

JEREMIAH

2017, September-November

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INTRODUCTION

JEREMIAH, the man

“Weeping prophet.” See **9:1-2**. Also **13:17; 14:17**; even for Moab, **48:36**. Lamentations in the book of Jeremiah.

Baruch may have served as Jeremiah's secretary, e.g. **36:4,18,27; 45:1**

Jeremiah: 627-586 BC - c. 40 yrs. If ten more in Egypt, 50 yrs.

HISTORY

721 BC - Israel carried away by Assyria (135 years to fall of Jer., 586 BC)

640-609 BC - Josiah.

609 BC - Jehoahaz lasted only three months.

609-598 BC - Jehoikim

597 BC - Jehoiachin

597-586 BC - Zedekiah

Biblical historical background - **2Ki 22-25; 2Ch 34-36**

CONTEMPORARY PROPHETS

Possibly Zephaniah (630-625 BC - ?) - to Jerusalem

Possibly Nahum (625-612 BC - ?) - against Nineveh

Habakkuk (607 BC) - complaint to God about problem of evil

Daniel (605-530's BC) - to the rulers of Babylon

Ezekiel (593-570 BC) - to the exiles of Babylon

MESSAGE/OUTLINE OF THE BOOK

Judgment

Judah, Jerusalem (**chs 1-45**) — Condemnation of wickedness of the nation and declaration of judgment. Israel was God's chosen nation. But they had proven faithless. Due to religious and moral apostasy judgment on its way. God used the Babylonian King, Nebuchadnezzar, to conquer Jerusalem and “its cities” (**34:1; 1:15; 9:11**).

Nations (**chs 46-51**)—Egypt (46); Philistines (47); Moab (48); smaller nations: Ammon, Edom, Damascus, Kedar and Hazor, Elam (49); Babylon (50-51)

Hope

A remnant would return and the coming of the Messiah (David - the king who would rule in righteousness) This message of consolation and hope occurs several times in the book, but is especially in **chs 30-33**.

Appendix (ch 52)

Zedekiah's fate; temple's destruction; captives; Jehoiachin's fate

(questions on back)

1. In addition to the book of Jeremiah, what other book did Jeremiah write?
2. Who was Baruch?
3. When did Jeremiah prophesy? (approximate dates)
4. Where do you read the historical background of Jeremiah's prophetic work?
5. Who were contemporary prophets?
6. While the book has sections of hope, what is the overriding message of the book?
7. Who are the five Jewish kings of Jeremiah's prophecy?
8. Who is the Babylonian king that conquered Judah and took them captive?

CH 1, JEREMIAH'S CONSECRATION AND COMMISSION

1:1-3, The prophet and period of his work

1:4-10, His consecration and commission

1:11-16, Two visions (“What do you see?”)

1:11-12, Almond tree

1:13-16, Boiling pot facing away from the north

1:17-19, Charge and assurance

For those like to mark, marking the chronological indicators in **vv1-6** can be helpful.

1. In what year of Josiah's reign did God commission Jeremiah?
2. Jeremiah said he prophesied until what event? (Note: he also prophesied after that event in Egypt, **Jer 43:6-8**.)
3. In what year did Josiah begin his reforms (**2Ch 34:3**)? How old was Josiah at this time?
4. Jeremiah does not give his specific age. But, what does he say relative to his age when God commissioned him (**v7**)?
5. When did God "know" and "consecrate" Jeremiah? (Consider the bearing of this on abortion.)
6. Based on **vv5,9**, what is a "prophet"?
7. Was Jeremiah literally going to build up and tear down nations (**v10**)? If not, what does this mean? Compare **18:7-11**.
8. What phrase indicates these were visions (**vv11-16**)? We will discuss the meaning of the visions in class.
9. What would Jeremiah face when he carried out his commission and how was he to react?
10. What assurance did God give him?

2:1-3:5 - LOVE AND FAITHFULNESS OF JEHOVAH IN CONTRAST TO THE DISLOYALTY AND IDOLATRY OF ISRAEL

2:1-3 - God's love for Israel

2:4-8 - But, Israel forgot God

2:9-13 - God indicts them for "two evils."

2:14-19 - They will reap the consequences of their own apostasy, and turning to Egypt and Assyria will not help them

2:20-28 - Shame and foolishness of idolatry

2:29-37 - Their refusal to repent would lead to their captivity

3:1-5 - Though unfaithful (adulterous), they wanted God's favor

3:6-4:4 - CALL TO THE "FAITHLESS" TO "RETURN"

3:6-11 - Judah failed to learn from Israel—even worse!

3:12-20 - Penitent in Israel invited to return with Judah to Jerusalem, where all nations will gather to live under "The Throne of the Lord." (Messianic)

3:21-4:4 - Israel's acknowledgement of their guilt and God's gracious response

For those like to mark, here are some suggestions...

- apostasy, forsake, faithlessness, family of words (e.g., **2:5,13,17,19,20,23,25**, etc.)
- harlot, adultery family of words (e.g., 2:20; 3:1,8,9). Compare this with the analogy of **2:2-3**.

1. What imagery is used to picture God's relationship to Israel (**2:1-3**)?
2. Their apostasy (**2:4-8**) was fueled by three safeguards that failed (**v8**). What are they? [On "rulers," NASB, compare the NASB footnote, KJV, and ESV.]
3. What are the "two evils" (**v13**) God indicts them for (**2:9-13**)?
4. "Why has he [Israel] become a prey?" (**2:14-19**). What's the answer? See esp. **vv17,19**.
5. When God shows the shame and folly of their idolatry (**2:20-28**), what was their attitude (**v23**)?
6. What reflects their impenitence (**2:29-37**)? Note esp. **vv30,31,35**.
7. Although they been unfaithful to God (and now suffering consequences, **3:3**), what are they asking (**3:1-5**)? In the dialogue portrayed in **3:4,5** note which are Israel's words and which are God's.
8. What history lesson should Israel have learned from (**3:6-11**)? Do we learn from history...?
9. What are indications **3:12-20** are Messianic? (note esp. **vv16-18**)
10. In **3:21-4:4**, identify which verses refer to Israel and which to God (note the pronouns). Note in this section God promises blessing on true repentance, but warns of judgment for impenitence.

4:5-6:30 - TRUMPETS OF WAR (JUDGMENT)

4:5-18 - Warning of invasion from the north (Babylon, **25:9**)

4:19-31 - Lament for desolation of the land, though not complete annihilation (**v27**)

5:1-31 - Causes of coming judgment (note “why...?” in **vv7,19**)

6:1-9 - Be warned! Jerusalem will be attacked and destroyed!

6:10-21 - They refuse to listen

6:22-26 - The dreadful enemy from the north

6:27-30 - God has rejected them (note the imagery)

For those who wish to mark, here are some suggestions ...

- “trumpet” (e.g. **4:5,19,10**, etc.).
- You might find it useful to indicate in some way that “war” is in view, either by circling “war” in the same color (**4:19; 6:4**) and in some other way labeling the passages that clearly point to war (e.g. **4:13; 5:15f; 6:22f**)
- In the margin make note of the alternating speakers (dialogue), e.g., Jeremiah, **4:10**; God, **v11f**; Jeremiah, **4:19f**; God, **4:22**; etc. Look for pronouns that key who the speaker is.

1. God was going to use Babylon, an idolatrous nation, to bring judgment (**4:12**) on Judah. Habakkuk had a problem with that. What was it? (**Habakkuk ch. 1**)
2. Summarize in a sentence or two Jeremiah's lamentation in **4:19-31**. For thought: How would you feel if you knew war was coming and your nation would be devastated?
3. Beginning with **4:27**, use your reference Bible to find other verses in Jeremiah that indicate they will not be completely destroyed.
4. What is their implied request (**5:7**) and what is their question (**5:19**)? Sin has the power to blind us to ourselves!
5. God argues that His judgment on this nation is just (**5:9,29**). Besides their wickedness itself, what heightens their guilt? (**5:2-3,23,31; 6:10,15,16**) What a warning to us!
6. How did their attitude affect Jeremiah and what did he decide to do? (**6:10-11a**). Compare **2Tim 4:1-5**.
7. **6:16** is a classic appeal quoted in sermons and classes through the years (good memory verse). What were the "ancient paths" in the context of Jeremiah (**2:5,8,13; 5:4-5; 7:23; 18:15**)?
 - a. Compare Jesus' statement in the last part of **Mt 19:8**.
 - b. For thought: Would God's appeal to Israel in **Jer 6:16** have application to Christians and churches today? See **Gal 1:6-9; 1Co 14:37-38; 2Tim 1:13; Jude 1:3**.

7:1-8:17 - VAIN TRUST, OBSTINACY BRING CERTAIN JUDGMENT

7:1-15 - Repent! Do not trust in the temple! *The temple will not avert their judgment!*

7:16-20 - Do not pray for them! *Jeremiah's prayer for them will not avert their judgment!*

7:21-31 - Not sacrifice, but obedience is what God wants and has always wanted. *Sacrifices will not avert their judgment!*

7:32-8:3 - Utter slaughter and shameful exposure of their vain trust in their gods (Valley of Slaughter ... "Gehenna") *Idols will not avert their punishment!*

8:4-7 - Obstinance of the people in wickedness

8:8-13 - Their "wise men"—teachers—reject God's Word and give the people false hope

8:14-17 - Certain judgment brings despair

Israel's misplaced trust—in the temple, **7:4**, false prophets, **7:8**, sacrifices, **7:21**, idols **8:2**, having the law, **8:8**—**hardened them in their sin and sealed their judgment.**

For those who wish to mark, here are some suggestions ...

- The "temple" family of words in **7:1-15** (e.g., "gate of the Lord's house" "enter by these gates to worship" "this place" "the temple of the Lord" etc.)
- "obey" family of words in **7:21-31** (e.g., "obey My voice" "did not listen" etc.)
- repent family of words in **8:4-7** (e.g., "not get up again?" "not repent" "refuse to return" etc.)

1. Why did they think they could trust in the temple as an assurance of God's favor? (note esp. **7:4,10-11,14**) Is there any parallel to people trusting in "Church of Christ" today?
2. Why did God tell Jeremiah it was fruitless to pray for their deliverance from judgment? (note esp. **7:17-19**)
3. Endeavoring to substitute sacrifice for obedience (**7:21-31**) was a problem rooted deep in their history. Read **1Sam 15:22** and refresh the story in your mind. And, it seems it continued to be (**Hos 6:6; Amos 5:21-24; Mt 12:7; 23:23**). We don't offer animal sacrifices, but how might a similar attitude be reflected in us?
4. What message is sent by spreading out before the sun, moon, and host of heaven the bones of those who had worshipped and trusted in these things (**8:1-2**)? Apply to people's trust in money, power, and fame today.
5. What would their repentance demand? (not esp. the last half of **8:6**) Compare **Lk 15:17-20**.
6. Compare **8:8-13** with "wise men" today who hold Bibles in their hands and comfort people in their error. What lesson is this for us? Compare **Mt 7:15-23; 15:4-9; Ac 17:11; 1Jn 4:1**.
7. Despair is one option in the face of certain impending judgment (**8:14-17**). But, is there another option? Compare **8:4-7; 6:16; 3:21-4:4**.

8:18-10:25 - LAMENT OVER GOD'S NATION, GOD'S PEOPLE

Beginning with Jeremiah's lament (8:18f), and moving to a call for the "mourning women" and "wailing women" to lament (9:17f), and ending with Jeremiah's lament (10:19-25). Their idolatry (8:19; 10:1-16), moral corruption (9:3-5,8) stubborn impenitence (9:13-14,25-26) were causes of shame and judgment (8:19a; 9:7,9; 10:8,14,21).

8:18-9:11 - Jeremiah's lament (dialogue with God)

9:12-16 - "Wise men" to whom the Lord speaks will know why this devastation (vv10-11) happened—i.e., because of their own disobedience. (Note the "Why...because...")

9:17-22 - Call the mourners! Death is imminent!

9:23-24 - Boast, not in human wisdom, might, or riches, but in knowing the Lord

9:25-26 - All "uncircumcised of heart" will be punished, whatever nation they may be

10:1-16 - Idols contrasted with Jehovah

10:17-25 - Captivity, lamentation, and appeal

For those who wish to mark, here are some suggestions ...

- Words and phrases that point to lament or mourning, e.g. "My sorrow is beyond healing" (**8:18**); "I am broken, I mourn" (**8:21**); "Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night" (**9:1**); "weeping and wailing ... dirge" (9:10); "mourning...wailing...wailing... that our eyes may shed tears and our eyelids flow with water" (**9:17-18**); etc. [You may wish to draw a box around these phrases with a colored pencil rather than highlighting.]
- In the margin make note of the alternating speakers (dialogue), e.g., Jeremiah, **8:18-19a**; God, **8:19b**; Jeremiah, **8:20-9:2**; etc. Look for pronouns that key who the speaker is.

1. Why is Jeremiah so full of sorrow and lament? Note the reasons given in the connected phrases in context, e.g., **8:19a**; **9:1** (last line); **9:19**; etc. The people were not sorrowful — why? Compare today as men face the certainty of Divine judgment but do not know or believe it.
2. What were some of the specific examples of their moral corruption? (**9:2-5,8**) Note: men's moral compass by the gods they worship (**8:19**; **9:13-14**; **9:23-24**). Compare **Rom 1:23-24,28-32**.
3. The “wise man ... to whom the mouth of the Lord has spoken” will “declare” “why” “the land” is “ruined.” (**9:12-14**) Why is it? Men who propose to speak the word of God today will speak the truth though unpopular and unpleasant.
4. In what three things did they boast? In what should men boast? (**9:23-26**)
5. Why is fearing and worshipping things in the heavens or things of man's creation, foolish and vain? (**10:2-5,14**). Compare **Dt 4:9-20**.

**CHS 11-13 - BROKEN COVENANT; PLOTS AGAINST JEREMIAH;
JUDAH FORSAKEN; COMPASSION TO WICKED NEIGHBORS;
JUDAH'S PRIDE**

11:1-10 - The broken covenant

11:11-17 - Unavoidable disaster ("I will not listen!")

11:18-12:6 - Conspiracy against Jeremiah, his prayer and God's answer

12:7-13 - God has abandoned His people!

12:14-17 - Compassion to their "wicked neighbors"

13:1-11 - The waistband ruined (note v8, "pride")

13:12-14 - The jugs of wine bringing drunkenness and confusion

13:15-27 - Humiliation of their pride (note v15, "do not be haughty"; v18, "lowly" and imagery of shame, vv18,22,26)

For those who wish to mark, here are some suggestions ...

- "covenant/words of this covenant" family of words in **11:1-10**. You may find it useful to underline in the same color the way they treated the covenant.
- "disaster" in **11:11-17**
- "My house," "My inheritance," and other phrases in **12:7-13** indicating God's special love and relationship to Judah
- Circle (?) the pronouns in **12:14-17** indicating reference to the "wicked neighbors"
- "waistband" in **13:1-11**
- "pride" family of words in **ch13** (e.g., **vv15,17,18**)
- Note the dialogue and make a note in your margin indicating who the speaker is, e.g., Jeremiah, **11:18-20**; God, **11:21-23**; Jeremiah, **12:1-4**; God, **12:5-6**

(questions on back)

1. How did Judah “break” the covenant God made with them? (**11:1-10**)
2. When the coming disaster of judgment falls upon them, what did God say he would *not* do? (**11:11-17**) Compare this with the plea to them in the previous section and their response (note esp. **vv4,7** with **vv11,14**).
3. What did God reveal to Jeremiah? (**11:18-20**) Who were these men behind this? (**11:21,23** - see **1:1; 12:6**). Compare **Mt 13:57; Mk 3:21; Lk 4:24; Jn 7:5**.
4. What was Jeremiah’s perplexing question that he presented to the Lord? (**12:1-4**) Compare **Job 21:7-16; Hab 1:1-4**.
5. On what condition did God promise compassion to Judah’s wicked neighbors? (**12:14-17**, esp. **vv16,17**) God’s compassion is often *conditional*.
6. What did the waistband and what Jeremiah did with it represent? (**13:1-11**) Contrast what He wanted for Israel (**v11**) with what the waistband portrayed.
7. What are they repeatedly warned about in **13:15f** (**vv15,17,18**) and what question did they ask that highlights this (**v22**)?

(questions on back)

CHS 14-16 - DROUGHTS; JEREMIAH'S COMPLAINTS AND APPEAL; RESTORATION

14:1-15:9 - the drought (14:1f...22)

14:7-9 - people's plea (or, Jeremiah in the name of the people)

14:10-12 - God's response - I am going to call their sins to account

14:13 - Jeremiah's appeal - the prophets have misled them

14:14-17 - God's response - they are indeed false prophets, but I am going to judge the people who listened to them

14:18-22 - people's plea (or, Jeremiah in the name of the people)

15:1-9 - Jehovah's response to Jeremiah's plea - "I am tired of relenting!"

15:10-22 - Jeremiah's complaint and God's response

16:1-13 - Don't marry, console them, feast with them

16:14-18 - Promise of restoration

16:19-21 - Nations will know He is God

For those who wish to mark, here are some suggestions ...

- drought family of words, e.g., "drought" (**v1**); "for water...found no water" (**v3**); "ground is cracked...no rain on the land" (**v4**); etc. Note the "famine" words (**14:12,13,15; 15:2**).
- "prophets" family (**vv13-18**; include "priest"). Highlights their role in the people's blindness and impenitence.
- The three things he is told *not* to do (**vv2,5,8**)
- In the margin make note of the alternating speakers (dialogue), e.g., **14:1...7...10...13...14...18; 15:1...10...15...19**; etc.

1. In the face of the judgment of drought, what was the people's plea (or, Jeremiah's plea in the name of the people)? (**14:7-9**)
2. What is God's response to that plea (**14:10-12**)? Use your reference Bible to find other statements like this (**v11**) in Jeremiah.
3. What was giving the people false hope? (**14:13f**). Compare **Mt 7:13-23**.
4. What is Jeremiah's complaint? (**15:10,15,17-18**)
5. What is God's response? (**15:19-21**)
6. What three things are Jeremiah told *not* to do? (**16:1,5,8**)
7. What will be a good result of God's punishment on Israel for their idolatry? (**16:19-21**)

(questions on back)

CHS 17-18 - JUDGMENTS, WARNINGS, PRAYERS (JEREMIAH'S)

17:1-11 - Judah and Jerusalem will be given over to captivity, regardless of their trust in idols (vv1-2), man (v5), riches (v11)

17:12-18 - Jeremiah's prayer of praise, for protection, and for fulfillment of his prophecies

17:19-27 - Jeremiah to publicly warn them to respect the Sabbath!

18:1-17 - Their idolatry as clay in the potter's (Lord's) hand, for destruction or salvation, but they obstinately refuse to repent!

18:18-23 - Jeremiah's imprecatory prayer

For those who wish to mark, here are some suggestions ...

- In the margin make note of the alternating speakers (dialogue). Noting the pronouns will help (maybe circle them in pencil ?), e.g., “our” **17:12**; “me...my...me” **17:14**; etc.
- “sabbath day” family of words in **17:19-27**
- “potter...clay...wheel” family of words in **18:1f**

1. What imagery is used to depict Judah's devotion to idols? **(17:1-2)**
2. Judah is warned about trusting in man rather than trusting in the Lord **(17:5-8)**. Why might people trust in man? **(2:8; 5:30-31; 7:4,8; 8:8-9; 17:1-2,9)**
3. How does the heart deceive one about riches? **(17:9-11)**
4. What are the people challenging Jeremiah about, and what does he ask God for? **(17:15,18)**
5. How did God expect them to show their reverence for the Sabbath day? **(17:19-27)**.
"Remember the Sabbath day to keep it holy" **(Ex 20:8)**—it is more than simply remembering it's the Sabbath and giving lip service to its special significance. Compare, "Do this in remembrance of Me." **(Lk 22:19; 1Co 11:24-27)**
6. What power does the potter have with the clay in his hand? **(18:1-6)**. Apply to the nation of Judah (and to us!).
7. In a summary statement, what did Jeremiah pray for? **(18:18-23)**

**CHS 19-20 - JUDAH WILL BE BROKEN AND SLAUGHTERED;
JEREMIAH BEATEN AND IMPRISONED; HIS PRAYER OF COMPLAINT
AND HIS DEPRESSION**

Ch. 19 - Breaking the potter's jar and Topheth—Judah will be broken and slaughtered

Ch. 20 - Jeremiah's troubles

20:1-2 - Jeremiah beaten and imprisoned by the priest, Pashur

20:3-6 - Jeremiah issues cutting judgment against Pashur

20:7-13 - Jeremiah's prayer of complaint

20:14-18 - Jeremiah's depression and discouragement

For those who wish to mark, here are some suggestions ...

- “Topheth”/“valley of Ben-hinnom” family in **ch19**.
- “potter's earthenware” family of words in **ch19**
- In the margin, note the speaker to be Jeremiah beginning in **20:7** and following.

1. Instead of Topheth or Vally of Ben-hinnom, what would this place be called? Why? (**19:1-13**, esp. **v6**)
2. What was the significance of breaking the potter's jar? (**19:1-13**)
3. Besides being beaten, *where* was Jeremiah put in stocks (**20:2** — possibly public)? For thought: how would this make him feel? Note his attitude expressed in **vv14-18**. How would it make *you* feel?!

Note: compare the public beatings of the apostles and the crucifixion of our Lord.
4. What if **20:4-6** did NOT happen?
5. Compare the NKJV, ASV, and NET (New English Translation) translations if you have them on **20:7**, “deceived...deceived.” How do they translate? (NET has some interesting notes about this translation.)
6. What were some of the things Jeremiah suffered for preaching what God gave him to preach? (**20:7-8,10**) If he was suffering all this for preaching what he did, why did he keep on doing it? (**20:9,11-12**)
7. Summarize in your own words in one brief statement what Jeremiah “wished” had happened. (**20:14-18**)

(questions on back)

CHS 21-23 - JUDGMENTS AGAINST LAST FOUR KINGS; PROMISE OF A RIGHTEOUS KING – DAVID; JUDGMENTS AGAINST THE PROPHETS

21:1-7 - “to Zedekiah” (v3) - judgment!

21:8-10 - “to the people” - “life” or “death”

21:11-22:9 - “to the household of the king of Judah” (22:1,6) - exhortation and warning

22:10-30 - Judgments against specific kings

- **22:10-17** - Shallum (Jehoaahz)
- **22:18-23** - Jehoiakim
- **22:24-30** - Coniah (Jeconiah, Jehoiachin)

23:1-8 - The scattered flock will be restored under a righteous shepherd/king - David

23:9-40 - Judgments against the false prophets

23:33-40 - “burden of the Lord” (KJV, NKJV, ASV)

For those who wish to mark, here are some suggestions ...

- Mark in some way who the addresses were specially focused to in **21:1-22:9**, e.g., “to Zedekiah” (**21:3**); “to the people” (**21:8**); etc.
- “house/household of the king” family in **21:1-22:9**, e.g., “to the household of the king of Judah” (**21:11**); “house of David” (**21:12**); “house of the king of Judah” (22:1); “king of Judah, who sits on David’s throne” (**22:2**); etc.
- names of the specific kings in **22:10-30**
- chronological phrases in the Messianic prophecy in **23:1-8**, e.g., “the days are coming... when” (**23:5**); “in His days” (**23:6**); etc.
- “prophets” family in **23:9-40**
- “oracle/burden of the Lord” in **23:33-40**

(questions on back)

1. Summarize in a short sentence or phrase the message Jeremiah was to give “to Zedekiah.” (**21:1-7**)
2. What were the two choices the people had, one which result in “life,” and the other in “death”? (**21:8-10**)
3. The beginning of **21:12** and **22:3** contain phrases that summarize the exhortation to those on the throne. What is it?
4. What was Shallum’s focus? (**22:17**)
5. What was Jehoiakim’s attitude? (**22:21**)
6. What important prophecy is made concerning Coniah in **22:30**?
7. What indicates **23:1-8** is Messianic?
8. How did the false prophets influence the nation? (**23:14,17,22, 30-33**)
9. Why was what Jeremiah prophesied called a “burden” (KJV, NKJV, ASV)? (**23:33-40**)

CHS 24-25, BABYLONIAN CAPTIVITY; JUDGMENT ON ALL NATIONS

Ch 24 - two baskets of figs

25:1-11 - Judah will serve Babylon seventy years because they did not listen

25:12-38 - Judgment decreed against Babylon and all the nations (they will drink of God's anger)

For those who wish to mark, here are some suggestions ...

- chronological indicators in both chapters, e.g., “After Nebuchadnezzar had carried away Jeconiah” (**24:1**); “seventy years” (**25:11,12**); etc.
- “good figs” and “bad figs” family (**24:1-10**)
- “you have not listened” family of words (**25:1-8**)
- phrases indicating the universal nature of this judgment (e.g., “all the nations”; “all his people”; “all the kings”) along with the specific nations listed (e.g., Babylon, Jerusalem and the cities of Judah, Egypt, etc.) (**25:11f**)
- “cup of the wine of his wrath” (**25:15**) with the related phrases (e.g., “cup...drink it” **v17**; “shall drink” **v26**; “Drink, be drunk” **v27**; etc.)

1. Using your reference Bible, locate where in 2Kings and 2Chronicles these events (**24:1**) are recorded.
2. **Ch 24** - Who do the good figs represent? Who do the bad figs represent? Which group did Jeremiah work with? Which group did Ezekiel work with?
3. Using your reference Bible, locate the verses in 2Kings and 2Chronicles that correspond to the time frame of **Jer 25:1**.
4. Compare also **Jer 46:2** with **Jer 25:1**—an important battle took place this year; where did this battle take place?
5. This year, with the event referenced in the scriptures in #3 above, is one way to mark the beginning of the 70 years of captivity (**25:11**). Clearly, what is the reason given for God allowing Nebuchadnezzar to conquer them and take captives? (**25:1-11**)
6. When the 70 years are completed, what is God going to do to Babylon and eventually to all nations of the earth the do not serve Him? (**25:12-38**) What is the imagery that is used?

CHS 26-28, JEREMIAH VS FALSE PROPHETS

26:1-6 - Jehovah's charge to Jeremiah to preach, in the court of the temple, every word He commanded, warning of destruction against the city and temple.

26:7-19 - Behavior of the priests, prophets, and people toward Jeremiah on account of this prophecy (note the role of the elders in **v17f**)

26:20-24 - The prophet Uriah put to death, but Jeremiah saved

ch 27 - The yoke of Babylon

vv1-11 - Warning to neighboring nations to submit to the Babylon

vv12-15 - Warning to Zedekiah to submit to Babylon

vv16-22 - Warning to priests and people to submit to Babylon

ch 28 - The false prophet, Hananiah

For those who wish to mark, here are some suggestions ...

- chronological indicators in **chs, 26-28** (e.g., "in the beginning of the reign of Jehoiakim" **26:1**; etc.)
- phrases indicating where Jeremiah delivered his address (**ch26**)
- different groups of people and individuals in **26:7-24** that were key to the events (e.g., priests, prophets, people, officials, elders)
- "bonds," "yokes," "serve him" family of words in **ch. 27** (e.g., "bonds and yokes and put them on your neck" **v2**; "serve him" **vv6,7,8**; "put his neck under the yoke of the king of Babylon" **v8**; etc.)
- three groups or individuals to whom these messages were addressed (**vv3,12,16**)
- "prophet" in **ch. 28**

(questions on back)

1. Where did the Lord tell Jeremiah to preach the sermon warning to repent or suffer judgment and what specific instruction did the Lord give about that message? **(26:1-2)**

2. What was the first reaction of the priests, prophets, and people to Jeremiah's sermon? After the officials (or, princes, KJV, NKJV, ASV) heard Jeremiah's response, what changed? What role did the elders play? **(26:7-19)**

3. What happened to Uriah, the prophet, and why? Under whose reign? **(26:20-24)**

4. What was Jeremiah's message to all three groups or individuals in **ch 27**? Who opposed what he said?

5. Both Jeremiah and Hananiah are called a "prophet" in **ch 28**. What's the difference? How do you know?

CHS 29-30, LETTERS TO EXILES IN BABYLON; FALSE PROPHETS IN BABYLON; RESTORATION AND RETURN

ch 29 - Letters to and from Babylon

29:1-14 - Settle down in Babylon, for the exile will last seventy years; after that, you will return

29:15-32 - False prophets in Babylon (note also **v8,9**)

29:15-19 - Do not believe them; they will be destroyed

29:20-23 - Ahab and Zedekiah

29:24-32 - Shemaliah (his letter and Jeremiah's response)

ch 30 - Deliverance and return of Israel and Judah (Messianic, **v9,21**)

For those who wish to mark, here are some suggestions ...

- exiles as the recipients of Jeremiah's letters (**29:1,4,7**, etc.)
- chronological indicators (**29:2,3,10**)
- geographical indicators (e.g., "from Jerusalem" **29:1**; "from Jerusalem to Babylon" **29:1,4**; "the city where I have sent you" **29:7**; etc.)
- the false prophets family (e.g., **29:8,9,15,21,31**) and the false prophets named (**29:21-32**)
- Restore family (e.g., "restore...bring them back to the land" **30:1**; "break his yoke from off their neck and will tear off their bonds" **30:8**; "save you from afar...will return and will be quiet and at ease" **30:10**; etc.)

(questions on back)

1. What did Jeremiah encourage the exiles in Babylon to do? **(29:4-7)**
2. What did he warn them NOT to do? **(29:8-9,15-19)**
3. How long would the captivity last and what would happen at the end of it? **(29:10-14)**
4. Shemaiah wrote a letter from Babylon back to those in Jerusalem. What did he claim about himself and promote to be done with Jeremiah? **(29:24-28)**
5. What did Jeremiah write to the exiles about Shemaiah's claims and what God would do to him? **(29:30-32)**
6. Who was told to write these things in a book? **(30:2. See also 36:2,17,18.)**
7. Who are these promises of restoration spoken to? **(30:3,4; 31:5,6,27; 33:14)**
8. In order to bring them back, what must first be done? **(30:5-8)**
9. Some specifics of "restore the fortunes of the tents of Jacob and have compassion on his dwelling places" **(30:18a)** are listed in **30:18b-21**. What are some of these? How is this summed up in **30:22**?
10. Summarize the promise of consolation in **ch 30**.

CHS 31-33, HOPE - RESTORATION AND RETURN (MESSIANIC)

Ch. 31 - All the families of Israel to be saved under a new covenant (Messianic)

Ch. 32 - Jeremiah's purchase of field at Anathoth pointing to the restoration of Judah to the land after the exile

Ch. 33 - Restoration promised under the Branch of David (Messianic)

(Note: **chs 30-33** form a section of hope and consolation)

Evidence **chs. 30,31,33** Messianic:

- Judah and Israel restored as one, **30:3,4; 31:1,6,9-11; 27,31**
- David on the throne; Levitical priests serve; descendants Abraham, Isaac, Jacob under this rule and recipients of these blessings, **30:9; 33:17-26**
- New Covenant, **31:31-34 (Heb 8:8-12)**
- Holy city indestructible, **31:38-40**

For those who wish to mark, here are some suggestions ...

Ch. 31

- geographical indicators (e.g., "hills of Samaria" **v5**; "hills of Ephraim ... Zion" **v6**; "Israel...Ephraim" **v9**; etc.)
- "save," "return," "ransom," "redeem" family of words (e.g., "save your people" **v7**; "bringing them from the north country...gather them from the remote parts of the earth ... they will return her" **v8**; etc.)
- chronological indicators (e.g., "At that time" **v1**; "days are coming" **v27**; "in those days" **v29**; etc.)
- "covenant" family in **vv31-33**

Ch. 32

- chronological indicators (e.g. "tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar" **v1**; etc.)
- "buy a field" family (e.g., "buy for yourself a field" **v7**; "buy my field" **v8**; "deed" **v10**; "deeds of purchase" **v11**; etc.)
- "good" family in **vv39-42** (e.g., "for their own good" **v39**; "to do them good" **v40**; etc.)

Ch. 33

- chronological indicators (e.g., while he was still confined in the court of the guard" **v1**; "days are coming" **v14**; etc.)
- geographical indicators (e.g., "the houses of this city" **v4**; "this city" **v5**; "in the cities of Judah and in the streets of Jerusalem" **v10**; etc.)
- "restore" family of words (e.g., I will bring to it health and healing, and I will heal them; and I will reveal to them an abundance of peace and truth" **v6**; "I will restore the fortunes" **v7**; "I will cleanse them from all their iniquity ... I will pardon all their iniquities" **v8**; etc.)

(questions on back)

1. If “At that time” (**31:1**) is interpreted in the light of **30:24** and its context (see **30:9**), and **31:31-34**, what “time” does it refer to?
2. To whom is the promise of **ch 31** made? (see e.g., **vv1,27,31**) Compare **Gal 6:16**; **Rom 9:6-8,23-26**; **Php 3:3**.
3. What does **31:31-34** refer to and how do you know?
4. Why was Jeremiah shut up in the court of the guard? (**32:1-5**) Note the time stamp in **39:1,2**.
5. What is the significance of Jeremiah being told to buy a field in his home town? (**ch32**) (Note especially **vv15,43,44**.)
6. Again, some specifics of their restoration are listed in **33:6-26**. What are some of these?
7. Based on **33:15,17,21,22**, when will the blessings of this restoration be enjoyed?

CH 34, ZEDEKIAH RENOUNCES COVEVANT RE THOSE INBONDAGE;
CH 35, RECHABITES COMPARED WITH JUDAH

Ch 34

34:1-7 - Zedekiah's end foretold

34:8-11 - Zedekiah's covenant about the slaves renounced when siege lifted

(see vv**21,22**, **37:5-11**)

34:12-22 - Babylon is coming back to render Divine punishment for their breach of covenant

ch 35

35:1-11 - Faithfulness of Rechabites to their father

35:12-16 - Application to Judah

35:17-19 - Punishment of Judah and reward of Rechabites

For those who wish to mark, here are some suggestions ...

- chronological indicators in both chapters (e.g., “when Nebuchadnezzar king of Babylon and all his army... were fighting against Jerusalem and against all its cities” **34:1**; “to Zedekiah king of Judah” **34:2**; etc.)
- “covenant” family of words and phrases in **34:8-22**. Note that two covenants are involved.
- “Rechabites/Rechab” family (**ch. 35**)

1. What did Jeremiah tell Zedekiah would happen to the city and to him? (**34:1-7**)

2. What covenant did Zedekiah make? (**34:8-10**)

3. Why might Zedekiah have changed his mind about the covenant he had made? See **34:21; 37:5-11**.

4. The covenant they made involved liberty, or release *from* what? (**34:8-10**) God said He would give them liberty, or release *to* what? (**34:17-21**)

5. What did God point out about the Rechabites in comparison (contrast) to Judah? (**ch35**)

CH 36, JEREMIAH WRITES A SCROLL; JEHOIAKIM BURNS IT
CH 37, CHALDEAN SIEGE LIFTED; JEREMIAH IMPRISONED

Ch 36

36:1-4 - God instructs Jeremiah to write the scroll

36:5-10 - Scroll read in the people in the temple on a fast day

36:11-19 - Scroll read to the officials in the scribe's chamber in the king's house

36:20-26 - Scroll read to Jehoiakim and his officials in his winter house. He cut it up and burned it.

36:27-32 - The scroll replaced. Curses on Jehoiakim.

Ch 37

37:1-10 - Zedekiah asks Jeremiah to pray on their behalf, but Jeremiah replies there will be no escape from the Chaldeans

37:11-16 - When Jeremiah goes to take possession of his land, but he is charged with going over to the enemy and thrown into prison,

37:17-21 - Zedekiah sets Jeremiah free and allows him to remain in the court of the guardhouse to preserve his life

For those who wish to mark, here are some suggestions ...

- chronological indicators in both chapters
- geographical indicators in both chapters
- “scroll” family of words and phrases in **ch. 36** (e.g., “scroll and write on it all the words I have spoken to you” **v2**; “Baruch wrote on a scroll at the dictation of Jeremiah” **v4**; “the scroll” and “the book” throughout the chapter; etc.)

(questions on back)

1. Why did God want Jeremiah to write the scroll? **(36:3)**

2. When and where was it read the first time? **(36:6,8-9)**

3. Where was it read the second time? **(36:12)**

4. Where was it read the third time? How was it received? **(36:22-23)**

5. What is hypocritical and blind about Zedekiah asking Jeremiah to pray for the nation? **(37:1-3)**

6. What gave the king and those who supported him a false sense of escaping from the Chaldean destruction? **(37:5,7-11)**

7. Jeremiah was arrested, charged, beaten, and thrown in prison “many days” **(37:11-16)**. What were the charges against him? Were they just?

CH 38, JEREMIAH CAST INTO A CISTERN

CH 39, JERUSALEM CONQUERED, JEREMIAH AND ETHIOPIAN UNHARMED

38:1-13 - Jeremiah cast into a cistern, but rescued by Ebed-melech, an Ethiopian

38:14-28 - Jeremiah advises Zedekiah to go out to the Chaldeans

39:1-10 - Jerusalem conquered

39:11-14 - Nebuchadnezzar ordered that Jeremiah be protected

39:15-18 - Ebed-melech, the Ethiopian promised deliverance from death

For those who wish to mark, here are some suggestions ...

- chronological indicators in both chapters
- geographical indicators in both chapters (e.g., “cistern” family and where it was located, **ch. 38**, “court of the guardhouse” in both chapters; path of Zedekiah’s flight, **38:4**; etc.)

1. Why did the four men ask King Zedekiah to put Jeremiah to death? (**38:1-4**)
2. What was Zedekiah's response? (**38:5**). What does this say about his character? Compare **Mt 27:24**.
3. What race was Ebed-melech, who delivered Jeremiah from the cistern? (**38:6-13**). Likely, what color was he? (Note **Jer 13:23**.) Compare **Lk 4:23-27**; **Lk 10:30-37**.
4. What would cause King Zedekiah to listen to Jeremiah's counsel when it seemed to him so contrary to reason? (**38:14-23**)
5. Did Jeremiah lie? Explain. (**38:24-28**)
6. Compare what happened to Zedekiah and the city (**39:1-8**) with what Jeremiah told him would happen (**38:17-23**. Compare **21:8-10**; **27:12-15**.) What does this prove? (**Dt 18:21,22**; **Jer 28:9**)
7. What may have influenced Nebuchadnezzar to give orders for the special treatment of Jeremiah? (**39:11-14**) Compare Daniel, chapters 2-4.
8. Why was Ebed-melech spared? (**39:15-18**)

CH 40-43:7 EVENTS AFTER THE FALL OF JERUSALEM

40:1-6 - Jeremiah chooses to remain in the land

40:7-12 - Remnant of Jews left in the land gather to Gedaliah who had been appointed governor of the land

40:13-41:10 - Gedaliah murdered and captives taken by Ishmael

41:11-18 - Johanan rescues the captives

42:1-6 - The commanders and people come to Jeremiah seeking the Lord's counsel

42:7-22 - Jeremiah's response

43:1-7 - Jeremiah, along with others taken to Egypt

For those who wish to mark, here are some suggestions ...

- chronological indicators
- geographical indicators (note especially in **42:1-43:7** the “stay in this land” phrases vs the “go to Egypt” family of phrases)

(questions on back)

1. Why did Nebuzaradan, captain of the guard in the Chaldean army, release Jeremiah and give him the choice to remain in the land? (**40:1-6**) Compare **39:11-14**. (Note question #7 in previous lesson.)
2. What was Gedaliah's counsel to the people of the land? (**40:7-12**)
3. Why did Ishmael murder Gedaliah? (**40:13-41:10**, esp. **40:14; 41:1,15**)
4. What did the commanders and all the people ask of Jeremiah? (**42:1-3**)
5. What did they pledge to do? (**42:5-6**)
6. What was God's answer to their request? (**42:7-22** — note, it is summed up in **v19**)
7. Although Johanan rescued those captured by Ismael (**41:11-18**), what did he do later that was clearly against God's will? Why did he do it? (**41:17; 43:1-7**)

CH 43:8-CH 44, JEREMIAH PROPHECIES IN EGYPT
CH 45, COUNSEL AND ASSURANCE TO BARUCH

43:8-13 - In Egypt, Jeremiah prophecy against Egypt and its idols

Ch 44 - Jeremiah prophecies to the idolatrous Jews in Egypt

44:2-6 - Look at what happened to Judah and Jerusalem

44:7-10 - Don't do like you fathers and suffer similar judgment

44:11-14 - The Jews who chose to enter Egypt will die there—they will not return to Judah, except for a few refugees

44:15-19 - The people's response: "We are not going to listen to you" i.e., we will continue to practice idolatry for it brought us prosperity

44:20-23 - Jeremiah refutes that idea, affirming it was because of their idolatry they suffered judgment

44:24-30 - Jeremiah announces God's sentence of judgment for the idolatrous Jews in Egypt and the sign of that punishment being that the Egyptian monarch, Pharaoh Hophra would be given over to his enemies who seek his life.

Ch 45, Counsel and assurance to Baruch

For those who wish to mark, here are some suggestions ...

- chronological indicators
- geographical indicators (note esp. the "Egypt" family of words; on the "Jerusalem and Judah" family, note the accompanying phrases, e.g. "Jerusalem and all the cities of Judah; and behold, this day they are in ruins and no one lives in them" **44:2**. One idea is to underline in the same color these accompanying phrases. See others in **44:6,14,17**.)
- In **ch. 44**, Jewish population in Egypt to whom the prophecy were directed, and who responded to Jeremiah in regard to his prophecies (e.g., "for all the Jews" **v1**; "all the men...along with all the women...a large assembly, including all the people" **v15**, etc.)
- idolatrous practices family of words (e.g., "continuing to burn sacrifices and to serve other gods" **44:3**; etc.)

(questions on back)

1. What did Jeremiah's action with the stones signify? Note that it was done in the sight of the Jews. When it happened it would be a reminder that Jeremiah prophesied it. **(43:8-13)**

2. To and against whom were the prophecies in **ch 44**? **(44:1,7-8,12-15,24,26,28)**

3. Why did God pronounce judgment against them? **(44:3,17-19,21,23,25)**

4. In spite of the warning, what was their attitude? **(44:15-19)**

5. What would be the sign to these rebellious Jews that they would die in Egypt? **(44:29-30)**

6. What is Baruch's sorrow compared to **(45:4)**?
Compare how God felt about Israel, e.g., **Jer 2:1-5; 12:7; 26:3; 31:1-3, 20; 36:3.**

CHS 46-48, JUDGMENT AGAINST EGYPT, PHILISTIA, MOAB

Ch 46 - against Egypt

46:1-12 - Egypt defeated in battle at Carchemish by Nebuchadnezzar

46:13-26 - Egypt will be invaded and conquered by Nebuchadnezzar

46:27-28 - Message of comfort to Israel

Ch 47 - against Philistia

Ch 48 - against Moab

For those who wish to mark, here are some suggestions ...

- chronological indicators (e.g., “in the fourth year of Jehoiakim the son of Josiah, king of Judah” **46:2**; etc.)
- geographical indicators (e.g. “To Egypt...which by the Euphrates River at Carchemish” **46:2**; etc.)
- phrases indicating these decrees about these nations were the decree of the Lord (e.g., “That which came as the word of the Lord” **46:1**; etc.)

1. Jeremiah makes it clear that these decrees against these nations are the decrees of the Lord, e.g. **46:1,5,13**, etc. How is the Lord described in **46:25**, **48:1**? In **46:15**, **48:15**? Note first phrase (up to the first comma) in **46:10**!
2. What was the result of the battle at Carchemish (**46:1-12**, esp. **v2**)? This was a decisive battle leaving Babylon as the world power.
3. What is decreed about Egypt in **46:13-26** (esp. **v13**)?
4. Where would the “waters” that would “overthrow the land” of Philistia come from (**47:2**)? Compare **25:9**.
5. In whom did Moab trust (**48:7,13,46**)? Compare **Num 21:29**; **1Ki 11:7**.
6. What else was Moab indicted for (**48:7,14,26,29**)?

CHS 49-51, JUDGMENT AGAINST SMALLER NATIONS, BABYLON

Ch 49 - Judgment on nations

49:1-6, Ammon

49:7-22, Edom

49:23-27, Damascus

49:28-33, Arabians - Kedar and Hazor

49:34-39, Elam

Chs 50-51, Judgment on Babylon

For those who wish to mark, here are some suggestions ...

- geographical indicators (e.g., in **ch. 49**, Ammon and its cities, Edom and its cities, etc. In **chs. 50-51**, esp. “Babylon” and “land of the Chaldeans” family
- chronological indicators (e.g., **51:59**)

1. Read **Judges 11:12-28** for a background of conflict between Israel and Ammon about land rights. According to **Jer 49:1**, what is Ammon indicted for?
2. What does **49:4, 49:16, 50:31-32** reveal about Ammon, Edom, and Babylon's attitude?
3. What would be one result of Babylon's judgment (**50:4-5,17-19**)?
4. What question does God pose that affirms His omnipotent rule over the nations, including their judgment (**49:19; 50:44**)? Compare with this **51:15-16**.
5. What reason is given for Babylon's judgment in **50:24**? Compare **50:13,15; 33-34; 51:5,34-35**.
6. What is the imagery of God's use of Babylon in **51:7**? In **51:20-23**?
7. Who was the nation "out of the north" (**50:3,9,41; 51:48**) that would conquer Babylon? (**51:11,27-28**)

CH 52 - APPENDIX; INTRO TO LAMENTATIONS**52:1-30** - Recount of the fate of Zedekiah and the fall of Jerusalem**52:31-34** - Liberation of JehoichinIndicators that **ch52** is added by a later prophet according to the colophon principle:**51:64** - what is the last sentence in the verse?

Compare the following. What did you notice?

- **52:1-16** compared with **39:1-10**
- **52:1-3** compared with **2Ki 24:18-20**
- **52:4-9** compared with **2Ki 25:1-6**
- **52:12-27** compare with **39:8-10** and **2Ki 25:8-21**
- **52:31-34** compared with **2Ki 27-30**

Introduction to Lamentations

While Jeremiah's name does not occur in the book, authorship is attributed to Jeremiah by the Septuagint, and by Jewish and Christian writers of the early centuries after Christ.

It is composed of five poems (the five chapters), the first four of which are acrostic following the Hebrew alphabet, all having 22 stanzas corresponding to the number of letters in the Hebrew alphabet. Thus you note chapters 1,2,4,5 have 22 verses. Chapter three has 66 verses, each stanza having three verses (the Hebrew letter in that stanza occurring three times). If you have a NKJV bound edition, you may (depending on the bound edition you have) be able to see they printed it according to these divisions (also so divided in ESV and NIV printed editions).

Since it is poetry throughout, expect poetic imagery and language.

The first four chapters are dirges, or laments, and the last chapter a prayer of lament.

Ch 1 - The deserted widow, "formerly the pride of nations, sitting by herself, absorbed in grief, and a widow; deserted by her friends, betrayed by her relations, stretching out her hands in vain, and finding no one to comfort her" Benson (note pronouns: **vv1-11**, predominately 3rd person, "she," "her"; **v12-22**, predominately 1st person, "my," "me")

Marking suggestions (use text on back or a digital copy)...

- geographical indicators (e.g "the city **v1**"; "Judah" "among the nations" **v2**; "roads of Zion" **v3**; etc.)
- Phrases depicting Judah and Jerusalem as a deserted, lonely, grieving widow and what has happened to her (e.g., "she has become like a widow" "she who was a princess ...has become a forced laborer!" **v1**; "she weeps bitterly" "she has none to comfort her among all her lovers" "all her friends have dealt treacherously with her" **v2**; etc.) Note that you will have to be selective and restrained in your marking or you mark the entire chapter! Chose only enough to capture the thought. There is no "right" or "wrong" in this exercise, so do not be afraid to try your hand at it. If need be, pick up more than one copy so you can experiment with another copy.

Once you have read and marked, compare her past and present state. Make notes to remind you.

(text on back for marking)

1 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!

2 She weeps bitterly in the night And her tears are on her cheeks; She has none to comfort her Among all her lovers. All her friends have dealt treacherously with her; They have become her enemies.

3 Judah has gone into exile under affliction And under harsh servitude; She dwells among the nations, But she has found no rest; All her pursuers have overtaken her In the midst of distress.

4 The roads of Zion are in mourning Because no one comes to the appointed feasts. All her gates are desolate; Her priests are groaning, Her virgins are afflicted, And she herself is bitter.

5 Her adversaries have become her masters, Her enemies prosper; For the LORD has caused her grief Because of the multitude of her transgressions; Her little ones have gone away As captives before the adversary.

6 All her majesty Has departed from the daughter of Zion; Her princes have become like deer That have found no pasture; And they have fled without strength Before the pursuer.

7 In the days of her affliction and homelessness Jerusalem remembers all her precious things That were from the days of old, When her people fell into the hand of the adversary And no one helped her. The adversaries saw her, They mocked at her ruin.

8 Jerusalem sinned greatly, Therefore she has become an unclean thing. All who honored her despise her Because they have seen her nakedness; Even she herself groans and turns away.

9 Her uncleanness was in her skirts; She did not consider her future. Therefore she has fallen astonishingly; She has no comforter. "See, O LORD, my affliction, For the enemy has magnified himself!"

10 The adversary has stretched out his hand Over all her precious things, For she has seen the nations enter her sanctuary, The ones whom You commanded That they should not enter into Your congregation.

11 All her people groan seeking bread; They have given their precious things for food To restore their lives themselves. "See, O LORD, and look, For I am despised."

12 "Is it nothing to all you who pass this way? Look and see if there is any pain like my pain Which was severely dealt out to me, Which the LORD inflicted on the day of His fierce anger.

13 "From on high He sent fire into my bones, And it prevailed over them. He has spread a net for my feet; He has turned me back; He has made me desolate, Faint all day long.

14 "The yoke of my transgressions is bound; By His hand they are knit together. They have come upon my neck; He has made my strength fail. The Lord has given me into the hands Of those against whom I am not able to stand.

15 "The Lord has rejected all my strong men In my midst; He has called an appointed time against me To crush my young men; The Lord has trodden as in a wine press The virgin daughter of Judah.

16 "For these things I weep; My eyes run down with water; Because far from me is a comforter, One who restores my soul. My children are desolate Because the enemy has prevailed."

17 Zion stretches out her hands; There is no one to comfort her; The LORD has commanded concerning Jacob That the ones round about him should be his adversaries; Jerusalem has become an unclean thing among them.

18 "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.

19 "I called to my lovers, but they deceived me; My priests and my elders perished in the city While they sought food to restore their strength themselves.

20 "See, O LORD, for I am in distress; My spirit is greatly troubled; My heart is overturned within me, For I have been very rebellious. In the street the sword slays; In the house it is like death.

21 "They have heard that I groan; There is no one to comfort me; All my enemies have heard of my calamity; They are glad that You have done it. Oh, that You would bring the day which You have proclaimed, That they may become like me.

22 "Let all their wickedness come before You; And deal with them as You have dealt with me For all my transgressions; For my groans are many and my heart is faint."

LAMENTATIONS**Ch 2 - Jerusalem and its people suffer God's promised wrath**

Marking suggestions (use text on back or a digital copy)...

Note: marking will vary with each individual. There is no arbitrary "right" or "wrong" marking. The aim is get a general idea of the chapter and its flow of thought. If necessary, get additional sheets for marking to allow for changes.

- phrases connoting Judah, or Israel, or their city, Jerusalem (e.g., "daughter of Zion" "glory of Israel" **v1**; "habitations of Jacob" "daughter of Judah" **v2**; etc. You will find these through **v18**.)
- phrases depicting God's wrath (e.g., "in His anger" "in the day of His anger" **v1**; "in His wrath" **v2**; etc. These predominate in **vv1-6**, but do not overlook **vv21,22**.)
- phrases emphasizing what has happened to their city and people is God's doing (e.g., "the Lord has...He has...has not" **v1**; "The Lord has...He has not...He has...He has" **v2**; etc. This is strongly emphasized in the first nine verses, but returns to focus in **vv17,20,21,22**.)
- in **vv1-9**, phrases describing specific things impacted by God's wrath, (e.g., "thrown down the thrown down the strongholds" "profaned the kingdom and its princes" **v2**; "drawn back His right hand from before the enemy" **v3**; "slain all that were pleasant to the eye" **v4**" etc.)
- in **vv9-11**, specific groups of people affected (e.g. "Her king and her princes" **v9**; "The elders" "the virgins" **v10**; etc.)
- in **vv15-17**, the shame they were exposed to from their enemies (e.g., "All who pass along the way Clap their hands in derision at you"; etc.) [Note: this could be marked in the same color as the phrases describing specific things impacted by God's wrath]
- beginning in **v18**, phases pointing to their cry for help from the Lord (e.g., "Their heart cried out to the Lord"; etc.)

As you read and mark, contemplate practical lessons about the nature of God...the consequences of sin...opportunities thrown away...etc. Make appropriate notes for future reference.

(text on back for marking)

1 How the Lord has covered the daughter of Zion
With a cloud in His anger! He has cast from heaven to
earth The glory of Israel, And has not remembered
His footstool In the day of His anger.

2 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.

3 In fierce anger He has cut off All the strength of
Israel; He has drawn back His right hand From before
the enemy. And He has burned in Jacob like a flaming
fire Consuming round about.

4 He has bent His bow like an enemy; He has set His
right hand like an adversary And slain all that were
pleasant to the eye; In the tent of the daughter of Zion
He has poured out His wrath like fire.

5 The Lord has become like an enemy. He has
swallowed up Israel; He has swallowed up all its palaces,
He has destroyed its strongholds And multiplied in the
daughter of Judah Mourning and moaning.

6 And He has violently treated His tabernacle like a
garden booth; He has destroyed His appointed
meeting place. The LORD has caused to be forgotten
The appointed feast and sabbath in Zion, And He has
despised king and priest In the indignation of His
anger.

7 The Lord has rejected His altar, He has abandoned
His sanctuary; He has delivered into the hand of the
enemy The walls of her palaces. They have made a
noise in the house of the LORD As in the day of an
appointed feast.

8 The LORD determined to destroy The wall of the
daughter of Zion. He has stretched out a line, He has
not restrained His hand from destroying, And He has
caused rampart and wall to lament; They have
languished together.

9 Her gates have sunk into the ground, He has
destroyed and broken her bars. Her king and her
princes are among the nations; The law is no more.
Also, her prophets find No vision from the LORD.

10 The elders of the daughter of Zion Sit on the
ground, they are silent. They have thrown dust on
their heads; They have girded themselves with
sackcloth. The virgins of Jerusalem Have bowed their
heads to the ground.

11 My eyes fail because of tears, My spirit is greatly
troubled; My heart is poured out on the earth Because

of the destruction of the daughter of my people, When
little ones and infants faint In the streets of the city.

12 They say to their mothers, "Where is grain and
wine?" As they faint like a wounded man In the streets
of the city, As their life is poured out On their
mothers' bosom.

13 How shall I admonish you? To what shall I compare
you, O daughter of Jerusalem? To what shall I liken you
as I comfort you, O virgin daughter of Zion? For your
ruin is as vast as the sea; Who can heal you?

14 Your prophets have seen for you False and foolish
visions; And they have not exposed your iniquity So as
to restore you from captivity, But they have seen for
you false and misleading oracles.

15 All who pass along the way Clap their hands in
derision at you; They hiss and shake their heads At the
daughter of Jerusalem, "Is this the city of which they
said, 'The perfection of beauty, A joy to all the earth'?"

16 All your enemies Have opened their mouths wide
against you; They hiss and gnash their teeth. They say,
"We have swallowed her up! Surely this is the day for
which we waited; We have reached it, we have seen it."

17 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.

18 Their heart cried out to the Lord, "O wall of the
daughter of Zion, Let your tears run down like a river
day and night; Give yourself no relief, Let your eyes
have no rest.

19 "Arise, cry aloud in the night At the beginning of
the night watches; Pour out your heart like water
Before the presence of the Lord; Lift up your hands to
Him For the life of your little ones Who are faint
because of hunger At the head of every street."

20 See, O LORD, and look! With whom have You
dealt thus? Should women eat their offspring, The
little ones who were born healthy? Should priest and
prophet be slain In the sanctuary of the Lord?

21 On the ground in the streets Lie young and old;
My virgins and my young men Have fallen by the
sword. You have slain them in the day of Your anger,
You have slaughtered, not sparing.

22 You called as in the day of an appointed feast My
terrors on every side; And there was no one who escaped
or survived In the day of the LORD'S anger. Those
whom I bore and reared, My enemy annihilated them.

Ch 3 - Suffering, penitence, pain, and hope of the godly man in the face of adversity brought on by sin

Note that unlike chapters 1,2,4,5, which have 22 verses (22 stanzas), this chapter three has 66 verses, each stanza having three verses (the Hebrew letter in that stanza occurring three times). If you have a NKJV bound edition, you may (depending on the bound edition you have) be able to see they printed it according to these divisions (also so divided in ESV and NIV printed editions).

3:1-18 (18 verses) - Lament for the suffering God has brought on him

3:19-45 (27 verses) - Exhortation to contemplate the cause of this affliction to turn the heart to seek God's compassion

3:46-54 (9 verses) - Deep lament for their ruin and shame

3:55-66 (12 verses) - Prayer of faith for God's redemption and vindication against his enemies

Marking suggestions (use text on back or a digital copy)...

Note: marking will vary with each individual. There is no arbitrary "right" or "wrong" marking. The aim is get a general idea of the chapter and its flow of thought. There will be a lot of marking, but it should be helpful. It may be best to do the marking on paper before doing it in your Bible. If necessary, get additional sheets for marking to allow for changes.

- in **vv1-18**
 - phrases lamenting his affliction (e.g., "I am the man who has seen affliction" **v1**; "driven me and made me walk In darkness and not in light" **v2**; etc.)
 - Phrases indicating these sufferings are from the hand of God (e.g., "because of the rod of His wrath" **v1**; "He has" **v2**; "He has turned His hand" **v3**; etc.)
- in **vv19-45**
 - phrases pointing to remembrance and contemplation of affliction and reproach suffered and why it happened (e.g., "Remember my affliction and my wandering" **v19**; "Surely my should remembers" **v20**; "Let him sit alone and be silent" **v28**; etc.)
 - phrases expressing hope in God's compassion and lovingkindness (e.g., "This I recall to mind, Therefore I have hope" **v21**; "The Lord's lovingkindnesses indeed never cease...His compassions never fail" **v22**; etc.)
 - in **vv33-39**, phrases showing man should realize and contemplate that God's judgment is just and man has no reason for complaint (e.g., "He does not afflict willingly Or grieve the sons of men" **v33**; "Of these things the Lord does not approve" **v36**—what things? Note **vv34-36a**; "Why should any living mortal...offer complaint in view of his sins?" **v39**; etc.)
 - in **vv42-45**, phrases focusing the result of their rebellious sin (e.g., "You have not pardoned" **v42**; "You have covered Yourself with anger ... You have slain and have not spared" etc.)
- in **vv46-54**
 - phrases expressing deep lament (e.g., "My eyes run down with streams of water" **v48**); etc.
- in **vv55-66**
 - phrases indicating a cry for help (e.g., "I called on your name" **v55**; "You have heard my voice ... my cry for help" **v56**; etc.)

As you read and mark, think about practical applications of how we should think about our guilt, God's justice, and His great love and compassion.

(text on back for marking)

1 I am the man who has seen affliction Because of the rod of His wrath.

2 He has driven me and made me walk In darkness and not in light.

3 Surely against me He has turned His hand Repeatedly all the day.

4 He has caused my flesh and my skin to waste away, He has broken my bones.

5 He has besieged and encompassed me with bitterness and hardship.

6 In dark places He has made me dwell, Like those who have long been dead.

7 He has walled me in so that I cannot go out; He has made my chain heavy.

8 Even when I cry out and call for help, He shuts out my prayer.

9 He has blocked my ways with hewn stone; He has made my paths crooked.

10 He is to me like a bear lying in wait, Like a lion in secret places.

11 He has turned aside my ways and torn me to pieces; He has made me desolate.

12 He bent His bow And set me as a target for the arrow.

13 He made the arrows of His quiver To enter into my inward parts.

14 I have become a laughingstock to all my people, Their mocking song all the day.

15 He has filled me with bitterness, He has made me drunk with wormwood.

16 He has broken my teeth with gravel; He has made me cower in the dust.

17 My soul has been rejected from peace; I have forgotten happiness.

18 So I say, "My strength has perished, And so has my hope from the LORD."

19 Remember my affliction and my wandering, the wormwood and bitterness.

20 Surely my soul remembers And is bowed down within me.

21 This I recall to my mind, Therefore I have hope.

22 The LORD'S lovingkindnesses indeed never cease, For His compassions never fail.

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

24 "The LORD is my portion," says my soul, "Therefore I have hope in Him."

25 The LORD is good to those who wait for Him, To the person who seeks Him.

26 It is good that he waits silently For the salvation of the LORD.

27 It is good for a man that he should bear The yoke in his youth.

28 Let him sit alone and be silent Since He has laid it on him.

29 Let him put his mouth in the dust, Perhaps there is hope.

30 Let him give his cheek to the smiter, Let him be filled with reproach.

31 For the Lord will not reject forever,

32 For if He causes grief, Then He will have compassion According to His abundant lovingkindness.

33 For He does not afflict willingly Or grieve the sons of men.

34 To crush under His feet All the prisoners of the land,

35 To deprive a man of justice In the presence of the Most High,

36 To defraud a man in his lawsuit— Of these things the Lord does not approve.

37 Who is there who speaks and it comes to pass, Unless the Lord has commanded it?

38 Is it not from the mouth of the Most High That both good and ill go forth?

39 Why should any living mortal, or any man, Offer complaint in view of his sins?

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

41 We lift up our heart and hands Toward God in heaven;

42 We have transgressed and rebelled, You have not pardoned.

43 You have covered Yourself with anger And pursued us; You have slain and have not spared.

44 You have covered Yourself with a cloud So that no prayer can pass through.

45 You have made us mere offscouring and refuse In the midst of the peoples.

46 All our enemies have opened their mouths against us.

47 Panic and pitfall have befallen us, Devastation and destruction;

48 My eyes run down with streams of water Because of the destruction of the daughter of my people.

49 My eyes pour down unceasingly, Without stopping,

50 Until the LORD looks down And sees from heaven.

51 My eyes bring pain to my soul Because of all the daughters of my city.

52 My enemies without cause Hunted me down like a bird;

53 They have silenced me in the pit And have placed a stone on me.

54 Waters flowed over my head; I said, "I am cut off!"

55 I called on Your name, O LORD, Out of the lowest pit.

56 You have heard my voice, "Do not hide Your ear from my prayer for relief, From my cry for help."

57 You drew near when I called on You; You said, "Do not fear!"

58 O Lord, You have pleaded my soul's cause; You have redeemed my life.

59 O LORD, You have seen my oppression; Judge my case.

60 You have seen all their vengeance, All their schemes against me.

61 You have heard their reproach, O LORD, All their schemes against me.

62 The lips of my assailants and their whispering Are against me all day long.

63 Look on their sitting and their rising; I am their mocking song.

64 You will recompense them, O LORD, According to the work of their hands.

65 You will give them hardness of heart, Your curse will be on them.

66 You will pursue them in anger and destroy them From under the heavens of the LORD!

LAMENTATIONS**Ch 4 - The once glorious city is ravaged and ruined**

4:1-12 - The incredible reversal of the city and its people due to God's wrath

4:13-16 - An important cause contributing to their fall was the corrupt prophets and priests

4:17-20 - No help and no hope—their end had come; even their king was captured

4:21-22 - Zion's judgment will end, but Edom's judgment is coming

Marking suggestions (use text on back or a digital copy)...

See notes about marking on previous lessons.

- in **1-12**, classes of people used to demonstrate the complete reversal of their life and well-being (e.g., “precious sons” v2; “infant” v4; Those who ate delicacies” v5; etc.). Note (not mark) their current, tragic state.
- in **13-16**, the corruption of the prophets and priests and the consequences to them (e.g., sins of her prophets...iniquities of her priests...shed in her midst the blood of the righteous” v13; “They wandered, blind, ... They were defiled with blood So that no one could touch their garments” v14; etc.)
- in **17-20**, their looking for help, but without any hope to be saved (e.g., “Yet our eyes failed, Looking for help was useless; ... we have watched for a nation that could not save”; etc.)
- in **21-22**
 - geographical indicators (e.g., “daughter of Edom” “daughter of Zion”)
 - phrases indicating God would also punish Edom for their iniquity (e.g., the cup will come around to you as well” v21; etc.)

As you read and mark, consider practical lessons, e.g.,

- Sinners may live in ease and luxury for a time, but judgment will turn their well-being upside down.
- Those who lead men into sin will be judged, but those who allow themselves to be led by these will suffer for following them.
- There is no escape from God's judgment.
- God's rule and law extends to all parts of the earth to all races of men.

(text on back for marking)

1 How dark the gold has become, How the pure gold has changed! The sacred stones are poured out At the corner of every street.

2 The precious sons of Zion, Weighed against fine gold, How they are regarded as earthen jars, The work of a potter's hands!

3 Even jackals offer the breast, They nurse their young; But the daughter of my people has become cruel Like ostriches in the wilderness.

4 The tongue of the infant cleaves To the roof of its mouth because of thirst; The little ones ask for bread, But no one breaks it for them.

5 Those who ate delicacies Are desolate in the streets; Those reared in purple Embrace ash pits.

6 For the iniquity of the daughter of my people Is greater than the sin of Sodom, Which was overthrown as in a moment, And no hands were turned toward her.

7 Her consecrated ones were purer than snow, They were whiter than milk; They were more ruddy in body than corals, Their polishing was like lapis lazuli.

8 Their appearance is blacker than soot, They are not recognized in the streets; Their skin is shriveled on their bones, It is withered, it has become like wood.

9 Better are those slain with the sword Than those slain with hunger; For they pine away, being stricken For lack of the fruits of the field.

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

11 The LORD has accomplished His wrath, He has poured out His fierce anger; And He has kindled a fire in Zion Which has consumed its foundations.

12 The kings of the earth did not believe, Nor did any of the inhabitants of the world, That the adversary and the enemy Could enter the gates of Jerusalem.

13 Because of the sins of her prophets And the iniquities of her priests, Who have shed in her midst The blood of the righteous;

14 They wandered, blind, in the streets; They were defiled with blood So that no one could touch their garments.

15 "Depart! Unclean!" they cried of themselves. "Depart, depart, do not touch!" So they fled and wandered; Men among the nations said, "They shall not continue to dwell with us."

16 The presence of the LORD has scattered them, He will not continue to regard them; They did not honor the priests, They did not favor the elders.

17 Yet our eyes failed, Looking for help was useless; In our watching we have watched For a nation that could not save.

18 They hunted our steps So that we could not walk in our streets; Our end drew near, Our days were finished For our end had come.

19 Our pursuers were swifter Than the eagles of the sky; They chased us on the mountains, They waited in ambush for us in the wilderness.

20 The breath of our nostrils, the LORD'S anointed, Was captured in their pits, Of whom we had said, "Under his shadow We shall live among the nations."

21 Rejoice and be glad, O daughter of Edom, Who dwells in the land of Uz; But the cup will come around to you as well, You will become drunk and make yourself naked.

22 The punishment of your iniquity has been completed, O daughter of Zion; He will exile you no longer. But He will punish your iniquity, O daughter of Edom; He will expose your sins!

LAMENTATIONS**Ch 5 - Prayer of the people, languishing in misery, to be restored to God's favor****5:1-18 - Plea to God to "remember" their sad state****5:19-22 - Plea to restore them to His favor**

Marking suggestions (use text on back or a digital copy)...

See notes about marking on previous lessons.

- phrases in **vv1,19,20,21** indicating this is a prayer of the people to the Lord (e.g., "Remember, O Lord...Look, and see" v1; etc.)
- "**what has befallen us...**our reproach" in **v1**; "Because of **this**...Because of **these things**" in **v17**. In **vv2-18**, specific things that befell them and brought reproach on them are mentioned. If you were to mark all of these words and phrases in their entirety, it would be one solid marking from **vv2-18**. Rather, be selective. Choose a word or two in each verse that will serve as an indicator, or pointer, to the things being discussed in that verse. This will enable quick reference to "these things" and allow a better easier grasp of the whole. (e.g., "Our inheritance" **v2**. You could mark the rest of the verse, but, this phrase will serve as a pointer or indicator of what "things" had "befallen" them that he is discussing in this verse; "orphans"... "widows" **v3**; "pay for drinking water ...wood...at a price" **v4**; etc.)

As you read and mark, consider their appeal to the love and mercy of God—though their terrible misery was the result of their fathers and their own sins, they believed they could appeal to God for the return of His favor! Remember **Rom 15:4**, "For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope."

But, also compare by contrast, that after death there will be NO HOPE...FOREVER! Compare their plea with the cry of the rich man, **Lk 16:23-26**! Indeed, then we will be "utterly rejected"! See **1Co 10:11-12**!

(text on back for marking)

- 1 Remember, O LORD, what has befallen us; Look, and see our reproach!
- 2 Our inheritance has been turned over to strangers, Our houses to aliens.
- 3 We have become orphans without a father, Our mothers are like widows.
- 4 We have to pay for our drinking water, Our wood comes to us at a price.
- 5 Our pursuers are at our necks; We are worn out, there is no rest for us.
- 6 We have submitted to Egypt and Assyria to get enough bread.
- 7 Our fathers sinned, and are no more; It is we who have borne their iniquities.
- 8 Slaves rule over us; There is no one to deliver us from their hand.
- 9 We get our bread at the risk of our lives Because of the sword in the wilderness.
- 10 Our skin has become as hot as an oven, Because of the burning heat of famine.
- 11 They ravished the women in Zion, The virgins in the cities of Judah.
- 12 Princes were hung by their hands; Elders were not respected.
- 13 Young men worked at the grinding mill, And youths stumbled under loads of wood.
- 14 Elders are gone from the gate, Young men from their music.
- 15 The joy of our hearts has ceased; Our dancing has been turned into mourning.
- 16 The crown has fallen from our head; Woe to us, for we have sinned!
- 17 Because of this our heart is faint, Because of these things our eyes are dim;
- 18 Because of Mount Zion which lies desolate, Foxes prowl in it.
- 19 You, O LORD, rule forever; Your throne is from generation to generation.
- 20 Why do You forget us forever? Why do You forsake us so long?
- 21 Restore us to You, O LORD, that we may be restored; Renew our days as of old,
- 22 Unless You have utterly rejected us And are exceedingly angry with us.