



DEAR CHICAGO

THE STARTING PLACE OF ALL REFORMATION

JEREMIAH 18:1-12

SYNOPSIS

Jeremiah 18 portrays God as the sovereign Potter who has authority to shape, reshape, bless, or judge nations according to their response to Him. Israel's stubborn refusal to repent ultimately brought destruction, but God reveals that repentance can change a nation's course. Chicago and America likewise remain in God's hands, and our hope is not merely moral improvement but the transforming power of Jesus Christ. Throughout history, God has brought revival when His people prayed, repented, proclaimed Christ, and walked faithfully with Him. If we long to see Chicago transformed, we must begin in our homes, commit ourselves to prayer, pursue biblical truth, and believe God can bring revival.

SERMON OUTLINE

Main Idea: *Get me to the Potter's house*

1. Exposition
 - a. Examining the "experiential parable" of the Potter's house
 - b. Examining God's sovereignty over the rise and fall of nations
 - c. Examining God's choice he places before nations
2. Application
 - a. Considering Jeremiah's warning as if it were written to Chicago, or to America
 - b. An exploration of how God uses revival to transform
 - c. How we can prepare ourselves for revival like this

REFLECTION & DISCUSSION QUESTIONS

1. **Observing the Text:** First, make sure to have your group spend time looking at the text, and observing the text without reflecting on the sermon. You want the group to get familiar with the text, and the words, and the flow of thought. Keep making observations until you feel the group has a solid grasp of the entire text.
2. The sermon calls us to believe that God can bring spiritual renewal to Chicago. What prevents you from genuinely believing that God could use you, your church, or your neighborhood to bring people to Christ? How might unbelief be affecting your obedience?
3. The sermon argues that transformation begins with God transforming people, not simply with people becoming morally better. Where are you tempted to try to change yourself or others through behavior modification rather than pointing yourself and others to repentance and faith in Jesus?
4. The sermon ends by calling us to walk deeply with Christ, pray, renew our minds through Scripture, and prepare ourselves for what God might do. Which of these areas is weakest in your life right now, and what specific step will you take this week to grow in it?

FOR THE MEN: GOD’S WARRIORS ARE FORGED, NOT BORN.

The sermon says that changing a nation begins in the home and calls men to faithfully lead their households. Where might you be passive rather than taking spiritual initiative, and what is one concrete way you can lead your family, church, workplace, or neighborhood toward Christ this week?

FOR THE WOMEN

The sermon calls women to use their God-given femininity to serve and nurture their families. Where is God inviting you to cultivate greater faithfulness, joy, nurture, or spiritual influence in your home and relationships, and what would obedience look like in that area this week?

FOR FAMILY DISCIPLESHIP

If changing a city begins with Christ-centered homes, what is one way your family could more intentionally put Christ at the center of your home this week—and how could you involve your children in praying for God to transform your neighborhood and city?

The last one is intentionally simple. I think for a dad leading younger kids, the goal isn't to reproduce the sermon but to get them to understand the central distinction: doing religious things is not the same as loving and trusting Jesus. That gets right to the heart of Jeremiah 7.