

PREACHING JEREMIAH

**A Homiletical Treatment of Selected Passages
From the Book of Jeremiah, 7th Revised Edition**

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General Purposes for Preaching

Dr. H. C. Brown, Jr., in his book, *A Quest for Reformation in Preaching*, identified six general objectives for preaching. Each of these objectives can be addressed by sermons from Jeremiah.

1. The evangelistic objective. When the preacher is using this objective, he is seeking the salvation of sinners. "Do You Really Know the LORD?" is a sermon with the evangelistic objective.
2. The doctrinal objective. When the preacher is using the doctrinal objective, he is seeking to help the hearers know God better through a proper understanding of the facts and teachings of the Bible. "The New Covenant" is an example of a doctrinal sermon.
3. The ethical objective. When the preacher is using the ethical objective, he is seeking to strengthen the conduct of Christians. "From the Womb" is an example of a sermon with the ethical objective.
4. The consecrative objective. When the preacher is using the consecrative objective he is seeking to enlist Christians in God's service. "Rebuked by the Recabites" is an example of a sermon with the consecrative objective.
5. The supportive objective. When the preacher is using the supportive objective, he is seeking to help people with troubles, problems and difficulties. "A Letter from the LORD" is an example of a sermon with the supportive objective.
6. The devotional objective. When the preacher is using the devotional objective, he is seeking to encourage Christians to love and worship God. The sermon "Jesus and Jeremiah" is an example of a sermon with the devotional objective.

Guide to Using This Resource

The homiletical method used, for the most part, in the preparation of these sermons is described in the book *Building Sermons to Meet People's Needs* by Harold T. Bryson and James Taylor. Several key concepts from that book are used throughout this resource.

ETS. The ETS is the essence of the text in a sentence. This is a summarization of a key idea of the text in a simple sentence stated in past tense. This ensures that the one idea of the sermon is rooted in the biblical text.

ESS. The ESS is the essence of the sermon in a sentence. This is a summarization of the one idea of the sermon in a simple sentence. This statement is essentially a restatement of the ETS, but expressed in the present tense.

OSS. The OSS is the objective of the sermon in a sentence. This is a statement of what the preacher wants the hearers to do in response to the sermon.

PQ. The PQ is the probing question. In the preparation of the one idea sermon, the preacher selects one question which will be used in the development of the sermon idea. There are seven possible probing questions. Each of these questions will point the sermon in a different direction. The three most frequently asked questions are "what," "why," and "how." The other four questions are helpful, but are used less often. Several probing questions may be tried to see which suits a particular need best, but only one will be chosen. The question may be determined by the needs of the people, the goal of the sermon, or the natural unfolding of the text. The seven possible probing questions are:

1. What? (The answer is information.) Probing the ESS with "what" would introduce a sequence of meanings, truths, facts, implications, definitions, particulars, characteristics, inclusions, or exclusions.
2. Why? (The answer is motivations or reasons.) Probing the ESS with "why" would introduce reasons or objectives for the main divisions.
3. How? (The answer is instruction.) Interrogating the ESS with "how" would introduce a sequence of ways.

4. Who? or Whom? (The answer reflects personalities.) Inquiry with these forms of interrogatives yields answers of persons to be enumerated, identified, classified, or included.
5. Which? (The answer is alternatives or choices.) Asking this question suggests a series of choices, objects, or alternatives.
6. When? (The answer is times or conditions.) Using this phrase as a probing question suggests times, phases, or conditions.
7. Where? (The answer is places or sources.) Asking this question introduces a sequence of places or sources. (See Bryson and Taylor, 83-84.)

UW. The UW is the unifying word. It is a plural noun or plural noun form of a verb which is used to tie together the points (or major divisions) of the sermon.

Helpful Resources for Preparing to Preach from Jeremiah

Francisco, Clyde T. *Studies in Jeremiah*. Nashville, TN: Convention Press, 1961.

Green, James Leo. "Jeremiah" in *Broadman Bible Commentary*. Nashville: Broadman Press, 1971.

Huey, H. B., Jr. *Jeremiah*. New American Commentary. Nashville: Broadman Press, 1993.

_____. *Yesterday's Prophets for Today's World*. Nashville: Broadman Press, 1980.

Morgan, G. Campbell. *Studies in the Prophecy of Jeremiah*. New York: Revell, 1931.

Ryken, Philip Graham. *Jeremiah and Lamentations: From Sorrow to Hope*. Wheaton: Crossway Books, 2001.

Smith, Steven. *Exalting Jesus in Jeremiah and Lamentations*. Nashville: Holman Reference, 2019.

Wiersbe, Warren W. *Be Decisive*. Colorado Springs: Cook Communication Ministries, 2005.

Wood, Fred, M. *Fire in My Bones*. Nashville: Broadman Press, 1959.

Yates, Kyle, M. *Preaching from the Prophets*. Nashville: Broadman Press, 1942.

Background Matters Concerning Jeremiah—What Can We See (C)?

- I. His Call—How did the LORD call him to be a prophet?
 - a. His call came during the thirteenth year of the reign of Josiah about 627 or 626 BC.
 - b. His call came when he was “a child”. The word “child” (*naar*) is used to mean a baby, a child, a young man, a vigorous warrior, or even a person past forty. Perhaps the best suggestion is that he was under the age of twenty because young men at that time married in their late teens and he was commanded not to marry. (Huey 23, 81) In fact, he attempted to excuse himself from the call, in part, because of his youth. (Jer. 1:6)
 - c. His call was to be a prophet, a spokesperson for God. In a dramatic scene the LORD put forth his hand and touched Jeremiah’s mouth. He said, “Behold I have put your words in my mouth.” (Jer. 1:9)
 - d. He was not only a prophet to the people of God, but he was also a prophet to the nations. (Jer. 1:5, 10)
 - e. He was a prophet who would tear down (cleanse) and build up (restore). Four phrases are used to describe his work of tearing down—to root out, to pull down, to destroy, and to throw down. Two phrases are used to describe his work of building up—to build and to plant. (Jer. 1:10)
 - f. The call of God upon his life would be a sustaining presence in times of great difficulty and persecution.

- II. His Career—Who are the Kings during the time he prophesied? Jeremiah’s career runs from the time of his call to prophetic ministry during the thirteenth year of Josiah’s reign (627/626 B.C.; Jer. 1:2) through the destruction of Jerusalem and his subsequent departure into Egypt (41:16–44:30). Although Jeremiah probably died in Egypt, it is not possible to establish the date of his death with certainty; the book ends by citing the release of Jehoiachin from prison during the reign of Evil-Merodach (562-560; Jer. 52:31-34) (Dillard and Longerman 287-288).
 - a. Josiah (640/639—609/608 B.C.) Josiah became the King of Judah when he was eight years old in 639 B.C. (2 Kings 22:1). Jeremiah received his call from God in the thirteenth year of Josiah’s reign (Jer. 1:2). Josiah’s became king of Judah in 639 B.C., so Jeremiah’s call was in 626 B.C. As best we can tell, there are no recorded prophecies of Jeremiah during the reign of Josiah.
 - b. Jehoahaz, also known as Shallum (609 B.C.) He ruled for only 3 months (2 Kgs. 23:30-33). He was the son of Josiah, but not the eldest, who was made king of Judah by “the people of the land” at the death of Josiah. After a short reign, Pharaoh-Necho took him from the throne, put him in bonds and made Eliakim, the son of Josiah the king, changing his name to Jehoiakim.
 - c. Jehoiakim (608--598/597 B.C.) He ruled for eleven years (2 Kgs. 23:36). Jehoiakim, the oldest son of Josiah, was the throne name given to Eliakim by Pharaoh Necho of Egypt. At the beginning of his reign, Judah was subject to Egypt. However, when Babylon defeated Egypt (around 605 B.C.), Jehoiakim shifted his allegiance to Babylon, but rebelled after three years. At his death he was succeeded by his son Jehoiachin. Jehoiakim was apparently an Egyptian sympathizer. Jeremiah saw nothing in Jehoiakim to admire. He despised Jehoiakim as much as he admired Josiah (Waylon Bailey class notes).
 - d. Jehoiachin (598 B.C.) He ruled for only three months before he was taken into captivity by Nebuchadnezzar of Babylon (2 Kgs. 24:6, 8, 15). He was the son of Jehoiakim.
 - e. Zedekiah (597-586 B.C.) He ruled for eleven years (2 Kgs. 24:17-19). He was the last king of Judah. Zedekiah, a son of Josiah, who was formerly named Mattaniah, was made king in Jerusalem by Nebuchadnezzar of Babylon. When he rebelled, the Babylonian army besieged

Jerusalem and destroyed it. He was taken to captivity in Babylon. Jer. 38:14 reflects that perhaps Zedekiah had a hidden respect for Jeremiah. Yet, Jeremiah suffered more under Zedekiah than he had before. Based on the word he received from the LORD, Jeremiah advocated total surrender to Babylon. While Zedekiah saved Jeremiah, he eventually gave Jeremiah back to his enemies.

- f. Gedaliah was the governor appointed by the Babylonians. Gedaliah was murdered by a pretender to the throne of Judah. The people around Jerusalem asked him what they should do. When the word came from the Lord, Jeremiah told the people to stay in Judah and they would prosper and be secure. The people refused to listen to Jeremiah and took him against his will to Egypt. There the prophet continued to preach God's truth. He died in Egypt, a faithful servant of the Lord (Bailey, *Step* 193)

III. His Character—What kind of person was he?

- a. Jeremiah was a spiritual person. He had a deep relationship with the LORD. He had a strong prayer life. He came from a priestly family so he was keenly aware of the demands of the LORD upon his people. (Apparently, he was a descendant of the Abithar, the priest who supported Adonijah and was subsequently banished to Anathoth in 962 BC when Solomon took control of David's throne.)
- b. Jeremiah was a strong (courageous) person. He delivered messages on unpopular themes that many refused to hear. He told them they had forsaken the LORD for other gods. He told them that the Temple would be destroyed. He told them that their leaders were feeding on them instead of protecting them. He told them they would go into exile and that it would last for 70 years.
- c. Jeremiah was a sensitive person. While he has been called the "weeping prophet", perhaps it would be better to consider him the "caring prophet". He was overcome with sorrow for the sins of God's people and the resulting judgment it would bring, much like Jesus.
- d. Jeremiah was a serving person. Though he was called to a most difficult task he served the LORD with a singular purpose. The Old Testament prophets were Yahweh's "servants" (26:5)
- e. Jeremiah was a single person. He was told not to marry or have children. This means that he did not personally know the joys and comforts that come from a family.

IV. His Confessions—How did he express his burdens to the LORD? Not only is Jeremiah the longest of the prophetic books, it also discloses more personal information about the prophet than any other prophetic book. We are able to peer into the soul of the prophet in a series of honest prayers known as the confessions of Jeremiah. The following passages have been designated as his confessions.

- a. Jeremiah 11:18–12:6
- b. Jeremiah 15:10–21
- c. Jeremiah 17:12–18
- d. Jeremiah 18:18–23
- e. Jeremiah 20:7–18

V. His Contributions—What contributions did he make to theology? Jeremiah made a number of theological contributions. (See *Step by Step through the Old Testament*. These contributions were written by Waylon Bailey and revised by Ronald Meeks.)

- a. **INSPIRATION AND REVELATION (1:11-16; 18:1-12).** **Jeremiah learned that God can speak to individuals through ordinary experiences of life.** On one occasion he saw a lesson from God in an almond rod and a boiling pot. Through this very ordinary experience, God gave him a message about the judgment that was to come upon the people for their apostasy and about the protection He would provide for Jeremiah. On another occasion, Jeremiah went to the potter's house and saw the potter rework a marred pot on his wheel into another pot. He realized God had a message for Judah and for the people of Jerusalem about how he would break and remold them.

- b. **PERSONAL RELIGION (3:16; 7:9-15; 20:7-18).** Jeremiah showed that the externals of religion are not necessary in order to hear the word of God. At one point the religious leaders barred Jeremiah from worshiping in the temple. Yet, Jeremiah experienced a deep and abiding relationship with God. Jeremiah condemned the sacrificial system of his day and spoke of the day when the Ark of the Covenant would no longer exist (3:16). He knew that God would destroy the temple because of the gross wickedness of the people. Even with the loss of the institutions of religion, Jeremiah remained close to his God and grew in his relationship with God.
- c. **TEACHING ON SIN (17:1-9).** Jeremiah shows us that sin is not just external, but it also is internal. Sin proceeds from a heart that is turned away from God. Because of inner rebellion, human beings rebel outwardly, choosing to commit acts of disobedience to God. Some of the most insightful texts in the Scripture about the nature of sin come from the book of Jeremiah. For Jeremiah, sin is heart direction away from God (Jer. 17:5, 9:10, 18:12). Persistent heart direction away from God, leads to destruction.
- d. **TEACHING ON PRAYER.** Jeremiah used prayer as a means of settling his doubts. In a series of laments or complaints called the confessions of Jeremiah, he prayed to God about the difficulties he faced. These confessions are found in 11:18–12:6; 15:10–21; 17:12–18; 18:18–23; and 20:7–18.

We can go to God with any of our needs. Reading Jeremiah's confessions can help us in our personal prayer lives. When we are honest with God in prayer, He helps us grow and become stronger in our relationships with Him. Jeremiah prayed and God answered his prayers. God did not always do what Jeremiah wanted Him to do, but Jeremiah grew because he was willing to call on God in prayer. He is sometimes called the "father of true prayer".

- e. **TEACHING ON REPENTANCE (CHAPS. 3-4).** For Jeremiah, repentance went beyond sorrow for sin and included returning to God. Chapters 3–4 contain Jeremiah's greatest preaching about repentance. He compared repentance with breaking up unplowed ground. He called the people to return to the Lord. Sin is against God; repentance must be toward God (Jer. 4:1). This verse uses the word "return," the word for repentance in the Old Testament. The word means turning from one direction to another. Jeremiah wanted people to turn to the Lord by rejecting their sins and yielding their lives to Him.
- f. **TEACHINGS ON TRUE RELIGION (EXTERNALS OF RELIGION).** True religion is not dependent on external religious facilities, objects, or rituals. True religion is primarily a matter of the heart. Jeremiah knew that. The Ark of the Covenant represented God's presence to his people. Jeremiah foretold a time in which the Ark of the Covenant would be no more, but he explained that its absences would be of no consequence.

In previous times, the ark had been seen as the Lord's throne. Jeremiah prophesied of a time when Jerusalem would be called the throne of the Lord and all nations would gather to the presence of the Lord in Jerusalem. They would no more stubbornly follow their own evil hearts. One of the most important religious "externals" was the temple. Jeremiah 7 and 26 record Jeremiah's temple sermon in which he proclaimed that the temple would be destroyed.

- g. **TEACHING ON THE IMPORTANCE OF THE INDIVIDUAL TO GOD (Jer. 31:29-30).** For the most part, in Israel corporate religion was emphasized over individual religion. Examples of corporate religion are abundant in the Old Testament. Achan sinned against God, and as a result the whole nation stoned him and his whole household (Josh. 7:22-26). Religion has a definite corporate sense. For example, our worship is enhanced when we join with other believers in worship. Real religion can never be solo religion. It should include other people and relate to their needs. **Without rejecting the true emphasis on corporate**

responsibility, Jeremiah emphasized the importance of the individual's relationship with God.

In Jeremiah's day, people often quoted a popular proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge" (31:29). By this saying the people meant that they were receiving judgment from God because of what their ancestors had done. This statement denied any wrongdoing on their part. Jeremiah said that the day was coming in which that proverb would no longer be quoted, but everyone would die for his own sin: "Whoever eats the sour grapes—his own teeth will be set on edge" (Jer. 31:30). Each individual is important to God. God cares for each one, and each one must respond to God as an individual.

- h. **TEACHING ON THE MESSIAH (Jer. 23:5-6).** Jeremiah used the term "**righteous branch**" as his favorite designation for the Messiah (Jer. 23:5-6; 33:4-16). Jeremiah described the King was one who would deal wisely and execute justice and righteousness in the land. Jeremiah declared that in those future days God would save Judah and Israel would dwell securely. The name for the king would be "The Lord our Righteousness."
- i. **THE HIGH POINT OF JEREMIAH'S THEOLOGY IS THE NEW COVENANT (Jer. 31:31-34).** Jeremiah described a day when God would make a new covenant with the house of Israel and the house of Judah. Israel's rebellion broke the old covenant. The people rejected the Lord and his leading for their lives. Their rebellion resulted in the destruction of the nation. In despair the people assumed that hope was gone. Jeremiah renewed their hope when he prophesied about the new covenant. Jeremiah 31:31-34 does not speak of a messianic figure at all. No person is named. The hope of the future is based on God who has not given up on his people. Christians believe that Jesus, the Messiah fulfilled the promise of the new covenant.

Jeremiah saw a day when God would work in a new and different way with His people. He would give them a new covenant. He would also give them the ability to keep the covenant. Jeremiah 31:31-34 brings to Christians' minds their experience in Christ. The New Testament writers thought the same way. In a verse which probably refers to Jeremiah 31, Jesus told His disciples at the time of the last supper: "This cup is the new covenant in my blood" (Lk. 22:20). Hebrews 8:8-12, the longest Old Testament quotation in the New Testament, quotes Jeremiah 31:31-34 almost word for word. A shorter version of that Jeremiah passage is found in Hebrews 10:16-17.

- VI. His Conflicts—With whom was he in conflict?
 - a. Jeremiah was in conflict with the kings and princes.
 - b. Jeremiah was in conflict with the priests.
 - c. Jeremiah was in conflict with the false prophets.
 - d. Jeremiah was in conflicts with the people.
 - e. Jeremiah was in conflict with himself.
 - f. Jeremiah was in conflict with the LORD.
- VII. His Contents—What is in the book and how is it organized? Jeremiah is organized into four major divisions. (Bailey 190 and Huey 24)
 - a. Prophecy against Jerusalem and Judah (1-25)
 - b. Biographical narrative about Jeremiah (26-45)
 - c. Prophecy against the foreign nations (46-51)
 - d. Historical background of the Book of Jeremiah (52)

Sermon Outlines from Jeremiah

Title: I Have Ordained You—The Call of Jeremiah

Text: Jeremiah 1:1-6

ETS: God called Jeremiah to be a spokesperson for Him.

ESS: God called Jeremiah to be a spokesperson for Him

OSS: I want the people to say “yes” to God’s call in their lives.

PQ: How did God call Jeremiah?

- I. The Revelation of the Call (1:4-5)
 - a. The word of the LORD came to Jeremiah.
 - b. The LORD reveals that before he was born, God had ordained Jeremiah as a prophet to the nations.
- II. The Response to the Call (1:6)
 - a. Jeremiah’s response was “I can’t”. Francisco pointed out it was not the reply of Moses who said, “I won’t” or the response of Isaiah who said “I will”.
 - b. Jeremiah’s reason is that he was “but a child”.
- III. The Reason for the Call (1:10) The LORD told Jeremiah his ministry would be for tearing down and building up.
 - a. Four verbs were used to describe the aspect of his ministry that was tearing down—(1) to root out, (2) to pull down, (3) to destroy, and (4) to throw down.
 - b. Two words were used to describe the aspect of his ministry that was building up—(1) to build and (2) to plant.
- IV. The Reassurances of the Call (1:7-9; 11-19)
 - a. The LORD reassured Jeremiah through actions. (1:10) The LORD put forth his hand and touched Jeremiah’s mouth and told him that He had put His words in his mouth. This action was to inspire and empower (Green 28).
 - b. The LORD reassured Jeremiah through visions. (1:11-16)
 - i. The LORD gave Jeremiah a vision of an almond rod to show him that the LORD was awake, watching over his word to perform it. The word almond rod means “awake”.
 - ii. The LORD gave Jeremiah a vision of a tilted pot that was boiling to show him that God’s divine wrath was coming on His people from the north.
 - c. The LORD reassured Jeremiah with his words.
 - i. The LORD reassured Jeremiah by telling him that he would be with (deliver) Jeremiah to go and to do what He said. (1:8)
 - ii. The LORD reassured Jeremiah by encouraging him to get ready (“to gird up his loins”) and to arise and speak. (1:17)
 - iii. The LORD reassured Jeremiah by telling him that He had made him a fortified city with iron gates and bronze walls. (1:18)
 - iv. The LORD reassured Jeremiah by telling him that He was with him. (1:19)

Alternate Outline

- I. The Revelation of God’s Divine Calling
- II. The Protestation against God’s Divine Calling
- III. The Explanation of God’s Divine Calling
- IV. The Demonstration of God’s Divine Calling
- V. The Exhortation for God’s Divine Calling

Title: Understanding God's Call

Text: Jeremiah 1:1-19

ETS: God called Jeremiah to be a spokesperson and servant for Him.

ESS: God calls persons to speak and serve Him.

OSS: I want called persons to respond to God's call.

PQ: What are the characteristics of God's call?

- I. God's call is personal. (1:4, 5)
 - a. Jeremiah wrote the call came unto "*me*". (1:5)
 - b. Jeremiah wrote that God selected him and would empower him.
 - i. Before I formed *thee*. (1:5)
 - ii. I knew *thee*. (1:5)
 - iii. Before *thou* camest out. (1:5)
 - iv. I sanctified *thee*. (1:5)
 - v. I ordained *thee*. (1:5)
 - vi. *Thou* shalt go (1:7)
 - vii. I shall send *thee*. (1:7)
 - viii. I command *thee*. (1:7)
 - ix. *Thou* shalt speak. (1:7)
 - x. I am with *thee*. (1:8)
 - xi. To *deliver* thee. (1:8)
 - xii. He touched *my* mouth. (1:9)
 - xiii. The LORD said to *me*. (1:9)
 - xiv. I have put *my* words in thy mouth. (1:9)
 - xv. I have set *thee*. (1:10)
 - xvi. I have made *thee* a fortified city. (1:18)
 - xvii. And they shall fight against *thee*. (1:19)
 - xviii. For I am with *thee*. (1:19)
 - xix. To deliver *thee*. (1:19)
- II. God's call is plain. (1:5) "I sanctified thee, and I ordained thee a prophet unto the nations."
 - a. Jeremiah's problem with God's call was not that it was unclear.
 - b. While God's call does not come to every person in the same way, it inevitably becomes plain that God is calling.
- III. God's call is persistent (1:4-5, 7).
 - a. Jeremiah offered objections when the LORD first called to him.
 - b. But the LORD was persistent until Jeremiah answered.
 - c. The LORD is still persistent in His call to people today.
- IV. God call is purposeful (1:4-5, 9-10)
 - a. God is purposeful in his choice.
 - i. Before I formed thee. (1:4)
 - ii. I knew thee. (1:4)
 - iii. I sanctified thee. (1:4)
 - iv. I ordained thee. (1:4)
 - b. God is purposeful in what He wants to accomplish. (1:4, 9-10)
 - i. Jeremiah would be a prophet with God's words in his mouth.

- ii. Jeremiah would be used to accomplish God's purposes.
 - 1. Four words are used to describe activities of tearing down or cleansing.
 - a. To root out.
 - b. To pull down.
 - c. To destroy.
 - d. To throw down.
 - 2. Two words are used to describe activities of building up or restoring.
 - a. To build.
 - b. To plant.
- V. God's call is progressive. (1:10-19).
- a. Jeremiah received a general overview of what he was called to do. Nothing important was omitted.
 - b. However, a more complete disclosure of his calling was revealed over the span of his ministry.
 - c. When God calls us initially, we may not comprehend fully all that He is calling us to do, but in time He will disclose progressively the words and work he has for us.

Title: From the Womb—Why We Value the Life of the Unborn (1:4)

Text: Jeremiah 1:4

ETS: The LORD knew his plans for Jeremiah before he was born.

ESS: The LORD values the unborn.

OSS: I want the hearers to value the unborn.

PQ: Why I believe we should value the unborn?

- I. We value the unborn because the LORD knows us as a person before we are born.
 - a. The LORD told Jeremiah that *before He formed him, He knew him*.
 - b. The LORD told Jeremiah that *before he came out of the womb, he sanctified him and ordained him*.
 - c. The LORD knew Jeremiah as a person before he was born.
 - d. I believe we should value the unborn because they are persons from the womb.
- II. We value the unborn because the LORD knows our purpose before we are born. (I am using the word "purpose" to reflect the idea that the LORD desires to accomplish His will in and through our lives.)
 - a. The LORD told Jeremiah that he had purpose for him.
 - i. The LORD "knew", "sanctified", and "ordained" Jeremiah as a prophet.
 - ii. The LORD told Jeremiah that he would use him to root out, to pull down, to destroy, to throw down, to build, and to plant.
 - b. The LORD has a purpose for Jeremiah.
 - c. I believe we should value the unborn because God has a purpose for each person.
- III. We value the unborn because the LORD has a plan for us before we are born. (I am using the word "plan" to indicate that the LORD "thoughts" or desires to order our steps.)
 - a. The LORD has thoughts toward or plans for where Jeremiah would go and what he would say.
 - i. The LORD told Jeremiah that that he would go to all that He would send him. (1:7).
 - ii. The LORD told Jeremiah that he would speak whatever He commanded him. (1:7)
 - b. Other Bible passages indicate that God has plans for the lives of people.
 - i. Proverbs 20:20 states, "A man's goings are of the LORD, how can a man, then understand his own way?"
 - ii. In Jeremiah 29:11 the LORD stated that he knew the "thoughts" or "plans" (*machashebeth* as translated in NASB, NIV, ESV, NLT) He had for His people.
 - c. The LORD has plan, at path for the lives of people.
 - d. I believe we should value the unborn because God has a plan (a path) for each person.

- IV. We value the unborn because the LORD has a place for us in this world before we are born.
 - a. It is noteworthy that the LORD, even based upon his name, “threw” or “hurled” Jeremiah into the world at a particular place and time.
 - i. He was born in Anathoth, just a few miles from Jerusalem. (1:1)
 - ii. He was to go where the LORD sent him. (1:7)
 - iii. He was to go to Jerusalem. (2:2)
 - iv. He was to go and preach in the gate leading into the LORD’s house. (7:2)
 - b. The LORD has a place for Jeremiah in the world.
 - c. I believe we should value the unborn because God has a place where each person is to be in the world.

- V. We value the unborn because the LORD gives His presence with us. (While I do not want to press the implications of the words of the text too far, I believe this conclusion is reasonable.)
 - a. The LORD told Jeremiah that he “knew” him before he was born and that he would be “with him”. (1:4, 8, 19)
 - b. Is it unreasonable to think that the watchful presence of God (not His indwelling presence) is with us from the womb?
 - c. I believe we should value the unborn because of the presence of God with us.

Title: The Spiritual Journey of God’s People

Text: Jeremiah 2:1-4:4

ETS: Using powerful words and imagery Jeremiah described the spiritual journey of God’s people.

ESS: We can see the spiritual journey of God’s people.

OSS: I want us to change our lives based on the spiritual journey of God’s people.

PQ: What are the stages of the spiritual journey of God’s people?

- I. The Relationship to the LORD Established. (2:1-3)
 - a. The early days of Israel’s relationship were like a honeymoon.
 - b. Israel was faithful to the LORD and followed His direction.
 - c. The LORD protected Israel from all who would harm her.

- II. The Rejection of the LORD Examined. (2:4-5)
 - a. The LORD asked what fault they found in Him that they would reject him.
 - b. Jeremiah said that the people went far from Him.

- III. The Replacement of the LORD Explored. (2:6-13)
 - a. Interestingly, phases two and three are closely intertwined. Part of the reason Israel rejected the LORD is because she wanted to go after other gods. Like a person who drops their spouse because they have found another love, Israel was ready to forsake the LORD.
 - b. The LORD asked the people to travel to other nations to see if any other nation had exchanged their gods.
 - c. No other nation had changed their gods like Israel. They have changed their Glorious one for that which does not profit. (2:11)

- IV. The Return to the LORD Explained (4:1-4)
 - a. Despite the fact that Israel the wife of the LORD has committed spiritual adultery, the LORD invited her to return to him.
 - b. Israel would have to meet some conditions.
 - i. She would have to remove her abominations from His sight.
 - ii. She would have to swear that the LORD lives in truth, justice and in righteousness.
 - c. It is not clear in the beginning of Jeremiah prophecy if God’s people will complete this fourth stage, but He graciously offers the opportunity.

Title: Exchanging God

Text: Jeremiah 2:5-2:13

ETS: Despite all that God has done for Israel, she exchanged Him for other gods.

ESS: Despite all that God does, people still try to exchange Him for other gods.

OSS: I want the hearers to commit to stay faithful to the one true God.

PQ: What does it mean to exchange God?

- I. The Surprising Reality of Exchanging God (2:5-11)
 - a. The LORD asks what He has done that they would stray or forsake Him. (2:5)
 - b. The LORD tells them to go to other nations to see if any other nation (nations with inferior belief systems—profitless, lifeless gods) had changed their gods.
 - c. Yet Israel had changed her Glory for that which did not profit. (2:11)
- II. The Shallow Reasons for Exchanging God (2:5-11)
 - a. The desired idols like the nations around them. (2:5)
 - b. Their spiritual leaders did not really know God. (2:8)
 - c. They forgot the LORD and what He had done for them. (2:32)
 - d. Some thought they were enslaved to God and wanted to be free of Him. (2:20)
- III. The Sad Results of Exchanging God (2:13ff.)
 - a. The people were left desolate by broken cisterns. (2:13)
 - b. The people would become a plunder for the nations as the LORD removed his protection and delivered them to their enemies. (2:14)
 - c. They have experienced disaster as God has withheld the rain. (3:3)
 - d. They have experienced and would experience the wrath of God. (3:5)

Title: What Sin Does to Us

Text: Jeremiah 2:14-37

ETS: Jeremiah described the consequences of sin.

ESS: The Bible reveals the consequences of sin in our lives.

OSS: I want the hearers to avoid the consequences of sin.

PQ: What are the consequences of sin?

- I. Sin brings us to defeat and discouragement. (2:14-17)
 - a. God's people became a prey to others.
 - b. God's people's lives were ruined.
 - c. Those who seemed to be their friends were exposed as their enemies.
- II. Sin burdens us with disappointment. (2:28)
 - a. In their time of need they would cry out to the gods for whom they forsook the LORD.
 - b. Their gods would not answer them when they were in trouble.
- III. Sin blinds us with deception to our true condition. (2:23a, 30, 35)
 - a. They thought they were clean, but they were not. (2:23)
 - b. They killed the prophets who tried to save them. (2:30)
 - c. They thought they were innocent when they were guilty. (2:35)
- IV. Sin buries us with death. (2:16)
 - a. The LORD would allow the enemies of His people to destroy them if they did not repent. (2:16).
 - b. It is still true that the wages of sin is death. (Rom. 6:23a)

Title: Deal or No Deal

Text: Jeremiah 4:1-4

ETS: God was willing to make a deal with His people to forgive them.

ESS: God is willing to make a deal with His people to help them.

OSS: I want the people to accept God's deal.

PQ: What does it mean that God is willing to make a deal?

- I. The people of Judah needed a deal because of the spiritual predicament. (4:1)
 - a. This message was delivered to Judah in the early years of Jeremiah's ministry.
 - b. While early in her history she had been like a new bride (2:1-4), later she committed spiritual adultery (3:1-2)
 - c. The people had turned away from Him as though He had done something wrong. (2:5)
 - d. The people had forsaken Him, the fountain of living water for broken cisterns (2:13)
 - e. In a marriage relationship, the husband would not allow an unfaithful wife to return, but Israel needed to return to the LORD (3:1; 4:1)
 - f. We too need a deal from the LORD because of our desperate spiritual predicament.

- II. The LORD offered Judah a deal which they could accept or refuse. (4:1-4).
 - a. Some people, perhaps you, are repulsed by the idea that or even the language that God would "make a deal". Perhaps they have known salespeople or traders who were "wheeler dealers" and that concept of God is beneath the Almighty.
 - b. I would point out that Genesis 19 describes a situation in which Abraham made a deal with the LORD. Out of respect for Abraham the LORD chose to reveal and not hide the judgment he planned to bring on Sodom. Abraham become a negotiator and deal maker. Asks the LORD to spare the city if there can be found fifty righteous men in the city. The LORD accepts the deal. Abraham rethinks the number and renegotiates it to 45. Again, the LORD accepts the deal. Abraham renegotiates the number to forty, then thirty, then twenty, and then ten. Each time, the LORD says Abraham has a deal. And while you and I are not guaranteed the right to negotiate with God, we can find examples of His willingness to make a deal.
 - c. It is clear in the Bible that God is a deal maker. In most cases, He is the one who starts or offers the deal.
 - i. Consider even the names for the two parts of the Bible. We call the first part of our Bibles the Old "Testament". "Testament" is from the Latin word *Testamentum*. The word was used to translate the Hebrew word *berith* which means "a covenant". The word *Testamentum* is also used to translate the Greek word *diatheke* which means "a covenant". Now in the Bible the word covenant refers to an agreement, a commitment, or a contract. Some of the covenants were between people who were not equals—vassal treaties. One was superior, a "Lord" and one was inferior, a "vassal". Other treaties were between equals. Either way, a covenant was essentially an agreement that establishes a relationship between people, nations, or God and His people. Therefore, when we call the first part of the Bible the Old Testament, we are referring to the old agreements, commitments or deals the LORD made with the Hebrew people. When we call the second part of the Bible the New Testament, we are referring to the new agreement, commitment, or deal that the LORD has made with those who place saving faith in Christ. My point is that the first part of the Bible could be called the Old Deals and the second part of the Bible could be called the New Deal.
 - ii. Consider also the great agreements or promises the LORD made.
 1. In Exodus 19:1-8 we have the description of God's covenant with Israel. He first clarifies their part of the deal—"If you will obey my voice indeed, and keep my covenant". Then he states His part of the deal—"then ye shall be a peculiar treasure unto me above all people . . . And ye shall be unto me a kingdom of priests and a holy nation." To further show that it was a deal, Moses took the words to the people. They said "yes" to the deal and Moses

went back to the LORD to with their words, "All that the LORD hath spoken, we will do" (Ex. 19:8) DEAL!

2. In 2 Chronicles 7:14 the LORD made the promise of another deal, if His people Israel departed from Him and experienced His discipline, but desired to return. Hear their part of the deal— "If my people which are called by my name shall *humble themselves*, and *pray*, and *seek my face*, and *turn from their wicked ways*." Hear his part of the deal— "then will I hear from heaven, and will forgive their sin, and will heal their land." That's a great deal for Israel.

III. Like Judah, we have a decision to make about the LORD's deal. (4:1-4)

a. Judah had a decision about His offer. (4:1a-4)

i. Judah could return to the LORD.

1. Returning would mean putting her abominations out of God's sight.
2. Returning would mean breaking up her fallow ground and sowing seeds of righteousness, not among the thorns.
3. Returning would mean making a decision to be God's people in their hearts. They had an outward sign of circumcision, but they needed a circumcision of the heart.

ii. Judah could choose not to return to the LORD.

1. While the LORD had been gracious to His people, she had chosen to turn away from him initially.
2. Now, she could once again reject God's offer of reconciliation and forgiveness. The LORD says, "If thou wilt return." (4:1)

iii. Judah declared, "NO DEAL!!"

1. Despite this offer and the accompanying warning, the people said, "No deal!"
 - a. Judah said, "No deal" to Jeremiah.
 - i. No deal to his warnings.
 - ii. No deal to his offer of salvation.
 - iii. No deal to his pleas.
 - iv. No deal to his tears.
 2. Judah said, "No deal!" to the LORD.
 - a. No deal to His covenant.
 - b. No deal to His tender mercies.
 - c. No deal to His offer to return.
 - d. No deal to his suggestion of forgiveness.
 - e. No deal to his promise of salvation.

iv. Therefore, nothing was left but for the LORD to bring judgment against His people.

b. We, you and I, have a decision to make with regard to the offer God makes to us. The offers he makes to us are stated in terms of "if" and "whosoever".

i. Hear his offer to you.

1. "If we confess our sins"—our part. "He is faithful and just to forgive us our sins and cleans us from all unrighteousness'." (1 Jn. 1:9)
2. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9)
3. "Whosoever will let him come and take of the water of life freely." (Rev. 21:17)
4. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." (Jn. 3:16)
5. What about you? God is making a generous offer of forgiveness and restoration to you. "Deal!" or "No Deal!"?

Title: Spiritual Adultery

Text: Jeremiah 4:1-4

ETS: Despite her spiritual adultery, the LORD invited His people to return to Him.

ESS: God invited his adulterous bride to return to Him.

OSS: I want the hearers to return to God.

PQ: What is spiritual adultery?

- I. The pain of spiritual adultery.
 - a. The words of Jeremiah reflect the pain of the LORD's rejection. It was unthinkable that God's bride would forsake Him considering His great love for and his gracious acts toward her.
 - b. The pain is enhanced because they forsook the one true God for lifeless, profitless gods. The history of Israel and Judah is that they left the LORD to serve idols.
 - i. Sometimes a married person will commit adultery in order to "move up" to a better life.
 - ii. By committing adultery Israel moved down—way down.
- II. The price of spiritual adultery. Like a spouse who is unfaithful, Israel was subject to the consequences.
 - a. Israel lost the provision from the LORD. She could no longer count on the LORD providing for her needs. (2:13)
 - b. Israel lost her purity to the LORD. (3:1)
 - c. Israel lost her protection from the LORD. 2:14-20
 - i. She became a prey to the nations around her. (2:14-20)
 - ii. She would have no deliverance by her lovers (false gods). (2:28)
- III. The pardon for spiritual adultery. (4:1-4)
 - a. Normally, a man whose wife had committed adultery, especially if it were known publically, would not allow his wife to return. (3:1)
 - b. Amazingly, the LORD invites his people to return to Him so that the relationship can be restored. (4:1)
 - c. The LORD did require some conditions for the return. (4:2-4)
 - i. The adulterous nation would have to remove their detestable idols from His presence.
 - ii. The adulterous nation would have to swear that the LORD was the living God and serve him in truth, justice, and righteousness.
 - iii. They would have to break up their fallow ground and not sow among the thorns.
 - iv. They would have to have a change of heart toward Him.

Title: Searching for an Honest Man

Text: Jeremiah 5:1-6

ETS: God sent Jeremiah to search for an honest man.

ESS: God is searching for an honest man.

OSS: I want the hearers to be honest and true.

PQ: Will God find an honest man among us?

- I. God sends Jeremiah on a search for an honest man.
 - a. God is looking for one man so that he could pardon His people.
 - b. God is looking for a person who does what is just.
 - c. God is looking for a person who speaks the truth.
 - d. God is looking for someone whose actions match what they say. For thou they say, "The LORD liveth", but they do not live it.

- II. God looks everywhere for an honest man.
 - a. While you think it would be easy, Jeremiah is commanded to run to and fro in the streets of Jerusalem. Jerusalem is the center of religious and political life. One would think that God could find a righteous man in Jerusalem of all places.
 - b. Jeremiah searches among the common people. (5:3-4)
 - i. They have not known the way of the LORD nor have they known His law.
 - ii. They have been stricken by the LORD, but they have not grieved.
 - iii. They have been consumed by the LORD, but they have refused correction.
 - iv. They have made their faces harder than a rock.
 - c. So, Jeremiah turns to the "great" men in his search.
 - i. You might think that among those who have more knowledge and instruction there would be a person of character and insight.
 - ii. They have known the way of the LORD and they have known his law.
 - iii. Yet they have broken the yoke and burst the bonds.

- III. Because God cannot find an honest man the people will be judged.
 - a. God said that he would pardon the people if He could find one honest man.
 - b. Because He could not find the man, His judgment was certain.
 - i. A lion would slay them.
 - ii. A leopard would seek them.
 - c. Because of their transgressions and backslidings, every one of them would be judged.

Can God find an honest man here and now?

Title: The Price for not Paying Attention (6:16-26)

Text: Jeremiah 6:16-30

ETS: The people rejected the LORD's warning to pay attention.

ESS: People pay for rejecting the LORD's warning to pay attention.

OSS: I want the people to turn to God when He tells us to pay attention.

PQ: What is the price for failing to pay attention?

- I. The LORD pleads for His people to pay attention.
 - a. The LORD told his people to walk in the good way. (6:16)
 - b. The LORD sent his watchmen to warn the people to pay attention. (6:17)
 - i. Moses and the other prophets were watchmen.
 - ii. The trumpet was sounded to warn the people.

- II. The people reject the warning to pay attention.
 - a. The people said they would not walk in the way. (6:16)
 - b. The people said they would not pay attention to the trumpet. (6:17, 19)
 - c. The people had rejected God's law. (6:19)

- III. The people pay for failing to pay attention.
 - a. The LORD calls the nations to witness His judgment on His people.
 - i. The nations will witness the judgment.
 - ii. The people have refused to pay attention.
 - iii. The LORD will lay a stumbling block before them.
 - b. The LORD announces that a people coming from the North will judge His people
 - i. They will come with cruelty.
 - ii. God's people will be helpless.
 - iii. Only mourning is left.

Title: Tested Like Silver

Text: Jeremiah 6:30

ETS: God assayed His people through Jeremiah.

ESS: God tests His people.

OSS: I want the people to believe that God will test them.

PQ: What does it mean that God is testing us?

- I. The LORD required Jeremiah to know and test His people. (6:27)
 - a. Jeremiah's first calling was as a prophet to the people.
 - i. As a prophet he was a spokesperson for God.
 - ii. As a prophet he reminded the people of the covenant obligations.
 - iii. As a prophet he announced that judgment would come if they did not repent.
 - b. Jeremiah is also given the task of an assayer or tester of God's people.
 - i. In the KJV the words are "tower" and "fortress".
 - ii. In some modern translation is "a tester of metals" (ESV).
- II. The LORD received Jeremiah's disappointing report. (6:28, 29)
 - a. Jeremiah reported that they were all rebels, going about with slanders. (6:28a)
 - b. The attempt to draw out the pure silver has failed.
 - i. In ancient times lead was mixed with silver and then heated. The process was used to draw the ore (impurities) out of the silver.
 - ii. Jeremiah's words were like a bellows, blowing air to make the refining process work, but the result was that the process was in vain. The wicked were not refined.
- III. The LORD refused His people who refused to be refined. (6:30)
 - a. God's people would be called "refuse" or "rejected" silver.
 - b. The LORD has rejected them.

Alternate outline

- I. God's assayer is selected.
- II. God's people are inspected.
- III. God's silver is rejected.

Title: Trouble in the Temple—The Temple Sermon Escape—When You Want to Just Run Away (9:1-2)

Text: Jeremiah 7:1-15

ETS: Jeremiah told the people that they should trust in the LORD, not the Temple.

ESS: God encourages us to trust in Him, not in the externals of religion.

OSS: I want the people to trust in the LORD instead of the externals of religion.

PQ: Why should we trust in the LORD?

- I. Disruption at the Temple Directed (7:1-2)
 - a. The LORD instructed Jeremiah to give this message.
 - i. This word came from the LORD to Jeremiah (7:1)
 - ii. Jeremiah announced that this was the Word of the LORD. (7:2, 3)
 - b. The LORD instructed Jeremiah to stand at the gate and deliver the message.
 - i. To stand means that he was to station himself.
 - ii. At the gate meant that he would speak to the people as they entered the gate to worship.
 - iii. Some suggest that the occasion was the fall festival of 609 (Green 61).

- II. Demands of the LORD Described. (7:3-8) Jeremiah described the demands that the LORD made of His people if they were to remain in the land.
 - a. The first demand is that they must amend their ways and doings. (7:3)
 - b. A major action in amending their ways was to stop trusting in the Temple for their security. (7:4)
 - i. The thrice repeated phrase, "The Temple of the LORD" reflected their belief (their understanding) that the LORD would never allow Jerusalem to be taken by foreign powers.
 - ii. The Temple had been delivered when the Northern Kingdom fell in 722 BC.
 - iii. The Temple has been spared when in 701 BC when Sennacherib threatened its destruction. As a result, Isaiah had declared that the Temple would not be taken, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of its stakes shall ever be removed, neither shall any of its cords be broken." (Isa. 33:20)
 - iv. The people failed to remember that the LORD required fidelity to Him, not merely a shrine which represented His presence among them.
 - c. Again, the LORD called for them to amend thoroughly their ways and their doings. (7:5-6)
 - i. To amend their ways would mean to execute justice. (7:5)
 - ii. To amend their ways would mean to stop oppressing the sojourner, the fatherless, and the widow. (7:6a)
 - iii. To amend their ways would mean to stop shedding innocent blood. (7:6b)
 - iv. To amend their ways would mean to stop walking after other gods. (7:6c)
 - d. Amending their ways would have the result that the LORD would cause them to have the real security they desired and to dwell in the land forever. (7:7)
- III. Deviation of the People Delineated (7:9-11) Jeremiah accused God's people of repeated violations of His commands.
 - a. Jeremiah identified six of the Ten Commandments they had broken. This represents an almost complete violation of God's covenant.
 - i. Will you steal? (Commandment eight)
 - ii. Will you murder? (Commandment six)
 - iii. Will you commit adultery? (Commandment seven)
 - iv. Will you swear falsely? (Commandment nine)
 - v. Will you burn incense to Baal? (Commandment one)
 - vi. Will you walk after other gods whom ye know not? (Commandment two)
 - b. Yet they had the nerve to come into God's house and think they were safe. (7:10-11)
 - i. They would come and stand before God in His house and say that they were delivered to do these abominations.
 - ii. Jeremiah said that they had made God's house to be a "den of robbers"—a place of refuge and safety for lawbreakers. (Jesus used this same phrase to those in his day who robbed the people yet retreated to the Temple for refuge.)
- IV. Destruction of the Temple Declared (7:12-15)
 - a. Jeremiah told the people to go to Shiloh and behold what He did there. (7:12)
 - i. Shiloh was located about 18 miles north of Jerusalem and was the first permanent worship site for the Tabernacle (Huey 107).
 - ii. Shiloh was the place where the land was divided among the tribes. (Josh. 18:8-10; 19:51)
 - iii. The shrine was located there when Eli was high priest (1 Sam. 1:3)
 - iv. The LORD appeared to Samuel at Shiloh. (1 Sam. 3:21)
 - v. Apparently, the city was destroyed about 1050 BC by the Philistines. (1 Sam. 4)
 - vi. The Ark of the Covenant was captured in the battle. (1 Sam. 4:21)
 - b. Jeremiah told the people that the cause of His judgment is that he had spoken to them "rising up early" but they had not answered him. (7:13)

- c. He would destroy the Temple “this house” just like He did at Shiloh. (7:14)
- d. He would cast them out of His sight just as he did to Ephraim (a leader of the Northern tribes was used as a synonym for Israel).

Title: No Praying Allowed

Text: Jeremiah 7:16-20

ETS: The Lord told Jeremiah not to pray for the people.

ESS: The Lord told Jeremiah not to pray for the people.

OSS: I want the hearers to turn to the LORD.

PQ: How can we understand the command not to pray.

- I. The LORD’s Restriction. (7:16)
 - a. Pray not for the people.
 - b. Neither lift of cry nor prayer for them.
 - c. Neither make intercession to me.
 - d. I will not hear.

- II. The LORD’s Reasons (7:17-18)
 - a. The whole family engages in false worship.
 - i. The children gather wood.
 - ii. The fathers kindle the fire.
 - iii. The women knead their dough.
 - b. Their worship is to false gods.
 - i. To make cakes to the queen of heaven.
 - ii. To pour out drink offerings to other gods.

- III. The LORD’s Reaction (7:19-20)
 - a. The idolatry of the people provokes the anger of the LORD. (7:19)
 - b. The idolatry of the people brings the wrath of the LORD God. (7:20)
 - i. The LORD’s anger and fury would be poured out upon the place.
 - ii. The LORD’s judgment would impact man, beast, trees and fruit of the ground.
 - iii. The LORD’s anger would burn and not be quenched.

Title: Do You Really Know the LORD?

Text: Jeremiah 9:23-24

ETS: Through Jeremiah, The LORD disclosed what it means to know Him.

ESS: The LORD teaches us what it means to know Him.

OSS: I want the people to know the LORD.

PQ: What does it mean to know the LORD?

(This idea is taken from James Leo Green in the Broadman Bible Commentary.)

- I. To know the LORD means to know him personally and not just know facts about Him. (2:8)
 - a. In the Old Testament, the priests were to keep and teach the law.
 - b. The LORD said that even those who handled the law (His revelation and His teachings) did not know him. “The priests said not, where is the LORD? And they that handle the law *knew me not.*” 2:8)

- II. To know the LORD means that you desist from wrong doing.
 - a. God's people claimed to know Him, but they disobeyed what he commanded. "For my people are foolish, they have not *known* me; they are sottish (stupid) children, and they have *none understanding*; they are wise to do evil, but they do not know how to do good." (4:22)
 - b. With their speech they show that they do not know God. "And they bend their tongues like their bow for lies, but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they *know not me*, saith the LORD." (9:3)
 - c. Their deceit shows that they do not know the LORD. "Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD." (9:6)

- III. To know the LORD means that you do or practice what is justice, righteousness, and love. (9:24; 22:16) Jeremiah described what it means to understand and know the LORD through right living. We do not do these things so we will know the LORD; we do these things because we know Him and understand his will.
 - a. The one who knows the LORD shows loving-kindness, justice, and righteousness just as the LORD does. "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD who exerciseth loving-kindness, justice, and righteousness in the earth; for in these things, I delight saith the LORD." (9:24)
 - b. The one who knows the LORD, like good King Josiah, practice justice and righteousness for all. "Did not thy father eat and drink, and do justice and righteousness, and then it was well with him? He judged the cause of the poor and needy; then it was well with him. Was not this *to know me*? saith the LORD. (22:15b-16)

- IV. To know the LORD means to have a pure heart that has turned to the LORD. (24:7)
 - a. This heart is given by the LORD. "And I will give them an heart *to know me*, that I am the LORD, and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." (24:7)
 - b. This heart will fully turn to the LORD.

You can't fool the LORD; but you can fool yourself. Do you really know Him?

Title: Lessons of the LORD from a Linen Loincloth (Belt)

Text: Jeremiah 13:1-11

ETS: Jeremiah used a linen belt to dramatize spiritual truths.

ESS: The Bible describes the truths about the linen belt.

OSS: I want the hearers to humble themselves and repent to the LORD.

PQ: What are the lessons from the linen belt?

UW: Lessons

- I. Lesson one is about the purchase of the belt. (13:1)
 - a. Jeremiah was commanded to "go and get" a linen belt. The word get has the connotation of "buy" or purchase. While this is not the thrust of the story, it does show that a cost was paid for the purchase of the belt.
 - b. When the LORD redeemed the people from Egypt, he had purchased them as His own people.
 - c. In a similar way, the LORD has purchased his people through the blood of Jesus.

- II. Lesson two is about the proximity of the belt. (13:11)
 - a. The Hebrew word for the garment is *ezor*. Various English words are used to describe this intimate garment. The KJV translates the word as "girdle". The NIV translates the word as

“belt”. The ESV translates the word as “loincloth”. All of these words are used to designate an intimate garment.

- b. The belt was made of linen. Linen was required fabric for priestly garments. Israel was the LORD’s priestly people (Ex. 19:6).
- c. As stated by the LORD in Jeremiah 13:3, God’s people were in close proximity to him like a linen belt, girdle, or loincloth. “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel.” The LORD intended his people to be near to Him, clinging to Him.
- d. In a similar way, believers today are a royal priesthood who should live in close proximity to the LORD.

III. Lesson three is about the pollution of the belt. (13:4-9)

- a. The LORD command Jeremiah to take the belt to the Euphrates and to hid the belt there (13:4). Jeremiah obeyed and took the belt and hid it in obedience to the LORD (13:5). Later the LORD told Jeremiah to go to the Euphrates and retrieve the belt (13:6). When he dug up the belt it was marred and ruined (13:7)
- b. The lesson for Judah is that just as the pristine linen belt had become marred, so had Judah become polluted and useless. In her spiritual state, Judah had become useless to the LORD.
- c. In a similar way, believers today can become so polluted that our lives are useless with regard to our service to the LORD.

IV. Lesson four is about the pride of the people. (13:8-11)

- a. The word of the LORD to the people is that He would ruin the pride of Judah and the pride of Jerusalem. In their stubbornness, the people refused to listen to the LORD and went after other gods. He would cause them to be useless.
- b. In a similar way, we who are too prideful to listen to the LORD and repent will suffer His discipline.

Title: Preacher, Repent!

Text: Jeremiah 15:10-21

ETS: God gave Jeremiah a chance to repent when he complained to the Lord

ESS: God gives us a chance to repent.

OSS: I want the hearers to repent.

PQ: Actions

- I. Jeremiah’s complained bitterly against the LORD and he needed to repent. (15:10-18)
 - a. Jeremiah became so discouraged, he wished he had not been born (15:10a)
 - b. He could not find anything he had done to deserve the strife and contention he received from the whole land. (15:10 b)
 - c. The LORD promised to deliver Jeremiah for a good purpose. (5:11)
 - d. The LORD affirmed that he could bring harsh judgment upon the people. (5:12-14)
 - e. Jeremiah prayed that the LORD would avenge him against his persecutors because he had served the LORD faithfully. (5:15-16)
 - i. Notice his four petitions.
 1. Remember
 2. Visit
 3. Avenge
 4. Take me not away
 - ii. He recalled a time when he first “did eat” the LORD’s words and they were joy to him.
 - f. Jeremiah reflected on the pain he suffered because he was God’s spokesman.
 - i. He had not set among the mockers or rejoiced.
 - ii. He had was isolated because of the LORD’s hand.
 - iii. He had been filled with indignation.

- iv. He thought that his pain was unending.
 - v. He thought that his wound was grievous and incurable.
 - vi. He accused the LORD of being like a deceptive brook or a spring that fails. (This is a serious charge leveled at the LORD.)
- II. The LORD gave Jeremiah the opportunity to repent of his selfish actions (15:19-21)
- a. Jeremiah had crossed the line as servant of the LORD by accusing Him of deception.
 - b. The LORD gave Jeremiah a second chance, calling him to repent.
 - i. Lord used the word repent four times in verse 19.
 - 1. "If thou repent"
 - 2. "I will bring thee again"
 - 3. "Let them return unto thee"
 - 4. "Return not thou unto them."
 - ii. These words must have sounded familiar. Jeremiah had been the LORD's mouth calling people to repent; but now he gets an ear full from the LORD who is calling him to repent.
 - iii. If Jeremiah were to once again be God's mouth or spokesperson, he could not speak the "worthless" or "vile", but instead "worthy" or "precious".
 - c. The Lord restored Jeremiah and renewed his original promise to him.
 - i. I will make thee to these people as a fortified bronze wall.
 - ii. They shall not prevail against thee.
 - iii. I am with thee to save thee and deliver thee.
 - iv. I will deliver thee out of the hand of the wicked.
 - v. I will redeem thee out of the hand of the terrible.

Title: Cursed or Blessed?

Text: Jeremiah 17:5-8

ETS: Jeremiah announced that people are blessed or cursed based upon whether or not we trust the LORD.

ESS: Our choices may determine whether our lives are blessed or cursed.

OSS: I want the hearers to trust in the LORD.

PQ: Choices

- I. One choice that people make is to trust in man—in human resources.
 - a. There is a conscious choice to trust man for strength.
 - b. In trusting in man, a person's heart turns away from the LORD.
 - c. That one will not experience true prosperity.
 - i. They will be like a bush in the wasteland.
 - ii. They will dwell in the parched places in the desert.
 - iii. They will be like a salt land where no one lives.
 - d. In other words, they will experience Lord's curse.
- II. Another choice that people make is to trust in the LORD.
 - a. There is a decision to have confidence in Him.
 - b. That one will experience true prosperity like a tree planted by water (as in Psalm 1).
 - i. They send out their roots by the stream.
 - ii. They do not fear when heat comes.
 - iii. Their leaves are always green.
 - iv. They have no worries in the year of drought.
 - c. In other words, they will experience the Lord's blessing!

Title: Heart Problems

Text: Jemiah 17:9-11

ETS: Jeremiah disclosed the truths about the human heart.

ESS: The Bible describes the truths about the human heart.

OSS: I want the hearers to yield their hearts to God.

PQ: How does Jeremiah describe the human heart?

UW: Characteristics

- I. The heart is deceitful. (17:9a)
 - a. Like Jacob's heart, the human heart is deceitful.
 - b. The heart is the worst of all deceivers.
 - i. Some want to say trust your heart or listen to your heart. But Jeremiah points out that the heart "above all things" is deceitful.
 - ii. Some will say, "He has a good heart, but he just makes some bad choices." Part of the reason we make bad choices is that we have a bad heart.
- II. The heart is diseased. (17:9b)
 - a. A diseased heart blinds us to our sin. (13:22).
 - b. A diseased heart enslaves us to sin. (13:23). We cannot change our heart and we do not really want to change our hearts.
 - c. A diseased heart leads to death. The phrase "desperately wicked" means mortally ill (Francisco 86)
- III. The heart is diagnosed by the LORD. (17:10)
 - a. We cannot know our own heart.
 - b. Only the LORD knows our heart.
 - i. He searches the heart. He is a heart specialist.
 - ii. He tests our conscience to give us the fruit of our doings.
- IV. The heart is delivered by the LORD.
 - a. We are incapable of delivering ourselves or changing our heart. (13:23)
 - b. The LORD alone is our help and our balm. (8:22) The LORD is a healing balm and the LORD is the great physician. He alone can bring recovery to our heart problems.
 - c. The LORD can make a change in our hearts (31:32).
 - d. Would you today put your heart into his healing hands?

Title: The Anguish of a Faithful Prophet in an Evil Age

Text: Jeremiah 17:15-18

ETS: As a persecuted prophet, Jeremiah poured out his heart to the LORD.

ESS: Jeremiah poured out his heart to the LORD.

OSS: I want the people to be honest with God.

PQ: What does it look like when a persecuted prophet is honest to God?

- I. The Persecution of the Prophet (17:15)
 - a. The persecutors mock the prophet.
 - b. They ask, "Where is the word of the LORD?"
 - c. They ask for the word of the LORD to come to pass.
- II. The Purity of the Prophet (17:16)
 - a. Jeremiah was a faithful shepherd.
 - b. Jeremiah had not desired the woeful day.
 - c. What came from his lips was right before the LORD.

- III. The Plea of the Prophet (17:17)
 - a. Be not a terror to me.
 - b. The LORD is the prophet's hope.
- IV. The Prayer of the Prophet (17:18)
 - a. He prays that the wicked will be confounded.
 - b. He prays that they will be dismayed.
 - c. He prays that they will be judged with double destruction.

Title: Lessons from the Potter and His Pottery

Text: Jeremiah 18:1-19:14

ETS: Jeremiah prophesied by using lessons from the potter and his vessels.

ESS: Jeramiah prophesied using lessons from the potter and his vessels.

OSS: I want the hearers to yield themselves to the purpose s of the potter.

PQ: What are the lessons from the pottery and the pottery?

- I. The LORD is the skillful potter. (18:1-4)
 - a. Jeremiah was told to go to the potter's house.
 - b. At the potter's house he saw the potter working skillfully and purposefully on the wheel.
 - c. The LORD was working skillfully and purposefully with His people.
- II. The LORD's people are stubborn clay. (18:4)
 - a. Jeremiah saw the clay become marred in the potter's hands.
 - b. Apparently, there was some impurity, some hardness in the clay which hindered the potter's original purpose.
 - c. The LORD may get resistance from us when He seeks to shape us into the vessel, He wants us to become.
- III. The LORD is sovereign so He can do whatever He wants with His people. (18:4-17)
 - a. The potter took the clay he was molding and made it into another vessel.
 - b. The LORD may choose to reshape us as His plan changes.
 - i. He can design disaster for a nation, but then change His mind if the people repent.
 - ii. He can plan to build up a nation, but then change His mind and destroy it if the people do evil.
 - iii. God was about to bring destruction upon Judah, unless the people returned to Him.
 - c. What will happen to you if you continue your present course of action?
- IV. The LORD may smash the vessel because He may have to destroy an unusable vessel. (19:1-14)
 - a. Jeremiah is told to buy a vessel from the potter and deliver a message announcing destruction.
 - b. After preaching, Jeremiah was to smash the vessel to dramatize the reality of that message.
 - c. What a tragedy that the LORD has to do some smashing to get the attention of His people.

Title: Fire in Your Bones

Text: Jeremiah 20:9

ETS: Jeremiah said the Word of God was like a fire shut up on his bones.

ESS: The Word of God is like a fire in the preacher's bones.

OSS: I want the preacher to release the fire.

PQ: What does it mean for a preacher to have fire in his bones?

- I. The simile of the fire. (20:9)
 - a. Jeremiah compared the Word of God to a burning fire.
 - b. When he tried to hold in the word, he felt intense pain.
- II. The source of the fire. (20:9)
 - a. The source of the fire is from the LORD. You did not put the fire in your own heart.
 - b. At the beginning of His ministry the LORD touched the mouth of Jeremiah.
 - c. God said that he put his words in Jeremiah's mouth.
 - d. He continued to speak to Jeremiah throughout his ministry.
- III. The spread of the fire. (20:9)
 - a. Because of his discouragement and rejection, Jeremiah decided that he would no longer preach.
 - b. But shutting up the burning fire was too painful—too intense.
 - c. So, he relented and began to preach again because he could not hold in God's Word.

Title: The True Shepherd Deals with the False Shepherds

Text: Jeremiah 23:1-4

ETS: The LORD promised that He would deliver His people from false shepherds.

ESS: The LORD delivers His people from false shepherds.

OSS: I want the hearers to trust in the True Shepherd.

PQ: What does the LORD say He will do for His sheep?

- I. The LORD destroys the false shepherds.
 - a. His announcement of "Woe".
 - i. They destroyed and scattered the sheep.
 - ii. They scattered the flock, drove them away, and did not visit them.
 - b. His actions to judge. He will visit them.
- II. The LORD delivers His sheep.
 - a. He will rescue them from the false shepherds.
 - b. He will gather them.
 - c. He will bring them into the fold.
 - d. He will appoint shepherds over them.
 - i. They will be fed.
 - ii. They will have no fear.
 - iii. They will not be dismayed.
 - iv. They will not be lacking.

Title: The Blessed Revelation of the Righteous Branch

Text: Jeremiah 23:1-8

ETS: God offered hope in the Righteous Branch.

ESS: God gives hope through the Righteous Branch.

OSS: I want the hearers to trust in Jesus, the Righteous Branch

PQ: How does God give hope through the Righteous Branch?

- I. The Proclamation of Retribution for the False Prophets (23:1-4)
 - a. The Pronouncement of Woe for shepherds who destroy and scatter (23:1)
 - b. The actions of the shepherds.
 - i. You scatter my flock.
 - ii. You have driven them away.
 - iii. You have not visited them.

- c. The actions of the LORD.
 - i. I will gather the remnant of the flock.
 - ii. I will bring them again to their folds.
 - iii. I will set up shepherds who will rule them.
 - 1. They will fear no more.
 - 2. They will not be dismayed.
 - 3. They will not be lacking.
- II. The Prophecy of the Righteous Branch (23:5-6)
 - a. I will raise up unto David a Righteous Branch.
 - b. He shall reign and prosper and execute justice and righteousness.
 - c. Judah shall be saved.
 - d. He shall be called The LORD our righteousness.
- III. The Prediction of the Regathering of God's People (23:7-8)
 - a. They shall no longer say, "The LORD lives who brought the children out of Egypt."
 - b. They shall say, "The LORD who brought his people back from captivity."

Title: The Yoke's on You

Text: Jeremiah 27:1-28:17

ETS: Jeremiah used a yoke to communicate with God's people and a false prophet.

ESS: Jeremiah said "The yoke's on you!"

OSS: I want the people to listen to the LORD

PQ: What can we learn from the yoke?

- I. Jeremiah sent wooden yokes to the King of Judah and the surrounding nations telling the people they would be in bondage to Babylon.
 - a. The wooden yoke's on you. Wooden you know it.
 - b. Judah and the surrounding nations should submit to Babylon because the LORD has delivered them unto the Babylonians.
- II. Hananiah, a false prophet rejected the message, and broke the yoke from Jeremiah's neck.
 - a. The yoke's on you, but not for long. He broke the yoke from Jeremiah.
 - b. He said that the LORD would break the Babylonian yoke from around their necks.
- III. The LORD told Jeremiah to tell Hananiah that though he had broken the wooden yoke, he had caused an iron yoke to be placed around the necks of the nations.
 - a. The iron yoke's on you. It's ironic that the iron yoke gives way to the wooden yoke because of the prophecy of Hananiah.
 - b. The yoke would be stronger and Hananiah would die.
 - c. When he broke the yoke, it was no joke. His words served to provoke the LORD and to evoke his judgment. I would not even evoke His name lest I choke on the words. Nothing to do but to croak.

Title: A Letter from the LORD

Text: Jeremiah 29:1-24

ETS: The LORD instructed Jeremiah to write a letter to the exiles in Babylon and those who remained in Judah.

ESS: The LORD communicated His will to His people.

OSS: I want the hearers to trust in the LORD.

PQ: What did the LORD communicate in His letter?

- I. A word to the exiles in Babylon. (29:3-14)
 - a. What you are to do in Babylon. (29:3-9)
 - i. Be a people of industry where you are.
 - ii. Be homemakers and continue the race.
 - iii. Be good citizens in a foreign land.
 - iv. Be cautious by rejecting the false prophets
 - v. Be hopeful by resting in God's promises.
 - b. The Promise of future deliverance. (29:10-14)
 - i. I will bring you back to Jerusalem after seventy years.
 - ii. My plans are to give you a hope and a future.
 - iii. You will find me when you seek me with all your heart.
 - iv. I will be found by you, restore your fortunes, gather you from the nations, and bring you back.

- II. A word to those in Judah. 29:15-19
 - a. The reason for this word is that they had said that the LORD had raised up prophets in Babylon
 - b. The LORD was sending sword, famine, and pestilence.
 - c. The LORD was making them like rotten figs.
 - d. The LORD had repeatedly sent his servants the prophets, but they would not listen.

- III. A final word to the exiles in Babylon regarding two false prophets (29:20-23)
 - a. Ahab and Zedekiah will be punished by the king of Babylon. (29:21-22)
 - b. Their names will become a part of a curse. (29:23a)
 - i. They have committed adultery with their neighbor's wives.
 - ii. They have spoken in the LORD's name lying words which he did not command them.
 - c. The LORD knows what they are doing even in Babylon and He is a witness. (29:23b)

Title: The New Covenant—A Comparison and Contrast with the Old

Text: Jeremiah 31:31-34

ETS: The LORD announced that He would make a new covenant with His people.

ESS: The LORD announces that He will make a new covenant with His people.

OSS: I want the people to enter the new covenant through faith.

PQ: How is the New Covenant similar to, yet different from the Old Covenant?

(This idea is taken from James Leo Green in the Broadman Bible Commentary.)

- I. The New Covenant is similar to the Old in some significant ways.
 - a. The author of both the New and Old Covenant is the LORD.
 - i. The LORD acknowledged that the previous covenant which the people broke was "my" covenant. (31:32)
 - ii. The LORD stated repeatedly in this oracle that He was establishing a new covenant. (31:31; 33)
 - b. The participants in the New and Old Covenant are the same.
 - i. The Old Covenant was with Israel, His people, whom he had delivered from the house of bondage in Egypt.
 - ii. The New Covenant is with the house of Israel and the house of Judah.
 - c. The principle of the New Covenant and the Old Covenant is the same.

- i. The Torah, the instruction of the LORD was the central focus of the Old Covenant (Ex. 19-24)
 - ii. The Torah, God's law, will be put into the hearts of people. (31:33)
 - d. The goal of the New Testament the Old Testament is the same.
 - i. In the Old Covenant the LORD wished to establish and authentic relationship with His people (Ex. 19:5)
 - ii. In the New Covenant the LORD's objective is to realize a relationship in which the people are truly "my" people.
- II. The New Covenant is different from the Old Covenant in some significant ways.
 - a. The New Covenant is a promise. God says, "I will."
 - b. The New Covenant has a future dimension. "The days come." Six hundred years before Christ came; Jeremiah announced a new covenant with a future fulfillment.
 - c. The New Covenant involves the creation of a new humanity through God's divine work.
 - i. He will put his law in the inward parts.
 - ii. They will know the LORD.
 - iii. He will forgive their iniquity.
 - iv. He will remember their sin no more.

Title: What is "New" about the New Covenant?

Text: Jeremiah 31:31-34

ETS: The LORD announced that He would make a new covenant with His people.

ESS: The LORD announces that He will make a new covenant with His people.

OSS: I want the people to enter the new covenant through faith.

PQ: What is "new" about the New Covenant?

- I. The Old Covenant was given to Israel at Sinai.
 - a. The basis was God's mighty acts.
 - b. The binding conditions were that they would obey His voice and keep His covenant.
 - i. "Obey my voice" meant that they would do what He said.
 - ii. "Keep my covenant" meant that they would be faithful to Him and to the laws which regulated the agreement.
 - c. The benefits were that they would be a special people.
 - i. They would be His special treasure.
 - ii. They would be a kingdom of priests.
 - iii. They would be a holy nation.
- II. The New Covenant is new in many important ways. This is the only Old Testament passage to speak of a "new covenant". (Huey 281; *ESV Study Bible* 1431)
 - a. God himself will insure the establishment of the covenant. (See the repeated use of "I will".)
 - b. God will put the law in their hearts, rather than on tables of stone. (31:33)
 - c. God will base the new covenant on His grace. (31:34)
 - d. God will bring about a universal knowledge of Himself, from the least to the greatest. (31:34)
 - e. God will make new covenant permanent.
 - f. God has established the ultimate New Covenant of grace through the death of Jesus.

Title: The New Covenant—Jeremiah’s Chief Contribution to Theology

Text: Jeremiah 31:31-34

ETS: The LORD announced that He would make a new covenant with His people.

ESS: The LORD announces that He will make a new covenant with His people.

OSS: I want the people to enter the new covenant through faith.

PQ: Why is there a New Covenant?

- I. The Demand for a New Covenant. (31:32) "The LORD declares that "they broke my covenant" even though He was a husband to them.
 - a. Israel's transgressions under the Old Covenant.
 - i. Israel had committed idolatry. (Ex. 32:2-35)
 - ii. Israel had committed blasphemy. (Lev. 24:15-16)
 - iii. Israel had committed adultery and sexual perversion. (Lev. 18:6-30; Num. 5:11-31)
 - iv. Israel had practiced injustice. (Isa. 1:16-31)
 - v. Israel had broken the Sabbath regulations. (Ex. 31:4; Num. 15:30-36; Deut. 5:12-15)
 - vi. Israel had withheld the tithe. (Deut. 14:22-29; 26:12-19; Mal. 3:7-12)
 - b. These covenant violations were both individual and national.
 - i. Individuals had failed to keep the covenant.
 - ii. The nation of Israel and now Judah also had failed to keep the covenant.
 - c. Israel's inability to bring about lasting reform to the Old Covenant. On numerous occasions God's people determined to renew the covenant.
 - i. Moses sought to renew the covenant. (Ex. 34 and Deuteronomy)
 - ii. Joshua sought to renew the covenant. (Joshua 23-24)
 - iii. Samuel sought to renew the covenant. (1 Samuel 12)
 - iv. Hezekiah sought to renew the covenant. (2 Chronicles 29-31)
 - v. Josiah sought to renew the covenant (2 Chronicles 34:3-7)
- II. The Declaration of the New Covenant (31:31-34) What was needed was not another renewal of the Old Covenant, but rather the establishment of a New Covenant.
 - a. Notice the language of the Covenant. The LORD repeatedly speaks. This is His revelation of New Covenant.
 - i. Saith the LORD (31:31a)
 - ii. Saith the LORD (31:32)
 - iii. Saith the LORD (31:33)
 - iv. Saith the LORD (31:34)
- III. The Distinctives or Details of the New Covenant
 - a. The LORD declares that it His work. Note the repeated use of "my".
 - i. "My" covenant. (31:32)
 - ii. "My" law. (31:33)
 - iii. "My people. (31:33)
 - b. The LORD says, "I will" bring about this New Covenant.
 - i. I will make a new Covenant with the house of Israel and the house of Judah. (31:31). The LORD would take the initiative in making his New Covenant.
 - ii. I will make with the house of Israel and the house of Judah. (31:32) The objects of the covenant will be with God's people and will extend to those who come to him through faith.

- iii. I will put my law in their inward parts. (31:33) God's law will no longer be on tablets of stone to be taught to them.
- iv. I will write it in their hearts. (31:33) God himself will put His instructions in their hearts.
- v. (I) will be their God. (31:33)
 - 1. God would be known by His people.
 - 2. God would be known by all his people.
 - 3. God would be known from the least to the greatest.
 - 4. God's people would not need some external instructor to teach them.
- vi. I will forgive their iniquity. (31:34)
- vii. I will remember their sin no more. (31:34)

Title: A Sign of Hope in Perilous Times, An Acquisition from Prison

Text: Jeremiah 32:1-44

ETS: God told Jeremiah to purchase a field while in prison as a sign of hope.

ESS: God may give a sign of hope.

OSS: I want the people to hope in the Lord.

PQ: Actions

- I. An Acquisition in Prison (32:1-15)
 - a. Jeremiah had been shut up in prison by Zedekiah.
 - b. Jeremiah was told to buy a field in Anathoth while he was in prison.
 - c. Jeremiah did as the Lord said.
 - d. The buying of the field meant, "Houses and fields and vineyards shall be possessed again in this land." (32:15)
- II. An Acknowledgment from Prison (32:16-25)
 - a. Jeremiah acknowledged the LORD for the great things he had done.
 - b. Jeremiah acknowledged Israel's failure and the Lord's judgment.
 - c. Jeremiah acknowledged his confusion about buying a field.
- III. An Answer in Prison (32:26-44)
 - a. The Lord answered Jeremiah's prayer by declaring that He was judging His people because of their covenant violations. (32:27-35)
 - b. The Lord answered Jeremiah's prayer by declaring that He would surely bring His people back into the land. (32:36-41)
 - c. The Lord answered Jeremiah's prayer by declaring that buying the land was truly a symbol of future hope. (32:42-44)

Title: God's Phone Number

Text: Jeremiah 33:3

ETS: The LORD promised to answer when His people called.

ESS: The LORD promises to answer when His people call.

OSS: I want the hearers to call upon the LORD.

PQ: What does it mean to call on the LORD?

- I. God's Invitation to Pray
 - a. We can pray at challenging times. Jeremiah is shut up in the courtyard of the guard.
 - b. God invited him to call on him. The word "call" *qara* is used many times in the Old Testament. Here it is used to mean to call on the name of the LORD.
 - c. God invites people to call "unto me."
 - i. The one we call on is the one who made the earth.
 - ii. The one we call on is the one who formed the earth.
 - iii. His name is "the LORD". LORD is from a word which means 'He exists' or "He causes to exist". The one to whom we pray is a powerful God.
- II. God's Promise to Hear Our Prayer. The LORD promised to answer the prayer of Jeremiah.
 - a. I will answer thee. The word *anah* simply means "to answer". The LORD promises to answer when we respond to His invitation.
 - b. The word that is used is the same word that is used in 1 Kings 18 where the LORD answers the prayers of Elijah by sending down fire.
- III. God's Promise to Answer Our Prayer. The LORD says, "I will show thee great and mighty things which thou knowest not." (33:3c)
 - a. The LORD will show great (*gadol*) things.
 - b. The LORD will show mighty (*besurot*) or unsearchable things.

Title: Rebuked by the Recabites

Text: Jeremiah 35:14

ETS: The LORD used the faithfulness of the Recabites to rebuke His unfaithful people.

ESS: The LORD can use the faithful Recabites to rebuke His unfaithful people.

OSS: I want the people to choose to be faithful to God.

PQ: What can we learn from God's use of the Recabites?

- I. The Legacy of the Recabites. (35:2, 5-7)
 - a. This group was the descendants of Recab and Jonadab.
 - b. The values passed on to them were that they would keep themselves from wine and that they would live a wandering existence as nomads.
- II. The Loyalty of the Recabites. (35:2-5; 8-11)
 - a. Jeremiah was commanded to put wine before them and tell them to drink.
 - b. The Recabites refused the command of Jeremiah. (35:6-7)
 - c. They had always obeyed the voice of Jonadab, although he was long dead. (35:8-11)
- III. The Lessons from the Recabites. (35:12-19)
 - a. The Recabites would be blessed because of they were faithful to obey the voice of their ancestor.
 - b. In contrast the people of Judah, who refused to obey the LORD would be judged.

Alternate Outline

- I. The Origins of the Recabites. (35:1-2, 6-12)
- II. The Obedience of the Recabites. (35:3-11)
- III. The Outcomes for the Recabites. (35:12-19)

Title: God's Indestructible Word

Text: Jeremiah 36:1-32

ETS: Jeremiah learned that the Word of God cannot be ultimately destroyed.

ESS: God's Word cannot be ultimately destroyed.

OSS: I want the hearers to embrace God's Word.

PQ: What can we learn about the Word?

- I. The Recording of the Word. (36:1-4)
 - a. The LORD instructed Jeremiah to record the words that he had spoken. (36:2)
 - i. This included words against Israel, Judah, and other nations. (36:2)
 - ii. This included all the words from the time of Josiah to the present. (36:2)
 - b. The LORD's purpose in recording the words was so that the people would return to the LORD. (36:3)
 - i. The LORD was planning to bring the judgments He had announced.
 - ii. His desire was that the house of Judah would hear the word and return from their evil ways.
 - iii. When they turned, He would forgive them.
 - c. Jeremiah dictated his words to his scribe Baruch who recorded them. (36-4)
- II. The Reading of the Word. (36:5-19)
 - a. Jeremiah, because he has banned, commanded Baruch to read the book in the LORD's house on the fast day. (36:6)
 - b. Baruch read the Word of God in the house of God with the hope that the people would turn from their evil ways. (36:7-10)
 - c. Baruch also read the Word of God in the scribe's chamber of the king's house. (36:11-19)
 - i. Micaiah declared the Word he had heard to the princes who were gathered scribe's chamber. (36:11-13)
 - ii. They got Baruch to bring the scroll and read it to them. (36:14-16)
 - iii. They asked Baruch how the book was produced. (36:17-18)
 - iv. They told Baruch and Jeremiah to hide while they told the King the words of the book. (36:19)
- III. The Rejecting of the Word. (36:20-26)
 - a. The leaders wanted the King to hear the words of the scroll so they told him about the scroll. (36:20)
 - b. Then the king asked that the scroll be brought to him and read. (36:21-22)
 - c. After hearing but a portion of the scroll the king had it cut up and burned in the fire. (36:23)
 - d. Some of the people showed little respect for the Word and were not bothered that the scroll had been burned, while others had pleaded with the king that he would not burn it. (36:24-25)
 - e. The king then ordered that Baruch and Jeremiah be captured, but the LORD had hidden them. (36:26)
- IV. The Restoring of the Word. (36:27-32)
 - a. The LORD commanded Jeremiah to rewrite the Words on another scroll. (26:27-38)
 - b. The LORD commanded Jeremiah to tell King Jehoiakim that he had destroyed the scroll, but he would be punished by God. (26:29-31).
 - i. The King of Babylon would come and destroy his land.
 - ii. He would have no one to sit on the throne after him.
 - iii. His body would be cast out into the day to the heat and to the night to the frost.

- iv. The LORD would punish Jehoiakim, his seed, his servants, the inhabitants of Jerusalem, and the men of Judah for their sins because they did not listen to God's Word.
- c. So, Jeremiah dictated all the words of the additional scroll and added many other words and Baruch recorded them. (26:32)
- d. The word can be attached, but it can't be destroyed.
 - i. You can ban the word.
 - ii. You can burn the word.
 - iii. You can berate the word.
 - iv. You can bury the word—but you can't abolish
- e. The word can't be
 - i. You can dispute the word.
 - ii. You can disagree with the word.
 - iii. You can deliberate.
 - iv. You can disregard the Word.
 - v. You can discount the Word.
 - vi. But you can't destroy the word. It is God's indestructible word.

Title: A Sage Word for a Dissatisfied Worker

Text: Jeremiah 45:1-5

ETS: The LORD gave a sage word for a dissatisfied worker.

ESS: The LORD gave a sage word for a dissatisfied worker.

OSS: I want the hearers to listen to the LORD's word.

PQ: How did the LORD answer the complaint of the dissatisfied?

I. The Layman's Complaints (45:1-3)

- a. Baruch had been a devoted scribe of Jeremiah. (4:1-2)
 - i. Baruch had listened loyally to Jeremiah when others had ignored or opposed him.
 - ii. Baruch had recorded faithfully the words of Jeremiah when others had destroyed them.
 - iii. Baruch has stood courageously with Jeremiah when others had turned against him.
- b. But Baruch had become a disappointed servant of Jehovah.
 - i. Consider the causes of disappointment.
 - 1. He may have contracted the disappointment of Jeremiah.
 - 2. He may have embraced some erroneous theology.
 - a. If I am righteous, I will be rewarded with riches.
 - b. If I am devoted, I will be delivered from disappointment.
 - c. If I am godly, I will be guarded from grief.
 - ii. Consider the complaints of disappointment. (4:3)
 - 1. A complaint of dissatisfaction. "Woe is me."
 - 2. A complaint of discomfort. "The LORD added to my grief." Because of God he had experienced the grief he experienced.
 - 3. A complaint of distress. "I fainted in my sighing."
 - 4. A complaint of discouragement. "I find no rest." There was no sign of relief in view.

II. The LORD's Corrections (45:4-5)

- a. The announcement of disaster. (45:4, 5) The LORD would be faithful to judge the wicked just as He had promised, just as Jeremiah has spoken, and just as Baruch had written.
- b. The admonition for humility. (45:5a)

- i. The LORD admonished him for his ambition for greatness. Perhaps he thought he would receive a position in the government because of family connections.
- ii. Perhaps he thought Jeremiah would be vindicated and he would be standing with Jeremiah in that vindication.
- c. The award of deliverance. (45:5b) Although the nation would be judged, he would escape with his life wherever he went.

Title: The End—Not Yet (or The Divine Word Fulfilled)

Text: Jeremiah 52:1-34

ETS: The end of the book of Jeremiah highlighted that God was faithful to His word.

ESS: God is faithful to His word.

OSS: I want the hearers to believe the word of God.

PQ: Evidences

Truth: The last chapter of the book of Jeremiah indicates that God is faithful to keep His word, both to bring judgment and hope.

- I. God brought judgment upon the kings who led the people away from him.
 - a. Zedekiah ruled 11 years and rebelled. (52:1-3)
 - b. The Babylonians besieged Jerusalem. (52:4-8)
 - c. Zedekiah was brought before the king of Babylon. (52:9-11)
- II. God brought judgment upon Jerusalem and its people because of their trespasses against Him (52:12-30)
 - a. God brought judgment on Jerusalem. (52:12-27)
 - i. Nebuzaradan took Jerusalem. (52:12-16)
 - ii. The Babylonians took the temple. (52:17-19)
 - iii. The bronze from the temple was significant. (52:20-23)
 - iv. Nebuzaradan took the key leaders. (52:24-27)
 - b. God caused the people to be deported (52:28-30)
- III. God delivered Jehoiachin from prison as a hopeful reminder of His covenant promises (52:31-34)
 - a. Jehoiachin was after thirty-seven years of being in prison.
 - b. Jehoiachin ruled only one month, but was imprisoned for thirty-seven years.
 - c. For the rest of Jehoiachin's life he ate regularly at the king's table.
 - d. The account of Jehoiachin's release was a sign of hope to the Jewish exiles in Babylon. Huey wrote, "Thus the book ends on a positive note that a descendant of David was still alive and through him the kingdom could be reestablished" (Huey 439). John Bright wrote, "The chapter seems to say: the divine word has been fulfilled –and will be fulfilled" (Bright 370).

Title: Jesus and Jeremiah

Text: Matthew 16:14

ETS: In his ministry, Jesus was compared to Jeremiah.

ESS: Jesus, though superior, has many comparisons to Jeremiah.

OSS: I want the people to see the greatness of Jesus.

PQ: How are Jesus and Jeremiah alike?

(Most of these ideas are drawn from Kyle M. Yates in *Preaching from the Prophets.*)

- I. Jesus and Jeremiah both had a purpose from before they were born.
 - a. Before Jeremiah was born the LORD ordained him a prophet unto the nations. (Jer. 1:5)
 - b. Before Jesus was born the angels announced God's purpose for him. (Lk. 1:26-38)

- II. Jesus and Jeremiah both grew up in quiet place where they had the opportunity for thoughtful, quiet meditation.
 - a. Jeremiah grew up in Anathoth.
 - b. Jesus grew up on Nazareth.
- III. Jesus and Jeremiah both knew from an early time that God's hand was upon them.
 - a. The call of the LORD to Jeremiah to prophesy came at to him as a youth and he replied, "I cannot speak; for I am but a child." (Jer. 1:6)
 - b. At the age of 12 Jesus told his parents, "I must be about my Father's business." (Lk. 2:49)
- IV. Jesus and Jeremiah both ministered in Jerusalem during times when its destruction was looming.
 - a. The Babylonians were exercising control over Jerusalem during much of the ministry of Jeremiah and he warned the repent or experience judgment. (Jeremiah 7:3-15)
 - b. The Romans controlled Jerusalem at the time of Jesus ministry and he warned the people to repent or face destruction. (Lk. 13:1-3)
- V. Jesus and Jeremiah both lived their entire lives as single men, neither of them knowing the warmth and joy of marriage.
 - a. Jeremiah heeded God's command not marry. (Jer. 16:1, 2)
 - b. Jesus chose to live the life of a single man.
- VI. Jesus and Jeremiah both knew that the Temple activity is not a substitute for true faith in the LORD.
 - a. Jeremiah in his famous Temple sermon warned the people to stop trusting in the Temple for safety and to amend their ways. (Jer. 7:1-15)
 - b. Jesus cleansed the Temple during a visit to Jerusalem and quoted the words of Jeremiah's Temple sermon. (Mt. 21:12-17)
- VII. Jesus and Jeremiah both knew that real religion was a matter of the heart, not mere observance of religious traditions.
 - a. Jeremiah told the people to amend their ways, to break up the fallow ground, and to circumcise their hearts. (Jer. 7:3-5; 4:3-4)
 - b. Jesus reminded the people that God desired mercy and not sacrifice.
- VIII. Jesus and Jeremiah both announced God's judgment on the false leaders of their day.
 - a. Jeremiah announced judgment on the false prophets who lead God's people astray.
 - b. Jesus pronounced woes on the false leaders of his day.
- IX. Jesus and Jeremiah both were broken hearted and lamented over the spiritual condition of Jerusalem.
 - a. Jeremiah wished that his head were waters and his eyes a fountain of tears that he might weep day and night. (Jer. 9:1)
 - b. At the beginning of his last visit to Jerusalem, Jesus wept over the people and the city. (Mt. 23:37-39)
- X. Jesus and Jeremiah were both falsely accused and mistreated for speaking the truth.
 - a. Jeremiah was rejected as a false prophet and persecuted as an anti-patriot for his speaking the truth about God's judgement of Judah. He was rejected by kings, religious false prophets, and his own family.

- b. Jesus was regarded as a blasphemer and brutally treated for speaking the truth. (Mt. 26:65-68)

XI. Jesus and Jeremiah both offered hope through a New Covenant.

- a. Jeremiah offered the promise of a New Covenant. (Jer. 31:31-34)
- b. Jesus told his disciples that he was offering a New Covenant in his blood—his death on the cross for them. (Mt. 26:28)

XII. Jesus and Jeremiah both lived lives which might have been judged a failure at the end of their lives, but are truly among God's faithful victors.

- a. Jeremiah died in Egypt, but was vindicated as a true prophet.
- b. Jesus's death as a "blasphemer" and "insurrectionist" provides salvation to all who believe.

How to Prepare Better Sermons with Limited Time

- I. **Get some good Bible study tools.** People in all professions need the right tools. We should use the best tools we can. (I have listed only printed resources, but many tools for the computer are available.)
- A. Study Bible (*NIV Study Bible*)
 - B. Bible Dictionary (*Holman Bible Dictionary*)
 - C. Concordance (Strongest Strong's Exhaustive Concordance)
 - D. Bible Handbook (*Holman Bible Handbook*)
 - E. OT Survey and NT Survey (*Survey of the Old Testament* by Hill and Walton and *The New Testament: Its Background and Message* by Lea and Black)
 - F. Bible Atlas (*Holman Bible Atlas*)
 - G. While you are at it, get a few good books on preaching like:
 - 1. *Expository Preaching* by Harold T. Bryson
 - 2. *Biblical Preaching* by Haddon Robinson
 - 3. *The Art and Craft of Biblical Preaching* edited by Haddon Robinson and Craig Brian Larson
- II. **Plan your preaching.** (Try making a plan for at least one quarter of the year.)
- A. Consider the benefits of planning your preaching. In the book, Planning Your Preaching, Dr. Stephen Rummage identified ten benefits of planning (23-32).
 - 1. It allows for greater leadership of the Holy Spirit.
 - 2. It creates greater diversity in your preaching.
 - 3. It allows you to teach your congregation systematically.
 - 4. It aids in developing meaningful and cohesive worship services.
 - 5. It saves time.
 - 6. It helps protect your time.
 - 7. It enables you to address timely subjects.
 - 8. It helps you to build your library.
 - 9. It reduces stress.
 - 10. It heightens your creativity.
 - B. Develop a method for planning your preaching. Start out by trying these general guidelines.
 - 1. Select the general topic. (See some of the topics listed in the next section.)
 - 2. Make a preliminary plan. (Outline a book)
 - 3. Study the Bible passages and gather other supporting or illustrative information. (If you plan in advance, you can plan your study and gather material as you go along.)
"Go to the ant, thou sluggard; consider her ways and be wise, which having no guide, overseer, or ruler, Provideth her food in summer, and gathereth her food in the harvest." (Pro. 6:6-8)
 - C. Consider the Topics for a Preaching Plan
 - 1. Consider preaching on books of the Bible. (You will need to prepare an outline of the book.)
 - a) One method is to preach through a book of the Bible. You should select the book and begin planning the sermons well in advance of announcing your plan to the congregation, if you do announce it.
 - b) One method is to do a survey of each book. This takes much time to do each book so you should allow plenty of preparation time.
 - 2. Examine possibility of preaching on the life of Christ. Christmas is a great time to begin and you can plan to finish at Easter. (You will need to sketch out the major events of the life of Christ.)
 - 3. Think about preaching on the great characters of the Bible. This is also known as biographical preaching. (You will need to make a list of significant persons and key teachings which might be highlighted by their lives.)

- a) You can preach a series on a single Bible character like Abraham, Moses, David, or Paul.
- b) You could also preach a series on different characters like "Here is Your life: Great People of the Old Testament" or "Let Me Introduce You to Christians You Should Know: Great People of the New Testament." Consider a series on the disciples of Jesus.
4. Preach on the Great Doctrines of the Bible. Think about "Convictions We Hold" or "Truths that will Change Your Life." (You will need to make a list of key doctrines or teachings.)
5. Select some great passages from the Bible. Expound the Ten Commandments, the Sermon on the Mount, or the parables of Jesus.
6. The Mission of the Church. (You will need to compile a list of the components of the mission of the church.)
7. The Christian Family. (You will need to identify key teachings or issues related to the family.)

III. **Develop the Individual Sermons.**

- A. Select the text. Identify the text, or sometimes texts, you will be using.
- B. Summarize the essence (heart) of the text. State the heart of the text in a simple sentence worded in the past tense.
- C. Summarize the essence of the sermon in a sentence—the one idea of the sermon. State the idea of the sermon in a simple sentence in the present or future tense.
- D. Summarize the objective of the sermon in a sentence. State what you want the hearers to do in response to the sermon.
- E. Write the points or major divisions of the sermon.
- F. Expand the points by adding substance material or functional elements. Expansion may be described as putting content into the sermon. Expansion means to spread out, to enlarge, to work out in full detail. Consider using the following methods of Expansion.
 1. The Textual Analysis Method. This is a method which derives substance material from the text itself. The analysis of the text will help you expand the major divisions. You will select the matters which amplify the major divisions, and you will also eliminate some of the analysis. Some texts lend themselves to the textual analysis method more readily than any other method of fashioning substance. (Bryson 97)
 - a) The method may be sequential.
 - b) The method may be selective.
 2. The Text/Today Method. Under each major division you will explain the meaning of the text, and then you will apply this meaning to the needs of people in today's world. Think of each major division supported by "then" material and "now" material.
 3. The Facet Method. The major divisions will be expanded with various elements in mind. This will be looking at every possible angle of each major division. Of course, you will not use everything you think about but only those facets which will help to expand the major divisions and to relate to people's needs.
 4. The Combined Rhetorical Method. This method uses the various "functional elements" to expand the major divisions of the sermon.
 - a) Explanation. Explanation means "to make clear," "to explain," or "to make understandable." Preachers need to clarify what the hearers do not understand (Bryson 375).
 - b) Argumentation. Argumentation has to do with persuading, proving, convincing, or refuting. Argument includes reason and discussion as well as controversy and dispute (Bryson 379).
 - c) Application. Application includes relating, involving, and moving people to action. Application involves relating the biblical truth to the contemporary hearers (Bryson 383).

- d) Illustration. Illustration seeks to illumine biblical truth in some way. Illustrations are to make the foreign familiar and to make abstract real (Bryson, 391).
- e) Imagination. Imagination incarnates facts with living scenes and situations to present hidden truth. It identifies the unknown and the known and creates fresh images so hearers can understand and experience truth in a new way (Bryson 397).
- f) Narration. Narration is the telling of the biblical story or the telling of a contemporary story which is analogous to some biblical truth (Bryson 403).

- G. Add the introduction, conclusion, illustrations, and transitions.
- 1. The introduction should seek to gain the interest of the hearers and introduce the sermon idea as skillfully and quickly as possible.
 - 2. The conclusion should bring the sermon to an appropriate end and exhort the people to respond according to the objective of the sermon.
 - 3. The illustrations help to engage the hearers by allowing them to see the Bible truth illuminated.
 - 4. The transitions should help move the sermon from one point to the next.

Sample Sermon Preparation Page (Template) — Revised by Ronald Meeks

Text: (What is the biblical basis for the sermon?)

Title: (What appropriate and interesting name can be given to the sermon?)

Essence of the Text a Sentence: (What is this text about?)

Essence of the Sermon in a Sentence: (What is the sermon, based on the text, about?)

Objective of the Sermon in a Sentence: (What do I want the hearers to do?)

Probing Question: (Which question will I use to develop the outline or points for this sermon? What? Why? How? Who? Which? When? or Where?)

Unifying Word: (Which word will unify the major divisions or points of the outline? See sample word list of unifying and classifying word.)

Introduction: (What information will I use to gain the interest of the hearers and introduce the sermon idea as skillfully and quickly as possible? Consider using these three segments: **attention getting (hook), textual (Bible passage), relational (relate the text to the opening.)**)

Major Division One: (What will be the first major division or point of the sermon?)

Expansion of Division One: (How will I expand or add substance to this division?)

Explanation:

Illustration:

Application:

Major Division Two: (What will be the next major division or point of the sermon?)

Expansion of Division Two: (How will I expand or add substance to this division?)

Explanation:

Illustration:

Application:

Major Division Three: (What will be the next major division or point of the sermon?)

Expansion of Division Three: (How will I expand or add substance to this division?)

Explanation:

Illustration:

Application:

Conclusion: (What information will I use to bring the sermon to an appropriate end and exhort the people to respond according to the objective of the sermon? Consider using these three segments: **reproduction, application, invitation.**)

3 Month Preaching Calendar for 2027 (Sample)

| 2027 Dates | Sunday AM (Jeremiah) | Sunday PM (Galatians) | Wednesday (Romans) |
|--|---|--|---|
| Sunday, January 3 Wednesday, January 6 | Text: Jer. 1:1-19 Title: I Have Ordained You— The Call of Jeremiah | Text: Gal. 1:1-5 Title: A Story of Grace | Text: Rom. 1:c-6 Title: The Gospel in Miniature |
| Sunday, January 10 Wednesday, January 13 | Text: Jer. 1:1-19 Title: Understanding God's Call | Text: Gal. 1:6-10 Title: When It Is Hard for a Pastor to Give Thanks | Text: Rom. 1:8-15 Title: When ministry is on your Mind |
| Sunday, January 17 Wednesday, January 20 | Text: Jer. 1:5 Title: From the Womb—Why We Value the Life of the Unborn | Text: Gal. 1:11-2:10 Title: A Defense of the Gospel | Text: Rom. 1:16-17 Title: The Power of the Gospel |
| Sunday, January 24 Wednesday, January 27 | Text: Jer. 2:1-13 Title: Exchanging God | Text: Gal. 2:11-14 Title: Practice the Truth Your Preach | Text: Rom. 1:18-32 Title: The Wrath of God |
| Sunday, January 31 Wednesday, February 3 | Text: Jer. 4:1-4 Title: Deal or No Deal? | Text: Gal. 3:1-5 Title: Experience Can Be a Good Teacher | Text: Rom. 1:18-3:20 Title: The Verdict is In- Guilty |
| Sunday, February 7 Wednesday, February 10 | Text: Jer. 17:9-10 Title: Heart Problems | Text: Gal. 3:10-26 Title: Take a Look at the Book | Text: Rom. 3:21-31 Title: The Righteousness of God |
| Sunday, February 14 Wednesday, February 17 | Text: Jer. 23:5 Title: The Blessed Revelation of the Righteous Branch | Text: Gal. 3:27-4:7 Title: You are Really a Child of God | Text: Rom. 4:1-25 Title: The Example of Abraham |
| Sunday, February 21 Wednesday, February 24 | Text: Jer. 29:1-24 Title: A Letter from the LORD | Text: Gal. 4:8-20 Title: Begging for People to Be Free | Text: Rom. 5:1-11 Title: The Results of Justification |
| Sunday, February 28 Wednesday, March 3 | Text: Jer. 31:31-34 Title: The New Covenant— Jeremiah's Chief Contribution to Theology | Text: Gal. 5:1-11 Title: Stand for Liberty | Text: Rom. 5:12-21 Title: Adam and Christ |
| Sunday, March 7 Wednesday, March 10 | Text: Jer. 33:3 Title: God's Phone Number | Text: Gal. 5:16-23 Title: Living by the Spirit | Text: Rom. 6:1-14 Title: Dead to Sin, But Alive in Christ |
| Sunday, March 14 Wednesday, March 17 | Text: Jer. 35:14 Title: Rebuked by the Recabites | Text: Gal. 3:2-5; 4:6; 5:5; 5:16-24; 6:9 Title: The Spirit's Work in the Life of the Believer | Text: Rom. 6:15-23 Title: Whose Slave Are You? |
| Sunday, March 21 Wednesday, March 24 | Text: Jer. 36:1-32 Title: The Indestructible Word | Text: Gal. 6:1-10 Title: A Christian that Will Do You Some Good | Text: Rom. 7:1-6 Title: Free from the Law— The Marriage Analogy |
| Sunday, March 28 (Easter) Wednesday, March 31 | Text: Mt. 16:14 Title: Jeremiah and Jesus | Text: Gal. 6:11-18 Title: Boast in the Cross | Text: Rom 7:7-25 Title: The Problem of Indwelling Sin |

3 Month Preaching Calendar for 2027 (Blank)

| 2027 Dates | Sunday AM | Sunday PM | Wednesday |
|--|------------------|------------------|------------------|
| Sunday, January 3 Wednesday, January 6 | | | |
| Sunday, January 10 Wednesday, January 13 | | | |
| Sunday, January 17 Wednesday, January 20 | | | |
| Sunday, January 24 Wednesday, January 27 | | | |
| Sunday, January 31 Wednesday, February 3 | | | |
| Sunday, February 7 Wednesday, February 10 | | | |
| Sunday, February 14 Wednesday, February 17 | | | |
| Sunday, February 21 Wednesday, February 24 | | | |
| Sunday, February 28 Wednesday, March 3 | | | |
| Sunday, March 7 Wednesday, March 10 | | | |
| Sunday, March 14 Wednesday, March 17 | | | |
| Sunday, March 21 Wednesday, March 24 | | | |
| Sunday, March 28 (Easter) Wednesday, March 31 | | | |

Helpful Resources for the Pastor

Preaching

Bryson, Harold T. *Expository Preaching: The Art of Preaching Through a Book of the Bible*. Nashville: Broadman, 1995.

Rummage, Stephen. *Planning Your Preaching: A Step-by-Step Guide for Developing a One-Year Preaching Calendar*. Grand Rapids: Kregel, 2002.

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Moore, Bobby. *Your Personal Devotional Life*. Southaven, MS: The King's Press, 2001.

Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. Foreword by J. I. Packer. Colorado Springs: NavPress, 1991.

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Callahan, Kennon L. *A New Beginning for Pastors and Congregations: Building an Excellent Match upon Your Shared Strengths*. San Francisco: Jossey-Bass, 1999.

Campbell, Barry. *Toolbox for [Busy] Pastors*. Nashville: Convention Press, 1998.

Cothen, Joe H. *Equipped for Good Work*. Rev. by Joe H. Cothen and Jerry N. Barlow. Gretna, LA: Pelican Publishing Co., 1981, 2002.

Criswell, W. A. *Criswell's Guidebook for Pastors*. Nashville: Broadman Press, 1980.

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Falkner, Brooks R. *Getting on Top of Your Work: A Manual for the 21st-Century Minister*. Nashville: Convention Press, 1999.

London, H. B. and Neil B. Wiseman. *Pastors at Greater Risk: Real Help from Pastors Who've Been There*. Rev. ed. Foreword by James Dobson. Ventura, CA: Regal, 2003.

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Relationship Skills

Bozeman, Jeanine Cannon and Argile Smith, Eds. *Interpersonal Relationship Skills for Ministers*. Gretna, LA: Pelican Publishers, 2004.

Diehm, William H. *Sharpening Your People Skills: Ten Tools for Success in any Relationship*. Nashville: Broadman and Holman Publishers, 1996.

Maxwell, John C. *Be a People Person*. Colorado Springs: Chariot Victor Publishing, 1994.

Helpful Resources on Preaching

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List of Unifying or Classifying Words

(Harold Bryson calls them "Unifying" words and Rick Warren calls them "classifying" words.)

| | | | |
|--------------|-----------------|----------------|-----------------|
| abuses | causes | directions | generalizations |
| accusations | challenges | disasters | gifts |
| actions | chances | disciplines | graces |
| acts | changes | disclosures | groups |
| actualities | charges | discoveries | guidelines |
| admonitions | characteristics | distinctions | guarantees |
| advantages | characteristics | distinctions | |
| affairs | claims | doctrines | habits |
| affirmations | clues | dreams | handicaps |
| agreements | classes | duties | hazards |
| aims | commands | | hopes |
| alternatives | commitments | elements | hungers |
| ambitions | comparisons | encouragements | |
| ambushes | compensations | errors | ideas |
| angles | compromises | essentials | ideals |
| answers | compulsions | estimates | imperatives |
| applications | conceptions | events | implications |
| approaches | concessions | evidences | impressions |
| areas | conclusions | evils | improvements |
| arguments | conditions | examples | impulses |
| aspects | conflicts | exchanges | incentives |
| aspirations | consequences | exclamations | incidents |
| assertions | contrasts | exhortations | indications |
| assumptions | corrections | expectations | indictments |
| | credentials | experiences | inferences |
| assurances | criteria | explanations | ingredients |
| attainments | criticisms | expressions | injunctions |
| attitudes | customs | | injuries |
| attributes | | facets | insights |
| | dangers | factors | instances |
| bargains | deals | facts | instructions |
| barriers | decisions | failures | instruments |
| basics | defenses | faults | interpretations |
| beginnings | deficiencies | favours | intimations |
| beliefs | definitions | fears | invitations |
| benefits | degrees | features | issues |
| blessings | demands | finalities | items |
| blunders | denials | flaws | |
| boundaries | designs | forces | jobs |
| burdens | desires | forms | joys |
| | details | formulas | judgments |
| calls | devices | functions | justifications |
| catastrophes | differences | fundamentals | |

| | | | |
|-------------------|----------------|----------------|--------------|
| keys | particulars | remarks | tactics |
| kinds | parts | remedies | targets |
| kings | paths | reminders | tasks |
| | patterns | replies | techniques |
| laws | peculiarities | requirements | temptations |
| labels | penalties | reservations | tendencies |
| legends | perils | resources | testimonials |
| lessons | perspectives | responses | tests |
| levels | phases | restraints | theories |
| liabilities | pieces | results | thieves |
| limits | plans | revelations | thoughts |
| limitations | pledges | rewards | threats |
| links | points | risks | tickets |
| losses | policies | roles | tips |
| loves | possibilities | routines | tools |
| loyalties | positions | rules | topics |
| | practices | | totalities |
| manifestations | premises | safeguards | tracks |
| marks | presents | satisfactions | traps |
| masks | prerogatives | schemes | treasures |
| messages | principles | secrets | trials |
| methods | priorities | sides | tricks |
| mistakes | probabilities | signs | triumphs |
| misunderstandings | procedures | sins | truths |
| models | processes | situations | types |
| moments | promises | solutions | |
| morals | promptings | sources | urges |
| motives | pronouncements | specifications | uses |
| mysteries | proofs | stages | |
| myths | properties | standards | values |
| | prophecies | statements | victories |
| needs | proposals | steps | views |
| notions | provisions | stipulations | viewpoints |
| | purposes | strategies | violations |
| objections | puzzles | strengths | virtues |
| obligations | | struggles | visions |
| observations | qualifications | substitutes | voices |
| obstacles | qualities | successes | |
| offers | quarrels | suggestions | walls |
| omissions | questions | superlatives | warfares |
| opinions | | supports | warnings |
| options | realities | suppositions | wars |
| opportunities | realizations | surprises | weaknesses |
| outlets | reasons | symbols | witnesses |
| | refusals | symptoms | |
| paradoxes | regrets | | |