a dead formalism. False prophets taught exactly the opposite of Jeremiah and gained a following. With this flood of immorality and every kind of injustice, the spiritual condition of Judah had reached a low point that hastened the time of their inevitable doom. God had borne patiently with His people, but His limit of endurance had come to an end. The people wouldn’t think and they wouldn’t listen to God or God’s prophet. Judah would be taken into exile by Babylon. For seventy years Judah would be held captive. Jerusalem and the Temple would be destroyed.

Just to get a taste of words that are used to describe Judah’s apostasy, we refer to the following: “But my people have exchanged their Glory for worthless idols” (2:11). “On your clothes men find the lifeblood of the innocent poor” (2:34). “But you have lived as a prostitute with many lovers” (3:1). “My people are fools; they do not know me. They are senseless children: They have no understanding. They are skilled in doing evil; They know not how to do good” (4:22). “The prophets prophesy lies, the priests rule by their own authority, and my people love it this way” (5:31). “As a well pours out its water, so she pours out her wickedness” (6:7). “Each pursues his own course like a horse charging into battle” (8:6). “Can the Ethiopian change his skin or the leopard its spots? Neither can you do good who are accustomed to doing evil” (13:23). “They greatly love to wander; they do not restrain their feet” (14:10). “Judah’s sin is engraved with an iron tool, inscribed with a flint

point on the tablets of their hearts” (17:1). “Your wound is incurable. Your injury beyond healing. There is no one to plead your cause, no remedy for your sore, no healing for you” (30:12, 13).

From time to time Jeremiah, the prophet of divine judgment, would be given experiences to symbolize spiritual truths. Some of these object lessons are noted: the marred girdle (Chap. 13:1-11); the potter and clay (18:1-8); the broken bottle (19:1-13); the celibacy of Jeremiah (16:1-9); the purchase of a field (32:6-44). Faithful as Jeremiah was to his assignment, the people of Judah remained as stubborn and impenitent as ever. In his book, *Exploring the Scriptures*, John Phillips has this to say: “His loftiest counsels were ignored, his writings torn to shreds by a tyrant king, his name blackened, his life hunted, and his worst predictions horribly fulfilled before his tear-filled eyes.”

### **Grace**

However, Jeremiah didn't only carry a message of judgment. His was also a sermon of grace. In chapter 3, verse 12 we hear him proclaiming God's invitation: “Return, faithless Israel, declares the Lord, I will frown on you no longer, for I am merciful,” declares the Lord.” In the opening verses of chapter 23 the gracious God indicates that Israel is a flock that he can't bear to see ill-shepherded. So He promises: “I myself will gather the remnant of my flock ...and bring them back to their pasture ....I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will any be missing.”

There are some select verses in Chapter 31 also. “The people who survive the sword will find favor in the desert; I will come to give rest to Israel” (31:2). “I have loved you with an everlasting love” (31:3). “So there is hope for your future” (31:17). In verses 10 and 11 of Chapter 30 the Lord promises: “Jacob will again have peace and security... I am with you and will save you... I will not completely destroy you.”

In the Book of Consolation (Chapters 30-33) it is clearly portrayed that God had a glorious future for Jeremiah and His people. This is a look beyond the judgment. A remnant would be preserved. A new covenant would replace the old. The Savior would come!

“‘The days are coming,’ declares the Lord, ‘when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their forefathers to possess,’ says the Lord” (30:3). These words apply beyond the Babylonian captivity. And in verse 21 we have reference to a Leader or Ruler who will rise out of their midst. Who else can this be but the coming Messiah? In chapter 31, verses 31-34 we have the promise of the new covenant. This is the covenant that God will establish through Christ. In chapter 32 Jeremiah is to purchase some land at this unlikely time when he is in prison and the enemy is besieging Jerusalem. Here was a promise of hope. It was all in view of the Savior to come. This hope Jeremiah could apply not only to the people, but to himself personally. In chapter 33, verses 15 and 16 we have a similiar prophesy that was given in 23:5, 6. The Messiah, the “Righteous Branch” will come. What is true of the Messiah is also true of His followers. We become righteous children.

Here is grace. Here is hope. Certainly nothing earned or merited. It's likely that Jeremiah didn't always understand. But you can be sure that this hope kept him going in his difficult ministry.

### **The Prophecies Against the Nations**

In chapters 46 - 51 Jeremiah, appointed to be “a prophet to the nations”, speaks prophecies against the nations. For the chapter references for the specific nations, please see the outline. The prophecy against Egypt is related first because by her defeat, Babylon gained world supremacy. Interestingly the message to Moab is given a lot of space. Perhaps this is because of her kinship with Israel—being descendents of Lot and the story of Ruth. A lengthy message is devoted to Babylon. She would be used by God as an instrument for chastisement, but when she would begin to hinder God's plan then God could bring His judgment. The downfall of Babylon, of course, was a major turning point in the story of salvation. The Jews had to be released and returned to their homeland where the Savior could be born.

The Almighty clearly shows how He rules over the nations. The attitude toward God and God's people sealed the doom of these nations. They were filled with arrogance and pride. Still throughout there was a ray of hope for these nations. If they would turn to the true God, He would restore their fortunes.

### **Concluding Remarks**

The message of Jeremiah proves both relevant and profitable for us today. Who would question the fact that we are living in times of idolatry, apostasy, and rebellion where sin runs rampant. The struggle for power goes on among the nations. It would seem that there is a growing apathy within the church. The true spokesmen who would stand up for God's Truth seeking to proclaim sin and grace are in a minority. The times are similar to Jeremiah's time where we too are living in the eleventh hour and God's judgment is fast approaching. Living in times such as ours brings with it discouragement for us in the public ministry as well as for all of God's people. There is also the added struggle of our sinful flesh. Like Jeremiah we have to look beyond ourselves, to our gracious Savior God. He will support us as we can return to His promises again and again. We are to faithfully and fearlessly proclaim the Law seeking to bring people to repentance as well as offering the only hope for salvation in Christ. The Almighty who controls all of history will in the end see that everything works out to the interest of His Church. And finally amid the sin and trouble of this world we look beyond this world to when in glory we will see with our own eyes, "The Righteous Branch, The Lord Our Righteousness."

### **Outline of the Book of Jeremiah**

Taken from *Jeremiah* by Theo Laetsch

- I. Prophecies Relating to the Theocracy (Chapters 1-45)
  - a. Section One: The Selfless Faithfulness of the Prophet (Chapters 1-25)
    - i. Introduction (1) The Call and Commission of the Prophet
    - ii. Israel Must Repent Of Its Apostasy (2:1 - 3:5)
    - iii. God Is Ready To Reject His People (3:6 - 6:30)
    - iv. Which Way To Salvation? (7 - 10)
    - v. Covenant, Conspiracy, Condemnation (11 - 13)
    - vi. God's Determination To Punish Judah (14 - 17)
    - vii. God Is The Sovereign Ruler (18 - 21)
    - viii. The Wicked Leaders and the True Shepherd (22 - 24)
    - ix. The Faithful Preacher (25)
  - b. Section Two: The Prophet's Faithfulness in Spite of Opposition and Persecution (Chapters 26-36)
    - i. Opposition At Home (26 - 28)
    - ii. Opposition Of The False Prophets At Babylon (29)
    - iii. The Book Of Consolation (30 -33)
    - iv. Obedience Versus Disobedience (34 - 36)
  - c. Section Three: Complete Destruction! (Chapters 37-45)
    - i. Last Days Of Jerusalem (37 - 39)
    - ii. Dawn and Night (40 - 44)
    - iii. The Lord Comforts Baruch (45)
- II. The Prophecies Against the Nations (Chapterse 46-52)
  - a. The Prophecy Against Egypt (46)
  - b. The Prophecy Concerning The Philistines (47)
  - c. The Prophecy Against Moab (48)
  - d. The Prophecy Concerning The Ammonites (49:1-6)

- e. The Prophecy Concerning Edam (49:7-22)
- f. The Prophecy Concerning Damascus (49:23-27)
- g. The Prophecy Concerning Kedar and Hazor (49:28-33)
- h. The Prophecy Concerning Elam (49:34-39)
- i. The Prophecy Concerning Babylon (50 - 51)
- j. Appendix (52) A detailed description of the destruction of Jerusalem and the fate of the royal house of Zedekiah.

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