

JEREMIAH / LAMENTATIONS

FOR BEGINNERS

PROPHECY, SUFFERING AND HOPE FOR TROUBLED TIMES

MIKE MAZZALONGO

bibleTalk^{TV}

THE "FOR BEGINNERS" SERIES

The "For Beginners" series of video classes and books provide a non-technical and easy to understand presentation of Bible books and topics that are rich in information and application for the beginner as well as the mature Bible student.

bibletalk.tv/for-beginners

This content was generated with the assistance of ChatGPT, an AI language model developed by OpenAI. (2024) [Large language model]. Accessed via API. Retrieved from and is curated and edited by Michael Mazzalongo for BibleTalk.tv.

Copyright © 2025 by Mike Mazzalongo

Paperback ISBN: 9798317368258

Hardcover ISBN: 9798317368357

BibleTalk.tv

14998 E. Reno

Choctaw, Oklahoma 73020

Scripture quotations taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation Used by permission. (www.Lockman.org)

TABLE OF CONTENTS

1. INTRODUCTION TO JEREMIAH / LAMENTATIONS	5
2. JEREMIAH'S CALL AND MISSION	
JEREMIAH 1	20
3. ISRAEL'S UNFAITHFULNESS AND GOD'S JUDGMENT	
JEREMIAH 2-6	34
4. TEMPLE SERMON AND THE PEOPLE'S REJECTION	
JEREMIAH 7-17	46
5. THE POTTER'S HOUSE, JUDAH'S BROKEN COVENANT, AND THE FATE OF ITS KINGS	
JEREMIAH 18-22	62
6. CONFRONTING FALSE PROPHETS	
JEREMIAH 23-29	78
7. THE NEW COVENANT	
JEREMIAH 30-39	96
8. JEREMIAH'S FINAL YEARS AND FLIGHT TO EGYPT	
JEREMIAH 40-52	112
9. THE BOOK OF LAMENTATIONS	
LAMENTATIONS 1-5	130

1. Introduction to Jeremiah / Lamentations

I. Overview of Jeremiah

1. Author and Date

Jeremiah, known as the "Weeping Prophet," was the son of Hilkiah, a priest from Anathoth (Jeremiah 1:1). His ministry lasted approximately 40 years (627–586 B.C.), spanning the reigns of Judah's last kings.

2. List of Kings Who Reign During Jeremiah's Ministry

Jeremiah's prophetic ministry spanned approximately **40 years (627–586 B.C.)**, covering the reigns of Judah's last five kings:

- A. Josiah (640–609 B.C.) – The last godly king of Judah
1. Initiated religious reforms and restored the temple (II Kings 22-23).
 2. Found the Book of the Law and sought to bring Judah back to God.
 3. Killed in battle against Pharaoh Necho of Egypt at Megiddo (II Kings 23:29).
- B. Jehoahaz (Shallum) (609 B.C.) –
Reigned only three months
1. Son of Josiah, placed on the throne by the people.
 2. Deposed and taken to Egypt by Pharaoh Necho (II Kings 23:31-34).
 3. No biblical information concerning his death.
- C. Jehoiakim (609–598 B.C.) –
A wicked and oppressive king
1. Installed as a puppet king by Egypt.
 2. Rebelled against Babylon, leading to the first Babylonian invasion.
 3. Burned Jeremiah's scroll, rejecting God's message (Jeremiah 36).

D. Jehoiachin (598–597 B.C.) – Reigned only three months

1. Surrendered to Nebuchadnezzar during Babylon's second invasion (II Kings 24:8-12).
2. Taken into Babylonian captivity, where he remained for 37 years.

E. Zedekiah (597–586 B.C.) – The last king of Judah

1. Placed on the throne by Nebuchadnezzar as a vassal king.
2. Ignored Jeremiah's warnings and rebelled against Babylon.
3. Jerusalem was besieged, the temple destroyed, and Zedekiah blinded and taken captive (II Kings 25:1-7).

Jeremiah continued to prophesy after Judah's fall, ministering to the remnant and eventually being taken to Egypt against his will (Jeremiah 43).

3. Purpose of the Book of Jeremiah

A. Calls Judah to Repentance Before Impending Judgment

Jeremiah was sent by God to warn Judah of their spiritual unfaithfulness and the consequences of their persistent sin. His message emphasized that judgment could be avoided if the people genuinely repented (Jeremiah 3:12-14, Jeremiah 7:3-7). Despite repeated calls to repentance, Judah's leaders and people rejected God's warnings, leading to Babylonian captivity.

B. Declares God's Justice in Punishing Sin and His Faithfulness in Restoring His People

God's Justice

Judah's idolatry, oppression of the poor, and rejection of God's law necessitated divine discipline (Jeremiah 5:1-9, Jeremiah 7:9-15). The destruction of Jerusalem (586 B.C.) was a fulfillment of God's warnings through Jeremiah.

God's Faithfulness

Despite judgment, God promised restoration for a remnant (Jeremiah 30:10-11). Babylon's rule was temporary; God's ultimate plan was to bring His people back (Jeremiah 29:10-14).

Reveals the Coming New Covenant, Fulfilled in Christ (Jeremiah 31:31-34)

Unlike the old Mosaic covenant, which the people repeatedly broke, the New Covenant would be written on their hearts.

II. Historical Context: Judah's Spiritual and Political State

1. Spiritual Decline

Judah had forsaken God, turning to idols and false gods instead of relying on Him. The people abandoned the true source of life, God, and chose worthless, powerless alternatives.

"For My people have committed two evils:
They have forsaken Me,
The fountain of living waters,
To hew for themselves cisterns,
Broken cisterns
That can hold no water.
- **Jeremiah 2:13**

Their persistent rebellion led to divine judgment, as their sin was deeply ingrained in their hearts (Jeremiah 5:23-31).

Instead of warning the people about their sins, false prophets gave them assurances of peace and prosperity. Corrupt priests and religious leaders reinforced this deceptive message, leading Judah further into sin.

Thus says the Lord of hosts,
"Do not listen to the words of the prophets who are
prophesying to you.
They are leading you into futility;
They speak a vision of their own imagination,
Not from the mouth of the Lord.
- **Jeremiah 23:16**

These false teachers ignored God's judgment and promoted self-serving lies, telling the people what they wanted to hear rather than calling them to repentance.

"They keep saying to those who despise Me,
"The Lord has said, "You will have peace";
And as for everyone who walks in the stubbornness of
his own heart,
They say, 'Calamity will not come upon you.'
- **Jeremiah 23:17**

The people continued outward religious rituals at the temple but lived in open rebellion against God. They trusted in the presence of the physical temple rather than in genuine obedience to the Lord. Jeremiah exposed this hypocrisy, warning that religious formalism without true repentance was meaningless.

Do not trust in deceptive words, saying, 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord.'
- **Jeremiah 7:4**

The people engaged in immorality, oppression, and idolatry, all while believing they were safe because of the temple's presence.

⁹ Will you steal, murder, and commit adultery and swear falsely, and offer sacrifices to Baal and walk after other gods that you have not known, ¹⁰ then come and stand before Me in this house, which is called by My name, and say, 'We are delivered!'—that you may do all these abominations?
- **Jeremiah 7:9-10**

Because of their hypocrisy, God declared that He would bring judgment upon the temple and the people, just as He had done to Shiloh (Jeremiah 7:11-15).

2. Political Landscape

The Assyrian Empire, which had conquered the northern kingdom of Israel in 722 B.C., began to weaken in the late 7th century B.C.

In 612 B.C., the Babylonians and Medes defeated Nineveh, Assyria's capital, marking the beginning of the end for Assyria.

In 609 B.C., Egypt allied with the remnants of Assyria to resist Babylon, but Babylon ultimately emerged as the new dominant power after the Battle of Carchemish (605 B.C.) (Jeremiah 46:2). Babylon, under King Nebuchadnezzar II, took control of the ancient Near East, including Judah, as part of its expanding empire.

Rather than relying on God for protection, Judah's leaders repeatedly sought military alliances with Egypt against Babylon.

- **King Jehoiakim (609–598 B.C.)** initially submitted to Babylon but later rebelled, hoping for Egyptian support (II Kings 24:1-2).
- **King Zedekiah (597–586 B.C.)**, Judah's last king, ignored Jeremiah's warning and also turned to Egypt for help, provoking Babylon's wrath (Jeremiah 37:5-10).

Jeremiah rebuked Judah's dependence on Egypt, calling it a broken reed that would not save them (Jeremiah 2:18, 42:14-17). Ultimately, Egypt failed to deliver Judah, and Babylon punished them for their rebellion.

Nebuchadnezzar of Babylon Invaded Jerusalem Multiple Times, Culminating in Its Destruction in 586 B.C.

1. **First Invasion (605 B.C.)** – After Babylon's victory at Carchemish, Nebuchadnezzar took control of Jerusalem and exiled key leaders, including Daniel and his companions (Daniel 1:1-7).
2. **Second Invasion (597 B.C.)** – Jehoiachin surrendered, and Nebuchadnezzar deported more people to Babylon, including Ezekiel (II Kings 24:10-17).
3. **Final Invasion and Destruction (586 B.C.)** – Zedekiah's rebellion led Nebuchadnezzar to besiege Jerusalem for nearly two years.

The city fell, the temple was destroyed, and Zedekiah was captured, blinded, and taken to Babylon (II Kings 25:1-21, Jeremiah 39:1-10). Most of Judah's population was deported to Babylon, leaving only a remnant in the land (Jeremiah 52:12-16).

III. Key Themes in Jeremiah

A. Judgment for Sin

God repeatedly warned Judah that their persistent idolatry, injustice, and rejection of His law would bring severe consequences. Jeremiah prophesied that Babylon would be God's instrument of judgment, bringing destruction and exile to Judah.

then I will make this house like Shiloh, and this city I will make a curse to all the nations of the earth."''

- **Jeremiah 26:6**

Babylon's invasions and ultimate destruction of Jerusalem in 586 B.C. fulfilled God's warning (Jeremiah 25:8-11).

Despite multiple warnings from Jeremiah, Judah refused to turn back to God. They clung to false assurances of peace from corrupt leaders and priests (Jeremiah 6:13-14).

Yet they did not listen or incline their ears, but stiffened their necks in order not to listen or take correction.

- **Jeremiah 17:23**

Their hard-heartedness led to destruction, proving that ignoring God's Word carries severe consequences.

B. Call to Repentance

Though judgment was coming, God longed for His people to return to Him in genuine repentance. His message was one of compassion and restoration, if only they would forsake their sin.

¹² Go and proclaim these words toward the north and say,

'Return, faithless Israel,' declares the Lord;

'I will not look upon you in anger.

For I am gracious,' declares the Lord;

'I will not be angry forever.

¹³ 'Only acknowledge your iniquity,

That you have transgressed against the Lord your God

And have scattered your favors to the strangers under every green tree,

And you have not obeyed My voice,' declares the Lord.

- **Jeremiah 3:12-13**

Some of God's judgments could have been averted if Judah repented. Even after pronouncing judgment, God offered hope:

Perhaps they will listen and everyone will turn from his evil way, that I may repent of the calamity which I am planning to do to them because of the evil of their deeds.'

- **Jeremiah 26:3**

Judah's failure to repent **sealed their fate**, leading to the Babylonian exile.

C. Hope and Restoration

God's judgment was not the end, however, He promised to preserve a faithful remnant who would one day return.

'Fear not, O Jacob My servant,' declares the Lord, 'And do not be dismayed, O Israel; For behold, I will save you from afar And your offspring from the land of their captivity. And Jacob will return and will be quiet and at ease, And no one will make him afraid.

- **Jeremiah 30:10**

This prophecy looked forward to both the return from Babylonian exile and the future Messianic restoration. The old covenant (Law of Moses) had been broken repeatedly by Israel, so God promised a new and better covenant. This covenant would be written on hearts, bringing true inward transformation.

31 "Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the Lord.

- **Jeremiah 31:31-32**

This New Covenant was fulfilled in Jesus Christ, who brought forgiveness, spiritual renewal, and the indwelling of the Holy Spirit (Luke 22:20, Hebrews 8:6-13).

IV. Introduction to Lamentations: A Book of Mourning

The book of Lamentations was written by Jeremiah in response to the destruction of Jerusalem. Traditionally attributed to the prophet Jeremiah, who witnessed the fall of Jerusalem in 586 B.C.

The book was written after Nebuchadnezzar's destruction of Jerusalem and the temple, which left the city in ruins and the people in exile (II Kings 25:8-21). Lamentations serves as a national lament, expressing grief over the consequences of Judah's rebellion and God's just judgment.

A Poetic Lament Expressing Grief Over Sin and Its Consequences

Lamentations consists of five poems, structured in acrostic form (each verse begins with a consecutive letter of the Hebrew alphabet, except for chapter 5). The book acknowledges Judah's sin and the righteousness of God's judgment, but also pleads for

mercy and restoration. It demonstrates how God's people can express sorrow, seek forgiveness, and find hope in Him even in times of devastation.

THEMES

1. The Sorrow of God's Judgment on Jerusalem

Jerusalem, once a glorious city, became a place of desolation, starvation, and suffering due to sin. The book vividly describes the horrors of the siege, the destruction of the temple, and the suffering of the people.

How lonely sits the city
That was full of people!
She has become like a widow
Who was once great among the nations!
She who was a princess among the provinces
Has become a forced laborer!
- Lamentations 1:1

This sorrow was not just about destruction, but the deep grief over the loss of God's presence and favor due to unfaithfulness.

2. The Faithfulness of God Even in Judgment

Amid the pain and despair, Jeremiah declares God's steadfast love and mercy. Even in judgment, God remains faithful to His covenant and His people.

²² The Lord's lovingkindnesses indeed never cease, For His compassions never fail. ²³ They are new every morning; Great is Your faithfulness.

- **Lamentations 3:22-23**

This central passage of hope reminds believers that, despite suffering, God's mercy and faithfulness never fail.

3. The Importance of Repentance and Hope in God's Mercy

Lamentations urges the people to repent and turn back to the Lord. True lamentation includes sorrow for sin and a desire to be restored to God's favor.

Let us examine and probe our ways,
And let us return to the Lord.

- **Lamentations 3:40**

The book ends with a plea for restoration, showing that even in discipline, God's mercy can bring renewal.

Restore us to You, O Lord, that we may be restored;
Renew our days as of old,

- **Lamentations 5:21**

APPLICATION FOR TODAY

Sin brings consequences, but God's mercy remains. His mercy responds positively to our repentance. Even in discipline, God's love never ceases. Lament is a biblical response to suffering. We can express grief while still trusting in God's faithfulness.

DIFFERENCE BETWEEN MOURNING AND LAMENTING

1. Mourning refers to the emotional response to loss, grief, or sorrow. It is often associated with bereavement (such as the death of a loved one) but can also relate to any deep sadness. Mourning can be personal and silent or expressed outwardly through weeping, wearing sackcloth, or traditional grieving customs.

Example of Mourning: Abraham mourned for Sarah and wept over her death (Genesis 23:2).

2. Lamenting goes beyond mourning by expressing deep grief in a structured, intentional way, often in prayer or poetry, addressing God directly. Lament includes sorrow, confession, questioning, and a plea for God's help or justice. Lament can also be communal, where an entire nation or group grieves a tragedy.

Example of Lament: The Book of Lamentations is a structured, poetic cry of sorrow over the fall of Jerusalem, acknowledging sin and pleading for restoration.

KEY DIFFERENCE

- **Mourning** is the act of grieving.
- **Lamenting** is mourning with an intentional cry to God, often seeking His intervention, expressing faith, or acknowledging His justice.



READING ASSIGNMENT

READ: JEREMIAH 1

2.

Jeremiah's Call and Mission

JEREMIAH 1

The Book of Jeremiah records the prophetic ministry of Jeremiah, whom God called to warn Judah of impending judgment due to their persistent sin and rebellion.

Despite his message of warning, Jeremiah also proclaimed God's faithfulness and the future hope of a New Covenant (Jeremiah 31:31-34), which would bring true spiritual renewal.

Lamentations, written after Jerusalem's destruction in 586 B.C., expresses deep sorrow over the city's fall, yet it highlights God's compassion and mercy, reminding believers that His faithfulness endures even in times of judgment (Lamentations 3:22-23).

The first chapter established the historical and spiritual context of these books, introduced key themes of judgment, repentance, and restoration, and set the foundation for understanding God's dealings with His people.

Overview of Lesson #2: Jeremiah's Call and Mission (Jeremiah 1:1-19)

Lesson two explores Jeremiah 1:1-19, where God calls Jeremiah to be a prophet to the nations during a time of spiritual and political crisis in Judah. Despite his initial reluctance, Jeremiah is assured of God's presence, authority, and protection, emphasizing that his prophetic mission is divinely appointed.

The chapter highlights God's sovereignty, the certainty of coming judgment, and the necessity of courage in proclaiming truth, lessons that remain relevant for believers today.

This study will focus on Jeremiah's calling, God's assurance, and the prophetic role, encouraging us to trust in God's purpose for our lives despite challenges and opposition.

SERIES THEME:

**UNDERSTANDING GOD'S CALL, JUDGMENT,
AND RESTORATION**

In this session, we explore the divine calling of Jeremiah, a prophet appointed by God to deliver a difficult message to a rebellious nation. Jeremiah 1 lays the foundation for the rest of the book, revealing God's sovereignty, the challenges of prophetic ministry, and the assurance of divine presence.

This lesson encourages believers to recognize God's calling in their own lives, trust that He equips those He sends, and remains faithful even in the face of opposition.

I. Jeremiah's Background and Calling (Jeremiah 1:1-5)

Jeremiah was the son of Hilkiah, a priest, meaning that he came from a religious heritage (Jeremiah 1:1). His hometown, Anathoth, was a small town near Jerusalem, yet God called him to a national and international prophetic ministry. Jeremiah's prophetic career spanned over 40 years, from the reign of King Josiah to the fall of Jerusalem in 586 B.C.

God's Calling of Jeremiah

Before Jeremiah was even born, God had set him apart for a divine purpose.

"Before I formed you in the womb I knew you,
And before you were born I consecrated you;
I have appointed you a prophet to the nations."
- **Jeremiah 1:5**

His mission was not just to Judah, but also to other nations, showing God's sovereign rule over all people. Never doubt that God has a purpose for your life. He knew you before you were even born, and He has set a plan in motion that is bigger than your own understanding. Trust in His calling and walk in obedience, knowing that you are not here by accident.

II. God's Sovereignty in Appointing a Prophet (Jeremiah 1:4-10)

God's Authority Over His Messengers

Jeremiah did not volunteer to be a prophet, God appointed him. His authority did not come from his background, skill, or personal strength, but from God's Word. God reminds Jeremiah that his task is to speak whatever He commands, not to adjust the message based on people's reactions.

The Nature of His Mission

God defines Jeremiah's ministry in six verbs:

"See, I have appointed you this day over the nations
and over the kingdoms,
To pluck up and to break down,
To destroy and to overthrow,
To build and to plant."
- Jeremiah 1:10

The first four verbs emphasize judgment, and the last two signify hope and restoration. Jeremiah's message was not just about destruction, but also about renewal and future restoration, a major theme of the book.

When God calls you to do something, He also gives you the authority and strength to carry it out. Don't hesitate because of your limitations, God's power is what makes the difference. Stand firm in His Word, knowing that He has placed you where you are for a purpose.

III. Jeremiah's Initial Reluctance and God's Assurance (Jeremiah 1:6-19)

A. Jeremiah's Objection

Jeremiah's immediate response was self-doubt and insecurity.

Then I said, "Alas, Lord God!
Behold, I do not know how to speak,
Because I am a youth."
- **Jeremiah 1:6**

Like Moses, Jeremiah focused on his inexperience instead of God's power.

B. God's Response to Jeremiah's Fear (1:7-8)

God rebuked his fear, reminding him that it is not about ability but about obedience.

⁷ But the Lord said to me,
"Do not say, 'I am a youth,'
Because everywhere I send you, you shall go,
And all that I command you, you shall speak.
⁸ "Do not be afraid of them,
For I am with you to deliver you," declares the Lord.
- **Jeremiah 1:7-8**

C. God Equips and Strengthens Jeremiah (1:9-19)

God touches Jeremiah's mouth, symbolizing that his words will carry divine authority.

Two Visions Confirm His Call

- The **Almond Tree** (1:11-12) symbolizes God's watchfulness.
- The **Boiling Pot** (1:13-16) represents the coming invasion of Judah from Babylon. (The idea being that trouble was brewing and as boiling pots often run over, the trouble brewing was about to run over in the form of an attack by their enemies).

The Almond Tree Vision (Jeremiah 1:11-12)

After calling and assuring Jeremiah, God gives him his first prophetic vision:

¹¹ The word of the Lord came to me saying, "What do you see, Jeremiah?" And I said, "I see a rod of an almond tree." ¹² Then the Lord said to me, "You have seen well, for I am watching over My word to perform it."

- **Jeremiah 1:11-12**

The almond tree (Hebrew: "shaqed") is one of the earliest blossoming trees in Israel, often blooming in late winter (January-February), even before other plants awaken from dormancy. Its early blooming made it a symbol of vigilance, renewal, and God's timely action.

The Hebrew word for "almond" (shaqed) is very similar to the word for "watching" (shoked). God uses this wordplay to emphasize that just as the almond tree "watches" for the season to arrive, God is actively "watching" over His Word to fulfill it. This means God's judgment was near, and He would soon act upon His warnings.

WHAT THIS MEANT FOR JEREMIAH

1. God's Promises are Certain

God reassures Jeremiah that His words will come to pass, both judgment on Judah and the eventual restoration of His people. Just as the almond tree blossoms at the right time, God's Word will be fulfilled at the appointed time.

2. God is Constantly Watching Over His People

This vision reminds us that God is never inactive, He is always aware of what is happening, sovereignly overseeing world events. Even when it seems like sin goes unpunished or prayers remain unanswered, God's timing is perfect, and His watchfulness never ceases.

Do not doubt that God is actively working in your life, even when you do not see immediate results. Just as the almond tree blooms at the exact time appointed by God, God's plans for you will unfold at the right time. Stay faithful, remain obedient, and trust that God is watching over His Word, and He will bring it to pass.

God's Promise of Protection (1:17-19)

Jeremiah would face opposition, but God would make him strong like an iron pillar and bronze wall.

They will fight against you, but they will not overcome you, for I am with you to deliver you," declares the Lord.

- **Jeremiah 1:19**

Stop focusing on what you lack and start focusing on what God provides. He is not looking for the most talented or the most prepared, He is looking for those who are willing and obedient. Let go of fear and trust that if He has called you, He will equip you.

IV. Final Reflections: Practical Lessons for Today

God's Calling is Not Limited by Age or Ability

Jeremiah was young and hesitant, but God used him powerfully. Stop believing that you are too young, too old, too inexperienced, or too weak to be useful to God.

Fear is a Tool of the Enemy to Keep You from Obeying God

Jeremiah was afraid, but God commanded him: "Do not be afraid." Fear of failure, rejection, or inadequacy can keep you from stepping into God's purpose. Overcome fear by trusting in God's power, not your own ability.

Faithfulness to God is More Important Than Popularity

Jeremiah faced opposition his entire ministry, yet he remained faithful. Do not compromise your convictions to gain approval from people, choose to stand for truth, even when it is unpopular.

God's Presence is the Key to Courage

Jeremiah was able to endure because God was with him. You are never alone in your calling. Whether in ministry, work, family, or personal struggles, God's presence gives you the strength to endure and the courage to obey.

Right now, God is calling you to something greater than yourself. Maybe it's a ministry, a bold step of faith, or simply living more fully for Him. Do not let fear or feelings of inadequacy hold you back. If He called you, He will equip you. Step forward in faith, knowing that God is with you just as He was with Jeremiah.

PRAYER FOCUS FOR LESSON 2: **TRUSTING GOD'S CALLING**

Heavenly Father,

Thank You for the calling You place on each of our lives. Just as You knew Jeremiah before he was born, You have also known and set us apart for Your purposes. Lord, we confess that, like Jeremiah, we sometimes feel inadequate, afraid, or unsure of how to step into Your will. Remind us that You are the One who equips and strengthens us.

Help us to overcome fear, doubt, and hesitation. Give us boldness to stand for Your truth, even when the world stands against us. Let us trust in Your perfect timing, knowing that just as the almond tree blossoms at the appointed time, so Your plans for us will be fulfilled in the right season.

Watch over us, Lord, as You watch over Your Word. Keep our hearts faithful, our hands ready for service, and our eyes fixed on You. May we walk confidently in our calling, trusting that You are always with us.

In Jesus' Name, Amen.



READING ASSIGNMENT

READ: JEREMIAH 2-6

3.

Israel's Unfaithfulness and God's Judgment

JEREMIAH 2-6

Jeremiah 1 establishes the foundation for Jeremiah's prophetic ministry, revealing God's sovereign call, Jeremiah's initial reluctance, and God's promise of divine empowerment and protection. Chosen before birth, Jeremiah was appointed as a prophet to the nations, tasked with delivering both warnings of judgment and messages of restoration.

Though he doubted his abilities, God assured him of His presence, authority, and protection, reinforcing that Jeremiah's role was not dependent on his personal strength but on God's power working through him.

The vision of the almond tree served as a reminder that God is actively watching over His Word to fulfill it, ensuring that His plans would come to pass at the appointed time.

The boiling pot vision warned of an imminent invasion from the north (Babylon), signaling the coming judgment against Judah due to their rebellion. The chapter concludes with a divine charge: Jeremiah must not be afraid to speak God's truth, even in the face of opposition, for God Himself would make him strong like a fortified city.

Now that we have explored Jeremiah's calling and commission, we move into his first prophetic messages to the people of Judah. Chapters 2-6 expose the nation's spiritual adultery, as they had forsaken the one true God for worthless idols.

Despite God's faithfulness, Judah stubbornly refused to repent, embracing sin, injustice, and false security. In response, God declares impending judgment, warning that their rebellion will bring destruction upon them.

In this chapter, we will examine Israel's unfaithfulness, the depth of their idolatry, and the certainty of divine judgment, while also reflecting on God's call to repentance and His enduring mercy for those who return to Him.

INTRODUCTION

Following Jeremiah's divine calling in chapter 1, the prophet begins his ministry by delivering God's case against Judah. Chapters 2-6 outline Judah's spiritual adultery, expose false leaders, and warn of the consequences of persistent rebellion. Though God pleads for repentance, the people remain stubborn, sealing their fate for impending judgment.

This lesson will explore God's accusations against Judah, His call to repentance, and the danger of trusting false prophets instead of the truth. Finally, we will consider how these warnings apply to

modern believers, urging us to remain faithful to God and avoid the slow drift into spiritual compromise.

I. Accusations Against Judah: Idolatry and Spiritual Adultery (Jeremiah 2:1–37, 3:1-5, 3:19-25)

A. Forsaking the One True God (Jeremiah 2:1-13)

God compares Judah's early devotion to a bride who once loved her husband but later abandons him.

"Go and proclaim in the ears of Jerusalem, saying,
"Thus says the Lord,
"I remember concerning you the devotion of your
youth,
The love of your betrothals,
Your following after Me in the wilderness,
Through a land not sown.
- **Jeremiah 2:2**

Thus says the Lord, "What injustice did your fathers
find in Me, That they went far from Me And walked
after emptiness and became empty?
- **Jeremiah 2:5**

The people had exchanged the "fountain of living waters" for broken cisterns (2:13) turning from God's life-giving presence to lifeless idols.

B. Idolatry as Spiritual Adultery (Jeremiah 3:1-5, 3:19-25)

God describes Judah's unfaithfulness in shocking terms, as a wife who shamelessly pursues lovers (false gods).

"For long ago I broke your yoke
And tore off your bonds;
But you said, 'I will not serve!'
For on every high hill
And under every green tree
You have lain down as a harlot.

- Jeremiah 2:20

The people did not just drift into idolatry. They aggressively pursued false gods, likened to an unfaithful spouse who refuses correction (3:3).

God's pain over Judah's idolatry is deeply personal. Sin is not just breaking rules, it is breaking relationship. The metaphor of marriage highlights God's faithfulness and Israel's betrayal. Idolatry is not just bowing to statues, it includes trusting anything other than God for security, identity, or fulfillment.

We need to examine our hearts for anything that competes with God's rightful place in our lives and be vigilant. Spiritual drift begins subtly but leads to disaster if unchecked.

II. The Call to Repentance and the Warning of Impending Judgment (Jeremiah 3:6-25, 4:1-31, 5:1-31, 6:1-30)

A. God's Plea for Repentance (Jeremiah 3:12-14, 4:1-4)

Despite their **spiritual adultery**, God invites Judah to return:

Go and proclaim these words toward the north and say,
'Return, faithless Israel,' declares the Lord;
'I will not look upon you in anger.
For I am gracious,' declares the Lord;
'I will not be angry forever.
- **Jeremiah 3:12**

Repentance is not just words, it requires a heart transformation (Jeremiah 4:3-4).

B. The Certainty of Judgment (Jeremiah 4:5-31, 6:1-30)

Judah had ignored multiple warnings, and now destruction was imminent. The Babylonians (referred to as a lion from the thicket and a boiling cauldron from the north) would devastate the land (Jeremiah 4:7, Jeremiah 6:22-23). Even nature reacts to God's coming judgment, the land trembles, the heavens grow dark (Jeremiah 4:23-28).

God's justice is patient, but not indefinite, there comes a time when judgment must fall. Ignoring God's warnings does not delay

judgment, it only hardens the heart further. Do not mistake God's patience for approval, repent while there is still time! Examine your life, are there areas where God has been calling you to change, but you keep resisting?

III. The Role of False Prophets and Leaders (Jeremiah 5:30-31, 6:13-15)

A. The Rise of Deceptive Prophets (Jeremiah 6:13-14)

Instead of warning the people, false prophets proclaimed peace when there was none.

"They have healed the brokenness of My people superficially, Saying, 'Peace, peace,' But there is no peace.
- Jeremiah 6:14

B. The Corruption of Priests and Leaders (Jeremiah 5:30-31, 6:13-15)

The religious leaders **became greedy and corrupt**, leading people into **false security**.

³⁰ "An appalling and horrible thing
Has happened in the land:
³¹ The prophets prophesy falsely,
And the priests rule on their own authority;
And My people love it so!
But what will you do at the end of it?
- Jeremiah 5:30-31

The greatest danger often comes from within, when spiritual leaders compromise truth for popularity.

False security is deadly, Judah was heading toward disaster while believing they were safe. Be discerning, not every religious message is from God. Measure everything against God's Word, not emotions or popular opinion.

IV. Application: Recognizing the Dangers of Spiritual Drift

1. Spiritual Adultery is More Than Idolatry

Anything that replaces God's rightful place in your life is an idol. Be watchful. Subtle compromises can lead to major spiritual decline.

2. God's Patience Has Limits

Do not mistake God's delay as God's approval. If there are areas of sin in your life, repent now before the consequences come.

3. False Prophets Still Exist Today

Many preach comfort rather than repentance. Do not fall for messages that downplay sin or promise blessings without obedience.

God's love is relentless, but so is His justice. Judah's story is a warning to all who think they can live in sin without consequences. Do not wait for judgment to wake you up, repent today, seek God sincerely, and remain faithful to Him alone.

IV. Comparison of Jeremiah's Preaching with Isaiah, Ezekiel, and Daniel

The four major prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, each had distinct ministries tailored to the spiritual and political climates of their times. While their messages often overlapped, addressing themes of judgment, repentance, and restoration, their audiences, styles, and outcomes varied. Below is a comparison of how Jeremiah's prophetic ministry aligns with Isaiah, Ezekiel, and Daniel across four key areas.

1. Audience (Time and Place of Ministry)

PROPHET	TIME PERIOD	AUDIENCE	LOCATION
Isaiah	740–681 B.C. (before and during Babylonian exile)	Primarily Judah, but also prophesied about Assyria and Babylon	Jerusalem & Judah, ministered under King Hezekiah
Jeremiah	627–586 B.C. (before and during Babylonian exile)	Primarily Judah, but also preached to surrounding nations	Jerusalem & Judah, remained in the land but later taken to Egypt
Ezekiel	593–570 B.C. (during Babylonian exile)	Jewish exiles in Babylon	Babylon, prophesied among the exiled community
Daniel	605–530 B.C. (during and after Babylonian exile)	Gentile rulers (Babylon & Persia) and Jewish exiles	Babylon & Persia, worked in royal courts

Isaiah and Jeremiah both prophesied before Jerusalem's destruction, warning Judah of impending judgment. Ezekiel ministered to Jews already in exile, explaining why judgment came and offering hope for future restoration. Daniel served in

royal courts, demonstrating God's sovereignty over Gentile empires.

God assigns different messengers to different people, some are called to warn believers (Isaiah and Jeremiah), while others are sent into foreign places to influence unbelievers (Daniel). Like these prophets, we must speak God's truth wherever He places us, whether among fellow believers or in secular environments.

2. Message

PROPHET	PRIMARY THEMES	KEY PROPHECIES
Isaiah	Judgment, salvation, coming of the Messiah	Virgin birth (Isa. 7:14), suffering servant (Isa. 53),
Jeremiah	Judgment for sin, call to repentance, hope of a New Covenant	Babylonian exile (Jer. 25:11-12), destruction of Jerusalem, promise of New Covenant (Jer. 31:31-34)
Ezekiel	God's glory, individual responsibility, restoration of Israel	Vision of dry bones (Ezek. 37), future temple (Ezek. 40-48)
Daniel	God's sovereignty over nations, prophetic visions of the future	Four world empires (Dan. 2 & 7), 70 weeks prophecy (Dan. 9), end times

Isaiah's message was heavily Messianic, foretelling Christ's birth, suffering, and future reign. Jeremiah's message was more immediate, warning Judah about its destruction and exile while offering hope of a New Covenant. Ezekiel focused on Israel's future restoration, using powerful visions and symbols to convey hope. Daniel's message was highly political and apocalyptic, demonstrating God's control over world history.

God's messages vary based on what His people need. Some need warnings (Jeremiah), others need encouragement (Ezekiel), and some need prophecies of hope (Isaiah and Daniel).

We must recognize God's sovereignty in both present events (Jeremiah) and the future (Daniel).

3. Style of Preaching

PROPHET	STYLE	UNIQUE FEATURES
Isaiah	Majestic and poetic	Rich in Messianic prophecies, full of vivid imagery
Jeremiah	Emotional and personal	Known as the "Weeping Prophet", lamented over Judah's rebellion (Jeremiah 9:1)
Ezekiel	Dramatic and symbolic	Used striking visions and symbolic acts (e.g., lying on his side for 390 days – Ezekiel 4:4-6)
Daniel	Narrative and visionary	Mix of historical events and prophetic visions, often interpreted dreams for kings

Isaiah was grand and poetic, full of prophecies about God's majesty and redemption. Jeremiah was deeply emotional, mourning over Judah's sin and suffering. Ezekiel used shocking and dramatic imagery to capture attention. Daniel blended historical narrative with prophecy, emphasizing God's rule over earthly kingdoms.

Different audiences respond to different styles of communication. Some need compelling imagery (Ezekiel), others need logical teaching (Isaiah and Daniel), and some need passionate appeals (Jeremiah). The truth, however, remains the same, we must repent and trust in God's plan.

4. Results of Their Ministry

PROPHET	RESPONSE	OUTCOME
Isaiah	Mixed response	Some kings listened, but tradition says he was martyred
Jeremiah	Rejected and persecuted	Imprisoned, thrown into a cistern, taken to Egypt against his will
Ezekiel	Respected among exiles	Many ignored his message at first but later acknowledged his authority
Daniel	Highly honored	Rose to high positions in Babylon and Persia, influenced pagan rulers

Isaiah had both success and persecution, his words were heeded by some kings, but Jewish tradition says he was martyred under King Manasseh. Jeremiah faced severe opposition. He was beaten, imprisoned, and ultimately taken to Egypt against his will. Ezekiel's credibility grew over time, as exiles began recognizing his words as truth. Daniel prospered in a pagan world, showing that faithfulness to God can bring influence even in hostile environments.

Faithfulness to God does not always bring immediate success, sometimes it leads to persecution (Isaiah and Jeremiah). We should not measure success by a people's response but by obedience to God. Even in difficult environments (like Daniel in Babylon), God can elevate His faithful servants.

CONCLUSION:

THE UNIFIED MESSAGE OF THE MAJOR PROPHETS

Though Isaiah, Jeremiah, Ezekiel, and Daniel had different audiences, styles, and results, their central message remained the same:

1. God is holy and requires obedience.
2. Judgment comes to those who reject Him.
3. Repentance brings restoration.
4. God's plans are bigger than one generation, He controls history.

God calls different people to different places for different purposes. Some, like Jeremiah, will face opposition. Others, like Daniel, may be elevated in leadership. Regardless of the outcome, our job is to remain faithful, knowing that God's plan is unfolding in His perfect timing.



READING ASSIGNMENT

READ: JEREMIAH 7-17

4.

Temple Sermon and the People's Rejection

JEREMIAH 7-17

In Jeremiah 1, we saw God's sovereign call on Jeremiah's life, setting him apart before birth to be a prophet to the nations. Though Jeremiah felt inadequate and fearful, God assured him of His presence, authority, and protection, reinforcing that Jeremiah's mission was divinely ordained.

The vision of the almond tree symbolized God's watchfulness over His Word, while the boiling pot represented the coming Babylonian invasion as judgment for Judah's sins.

Chapters 2-6 introduced God's charges against Judah, detailing their idolatry, spiritual adultery, and stubborn refusal to repent. Judah had forsaken the fountain of living waters (Jeremiah 2:13) and pursued false gods, breaking their covenant with the Lord.

Despite repeated calls to repentance, the Jews clung to their wickedness, injustice, and false security in the temple, believing they were safe from judgment. False prophets and corrupt priests

misled the people, offering empty assurances of peace while ignoring the reality of impending destruction (Jeremiah 6:14).

Ultimately, God's warnings of judgment through the Babylonian invasion became unavoidable, as Judah's leaders and people hardened their hearts.

TRANSITION TO JEREMIAH 7-17

Having exposed Judah's rebellion and spiritual corruption, Jeremiah now shifts his focus in chapters 7-17 to confront their false trust in the temple and empty religious rituals.

Known as the Temple Sermon, Jeremiah 7 delivers a bold rebuke against those who mistakenly believed that religious observance could protect them, despite their continued disobedience.

As we move into these chapters, we will explore how God rejects false worship, demands genuine obedience, and warns of judgment on Judah and the surrounding nations.

Temple Sermon and the People's Rejection (Jeremiah 7-17)

In this chapter, we explore Jeremiah 7-17, where the prophet delivers one of his most significant messages, the Temple Sermon. Jeremiah rebukes Judah for their false security in religious rituals, calling them to genuine obedience rather than empty religion.

Despite Jeremiah's urgent warnings, the people reject God's message, leading to inevitable judgment. These chapters also highlight Judah's persistent idolatry, Jeremiah's personal

struggles as a prophet, and God's ultimate call to repentance and restoration.

I. The False Security of the Temple (Jeremiah 7:1-29, 11:1-17)

The Deceptive Trust in the Temple (Jeremiah 7:1-15)

Judah believed that because the temple stood in Jerusalem, they were immune to judgment.

Do not trust in deceptive words, saying, 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord.'

- **Jeremiah 7:4**

God reminds them of Shiloh, a previous sanctuary destroyed because of Israel's sins, Jerusalem would face the same fate.

The Reaffirmation of the Covenant and Judah's Disobedience (Jeremiah 11:1-17)

God calls Judah to remember their covenant, but they have persistently broken it. The people refuse to listen, and as a result, God declares that He will no longer hear their prayers (11:14).

A. The Loss of Divine Protection and Favor

During Judah's history, God had often rescued them from enemies when they repented and called on Him (Judges 2:18, II Chronicles

7:14). However, in Jeremiah's time, because of persistent rebellion, God refused to intervene when disaster struck.

- **Then:** Babylon invaded, and there was no divine rescue (Jeremiah 21:5-7). The people cried out, but God had already determined their fate.
- **Now:** When a nation, church, or individual persistently ignores God, there comes a time when He allows consequences to unfold without divine intervention (Proverbs 1:28-30).

If I regard wickedness in my heart,
The Lord will not hear;

- **Psalm 66:18**

Then they will cry out to the Lord,
But He will not answer them.

Instead, He will hide His face from them at that time
Because they have practiced evil deeds.

- **Micah 3:4**

Those who repeatedly reject God's warnings should not assume He will always be there to bail them out when trouble comes. Ignoring God's voice today can lead to spiritual deafness when we need Him most.

B. The Loss of Inner Peace and Guidance

When God stops responding, it does not only affect external circumstances, it also leads to spiritual confusion, restlessness, and fear.

- **Then:** Without God's presence, Judah lost peace and became filled with terror, despair, and hopelessness (Jeremiah 6:14, Jeremiah 8:15).
- **Now:** Those who persist in sin while expecting God's guidance eventually find themselves spiritually lost, unable to discern right from wrong (Romans 1:28-32).

But your iniquities have made a separation between you and your God, And your sins have hidden His face from you so that He does not hear.

- **Isaiah 59:2**

He who turns away his ear from listening to the law,
Even his prayer is an abomination.

- **Proverbs 28:9**

Ignoring God's ways leads to spiritual numbness. If we refuse to listen to Him, we may find ourselves unable to hear Him when we desperately need His direction.

C. The Loss of Hope for Deliverance

When God closes the door to prayer, it is because the time for repentance has passed. This is the ultimate judgment, being left to face the full weight of sin's consequences without divine help.

- **Then:** The people of Judah faced famine, captivity, and death without the possibility of divine rescue (Jeremiah 14:11-12).
- **Now:** A hardened heart leads to eternal separation from God. When a person continually rejects His call, they risk

being abandoned to their own destruction (Romans 1:24-26).

¹⁰ and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. ¹¹ For this reason God will send upon them a deluding influence so that they will believe what is false, ¹² in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

- II Thessalonians 2:10-12

²⁶ For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries.

- Hebrews 10:26-27

There is a point when continued rebellion results in irreversible consequences. While God is merciful, deliberate and prolonged rejection of His truth leads to a point of no return.

The Urgency of Seeking God While He Can Be Found

The greatest tragedy is not unanswered prayers, but a life where God no longer listens because of persistent rejection. The time to turn to God is now, before judgment falls.

⁶ Seek the Lord while He may be found;
Call upon Him while He is near.

⁷ Let the wicked forsake his way
And the unrighteous man his thoughts;
And let him return to the Lord,
And He will have compassion on him,
And to our God, For He will abundantly pardon.
- Isaiah 55:6-7

Do not wait until it is too late. If God is speaking, respond now, before the day comes when He no longer answers.

Religious rituals cannot replace true obedience. Church attendance, giving, or traditions are meaningless without a heart surrendered to God. Do not assume immunity from judgment. Judah thought they were safe because of the temple; today, people assume safety without true repentance.

II. God's Warning Against Religious Hypocrisy (Jeremiah 7:30-8:17, 14:1-22)

Judah's Idolatry Pollutes God's House (Jeremiah 7:30-34)

They had brought idols into the temple, defiling the very place where God's name dwelt. Their child sacrifices in the Valley of Hinnom (Topheth) were an abomination.

The People Refuse to Repent (Jeremiah 8:4-17, 14:1-10)

"Why then has this people, Jerusalem,
Turned away in continual apostasy?
They hold fast to deceit,
They refuse to return.
- **Jeremiah 8:5**

Their stubbornness prevents them from being healed, and false prophets proclaim peace when there is none (Jeremiah 8:11).

The Drought as a Sign of Judgment (Jeremiah 14:1-22)

A severe drought highlights Judah's spiritual dryness and separation from God. Jeremiah intercedes, but God tells him not to pray for the people, as judgment is certain (Jeremiah 14:11-12).

Religious hypocrisy is detestable to God. Worshiping God with lips but not with hearts is meaningless (Isaiah 29:13). Ignoring conviction leads to spiritual hardness. When people continually reject God's warnings, they lose the ability to recognize truth (Jeremiah 8:9).

III. Judgment on Judah's Idolatry (Jeremiah 10:1-16, 15:1-21, 16:1-21)

The Powerlessness of Idols vs. The Sovereignty of God (Jeremiah 10:1-16)

Judah had turned to worthless idols, forgetting that God alone is the true and living God.

"Like a scarecrow in a cucumber field are they,
And they cannot speak;
They must be carried,
Because they cannot walk!
Do not fear them,
For they can do no harm,
Nor can they do any good."
- **Jeremiah 10:5**

Jeremiah praises God as the Creator and Sustainer of all things, in contrast to their dead idols (Jeremiah 10:10-13).

The Consequences of Rejecting God (Jeremiah 15:1-21, 16:1-13)

Even if Moses and Samuel interceded for Judah, God would not relent from judgment (Jeremiah 15:1). The coming punishment includes war, famine, and captivity (Jeremiah 15:2-4). Jeremiah is commanded not to marry or have children, as future generations will suffer greatly (Jeremiah 16:1-4).

Modern idolatry exists in many forms. Money, status, pleasure, or self-reliance can become idols if they replace trust in God. Ignoring God leads to disastrous consequences. Just as Judah's rejection led to captivity, sin leads to spiritual bondage today.

IV. Jeremiah's Struggles and God's Encouragement (Jeremiah 12:1-17, 17:5-18)

Jeremiah's Complaint About the Wicked Prospering (Jeremiah 12:1-6)

Jeremiah questions why the wicked seem to thrive, but God warns that things will get even harder for him.

A Lesson on Trusting God Alone (Jeremiah 17:5-10)

Thus says the Lord,
"Cursed is the man who trusts in mankind
And makes flesh his strength,
And whose heart turns away from the Lord.
- **Jeremiah 17:5**

"Blessed is the man who trusts in the Lord
And whose trust is the Lord.
- **Jeremiah 17:7**

Do not grow discouraged when evil seems to prevail. God sees all and will bring justice in His time. Trust in God, not in human strength. Just as a tree by water flourishes in all seasons, those who trust in the Lord will remain strong amid trials (Jeremiah 17:8).

V. Application: Genuine Worship vs. Empty Religion

God is not impressed by outward religion, He desires hearts that are genuinely devoted to Him (Jeremiah 7:23). Religious leaders must be faithful in preaching truth, not false assurances (Jeremiah 6:14). Sin has real consequences, and delaying repentance only hardens the heart further.

Trust in God alone, not in religious symbols, rituals, or human wisdom (Jeremiah 17:7-8).

God is not fooled by empty religion. If worship does not lead to obedience, transformation, and a deeper love for God, then it is meaningless. Do not put trust in church attendance, religious titles, or traditions, what God desires is a heart that is fully devoted to Him.

VI. Three Lessons for Modern Times

1. For the Non-Believer: Don't Rely on False Security.

Just as Judah wrongly assumed that God's presence in the temple would protect them despite their sins, many today believe that religious affiliation, good deeds, or simply believing that God exists will keep them safe.

But God is not interested in empty religion, He desires a real relationship. The lesson from Jeremiah is clear: trusting in anything other than true repentance and faith in God, expressed in repentance and baptism (Acts 2:38) will lead to destruction.

The only hope for salvation is in turning to Christ, who offers forgiveness, restoration, and eternal life.

2. For the Christian: True Worship Requires Obedience

Many in Judah went through the motions of religious worship, yet their hearts were far from God. The same danger exists today for believers who attend church, pray, and give offerings while living in disobedience.

God does not accept worship that is merely external, He wants devotion that comes from a transformed heart. Christians must examine their lives, ensuring that their faith is not just tradition but a daily commitment to follow Christ with sincerity and obedience.

3. For Those Who Minister: Faithfulness in Ministry Comes with a Cost

Jeremiah's calling was filled with hardship. He was rejected, persecuted, and burdened with delivering a message no one wanted to hear. Yet, he remained faithful to God's commission.

Elders, preachers and others who minister in the church must understand that proclaiming God's truth will not always be popular. There will be opposition, discouragement, and seasons of loneliness, but God's assurance remains the same, He will strengthen those He calls. The measure of success in ministry is not popularity, but faithfulness to God's Word.



READING ASSIGNMENT

READ: JEREMIAH 18-22

5. The Potter's House, Judah's Broken Covenant, and the Fate of Its Kings

JEREMIAH 18-22

In Jeremiah 7-17, the prophet delivers some of his most urgent and confrontational messages to Judah, calling them to true repentance and warning of the consequences of their hardened hearts. The Temple Sermon in chapter 7 exposes the people's false security in religious rituals. They believed that because the temple stood in Jerusalem, they were protected from judgment, even though they continued in idolatry and injustice.

Jeremiah warns them that the presence of the temple alone will not save them, only true obedience to God will. He points to Shiloh, a former sanctuary that was destroyed due to Israel's sin, as a sobering example of what will happen to Judah if they do not change.

Despite God's repeated calls for repentance, the people stubbornly refuse to listen. They have abandoned Him for idols, engaged in child sacrifices, and continued with empty religious practices, believing they were still in good standing with God.

The false prophets reassure them with lies, saying that peace and prosperity will continue, but Jeremiah declares the opposite: judgment is coming. God even tells Jeremiah to stop praying for the people because their rebellion has reached a point where divine mercy will no longer be extended.

Chapters 10-17 highlight Judah's idolatry, the foolishness of trusting in false gods, and the certainty of their coming punishment. Jeremiah wrestles with his calling, facing intense rejection from his own people. His enemies conspire against him, and his personal suffering becomes overwhelming.

Yet, in the midst of judgment, God reminds Jeremiah of an essential truth: those who trust in the Lord are like a tree planted by water, flourishing even in difficult times, while those who trust in human strength are like barren shrubs in the desert (Jeremiah 17:5-8).

The overarching message of these chapters is clear: empty religion cannot replace genuine faith, and rejecting God's truth leads to devastating consequences. Judah's time to repent is running out, but even in judgment, God continues to call them back to Him.

This lesson serves as a powerful reminder that God desires heartfelt obedience, not religious routine, and that trust in Him is the only path to true security.

INTRODUCTION

In Jeremiah 18-22, God continues to reveal His sovereignty, justice, and impending judgment on Judah. Through the Potter's House parable, God illustrates His authority to shape and reshape nations according to their response to Him.

However, Judah refuses to repent, leading to severe covenant consequences. As Jeremiah remains faithful to his calling, he faces persecution and suffering from religious leaders and the ruling class.

Finally, in chapters 21-22, God delivers prophetic judgments against Judah's corrupt kings, emphasizing that leadership failure brings national ruin.

I. The Potter and the Clay: God's Sovereign Control (Jeremiah 18:1-23)

God commands Jeremiah to go to a potter's house, where he sees a potter working clay on a wheel. At first, the clay is misshapen, but instead of throwing it away, the potter reshapes it into something useful.

God then explains that He is the Potter, and Judah is the clay. Just as the potter has full authority over the clay, God has absolute control over nations and individuals.

"Can I not, O house of Israel, deal with you as this potter does?" declares the Lord. "Behold, like the clay in the potter's hand, so are you in My hand, O house of Israel.

- **Jeremiah 18:6**

However, unlike the clay, Judah resists being shaped. They are stubborn and refuse correction, making them unusable for God's purpose. God makes it clear that He can bless or destroy a nation based on its response to Him. If a nation repents of evil, He will relent from judgment, but if a nation turns to evil, He will remove His blessing (Jeremiah 18:7-10).

Instead of humbling themselves, the people respond with arrogance:

But they will say, 'It's hopeless! For we are going to follow our own plans, and each of us will act according to the stubbornness of his evil heart.'

- Jeremiah 18:12

This response shows complete defiance against God's authority. Because of their rebellion, God will bring disaster upon them.

Jeremiah then prays for judgment on those who plot against him. His prophetic message has made him a target of hatred, and people conspire to silence him permanently. He asks God to bring justice quickly, showing the emotional burden of being God's messenger (Jeremiah 18:18-23).

The imagery of the potter and the clay is one of the most powerful in Scripture. It shows God's active involvement in shaping lives and nations. The clay has no power to shape itself, only the potter can give it form.

Judah's refusal to yield shows that rebellion against God's shaping leads to destruction. This passage is echoed in Romans 9:20-21, where Paul emphasizes that God has the right to shape His creation as He wills.

God is shaping your life, but are you soft clay in His hands, or are you resisting Him? When we refuse to yield to His will, we become brittle and useless. True surrender allows God to reshape and restore us for His purpose.

II. The Broken Covenant and Its Consequences (Jeremiah 19:1-15)

To illustrate Judah's coming destruction, God commands Jeremiah to buy a clay jar and smash it in front of the elders and priests. This represents the finality of Judah's judgment.

and say to them, "Thus says the Lord of hosts, "Just so will I break this people and this city, even as one breaks a potter's vessel, which cannot again be repaired; and they will bury in Topheth because there is no other place for burial.

- Jeremiah 19:11

Unlike the previous chapter where the clay was still malleable, this jar is already hardened. This means Judah has passed the point of being reshaped, their judgment is now irreversible.

God specifically condemns their idolatry and child sacrifice in Topheth, a place in the Valley of Hinnom where children were burned as offerings to Baal. Because of this abomination, Topheth will become a burial ground, filled with the dead bodies of those who will perish in the coming siege (Jeremiah 19:4-6).

Jeremiah then publicly delivers this prophecy at the temple, declaring that Jerusalem's fate is sealed because the people refuse to listen (Jeremiah 19:14-15).

This passage emphasizes God's justice. There comes a point when sin becomes so entrenched that judgment is inevitable. The Valley of Hinnom, where child sacrifices took place, later became Gehenna, a term Jesus used to describe hell (Mark 9:43-48). The destruction of Judah foreshadows the eternal judgment awaiting those who reject God's ways.

Sin has real and lasting consequences. If we harden our hearts, we may reach a point where repentance is no longer possible. We must respond to God's warnings before it is too late.

III. Jeremiah's Personal Suffering and Persecution (Jeremiah 20:1-18)

After delivering this harsh prophecy, Jeremiah is beaten and imprisoned by Pashhur, the priest. Upon his release, Jeremiah tells Pashhur that his name has been changed to "Terror on Every Side", because terror will soon overtake him and all of Judah (Jeremiah 20:1-6).

Overwhelmed with discouragement, Jeremiah laments his calling. He expresses deep sorrow, even wishing he had never been born.

Cursed be the day when I was born;
Let the day not be blessed when my mother bore me!
- **Jeremiah 20:14**

Jeremiah's pain is real, he is rejected, despised, and under constant threat. Yet, despite his suffering, he cannot keep silent because God's word burns like a fire in his bones (Jeremiah 20:9).

Jeremiah's struggle is a powerful example of the emotional cost of obedience. Many prophets and apostles experienced deep despair

when carrying God's message (Elijah in I Kings 19:4, Paul in II Corinthians 1:8). Yet, despite his pain, Jeremiah remains faithful.

Obedying God often comes with opposition and suffering, but we must remain faithful even when it is difficult.

IV. Judgment Against the Kings of Judah (Jeremiah 21:1–22:30)

As Babylon's power increases and Jerusalem faces inevitable invasion, King Zedekiah desperately seeks a divine intervention. He sends messengers to Jeremiah, hoping for a favorable prophecy, similar to how God had delivered Judah in past crises (Jeremiah 21:1-2). However, this time, the response is devastating, instead of God fighting for Judah, He will fight against them.

I Myself will war against you with an outstretched hand and a mighty arm, even in anger and wrath and great indignation.

- Jeremiah 21:5

This is one of the most terrifying declarations in Scripture. The same God who had protected Israel from Pharaoh, the Canaanites, and the Assyrians now turns against His own people. Judah is not just facing Babylon's army, but the active opposition of God Himself.

Instead of promising deliverance, Jeremiah declares that their only hope is to surrender to Babylon. Those who remain in the city will die by sword, famine, and disease, but those who defect to the Babylonians will live (Jeremiah 21:9). This message was outrageous to the people, how could God's prophet tell them to

surrender to a pagan king? But this was God's judgment for their continued rebellion.

God's Rebuke Against the Royal House (Jeremiah 21:11-22:10)

After addressing Zedekiah's plea, Jeremiah turns his attention to Judah's entire monarchy, condemning the corrupt leadership of its kings. God had always demanded justice, righteousness, and compassion for the poor from Israel's rulers (Deuteronomy 17:18-20, II Samuel 23:3-4).

However, instead of protecting the innocent, Judah's kings had abused their power, oppressed the weak, and encouraged idolatry.

Thus says the Lord, "Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor. Also do not mistreat or do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.

- Jeremiah 22:3

This was a final warning, if the kings obeyed, God would establish their throne forever (Jeremiah 22:4). But if they continued in wickedness, their dynasty would crumble, and their kingdom would be left in ruins (Jeremiah 22:5).

God then pronounces specific judgments on the last kings of Judah, revealing the failure of each ruler and their ultimate fate.

1. Shallum (Jehoahaz) - Exiled and Never Returning (Jeremiah 22:11-12)

Shallum, also known as Jehoahaz, was the son of King Josiah. Unlike his righteous father, he quickly abandoned God's ways, leading Judah deeper into sin. He was placed on the throne in 609 B.C. but reigned for only three months before being captured and taken to Egypt by Pharaoh Neco (II Kings 23:31-34).

^{11b} "He will never return there; ¹² but in the place where they led him captive, there he will die and not see this land again.

- Jeremiah 22:11b-12

This was a humiliating fate for a king of Judah. His short, failed reign was a sign that God had withdrawn His blessing from David's line. He sought Egypt's protection instead of God's, and as a result, he died in exile, never to return.

2. Jehoiakim - Greedy, Ruthless, and Dishonored in Death (Jeremiah 22:13-23)

Jehoiakim, the brother of Shallum, was placed on the throne by Pharaoh Neco as a puppet king (II Kings 23:34-36). He reigned for 11 years (609-598 B.C.), but his rule was marked by oppression, greed, and injustice.

Instead of caring for his people, Jehoiakim exploited them, forcing laborers to build him a lavish palace while they suffered.

"Woe to him who builds his house without
righteousness
And his upper rooms without justice,
Who uses his neighbor's services without pay
And does not give him his wages,
- **Jeremiah 22:13**

He was arrogant, ignoring the example of his father, Josiah, who had ruled with justice and humility. He wrongly assumed that military power and wealth would secure his kingdom, failing to recognize that true security comes from obedience to God (Jeremiah 22:15-16).

Because of his wickedness, arrogance, and rebellion against God, his death would be shameful and dishonorable:

"He will be buried with a donkey's burial, Dragged off
and thrown out beyond the gates of Jerusalem.
- **Jeremiah 22:19**

Unlike his father, who was mourned throughout Judah, Jehoiakim's death would bring no sorrow. He would be discarded like an unclean animal, a fitting end for a king who had oppressed his people and rejected God.

3. Coniah (Jehoiachin) – Cursed and Cut Off from the Throne (Jeremiah 22:24-30)

Coniah, also known as Jehoiachin, was Jehoiakim's son. He ruled for only three months in 598-597 B.C. before being taken captive by Babylon. Though he was a direct descendant of David, God permanently rejected his line from the throne.

"As I live," declares the Lord, "even though Coniah the son of Jehoiakim king of Judah were a signet ring on My right hand, yet I would pull you off;
- **Jeremiah 22:24**

A signet ring symbolized royal authority, but God declares that Coniah's reign is over. Not only would he die in exile, but none of his descendants would ever rule Judah again.

"Thus says the Lord,
'Write this man down childless,
A man who will not prosper in his days;
For no man of his descendants will prosper
Sitting on the throne of David
Or ruling again in Judah.'
- **Jeremiah 22:30**

This prophecy was fulfilled, as no son of Coniah ever ruled Judah again. His exile marked the end of the Davidic monarchy, with the next true King from David's line being Jesus Christ, the Messiah.

IV. Practical Advice for Modern Worldly Leaders

The fall of Judah's kings provides timeless lessons for all leaders, regardless of their nation, political system, or background.

1. Lead with Justice, Not Selfish Ambition

One of God's chief complaints against Judah's rulers was their failure to administer justice. They oppressed the weak, hoarded wealth, and exploited their people instead of serving them. God's command to Judah's kings was clear:

Thus says the Lord, "Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor. Also do not mistreat or do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.

- **Jeremiah 22:3**

Govern with fairness

Promote policies that protect the rights of all citizens, especially the marginalized.

Fight against corruption

Ensure justice is upheld rather than allowing power to be abused for personal gain.

Use power to serve, not dominate

Leaders should see their authority as a responsibility to lift others up, not as a means for self-promotion.

The king gives stability to the land by justice,
But a man who takes bribes overthrows it.

- **Proverbs 29:4**

2. Do Not Put Trust in Wealth or Military Power Alone

Jehoiakim exploited his people, focusing on building luxurious palaces rather than securing the well-being of his nation. He assumed that his wealth and alliances would protect him, but God saw through his greed and warned of his dishonorable downfall:

"Woe to him who builds his house without
righteousness
And his upper rooms without justice,
Who uses his neighbor's services without pay
And does not give him his wages,
- **Jeremiah 22:13**

Economic growth must not come at the cost of exploitation.

The pursuit of prosperity must be balanced with moral responsibility.

A strong economy and military are not enough.

National security is important, but without moral integrity and justice, a nation will still crumble.

He who trusts in his riches will fall,
But the righteous will flourish like the green leaf.
- **Proverbs 11:28**

3. Listen to Wise Counsel and Accept Correction

Each of Judah's last kings ignored God's warnings and instead surrounded themselves with false prophets who only told them what they wanted to hear. Zedekiah sought Jeremiah's guidance but refused to act on it, leading to national disaster.

But they will say, 'It's hopeless! For we are going to follow our own plans, and each of us will act according to the stubbornness of his evil heart.'
- **Jeremiah 18:12**

Surround yourself with honest advisors.

Leaders who silence dissent or only listen to flattery set themselves up for failure.

Be willing to change course.

Ignoring warnings about corruption, injustice, or instability will only bring greater problems later.

Value humility over pride.

A leader's strength is shown not just in decisiveness but in the ability to admit mistakes and correct them.

Without consultation, plans are frustrated,
But with many counselors they succeed.
- Proverbs 15:22

4. Power is Temporary – Leave a Legacy of Righteousness

The reigns of Shallum, Jehoiakim, and Coniah were short-lived. No matter how powerful they seemed, their time in leadership ended, and their names were disgraced. Jehoiakim was buried like a donkey, and Coniah's family line was permanently removed from kingship.

Leadership is temporary.

Leaders must think beyond personal gain and consider the legacy they leave behind.

How you treat people will define your legacy.

Will you be remembered for justice and wisdom, or for corruption and oppression?

What matters most is how God judges your leadership.

Even if the world celebrates you, God will hold every leader accountable for their actions.

¹³ The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. ¹⁴ For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

- Ecclesiastes 12:13-14

The world may measure success by power, but God measures it by righteousness.



READING ASSIGNMENT

READ: JEREMIAH 23-29

6.

Confronting False Prophets

JEREMIAH 23-29

In Lesson 5, we explored God's sovereignty over nations and individuals, Judah's broken covenant, the persecution of Jeremiah, and the judgment pronounced on the last kings of Judah.

Jeremiah's visit to the potter's house illustrated God's control over nations, just as a potter can reshape a flawed vessel, God can bless or destroy a nation based on its response to Him (Jeremiah 18:1-10).

However, Judah refused to yield to God's shaping, insisting on following its own stubborn heart. Because of this rebellion, God commanded Jeremiah to shatter a clay jar before the elders and priests, symbolizing Judah's irreversible judgment (Jeremiah 19:1-11).

Judah's disobedience led to severe consequences. They polluted the temple with idolatry and engaged in child sacrifices in the Valley of Hinnom (Jeremiah 19:4-6). When Jeremiah publicly

proclaimed their coming destruction, the priest Pashhur had him beaten and imprisoned (Jeremiah 20:1-6).

This persecution weighed heavily on Jeremiah, leading him to lament his calling, yet he could not keep silent, for God's word was like a fire burning within him (Jeremiah 20:9).

In chapters 21-22, Jeremiah delivered prophecies against Judah's last kings, declaring that their failure to lead with justice would result in the downfall of their dynasty.

King Zedekiah, hoping for deliverance from Babylon, was told that God Himself would fight against Jerusalem and that their only hope was surrender (Jeremiah 21:1-10). God also pronounced specific judgments on past rulers:

- Shallum (Jehoahaz) would die in exile in Egypt (Jeremiah 22:11-12).
- Jehoiakim would have a dishonorable burial, dragged outside the gates of Jerusalem like a dead animal (Jeremiah 22:18-19).
- Coniah (Jehoiachin) was cursed, and none of his descendants would ever sit on David's throne again (Jeremiah 22:24-30), marking the end of Judah's monarchy until the coming of Jesus Christ, the Messiah.

TRANSITION TO LESSON 6:

PROPHECIES OF JUDGMENT AND HOPE (JEREMIAH 23-29)

Having seen the collapse of Judah's leadership, we now turn to God's indictment against false prophets and leaders who misled the people. In Lesson 6, we will examine:

- The contrast between corrupt leaders and the coming Righteous Branch (Messianic prophecy in Jeremiah 23:1-8).
- The exposure of false prophets who speak lies in God's name (Jeremiah 23:9-40).
- God's confrontation with Hananiah, the false prophet who denied Babylon's power (Jeremiah 28).
- Jeremiah's letter to the exiles, urging them to seek God in their captivity (Jeremiah 29).

Despite the overwhelming judgment and destruction, hope remains, God promises a future restoration for His people and the coming of a true and righteous King.

I. Confronting False Prophets (Jeremiah 23-29)

Jeremiah 23-29 focuses on one of the greatest threats to God's people: false prophets who mislead them with lies and false hopes. These chapters expose their deception, contrast their messages with God's truth, and provide a timeless warning about spiritual deception.

Jeremiah's confrontation with false prophets is just as relevant today, as many distort God's Word for personal gain, political power, or self-promotion. This section also includes God's promise to the exiles, a passage often misapplied in modern Christianity.

A. The Rise of False Prophets and Their Lies

Jeremiah faced fierce opposition from self-proclaimed prophets who claimed to speak for God but instead led the people astray. These men told Judah what they wanted to hear, assuring them that peace and security would continue, even as Babylon's armies threatened Jerusalem.

Instead of calling for repentance, these false prophets encouraged rebellion against God's warnings. God declares His judgment on these deceivers, making it clear that they have not been sent by Him:

Thus says the Lord of hosts,
"Do not listen to the words of the prophets who are
prophesying to you.
They are leading you into futility;
They speak a vision of their own imagination,
Not from the mouth of the Lord.
- **Jeremiah 23:16**

The greatest danger of these prophets was that they gave the people a false sense of security. Instead of warning them about the coming Babylonian exile, they preached comfort and prosperity, leading the people into a state of spiritual complacency.

Because of their lies, many refused to repent, believing that God would never allow Jerusalem to fall. God exposes the source of their deception, that they are motivated by personal ambition rather than a true calling from God. He condemns them, saying:

"I did not send these prophets,
But they ran.
I did not speak to them,
But they prophesied.
- **Jeremiah 23:21**

B. The Contrast Between True and False Messages

God challenges Judah to discern between true and false messages by showing the difference between His Word and the empty dreams of false prophets. The contrast is striking:

1. False prophets proclaim peace when there is no peace.

"They keep saying to those who despise Me,
"The Lord has said, "You will have peace";
And as for everyone who walks in the stubbornness of
his own heart,
They say, 'Calamity will not come upon you.'
- **Jeremiah 23:17**

These prophets reassured sinners that God was not angry, deceiving them into believing that they could continue in rebellion without consequence. This is similar to many modern preachers who downplay sin, preaching comfort without repentance.

2. True prophets call for repentance and warn of consequences.

"But if they had stood in My council,
Then they would have announced My words to My
people,
And would have turned them back from their evil way
And from the evil of their deeds.
- **Jeremiah 23:22**

A true prophet delivers God's actual message, even when it is difficult or unpopular. Jeremiah, unlike the false prophets, warned that Babylon was coming as God's judgment, urging the people to turn back before it was too late.

3. False messages are like straw; God's Word is like fire.

"Is not My word like fire?" declares the Lord, "and like
a hammer which shatters a rock?
- **Jeremiah 23:29**

The words of false prophets are weak and empty, like straw that has no substance. God's Word has power, it convicts, refines, and brings true transformation.

4. False prophets borrow messages from each other; true prophets receive directly from God.

Behold, I am against those who have prophesied false dreams," declares the Lord, "and related them and led My people astray by their falsehoods and reckless boasting; yet I did not send them or command them, nor do they furnish this people the slightest benefit," declares the Lord.
- **Jeremiah 23:32**

Many false teachers recycle popular religious ideas, using what sounds good rather than what is true. A true prophet speaks only what God has revealed, no matter how unpopular it may be.

C. The Letter to the Exiles (Jeremiah 29:11 – A Misunderstood Promise)

As the Babylonian exile begins, Jeremiah writes a letter to the captives, instructing them on how to live in exile. Many had false hopes that their captivity would be short-lived, but Jeremiah tells them to settle in Babylon, they will be there for seventy years before God restores them.

⁵ 'Build houses and live in them; and plant gardens and eat their produce. ⁶ Take wives and become the fathers of sons and daughters, and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters; and multiply there and do not decrease. ⁷ Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare.'
- **Jeremiah 29:5-7**

This is where Jeremiah 29:11 comes into play, a verse often quoted out of context:

For I know the plans that I have for you,' declares the Lord, 'plans for welfare and not for calamity to give you a future and a hope.
- **Jeremiah 29:11**

This promise was not an individual guarantee of personal success but a national promise to Israel that God had not forgotten them, even in exile. It was a call to trust in His plan, even if it meant waiting in a foreign land for seventy years.

Modern Christians often apply this verse to immediate success or personal fulfillment, but its true meaning is trusting in God's long-term plan, even when circumstances seem bleak.

D. Application: Discernment in the Age of Deception

The problem of false prophets did not end with Jeremiah's time, Jesus and the apostles warned repeatedly about false teachers who would arise in the last days.

1. Test every spiritual message against God's Word.

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.
- **1 John 4:1**

Just because a message sounds spiritual or positive does not mean it is from God. Every prophecy, teaching, or doctrine must be examined against Scripture.

2. Beware of messages that promise blessings without repentance.

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,

- II Timothy 4:3

Many modern false teachers emphasize prosperity, success, and happiness while ignoring sin, judgment, and repentance. The truth of God's Word calls people to righteousness, not just personal comfort.

3. Look for the fruit of true prophecy.

You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they?

- Matthew 7:16

A true prophet's message will produce repentance, transformation, and obedience to God. False prophets often produce confusion, division, and spiritual complacency.

4. Trust in God's long-term plan, not quick fixes.

Wait for the Lord;
Be strong and let your heart take courage;
Yes, wait for the Lord.
- **Psalm 27:14**

The exiles in Babylon wanted a quick return, but God's plan required seventy years of waiting. We must trust that God's plans unfold in His perfect timing, even when they seem slow to us.

Jeremiah's confrontation with false prophets serves as a timeless warning that we must remain rooted in Scripture, discerning in what we believe, and patient in trusting God's true promises.

II. Four Practical Lessons from Jeremiah 23-29 for Modern Hearers

1. For Church Leaders (Pastors, Elders, and Overseers): Guard the Flock from False Teaching

One of the greatest failures in Jeremiah's time was the failure of spiritual leadership. Instead of protecting the people from deception, the priests and prophets themselves became corrupt, spreading lies and false hope.

They reassured Judah that no disaster would come, even though judgment was imminent (Jeremiah 23:16-17).

Church leaders today must remain vigilant in protecting their congregations from false doctrine, whether it comes from outside influences or within the church itself. Many modern teachers

distort Scripture, emphasizing blessings while ignoring sin, or preaching self-help rather than repentance.

²⁸ Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. ²⁹ I know that after my departure savage wolves will come in among you, not sparing the flock;

- Acts 20:28-29

Ensure that all teaching in the church aligns with Scripture.

Encourage deep biblical literacy among members so they can discern truth from error.

Confront false teachings when they arise.

Silence is not an option when deception threatens the faith of believers.

Model integrity in leadership.

The false prophets in Jeremiah's time were self-serving, but Godly leaders must serve others with humility and truth.

2. For Preachers and Those Who Teach the Word: Speak God's Truth, Not What People Want to Hear

Jeremiah stood alone against a crowd of false prophets who preached comfort instead of warning. Unlike them, he remained faithful to God's message, even when it brought persecution, suffering, and rejection.

Many preachers today face the same temptation to soften hard truths, fearing that people will not accept strong biblical teaching on repentance, sin, and judgment.

² preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. ³ For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,
- II Timothy 4:2-3

Do not compromise biblical truth for popularity.

Jeremiah suffered greatly because of his faithfulness to God's message. Modern preachers must also stand firm, even when it is unpopular.

Preach the full counsel of God.

Do not avoid difficult topics such as sin, judgment, and repentance in favor of messages that only focus on blessings and encouragement.

Find strength in God when ministry is hard.

Jeremiah wanted to quit many times (Jeremiah 20:7-9), but he remained faithful because God's Word burned within him.

3. For Church Members: Develop Discernment and Test Every Teaching Against God's Word

The people of Judah blindly followed the false prophets because their messages were more comfortable than Jeremiah's warnings. Many today do the same, believing preachers who distort Scripture because they tell them what they want to hear rather than what they need to hear.

False teaching is not always obvious. Many distortions of the gospel sound biblical on the surface but are rooted in human wisdom, emotion, or culture rather than Scripture. Jeremiah warned that false prophets often use the right words but with deceptive motives:

Behold, I am against the prophets," declares the Lord, "who use their tongues and declare, 'The Lord declares.'

- **Jeremiah 23:31**

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

- **I John 4:1**

Do not accept teaching just because it sounds good.

Compare everything to God's Word to ensure it is biblical.

Be aware of your own desires.

Many people prefer messages that affirm their lifestyle rather than challenge them to change. Truth should convict, not just comfort.

Study the Bible for yourself.

The more you know Scripture, the harder it will be for false teachers to mislead you.

4. For Non-Believers Who Reject the Gospel: Do Not Be Deceived by False Security

The greatest tragedy in Jeremiah's time was that people ignored the warnings until it was too late. They believed that because they were God's chosen people, they were safe from judgment. Many today have the same false security, thinking that because they believe in God or do good deeds, they will be fine, even though they refuse to repent and follow Christ.

The false prophets of Jeremiah's time promised peace when destruction was at the door. Likewise, many today assume that judgment is not coming. They dismiss the gospel, believing that God will not judge them as long as they live a decent life. But Scripture warns against such deception:

² For you yourselves know full well that the day of the Lord will come just like a thief in the night. ³ While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

- **I Thessalonians 5:2-3**

Do not wait until judgment comes to recognize the truth.

The people of Judah ignored Jeremiah's warnings, and their destruction was sudden and irreversible.

Ignoring God's warnings leads to disaster.

When Jeremiah warned the people, they dismissed him. But when Babylon invaded, they realized too late that he was right. Do not wait until judgment comes to take God's Word seriously.

FINAL EXHORTATION:

THE IMPORTANCE OF TRUTH AND DISCERNMENT

Jeremiah's confrontation with false prophets is a warning for every generation. The world is filled with spiritual deception, and believers must remain rooted in God's Word to avoid being misled.

Church leaders must protect the flock, preachers must preach truth boldly, church members must develop discernment, and non-believers must not assume they can reject the gospel without consequence.

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.
- **Colossians 2:8**

Truth matters. False teaching leads people away from God, but those who love the truth will stand firm in Him.



READING ASSIGNMENT

READ: JEREMIAH 30-39

7.

The New Covenant

The Judgment and Fall of Jerusalem

JEREMIAH 30-39

In chapter six, we explored Jeremiah's battle against false prophets, who misled the people of Judah with messages of false hope and security. These self-proclaimed prophets claimed to speak for God but instead preached comfort without repentance, peace without judgment, and blessings without obedience.

God, through Jeremiah, exposed their lies and warned of the devastating consequences of their deception.

True prophets, like Jeremiah, called the people to genuine repentance and submission to God's will, while false prophets promised prosperity even as Babylon was preparing to destroy Jerusalem (Jeremiah 23:16-17).

The contrast between false and true prophecy was made clear, while false teachers tell people what they want to hear, true messengers of God proclaim the truth, even when it is unpopular (Jeremiah 23:29).

We also examined Jeremiah 29 and the famous verse, Jeremiah 29:11, which is often misapplied in modern Christianity. Instead of being a personal guarantee of prosperity, this promise was given to the Jewish exiles in Babylon, assuring them that God had not abandoned them but that their return to the land would come after seventy years.

This teaches us that God's plans often require patience and endurance, and His blessings come on His terms, not ours.

TRANSITION TO CHAPTER 7: **JUDGMENT AND HOPE – THE NEW COVENANT AND THE FALL OF JERUSALEM (JEREMIAH 30-39)**

As we move into chapter seven, we see both the consequences of Judah's rebellion and the hope of restoration. In Jeremiah 30-33, God reveals His ultimate plan to restore His people, not only by returning them to their land but by establishing a New Covenant, a covenant that will be written on their hearts and fulfilled through Christ (Jeremiah 31:31-34).

However, before that restoration can come, judgment must fall. In Jeremiah 34-39, we witness the fall of Jerusalem, the capture of King Zedekiah, and the destruction of the temple.

This tragic event marks the end of Judah's rebellion and proves that God's warnings through Jeremiah were true. But even in devastation, God's promise remains, a future redemption is coming, and it will be fulfilled in Jesus, the mediator of the New Covenant.

In this next lesson, we will see how judgment and hope stand side by side in Jeremiah's prophecy, reminding us that while sin brings destruction, God's faithfulness offers salvation to those who trust in Him.

INTRO

Jeremiah 30-39 presents two contrasting realities: God's promise of restoration through the New Covenant and the devastating consequences of Judah's rebellion, culminating in the fall of Jerusalem.

Despite the certainty of judgment, God provides a future hope of renewal, pointing toward the coming Messiah and the ultimate restoration of His people. However, before that restoration can come, Judah must face the consequences of their rejection of God's Word.

I. The Hope of Restoration and Return

Even as Jerusalem stands on the brink of destruction, Jeremiah delivers a prophetic message of hope and restoration. He records these promises in what is often called the "Book of Consolation" (Jeremiah 30-33). In these chapters, God assures His people that exile will not be the end of their story.

For behold, days are coming,' declares the Lord, 'when I will restore the fortunes of My people Israel and Judah.' The Lord says, 'I will also bring them back to the land that I gave to their forefathers and they shall possess it.'"

- **Jeremiah 30:3**

God promises to regather His people from exile, restore them to their land, and heal their wounds (Jeremiah 30:10-17). However, this restoration is not merely about returning to geographical Israel; it points to a deeper spiritual renewal.

II. God's Promise of a New Covenant (Jeremiah 31:31-34)

The highlight of God's plan for restoration is the New Covenant, a radical transformation of how God will relate to His people. Unlike the Mosaic Covenant, which Israel repeatedly broke, this covenant will be internal, written on their hearts.

³¹ "Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah, ³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the Lord. ³³ "But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

- Jeremiah 31:31-33

The Practical Meaning of the New Covenant Promises (Jeremiah 31:31-34)

The New Covenant in Jeremiah 31:31-34 represents a radical shift in how God relates to His people. Unlike the Old Covenant, which depended on external laws, rituals, and repeated sacrifices, the New Covenant is internal, transformative, and eternal.

It is fulfilled in Jesus Christ and applied to believers today, bringing true spiritual renewal, personal intimacy with God, and complete forgiveness of sins.

1. God's Law Written on the Heart - True Transformation

"But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

- Jeremiah 31:33

Under the Old Covenant, God's law was given externally, written on stone tablets (Exodus 31:18), and had to be taught repeatedly. However, because of human weakness, Israel constantly broke the law, requiring continuous sacrifices and legal enforcement.

The New Covenant removes this external dependence and places God's law directly within believers through the Holy Spirit.

²⁶ Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

- Ezekiel 36:26-27

being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of

human hearts.

- II Corinthians 3:3

Obedience to God is no longer just a legal obligation but a natural desire. The Holy Spirit transforms believers from within, making them want to follow God's ways rather than just obeying out of duty. Sinful desires are replaced with Godly desires. The heart is changed, and believers experience genuine love for righteousness (Romans 6:17).

Spiritual transformation is lifelong. Unlike the temporary nature of the Old Covenant, which required constant external enforcement, the New Covenant produces lasting change, shaping believers into the image of Christ (Romans 8:29).

2. A Personal Relationship with God - Direct Access Without Human Mediators

They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."

- Jeremiah 31:34

In the Old Covenant, access to God was limited. The Levitical priesthood acted as mediators between God and the people. Only the high priest could enter the Holy of Holies once a year on the Day of Atonement (Yom Kippur – Leviticus 16:2-34). Ordinary people had no direct access to God.

The New Covenant removes this separation and provides every believer with personal access to God. Through Jesus Christ, our

High Priest, there is no longer a need for human mediators because all who are in Christ can approach God directly.

Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

- **Hebrews 4:16**

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

- **John 14:6**

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

- **Galatians 3:28**

Every believer has direct access to God. No longer do we need priests, sacrifices, or temple rituals to connect with God, we can pray, worship, and hear from Him personally. God desires personal intimacy, not religious formality. Christianity is not just about following rules but about knowing God deeply.

Social status, ethnicity, and background do not limit access to God. Under the Old Covenant, only Israelites could participate in the covenant. Under the New Covenant, salvation is available to all nations (Acts 10:34-35).

3. Total Forgiveness of Sins – No More Repeated Sacrifices

They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."

- Jeremiah 31:34

The Old Covenant required continuous animal sacrifices to cover sin. The blood of bulls and goats could never fully remove guilt, only temporarily atone for sins (Hebrews 10:4). Sin remained a barrier between God and the people.

In the New Covenant, Jesus Christ, the perfect Lamb of God, offers one final, all-sufficient sacrifice. His blood does what no animal sacrifice ever could, it completely removes sin, permanently reconciling believers to God.

and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

- Hebrews 9:12

The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!

- John 1:29

Therefore there is now no condemnation for those who are in Christ Jesus.

- Romans 8:1

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

- I John 1:9

We no longer need religious rituals to be forgiven. The sacrificial system of the Old Testament is fulfilled in Christ, so believers are forgiven once for all. Guilt and shame are removed. Many believers struggle with feeling unforgiven even after repenting. The New Covenant assures us that God remembers our sins no more (Psalms 103:12).

Forgiveness is based on grace, not human effort. Unlike the Old Covenant, where forgiveness required constant obedience to the Law, the New Covenant provides eternal security in Christ.

4. Final Reflections on the New Covenant

The New Covenant is the foundation of the Gospel, revealing God's ultimate plan to redeem and restore humanity. Through Jesus Christ, believers experience:

- A transformed heart that loves God's commands (Ezekiel 36:26)
- A personal relationship with God, without barriers (John 10:27)
- Complete forgiveness of sins through Christ's perfect sacrifice (Hebrews 10:14)

Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

- **II Corinthians 5:17**

For sin shall not be master over you, for you are not under law but under grace.

- **Romans 6:14**

This new reality calls believers to live in the freedom and power of Christ, knowing that we are fully forgiven, eternally secure, and intimately connected to God through His Spirit.

III. The Messianic Connection: Fulfillment in Christ

The New Covenant finds its ultimate fulfillment in Jesus Christ. When Jesus established the Lord's Supper, He declared:

And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

- **Luke 22:20**

Through Christ's death and resurrection, believers are no longer under the Mosaic Law but under grace. The writer of Hebrews affirms that Jesus is the mediator of a better covenant, built on better promises (Hebrews 8:6-13).

While the return from Babylonian exile partially fulfilled Jeremiah's prophecy, the true restoration comes through Jesus, who gathers a people from every nation into the kingdom of God (Galatians 3:28-29).

IV. The Siege of Jerusalem and Zedekiah's Fate

As Jeremiah delivers God's message of hope, the reality of Judah's judgment intensifies. Babylon's army lays siege to Jerusalem, cutting off supplies and bringing the city to famine and despair.

² in the eleventh year of Zedekiah, in the fourth month, in the ninth day of the month, the city wall was breached. ³ Then all the officials of the king of Babylon came in and sat down at the Middle Gate: Nergal-sar-ezer, Samgar-nebu, Sar-sekim the Rab-saris, Nergal-sar-ezer the Rab-mag, and all the rest of the officials of the king of Babylon.

- **Jeremiah 39:2-3**

King Zedekiah, who repeatedly ignored Jeremiah's warnings, attempts to flee, but he is captured near Jericho. His punishment is severe:

- The Babylonians kill his sons before his eyes (last thing he ever sees) and then removes his eyes!
- He is taken in chains to Babylon, fulfilling Jeremiah's prophecy. (Jeremiah 39:4-7)

Zedekiah's downfall is a direct result of his refusal to obey God. Had he surrendered to Babylon as God commanded (Jeremiah 38:17-18), his life and city could have been spared.

V. The Consequences of Disobedience and Rebellion

Judah's fate is sealed by their continual rejection of God's word. Despite decades of warnings, they refused to listen. Now, they face:

- The destruction of Jerusalem - the city is burned, and the temple is demolished.
- Mass exile – thousands are taken to Babylon as captives.
- Only a poor remnant remains – those deemed insignificant are left in the land.

This devastation could have been avoided if the people had repented. But their hardened hearts led them to destruction. This serves as a sobering warning: rejecting God's truth always leads to ruin.

VI. Jeremiah's Imprisonment and Rescue

Even in the midst of destruction, God preserves His faithful servant. Because of his unwavering obedience, Jeremiah is imprisoned, thrown into a cistern to die (Jeremiah 38:6), and later rescued by Ebed-Melech, an Ethiopian official who pleads for his life.

Then the king commanded Ebed-melech the Ethiopian, saying, "Take thirty men from here under your authority and bring up Jeremiah the prophet from the cistern before he dies."

- **Jeremiah 38:10**

While Zedekiah perishes in Babylon, Jeremiah is spared and allowed to remain in Judah under Babylonian rule. His survival is a testimony to God's faithfulness, even when judgment falls, God remembers and preserves those who remain true to Him.

VII. Application: Living in the Reality of the New Covenant

1. We Must Trust in Christ, Not Religious Rituals

Judah wrongly assumed that because they had the temple, they were safe. Many today assume that church attendance or religious affiliation guarantees salvation. The New Covenant is about a transformed heart, not just external observance (II Corinthians 3:6).

2. Rejecting God's Word Has Consequences

Zedekiah and the leaders of Judah ignored God's warnings, leading to their downfall. When we refuse to submit to God's commands, we invite spiritual destruction (Romans 1:18-21).

3. God is Faithful to His People, Even in Judgment

Even though Jerusalem was destroyed, God's plan for restoration never failed. Likewise, believers today can trust that even in suffering, God's promises remain true (Romans 8:28).

4. Faithfulness to God May Bring Opposition, but He Will Sustain Us

Jeremiah suffered persecution for speaking the truth, but God preserved him. When we stand for biblical truth, we may face rejection, but God will always vindicate His faithful servants (Matthew 5:10-12).

VIII. Application: The High Cost of Rejecting God's Word

1. Ignoring God's warnings leads to disaster. Judah had multiple chances to repent, but they refused. Today, many hear the gospel but delay repentance, assuming they have time. The fall of Jerusalem reminds us that judgment can come suddenly (II Peter 3:9-10).

2. Spiritual rebellion has lasting consequences. The exile lasted seventy years, a long-term consequence of Judah's persistent disobedience. Sin not only affects individuals but entire families, churches, and nations (Galatians 6:7-8).

3. Salvation is found only in Christ, the mediator of the New Covenant. The Old Covenant failed because human hearts were prone to sin. Jesus offers a new way, salvation through faith in His finished work (Hebrews 9:15).

Judgment and hope stand side by side in Jeremiah's message. Those who reject God's Word face ruin, but those who trust in His promises find restoration and life through the New Covenant in Christ.



READING ASSIGNMENT

READ: JEREMIAH 40-52

8.

Jeremiah's Final Years and Flight to Egypt

JEREMIAH 40-52

The events in Jeremiah 30-39 highlight both God's promise of future restoration and the tragic fulfillment of His judgment on Judah. The section begins with hope, the prophecy of a New Covenant and the return from exile, but ends with devastation, as Jerusalem falls to Babylon, King Zedekiah is captured, and the city is destroyed.

God begins by revealing His plan to restore Israel and Judah after exile (Jeremiah 30:1-11). He assures them that though they will suffer, He has not abandoned them, and He will bring them back to the land.

In Jeremiah 31, He announces the New Covenant, in which His law will be written on their hearts rather than on stone (Jeremiah 31:31-34). This prophecy foreshadows the coming of Christ, who will establish the New Covenant through His sacrifice.

During this time, Jeremiah is instructed to purchase a field as a symbolic act of faith, showing that despite the destruction of Jerusalem, God will one day restore the land (Jeremiah 32:6-15).

This is a powerful demonstration that hope remains beyond the coming judgment. In Jeremiah 33, God reaffirms His promise to restore both Israel and Judah, declaring that David's lineage will endure and the Levitical priesthood will continue (Jeremiah 33:14-22). This is a prophecy pointing to the Messiah, Jesus Christ, as the ultimate King from David's line.

In Jeremiah 34, King Zedekiah is warned that he will not escape Babylon's invasion, but he will die peacefully in exile (Jeremiah 34:2-5). Meanwhile, the people of Judah temporarily release their Hebrew slaves as a sign of repentance, but they quickly break their promise and re-enslave them.

God condemns this hypocrisy and declares that they will now be handed over to destruction (Jeremiah 34:8-22).

In contrast to the disobedience of Judah, Jeremiah 35 highlights the faithful obedience of the Rechabites, a nomadic group that had obeyed their ancestor's command not to drink wine or build permanent homes.

God uses them as an example to shame Judah's stubborn refusal to obey His commands, proving that faithfulness is possible, but Judah has chosen rebellion (Jeremiah 35:12-17).

As the Babylonian siege intensifies, Jeremiah is commanded to write down all the words of his prophecies. His scribe, Baruch, records them on a scroll, which is then read publicly in the temple (Jeremiah 36:1-10). When the officials hear it, they bring the scroll

before King Jehoiakim, who cuts it apart and burns it in the fire, rejecting God's word outright (Jeremiah 36:23-24).

As a result, God declares that Jehoiakim will have no descendant to sit on David's throne, and his body will be discarded like a dead animal (Jeremiah 36:30). Despite this act of defiance, Jeremiah rewrites the scroll, ensuring that God's message remains unbroken (Jeremiah 36:32).

As tensions rise, Jeremiah is imprisoned because his prophecies are seen as treasonous. He warns that those who stay in the city will die, but those who surrender to Babylon will live (Jeremiah 37:11-21).

Despite this, the leaders refuse to listen, and Jeremiah is thrown into a cistern to die. However, Ebed-Melech, an Ethiopian official, rescues him and pleads for his release (Jeremiah 38:6-13).

The final destruction of Jerusalem comes in Jeremiah 39. The Babylonians breach the city walls, King Zedekiah tries to flee but is captured, and he is forced to watch his sons be executed before being blinded and taken to Babylon (Jeremiah 39:4-7). Jerusalem is burned, the temple is destroyed, and most of the people are taken into exile. Only a small remnant of the poor is left behind in the land.

TRANSITION TO JEREMIAH 40-52

With Jerusalem destroyed and the people in exile, Jeremiah 40-52 shifts to the aftermath of Judah's fall. These chapters cover the governance of the land under Gedaliah, the rebellion that leads to his assassination, and the final wave of exiles to Babylon.

The book concludes with prophecies against the nations, showing that God's judgment extends beyond Judah to all who oppose Him. The final chapter ends with a message of hope, as King Jehoiachin is released from prison in Babylon, symbolizing the beginning of God's restoration plan.

I. Jeremiah's Final Years and the Flight to Egypt (Jeremiah 40-52)

A. The Aftermath of Jerusalem's Fall

With Jerusalem in ruins and its people either exiled or scattered, Judah enters a period of uncertainty and instability. King Zedekiah has been blinded and taken to Babylon, and the temple, palace, and city walls have been destroyed (Jeremiah 39:8-10).

However, some of the poorest people are left behind to work the land, and Babylon appoints Gedaliah as governor over the remaining population (Jeremiah 40:7).

Despite the devastation, the Babylonians treat Jeremiah well, recognizing that he had warned of the coming destruction. He is freed from captivity and allowed to remain in the land, choosing to stay with the people rather than flee (Jeremiah 40:1-6).

This moment highlights Jeremiah's faithfulness to his calling, even after everything he suffered, he does not abandon the remnant but continues to speak God's truth to them.

This period should have been a time of humility and rebuilding, but instead, fear and political instability drive the people into further rebellion. Those left in Judah face a choice: will they trust

God's plan and remain in the land, or will they disobey and flee to Egypt for protection?

Their decision will reveal whether they have learned from their past mistakes or will repeat them once again.

B. The Murder of Gedaliah and the Fearful Remnant

Gedaliah's governorship offers a glimmer of stability, and he encourages the remnant to submit to Babylon's rule, farm the land, and rebuild their lives (Jeremiah 40:9-12).

However, a conspiracy against him emerges. Ishmael, a member of the royal family, assassinates Gedaliah, likely hoping to restore Davidic rule or align with Judah's remaining enemies (Jeremiah 41:1-3).

This murder plunges the land into chaos, forcing the people to consider their next move. Fearing Babylonian retaliation, the leaders, led by Johanan, decide that their only option is to flee to Egypt for safety (Jeremiah 41:17-18).

However, before they act, they seek Jeremiah's counsel, asking him to pray to God for direction and promising to obey whatever God says (Jeremiah 42:1-6).

God's response is clear:

¹⁰ 'If you will indeed stay in this land, then I will build you up and not tear you down, and I will plant you and not uproot you; for I will relent concerning the calamity that I have inflicted on you. ¹¹ Do not be afraid of the king of Babylon, whom you are now fearing; do not be afraid of him,' declares the Lord, 'for I am with

you to save you and deliver you from his hand.

¹² I will also show you compassion, so that he will have compassion on you and restore you to your own soil.

¹³ But if you are going to say, "We will not stay in this land," so as not to listen to the voice of the Lord your God, ¹⁴ saying, "No, but we will go to the land of Egypt, where we will not see war or hear the sound of a trumpet or hunger for bread, and we will stay there";

¹⁵ then in that case listen to the word of the Lord, O remnant of Judah. Thus says the Lord of hosts, the God of Israel, "If you really set your mind to enter Egypt and go in to reside there, ¹⁶ then the sword, which you are afraid of, will overtake you there in the land of Egypt; and the famine, about which you are anxious, will follow closely after you there in Egypt, and you will die there.

- Jeremiah 42:10-16

This is a pivotal moment for the remnant. After experiencing God's judgment firsthand, they have the opportunity to trust Him and rebuild their lives. However, their hearts remain rebellious, they reject God's command and accuse Jeremiah of lying (Jeremiah 43:1-3).

In direct defiance of God, they flee to Egypt, dragging Jeremiah and Baruch with them (Jeremiah 43:4-7). This act is the final rejection of God's authority, proving that even judgment had not softened their hearts.

Their decision echoes the pattern seen throughout the book of Jeremiah, a refusal to trust God, a reliance on human strength, and an unwillingness to repent.

C. Jeremiah's Prophecy Against Egypt and the Nations

Upon arriving in Egypt, Jeremiah prophesies that Babylon will conquer Egypt, showing that Egypt is not a place of safety (Jeremiah 43:8-13). He warns that Nebuchadnezzar will set his throne in Egypt and that those who sought refuge there will face the very destruction they tried to escape.

He further rebukes the people for continuing in idolatry, as they begin worshipping the "Queen of Heaven" (likely Ishtar/Astarte) just as they had in Judah (Jeremiah 44:15-19).

This confirms their spiritual blindness, even after everything, they refuse to give up false gods. As a result, God declares that none of them will return to Judah, and they will perish in Egypt (Jeremiah 44:27-30).

Jeremiah then delivers prophecies against the nations, declaring God's judgment on Babylon, Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, and Elam (Jeremiah 46-51). These judgments demonstrate that no nation is beyond God's authority.

Later Fulfillments of Jeremiah's Prophecies Against the Nations

- **Egypt** (Jeremiah 46) – Nebuchadnezzar invaded Egypt around 568 B.C., fulfilling Jeremiah's prophecy. Egypt never fully regained its former power.
- **Philistia** (Jeremiah 47) – The Philistine cities were destroyed by Babylon and later absorbed into other empires.

- **Moab** and Ammon (Jeremiah 48-49) – These regions were conquered by Babylon, and later became part of the Persian Empire.
- **Edom** (Jeremiah 49:7-22) – The Nabateans overtook Edom, and by the time of Christ, it was known as Idumea.
- **Damascus** (Jeremiah 49:23-27) – The Babylonians weakened Syria, and it later fell under Persian and Greek control.
- **Elam** (Jeremiah 49:34-39) – Elam was defeated by Babylon and later absorbed into the Persian Empire.
- **Babylon** (Jeremiah 50-51) – Though Babylon was the instrument of Judah's judgment, Jeremiah prophesied that it too would be destroyed. This was fulfilled when Cyrus the Great of Persia conquered Babylon in 539 B.C.

These prophecies remind us that God's judgment is not just for Judah, all nations will answer to Him.

D. Application: The Danger of Ignoring God's Warnings

1. God's patience has limits

Judah had many opportunities to repent, yet they continually refused. Their rebellion led to destruction, and those who sought refuge in Egypt died there. Likewise, those who ignore God's warnings today will face eternal consequences (Hebrews 3:12-13).

2. Obedience to God is the only true safety

The remnant believed that Egypt would protect them, but their safety lay only in trusting God. Many today seek security in wealth, power, or human solutions, but true safety is found only in Christ (Proverbs 3:5-6).

3. False worship leads to destruction

The people's idolatry in Egypt showed how deeply sin had taken root in them. Modern believers must guard against idolatry, whether it's materialism, status, or personal desires that replace devotion to God (Colossians 3:5).

4. God's Word will stand, no matter how people respond

The people burned Jeremiah's scroll, accused him of lying, and ignored his warnings, yet every prophecy came true. Today, many reject the Bible, but God's truth remains unshaken (Matthew 24:35).

Jeremiah's life ends with no record of his death, likely still in Egypt among a rebellious people. His ministry was marked by faithfulness despite rejection, reflecting Christ, who was also despised by His own people. His message lives on as a powerful call to repentance, faith, and obedience to God's sovereign plan.

Two Lessons from the Book of Jeremiah for the Church Today

Lesson 1: Faithfulness to God's Word in a Culture of Compromise

Jeremiah lived in a time when God's people abandoned His Word and followed false teachings that suited their desires. The priests and prophets preached peace and prosperity even as destruction was coming (Jeremiah 6:13-14, Jeremiah 23:16-17).

Jeremiah, however, remained faithful to proclaiming God's truth, even when it made him unpopular, persecuted, and rejected (Jeremiah 20:7-9).

This mirrors the challenge the church faces today, many churches and leaders compromise biblical truth to make Christianity more acceptable to the world. The apostle Paul warned that a time would come when people would reject sound doctrine and gather teachers who say what they want to hear:

³ For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, ⁴ and will turn away their ears from the truth and will turn aside to myths.
- II Timothy 4:3-4

The church must stand firm on God's Word and avoid the temptation to compromise on difficult truths for the sake of popularity or cultural acceptance. Just as Jeremiah was hated for

preaching repentance, true followers of Christ must be prepared to face rejection for standing on biblical truth:

"If the world hates you, you know that it has hated Me before it hated you.

- John 15:18

APPLICATION FOR THE CHURCH TODAY

Preach the full gospel, not just the comfortable parts.

Many churches focus only on love and grace, avoiding topics like sin, repentance, and judgment. But true love warns people of danger.

Do not measure success by popularity.

Jeremiah was a minority voice, but he was faithful to God. The church's goal should not be large crowds or cultural approval but faithfulness to Christ.

Expect opposition but remain steadfast.

Jeremiah suffered for proclaiming God's truth, and the church today must be willing to endure hardship for the sake of the gospel (II Timothy 3:12).

Lesson 2: Trust in God, Not in Human Strength or Worldly Alliances

Throughout Jeremiah's ministry, Judah repeatedly trusted in political alliances instead of God. They relied on Egypt's military power to save them from Babylon, rather than trusting in the Lord's protection (Jeremiah 2:18, Jeremiah 37:7-10).

They also depended on the temple as a good-luck charm, thinking that because they had religious symbols, God would protect them, despite their rebellion (Jeremiah 7:4-11).

This reflects a modern problem in the church, many believers and church leaders trust in human strategies, political movements, or cultural influence more than in God's power. Instead of seeking spiritual renewal through prayer and obedience, some churches put their confidence in charismatic leaders, government protection, or popular movements.

Jesus taught that His kingdom is not of this world (John 18:36), and Paul reminded the church that our battle is spiritual, not political:

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

- **Ephesians 6:12**

Jeremiah warned that those who trust in man instead of God will be like a dry shrub in the desert, but those who trust in the Lord will flourish:

⁵ "Cursed is the man who trusts in mankind
And makes flesh his strength,
And whose heart turns away from the Lord.
⁷ "Blessed is the man who trusts in the Lord
And whose trust is the Lord.
- Jeremiah 17:5; 7

APPLICATION FOR THE CHURCH TODAY

Do not rely on human power to accomplish God's work.

The church's success does not come from political influence, marketing strategies, or celebrity pastors but from the power of the Holy Spirit (Zechariah 4:6).

Beware of placing security in religious symbols rather than a real relationship with God.

Just as Judah trusted in the temple while living in sin, some today rely on church attendance, Christian culture, or religious traditions without true repentance and faith.

God alone is the church's defender.

While engaging in society is important, the church must remember that ultimate protection and victory come from God, not from alliances with worldly powers (Psalms 20:7).

FINAL ENCOURAGEMENT FOR THE CHURCH

The book of Jeremiah reminds believers that God is always in control, even in times of judgment, chaos, and persecution. Though Jeremiah's message was one of warning, it was also one of hope, pointing forward to the New Covenant in Christ (Jeremiah 31:31-34). The church today must remain faithful, trust in God alone, and stand on His Word, knowing that God's kingdom will ultimately prevail:

Therefore, my beloved brethren, be steadfast,
immovable, always abounding in the work of the Lord,
knowing that your toil is not in vain in the Lord.
- I Corinthians 15:58



READING ASSIGNMENT

READ: LAMENTATIONS 1-5

9.

The Book of Lamentations

Mourning Over Jerusalem's Fall

LAMENTATIONS 1-5

The book of Lamentations is a collection of five poetic laments, traditionally attributed to Jeremiah, written in response to the fall of Jerusalem in 586 B.C. and the destruction of the temple by Babylon. It captures the grief, devastation, and sorrow of a nation that has suffered God's judgment, while also offering hope rooted in God's faithfulness.

Each chapter is written as an acrostic poem, following the Hebrew alphabet, emphasizing the complete and total nature of suffering experienced by Judah. The book reflects a structured mourning process, guiding the reader from devastation to humble repentance and trust in God's mercy.

Despite its focus on judgment, Lamentations contains one of the greatest declarations of God's faithfulness in the Bible, offering a message of hope for those enduring suffering.

I. Structure and Themes of Lamentations

The five chapters of Lamentations each serve a specific purpose, moving from deep sorrow to a plea for restoration.

1. Lamentations 1 – The Agony of Jerusalem's Destruction

Jerusalem is personified as a grieving widow, abandoned and humiliated. She had once been great among the nations, but now she sits alone in shame.

How lonely sits the city
That was full of people!
She has become like a widow
Who was once great among the nations!
She who was a princess among the provinces|
Has become a forced laborer!
- **Lamentations 1:1**

Judah's suffering is a direct consequence of her sins (Lamentations 1:5, Lamentations 1:8). The temple is defiled, and the joy of worship has ceased (Lamentations 1:10-11).

2. Lamentations 2 – God's Just Wrath

This chapter vividly describes how God's anger has led to the destruction of Jerusalem, the temple, and its leaders.

The Lord has swallowed up; He has not spared
All the habitations of Jacob.
In His wrath He has thrown down

The strongholds of the daughter of Judah;
He has brought them down to the ground;
He has profaned the kingdom and its princes.

- **Lamentations 2:2**

Even the priests and prophets are struck down, as false religion had contributed to Judah's downfall (Lamentations 2:14). The people recognize that God Himself has allowed this devastation to occur (Lamentations 2:17).

3. Lamentations 3 – The Turning Point: Hope in God's Mercy

The central chapter contains Jeremiah's personal suffering as he identifies with his people's agony. The first half recounts how God's judgment feels overwhelming and unbearable (Lamentations 3:1-20). However, in the midst of despair, Jeremiah declares hope in God's faithfulness, marking a shift in tone:

²² The Lord's lovingkindnesses indeed never cease,
For His compassions never fail.

²³ They are new every morning;
Great is Your faithfulness.

- **Lamentations 3:22-23**

The chapter calls the people to repentance, encouraging them to return to the Lord in humility (Lamentations 3:40-42).

4. Lamentations 4 – The Horror of the Siege

The suffering is described in graphic detail, showing the starvation and inhumane conditions during Babylon's siege.

The hands of compassionate women
Boiled their own children;
They became food for them
Because of the destruction of the daughter of my
people.

- **Lamentations 4:10**

The nobility and priests, who had once been honored, are now reduced to beggars (Lamentations 4:7-8). The people had trusted in Egypt for protection, but Egypt failed them, showing the futility of relying on human alliances (Lamentations 4:17).

5. Lamentations 5 – A Plea for Restoration

The book ends with a prayer to God, asking Him to remember His people and restore them once more.

Restore us to You, O Lord, that we may be restored;
Renew our days as of old,

- **Lamentations 5:21**

The final words acknowledge that unless God shows mercy, there is no hope for revival (Lamentations 5:22).

II. Theological Meaning of Lament: Sin, Judgment, and Hope

Lamentations teaches several key theological lessons about how God deals with sin, judgment, and redemption.

1. Sin Has Consequences

Judah's destruction was not random but a direct result of persistent disobedience and idolatry. The people had been warned through Jeremiah and other prophets, yet they refused to listen (Jeremiah 7:25-26).

"The Lord is righteous;
For I have rebelled against His command;
Hear now, all peoples,
And behold my pain;
My virgins and my young men
Have gone into captivity.
- **Lamentations 1:18**

This reinforces the biblical truth that sin always leads to suffering (Romans 6:23).

2. God's Judgment is Just

Though the destruction was horrific, God had warned them for centuries that judgment would come if they continued in rebellion.

The Lord has done what He purposed;
He has accomplished His word
Which He commanded from days of old.
He has thrown down without sparing,
And He has caused the enemy to rejoice over you;
He has exalted the might of your adversaries.
- **Lamentations 2:17**

God's judgment was not out of cruelty, but a necessary response to covenant-breaking (Deuteronomy 28:15-68).

3. Hope Remains in God's Mercy

Even in the darkest moment, God's love is still present. His discipline is meant to bring His people back to Him.

²² The Lord's lovingkindnesses indeed never cease,
For His compassions never fail.

²³ They are new every morning;
Great is Your faithfulness.

- **Lamentations 3:22-23**

This points forward to Christ, who bears the full weight of judgment on our behalf (II Corinthians 5:21).

III. God's Faithfulness Amidst Judgment (Lamentations 3:22-23)

The most famous verses in Lamentations come at the center of the book, highlighting a turning point from despair to hope.

²² The Lord's lovingkindnesses indeed never cease,
For His compassions never fail.

²³ They are new every morning;
Great is Your faithfulness.

- **Lamentations 3:22-23**

Despite the destruction around him, Jeremiah clings to God's character, knowing that His love, mercy, and faithfulness never change. This passage serves as a powerful reminder that even when we face consequences for sin, God's mercy remains available.

- **God's mercy is continuous** – It is new every morning, meaning His forgiveness and grace are always accessible (I John 1:9).
- **God's faithfulness is unshaken** – Even when His people fail, He remains true to His covenant and promises (II Timothy 2:13).

APPLICATION:

FINDING HOPE IN TIMES OF LOSS

1. Mourning and Lament are Biblical

The book of Lamentations teaches that it is okay to grieve and express sorrow before God. Jesus Himself wept over Jerusalem (Luke 19:41-44) and mourned with those who suffered (John 11:33-35).

2. God is Sovereign Even in Hardship

Even in the midst of suffering, God is still in control. Lamentations teaches us to trust in God's faithfulness even when circumstances are painful or unclear (Romans 8:28).

3. Repentance Leads to Restoration

Just as Judah's only hope was to return to God, the same is true for individuals and nations today. When we humble ourselves and seek Him, He is faithful to restore (II Chronicles 7:14).

4. God's Mercy is Greater Than Our Sin

Even though Judah faced judgment, God's ultimate plan was restoration. This foreshadows Jesus' work on the cross, where He took our punishment so that we might be redeemed (Romans 5:8).

Lamentations ultimately points us to Jesus, our true hope, the One who restores what is broken and gives beauty for ashes (Isaiah 61:3).

IV. Lessons from Jeremiah's Life and Ministry

As we conclude our study of Jeremiah and Lamentations, we reflect on the remarkable life and ministry of Jeremiah, a prophet called to speak truth in a time of rebellion.

His life was one of suffering, rejection, and unshakable faith. Yet, despite the challenges, Jeremiah remained faithful to his calling, teaching us enduring lessons on perseverance, trust in God, and faithfulness in hardship.

JEREMIAH AS THE WEEPING PROPHET: HIS STRUGGLES AND PERSEVERANCE

Jeremiah is often called the Weeping Prophet because of his deep sorrow over the sins of Judah and the coming judgment. He did not merely proclaim God's words as a distant observer, he felt the pain of his people's rebellion and grieved over the destruction that was coming.

Oh that my head were waters
And my eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!

- Jeremiah 9:1

My soul, my soul! I am in anguish!
Oh, my heart! My heart is pounding in me;
I cannot be silent,
Because you have heard, O my soul,
The sound of the trumpet,
The alarm of war.

- Jeremiah 4:19

Despite his personal grief, Jeremiah did not stop preaching. He continued to warn Judah, even though no one listened. His tears reflected God's own sorrow, a reminder that God does not delight in judgment but longs for repentance (II Peter 3:9).

LESSON FOR US

It is okay to grieve over sin and brokenness in our lives and in the world. Mourning over sin shows a heart that aligns with God's heart. Like Jeremiah, we must continue standing for truth, even when it feels like no one listens (Galatians 6:9). Our compassion for people should not fade, even when they reject God, we should still love, pray, and intercede for them (Matthew 5:44).

V. Faithfulness Despite Rejection and Suffering

Jeremiah's ministry was marked by constant opposition. His own people mocked him, his hometown plotted against him, and he was even beaten and imprisoned for speaking the truth.

- The priests and false prophets tried to have him killed – Jeremiah 26:8-11
- He was beaten and put in stocks – Jeremiah 20:1-2
- He was thrown into a muddy cistern and left to die – Jeremiah 38:6

Yet, despite all of this, Jeremiah never abandoned his calling. He was tempted to quit, even saying that he would stop speaking in God's name, but the Word of the Lord was like a fire burning within him that he could not hold back.

But if I say, "I will not remember Him
Or speak anymore in His name,"
Then in my heart it becomes like a burning fire
Shut up in my bones;
And I am weary of holding it in,
And I cannot endure it.
- **Jeremiah 20:9**

Jeremiah's life is a powerful testimony to remaining faithful even when obedience is painful. His example foreshadows Christ, who was also mocked, rejected, beaten, and faithful to the point of death.

LESSON FOR US

We may face opposition for standing firm in our faith, but our reward comes from God, not man (Matthew 5:11-12). Like Jeremiah, we may feel like giving up, but the Holy Spirit empowers us to persevere (II Corinthians 4:8-9). Faithfulness is not about success in the world's eyes but about obedience to God, no matter the results (I Corinthians 4:2).

VI. Trusting God's Promises Even in Uncertain Times

Jeremiah prophesied during one of the darkest times in Judah's history. The Babylonians were invading, the temple was about to be destroyed, and exile was inevitable. Yet, in the middle of this devastation, God gave Jeremiah a message of hope, the promise of a future restoration and a New Covenant.

For I know the plans that I have for you,' declares the Lord, 'plans for welfare and not for calamity to give you a future and a hope.

- **Jeremiah 29:11**

^{31a} Behold, days are coming, declares the Lord, when I will make a new covenant...

^{33b} I will put My law within them and write it on their heart."

- **Jeremiah 31:31a; 33b**

Even though Jeremiah did not see the fulfillment of these promises in his lifetime, he trusted in God's faithfulness. His purchase of a field in Anathoth during Jerusalem's destruction was an act of

faith, a declaration that God would restore His people one day (Jeremiah 32:6-15).

LESSON FOR US

- Even when everything looks hopeless, we must trust in God's promises and believe in His greater plan (Romans 8:28).
- God's faithfulness is not dependent on circumstances. Even when we cannot see it, He is working behind the scenes (Hebrews 10:23).
- Like Jeremiah, we must live by faith, even when the fulfillment of God's promises seems distant (II Corinthians 5:7).

VII. Application: Endurance in Our Walk with God

Jeremiah's life was not easy, but he remained faithful until the end. His story challenges us as believers to endure in our walk with God, even when we face opposition, discouragement, and hardship.

1. Be faithful to God's calling, even when it is difficult.

Jeremiah's ministry was filled with pain and rejection, yet he obeyed because he was called. We must also follow God's plan for our lives, no matter the cost (Luke 9:23).

2. Do not measure success by worldly standards.

By human standards, Jeremiah's ministry looked like a failure, no revival, no national repentance, and his people still went into exile. But in God's eyes, he was a faithful servant. True success is obedience to God (Matthew 25:23).

3. Keep your hope in God's promises, not in circumstances.

Jeremiah trusted in the New Covenant and God's future restoration, even though he never saw it in his lifetime. Likewise, we must keep our eyes on eternity and trust that God is working for our good (II Timothy 4:7-8).

4. God is always faithful, even in judgment.

Though Judah was punished for its sin, God did not abandon them. He ultimately fulfilled His promise by bringing them back from exile and sending Jesus, the true fulfillment of the New Covenant (Hebrews 8:6).

Jeremiah's life is a reminder that God's truth will stand, no matter how people respond. His story points us to Jesus Christ, who also suffered for speaking truth, was rejected by His people, and yet remained faithful to the mission God gave Him.

FINAL ENCOURAGEMENT

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

- **I Corinthians 15:58**

¹ Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, ² fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

- **Hebrews 12:1-2**

Like Jeremiah, may we stand firm in faith, proclaim God's truth boldly, trust in His promises, and endure in our walk with Him until the end.

SOURCES

CHAPTER 1

Primary Biblical Sources (NASB 1995)

1. Jeremiah's Call and Ministry – *Jeremiah 1:1-19*

2. Judah's Spiritual Decline

- Idolatry and Unfaithfulness – *Jeremiah 2:13, 5:23-31*
- False Prophets – *Jeremiah 23:16-17*
- Superficial Religious Practices – *Jeremiah 7:1-11*

3. Political Background

- Assyria's Decline and Babylon's Rise – *Jeremiah 46:2*
- Judah's Trust in Egypt – *Jeremiah 2:18, 42:14-17*
- Babylon's Invasions
– *Jeremiah 25:8-11, 39:1-10, 52:12-16*

4. Key Themes in Jeremiah

- Judgment for Sin – *Jeremiah 26:6, 17:23*
- Call to Repentance – *Jeremiah 3:12-14, 26:3*
- Hope and Restoration – *Jeremiah 30:10-11, 31:31-34*

5. Lamentations Overview and Themes

- Grief Over Jerusalem's Fall – *Lamentations 1:1*
- God's Faithfulness in Judgment – *Lamentations 3:22-23*
- Repentance and Hope – *Lamentations 3:40, 5:21*

Historical and Theological Sources

6. **Merrill, Eugene H., Mark F. Rooker, and Michael A. Grisanti.** *The World and the Word: An Introduction to the Old Testament*. B&H Academic, 2011.

- Background on Assyria, Babylon, and the political landscape during Jeremiah's time.

7. **Walton, John H., Victor H. Matthews, and Mark W. Chavalas.** *The IVP Bible Background Commentary: Old Testament*. InterVarsity Press, 2000.

- Cultural and historical insights into Judah's alliances and religious practices.

8. **Thompson, J.A.** *The Book of Jeremiah (The New International Commentary on the Old Testament)*. Eerdmans, 1980.

- Detailed scholarly commentary on Jeremiah's prophetic ministry and themes.

9. **Longman III, Tremper.** *How to Read Lamentations*. IVP Academic, 2009.

- Discussion on lament as a biblical literary form and its significance.

10. **Smith, Gary V.** *Interpreting the Prophetic Books: An Exegetical Handbook*. Kregel Academic, 2014.

CHAPTER 2

Primary Biblical Sources (NASB 1995)

1. **Jeremiah's Calling and Background** – *Jeremiah 1:1-5*
2. **God's Sovereignty in Appointing Jeremiah**
– *Jeremiah 1:4-10*
3. **Jeremiah's Reluctance and God's Assurance** – *Jeremiah 1:6-19*
4. **The Vision of the Almond Tree and God's Watchfulness** – *Jeremiah 1:11-12*
5. **God's Protection and Strength for His Prophet** – *Jeremiah 1:17-19*
6. **God's Presence as the Source of Courage**
– *Matthew 28:20*

Historical and Theological Sources

1. **Merrill, Eugene H., Mark F. Rooker, and Michael A. Grisanti.** *The World and the Word: An Introduction to the Old Testament.* B&H Academic, 2011.
 1. Provides historical and cultural background on Jeremiah's prophetic ministry.
2. **Walton, John H., Victor H. Matthews, and Mark W. Chavalas.** *The IVP Bible Background Commentary: Old Testament.* InterVarsity Press, 2000.
 1. Explains the historical and linguistic significance of the almond tree vision in Jeremiah 1:11-12.

3. **Thompson, J.A.** *The Book of Jeremiah (The New International Commentary on the Old Testament)*. Eerdmans, 1980.
 1. Scholarly analysis of Jeremiah's calling and theological themes in Chapter 1.
4. **Smith, Gary V.** *Interpreting the Prophetic Books: An Exegetical Handbook*. Kregel Academic, 2014.
 1. Aids in understanding the structure and purpose of prophetic call narratives.
5. **Longman III, Tremper.** *Jeremiah, Lamentations (The New International Biblical Commentary)*. Hendrickson, 2008.
 1. Discusses the prophetic role of Jeremiah and God's assurance in difficult callings.
6. **Harrison, R.K.** *Introduction to the Old Testament*. Eerdmans, 1979.
 1. Offers insight into Jeremiah's historical and political context.

Additional Study Aids and Word Studies

1. **Botterweck, G. Johannes, and Helmer Ringgren, eds.** *Theological Dictionary of the Old Testament*. Eerdmans, 1974.
 1. Provides a detailed word study on "**Shaqed**" (**almond**) and "**Shoked**" (**watching**) in **Jeremiah 1:11-12**.
2. **Richards, Lawrence O.** *The Teacher's Commentary*. Cook Communications, 2002.
 1. Provides practical application and teaching insights for modern audiences.

CHAPTER 3

Primary Biblical Sources (NASB 1995)

1. Accusations Against Judah: Idolatry and Spiritual Adultery

- Spiritual unfaithfulness as **broken cisterns**
– *Jeremiah 2:13*
- Judah's rebellion compared to a **prostitute**
– *Jeremiah 2:20*
- Call to repentance – *Jeremiah 3:12-14*
- Judah's false sense of security – *Jeremiah 3:19-25*

2. The Call to Repentance and the Warning of Impending Judgment

- Call to genuine repentance – *Jeremiah 4:1-4*
- Vision of Babylonian invasion – *Jeremiah 4:5-31*
- Corrupt leadership and failure to listen – *Jeremiah 5:1-31*
- The coming wrath of God – *Jeremiah 6:1-30*

3. The Role of False Prophets and Leaders

- False assurance of peace – *Jeremiah 6:13-14*
- Corrupt religious leadership – *Jeremiah 5:30-31, 6:13-15*

4. Comparison of Jeremiah's Preaching with Isaiah, Ezekiel, and Daniel

- Isaiah's call to Judah and prophecy of the Messiah
– *Isaiah 7:14, 53*
- Jeremiah's warnings of exile and the New Covenant
– *Jeremiah 31:31-34*
- Ezekiel's dramatic visions and call to repentance
– *Ezekiel 37, 40-48*
- Daniel's prophecies concerning world empires
– *Daniel 2, 7, 9*

Historical and Theological Sources

5. Merrill, Eugene H., Mark F. Rooker, and Michael A. Grisanti. *The World and the Word: An Introduction to the Old Testament*. B&H Academic, 2011.

- Historical and cultural background on Judah's political alliances and spiritual decline.

6. Walton, John H., Victor H. Matthews, and Mark W. Chavalas. *The IVP Bible Background Commentary: Old Testament*. InterVarsity Press, 2000.

- Cultural insights into **Judah's idolatry, false prophets, and historical context of Babylon's rise.**

7. Thompson, J.A. *The Book of Jeremiah (The New International Commentary on the Old Testament)*. Eerdmans, 1980.

- Detailed exposition on **Jeremiah's message of judgment and his comparison to other prophets.**

8. **Smith, Gary V.** *Interpreting the Prophetic Books: An Exegetical Handbook.* Kregel Academic, 2014.

- Interpretation of **prophetic genres, warnings, and the balance of judgment and hope.**

9. **Longman III, Tremper.** *Jeremiah, Lamentations (The New International Biblical Commentary).* Hendrickson, 2008.

- Exegetical study of **God's covenant lawsuit against Judah** and their rejection of prophetic warnings.

10. **Harrison, R.K.** *Introduction to the Old Testament.* Eerdmans, 1979.

- Contextual analysis of **prophetic ministry in Israel and Judah** and how Jeremiah fits within the prophetic tradition.

Additional Study Aids and Word Studies

1. **Botterweck, G. Johannes, and Helmer Ringgren, eds.** *Theological Dictionary of the Old Testament.* Eerdmans, 1974.

- Word studies on "**shuv**" (**repentance**), "**qesher**" (**conspiracy**), and "**shaqer**" (**falsehood**), related to **Jeremiah's warnings about false prophets.**

2. **Richards, Lawrence O.** *The Teacher's Commentary.* Cook Communications, 2002.

- Provides **practical application and modern parallels** to Judah's rejection of God's Word.

CHAPTER 4

Primary Biblical Sources (NASB 1995)

1. The False Security of the Temple

- Judah's misplaced trust in the temple
– *Jeremiah 7:1-15*
- The covenant reminder and Judah's persistent disobedience – *Jeremiah 11:1-17*
- God's refusal to hear their prayers
– *Jeremiah 11:14*

2. God's Warning Against Religious Hypocrisy

- Idolatry in the temple – *Jeremiah 7:30-34*
- Judah's refusal to repent – *Jeremiah 8:4-17*
- The drought as a sign of judgment
– *Jeremiah 14:1-22*

3. Judgment on Judah's Idolatry

- The foolishness of trusting idols vs. the sovereignty of God – *Jeremiah 10:1-16*
- The certainty of judgment
– *Jeremiah 15:1-21, 16:1-13*

4. Jeremiah's Struggles and God's Encouragement

- Jeremiah's complaint about the wicked prospering – *Jeremiah 12:1-6*
- God's lesson on trusting Him – *Jeremiah 17:5-10*

5. **God's Silence as Judgment**

- God refusing to listen
– *Jeremiah 11:14, Isaiah 59:2, Proverbs 28:9*
- The dangers of rejecting truth
– *2 Thessalonians 2:10-12, Hebrews 10:26-27*

Historical and Theological Sources

1. **Merrill, Eugene H., Mark F. Rooker, and Michael A. Grisanti.** *The World and the Word: An Introduction to the Old Testament.* B&H Academic, 2011.
 - Contextual analysis of the **Temple Sermon** and its implications in Judah's history.
2. **Walton, John H., Victor H. Matthews, and Mark W. Chavalas.** *The IVP Bible Background Commentary: Old Testament.* InterVarsity Press, 2000.
 - Cultural background on **idolatry in Judah, temple worship, and covenant violations.**
3. **Thompson, J.A.** *The Book of Jeremiah (The New International Commentary on the Old Testament).* Eerdmans, 1980.
 - Exposition on **Jeremiah's call, struggles, and the Temple Sermon.**
4. **Smith, Gary V.** *Interpreting the Prophetic Books: An Exegetical Handbook.* Kregel Academic, 2014.
 - Guidance on **prophetic themes and structure in Jeremiah's warnings.**

5. **Longman III, Tremper.** *Jeremiah, Lamentations (The New International Biblical Commentary)*. Hendrickson, 2008.
 - Analysis of **Jeremiah's struggles, divine judgment, and false security in religion.**
1. **Harrison, R.K.** *Introduction to the Old Testament*. Eerdmans, 1979.
 - Theological insights on **prophetic intercession, divine patience, and judgment.**

Additional Study Aids and Word Studies

1. **Botterweck, G. Johannes, and Helmer Ringgren, eds.** *Theological Dictionary of the Old Testament*. Eerdmans, 1974.
 - Hebrew word studies on "**shuv**" (**repentance**), "**avon**" (**iniquity**), and "**shama**" (**listen/hear**), related to **God's rejection of Judah's prayers.**
1. **Richards, Lawrence O.** *The Teacher's Commentary*. Cook Communications, 2002.
 - Practical application of **Jeremiah's warnings for today's believers.**

CHAPTER 5

Primary Biblical Sources (NASB 1995)

1. The Potter and the Clay: God's Sovereign Control

- God as the **sovereign potter over nations**
– **Jeremiah 18:1-6**
- The conditional nature of judgment and blessing
– **Jeremiah 18:7-10**
- Judah's stubborn refusal to repent
– **Jeremiah 18:12**
- Jeremiah's persecution and plea for justice
– **Jeremiah 18:18-23**

2. The Broken Covenant and Its Consequences

- The **shattered jar** as a symbol of irreversible judgment – **Jeremiah 19:1-11**
- The Valley of Hinnom and child sacrifices
– **Jeremiah 19:4-6**
- Public pronouncement of destruction at the temple – **Jeremiah 19:14-15**

3. Jeremiah's Personal Suffering and Persecution

- Pashhur's imprisonment of Jeremiah
– **Jeremiah 20:1-6**

- Jeremiah's internal struggle and lament
– **Jeremiah 20:7-18**
- His **calling compared to a burning fire in his bones** – **Jeremiah 20:9**

4. **Judgment Against the Kings of Judah**

- Zedekiah's plea for divine intervention
– **Jeremiah 21:1-10**
- God's rebuke of Judah's kings for failing to execute justice – **Jeremiah 22:3-5**
- The judgment on Shallum (Jehoahaz)
– **Jeremiah 22:11-12**
- The condemnation of Jehoiakim
– **Jeremiah 22:13-23**
- The rejection of Coniah (Jehoiachin) and the curse on his line – **Jeremiah 22:24-30**

Historical and Theological Sources

1. **Merrill, Eugene H., Mark F. Rooker, and Michael A. Grisanti.** *The World and the Word: An Introduction to the Old Testament.* B&H Academic, 2011.
 - Explanation of the **political and religious climate of Judah's final kings.**
2. **Walton, John H., Victor H. Matthews, and Mark W. Chavalas.** *The IVP Bible Background Commentary: Old Testament.* InterVarsity Press, 2000.

- Historical and cultural background on **pottery in the ancient world**, the **role of kings in Judah**, and **child sacrifice at Topheth**.
3. **Thompson, J.A.** *The Book of Jeremiah (The New International Commentary on the Old Testament)*. Eerdmans, 1980.
 - Detailed exegesis of **Jeremiah's prophetic imagery**, including the **Potter's House**, the **shattered jar**, and the **Valley of Hinnom**.
 4. **Smith, Gary V.** *Interpreting the Prophetic Books: An Exegetical Handbook*. Kregel Academic, 2014.
 - Explanation of **prophetic symbols** and how they relate to **divine judgment and national leadership**.
 5. **Longman III, Tremper.** *Jeremiah, Lamentations (The New International Biblical Commentary)*. Hendrickson, 2008.
 - Insights on **Jeremiah's suffering**, his **role as an intercessor**, and his **personal lament in chapter 20**.
 6. **Harrison, R.K.** *Introduction to the Old Testament*. Eerdmans, 1979.
 - Overview of **Judah's last kings**, their **political alliances**, and the **Babylonian threat**.

Additional Study Aids and Word Studies

1. **Botterweck, G. Johannes, and Helmer Ringgren, eds.** *Theological Dictionary of the Old Testament*. Eerdmans, 1974.
 1. Word studies on **"yatsar" (to form, as a potter shapes clay), "berith" (covenant), and "shama" (listen/obey), as they relate to Jeremiah's messages.**

2. **Richards, Lawrence O.** *The Teacher's Commentary*. Cook Communications, 2002.
 1. Practical application of **Jeremiah's warnings to modern leadership and parallels between ancient Judah and today's nations.**

3. **Wright, Christopher J.H.** *The Message of Jeremiah (The Bible Speaks Today Series)*. InterVarsity Press, 2014.
 1. How **Jeremiah's message applies to contemporary politics, leadership, and personal faith.**

CHAPTER 6

Primary Biblical Sources (NASB 1995)

1. The Rise of False Prophets and Their Lies

- False prophets speak from their own imagination, not from God – Jeremiah 23:16
- False security: They say "Peace, peace," when there is no peace – Jeremiah 23:17
- God condemns self-appointed prophets – Jeremiah 23:21
- False prophets mislead people with their own words – Jeremiah 23:31-32

2. The Contrast Between True and False Messages

- True prophets call for repentance; false prophets offer empty hope – Jeremiah 23:22
- False messages are weak like straw; God's Word is a fire and a hammer – Jeremiah 23:29
- False prophets borrow each other's words instead of speaking from God – Jeremiah 23:30
- Test the spirits to see whether they are from God – I John 4:1

3. The Letter to the Exiles (Jeremiah 29:11 – A Misunderstood Promise)

- Exiles instructed to settle in Babylon for seventy years
– Jeremiah 29:5-7
- God's plans are long-term, not immediate
– Jeremiah 29:11
- Wait for the Lord's timing – Psalm 27:14

4. Application: Discernment in the Age of Deception

- Test all teachings against Scripture
– Acts 17:11, 1 John 4:1
- Beware of messages that tickle the ears – II Timothy 4:3
- Judge messages by their fruit – Matthew 7:16

Historical and Theological Sources

5. Merrill, Eugene H., Mark F. Rooker, and Michael A. Grisanti. *The World and the Word: An Introduction to the Old Testament*. B&H Academic, 2011.

- Explains the role of prophets in ancient Israel, their responsibilities, and how false prophets gained influence.

6. Walton, John H., Victor H. Matthews, and Mark W. Chavalas. *The IVP Bible Background Commentary: Old Testament*. InterVarsity Press, 2000.

- Provides cultural and historical background on prophecy in the Ancient Near East, including the political motivations of false prophets.

7. **Thompson, J.A.** *The Book of Jeremiah (The New International Commentary on the Old Testament)*. Eerdmans, 1980.

- Detailed exegesis of Jeremiah's confrontation with false prophets and the implications of Jeremiah 29 for exilic theology.

8. **Smith, Gary V.** *Interpreting the Prophetic Books: An Exegetical Handbook*. Kregel Academic, 2014.

- Discusses the difference between predictive prophecy, conditional warnings, and false prophecy in biblical texts.

9. **Longman III, Tremper.** *Jeremiah, Lamentations (The New International Biblical Commentary)*. Hendrickson, 2008.

- Covers the theological and practical implications of Jeremiah's messages against false prophets.

10. **Harrison, R.K.** *Introduction to the Old Testament*. Eerdmans, 1979.

- Analyzes the historical setting of Jeremiah's ministry, including Babylonian influence and the exile's impact on Jewish theology.

Additional Study Aids and Word Studies

11. **Botterweck, G. Johannes, and Helmer Ringgren, eds.** *Theological Dictionary of the Old Testament*. Eerdmans, 1974.

- Hebrew word studies on "nabi" (prophet), "sheqer" (falsehood), and "shama" (listen/obey), relevant to Jeremiah's warnings.

12. **Richards, Lawrence O.** *The Teacher's Commentary*. Cook Communications, 2002.

- Practical applications of Jeremiah's prophecies for modern believers, particularly in discerning truth from deception.

13. **Wright, Christopher J.H.** *The Message of Jeremiah (The Bible Speaks Today Series)*. InterVarsity Press, 2014.

- Explores how Jeremiah's confrontation with false prophets serves as a warning for the church today.

Theological Analysis of Jeremiah 29:11 and Its Misuse in Modern Christian Teaching

14. **Fee, Gordon D., and Douglas Stuart.** *How to Read the Bible for All Its Worth*. Zondervan, 2014.

- Discusses contextual misinterpretations of Jeremiah 29:11 and explains how to properly apply Old Testament promises today.

15. **Dumbrell, William J.** *The Faith of Israel: A Theological Survey of the Old Testament*. Baker Academic, 2002.

- Explores the theological meaning of the exile and why Jeremiah 29:11 should be understood as a corporate promise to Israel, not an individual success verse.

16. **Walton, John H., and Andrew E. Hill.** *A Survey of the Old Testament*. Zondervan, 2018.

- Analyzes the structure of Jeremiah's prophecies, explaining how to distinguish conditional vs. unconditional promises.

17. **Kaiser, Walter C.** *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*. Zondervan, 2008.

- Discusses how God's long-term plan for Israel shapes the context of Jeremiah 29, correcting modern prosperity gospel misapplications.

18. **Wright, N.T.** *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. HarperOne, 2008.

- Challenges misinterpretations of Old Testament promises, including Jeremiah 29:11, arguing for a broader biblical hope beyond material success.

CHAPTER 7

- **The Holy Bible, NASB 1995** – Primary biblical text for Jeremiah 7, focusing on God's call for true repentance and the people's misplaced trust in the temple.
- **Matthew Henry's Commentary on the Whole Bible** – Provides a detailed exposition on Jeremiah 7, explaining the historical and spiritual implications of Judah's false reliance on temple worship.
- **David Guzik's Commentary on Jeremiah 7** (Blue Letter Bible) – Offers verse-by-verse insights on the themes of hypocrisy, judgment, and God's plea for genuine obedience.
- **Keil & Delitzsch Commentary on the Old Testament** – Examines the Hebrew text and historical context of Jeremiah's temple sermon in Chapter 7.
- **The Bible Knowledge Commentary (Walvoord & Zuck, eds.)** – Explains the theological significance of God's warning to Judah and the consequences of rejecting His word.
- **New American Commentary: Jeremiah, Lamentations (F. B. Huey, Jr.)** – Analyzes Jeremiah 7 in light of the book's broader prophetic message, emphasizing God's justice and mercy.

- **The Expositor's Bible Commentary (Tremper Longman III & David E. Garland, eds.)** – Discusses the structure and themes of Jeremiah 7, particularly the contrast between religious ritualism and heartfelt obedience.
- **Jeremiah: A Commentary (J. A. Thompson, NICOT Series)** – A scholarly resource exploring the historical background of Jeremiah's warnings against false security in temple worship.
- **The IVP Bible Background Commentary (John H. Walton, et al.)** – Provides cultural and historical context for Jeremiah 7, explaining how temple practices were misused by the people of Judah.
- **Lamentations and Jeremiah (F. B. Huey, Jr., Holman Old Testament Commentary Series)** – Highlights the covenantal themes in Jeremiah 7 and the implications of Judah's disobedience.

CHAPTER 8

Primary Biblical Sources (NASB 1995)

1. The Aftermath of Jerusalem's Fall

- Babylon spares Jeremiah and allows him to remain in Judah – Jeremiah 40:1-6
- Gedaliah appointed as governor over Judah – Jeremiah 40:7

2. The Murder of Gedaliah and the Fearful Remnant

- Gedaliah is assassinated by Ishmael – Jeremiah 41:1-3
- Johanan leads the remnant in fleeing to Egypt – Jeremiah 41:17-18
- God warns the remnant to stay in Judah, but they disobey – Jeremiah 42:10-16
- The people reject Jeremiah's message and flee to Egypt – Jeremiah 43:4-7

3. Jeremiah's Prophecy Against Egypt and the Nations

- Jeremiah prophesies that Babylon will conquer Egypt – Jeremiah 43:8-13
- The remnant continues to worship false gods in Egypt – Jeremiah 44:15-19
- God declares judgment on Egypt and the disobedient remnant – Jeremiah 44:27-30

- Prophecies against the nations: Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Elam, and Babylon – Jeremiah 46-51
- Prophecy against Babylon and its future destruction – Jeremiah 50-51
- The release of King Jehoiachin in Babylon, symbolizing hope – Jeremiah 52:31-34

4. Later Fulfillments of Jeremiah's Prophecies Against the Nations

- Egypt's decline under Babylon – Jeremiah 46 (Fulfilled 568 B.C. under Nebuchadnezzar)
- Philistia, Moab, Ammon, and Edom conquered by Babylon and later absorbed into other empires – Jeremiah 47-49
- Babylon itself conquered by Persia – Jeremiah 50-51 (Fulfilled 539 B.C. by Cyrus the Great)

5. Application: The Danger of Ignoring God's Warnings

- The people refused to repent and suffered judgment – Hebrews 3:12-13
- Trusting in human strength instead of God leads to destruction – Proverbs 3:5-6, Psalm 20:7
- The importance of standing firm on God's truth – II Timothy 4:3-4, John 15:18
- The certainty of God's Word being fulfilled – Matthew 24:35

Historical and Theological Sources

6. **Bright, John.** *A History of Israel.* Westminster John Knox Press, 2000.

- Provides historical context on the fall of Jerusalem, Gedaliah's governorship, and Babylonian dominance.

7. **Walton, John H., Victor H. Matthews, and Mark W. Chavalas.** *The IVP Bible Background Commentary: Old Testament.* InterVarsity Press, 2000.

- Cultural and historical insights into Judah's political instability after Jerusalem's fall and Egypt's role in biblical prophecy.

8. **Thompson, J.A.** *The Book of Jeremiah (The New International Commentary on the Old Testament).* Eerdmans, 1980.

- Detailed exegesis of Jeremiah's final years, the remnant's flight to Egypt, and the prophetic significance of Babylon's downfall.

9. **Smith, Gary V.** *Interpreting the Prophetic Books: An Exegetical Handbook.* Kregel Academic, 2014.

- Discusses the role of prophetic warnings, conditional prophecies, and their fulfillment in history.

10. **Longman III, Tremper.** *Jeremiah, Lamentations (The New International Biblical Commentary).* Hendrickson, 2008.

- Explores Jeremiah's final prophecies and their impact on post-exilic Jewish thought.

11. **Harrison, R.K.** *Introduction to the Old Testament*. Eerdmans, 1979.

- Covers Judah's collapse, the political struggles of the remnant, and the historical fulfillment of Jeremiah's prophecies.

Additional Study Aids and Word Studies

12. **Botterweck, G. Johannes, and Helmer Ringgren, eds.** *Theological Dictionary of the Old Testament*. Eerdmans, 1974.

- Hebrew word studies on "berith" (covenant), "shama" (to listen), and "pesha" (rebellion), relevant to Judah's refusal to obey God's commands.

13. **Richards, Lawrence O.** *The Teacher's Commentary*. Cook Communications, 2002.

- Explains how Jeremiah's warnings to Judah apply to modern faith and obedience.

14. **Wright, Christopher J.H.** *The Message of Jeremiah* (*The Bible Speaks Today Series*). InterVarsity Press, 2014.

- Connects Jeremiah's final years and the New Covenant prophecies to New Testament fulfillment in Christ.

15. **Kaiser, Walter C.** *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*. Zondervan, 2008.

- Examines the fulfillment of Jeremiah's prophecies and their relevance to eschatology and church history.

CHAPTER 9

Primary Biblical Sources (NASB 1995)

1. Jeremiah as the Weeping Prophet: His Struggles and Perseverance

- Jeremiah's sorrow over Judah's destruction
– Jeremiah 9:1, 4:19
- His loneliness and pain in ministry
– Jeremiah 15:10, 20:14-18
- The burden of being God's prophet – Jeremiah 20:7-9
- God's patience in judgment, desiring repentance
– II Peter 3:9

2. Faithfulness Despite Rejection and Suffering

- Jeremiah persecuted by religious leaders
– Jeremiah 26:8-11
- Beaten and placed in stocks by Pashhur
– Jeremiah 20:1-2
- Thrown into a cistern to die – Jeremiah 38:6
- Christ's suffering as a parallel to Jeremiah's
– John 15:18, Matthew 5:11-12
- The reward of faithfulness despite trials
– II Corinthians 4:8-9, I Corinthians 4:2

3. Trusting God's Promises Even in Uncertain Times

- God's promise of restoration despite exile
– Jeremiah 29:11, 31:31-33
- Jeremiah's act of faith in buying land during the siege
– Jeremiah 32:6-15
- Trusting in God's unseen plans
– Romans 8:28, Hebrews 10:23
- Walking by faith, not sight – II Corinthians 5:7

4. Application: Endurance in Our Walk with God

- Jeremiah's unwavering commitment to God's call
– Jeremiah 1:4-10, 17-19
- The cost of discipleship and faithfulness – Luke 9:23
- Measuring success by obedience, not results
– Matthew 25:23
- Fixing our eyes on Jesus, our ultimate example
– Hebrews 12:1-2
- Encouragement to remain steadfast in faith
– I Corinthians 15:58

Historical and Theological Sources

5. **Bright, John.** *A History of Israel.* Westminster John Knox Press, 2000.

- Provides historical context on Jeremiah's time, Judah's fall, and the Babylonian exile.

6. Walton, John H., Victor H. Matthews, and Mark W.

Chavalas. *The IVP Bible Background Commentary: Old Testament.* InterVarsity Press, 2000.

- Explores cultural and political challenges Jeremiah faced, as well as the historical background of Judah's final years.

7. Thompson, J.A. *The Book of Jeremiah (The New International Commentary on the Old Testament).* Eerdmans, 1980.

- A detailed exegesis of Jeremiah's prophetic role, struggles, and theological significance.

8. Smith, Gary V. *Interpreting the Prophetic Books: An Exegetical Handbook.* Kregel Academic, 2014.

- Analyzes the prophetic calling, suffering, and endurance in ministry with applications to modern faithfulness.

9. Longman III, Tremper. *Jeremiah, Lamentations (The New International Biblical Commentary).* Hendrickson, 2008.

- Covers Jeremiah's personal experiences, Lamentations' theological themes, and their relevance for today.

10. Harrison, R.K. *Introduction to the Old Testament.* Eerdmans, 1979.

- Examines Old Testament prophets, their struggles, and God's purposes in their ministries.

Additional Study Aids and Word Studies

11. **Botterweck, G. Johannes, and Helmer Ringgren, eds.** *Theological Dictionary of the Old Testament*. Eerdmans, 1974.

- Word studies on "nabi" (prophet), "emunah" (faithfulness), and "qarah" (calling), as they relate to Jeremiah's ministry.

12. **Richards, Lawrence O.** *The Teacher's Commentary*. Cook Communications, 2002.

- Discusses Jeremiah's example of endurance and perseverance in faith and ministry.

13. **Wright, Christopher J.H.** *The Message of Jeremiah (The Bible Speaks Today Series)*. InterVarsity Press, 2014.

- Explains how Jeremiah's faithfulness applies to Christian endurance today.

14. **Kaiser, Walter C.** *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments*. Zondervan, 2008.

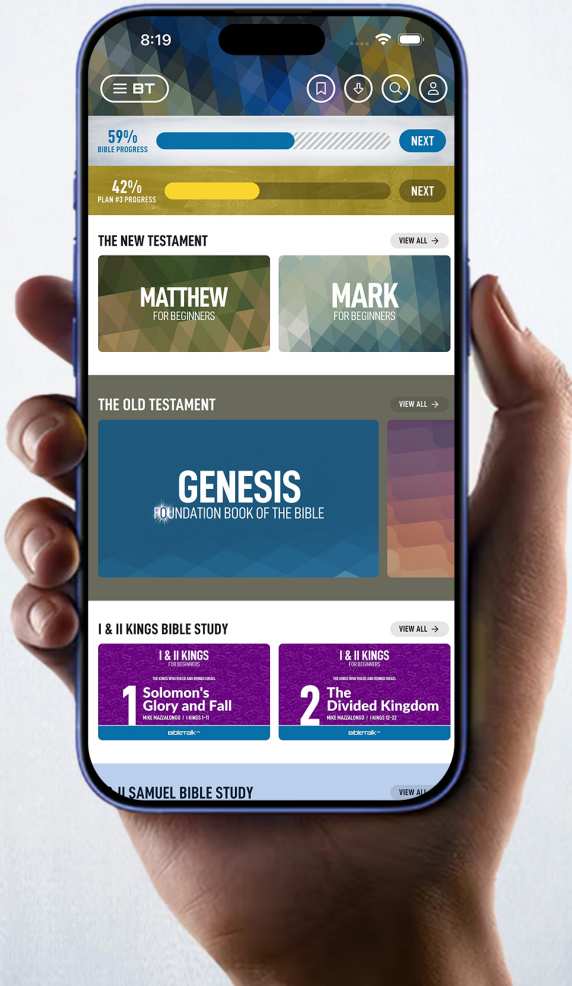
- Connects Jeremiah's New Covenant prophecy to Christ's fulfillment and how it applies to believers.

1,000+ BIBLE LESSONS IN YOUR POCKET

DOWNLOAD OUR **FREE APP**



SEARCH **BIBLETALK.TV** IN
THE APP STORE ON YOUR DEVICE.



BibleTalk.tv is an Internet Mission Work.

We provide video and textual Bible teaching material on our website and mobile apps for free. We enable churches and individuals all over the world to have access to high quality Bible materials for personal growth, group study or for teaching in their classes.

The goal of this mission work is to spread the gospel to the greatest number of people using the latest technology available. For the first time in history, it is becoming possible to preach the gospel to the entire world at once. BibleTalk.tv is an effort to preach the gospel to all nations every day until Jesus returns.

The Choctaw Church of Christ in Oklahoma City is the sponsoring congregation for this work and provides the oversight for the BibleTalk.tv ministry team. If you would like information on how you can support this ministry, please go to the link provided below.

bibletalk.tv/support