

Study Outline of Jeremiah

King Josiah (627-608 BC)	King Jehoiakim (608-597 BC)	King Zedekiah (597-586 BC)	Post-Exile (586 BC)	Undated Writing
Chapters 1-20	Chapters 25-27, 35-36, 45	Chapters 21-24, 28-29, 32, 34, 37-39, 52	Chapters 40- 44	Chapters 30-31, 33, 46-51

This chart is borrowed from Robert Harkrider

1. Two key words are found throughout this book: forsake and backslide. His work covers about 40 years of Judah's history.
2. Read 2 Kings 22-25 and 2 Chronicles 34-36 to get a better understanding of Jeremiah's time.
3. Chapter 1 reveals the call of Jeremiah and God's intended destruction of Judah.
 - a. 1:1-3 – The time of Jeremiah's call and work.
 - b. 1:4-10 – God's commissions Jeremiah as a prophet. The "call" before his birth is in terms of the work he was going to do. Jeremiah was the right man, at the right time, in the right place. His being a "child" would be a reference to his lack of experience, not literal age. Verse 10 reveals the nature of his work. 4 negatives, 2 positives. Biblical preaching is balanced preaching!
 - c. 1:11-15 – Two visions and their meaning.
 - i. 1:11-12 – The almond tree. This is symbolic of the fact that God was at work and the time for judgment was at hand.
 - ii. 1:13-15 – A boiling pot. Jeremiah 39 records the attack of Babylon on Jerusalem.
 - d. 1:16-19 – The reason for captivity and reassurance for Jeremiah.
 - i. Idolatry was the leading cause for their destruction. 100 years prior to this Isaiah prophesied against Israel concerning the same things.
 - ii. God lets Jeremiah know that his work is going to be rough, and it was!
4. Chapter 2 reveals God's charges against the people.
 - a. 2:1-8 – God's loving acts for His people.
 - i. 2:1-3 shows that God cherishes a relationship with His people.
 - ii. 2:4-8 – Judah is without excuse! They had willfully stopped seeking the Lord. Notice those who had forsaken God: priests, Levites, pastors, prophets (v. 8).
 - b. 2:9-13 – Judah's two evils. No other nation could have compared with Israel and no other god with the Lord. They had traded in their glory for that which was useless (v. 11). They had forsaken the fountain of living waters and were trying to hold water in broken cisterns (v. 13).
 - c. 2:14-19 – Their suffering was a direct result of their apostasy.
 - i. Verses 17 and 19 state it clearly!
 - ii. Leaving God is described as *evil* and *bitter*.
 - d. 2:20-28 – Seven illustrations of Israel's rejection.
 - i. An animal with a broken yoke (v. 20).

- ii. A worthless vineyard (v. 21).
 - iii. People stained with sin (v. 22).
 - iv. A camel that was skittish and would run away (v. 23).
 - v. They ran loose like a wild donkey (v. 24).
 - vi. A lustful person chasing after lovers (v. 25).
 - vii. Like a thief caught in the act, Judah will be ashamed of her idolatry (v. 26-28).
 - e. 2:29-37 - A series of "Whys."
 - i. Why would they complain against God when punishment came (v. 29-32)?
 - ii. Why do you continue in your idolatry (v. 33-35)?
 - iii. Why are you so bent on changing your ways (v. 36-37)?
5. 3:1-5 continues with "Why not return to God"?
- a. 3:6-11 – Judah should have learned from her sister, Israel. After the kingdom divided (970-960 BC) Israel lasted only until 722 BC when they were carried away by Assyria. Judah lasted until 586 when they were finally destroyed and deported by Babylon.
 - b. 3:12-25 contains many pleas for God's people to return from their backsliding.
 - i. Verses 12-15 show a great desire on God's part for the people to return. The return to God would not be a national conversion as many claim today (v. 14).
 - ii. Verses 14-15 could be a reference to the church age. The new covenant is a covenant that is based on teaching (Jer. 31:31-34) and where pastors or shepherds lead God's people (1 Pet. 5:1-4).
 - iii. Verses 16-18 reveals three things about this restoration period:
 - 1. They would not seek the ark of the covenant (16).
 - 2. All nations would be gathered to Jerusalem to the throne of the Lord (17).
 - 3. Judah and Israel would walk together as one (v. 18).
 - iv. Verses 19-21 shows that Israel had treacherously (deceitfully, faithlessly) departed from God.
 - v. Verses 22-25 seem to be a discussion between God and the people. This is what God desires His people do, but they were backsliders.
6. 4:1-4 – "If you repent..."
- a. True repentance for Israel involved three things:
 - i. Remove all abominations.
 - ii. Make a commitment (swear) to be faithful.
 - iii. Glory in the Lord.
 - b. Biblical repentance involves a reformation of life, and, when necessary, a restitution of things (Luke 19:8).
 - c. The Lord wanted His people to get their hearts right, not just an outward appearance of repentance (v. 3-4).
7. 4:5-18 – Destruction is coming because they have continually rejected God.

- a. As these verses are read it is clear that when the Babylonians come in judgment there will be no escape.
 - b. Verse 9 points out that even the “greatest” people in the land would be living in fear.
 - c. Verses 17-18 reveal the reason for the destruction.
 - i. They were rebellious people.
 - ii. The rebellion reached to their heart.
8. 4:19-31 – Jeremiah mourns for the land.
- a. The destruction and pain of others caused Jeremiah to be sorrowful. Romans 12:15 teaches that we are to “weep with those that weep.”
 - b. Verse 22 shows that Israel’s behavior was completely backwards for those who call themselves God’s people.
 - c. One good thing in this passage is that God “will not make a full end” (v. 27). This is another reference to the “remnant” of God’s people.
 - d. When all this happens “What will you do?” In the past they had turned to other nations for assistance. Now that will not do them any good.
9. Chapter 5 gives more reasons for the coming destruction.
- a. They swear falsely (v. 2).
 - b. They became more stubborn (v. 3).
 - c. They do not know the way of God (v. 4).
 - d. The great ones (upper class) had rejected God (v. 5).
 - e. Their transgressions were many (v. 6).
 - f. They committed (spiritual) adultery (v. 7).
 - g. They had no sense of morality (v. 8).
 - h. They dealt treacherously with God (v. 11).
 - i. They listened to false prophets (v. 12-13).
10. 5:14-17 shows the result of Israel’s consistently sinful life style.
11. 5:19-25 shows that they had a “defiant and rebellious heart.”
12. 5:26-29 shows that Israel was taking advantage of the orphans and needy instead of helping them.
13. 5:30-31 – “My people love to have it so.” What are you going to do when you stand before God in judgment?
1. 6:1-9 – Prepare for a battle.
2. 6:10-30 – Jerusalem’s only hope is in the “old paths.”
- a. Their present attitude brought on the coming war and punishment.
 - b. Covetousness characterized the majority of God’s people (v. 13), the prophets were liars (v. 14), and Israel did not know how to be ashamed of sin (v. 15).
 - c. To what do the “old paths” refer?
 - d. The people simply refused to do anything that was commanded by God (v. 17).
 - e. 1 Kings 9:6-9.
 - f. Religious observances mean nothing since the nation was lost in sin (v. 20-21).
 - g. An army is coming from the north (v. 22-26).

- h. Jeremiah's role (v. 27) and the nation's condition (v. 27-30).
3. 7:1-15 – The people began trusting in lying words.
 - a. Verses 1-7 – repent and do what is right and “I will cause you to dwell in this place.”
 - b. Verses 8-15 – the people were hypocritical therefore, they would fall.
 - c. Verses 16-20 – don't pray for the people because they are going to be punished.
 - d. Verses 21-27 – the people will do what they want to do.
 - e. Verses 28-34 – the abominations of Judah will lead to her desolation.
 4. 8:1-3 – the punishment will be so harsh that people will want to die.
 - a. 8:4-7 – the people are completely ignorant of God's will.
 - b. Verses 8-13 – there was no shame in their sin.
 - c. Verses 14-17 – they will look for peace, but will not be able to find it.
 - d. Verses 18-22 – the suffering of Israel causes Jeremiah to mourn.
 5. 9:1-6 – the prophet's continued mourning for the people and their condition.
 - a. Verses 7-11 – Israel will be refined in punishment.
 - b. Verses 12-16 – why do the people suffer? Because they had forsaken the law.
 - c. Verses 17-21 – the people will become very familiar with mourning and sorrow.
 - d. Verses 22-26 – the root of all their problems was the condition of their hearts!
1. 10:1-5 – Do not be like the Gentiles.
 - a. The customs of these people are worthless (v. 3).
 - b. This is similar language to Isaiah 44:9-20.
 2. 10:6-16 – There is only one true God.
 - c. A comparison is drawn between God and the Gentile deities.
 - d. God's creative powers set Him apart from the man-made gods (v. 11-13).
 - e. God is our “portion” – Psalm 73:26; 119:57; 142:5.
 3. 10:17-25 – Destruction is coming from the North.
 - f. They had been warned for years that idolatry would lead to them being cast out of the land and now it was happening.
 - g. Jeremiah's emotions are seen again (v. 19-20).
 - h. The leaders of Israel were not what they were supposed to be (v. 21).
 - i. Man is in need of divine direction and discipline (v. 23-24).
 4. 11:1-8 – Judah had been unfaithful to the covenant.
 - j. Since the beginning of the nation of Israel, God had spoken to them of the dangers of unfaithfulness. Deuteronomy 28.
 - k. All God wants us to do is obey Him!
 - l. The problem was that they did exactly what they wanted to do (v. 8).
 5. 11:9-17 – Judah ignored what their ancestors had done.
 - m. One thing every nation must do is learn from history.

- n. Prayers of the prophet will not do any good. It is too late (14-17).
6. 11:18-23 – Jeremiah’s life was in danger as he was preaching.
 - o. 26:7-9 is an example.
 - p. Jeremiah 37-38.
 1. 12:1-4 – Jeremiah has questions for God.
 - a. Why do the wicked prosper (v. 1-2)?
 - b. He asks for God to act (v. 3).
 - c. How long will you let this go on (v. 4)?
 2. 12:5-6 – God answers that if Jeremiah was having difficulty at that time he would have more in the future. Things were going to get worse!
 3. 12:7-17 – god has given His people over to their enemies.
 - a. They had growled at Him like a lion (v. 8) and they would be like a bird that would be devoured by bigger birds (v. 9).
 - b. Their efforts to become powerful and prosperous would not end well for them (v. 10-13). The problem is stated at the end of verse 11.
 - c. The enemies of Israel would also be punished (v. 14-15).
 - d. God would have compassion on them if they would learn His ways (v. 16-17).
 4. 13:1-11 – An object lesson for Jeremiah.
 - a. The “girdle” was either something worn under the clothes or around the waist as support for outer clothing.
 - b. Get a new one, don’t wash it, wear it, take it later and hide it in a hole by the Euphrates River (v. 1-5). After “many days” go get it and use it to show Judah that she had become useless (good for nothing – v. 10).
 - c. Verse 11 is the lesson for Judah.
 5. 13:12-14 – Judah will be filled with the wrath of God just like a bottle is filled with wine.
 6. 13:15-21 – If Judah would not humble herself she would be punished.
 7. 13:22-27 – Judah will be humiliated because (1) they forsook God and (2) they believed lies (v. 25).
 8. 14:1-6 – Jerusalem is in mourning because of a great drought.
 9. 14:7-12 – Jeremiah intercedes (v. 7-9) and God answers (v. 10-12). Notice, “for Thy name’s sake” (v. 7). Exodus 32:10-14.
 10. 14:13-16 – Jeremiah intercedes a second time (v. 13) and God replies (v. 14-16).
 11. 14:17-22 – Jeremiah intercedes again.
 12. 15:1-9 – God’s response.
 - a. Verse 1 illustrates how bad things were!
 - b. The coming punishment (v. 2-3) is specifically tied to Manasseh (v. 4).
 - c. 2 Kings 21:1-22 and 2 Chronicles 33:1-10 records Manasseh’s evil. However, we are told that he humbled himself in 2 Chr. 33:11-19.
 13. 15:10-14 – Jeremiah would have to endure hardship too, but he would be recognized as God’s prophet (Jer. 21, 37).
 14. 15:15-18 – Jeremiah’s faithfulness to God during a time of unfaithfulness of Judah.
 15. 15:19-21 – God would deliver those who repent.

1. 16:1-9 – The terrible conditions that would be the consequence of Judah’s rejection of God.
 - a. Jeremiah is even told not to take a wife or have children because of the horrific conditions (v. 2-4).
 - b. Jeremiah is instructed to not to mourn or feast as a sign to the people that God had withdrawn His mercy from the land (v. 5-9).
 2. 16:10-13 – God told Jeremiah how to answer when he was questioned about his work as a prophet.
 3. 16:14-15 – God would return the captives from Babylon.
 4. 16:16-18 – Judah’s iniquity will be recompensed.
 5. 16:19-21 – God’s actions against His own people would cause the Gentiles to turn to Him.
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1. 17:1-4 – Judah’s sins against God are recorded and will be punished.
 2. 17:5-8 – Trust in God, not man.
 3. 17:9-11 – Don’t trust in yourself.
 4. 17:12-18 – Jeremiah’s prayer to God.
 - a. 17:12-14 – Trust in God, don’t forsake Him.
 - b. 17:15-18 – Asks God not to forsake him.
 5. 17:19-27 – Take heed and obey God’s law!
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1. 18:1-10 – God teaches Jeremiah a lesson at the potter’s house.
 - a. God’s actions for or against a nation are dependent upon that nation’s wickedness or repentance (v. 7-10).
 - b. God is sovereign.
 2. 18:11-17 – The lesson applied to Judah.
 3. 18:18-23 – The response of the leaders to Jeremiah’s prophesying.
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1. 19:1-9 – God’s message to the “ancients.”
 - a. A clay bottle would be used as a sign (v. 1, 10-15).
 - b. Jeremiah was to go to the Valley of Hinnom. Hinnom was on the South side of Jerusalem and was initially the city dump where trash was burned. In time it became a place of idolatry and human sacrifice (2 Chr. 28:3; 33:6).
 - c. Verses 4-5 explain why Judah would be broken like a clay bottle.
 2. 20:1-6 – The response to Jeremiah’s message.
 3. 20:7-18 – Jeremiah’s response to the events.
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4. 21:1-2 – A request to Jeremiah from Zedekiah.
 - a. Chapters 1-20 record events during the reign of Josiah (627-608). Chapters 21-24 cover events during the Babylonian assault on Jerusalem (597-586).
 - b. 2 Kings 25 is the background.
 5. 21:3-7 – God’s word to Zedekiah.
 - a. Zedekiah and Jerusalem would be captured and brutalized.
 - b. 2 Kings 25:5-7.
 6. 21:8-10 – Surrender to Babylon and live.

7. 21:11-14 – God is against the house of David.
 8. 22:1-9 – The options that stand before the house of Judah.
 - a. 22:1-4 – Repent and survive.
 - b. 22:5-9 – Don't repent and become a desolation.
 9. 22:10-12 – A message to Shallum (Jehoahaz). 2 Kings 23:31-34.
 10. 22:13-19 – A message to Jehoiakim. 2 Kings 23:36-24:4.
 11. 22:20-30 – A message to Jeconiah (Coniah, Jehoiachin). 2 Kings 25:8-16.
 - a. This message is important to understand!
 - b. "No man of his seed shall prosper, sitting upon the throne of David, and ruling anymore in Judah."
 - c. Matthew 1:11-12.
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1. 23:1-4 – A warning to Judah's shepherds.
 - a. Ezekiel, who wrote several years later, had to address the very same issue – 34:1-4.
 - b. God's shepherds today are elders and they have a great responsibility (Heb. 13:7, 17).
 2. 23:5-8 – Better days are coming for God's people.
 - a. Verses 5-6 are a prophecy of Christ. Of the lineage of David, "righteous," a King who will reign and prosper.
 - b. Notice 22:30 and "no man of his seed shall prosper."
 - c. Verses 7-8 is a reference to the return from Babylon as recorded in Ezra and Nehemiah.
 3. 23:9-40 – Dealing with false prophets.
 - a. They were causing people to err (v. 9-15).
 - b. "I am against these prophets" (v. 16-32).
 - c. The false prophets were a burden to God's people (v. 33-40).
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1. 24 – A vision for Jeremiah.
 - a. 24:1-7 – Good figs represent those who would return home from Babylon.
 - b. 24:8-10 – Zedekiah was an evil king (2 Kg. 25:17-20) and he, along with those who followed him are represented by the bad figs.
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1. 25:1-7 – Jeremiah's preaching had been rejected for years!
 2. 25:8-14 – Seventy years of Babylonian captivity are coming!
 3. 25:15-38 – The "cup of God's wrath" will be given to all nations because of their harsh treatment of His people.
 - a. Verses 18-26 lists the nations and kings.
 - b. Verses 29-33 – The punishment of the nations.
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1. 26:1-7 – Jeremiah's responsibility.
 2. 26:8-11 – The response of Jeremiah's audience.
 3. 26:12-15 – Jeremiah's message was "repent!"
 4. 26:16-24 – Jeremiah was not alone!

2. 27:1-11 – All nations will serve Babylon.
 - a. Verse 3 shows who would be subjected to Nebuchadnezzar.
 - b. Verses 6-7 show the sovereignty of God over all nations.
 - c. These events were God’s will and if they wanted to survive they needed to do as instructed (v. 9-11).
 3. 27:12-15 – A message to Zedekiah – “Don’t listen to false prophets.”
 4. 27:16-22 – A message to the priests and people of Jerusalem.
 - a. Don’t listen to liars (v. 16-18).
 - b. There will be a return (v. 19-22).
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1. 28:1-4 – A false prophet, Hananiah, says the Babylonian captivity will last two years.
 2. 28:5-9 – Jeremiah presents a challenge.
 3. 28:10-11 – Hananiah boldly proclaims the two year lie again.
 4. 28:12-17 – The two consequences of his lie.
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1. 29 – Jeremiah sends a letter to the captives.
 - a. 29:4-9 – Be prepared to stay there for a long time.
 - b. 29:10-14 – There will be a restoration to Jerusalem.
 - c. 29:15-20 – The consequences of not heeding the prophet’s words.
 - d. 29:21-23 – Two false prophets would be put to death by Nebuchadnezzar.
 - e. 29:24-32 – Shemaiah, a false prophet, would be punished. He tried to change who was serving as priest in order to have Jeremiah put to death.
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1. 30:1-3 – The return from captivity.
 2. 30:4-9 – Judah is going through great trouble (like a woman in labor), but the nation would be delivered (v. 8) and blessed (v. 9).
 3. 30:10-17 – Judah had been forsaken by all her allies, but God would restore her health.
 4. 30:18-24 – They would praise God for the deliverance.
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1. 31:1-9 – The restoration will bring rejoicing among the Israelites.
 2. 31:10-14 – The God who scattered Israel will gather her home.
 3. 31:15-22 – Hope in the end. Verse 15 is also fulfilled in Matthew 2:16-18.
 4. 31:23-30 – The captivity punished the entire nation, even men like Jeremiah. A new day was coming afterward when individual accountability would be the punishment (v. 27-30).
 5. 31:31-34 – A new covenant to be established. Hebrews 8-10 clarifies this prophecy.
 6. 31:35-40 – The restoration of Israel. Christians are the seed of Israel (Gal. 3:26-29).
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1. 32:1-15 – Jeremiah buys a field as a sign of what would happen to Jerusalem (v. 13-15).
 2. 32:16-25 – Jeremiah’s prayer to God.
 3. 32:26-44 – God reassures Jeremiah of the return from captivity.
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1. 33:1-9 – The Lord will bring “health and healing” to Jerusalem.
 2. 33:10-13 – The captives will return.

3. 33:14-18 – A descendant of David is coming. Physical Israel and Judah was never politically independent again. This is a prophecy of the coming of Christ and reigning in the church – Luke 1:30-33.
 4. 33:19-26 – God would never break His covenant with David – 2 Samuel 7:12-13. Fulfilled in Christ and the church – Acts 2:29-36.
1. 34:1-7 – Zedekiah and Jerusalem would be captured.
 2. 34:8-11 – The Jews were to release their slaves every 7th year (Ex. 21:2). Apparently they had not been doing this, but agreed to do it here. As usual, they failed to keep the covenant (v. 11).
 3. 34:12-22 – Their failure to keep the covenant was to “pollute” (profane) the name of God (v. 16). As a result they would go into captivity and lose their land.
1. 35:1-2 – Rechab was of the tribe of Benjamin and lived during the time of David.
 2. 35:3-11 – This family had taken an oath and remained faithful to it for many years.
 3. 35:12-19 – Judah and Jerusalem could learn about obedience to God from this family.
1. 36:1-3 – Jeremiah instructed to write a scroll. It had three purposes: (1) Judah might listen, (2) Judah might repent, and (3) God would forgive.
 2. 36:4-10 – Jeremiah is imprisoned and instructs his scribe, Baruch, to read the scroll to the people in the temple.
 3. 36:11-19 – Word gets back to the princes of Judah and they want to hear. Notice the response – v. 16-19.
 4. 36:20-26 – Jehoiakim hears a little bit of the scroll (v. 23) and destroys it. Notice the response – v. 24. Jehoiakim’s dad, Josiah, had a different response when he heard God’s word (2 Kg. 22:8-13).
 5. 36:27-32 – God’s response to Jehoiakim’s response.
1. 37:1-10 – Jerusalem is going to be taken by Babylon. Verse 2 shows the attitude of Zedekiah and the leadership.
 2. 37:11-16 – Jeremiah is falsely accused of defecting to Babylon and is beaten and arrested.
 3. 37:17-21 – Zedekiah wants a word from the Lord and is given one (v. 17b). Zedekiah saves Jeremiah’s life.
1. 38:1-6 – Jeremiah is accused of treason and is thrown into a pit.
 2. 38:7-13 – Jeremiah is brought out of the pit by an officer of the king’s court.
 3. 38:14-28 – Zedekiah seeks Jeremiah’s advice. Surrender and live (v. 17-19) or fight and suffer (v. 20-23).
1. 39:1-10 – Jerusalem is captured. Verses 6-8 describe what happened.
 2. 39:11-18 – Jeremiah is released from prison. Nebuchadnezzar probably knew of Jeremiah because of Daniel and Ezekiel. The man who saved Jeremiah earlier, Ebed-Melech, is spared from death (v. 15-18; 38:7-13).

1. 40:1-6 – Jeremiah is permitted to stay in Judah.
2. 40:7-12 – Gedaliah is made governor of Judah by Babylon. Jews who had been scattered by Babylon now return to Judah.
3. 40:13-16 – A plot against the governor’s life.

Gedaliah had been appointed by Nebuchadnezzar to be governor of Judah after Babylonian captivity began (40:7). The events of chapters 41-44 occur during this time.

1. 41:1-3 – Gedaliah is assassinated by Ishmael. We read of these events in 2 Kings 25:22-26. Gedaliah told the Jews to stay in Judah which is what God told them to do. It appears that Gedaliah was a good man (39:14). Ishmael was “of the seed royal.” In other words, he was a descendant of David and Solomon (2 Sam. 5:16) and felt that he should have the throne.
 2. 41:4-10 – Ishmael murders those who came to offer sacrifices to God and takes other people captive.
 3. 41:11-16 – Ishmael is chased, but escaped to the Ammonites. The remaining Jews want to go to Egypt because of all the unrest.
1. 42:1-6 – The remaining people ask Jeremiah to pray to the Lord about the situation.
 2. 42:7-12 – After ten days the Lord responded and instructed the people not to go to Egypt. Verses 11-12 are significant.
 3. 42:13-22 – God said “do not go back to Egypt!”
1. 43:1-7 – The people did not like what the Lord said so they did what they wanted and also took Jeremiah and Baruch (v. 6).
 2. 43:8-13 – God said Babylon would destroy Egypt too!
1. 44:1-6 – Jerusalem is a desolation because the people rejected the prophets of God.
 2. 44:7-10 – The Jews continued their wickedness in Egypt during Jeremiah’s days.
 3. 44:11-14 – Some would escape Egypt’s doom and return to Judah.
 4. 44:15-19 – The people’s response to Jeremiah’s message.
 5. 44:20-27, 29-30 – Jeremiah’s response to the obstinate Jews (v. 26-27).
 6. 44:28 – A small remnant of the Jewish captives would escape and return to Judah.
 7. Why is the return of the Jews to Judah so significant? Genesis 12:1; Joshua 21:43-45
1. Chapter 45 is a word of encouragement to Baruch, Jeremiah’s scribe. He was just as troubled as was Jeremiah, but would survive the attack of Babylon.
 2. 46:1-26 is the pronouncement of judgment against Egypt by Babylon. The Lord is mentioned 6 times in this prophecy (v. 10, 15, 18, 23, 25). 46:27-28 is a message of hope to Israel.
 3. 47 is a pronouncement of judgment against Philistia. The Lord is mentioned twice as being the source of judgment (v. 4, 6).

4. 48 is a pronouncement of judgment against Moab. The Moabites are descendants of Lot (Gen. 19:30-38). The Lord is mentioned 15 times!
5. 49 is a pronouncement of judgment against Ammon, Edom, Damascus, Kedar, Hazor, and Elam. The Lord is mentioned 21 times. Verses 15-16 are similar in content to Obadiah.
6. 50 is a pronouncement of judgment against Babylon and the restoration of Israel to her land (v. 4-7, 18-20, 33-34).
7. 51:1-58 is a continuation of the prophecy against Babylon. Verse 11 is very specific. Verse 29 notes the surety of the destruction of Babylon. 51:59-64 contain a specific message to Babylon.
8. 52 is a record of the destruction of Jerusalem. Also recorded in 2 Chronicles 36:11-21.