

Talks For Growing Christians

Study Guide for  
**Jeremiah**

**Growing Christians Ministries**  
Box 2268, Westerly, RI 02891  
[growingchristians.org](http://growingchristians.org)

## Lesson 1

# The Call and Commission of Jeremiah Jeremiah 1

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. The call of believers is predetermined by our sovereign Lord.
2. The call of believers is confirmed by our loving Lord.

### practical application

Let's gird up our loins!

### questions

1. What span of time did Jeremiah minister in Judah?
2. Why was Jeremiah called the "weeping prophet"?
3. When did God predetermine the ministry of Jeremiah?
4. What were the two signs that the Lord gave to Jeremiah to confirm his ministry?
5. What would be an appropriate paraphrase to use today for "Gird up your loins"?

**answers**

1. Jeremiah ministered from 627 BC until after the nation had gone into captivity in Babylon in 586 BC. Isaiah had prophesied about 100 years earlier.
2. Jeremiah was called to the unhappy task of denouncing the people and warning them of the coming judgment of God upon Judah, including the destruction of their temple.
3. God predetermined Jeremiah's ministry as he sanctified him and ordained him as a prophet while he was still in the womb, before he was born.
4. The Lord gave Jeremiah the confirming signs of a branch of an almond tree and the sign of the boiling pot facing away from the north.
5. An appropriate paraphrase of "Gird up your loins" for today's use would be "Get ready for action."

**discuss / consider**

1. The Lord formed, sanctified and ordained the ministry of Jeremiah before he was born. Can this be applied to believers today? Has God not predetermined your ministry before you were born? Have you identified any confirming signs of your ordained ministry from the Lord?
2. It is important to note from this chapter that Jeremiah did not ask for a sign (signs) from God to indicate a call to ministry. Jeremiah also did not ask for a sign (signs) to confirm his ministry. However, God was faithful to provide signs of confirmation.

**challenge**

Have you prayed for and trusted the Lord to provide for you in ministry as he did Jeremiah, with words to speak, confidence and determination, and assurance that the opposition would not overcome you?

**memorize**

*"Before I formed you in the womb I knew you; before you were born I sanctified you . . ." Jeremiah 1:5a*

## Lesson 2

# Jeremiah's First Prophecy of Judgment Jeremiah 2

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Judah left her first love and the Fountain of Living Waters.
2. Judah turned to the immorality and idolatry of foreign nations.

### practical application

Don't look for water in broken cisterns!

### questions

1. This portion of Jeremiah's prophecy took place prior to Judah's captivity which began in what year and where?
2. At what point in Israel's history noted in this chapter did the people turn to the gods of pagan nations?
3. What were the two specific evils the Israelites had committed?
4. In addition to her spiritual adultery, what was the terrible sin Israel had committed in the area of civil affairs?
5. What two nations had Israel turned to for help rather than turning to God?

**answers**

1. The captivity in Babylon took place during the time of Jeremiah's prophecy and began in 586 BC.
2. The people of Israel turned to the gods of pagan nations when they entered the land God had promised to them, after He had cared and provided for them in so many ways as he brought them out of Egypt, through the Red Sea, and through the wilderness. While they had sinned during this time, they had not as a nation turned to foreign gods.
3. The people had committed the two evils of turning away from the Lord, the fountain of living waters; and had turned to cisterns of their own choosing, broken cisterns which could hold no water.
4. In the area of civil affairs, Judah had actually put innocent people to death. They compounded their evil ways by still claiming to be innocent of sin before God.
5. Israel had turned to Egypt (waters of the Nile) and Assyria (waters of the Euphrates) for help rather than to God, even though this took place after the "young lions" of Assyria had conquered the northern kingdom of Israel and had "roared at" Judah.

**discuss / consider**

1. Read Jeremiah 2:23-25 and 2:31-33. What wickedness is described here, and how would you describe similar evil which is prevalent in our country / world today?
2. The people of Judah knew there was a source of living water in the Lord. However, they still turned away to meet their needs (thirst) with cisterns which did not quench their thirst. In what ways has our own nation turned from the Lord, and what self-made cisterns have been made in the name of the "freedoms" of human secularism?

**challenge**

Are you willing to identify the broken cisterns in your own life . . . and turn back to the Lord as the true source of satisfaction and fulfillment?

**memorize**

*"Why do my people say, 'We are lords; we will come no more to you?'" Jeremiah 2:31*

### Lesson 3

## Jeremiah Begins His Second Prophecy of Judgment Jeremiah 3

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Israel and Judah turned away from God and His grace in the past.
2. Israel and Judah will turn back to God and His grace in the future.

### practical application

Don't look for the Ark of the Covenant based on Jeremiah 3:16!

### questions

1. In chapter 1, Jeremiah denounced Judah for leaving her first love and forsaking the Lord who was the Fountain of Living Waters, and for turning to the broken cisterns of foreign, pagan religions. In this chapter, for what reason did Jeremiah denounce Judah?
2. For what reason had God withheld the latter rains from the land?
3. Who was the King of Judah at the time of this prophetic message of Jeremiah, and during what years did this king reign?
4. Judah's "sister," the northern kingdom of Israel, committed similar sins against the Lord. What happened to them as a result of God's judgment for this sin?
5. God made clear His gracious offer to Israel to bring them back home if they would only acknowledge their sin, and Jeremiah prophesied that this will take place in the future. This restoration of Israel will lead up to what major biblical event?

**answers**

1. In this chapter, Jeremiah denounced Judah for their spiritual prostitution, involving literal sexual immorality in foreign religions, even in the high places.
2. God withheld the rains in accordance with the stipulations of the Law. In Deuteronomy 28:15 we read, “. . . if you do not obey the voice of the LORD your God . . . these curses will come upon you and overtake you.”
3. Josiah was the king at the time of this message, reigning from 627 to 609 BC.
4. God allowed northern Israel to be conquered by the Assyrians, with the capital of the northern kingdom, Samaria, falling in 722 BC. Many people in the capital were taken into captivity.
5. The restoration of Israel prophesied in this chapter will take place leading up to the Second Advent of Christ and His coming to Jerusalem.

**discuss / consider**

1. Several points regarding the time of the future restoration of Israel are made in this chapter: Good spiritual leadership will be provided for Israel; Israel will not be concerned about the Ark of the Covenant because the Lord himself will be reigning from his throne in Jerusalem; All twelve tribes will be a part of restored Israel.
2. Also consider that as the godly Jews of the northern tribes migrated south to be near the temple when Israel was divided in 931 BC, so all 12 tribes went into the Babylonian captivity and returned from it. Therefore, today we find all 12 tribes represented among the Jewish people.

**challenge**

In spite of Israel's many flagrant, rebellious, continuing sins, a gracious God offered His call to return to Him . . . “And I said, after she had done all these things, ‘Return to Me.’” Recognize that God continues to offer His grace and forgiveness, a call to return to Him when iniquities are acknowledged.

**memorize**

*“At that time Jerusalem shall be called The Throne of the Lord, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem.” Jeremiah 3:17*

## Lesson 4

# Jeremiah's Warning of Invasion Jeremiah 4

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Jeremiah predicted the judgment of the coming Babylonian invasion.
2. Jeremiah described the results of the coming Babylonian invasion.

### practical application

Don't get taken in by the false prophets of today!

### questions

1. What is the key to Israel's blessing in the future and why hasn't this blessing yet been realized?
2. What are three reasons given in this chapter which prompted God to allow the Babylonians to conquer Judah and Jerusalem?
3. Why was God allowing the false prophets to convince the people that they would have peace when a terrible invasion was about to occur?
4. How was Jeremiah personally reacting to the words and truth of judgment which God was proclaiming through him?
5. What important prophecy is given by Jeremiah in this chapter regarding the existence of the Jewish people and the nation of Israel today?



**answers**

1. The key to Israel's blessing in the future is their "return to the Lord". While God has been willing to receive Israel back, Israel has continued to refuse to turn back to the Lord as her true Messiah.
2. The men of Judah and Jerusalem would not break up the hard ground of their hearts; they continued to sow among the truth-choking thorns; and they did not spiritually separate themselves (circumcise themselves) from their evil deeds.
3. Because the people would not believe Him, God allowed the false prophets to deceive them regarding peace, as we see in verse 10 and in chapter 6:14.
4. Jeremiah was personally distraught and emotionally appalled at the thought of the coming invasion and resulting devastation.
5. Jeremiah's prophecy in verse 27 tells us that God in His grace would not execute a complete destruction of his people or the nation, and we realize the truth of this prophecy today by the fact that the Jewish people and the nation of Israel still exist.

**discuss / consider**

The false prophets of Jeremiah's day persuasively convinced the people that there would be no invasion, but rather peace. Even the king, the princes, the priests and the prophets had been convinced. The reality of false prophets today is clear, as we are told that there will be peace and that the people and nations will be free of God's judgment. Many believe the false prophets because, as in Jeremiah's day, they have hearts of unbelief. To the unfaithful then (Jeremiah 5:21) and to unbelievers today, God continues to say . . . "Hearing you will not hear, and shall not understand, and seeing you will not see and not perceive." Matthew 13:14

**challenge**

Is the truth of God's Word embedded deeply and clearly in your heart and mind, so that the false teachers and false teachings of our day will not be able to deceive you? It is a heart of unbelief in the truth that gives way to false teachers and their teachings.

**memorize**

*"For thus says the LORD: 'The whole land shall be desolate; yet I will not make a full end.'" Jeremiah 4:27*

## Lesson 5

# Jeremiah's Description of God's Punishment Jeremiah 5

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God must punish his people's failure to practice justice and failure to speak the truth.
2. God must punish his people's determination to practice wickedness and determination to love what is false.

### practical application

Praise God for His remnant policy!

### questions

1. How many people could Jeremiah find when God asked him to look for someone who practiced justice and sought the truth?
2. When Jeremiah spoke of wild beasts being used as part of his means of punishment, was he referring to allegorical beasts or literal beasts?
3. In contrast to Jeremiah, how did God describe the false prophets of Israel?
4. The prophesied (and actual) invasion by Nebuchadnezzar and the Babylonian army included a siege of Jerusalem. How long did the siege last?
5. As in chapter 4, God in this chapter twice repeats the promise that He will not completely destroy His people or the nation of Israel. What term do we use to describe the portion of the Jewish people who will be restored to the Lord?

**answers**

1. Jeremiah could not find one single person who practiced justice and sought the truth from among the common people, and no one even when he looked among the leaders, educated people and the elite of Judah!
2. Jeremiah here spoke of wild beasts both symbolically, representing the coming Babylonian invasion, and quite literally. We read from Deuteronomy 32:24, *“I will also send against them the teeth of beasts with the poison of serpents of the dust.”*
3. God described the false prophets of Jeremiah’s day as having “become wind” (full of hot air), and the word (of truth) not being in them.
4. The siege of Jerusalem by Nebuchadnezzar and the Babylonian army lasted more than one year.
5. The term we use here to describe the portion of the Jewish people who in the future will be restored to the Lord is the “remnant”, and the promise of God restoring these people as “His remnant policy”. The term remnant is used in many Bible translations in the Old Testament and quoted similarly in the New Testament.

**discuss / consider**

Jeremiah in this chapter gives several characteristics of the people of Israel when they turned away from the Lord. Do we find these characteristics among the people and governments today . . . in the churches?

1. They no longer practiced justice and no longer desired God’s truth.
2. They practiced evil and deceit with one another.
3. They took advantage of the poor and needy among them.
4. They not only practiced falsehood – they loved what was false.
5. Their false prophets lied and the people were eager to hear their lies.

**challenge**

God’s “remnant policy” should be an encouragement to each believer and to the church today, when experiencing failure before the Lord and being under His discipline. God has not written you off, and He still has good plans for you. *“For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.”*  
*Jeremiah 29:11*

**memorize**

*“Just as you have forsaken Me and served foreign gods in your land, so you shall serve aliens in a land that is not yours.”* *Jeremiah 5:19*

## Lesson 6

# The Certainty of God's Judgment Jeremiah 6

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. There is the certainty of God's judgment.
2. There are reasons for God's judgment.

### practical application

How much dross still remains?

### questions

1. During this time of Jeremiah's prophecy, who initiated reforms which resulted in the removal of the idols and altars from the high places?
2. The revival which brought in the reforms mentioned in the previous question took place in what year? Did the reforms have a lasting impact on the people?
3. Jerusalem, the capital of the nation of Israel, was in the territory of which tribe? The territory of this tribe was on which side of (direction from) Jerusalem?
4. Why did attacks on Jerusalem always come from the north?
5. In the illustration of the assayer's fire describing the testing of Judah, how much precious metal remained after the refining process?

**answers**

1. Josiah initiated the reforms during the time of Jeremiah's prophecy. He reigned as the king of Judah from 627 to 609 BC.
2. The revival under Josiah took place in the year 621 BC. Unfortunately, the revival and reforms did not have a lasting impact, and conditions in the nation declined spiritually and morally not too long after the revival was over.
3. Jerusalem was in the territory of Benjamin, north of (and including) Jerusalem. The inhabitants of this territory and of Jerusalem would flee south to escape the attack which came from the north.
4. It was well known that the city of Jerusalem was most vulnerable from the north.
5. No precious metal remained after the refining process (verse 29). All that was left was the dross of Israel's sinfulness. The nation was called "rejected silver."

**discuss / consider**

In chapter 5, Jeremiah identified several reasons for God's judgment on Judah. Here in chapter 6, he again emphasizes the reasons for God's judgment. Within these reasons, can you identify sinful characteristics of our own nation today?

1. They no longer delighted in the Word of God.
2. They were, young and old, greedy for gain.
3. The false prophets promised peace when they knew there was no peace.
4. They rejected God's laws and would not turn back to godly traditions.
5. Their worship was not sincere; it was only for show.

**challenge**

In this chapter Jeremiah emphasizes the certainty of God's judgment. His prophesy was fulfilled, as the Babylonians placed the city under siege for more than a year, then destroyed the city and the temple in 586 BC.

Scripture confirms the certainty of God's judgment today as well. Are you concerned about the certainty of God's judgment on wayward behavior in your own life, the future of your unbelieving neighbor who faces God's certain judgment apart from Christ, or God's certain judgment on our nation for continuing in its sinful ways? We can learn from Jeremiah's warnings by turning to the Lord in prayer, delighting in the truth of His Word, recognizing the need for repentance, and worshiping Him in spirit and truth.

**memorize**

*"Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls" Jeremiah 6:16*

## Lesson 7

# The Vanity of False Worship Jeremiah 7

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Religious buildings do not avert God's judgment.
2. Religious ceremonies do not avert God's judgment.

### practical application

Don't pray for God's blessing on everyone!

### questions

1. This message or sermon of Jeremiah was given at what location in Jerusalem?
2. Who was the king of Judah recently ascended to the throne prior to this sermon?
3. The people of Judah often repeated the phrase, "The temple of the LORD." What did they hope to accomplish with this recitation?
4. What were two of the religious ceremonies practiced by the people which involved food and drink and which angered God?
5. What was the one religious ceremony practiced by the people which involved their children and which brought God's judgment?

**answers**

1. Jeremiah delivered this message or sermon at a gate of the temple complex in Jerusalem (verse 2). It is therefore often called the “Temple Sermon.”
2. Jehoiakim had recently ascended the throne of Judah after the untimely death of his father, Josiah, in 609 BC.
3. The people thought they would be protected from God’s judgment by repeating this phrase three times, claiming what they thought was the invincibility of the Temple.
4. The people practiced making cakes for the queen of heaven, and pouring out drink offerings to other gods (verse 18) which provoked God to anger.
5. The people actually practiced child sacrifice in the Hinnom Valley just south of the city walls which was totally foreign to the mind of God (verse 30, 31).

**discuss / consider**

God, through Jeremiah, makes it clear that religious buildings, no matter how beautiful, huge or impressive, do not avert God’s judgment when false and pagan religious practices take place in and around them. He also makes clear that religious ceremonies, no matter how sincere, do not avert God’s judgment when they are deliberately wicked and disobedient to the Word of God.

Do you discern evidence of churches in this country depending on their beautiful buildings to impress God and avert his judgment while there is an absence of true worship among the people inside? Will there be Christians implicated in the ceremony of child sacrifice taking place in our country in the name of freedom of choice?

**challenge**

Jeremiah’s prophesy demonstrates so forcefully how God opposes (and will judge) false worship. Are there areas of your worship (particularly your individual worship) which have been sincere, but have nonetheless given way to “ceremony” which has become only vain repetition, or church attendance which has become only a soothing of conscience, or praise which has become only an idol of attention on self and others?

**memorize**

*“Stand in the gate of the LORD’S house, and proclaim there this word, and say, ‘Hear the word of the LORD . . .’” Jeremiah 7:2*

## Lesson 8

# The Folly of Refusing God Jeremiah 8

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Judgment follows a refusal to turn back.
2. Judgment follows a refusal to produce fruit.
3. Judgment follows a refusal to accept healing.

### practical application

Get saved before the harvest!

### questions

1. When the Babylonian invasion came, what was the one action their army would take which demonstrated their extreme contempt for the Jewish people?
2. What was the ironic connection between this predicted action of the Babylonian army and the false worship that had taken place for so long among the people of Judah?
3. Jeremiah declared that Judah was without wisdom and truth. What was the reason for this sad condition?
4. What indication do we have in this chapter of the proximity of the invading Babylonian forces?
5. What reaction does Jeremiah have to the impending judgment of his people?



**answers**

1. The Babylonians would desecrate the graves of the inhabitants of Jerusalem, including those of the kings, princes, priests and prophets. This included digging up the graves and exposing the bones of the dead.
2. The desecration of the graves and spreading of the bones of the dead before the sun and moon was ironic because these were the very astral bodies these dead people had worshipped as part of their idolatry. Worthless false gods they proved to be!
3. Jeremiah, in verses 8 and 9, declares that because Judah had rejected the word of the Lord, wisdom and truth would not be theirs.
4. Reading in verse 16 that “The snorting of His horses was heard from Dan”, indicates that the invading Babylonian forces were approaching the city of Dan, which was within the northern kingdom.
5. Jeremiah mourned. The depth of his sorrow is well expressed in verses 18 through 20, and he asks for a healing balm, the balm of Gilead . . . but it was too late.

**discuss / consider**

We see in this chapter that there came a point of disobedience and continual wickedness on the part of the people beyond which there would be no repentance – only refusal. No prophetic warning(s) would shock the people into the reality of their coming judgment by God. The people only wanted to hear the false predictions of coming peace and believe them. Has there ever been a day and a place in which this situation is more clearly repeating itself? So many people in our country are blind to the disobedience and wickedness in our midst and enjoy their own sins, and yet they cry out for the peace which is being falsely proclaimed and anticipated. Can judgment be far away?

**challenge**

God has declared through Jeremiah, that there comes a time when it is too late. “The harvest is past, the summer is ended, and we are not saved.” This statement indicated that it was too late for Judah to repent, and challenges each one today to consider that the day of God’s grace will not last forever. Turn to Him now! Don’t wait until the harvest is past and find that it is too late for salvation from the consequences of sin.

**memorize**

*“The harvest is past, the summer is ended, and we are not saved!” Jeremiah 8:20*

## Lesson 8

# The Descriptions of God's Discipline Jeremiah 9

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. The discipline of God may involve removal from position.
2. The discipline of God may involve removal of life.

### practical application

1. Don't boast in human wisdom and achievement!
2. Don't trust in religious rites and rituals!

### questions

1. Here in chapter 9, Jeremiah continues the list of Judah's sins. Can you identify three of them from verses 3-9?
2. In this chapter, Jeremiah identifies a portion of God's judgment upon Judah which was drastic and which would impact the kingdom and its people for years to come. What was this act of judgment?
3. What were the reasons for God's act of judgment noted in the previous question?
4. God condemns the wise, mighty and rich men of Judah for boasting of themselves. God did, however, say there was one thing men could and should boast about. What was it?
5. What did God mean by the phrase, "uncircumcised in the heart"?

**answers**

1. There were five reasons listed here: Spiritual and literal adultery, treachery and falsehood, deceit and slander, refusal to know God, and planning evil against people while hiding it behind friendly masks.

2. In verses 10 and 11, we see that God's punishment of Judah would involve their removal from the land that God had given them – the land of promise and blessing. In the process of being removed from the land, thousands of people would be taken captive to Babylon, while thousands of others would be killed in Jerusalem. The once busy and beautiful city would be left in desolation and ruins (verse 11).

3. As Jeremiah wrote in verses 13 and 14, the people had forsaken God's law, disobeyed His voice, and walked according to their own heart.

4. God said in verse 24, that he who boasts should boast only of God and His wonderful attributes of holiness, justice and righteousness.

5. "Uncircumcised in the heart" would mean uncircumcised spiritually or uncommitted inwardly. The Jewish people had the physical sign of circumcision which was intended to be a sign of inward commitment to the Lord, but they were now only interested in outward rituals and rites, and were without any inner commitment at all. They were no better off than the surrounding pagan nations with their own rituals.

**discuss/ consider**

As God disciplined unfaithful Judah with their removal from the land, so does His discipline today may involve the removal of unfaithful Christians from positions of leadership because of their sin. And as He disciplined Judah with the loss of life of many people who were not removed from Jerusalem as captives, so His discipline today may involve the removal of rebellious and sinful Christians through their deaths.

Cite Scriptural references to support this divine principle.

**challenge**

In verse 2, Jeremiah expresses his distress, concern and sadness for the sinful condition of Judah and its people. He yearns for a far away place to find separation from them and their sinful ways, to weep over them and to be alone with God. Have you felt this way at times in your walk? Is it a proper response? Would there be benefits from this response?

**memorize**

*"But let him who glories glory in this, that he understands and knows Me, That I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth, For in these things I delight." Jeremiah 9:24*

## Lesson 10

# The Futility of Idolatry Jeremiah 10

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. The construction of idols is foolish and futile.
2. The consequence of idolatry is serious and sure.

### practical application

Be willing to pray for course correction!

### questions

1. While we identified chapter 7 and the first part of chapter 8 as Jeremiah's "Temple Sermon," the whole sub-unit of chapters 7-10 could be considered as Jeremiah's "\_\_\_\_\_," because the content of all four of these chapters was probably given about the same time in the temple area of Jerusalem.
2. One verse in this chapter was written in Aramaic which was the common language or trade language of that day. Identify the verse and give two possibilities as to the reason it may have been written in Aramaic.
3. List the reasons Jeremiah mentions to point out the futility of idolatry. Also cite the portion of Scripture in Isaiah which affirms this truth.
4. In verse 16 of chapter 8 it was noted that "The snorting of His horses was heard from Dan" indicated the nearness of the Babylonian army and the impending invasion of Judah. In this chapter, what indication is given by Jeremiah that the armies had now reached Jerusalem?
5. In Jeremiah's day, the making and worshipping of carved images was the main focus of the idolatry of the Jewish people. List forms of idolatry that might be found among Christians today.

**answers**

1. The four chapters, 7-10, could be considered as Jeremiah's Temple Address.
2. Verse 11. Some say that this verse is the summary of a letter Jeremiah sent to Jewish captives who were already in Babylon where Aramaic was spoken. Others say the verse is in Aramaic because Jeremiah directed this verse to the pagan idolaters surrounding Jerusalem.
3. Jeremiah gives these reasons: Idols are nothing but wood and stone – they are man- made. Idols have to be nailed down so they won't fall over. Idols have to be carried because they cannot walk. Idols are like scarecrows. Read Isaiah 44:9-20.
4. Verse 22 reads, "Behold, the noise of the report has come, and a great commotion out of the north country, to make the cities of Judah desolate, a den of jackals."
5. Consider those things for which some people have such a fascination: the extreme devotion to certain sports or sporting events; the "worship" of popular stars and their films or their music; the "selling of soul" for monetary gain. You may be able to identify many more.

**discuss / consider**

Consider the ramifications of allowing the sin of idolatry to take its place in the lives of believers – lives are ruined, families become dysfunctional or destroyed, and many opportunities to serve the Lord are lost. We must remember that anything that comes between us and the Lord as to priorities is idolatry!

**challenge**

Are you willing to pray for course correction? Are you willing to acknowledge your need for help as Jeremiah did (verse 23) in order to walk in the right direction? Will the fear of making drastic changes in your lifestyle keep you from allowing God to direct your walk? Be willing to pray for course correction!

**memorize**

*"O LORD, correct me, but with justice; not in Your anger." Jeremiah 10:24*

## Lesson 11

# The Broken Covenant Jeremiah 11

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Idolatry results in broken covenants.
2. Idolatry results in brazen conspiracies.

### practical application

Don't miss the significance of "My beloved" in Jeremiah 11:15!

### questions

1. Here in Jeremiah's 4th sermon, he referred to the \_\_\_\_\_ Covenant which God had made with His people.
2. God had made both \_\_\_\_\_ and \_\_\_\_\_ covenants with His people. The covenant referred to in this chapter was a \_\_\_\_\_ covenant.
3. Why did the men of Anathoth conspire to take Jeremiah's life?
4. Who revealed to Jeremiah the threat to his life and delivered him from it?
5. To whom did God refer when He said, "My beloved"?

**answers**

1. Jeremiah referred to the Mosaic Covenant in his 4th sermon. God had made this covenant with His people at Mt. Sinai after He brought them out of Egypt.
2. God made both conditional and unconditional covenants with His people. The covenant referred to in this chapter, the Mosaic Covenant, was a conditional covenant. The Abrahamic Covenant was an unconditional covenant.
3. The men of Anathoth conspired to take Jeremiah's life because they did not like what he was saying (vs. 21). In order to get rid of the message, they plotted to get rid of the messenger.
4. God revealed to Jeremiah the threat to his life (vs. 18) and delivered Jeremiah from the threat (vs. 22, 23).
5. God called the nation of Israel "My beloved," in spite of their many transgressions. See more in this regard in the challenge section below.

**discuss / consider**

The Mosaic Covenant was a conditional covenant which could be broken, and we see in this chapter that it was not kept by the people (vs. 2, 3). Israel would be blessed in the land if they kept the covenant, but would be cursed and put out of the land if they broke the covenant (vs. 3-5). Since the Abrahamic Covenant was unconditional, the promise of the land to Abraham and his descendants is still valid. Therefore, can you see why Israel still has a divine claim to the land of Israel today?

**challenge**

No matter how far you may have wandered from the Lord, and no matter how much discipline the Lord has had to bring into your life, if you are in the family of God, you are still one of His beloved children. Will you turn back to God with assurance that He will restore you to fellowship and fruitfulness?

**memorize**

*"Now the LORD gave me knowledge of it, and I know it; for You showed me their doings." Jeremiah 11:18*

## Lesson 12

# The Age-Old Question Jeremiah 12

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God does not fully answer the age-old question about the wicked.
2. God does fully answer the age-old question about Israel.

### practical application

Trust the Lord with your hard, unanswered questions!

### questions

1. What was the specific question Jeremiah asked God?
2. What was God's partial answer to Jeremiah's question?
3. God does answer two primary questions that people continue to ask today about Israel. He gives both an answer of "bad news" and an answer of "good news" in this chapter. What are His two answers concerning Israel?
4. Who is represented by the phrase, "the sword of the LORD" in this chapter?
5. What will be the determining factor in God's future and final dealing with the nations who have been enemies of Israel?



**answers**

1. In verse 1, Jeremiah asked God, “Why does the way of the wicked prosper? Why are those happy who deal so treacherously” (vs. 1)? Today Christians still ask why God allows those who give “lip service” to Him, and those who are wicked, to prosper.

2. God told Jeremiah that things would get even worse, and that he would have even more questions about why God allows evil to exist. For us, the Bible does give some answers to this question: God does give common grace to all people (Matt. 5:45; Luke 6:35). While God is not the source of evil, He can use evil to accomplish His sovereign plans and purposes (Psalm 76:10). God has made it clear that the wicked will not prosper forever. All evil will ultimately be removed.

3. God’s answer of “bad news” is that Israel will be forsaken and rejected because they had broken the covenant with Him (vs. 7, 8). His answer of “good news” is that Israel will be restored as a secular nation in their ancient homeland, and will be spiritually restored to the Lord (vs. 14, 15). God’s Word clearly answers these questions: Is God finished with Israel? No! Is the Church the new Israel? No!

4. The sword of the Lord, namely the Babylonian armies, would be wielded against Israel because of the anger of the Lord (vs. 12, 13).

5. The other ancient nations will be restored and will be blessed as long as they recognize the state of Israel and the God of Israel (vs. 15-17). See more about these conditions of our Lord’s future earthly kingdom in Zechariah 14:16-19.

**discuss / consider**

The prophecy of Israel’s restoration was partially fulfilled when the Jews returned from their 70 year Babylonian captivity. We know that under the edict of Cyrus in 539 BC, other captive nations were permitted to return to their homeland as well as the Jews. But verses 15 and 16 will ultimately be fulfilled with the return of the Lord and the establishment of His earthly millennial kingdom.

**challenge**

As Jeremiah asked a question about the wicked which was not fully answered by God, so we today often ask a similar question: “Why do the wicked around me prosper more than the righteous?” Can you, like Habbakuk (2:4), learn that “the just shall live by faith,” even when your hard questions are not fully answered? Don’t lose heart and don’t lose faith. Continue to trust the Lord.

**memorize**

*“Then it shall be, after I have plucked them out, that I will return and have compassion on them and bring them back, everyone to his heritage and everyone to his land.” Jeremiah 12:15*

## Lesson 13

# The Rebellious People Jeremiah 13

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God's rebellious people are like a ruined linen sash.
2. God's rebellious people are like smashed wine bottles.
3. God's rebellious people are like a scattered flock of sheep.

### practical application

Let's not be heartless preachers and prophets!

### questions

1. In Jeremiah's object lesson, what was represented by the sash, the linen material of the sash, the wearing of the sash, and the ruination of the sash?
2. Most likely Jeremiah presented the message of the wine bottles as a parable. What was represented by the filled wine bottles and the broken wine bottles?
3. What was Jeremiah's message of prophecy when he spoke of "the darkness" and "the dark mountain" in verse 16?
4. The king and queen in verse 18 are most likely King \_\_\_\_\_ and his mother, \_\_\_\_\_.
5. In the midst of Jeremiah's prophecy of God's judgment, why would Jeremiah, in verse 20, refer to "beautiful sheep"?

**answers**

1. In his object lesson, Jeremiah used the sash to represent all of Israel. Linen material was used to make priestly garments, and God intended Israel to be a kingdom of priests and a holy nation (Ex. 19:6). Jeremiah's wearing of the sash represented God's desire to have His people in close fellowship (vs. 11). The ruined sash represented the failed nation of Israel as they had broken their fellowship with God, and would become a ruined and worthless nation as they were taken into captivity.
2. The filled wine bottles, contrary to giving the image of prosperity, represented the drunken, irrational behavior of the people (vs. 13). The breaking of the wine bottles represented the destruction that came when the Babylonians conquered Judah (vs. 14).
3. Jeremiah was speaking of the darkness which would overtake the nation as they were conquered by the Babylonian armies who would strike from the north (vs. 20).
4. The king and queen in verse 18 are most likely King Jehoiachin and his mother, Nahusta. We read about them in 2 Kings 24:8.
5. In verse 17, Jeremiah says he would weep for the people because they would be like sheep without a shepherd. They were once beautiful sheep (vs. 20), but now they would be scattered and captured and ruled over by the foreigners on whom Judah had once relied (vs. 21).

**discuss / consider**

There have been several alternative views proposed to answer the question about Jeremiah's travels in verses 1-11. One view is that this was all part of a vision that the Lord gave Jeremiah. Another is that Jeremiah did indeed travel to the Euphrates River in Babylon, staying in that area (between verses 4 and 6). A third and more likely interpretation is that Jeremiah traveled only a few miles north of his home town of Anathoth to the site of Parah where there was a deep wadi. In the Hebrew text, there is no word "River" here, and "to Euphrates" and "to Parah" are the same in Hebrew.

**challenge**

In verse 17 we see that Jeremiah was not aloof or indifferent toward the people he had been called to warn. Rather, his heart was moved and his literal tears demonstrated his compassion toward them. Will you be courageous enough to share the truth while being compassionate and not heartless toward those to whom you speak?

**memorize**

*"Give glory to the LORD your God before He causes darkness, and before your feet stumble on the dark mountains . . ."Jeremiah 13:16a*

## Lesson 14

# The Judgment of Sword, Famine and Pestilence Jeremiah 14

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Droughts in Israel were a sign of a broken covenant.
2. Droughts in Israel were a warning to a bankrupt nation.

### practical application

Beware of today's false prophets!

### questions

1. The date of Nebuchadnezzar's invasion when Jehoiachin was deported was \_\_\_\_BC. The date of the final Babylonian invasion when the Temple was destroyed and the nation of Israel was taken into captivity was \_\_\_\_BC.
2. List the evidence of the severity of the drought of judgment found in this chapter.
3. In chapter 13, Jeremiah had used an object lesson, a parable and a message to warn the people of the coming invasion. Here the Lord himself gives a \_\_\_\_\_ that the people had broken the covenant.
4. What was God's instruction to Jeremiah regarding prayer for the people?
5. Earlier in the book of Jeremiah, we considered the serious impact that false prophets had among God's people. What was God's punishment for the false prophets in Jeremiah's day? Would this punishment be limited only to the prophets?

**answers**

1. The invasion in which Jehoiachin was deported occurred in 597 BC. The final invasion, when the Temple was destroyed and the nation taken into captivity, took place in 586 BC.
2. In verses 1-6 Jeremiah described the severity of the drought as the absence of water even for the rich, the shame of the farmers because of their absence of crops, and the absence of food even for the wild animals.
3. The Lord gave a sign that the Mosaic Covenant had been broken. The extended drought was a sure sign because rain or no rain on the land was part of the sanctions of the covenant. In Deut. 28, God explained both the blessing of rain if the covenant was kept (vs.12), and the curse of drought if the covenant was broken (vs. 24).
4. God instructed Jeremiah not to pray for the welfare or good of the people (vs.11). It was too late. The time of judgment had come!
5. God clearly stated that the false prophets would be consumed by both sword and famine (vs.15). In addition, this judgment extended to the people who had listened to the false prophets and had believed their false prophecies (vs.16).

**discuss / consider**

Compare what we read concerning false prophets in Matthew 7:22 with what we read concerning false prophets in Jeremiah's day. Why are they so deceptive? What is the source of their power? Can you identify false prophets "among the people" on the scene today?

**challenge**

Jeremiah is a good example of being courageous enough to ask questions of God. To one of Jeremiah's questions (vs. 9), God answered clearly (vs. 10-12). However, in another case, God gave insight so Jeremiah could answer his own questions (vs. 19, 20). Are you courageous enough to ask questions of God? Will you listen when He does answer? Will you seek and find the answers for many of your questions as God gives you insight in His Word?

**memorize**

*"Because the ground is parched, for there was no rain in the land, the plowmen were ashamed; they covered their heads."Jeremiah 14:4*

## Lesson 15

# The Lord's Anger and Assurance Jeremiah 15

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. To the defiant and rebellious the Lord says, "I am against you."
2. To the discouraged and rejected the Lord says, "I am with you."

### practical application

Don't stop reading the Word!

### questions

1. Why did the Lord select Moses and Samuel among those who had interceded before Him in the past?
2. Why did the Lord single out King Manasseh as the one who was responsible for the imminent judgment?
3. What is the meaning and significance of the phrase, "She . . . who has borne seven," or "the mother of seven" in verse 9?
4. What was the Lord's response to Jeremiah in his discouragement?
5. In verse 16, Jeremiah says, "Your words were found, and I ate them." What "words" would Jeremiah have been referring to?

**answers**

1. Both Moses and Samuel had successfully interceded for Israel before God, as we find in Exodus 32 and 1 Samuel 7, respectively. After the golden calf incident, Moses pleaded with the Lord on behalf of the people (Exod. 32:11), and after the “ark of the Lord” had been returned from the land of the Philistines, Samuel cried out to the Lord for the people (1 Sam. 7:9). In both cases, God heeded their pleas.
2. King Manasseh was singled out because he was the worst of Judah’s kings. He had introduced gross idolatry. 2 Kings 21:11 says that Manasseh was more wicked than the Amorites who formerly lived in the land.
3. This phrase pictures the perfect family of seven sons, and the context of the phrase (vs. 9) emphasizes that even the perfect family would face God’s judgment.
4. The Lord responded to Jeremiah’s discouragement by:
  - Assuring him that he would not be taken into captivity;
  - Assuring him that the Babylonians would listen to him;
  - Assuring him that all the events God had prophesied would come true;
  - Allowing Jeremiah to find joy in His Word.
5. During the early years of Jeremiah’s ministry (and during Josiah’s reign), a complete copy of the Scriptures had been found in the Temple. Read 2 Kings 22 in this regard.

**discuss / consider**

The Lord said to the defiant and rebellious Judah, “I am against you.” God speaks to the defiant and rebellious in the same way today, whether speaking to nations or individuals. Matthew 25 confirms that there will be a future judgment of nations, and John 3:36 confirms that the wrath of God abides on every defiant and rebellious individual.

**challenge**

At this point in Jeremiah’s life, he was extremely discouraged, even disappointed with God. Have you felt this way recently? Jeremiah, never-the-less, did not stop reading God’s Word, and neither should we. Even when you don’t “feel like it”, make every effort to continue to read Scripture. God’s Word is able to bring you encouragement, have a cleansing effect on your life, and restore to you the joy of the Lord.

**memorize**

*“Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart.” Jeremiah 15:16*

## Lesson 16

# Disaster and Deliverance Jeremiah 16

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Jeremiah's restrictions portrayed the bad news of the near future.
2. Jeremiah's prophecies included the good news of the far future.

### practical application

Take a His Land tour with Dr. Dave!

### questions

1. What were the three restrictions (signs) given to Jeremiah by the Lord?
2. What was the meaning of each of these restrictions?
3. According to the Law, were the customs of cutting the body and shaving the head to be practiced by the Jewish people?
4. In verse 13 the Lord told Jeremiah that He would cast the Jewish people out of the land of Israel into a land that they did not know. When and how did the Lord fulfill this prophecy?
5. In verses 14-21 the Lord told Jeremiah that He would bring the Jewish people back into the land He had given to their fathers. Has this prophecy been fulfilled?



**answers**

1. In verses 2-8, God placed three restrictions on Jeremiah's life in order to convey a message of judgment to Judah. The restrictions were not to marry or have a family, not to mourn the dead or attend funerals, and not to attend any festive occasions.

2. The restriction not to marry or have a family was a sign of the coming Babylonian invasion when family life would be totally disrupted. The restriction not to mourn the dead or attend funerals was a sign of the aftermath of the invasion when there would be no time or opportunity to mourn or to bury the dead. The restriction not to attend any festive occasion was a sign that there would be no joy or gladness, or any reason for celebration in the land or among the people.

3. No. The Jewish people were wrongfully involved in these practices (Deuteronomy 14:1).

4. God used the Babylonian invasion and subsequent captivity in Babylon to fulfill this prophecy.

5. Partially. The Jews returned to the land of Israel from Babylon when the Persians came to power, and the Jewish people are again being brought back to the land of Israel by the Lord at the present time. The in-gathering will continue even in the last days when Israel returns to the Lord.

**discuss / consider**

The prophecy of the return of the Jewish people to the land of Israel is not to be spiritualized to the Church and Christians. The Jewish people as a nation will literally return to the literal land of Israel, the land that God "gave to their fathers." Joel 3:2 indicates that in the last days a dividing up of the land of Israel will bring God's judgment on the nations that are involved.

**challenge**

In spite of the obvious sinfulness of the Jewish people and the wickedness of their hearts (verses 11-12), they continued to ask, "Why has the Lord pronounced all this great disaster against us? And what is our iniquity, what is our sin that we have committed against the Lord our God?" When you experience God's judgment in your life, do you similarly refuse to acknowledge walking "according to the imagination" of your own heart? Or do you turn to Him and listen to Him in order that you might be restored and know that "His name is the Lord?"

**memorize**

*"The Lord lives who brought up the children of Israel from the land of the north and from all lands where He had driven them. For I will bring them back into their land which I gave to their fathers." Jeremiah 16:15*

## Lesson 17

### Wickedness of the Heart Jeremiah 17

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. The heart is deceitful and desperately wicked.
2. The heart is covetous and extremely selfish.

#### practical application

Be like a tree and not a hanging basket!

#### questions

1. What were the sins of Judah which Jeremiah recorded in verses 1 and 2?
2. What is God's purpose in searching a man's heart and testing his mind?
3. The heart (verse 9) stands for the source of our \_\_\_\_\_ and \_\_\_\_\_, both conscious and unconscious.
4. In Jeremiah's prayer (verses 14-18), he reviewed six roles that the Lord fulfilled in his life. List them by verse.
5. Why were the people consistently dishonoring the Sabbath and not resting as the Law commanded?

**answers**

1. They had hearts of stone upon which sin was written instead of God's law. They were placing their sacrifices on the pagan altars of the high places rather than on the brazen altar at the Lord's Temple. Also, their children had become involved in idol worship.
2. Verse 10 tells us that God searches the heart and tests the mind in order to "give every man according to his own ways and according to the fruit of his own doings." In other words, the Lord knows how to give each person just what he or she deserves.
3. The heart stands for the source of our thinking and acting, both conscious and unconscious.
4. Jeremiah listed these roles of the Lord in his life: Savior (14), Healer (14), Vindicator (15,16), Comforter (17), Refuge (17), and Avenger (18).
5. The people were so materialistic and covetous, they were unwilling to give up the Sabbath as another day to make money. They were more interested in turning a profit than in honoring God.

**discuss / consider**

Does the Sabbath law apply to the church today? Who was this law addressed to, and is it mentioned in the New Testament? For the Christian, is Sunday the new Sabbath? How should we treat the Lord's Day (Sunday)?

**challenge**

Jeremiah uses the familiar illustration of the man whose trust and hope is in the Lord being like a tree planted by the river. Is your trust and hope so deeply grounded in the Lord that when hard times come your faith will not "wither," your heart will not be anxious, and you will be able to continue yielding fruit? When you remember all that the Lord is to you, as Jeremiah did, it will bring a stronger faith, a confident and content heart, and a continuing zeal for service.

**memorize**

*"Blessed is the man who trusts in the Lord, and whose hope is in the Lord." Jeremiah 17:7*

## Lesson 18

# Potters and Persecutors Jeremiah 18

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. The doctrine of God's sovereignty is not the same as fatalism.
2. The response to God's message is hate for the messenger.

### practical application

Pray as Jeremiah prayed!

### questions

1. In chapters 13, 14 and 16, we have seen object lessons that God had Jeremiah give to the people of Judah in order to communicate His message of coming judgment. Here in chapter 18, the object lesson was given in a different way. Can you identify the difference?
2. What was the meaning of the object lesson of the potter and the clay?
3. Is the truth of human choice found within the sphere of God's sovereignty?
4. The object lesson of the potter and the clay here in chapter 18 concerned God's sovereignty in relation to nations (including Israel). In Romans 9:21, Paul applies the same illustration to show the truth of God's sovereignty in relation to \_\_\_\_\_.
5. Identify a verse in this chapter which forcefully points out the direct and willful disobedience of the people, even in their own words!

**answers**

1. In chapters 13, 14 and 16, the object lessons were observed by the people. Here in chapter 18 the object lesson is observed by Jeremiah and then Jeremiah gave the meaning to the people.
2. The clear meaning of the object lesson is the absolute sovereignty of God in his dealing with all nations, including Israel.
3. Yes. People make choices and their choices do affect results and outcomes. This does not, however, take away from God's sovereignty.
4. Paul's use of the illustration shows the truth of God's sovereignty in relation to individuals.
5. These words in verse 12, "So we will walk according to our own plans . . .," clearly show the intentional and willful disobedience of the people in spite of God's warning.

**discuss / consider**

Why were the requests of Jeremiah's prayer appropriate? Was Jeremiah introducing conditions in his requests on which the Lord had not already pronounced judgment? Would it be appropriate for believers today to pray a similar prayer in public regarding our nation today?

**challenge**

Have you ever found yourself hoping bad things would happen to someone who has brought a sin in your life to your attention or to the attention of others? Or have you ever actually devised ways to discredit someone who has rightfully questioned your sinful actions? This chapter indicates that when God's people are willfully disobedient and when they "forget Him" they are inclined to "hate the messenger" of God's warnings and/or judgment. Pray that God would keep you sensitive to his warnings and willing to repent before Him.

**memorize**

*"O house of Israel, can I not do with you as this potter?" says the Lord. "Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel!" Jeremiah 18:6*

## Lesson 19

### Destruction and Despair Jeremiah 19-20

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. The message of the prophet includes good and bad news.
2. The life of the prophet includes up and down times.

#### practical application

Stay moldable!

#### questions

1. In chapter 18, the meaning of the object lesson of the potter and his clay vessel was the sovereignty of God over Israel and over all nations. Here in chapter 19, the meaning of the broken clay vessel is the \_\_\_\_\_ of Jerusalem.
2. In chapter 18, the clay of the vessel was still soft. What was God's message in this object lesson regarding His judgment?
3. In chapter 19, the clay of the vessel was hardened. What was God's message here regarding His judgment?
4. In chapter 19 the Lord said that the Valley of the Son of Hinnom would be called the Valley of Slaughter. Why did God give the valley this name? What is the valley called today? Which side of Jerusalem is this valley located in this present day?
5. In his prayer in chapter 20, Jeremiah calls for vengeance on his persecutors. Is it his intent to bring vengeance on them himself?

**answers**

1. The meaning of the hardened vessel being broken is the “breaking” or destruction of the city of Jerusalem and the ensuing captivity of the people as a result of the Babylonian invasion.
2. The soft or moldable clay illustrated God’s willingness to withhold His judgment if the nation would change her ways. Read chapter 18:8-11 to see how clearly God pointed this out to Israel.
3. In chapter 19, the hardened clay vessel was broken just as Israel would be broken because of her hardened heart and her refusal to change her wicked ways.
4. The valley would be called the Valley of Slaughter because the dead bodies of those killed during the Babylonian invasion would be thrown into the valley. The valley is still called the Hinnon Valley today, and is located on the south side of the old city of Jerusalem.
5. No. Jeremiah rightly asks God to bring vengeance on his persecutors. He does not take vengeance into his own hands.

**discuss / consider**

One of the more hideous sins of Israel in Jeremiah’s day was their “taking the blood of the innocents”, or child sacrifice. Is there a similarly hideous sin taking place in our country (and around the world) today? Is it possible that the clay of our national vessel is hardened to the extent that God will have to break it in judgment, or is it still soft enough to be re-molded?

**challenge**

In his prayer, Jeremiah was very honest and open with God. He expressed his feelings and frustrations, even voicing his concern that God had deceived him. When you are in the midst of frustration and apparent failure, are you honest and open in your prayers before God? Do you, as Jeremiah did, turn from questioning God to recognizing His power and righteousness, so that you might instead praise Him?

**memorize**

*“But the Lord is with me as a mighty, awesome one. Therefore my persecutors will stumble, and will not prevail.” Jeremiah 20:11a*

## Lesson 20

### Wicked Kings of Judah Jeremiah 21-22

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. God does not always direct in the same way in similar situations.
2. The birth and reign of Christ does not nullify Jeremiah's prophecy against Jehoiachin.

#### practical application

Take the way of life and not the way of death!

#### questions

1. Who were the four wicked kings of Judah who followed the reign of good king Josiah?
2. In contrast to the answer God had given Hezekiah when the Assyrians were besieging Jerusalem years before, what was God's "way of life" answer to Zedekiah?
3. What was the judgment pronounced against wicked king Jehoahaz (Shallum) in verses 10-12?
4. The birth and reign of Christ does not nullify Jeremiah's prophecy against Jehoiachin, which said that no descendant of his would ascend the throne. This is true since Jesus is not a \_\_\_\_\_ descendant of Jehoiachin because of His virgin birth. Mary was in the line of David but not through Jehoiachin. However, Jesus does have a \_\_\_\_\_ right and claim to the throne of David through Joseph, who was a descendant of David through Jehoiachin (Matthew 1:12).



**answers**

1. The four wicked kings were Jehoahaz (Shallum), Jehoiakim, Jehoiachin (Coniah), and Zedekiah.
2. God told Zedekiah that the “way of life” was to surrender to the Babylonians.
3. God’s judgment against Jehoahaz in verses 10-12 of chapter 22 was that he would be taken captive to Egypt and would never return. 2 Kings 23 confirms that this prophecy was accurate.
4. Jesus is not a biological descendant of Jehoiachin. He does however have a legal right and claim to the throne of David.

**discuss / consider**

The accuracy of the Old Testament prophecy of Jeremiah against Jehoiachin (that no descendant of his would ascend the throne) might be questioned, since Jesus the Messiah is a descendant of David through Jehoiachin. This is a good example where a thorough study of Scripture confirms the accuracy of the prophecy. Review the genealogies of our Lord in Matthew 1 and Luke 3 in this regard.

**challenge**

If you have not yet taken the opportunity to accept the Lord Jesus Christ as your personal savior, would you now take “the way of life” and turn to Him, the One who died for your sins so that you would no longer be under the wrath of God?

**memorize**

*“Woe to him who builds his house by unrighteousness and his chambers by injustice.” Jeremiah 22:13a*

## Lesson 21

# The Branch of Righteousness Jeremiah 23

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God revealed the character and mission of the righteous Branch.
2. God revealed the character and message of the false prophets.

### practical application

Let everything be tested by the Word of God!

### questions

1. The shepherds in verse 1 “who destroy and scatter the sheep of My pasture,” most likely refer to four royal characters found in chapters 21 and 22. Can you name them?
2. The vivid description of the coming Branch of righteousness (The Lord Our Righteousness) leaves no doubt that this coming king would be \_\_\_\_\_ Himself.
3. Has the prophecy that the Lord will gather the remnant and bring them back to their folds (verse 3) been completely fulfilled?
4. The false prophets were denounced for misleading the people into the false hope that there would be \_\_\_\_\_, even when the judgment of the Lord was about to fall on them.
5. The proof that the men in verse 21 were indeed false prophets was the fact that they did not turn the people from their \_\_\_\_\_ \_\_\_\_\_.

**answers**

1. The bad shepherds of verse 1 were most likely the four wicked kings of chapters 21 and 22; Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.
2. The coming king would be God Himself. One of God's names is "The Lord Our Righteousness."
3. No. The present return of the Jews to Israel today we believe is part of the fulfillment of this prophecy, but there will be more to come. Refer to the "discuss / consider" section below.
4. The false prophets were promising peace (verse 17) in the midst of coming judgment.
5. The false prophets did not turn the people from their evil ways (verse 22).

**discuss / consider**

The Jews' return from their 70 year captivity in Babylon was a foretaste of what is to come in the future. But since Scripture says that the people will be gathered out of "all countries" (verse 3), it clearly indicates that the gathering would include much more. It will include the return of the Jews to Israel, "their own land" (verse 8) in our day too. However, this prophecy will be literally and completely fulfilled when the righteous Branch of David, the Lord Himself, returns to establish His earthly kingdom

Jeremiah did not understand this prophecy to be fulfilled today in the church in a spiritual way. Nor was this what he intended to teach the people. Nor was this how the people understood him. Jeremiah said that Israel and Judah would return to live on their own soil, the very land of Israel.

**challenge**

Have you ever been led away from the truth of God's Word by a dream or vision of your own, or by similar experiences claimed by others? Verses 28 and 29 in this chapter clearly point out to us that all claims and experiences, even those of other believers, must be tested by the Word of God.

**memorize**

*"Is not My word like a fire, says the Lord, and like a hammer that breaks the rock in pieces?" Jeremiah 23:29*

## Lesson 22

### The Duration of Captivity Jeremiah 24-25:11

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. The Jewish captives in Babylon would be the good figs.
2. The Jewish captivity in Babylon would be for 70 years.

#### practical application

Your boss is God's servant!

#### questions

1. This prophetic message came to Jeremiah after \_\_\_\_\_ had been taken into captivity. Another prophet, \_\_\_\_\_, was also taken into captivity at this time. The year was 597 BC.
2. The prophets and people taken into captivity in 597 BC, noted here in chapter 24, were part of the \_\_\_\_\_ wave or deportation of captives taken to Babylon.
3. The people taken into captivity during this time were represented by the \_\_\_\_\_ figs in the object lesson of the two baskets. The people who remained in Jerusalem and in the land of Judah were represented by the \_\_\_\_\_ figs.
4. In chapter 25, the Lord clearly specified that the duration of the captivity in Babylon would be 70 years. What was the reason for the specified time of 70 years?
5. In chapter 25, the message from the Lord to Jeremiah was recorded in the year 605 BC. It was during this year that Nebuchadnezzar defeated Pharaoh Neco at the Battle of \_\_\_\_\_.

### answers

1. Jeconiah (Jehoiachin) had been taken into captivity as well as the prophet Ezekiel.
2. The prophets and people taken into captivity in 597 BC were part of the second wave or deportation. The first wave had taken place in 605 BC when Daniel was taken captive. The third wave took place in 586 BC when Jerusalem and the Temple were destroyed and the majority of the Jewish people were either killed or taken captive to Babylon.
3. The people taken captive were represented by the good figs, and those who remained in Jerusalem or in the land of Judah were represented by the bad figs. It is important to note that the good figs represented the godly remnant that would know and love the Lord with their whole heart. Daniel, Ezekiel, Zerubbabel, Ezra, Haggai, Zechariah, Nehemiah and Malachi would all have been part of this godly remnant.
4. We know from 2 Chronicles 36:20-21 that Israel had failed to keep 70 sabbatical years in the land. They deliberately disobeyed the Lord in this matter.
5. The significant battle in which Nebuchadnezzar defeated Pharaoh Neco in the year 605 BC was the Battle of Carchemish. This city guarded a main ford across the Euphrates River, and was located in what is now far-eastern Turkey (border area between Turkey and Syria).

### discuss / consider

Jeremiah made it clear that God was about to bring judgment against all of His people. But consider the significant difference in what God promised each of the two groups of people (represented by the good and bad figs). For those who went into captivity, He promised, in verses 6 and 7, that He would bring them back, build them up, plant them so they could grow, and give them a heart to know Him. God also promised them that they would be His people and He would be their God, and that they would return to Him with their whole heart.

In contrast, in verses 8-10, God promised the people who remained in Jerusalem, in the land of Judah, and in Egypt, that He would deliver them to trouble for their harm, that they would be a reproach, a taunt and a curse in the lands in which He would drive them, and that He would send the sword, famine and pestilence among them until they were consumed.

Discuss the significance of the promises God made to those who went into captivity in Babylon, both in terms of the following few centuries, and in terms of the end times. Also refer to the background notes in the next lesson (23).

### challenge

How many days have you gone to work thinking of those in authority over you (such as your boss) as God's servants? How often have you considered being God's witness of the Gospel to them? Perhaps a frequent review of 2 Corinthians 4:15 and Rom. 8:28 would prepare your mind and heart to approach your workplace with a new understanding of God's sovereignty, even in the work place.

### memorize

*"Then I will give them a new 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 to Me with their whole heart." Jeremiah 24:7*

## Lesson 23

### The Cup of God's Wrath Jeremiah 25:12-38

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. The nations of Jeremiah's day experienced the cup of God's wrath.
2. The nations of the last days will experience the sword of God's anger.

#### practical application

Keep your eye on Babylon!

#### questions

1. There are two ways to calculate the 70 years of the Babylonian captivity as God revealed it to Jeremiah in chapter 25. The first way would be to begin with the year \_\_\_\_\_ BC, when Nebuchadnezzar made his first attack on Jerusalem and carried away the first wave of captives, and conclude the 70 years with the year \_\_\_\_\_ BC, when some captives returned to begin the reconstruction of the Temple in Jerusalem.
2. The second way of calculating the 70 years would be to begin with the year \_\_\_\_\_ BC, when Jerusalem was attacked for the third time and the Temple was destroyed, and conclude with the year \_\_\_\_\_ BC when the reconstruction of the Temple was completed.
3. "Sheshach" in verse 26 was probably a code word for \_\_\_\_\_.
4. In verses 12-29, Jeremiah's prophecy relates to events of God's judgment in Jeremiah's day. Following verse 29, his prophecy corresponds to God's judgment during what period of time?
5. Was Babylon completely destroyed in Jeremiah's day?

**answers**

1. It was in the year 605 BC when Nebuchadnezzar made his first attack on Jerusalem, and the reconstruction of the Temple in Jerusalem began in 536 BC.
2. The third attack on Jerusalem occurred in 586 BC, and the Temple in Jerusalem was completed in 516 BC.
3. "Sheshach" was probably a code word for Babylon. Note Jeremiah 51:41.
4. After the transition made in verse 29, Jeremiah's prophecy corresponds to the end times when God will fully judge all the nations of the earth.
5. No. The Persians just took over Babylon. Babylon still exists today and is being rebuilt. The literal city of Babylon will emerge more and more in the coming days as a center for the one world government and one world religion of the last days. Revelation 17 and 18 informs us of end-time Babylon and its final destruction.

**discuss / consider**

Note the eschatological phrase "in that day" in verse 33, the universal scope of the prophecy in verses 29-33, and the various metaphors used in these verses of Hebrew poetry. Relate these verses of prophecy to the description of the future Tribulation Period covered in the book of Revelation.

**challenge**

Are you knowledgeable of biblical prophecies which tell of the end times and aware of world events which may indicate that the end times are near? Are you spiritually prepared to face increasingly difficult times for believers? Now is the time to heed the words of Jesus, "Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book." (Revelation 22:7)

**memorize**

*Thus says the Lord of hosts: "Behold, disaster shall go forth from nation to nation, and a great whirlwind shall be raised up from the farthest parts of the earth." Jeremiah 25:32*

## Lesson 24

# The Unrighteous Reactions Jeremiah 26

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Believers are responsible to present the whole content of God's message.
2. Believers are subject to various reactions to the presentation of God's message.

### practical application

We must leave the sad fallout in the hands of God.

### questions

1. We believe that this sermon of Jeremiah is the same as the so-called Temple Sermon of Jeremiah in chapter 7 because it is given at the same place at the same time. In chapter 7 we have more of the content of the sermon, while here in chapter 26 we have more of the \_\_\_\_\_ and \_\_\_\_\_ to the sermon.
2. Verse 3 of the sermon indicates that the predicted coming judgment of Judah was \_\_\_\_\_. That is, if the people repented, then God would relent and Jerusalem would be spared.
3. Shiloh was the town where the \_\_\_\_\_ was taken into battle and captured by the Philistines. During this battle (1 Samuel 4:1-11), Israel was defeated and thirty thousand of their foot soldiers were slaughtered.
4. The bad news of Jeremiah's prophecy was that if the people continued in their sinful ways, then the Lord would allow the city of Jerusalem to be destroyed, including the beautiful Temple. At this point in history, how many years had the Temple been standing?
5. In verses 7-11, the false prophets, corrupt priests and self righteous religious people tried to convince the officials of Jerusalem that they should sentence Jeremiah to death. Can you identify a similar scene of accusation in the New Testament?



**answers**

1. Here in chapter 26, we have more of the response and reaction to Jeremiah's sermon.
2. God's judgment was conditional, since He offered to relent if the people repented.
3. The Ark of the Covenant was captured by the Philistines at Shiloh.
4. At this point in history, 609 BC, the beautiful Temple of Solomon would have been standing for over 300 years.
5. In all four of the Gospels, we find the account of a very similar event of accusation. In this case it was our Lord who was being accused and whose life was demanded. Read Matthew 26, Mark 14, Luke 23 and John 18 and 19.

**discuss / consider**

Just as Jeremiah was to speak all the words of the Lord, that is, both the good news and the bad news, so it is that all believers have the responsibility to present the whole content of God's Word. Is it not much easier to concentrate on presenting just the good news of the gospel, such as John 3:16, than to include the truthful bad news, such as John 3:36? Consider a life-time commitment to responsibly presenting the whole content of God's Word.

**challenge**

Are the depth of your faith and the strength of your commitment to share the good news of the gospel sufficient to withstand the potentially hurtful response and reaction to your witness? From the lessons you have learned in this chapter of Jeremiah, are you now better prepared for negative reactions to your witness, even those that may be threatening?

**memorize**

*"Thus says the Lord of hosts: 'Behold, disaster shall go forth from nation to nation, and a great whirlwind shall be raised up from the farthest parts of the earth.'" Jeremiah 25:32*

## Lesson 25

### The Bonds and the Yokes Jeremiah 27-28

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. The powers that be are ordained of God.
2. The prophets that be are proven by history.

#### practical application

Don't deny the truth with wishful thinking!

#### questions

1. The events of this chapter take place in the year 597 BC. It is the first year of \_\_\_\_\_'s reign. This was the year of the second wave or deportation of captives to Babylon.
2. God said through Jeremiah that He would, as bonds and yokes, give "all these lands" into the hand of the king of Babylon, who was \_\_\_\_\_.
3. How would God punish the nations that refused to submit to the rule of the king of Babylon?
4. How are prophets proven to be true prophets of the Lord?
5. According to Deuteronomy 18:20 and confirmed here in chapter 28, what was to be the fate of false prophets?

**answers**

1. The year 597 BC was the first year of Zedekiah's reign.
2. The king of Babylon was Nebuchadnezzar, who reigned there from 605 BC to 562 BC.
3. "And it shall be, that the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish with the sword, the famine, and the pestilence, until I have consumed them by his hand." (27:8)
4. True prophets of the Lord are proven when their prophecies come to pass and become part of history. This is clearly evident in the case of the true prophet, Jeremiah. His prophecies came true in every detail, in stark contrast to the lies of the false prophet, Hananiah.
5. False prophets were to die and not live. In the case of Hananiah, ". . . the prophet died the same year in the seventh month." (28:17)

**discuss / consider**

Why was it OK for the Jewish people to resist Sennacherib and the Assyrians 100 years before these events in chapter 27, but not resist Nebuchadnezzar and the Babylonians in Jeremiah's day? What was God's will in each case? Discuss the importance of discerning God's will as He leads in the situations of each individual's life.

**challenge**

Have you faced the truth of God's Word as He calls each believer to deny self, prepare for persecution and suffering, recognize His ownership of all possessions, and to be totally dependent upon Him?

**memorize**

*"As for the prophet who prophesies of peace, when the word of the prophet comes to pass, the prophet will be known as one whom the Lord has truly sent." Jeremiah 28:9*

## Lesson 26

### The Letter to the Elders Jeremiah 29

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. Believers should live as normal a life as possible in this world.
2. Believers should pray as much as possible for the rulers of this world.

#### practical application

Be careful how you apply Jeremiah 29:11!

#### questions

1. Jeremiah was still in \_\_\_\_\_ when he wrote these letters to the elders, who were in \_\_\_\_\_. He wrote to them shortly after the second deportation of captives in \_\_\_\_\_BC.
2. Here in chapter 29 we also find a letter written by a false prophet in Babylon to one of the priests in Jerusalem. In verse 21, two false prophets are named; \_\_\_\_\_ and \_\_\_\_\_.
3. What was the false message from the false prophets?
4. Jeremiah denounced these false prophets. What was the name of the true prophet in Babylon who also denounced the false prophets at this time? What other sin characterized the false prophets?
5. Jeremiah was able to encourage the Jewish people to live as normal a life as possible because God had said that the captivity would be limited in time. Jeremiah stated in his letter that the captivity would be completed in how many years?

**answers**

1. Jeremiah was still in Jerusalem, writing to the elders in Babylon shortly after 597 BC.
2. Ahab and Zedekiah (not the kings by these names) are the two false prophets in verse 21.
3. The message of the false prophets, the same lie they had declared earlier, was that peace was near, and that the people would soon return to Jerusalem with all the temple treasures.
4. While Jeremiah was denouncing the false prophets from Jerusalem, Ezekiel was denouncing them from Babylon. In addition to their lies, the false prophets were guilty of immorality.
5. God said the captivity would be completed in 70 years, and it was! Just as the Jewish people heeded Jeremiah's instructions in Babylon, we have seen throughout history that they have followed a similar pattern, identifying with the various countries in which they lived, and carrying on as normal a life as possible. Their hope, however, has always been, "next year in Jerusalem."

**discuss / consider**

The Jewish people, in spite of being taken from their land and held captive in Babylon, were exhorted to pray for the welfare of their captor's city, which would have included praying for Nebuchadnezzar and the other Babylonian officials. An exhortation to pray for government officials is also found in 1 Timothy 2:1-4. In our day of political polarization, how do you pray for government officials when their policies are, or appear to be, contrary to biblical principles?

**challenge**

When you are in times of financial or physical hardship, do you find yourself claiming Bible verses such as Jeremiah 29:11, expecting God to give you lifelong health and prosperity?

Or can you experience contentment and hope in your life as you properly apply Scripture verses such as Romans 8:28, promising "that all things work together for good to those who love God, to those who are called according to His purpose"? Will you allow God to shape and mold you to become more Christ-like even in the midst of tough life experiences?

**memorize**

*"Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for me with all your heart." Jeremiah 29:12, 13*

## Lesson 27

# The Message of Consolation Jeremiah 30

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. In the future, Israel will be saved out of the time of Jacob's Trouble.
2. In the future, Israel will return to serve David their king.

### practical application

Use your healing as testimony!

### questions

1. Jeremiah 30-33 is called "The Book of \_\_\_\_\_."
2. List three reasons why we believe the "return to the land" in verse 3 is still future, and that it does not refer to the return of the Jewish people from their captivity in Babylon.
3. The prophecy of blessing refers to the literal descendants of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, and to the literal land of \_\_\_\_\_.
4. In our Lord's Olivet Discourse (Matthew 24), He spoke of a time of great tribulation for Israel. Was this prophecy fulfilled in 70 AD?
5. We believe that the future time of terror and pain that Jeremiah speaks of here in Jeremiah 30:4-7, refers to the still future time called the \_\_\_\_\_. Jeremiah refers to it in these verses as "the time of \_\_\_\_\_."

**answers**

1. Jeremiah 30-33 is called “The Book of Consolation” and is a group of prophetic messages that emphasize the good news concerning Israel’s future.
2. We believe the “return to the land” is still future because:
  - a. Verse 24 implies that these prophecies will be fulfilled in the latter days or end times.
  - b. Verse 3 says that both Judah and Israel will be restored (the kingdom of Judah was only partially restored and the kingdom of Israel was not restored at all when the Babylonian captivity ended).
  - c. The remainder of chapter 30 indicates that there will be a time of great trouble for Israel before the time of blessing comes.
3. The prophecy of blessing refers to the literal descendants of Abraham, Isaac, and Jacob, and to the literal land of Canaan. The fact that the Jewish people are now returning to their ancient homeland is only a foretaste of the great blessing to come in the future when they return to the Lord.
4. No. The prophecy of Matthew 24 was not fulfilled in 70 AD. At that time, when 600,000 Jews were killed and thousands were taken into captivity, there certainly was a great deal of tribulation, but it was definitely not the predicted greatest tribulation of all time, because the Lord said that the great Tribulation would take place just before His return to earth with power and great glory.
5. The time of terror and pain in verses 4-7 refers to the still future time known as the Tribulation Period, and Jeremiah refers to it as “the time of Jacob’s Trouble.”

**discuss / consider**

Discuss the many events and conditions that will mark the future day when God will deliver his people from the yoke of foreign oppressors, such as the peace, health and prosperity they will enjoy, the rebuilding of Jerusalem, and the kingship of the Messiah, the Son of David.

**challenge**

Will the United States forsake and turn against Israel and be subject to the judgment of God as Jeremiah describes it in this chapter? Do you interpret the current policies of our leaders as evidence of our nation becoming more of an ally of Israel or less? Are you able to make an impact on the thoughts and actions of our elected officials? How?

**memorize**

*“For behold, the days are coming that I will bring back from captivity My people Israel and Judah, and I will cause them to return to the land that I gave to their fathers, and they shall possess it.” Jeremiah 30:3*

## Lesson 28

### The Restoration of Israel and Judah Jeremiah 31:1-26

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. In the future, the northern kingdom of Israel will be restored.
2. In the future, the southern kingdom of Judah will be restored.

#### questions

1. The fact that the house of Israel and the house of Judah are differentiated in this chapter emphasizes the fact that these prophecies of restoration refer to the descendants of the 12 \_\_\_\_\_, not to Christians.
2. These passages also affirm that the \_\_\_\_\_ has not replaced Israel and is not the new Israel.
3. In verses 6, 9, 18 and 20, the kingdom of Israel is identified by the tribe of \_\_\_\_\_. Why was the name of this particular tribe used?
4. In verses 15-17 the Lord refers to northern Israel as the person of \_\_\_\_\_. Why?
5. Verses 23-25 continue the prophecy of restoration. According to these verses, who will God restore in the future?



**answers**

1. These prophecies clearly refer to the descendants of the 12 tribes of Israel.
2. The Church has not replaced Israel and is not the new Israel. Israel is Israel and these prophecies of the restoration of the reunited House of Israel and House of Judah do not refer to the Church, but to the literal descendants of Abraham, Isaac and Jacob.
3. The kingdom of Israel in verses 6, 9, 18 and 20 is referred to as Ephraim, because Ephraim was such a large and major tribe of the northern kingdom.
4. In verses 15-17 the Lord refers to northern Israel as Rachel, because she was the mother of Joseph. Ephraim and Manasseh, the sons of Joseph, and they were major tribes in the northern house of Israel.
5. According to verses 23-25, God will restore the southern kingdom of Judah. When these verses are interpreted literally, we see that the land of Judah and her cities and the Temple Mount will be restored in righteousness and peace.

**discuss / consider**

The Lord said in verse 1 of this chapter that the restoration of all the families of Israel will be “at that time,” that is, at the same time as the events of chapter 30. We know that these events in chapter 30 take place in the future, at the time of Christ’s return. Discuss the numerous events that will take place as mentioned in these two chapters.

**challenge**

When you are troubled and are not able to sleep at night, are you, like Jeremiah (in verse 26), able to recall and recount God’s prophetic promises? Is your trust in His sovereignty and sufficiency able to bring you “sweet sleep?”

**memorize**

*“Refrain your voice from weeping and your eyes from tears; for your work shall be rewarded,” says the Lord, “and they shall come back from the land of the enemy.” Jeremiah 31:16*

## Lesson 29

### The Promise of a New Covenant Jeremiah 31:27-40

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. The blessings of the New Covenant will be experienced by restored Israel.
2. The blessings of the New Covenant have been extended to the Church.

#### practical application

Remember Israel when you look at nature.

#### questions

1. Here in Jeremiah 31, the Lord said He would make a new covenant with the house of Israel and with the house of Judah. In the New Testament, Paul made it clear that the “new covenant” is made with all believers (Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6; and throughout the book of Hebrews). How do you explain this apparent inconsistency?
2. In the New Testament, the covenant was not only called the “new” covenant, but is also referred to as a \_\_\_\_\_ covenant, or as the \_\_\_\_\_ covenant.
3. The promise of the New Covenant was given to Israel, and it will be fulfilled with the literal descendants of Abraham, Isaac and Jacob when the Lord returns. Identify one of the blessings of the New Covenant given in verses 31-34 of this chapter. Has this blessing been extended to the Church today?

**answers**

1. While the Lord commits Himself to keeping His promises with the people to whom He made His unconditional covenants, He is not bound or restrained from extending the benefits (or blessings) of His covenants to anyone He may choose. The New Testament scriptures noted in question 1 make it clear that God has chosen to extend the blessings to the Church today. However, out of the present secular nation of Israel, a group of godly Jewish people will not only return to the land, but will be restored to the Lord. It is with this godly remnant (mentioned as “all Israel” in Romans 11:26) that the Lord will fulfill the promise of His new covenant with them, and they will then receive its blessings.

2. The new covenant is referred to as a better covenant in Hebrews 7:22, and as the eternal covenant in Hebrews 13:20.

3. One of the blessings of the new covenant extended to the Church today is found in verse 33 of chapter 31: “After those days”, says the Lord, “I will put My law in their minds, and write it on their hearts: and I will be their God, and they shall be My people.”

**discuss / consider**

The prophecy of the spiritual restoration of all Israel has not yet taken place and is certainly not being fulfilled in the Church today. Discuss your observations of Israel and of the Church which would support this statement.

**challenge**

In Jeremiah 31, can you see the evidence of the love of God for His people, the nation of Israel? Do you have a similar concern and love for Israel, from whom the Jewish remnant will come? Are you faithful in praying for them?

**memorize**

*“No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they shall know Me, from the least of them to the greatest of them,” says the Lord. “For I will forgive their iniquity, and their sin I will remember no more.” Jeremiah 31:34*

## Lesson 30

### The Purchase of the Field Jeremiah 32

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. God's promises to Israel were fulfilled in the past.
2. God's promises to Israel will be fulfilled in the future.

#### practical application

Step out in faith with your money!

#### questions

1. Verse 1 of Jeremiah 32 confirms the date of the events of this chapter as 587 BC. What was already taking place in Jerusalem at that time?
2. We know from the prophecies in this chapter that Zedekiah would see king Nebuchadnezzar. However, in Ezekiel 12:13, God said that Zedekiah would not see Babylon, even though he would die there. How are these two portions of scripture harmonized?
3. The Lord told Jeremiah to redeem a piece of property for Hanameel. What relation was Hanameel to Jeremiah? Under the Law (Leviticus 25) we see that a near relative was to redeem family property that had been \_\_\_\_\_ or \_\_\_\_\_. In this case, the redemption of the property was unusual because the property was already in \_\_\_\_\_ hands.
4. The property to be redeemed was in the town of Anathoth, which was the hometown of \_\_\_\_\_.
5. One of the important details of God's prophetic promises in verse 37 confirms that this promise does not refer to the return of the Jewish people to their land after the 70 year captivity. Identify the phrase in verse 37 which includes this confirming detail.

**answers**

1. The events of this chapter were occurring at the same time as the Babylonian siege of Jerusalem (v2).
2. Zedekiah did see (and speak with) Nebuchadnezzar at Riblah, which was a staging area for prisoners before being taken to Babylon. It was there that Zedekiah's eyes were put out and he was then transported as a blind captive to Babylon. Therefore, he did see Nebuchadnezzar, but he never saw Babylon.
3. Hanameel was Jeremiah's cousin. According to the Law, a near relative was to redeem property that had been lost or sold for some reason. The redemption was unusual in this case, as the property to be redeemed was in enemy hands.
4. Anathoth was the hometown of Jeremiah.
5. In verse 37 of Jeremiah 32, God promised that He would gather His people "out of all the countries where I have driven them." After the 70 year captivity, His people would be gathered only from Babylon. Today the Jewish people are returning to the land from around the world ("all the countries where I have driven them"), but the in-gathering is still not complete. This prophecy is only beginning to be fulfilled.

**discuss / consider**

Consider the many times in your life when you may have been uncertain about God's leading or instructions (as was Jeremiah in verse 25). Have you sought confirmation from Him? Was God's response to you a reminder that there is nothing too hard for Him? Discuss those instances in your life when God has proven this.

**challenge**

How did you respond to the most recent test of your faith regarding the generous giving of your money to the Lord's work? Has your faith been so strengthened that even in unusual situations (such as Jeremiah faced), your response has been one of joy and obedience rather than one of hesitancy and doubt?

**memorize**

*"They shall be My people, and I will be their God; then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them." Jeremiah 32:38-39*

## Lesson 31

# The Excellence of Restored Israel Jeremiah 33

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. In the future there will be both cleansing and restoration for the nation of Israel.
2. In the future there will be both a king and priests for the nation of Israel.

### practical application

Expect an answer when you call!

### questions

1. The word of the Lord came to Jeremiah here in chapter 33 in the year 587 BC when Jerusalem was under siege by the Chaldeans (Babylonians). What actions did the people of Jerusalem take in order to strengthen the walls of the city against the siege? Were these actions successful in turning back the siege?
2. Beginning in verse 6 of this chapter, God tells Jeremiah that there will be health and healing for the restored Israel, and cleansing from \_\_\_\_ and \_\_\_\_\_. In that future day when Israel is restored, they will be a testimony to whom?
3. When Israel is restored in the future, what will be the name given to Jerusalem?
4. The predictions in verses 14-18 were clearly not fulfilled when the Jewish people returned from captivity under the leadership of Zerubbabel. The “righteous branch of David” is obviously a \_\_\_\_\_ prophecy referring to the second coming of Christ. List four of the predictions in these verses that are associated with His second coming.
5. Following the second coming of Christ, literal offerings will be made (v 18) as a \_\_\_\_\_ of His once-for-all sacrifice for sin.

**answers**

1. The people of Jerusalem tore down their houses, frantically trying to strengthen the walls of the city. This attempt to reinforce the walls is confirmed by archeology. Their efforts, however, were not successful, as verse 5 tells us that the walls would be breached and many of the people would be killed by the sword.
2. When Israel is restored, there will be cleansing from all sin and iniquity (v 8). In that day, the nation of Israel will be a testimony to “all nations of the earth.”
3. When Israel is restored, the name given to the city of Jerusalem will be “The Lord Our Righteousness.”
4. The “righteous branch of David” is a Messianic prophecy referring to the second coming of Christ. Associated with His coming, we are told here that:
  - a. He would execute justice and righteousness in the earth (not just in heaven).
  - b. Judah and Jerusalem would dwell in safety.
  - c. The Davidic dynasty would be reestablished with a descendant of David ruling over Israel from His throne.
  - d. The Levitical priesthood would be reestablished, including offerings and sacrifices.
5. Following the second coming of Christ, literal offerings will be made as a memorial of Christ’s once-for-all sacrifice for sins, taking place in the literal Temple in Jerusalem.

**discuss / consider**

Because the Lord Jesus was rejected by Israel as their king at His first coming, we believe that all of these prophecies (vs 14-26), will be fulfilled literally at His second coming, when He returns to establish His earthly kingdom and reigns from His literal throne in Jerusalem. Discuss how Jeremiah, and the Jewish people, would have understood these prophecies as being literal, and how difficult it would be to understand them as being spiritualized to the Church of our day. Notice the certainty of God’s prophecies (vs 19-26), and the assurance of the restoration of the nation Israel, in spite of their failures!

**challenge**

In verse 3 of Jeremiah 33, God promised to answer His people when and if they would call upon Him. He also promised to show them great and mighty things. Have you applied these promises to your life? Do you pray with confidence that God will not only answer you, but that He will also show you great and mighty things – perhaps how you can more effectively serve Him?

**memorize**

*“Thus says the Lord who made it, the Lord who formed it to establish it (the Lord is His name): ‘Call to Me, and I will answer you, and show you great and mighty things, which you do not know.’” Jeremiah 33:2-3*

## Lesson 32

# The Warnings to Zedekiah and to the People Jeremiah 34

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God's discipline is relaxed when His people repent.
2. God's discipline is returned when His people rebel.

### practical application

Don't be a fox-hole Christian!

### questions

1. Chapters 30-33 of Jeremiah are called "The Book of Consolation" because they contain messages of hope. Here in chapter 34, Jeremiah returns to the theme of God's judgment because of Judah's sin. What was God's prophetic warning to Zedekiah regarding the city of Jerusalem? What was God's prophetic word to Zedekiah regarding his future?
2. What was God's prophetic warning to Zedekiah regarding the outlying fortified cities that ringed Jerusalem? What ancient document(s) confirm this prophecy and detail the last days of two of these cities?
3. What was God's command to the people of Jerusalem in the covenant He made with them? Did the people take action to obey? What subsequent event by Nebuchadnezzar's forces give evidence of God's response to the actions of the people?
4. Later the people reneged on their covenant with the Lord. The Lord considered this rebellion as an act of \_\_\_\_\_ the name of the Lord.
5. We know that the people had made their covenant before the Lord because they had cut the calf in two and had passed between the two parts. (See Genesis 15 and the cutting rite in regard to the Abrahamic Covenant.) Because God's people had then broken the covenant, they were subject to God's judgment. How did God judge them?



**answers**

1. God spoke through Jeremiah to Zedekiah and said that He would give the city of Jerusalem into the hand of the king of Babylon and that he would burn it with fire (v 2). God told Zedekiah that he would die in peace as a captive in Babylon and not by the sword (vs 4-5). He died as a blind king because Nebuchadnezzar had put out his eyes before taking him to Babylon.
2. Many of the outlying fortified cities had already fallen to the Babylonians. Only Azekah and Lachish remained. The ancient Lachish letters which date to this time, confirm that Azekah and Lachish were still standing, but that the signal fire from Azekah then went out and was seen no more.
3. God's command to the people was to release their Hebrew slaves, both men and women. The people of Jerusalem did obey and did release their slaves. We learn from chapter 37 of Jeremiah that Nebuchadnezzar withdrew his forces temporarily because the Egyptian army had set out from Egypt to intervene.
4. The Lord considered the rebellion of the people when they reneged on their covenant and took back their slaves, as an act of profaning the name of the Lord (v 16).
5. Because the people had rebelled and broken the covenant, they would be broken, and their dead bodies would become food for the birds and the beasts(v 20).

**discuss / consider**

After reading 1 Corinthians 11:31-32 and Hebrews 12:5-11, and reviewing God's discipline of His people here in Jeremiah 34, discuss the grace and justice found not only in the principle of God's discipline, but also found in the ultimate results.

**challenge**

We all have probably had experiences of being a fox-hole Christian. Are you now finding that it is more encouraging and more helpful to pray faithfully and effectively before dangerous or threatening or pressure-filled times come? Regular time of deep study in God's word and frequent time in deep prayer minimize the need for deep fox-holes.

**memorize**

*"Behold, I will command," says the Lord, "and cause them to return to this city. They will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant." Jeremiah 34:22*

## Lesson 33

### The Fidelity of the Rechabites Jeremiah 35

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. The fidelity of the Rechabites should not be used as a proof text against alcoholic beverages.
2. The fidelity of the Rechabites should be used as a proof text for loyal commitment.

#### practical application

Remember to respect the Rechabites.

#### questions

1. The setting of the events of this chapter was in the day of King Jehoiakim of Judah, who reigned before King Zedekiah, probably around 600 BC. These events occurred before the events of chapter 34. However, they are recorded here to show the \_\_\_\_\_ of the Rechabites in contrast to the \_\_\_\_\_ of Judah.
2. Who were the Rechabites? They originated how many years before this time?
3. What role had the family line of Rechab played in the eradication of Baal worship during the earlier reign of King Jehu? (See 2 Kings 10:15-28.)
4. What was the offer made to the Rechabites by Jeremiah that they refused?
5. Unlike the Nazarites, who usually took temporary vows, the Rechabites followed the commands of their father Jonadab for what period of time?

**answers**

1. The events concerning the Rechabites are brought in here to show the faithfulness of the Rechabites to their father's commands in contrast to the unfaithfulness of Judah to the Lord's commands.
2. The Rechabites were an extended family group in Israel who followed a simple, nomadic, puritanical lifestyle. They were started by Jonadab, son of Rechab in the days of Jehu, king of the northern kingdom of Israel about 250 years before this time. Jonadab, as the family leader, had instructed his descendants concerning their lifestyle.
3. Jonadab, the son of Rechab, had assisted Jehu in eradicating Baal worship from Israel. These events, recorded in 2 Kings 10:15-28, detail the destruction of the temple of Baal and the worshipers of Baal.
4. Jeremiah, in obedience to the Lord's command, offered the Rechabites wine to drink. In obedience to their father Jonadab's commands, the Rechabites replied, "we will drink no wine."
5. The Rechabites followed the commands of their father for life.

**discuss / consider**

Can you identify people in your fellowship group or church who live a simple, puritanical lifestyle that is honoring to the Lord? Consider how these folks have, or may have, a positive spiritual and practical influence on your group or congregation.

**challenge**

How does your fidelity, loyalty and obedience to the Lord compare to that of the Rechabites to their father? Are your thoughts and actions in accordance with His commands in Scripture? Are you being faithful in living a life that is not only pleasing to Him but is a godly witness to others?

**memorize**

*"Surely the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but these people have not obeyed Me." Jeremiah 35:16*

## Lesson 34

# The Destruction of the Scroll Jeremiah 36

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God's ways go beyond human expectations.
2. God's ways go beyond human efficiency.

### practical application

Let us not cut up the Scripture, but let Scripture cut us!

### questions

1. From what materials were ancient documents made, such as the scroll written by Baruch? What material were the seals made from? What do archeologists call these seals? Who are the three men mentioned in this chapter whose names have been found by archeologists on ancient seals?
2. The setting for the events of this chapter was in 605 BC, the 4th year of King Jehoiakim. What were two of the important historical events involving Nebuchadnezzar that took place during this year?
3. What were Jeremiah's expectations when he initially recorded all the words that the Lord had given him? Were his expectations realized?
4. Describe the actions of King Jehoiakim when he heard the Lord's words as they were read from the scroll by Jehudi.
5. Describe God's response to King Jehoiakim's actions (vs 27-31).

**answers**

1. Ancient documents, such as the scroll Baruch used to record the words that God had spoken to Jeremiah, were made of papyrus or parchment. After the writing was complete, the scroll was rolled up, tied with a cord, and sealed with a clay seal that had the name of the scribe (or official) stamped into it. These ancient seals are called bullea (singular, bulla). In the ruins of ancient Jerusalem a number of bullea have been discovered, which include the names of three men recorded here in Jeremiah chapter 36: Baruch, the son of Neriah, who was Jeremiah's scribe; Gemariah, the son of Shaphan the scribe; and Jerahmeel, the king's son.
2. Two important events that took place in the year 605 BC were Nebuchadnezzar's victory over the Egyptian forces at the Battle of Carchemish, and Nebuchadnezzar's invasion of Judah. It was in this attack against Judah that Daniel and others of the nobility were taken into captivity and King Jehoiakim became a vassal of Babylon.
3. Jeremiah was certainly hoping that the people would listen to his prophecies, turn from their wicked ways, and be saved from any further Babylonian invasions. After all, the Lord had said ". . . that I may forgive their iniquity and their sin." However, Jeremiah's expectations were not realized, as the people refused to repent and turn from their wicked ways.
4. When the words of the Lord were read to King Jehoiakim, he cut the scroll into pieces and cast it into the fire and burned it. He destroyed the entire scroll (v 23).
5. God's response to the king's burning of the scroll was twofold. He not only commanded Jeremiah to rewrite all the words that were on the first scroll on another scroll, but He also added to the words on the new scroll the prophecies of punishment against King Jehoiakim and his family.

**discuss / consider**

After re-reading Jeremiah 36, discuss the matter of God's exercising His sovereignty over all things while still allowing people of all walks of life the freedom of making choices.

**challenge**

Has it become habitual for you to read and meditate only on the promises and blessings in God's Word? Does the account of King Jehoiakim cutting up and destroying part of the Word of God, challenge you to apply all of Scripture to your life, even those portions that are "sharper than any two-edged sword, piercing even to the division of soul and spirit"? It is helpful to be reminded that "there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account." (See Hebrews 4:11-13.)

**memorize**

*"It may be that the house of Judah will bear all the adversities which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin."* Jeremiah 36:3

## Lesson 35

# The Imprisonment of Jeremiah Jeremiah 37

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Unbelievers will ask for prayer but refuse to repent.
2. Unbelievers will hate the messenger as well as the message.

### practical application

Try to separate the message from the messenger.

### questions

1. Verse 1 of Jeremiah 37 confirms that the events of this chapter took place during the time of King Zedekiah, the last king of Judah. It was during this time that the \_\_\_\_\_ siege of Jerusalem by Nebuchadnezzar took place, sometime between \_\_\_\_\_ BC and \_\_\_\_\_ BC.
2. Verse 1 essentially skips over the 3 month reign of Coniah (Jehoiachin), the son of Jehoiakim. Why?
3. Did King Zedekiah's request for prayer (v 3) indicate that he had decided to repent?
4. Verse 5 records the temporary lull in the siege of Jerusalem which took place when the Babylonians (Chaldeans) had to leave and fight the Egyptians. Remember, it was recorded in chapter 34 that it was during this time that the people of Judah reneged on their covenant with the Lord to release their \_\_\_\_\_.
5. Why was Jeremiah thrown into the prison dungeon by the princes? Did King Zedekiah return Jeremiah to the dungeon after secretly talking to him?

**answers**

1. The final siege of Jerusalem by Nebuchadnezzar took place during this time, between 588 BC and 586 BC.
2. Coniah (Jehoiachin) was taken into captivity to Babylon so soon after he was named to be king that his throne was never established. Therefore, the prophecy of Jeremiah that Jehoiakim would leave no descendants sitting on the throne of David was fulfilled. (See Jeremiah 36:30.)
3. King Zedekiah was unwilling to repent, even though he wanted Jeremiah to pray for him.
4. During the lull in the siege of Jerusalem, the people of Judah reneged on their covenant with the Lord. They initially released their slaves as the Lord had commanded, but soon after took them back again.
5. Because Jeremiah had preached to the king and the nation of Judah that the Word of the Lord was to surrender to Nebuchadnezzar, the captain of the guard logically assumed that Jeremiah had gone out of Jerusalem (v 12), by way of the Gate of Benjamin to surrender to the Babylonians. This was not true and Jeremiah told them so, but they would not listen. It became evident that the real reason they beat him and threw him into the dungeon was that they did not like the message Jeremiah was preaching - the message that Jerusalem would be conquered and burned. The king did not return Jeremiah to the dungeon, but he did further imprison him in the court of the prison, where he commanded that Jeremiah be fed daily.

**discuss / consider**

Discuss the possibility that the property Jeremiah left the city to take possession of (v 12), was the field he had purchased at Anathoth. The record of his purchase is found in chapter 32.

**challenge**

Have you experienced hateful responses from people with whom you have shared the truth of the Gospel? Has the hatred surprised you? (See 1 John 3:13.) Has your love for them given you the confidence to continue to be the messenger of God's love as well as His holiness?

**memorize**

*"Therefore the princes were angry with Jeremiah, and they struck him and put him in prison in the house of Jonathan the scribe. For they had made that the prison." Jeremiah 37:15*

## Lesson 36

### The Faithfulness of Ebed-Melech Jeremiah 38

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. The Lord has His Ebed-Melechs strategically placed.
2. Believers do not have to tell everything to everyone.

#### practical application

Don't forget the rags!

#### questions

1. In chapter 37, we have the account of Jeremiah being released from the dungeon into the court of the prison by King Zedekiah. Here in chapter 38, he is cast into the dungeon of Malchiah, the king's son. Why was Jeremiah cast into a dungeon this second time?
2. Who was Ebed-Melech? How would you describe his character?
3. How would you describe the character of King Zedekiah as he made his decisions here in chapters 37 and 38?
4. Jeremiah did prophesy to King Zedekiah that there was a way to escape the coming Babylonian destruction of Jerusalem and the capture of its people. What was this "way of escape"?
5. King Zedekiah ordered Jeremiah not to tell Zedekiah's officials everything that they had talked about. Did Jeremiah obey Zedekiah's order?



### answers

1. Jeremiah was cast in to the dungeon of Malchiah because he continued to faithfully declare God's words. The princes (v 4), did not like the word of prophecy and accused Jeremiah of not being concerned about the people's welfare.
2. Ebed-Melech was a foreigner from Ethiopia, a servant in the king's house. His actions before the king and on behalf of Jeremiah would indicate that he was a man of courage, compassion, integrity, and an effective leader.
3. As King Zedekiah wavered back and forth between listening to what God was saying to him through Jeremiah and then disregarding it, and wavering back and forth between the advice of his evil princes and righteous men like Ebed-Melech, it is clear that Zedekiah was a man lacking courage, conviction and faith. His actions as recorded in verse 5 have remarkable similarity to those of Pontus Pilate as he dealt with Jesus. (See Matthew 27:24.)
4. Jeremiah clearly declared the words of the Lord: If King Zedekiah would surrender to the Chaldeans (Babylonians), "then your soul shall live [and] this city shall not be burned with fire, and you and your house shall live."
5. Jeremiah did obey the king's order. He did tell the officials about his conversation with the king regarding his safety and welfare, but did not disclose the conversation regarding God's prophecy of escape or judgment.

### discuss / consider

When Jeremiah was questioned by the princes of King Zedekiah, he did not disclose all that he and the king had discussed. Consider Jeremiah's actions. Did he lie? Did he have an obligation to tell the princes everything? Was he wrong in concealing some information? Do the actions of Jeremiah provide believers today some principles to follow in situations like this?

### challenge

When Ebed-Melech received permission to take Jeremiah from the dungeon, he could have just used a rope to pull Jeremiah out. But he intentionally took old clothes and rags for Jeremiah to put under his arms. When you are called upon to help someone in need, is compassion not only part of your motive, but also instrumental in your provision of comfort and encouragement?

### memorize

*"Then Ebed-Melech the Ethiopian said to Jeremiah, 'Please put these old clothes and rags under your arms, under the ropes.' And Jeremiah did so." Jeremiah 38:12*

## Lesson 37

# The Fall of Jerusalem Jeremiah 39

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. The fall of Jerusalem was recorded.
2. The fate of Zedekiah was realized.
3. The faith of Ebed-Melech was rewarded.

### practical application

Don't be lukewarm like King Zedekiah!

### questions

1. How many months did the siege of Jerusalem last?
2. Which book of the Bible provides details of the horrible conditions in Jerusalem during the siege by the Babylonians?
3. The wall of Jerusalem was breached by the Babylonians in 586 BC, on the 9th day of Ab, the 5th month. What significant event involving the city of Jerusalem took place several hundred years later, on the same day of the same month?
4. How many times is the fall of Jerusalem in 586 BC recorded in Scripture?  
Why did God consider the fall of Jerusalem so significant that He had it recorded 4 times in Scripture?
5. Jesus spoke of the "times of the Gentiles" in Luke 21:24. When did this period of time begin? When will the "times of the Gentiles" end?

**answers**

1. The first 2 verses of chapter 39 provide the chronological dates necessary to determine that the Babylonian siege lasted 18 months.
2. The book of Lamentations provides details of the horrible conditions in Jerusalem during the siege.
3. In 70 AD, on the 9th day of Ab, the 5th month, the Romans conquered Jerusalem.
4. The fall of Jerusalem in 586 BC is recorded 4 times in Scripture as follows:
  - a. Jeremiah 39:1-10
  - b. Jeremiah 52:4-11
  - c. 2 Kings 25:1-10
  - d. Ezekiel 24:1-2
5. The “times of the Gentiles” spoken of by Jesus in Luke 21:24, began with the fall of Jerusalem in 586 BC. The “times of the Gentiles” will not be completely fulfilled until the Lord returns.

**discuss / consider**

Discuss the explicit contrast between the final days of King Zedekiah and the final days of the servant Ebed-Melech. Consider the character, roles, attitudes and actions of these two, very different people. Discuss the practical applications for the lives of God’s people today.

**challenge**

Could your spiritual life be described as lukewarm? Is your time spent in God’s Word consistent and fruitful? Is your quiet time with the Lord vibrant and effective? Is your worship Christ-centered and filled with gratitude? Are you surrounded in fellowship with other believers who build you up in the faith? Don’t be lukewarm. Put your trust in the Lord and live your life fully for Him.

**memorize**

*“For I will surely deliver you, and you shall not fall by the sword; but your life shall be as a prize to you, because you have put your trust in Me.” Jeremiah 39:18*

## Lesson 38

# Gedaliah's Unbelief and Ishmael's Insurrection Jeremiah 40-41

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Leaders have a responsibility to review bad reports.
2. Leaders have a responsibility to remove bad persons.

### practical application

Your present good actions are not responsible for the future sins of others.

### questions

1. Who did Nebuchadnezzar appoint as puppet-governor over the remnant of the Jewish people left in the land of Judea?
2. Did Jeremiah choose to remain with the people in the land or be taken to Babylon as a captive? How did the Babylonian captain of the guard treat Jeremiah after he made his decision?
3. Did the Babylonians know of Jeremiah's prophecy of judgment on Jerusalem?
4. Who brought the report to Gedaliah that Ishmael had been sent to kill him? Did Gedaliah believe the report?
5. Ishmael did murder Gedaliah. Who else did Ishmael and his men kill that day? What did they do with the dead bodies?

**answers**

1. Nebuchadnezzar appointed Gedaliah as the puppet-governor over the remaining people of Judah. While the great majority of people were taken captive to Babylon after Jerusalem was destroyed, there was a sizable remnant of poor people and refugees who remained.
2. Jeremiah chose to remain with the people in Judah. Nebuzaradan, the captain of the guard, treated him kindly, bringing him food and gifts. Remember, Jeremiah had told the people to surrender to the Babylonians.
3. The Babylonians did know of Jeremiah's prophecy of judgment on Jerusalem. The captain of the guard made this clear when he spoke to Jeremiah. (vs 2-3.)
4. Johanan the son of Kareah, along with his captains, brought the report to Gedaliah that Baalis, the king of the Ammonites, had sent Ishmael to murder Gedaliah. Gedaliah, while a good man, did not act wisely and did not believe the report from his trusted military advisor.
5. In addition to assassinating Gedaliah, Ishmael and his men killed many of Gedaliah's officials and a large number of pilgrims coming from the north to offer sacrifices in Jerusalem (where the Temple had been before it was destroyed). Ishmael then cast the bodies into a pit. This pit was an old cistern, built by the good king Asa earlier when he was trying to defend Judah from the attacks of the wicked king Baasha of the northern kingdom of Israel. (See 1 Kings 15 and 2 Chronicles 16.)

**discuss / consider**

Jeremiah made the decision to stay with Gedaliah and the remnant of the people in Judea. Discuss what purpose (or purposes) God may have had in leading Jeremiah to this decision.

**challenge**

Have you had a tendency to ignore reports of evil intentions or actions on the part of other people? If a trusted friend brings you such a report in the future, have you learned from this portion of Scripture that you have a responsibility to seriously consider the information given you, and act upon it if necessary?

**memorize**

*"Now the Lord has brought it, and has done just as He said. Because you people have sinned against the Lord, and not obeyed His voice, therefore this thing has come upon you." Jeremiah 40:3*

## Lesson 39

### The Remnant's Disobedience Jeremiah 42-43

#### background notes

- 1.
- 2.
- 3.

#### doctrinal points

1. Even God's people say one thing and do another.
2. Even God's people reap what they sow.

#### practical application

Let's not crawl off the altar!

#### questions

1. When the remnant who had remained in the land after the Babylonian siege and destruction of Jerusalem sought out God's direction, to whom did they turn?
2. The Lord gave the people a choice of two possible actions. Did God make clear to them what His desire was, and what the consequences would be regarding their choice?
3. Once the people had made their decision, and under the leadership of Johanan, where did they go to live? Did Jeremiah go with them?
4. What was the object lesson the Lord gave to Jeremiah for the people in Egypt?
5. Did God's warning of dire consequences declared to the people through Jeremiah come to pass?

**answers**

1. The people turned to Jeremiah and asked him to pray to the Lord for them, seeking God's direction. Jeremiah was faithful to their request, and God answered ten days later.
2. God made abundantly clear to the people that they should be obedient to Him and remain in the land of Judah. He said He would bless them in many ways and show mercy on them. But He also told them that if they were disobedient, and left the land, He would bring judgment on them.
3. Under the leadership of Johanan, the people disobediently left the land of Judah and went to Tahpanhes in Egypt. They forced Jeremiah to go with them.
4. God told Jeremiah to take large stones and "hide" them (in the sight of the men of Judah) in the courtyard at the entrance to the Pharaoh's house. The meaning of the lesson was that the Jewish people who thought they had fled to safety from the Babylonian forces, were actually right where Nebuchadnezzar and his men could find them.
5. Yes. Nebuchadnezzar did invade Egypt in 568 to 567 BC, and the horrible judgment that Jeremiah had predicted came to pass. (See Jeremiah 43:12-13.)

**discuss / consider**

God had promised the Jewish remnant left in the land of Judah, that if they would remain in the land He would bless them and they would be safe from the Babylonians. He also said that if they disobeyed and went to Egypt, they would be subject to the sword of Nebuchadnezzar. Consider why the Babylonian forces would spare the people in one place yet destroy them in another.

**challenge**

Are you able to approach God with requests for His leading with no agendas? Is your heart truly open to receive His direction and ready to obediently follow it, even if it is an unpleasant directive?

**memorize**

*"For you were hypocrites in your hearts when you sent me to the Lord your God" saying, "Pray for us to the Lord our God, and according to all that the Lord our God says, so declare to us and we will do it." Jeremiah 42:20*

## Lesson 40

# The Remnant's Wickedness and God's Warnings Jeremiah 44-45

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God's warning will surely precede His unfailing judgment.
2. God's judgment will surely follow His unheeded warning.

### practical application

Don't seek great things for yourself!

### questions

1. When the remnant first fled to Egypt, they settled in Tahpanhes, which was in the northeastern delta area. In verse 1 of this chapter, it is recorded that the people had settled well down into southern Egypt, in Pathros. How many years, approximately, had taken place between their arrival in Egypt and the events of this chapter?
2. What wicked behavior was continuing to take place among the Jewish remnant that so provoked God?
3. What did the people blame for their current sad circumstances?
4. What happened to Pharaoh Hophra, the king of Egypt, in whom the Jewish remnant put their hope for safety?
5. According to Jeremiah's prophecy, would there be any survivors among the remnant who would be able to return to the land of Judah? What understanding did Jeremiah say the Lord would give them?



**answers**

1. The events of chapter 44 would have happened in about 580 BC, at least 5 years after Jerusalem had fallen and after the refugees of Judah had fled to Egypt.
2. The Jewish remnant continued to practice the worship of false gods while refusing to listen to the one true God. God described this as wickedness (vs 2-10).
3. The Jews not only continued their worship of false gods, but were convinced that their present problems were because they had “stopped burning incense to the queen of heaven and pouring out drink offerings to her.” (See Jeremiah 44:18-19.)
4. The people of the remnant had placed their hope in the Pharaoh Hophra, but he came under God’s judgment as well (v 30). He was killed in a revolt, and eventually Nebuchadnezzar and the Babylonians invaded and defeated Egypt. Only a few surviving Jewish refugees were able to return to Judah (v 28).
5. Yes. God would allow a small number of the people to return to the land of Judah and He said they would know “whose words will stand, Mine or theirs.”

**discuss / consider**

God, through Jeremiah, continuously warned the refugees living in Egypt of His coming judgment if they did not repent of their wicked ways. Not only were they disobedient when they chose to leave the land of Judah, knowing full well God’s prophecy of judgment if they went to Egypt, but they continued to be unrepentant in the midst of their problems in Egypt. God warned them throughout the years, (See chapters 43 and 44.) Consider how God’s people could ignore such direct and repeated warnings and yet continue in their wicked ways. Can this happen to God’s people today?

**challenge**

In Jeremiah 45:5, God said to Baruch, Jeremiah’s scribe, “And do you seek great things for yourself?” Is this a question that would be appropriate for God to ask you today? Pride can subtly cause us to desire the praise and recognition of others. Read John 5:41-44 in this regard.

**memorize**

*“And this shall be a sign to you,” says the Lord, “that I will punish you in this place, that you may know that My words will surely stand against you for adversity.” Jeremiah 44:29*

## Lesson 41

# Jeremiah's Prophecies against Egypt and Philistia Jeremiah 46-47

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Jeremiah's prophecy concerning Egypt included a promise for the future.
2. Jeremiah's prophecy concerning the Philistines did not include a promise for the future.

### practical application

Don't confuse Jacob with the Church.

### questions

1. Chapter 46 begins the last major division of the book of Jeremiah. It contains Jeremiah's prophecies against the \_\_\_\_\_ surrounding Israel.
2. Where did the battle take place in which the Babylonians under Nebuchadnezzar defeated the Egyptian forces in 605 BC?
3. Who controlled and determined the outcome of this battle?
4. In what year did Nebuchadnezzar invade Egypt and what was the significance of this invasion?
5. In the context of verses 27-28 of chapter 46, who was God referring to when He said, "My servant Jacob"? Has the prophecy in these two verses been partially fulfilled or completely fulfilled?

**answers**

1. In this last major division of this book, Jeremiah's prophecies are against the 9 foreign nations surrounding Israel, moving in a general geographical direction of west to east, beginning with Egypt here in chapter 46. These prophecies emphasize God's sovereignty over the whole world.
2. Nebuchadnezzar and the Babylonian forces defeated the Egyptians in the battle of Carchemish in 605 BC. Carchemish is located "in the north country by the River Euphrates" as recorded by Jeremiah in chapter 46, verse 10. This was a major battle in history because it was a key to the rise of the Babylonian empire and the decline of Egypt's power.
3. This same verse (46:10) makes it clear that it was the Lord God who controlled and determined the outcome of the battle of Carchemish.
4. Nebuchadnezzar's invasion of the land of Egypt took place in 568-567 BC. The cities mentioned in verse 14 are the very cities where the Jewish refugees had fled for safety following the destruction of Jerusalem.
5. When God said "My servant Jacob" in the context of chapter 46, He was obviously referring to Israel, the Jewish people. The prophecy in verses 27-28 was partially fulfilled when the Jewish people returned home from the Babylonian captivity, but the blessed conditions described in these verses will become a completed reality when the Jewish people return to the Lord in the future.

**discuss / consider**

Discuss the history of the Philistines, their 4 cities mentioned here in chapter 47, and the eventual outcome of the Philistine people. Consider the absence of a connection between the Philistines and the Palestinians of today.

**challenge**

Have the many prophecies found throughout the Old Testament convinced you of the surety of God's words and the trustworthiness of the Bible? Are you thoroughly convinced of the future restoration of God's people, Israel? Is the truth of God's sovereignty, even over all the nations of the world, a great assurance for you in these troubled times? We are to trust Him, completely!

**memorize**

*"But do not fear, O My servant Jacob, and do not be dismayed, O Israel! For behold, I will save you from afar, and your offspring from the land of captivity; Jacob shall return, have rest and be at ease; no one shall make him afraid." Jeremiah 46:27*

## Lesson 42

# Jeremiah's Prophecies against Moab Jeremiah 48

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God must judge the sin of complacency.
2. God must judge the sin of pride.

### practical application

Don't ignore context for the sake of practical application.

### questions

1. The archaeological artifact that is dated to about 840 BC and describes the contentious relationship between Moab and the northern kingdom of Israel is known as the \_\_\_\_\_. It can be seen in the British Museum today.
2. Jeremiah's prophecy against Moab here in chapter 48 was fulfilled in \_\_\_\_\_ BC. In this prophecy of judgment, Moab is not denounced for its military attacks on Judah. Why was Moab denounced?
3. A portion of verse 11 in Hebrew was found stamped on the handle of a wine jug dating to the 1st or 2nd century AD. Until the discovery of the Dead Sea Scrolls, this artifact contained one of the earliest extant texts of Scripture in Hebrew. It is known as the \_\_\_\_\_.
4. How would you describe the economic condition of Moab at the time of Jeremiah's prophecies here in chapter 48?
5. According to Jeremiah's prophecies in this chapter, will there be a spiritual restoration of the area of ancient Moab (modern Jordan) in the future?

**answers**

1. The Moabite Stone not only describes the relationship between Moab and the northern kingdom of Israel, but also mentions King Omri and his son (King Ahab of Israel was the son of Omri). It also mentions Chemosh, the chief Moabite deity. (See verse 7.)
2. Jeremiah's prophecy against Moab here in chapter 48 was fulfilled in 581 BC with Moab's defeat at the hands of Nebuchadnezzar and the Babylonians. Moab was not denounced for its military attacks, but rather for its complacency and pride.
3. The extant Hebrew text found stamped on the handle of a wine jug and dated to the 1st or 2nd century AD is known as the Jeremiah Seal.
4. Throughout chapter 48, Moab is described as militarily strong, full of rich treasures and great populated cities, and as a prosperous fruit and wine producing area. God's judgment however, would eventually bring plunder and destruction, death, captivity, and military defeat.
5. Verse 47 indicates that there will be a spiritual restoration of this area of modern Jordan – it may even be called Moab once again. We believe that this prophecy will be fulfilled when the Lord returns and establishes His worldwide earthly kingdom.

**discuss / consider**

Consider how the sins of pride and complacency led to the other ungodly characteristics of the people of Moab. Are any of these characteristics or patterns of behavior present in our own country today? Can they also be traced to the sins of pride and complacency?

**challenge**

Have you found that complacency or pride in your life leads you into the wrongful worship of your own material possessions or personal talents? Are you aware of God's displeasure of complacency, pride and false worship? "God is opposed to the proud, but gives grace to the humble." James 4:6

**memorize**

*"We have heard the pride of Moab (He is exceedingly proud), of his loftiness and arrogance and pride, and of the haughtiness of his heart." . . . "Yet I will bring back the captives of Moab in the latter days," says the Lord. Thus far is the judgment of Moab." Jeremiah 48: 29,47*

## Lesson 43

# Jeremiah's Prophecies against Other Foreign Nations Jeremiah 49

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. Jeremiah prophesied against Ammon.
2. Jeremiah prophesied against Edom.
3. Jeremiah prophesied against Damascus.
4. Jeremiah prophesied against Arabia.
5. Jeremiah prophesied against Elam.

### practical application

It's God's way or the highway!

### questions

1. Where was the nation of Ammon located? What was the military action taken by the Ammonites in 734 BC for which God brought judgment against them?
2. Where was the nation of Edom located? From whom were the Edomites descended? What is the name of the ancient city that the Edomites relied upon for their military security (v 16)?
3. Damascus was and is the capitol of what nation? Have Jeremiah's prophecies against Damascus been completely fulfilled? (See verse 26 and Isaiah 17:1.)
4. Who was the king God would use to bring His judgment against the Arab tribes of Kedar and Hazor? What had been the relationship between these Arab tribes and God's people, Israel?
5. The ancient nation of Elam was located in what is now the country of Iran. Does Jeremiah mention a future restoration of Elam in this chapter?

### answers

1. Ammon was located north of Moab and east of the territories of Reuben and Gad on the east side of the Jordan River. The Ammonites had moved in and stolen the territory of Gad after the Assyrians had conquered the 2 1/2 tribes of Israel in 734 BC.

2. Edom was located southeast of the Dead Sea and south of Moab. The Edomites were descendants of Esau and had a long history of friction with Israel. The ancient city of Petra was their stronghold, and the later ruins of this city can still be visited today in the modern country of Jordan.

3. Damascus was and is the capitol of the nation of Syria. The phrase “in that day” (v 26) may be an indication that God’s pronouncement of judgment on Damascus is not yet fully complete. In Isaiah’s prophecy against Damascus (Isaiah 17:1), it is predicted that Damascus will be removed as a city – a prophecy that is yet to be completely fulfilled.

4. God used king Nebuchadnezzar and the Babylonians to bring His judgment against the Arab tribes of Kedar and Hazor. These tribes had not been peaceful with Israel. Thus they and their animals and treasures would be scattered and plundered. History proves the accuracy of this prophecy.

5. Since Elam was located in an area that is now part of Iran, it is important to note the words that God spoke to Jeremiah as recorded in verse 39: “But it shall come to pass in the latter days, I will bring back the captives of Elam.”

### discuss / consider

In book of Jeremiah we see that God sometimes, but not always, gives the specific reason for His judgment against a particular nation. However God holds all nations accountable for sins in the areas listed here. Discuss these areas of sin as they relate to the nations of our day:

1. Failure to recognize and acknowledge God’s sovereignty over all the earth.
2. Pride and failure to show humility before the one true God.
3. Military aggression and international terrorism.
4. Failure to care for the poor and the needy.
5. Violations of treaties made before God.
6. Failure to recognize the sanctity of life as protected under the Noahic Covenant which was given to all mankind.
7. Making war against God’s people and thus coming under God’s curse. (See Genesis 12 and the Abrahamic Covenant.)

### challenge

Has your life been completely turned over to “God’s way”? Jesus said, “If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it.” Matthew 16:24-25

### memorize

“... O you who dwell in the clefts of the rock, who hold the height of the hill! Though you make your nest as high as the eagle, I will bring you down from there’, says the Lord.” *Jeremiah 49:16b*

## Lesson 44

# Jeremiah's Prophecies against Babylon (I) Jeremiah 50

### background notes

- 1.
- 2.
- 3.

### doctrinal point

Some prophetic details of Jeremiah's prophecy against Babylon were not fulfilled in history.

### practical application

Prepare for the Shout!

### questions

1. Some of the specific prophecies against the Babylonian empire were fulfilled at the time of Persia's takeover of Babylon. List those found in verses 2 and 18.
2. Several of the prophecies against Babylon found in this chapter have not yet been fulfilled. In this regard:
  - a. What nations destroyed Babylon and from what direction did they come?
  - b. Was Babylon ever catastrophically overthrown as Sodom and Gomorrah were (vs 39-40)? Was Babylon made completely desolate and uninhabited by the Medes and the Persians (vs 11-16)?
  - c. Did the Jewish people flee from Babylon when the Persians came to power (vs 16, 28)?
  - d. Has a united Israel entered into the blessings of the new covenant (vs 4-5)?



**answers**

1. The shaming of Babylon's chief deities, Bel and Marduk did take place (v 2), and Babylon and its king were punished (v 18).

2. a. The Babylon of history was destroyed by the Medes and the Persians who came from the east of Babylon. They were also neighbors and not from the remote parts of the earth (v 41).

b. Babylon was never destroyed as Sodom and Gomorrah were. The ancient city of Babylon did decline and the ruins of the city can be seen today, but its end was not catastrophic as verses 39 and 40 predict. Babylon was not made completely desolate and uninhabited by the Medes and Persians. Many of the Jewish people continued to live there and Daniel served the Persian Empire in Babylon.

c. The Jewish people did not flee from Babylon as refugees and fugitives when the Persians came to power and Cyrus the Persian did not pillage Babylon. The Lord refers to Cyrus as His shepherd in Isaiah 44 and 45.

d. United Israel has not yet entered into the blessings of the new covenant as verses 4-5 predict. The everlasting or perpetual covenant here is not the old, Mosaic Covenant, but is the new covenant predicted by Jeremiah in chapter 31. We believe "those days" of verse 4 are still in the future when the Jewish people return to the land and to the Lord as well (vs 19-20). Those will be the days when there will be "no iniquity" (v 20).

**discuss / consider**

Review Revelation chapters 17 and 18 as well as the prophecy of Zechariah chapter 5. Discuss how these portions of Scripture give the answer as to when the future prophetic events predicted in this chapter of Jeremiah will be fulfilled.

**challenge**

Are you convinced that the time of the rapture could come soon? Does your relationship with the Lord and your service for Him indicate that you are ready? Are you preparing for the Shout?

**memorize**

*"In those days and in that time," says the Lord, "the iniquity of Israel shall be sought, but there shall be none; and the sins of Judah, but they shall not be found; for I will pardon those whom I preserve." Jeremiah 50:20*

## Lesson 45

# Jeremiah's Prophecies against Babylon (II) Jeremiah 51

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. God can employ any club He chooses to accomplish His purpose.
2. God can destroy any club He chooses that acts against His people.

### practical application

Remember the rise and fall of Babylon!

### questions

1. Babylon was taken over by the Medes and Persians in what year? Cyrus the Persian issued an edict in that same year which \_\_\_\_\_ the Jews to return to Jerusalem in peace.
2. The historical fulfillment of the prophecies regarding the overthrow of Babylon by the Medes and Persians illustrate the absolute \_\_\_\_\_ of the God of Israel.
3. Why was Babylon being destroyed by God's judgment against them (vs 24, 49-51)?
4. Was Babylon completely destroyed and burned by the Medes and Persians? If not, when will this prophecy be completely fulfilled?
5. Babylon had been a \_\_\_\_\_ in God's hand in disciplining Jerusalem and the southern kingdom of Judah, but now she would be \_\_\_\_\_ by the Medes and the Persians.
6. God's people were told to leave Babylon because of the coming destruction of Babylon under God's wrath (vs 45-48). This prophecy looks beyond the return from captivity in 538 BC to the final destruction of Babylon under God's wrath when both heaven and earth will \_\_\_\_\_. (See Revelation 16:19.)

**answers**

1. Babylon was taken over by the Medes and Persians in 539 BC. The edict issued by Cyrus the Persian in that same year permitted the Jews to return to Jerusalem in peace. They did not have to flee as refugees.
2. The historical prophecies spoken by Jeremiah in this chapter regarding the overthrow of Babylon by the Medes and Persians and their fulfillment in every detail, illustrate the absolute sovereignty of God.
3. Babylon was being destroyed because of the evil they had done in Zion (v 24), that is, against God's people.
4. Babylon was not completely destroyed and torn down by the Medes and Persians in 539 BC, but it will be in the end times when the smoke of Babylon's burning will be seen for miles. (See Revelation 18:9-10.)
5. Babylon had been a war club in God's hand in disciplining Jerusalem but would now be destroyed by the club of the Medes and Persians.
6. Both heaven and earth will rejoice with the final destruction of Babylon under God's wrath. (See Revelation 16:19.)

**discuss / consider**

Discuss the rise of anti-semitism in our world during the 20th century and significantly in nations such as Iran today. How has God judged nations who have acted against His people or against the land of His people in recent decades? Where is anti-semitism found in countries of the world today other than Iran?

**challenge**

Pride has always been associated with Babylon. Remember the pride of mankind displayed at the Tower of Babel when God brought down their efforts to build a ziggurat reaching to heaven and confused their languages. Remember the great wall of the proud city of Babylon, described as being 12 feet thick, is now in ruins. Has God's judgment against pride in Babylon's history been a warning to humble you when there are problems of pride in your life?

**memorize**

*"The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; the people will labor in vain, and the nations, because of the fire; and they shall be weary." Jeremiah 51:58*

## Lesson 46

# The Fulfillment of Jeremiah's Prophecies Jeremiah 52

### background notes

- 1.
- 2.
- 3.

### doctrinal points

1. The Word of the Lord spoken by Jeremiah was fulfilled exactly as predicted.
2. The Word of the Lord spoken by Jeremiah will be fulfilled exactly as predicted.

### practical application

Take special note of what is belabored in Scripture.

### questions

1. The final chapter of the book of Jeremiah is an \_\_\_\_\_ or epilogue, showing how Jeremiah's prophecies were fulfilled exactly as predicted. It is almost identical to the account in which two chapters of 2 Kings?
2. Who were the two evil kings mentioned in the early verses of this chapter whose sins culminated in God's judgment against Jerusalem and Judah? Who did God use to carry out His judgment?
3. Regarding the destruction of the Temple in Jerusalem by Nebuchadnezzar, 2 Kings 25:8 gives one date and verse 12 in this chapter gives a slightly different date. How do you resolve the difference between these two dates?
4. In chapter 27, Jeremiah predicted that the gold, silver and bronze would be taken from the Temple by the Babylonians. What was the name of the false prophet who contradicted Jeremiah when he said the treasures would remain in Jerusalem?
5. The record of King Jehoiachin's release is given in verses 31-34 of this chapter. Jehoiachin's release from prison is a note of hope because it is the first sign of Jeremiah's promise of Israel's \_\_\_\_\_.

**answers**

1. Chapter 52, this final chapter of the book of Jeremiah, is an historical appendix or epilogue of Jeremiah's prophecies and their fulfillment. It is almost identical to what is contained in part of 2 Kings 24 and 25.
2. The two evil kings were Jehoiachin and Zedekiah. Zedekiah tried to escape when the Babylonians breached the city wall, but was captured, forced to watch the execution of his sons, blinded, taken to Babylon and imprisoned. Nebuchadnezzar and the Babylonian armies were used by God to carry out His judgment.
3. The earlier date given in 2 Kings, the 7th day of the 5th month, was evidently the day that Nebuchadnezzar came into Jerusalem; the later date given in verse 12 of this chapter, the 10th day of the 5th month, was the day he put the torch to the city.
4. Hananiah (Jeremiah 28) was the false prophet who contradicted Jeremiah and said the treasures would remain in Jerusalem. Jeremiah was right, Hananiah was wrong.
5. King Jehoiachin's release from prison by the king of Babylon, who also showed favor to Jehoiachin, is a note of hope because it is the first sign of Jeremiah's promise of Israel's restoration. The Word of the Lord spoken by Jeremiah, regarding the judgment and restoration of Israel, was fulfilled exactly as predicted.

**discuss / consider**

Consider the sins and evil ways of all the people and nations that God judged in this book of Jeremiah. Discuss the means God used to bring His wrath against their sin. Consider the immediate and long-term impact God's judgment had on the people and their nations. Discuss the amazing detail in which God's prophecies, spoken through Jeremiah have come to pass and will continue to come to pass.

**challenge**

Does it seem to you that God has belabored the times and recordings of His judgment? Has the message come through to you that God must judge sin, personal as well as national? God judged our sins when Jesus died on the cross as our substitute. Have you taken seriously God's inevitable judgment of sin? Turn to Him in confession – now is the time to make things right.

**memorize**

*"For because of the anger of the Lord this happened in Jerusalem and Judah, till He finally cast them out from His presence." Jeremiah 52:3a*