

XXI. UNIT 21: “He Who Wept” – The Books of Jeremiah

I. THE BIGGER PICTURE

A. The World Away From Judah: “Babylon the Great!”

1. Babylon was a “living legend”:
 - a. There were _____ miles of walls, _____’ high and _____’ thick.
 - b. Tops of walls had a roadway for _____ and an arial _____ for troops.
 - c. The _____ in front of the wall had 10’ of brick to prevent erosion of the wall.
 - d. The Euphrates River _____ the city, which was connected by a 30’ wide bridge.
 - e. The city had 8 gates, all named after Babylonian _____.
 - f. The Ishtar Gate (goddess of _____ and war) has been preserved in Berlin.
2. Babylon is mentioned _____ times in the Bible; over half of them are in Jeremiah!
3. The Babylonian Empire of Hammurabi (16th century BC) and that of Nebuchadnezzar (6th century BC) both lasted less than _____ years!
4. What we call the “Babylonian Exile” lasted _____ years (cf. Jer. 25:11-12; 29:10), from the exile under Jehoiachin to the first return under _____ (Ezra 1:1-2:2).

B. Jeremiah: The Man and His Book

1. He was a native of Anathoth, north of Jerusalem and near the former border of _____.
2. He *may* have been a descendant of a line of _____ High Priests (cf. 1 Kg 1:7; 2:26,35).
3. Jeremiah is the prophet we know the _____ about.
4. His book is the _____ book of prophecy in the Bible (40,500 words; cf. Isaiah = 35,288)
5. Jeremiah’s prophesies are *not* arranged in _____:

Josiah	Jehoahaz	Jehoichim	Jehoiachin	Zedekiah
3:6	22:11	25:1 (4th year)	37:1	32:1 (10th year)
		36:1 (4th year)		39:1 (9th year)
		36:9 (5th year)		39:2 (11th year)
		45:1 (4th year)		51:59 (4th year)

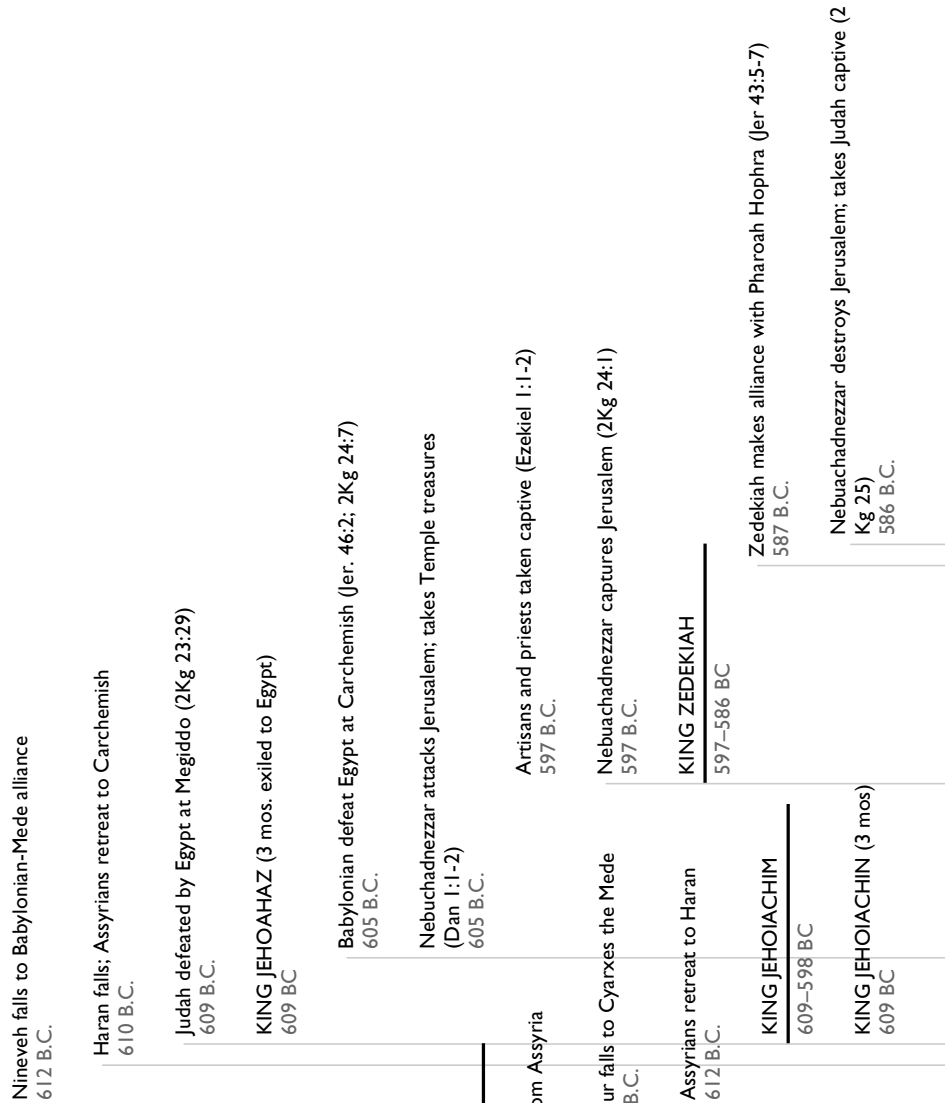
6. The Hebrew (Masoretic Text) and the Greek (Septuagint) versions of Jeremiah differ by _____ words in length.
 - a. But, *both* versions were in use in the _____ community at the same time (i.e. Dead Sea Scrolls).

C. The World *Around* Jeremiah & Judah — 640 - 586 B.C. (see chart on next page)

JEREMIAH & HIS "WORLD"

JEREMIAH'S MINISTRY

626–586 BC



KING JOSIAH

640–609 BC

630 B.C. 620 B.C. 610 B.C. 600 B.C. 590 B.C. 580 B.C. 570 B.C. 56

G E T T I N G T H E B I G P I C T U R E

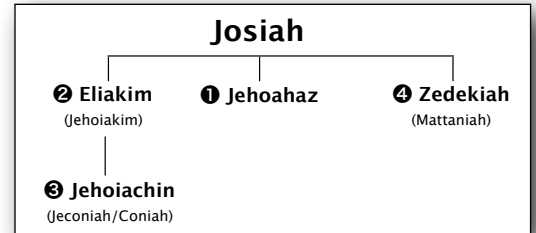
1. The writings of Jeremiah are very similar to another “_____ prophet” that lived 100 years before him:

J E R E M I A H	H O S E A
Jeremiah pleaded with Judah to return to her <i>hesed</i> as a new bride in the wilderness (2:2)	Hosea repeatedly spoke of God’s <i>hesed</i> in terms of His love for Israel (4:1; 6:4,6; 12:6)
Jeremiah describes Judah as an adulterous wife (3:1-5)	The entire story of Hosea and Gomer reflects this same idea for Israel (e.g. 2:14-15)
Judah became a whore (3:1-20)	Israel became a whore (8:8-9)
God promised to remain Judah’s “husband” even though she was unfaithful (3:14).	God promised to be Israel’s “husband,” in spite of her unfaithfulness (2:2,16).
Jeremiah complained that there was widespread ignorance of the Law and of Yahweh (2:8; 4:22)	Hosea spoke of the lack of “knowledge of Yahweh” and its effects on the land (4:1,6)
Jeremiah linked the sin of Judah to a violation of the Law, especially the Decalogue (7:9)	Hosea described the conditions in Israel in terms of violations of the Decalogue (4:1-3)
Jeremiah spoke of a future day when God would institute an “new covenant” for all Israel (31:31-37)	Hosea spoke of a future day when all Israel would “know” Yahweh (2:16-23)

2.

D. The World Of Jeremiah

1. He saw the total annihilation of the house of _____ (2 Kg 23:30 - 25:30):
 - a. A good king killed in battle with _____ (Josiah).
 - b. An evil king deported to _____ (Jehoahaz).
 - c. An evil king who dies during a Babylonian _____ of Jerusalem (Jehoachim).
 - d. An evil king and a priestly _____ deported to Babylon (Jehoiachin & Ezekiel).
 - e. An evil king who was _____ after watching his sons slaughtered (Zedekiah).
 - f. A _____ appointed by Nebuchadnezzar assassinated in Mizpah (Gedaliah).
2. He predicted and witnessed _____ attacks on Jerusalem by Babylon.
3. He saw two fellow prophets, _____ and _____, taken captive to Babylon even though they were both righteous (Dan. 1:1-3; Ezek. 1:1-2).
4. He was an _____ of the plundering and total destruction of the Temple and Jerusalem (2 Kg 24:14-16; 25:8-21).
5. His prophetic ministry of nearly _____ years saw no visible fruit:
 - a. He was beaten and put in _____ publicly (Jer. 20:2-3).
 - b. He had his _____ prophecies mocked and _____ by the king (36: 22-24).
 - c. His prophecies to the _____ in Babylon were ridiculed and rejected (29:24-29).
 - d. He was _____ and put in a dungeon (37:15-16).
 - e. He was left to _____ in a unused cistern (38:6ff).



- f. He was taken captive to _____ against his will *after* the destruction of Jerusalem (43:1-7).
6. He witnessed the heinous fulfillment of God’s promise for covenant _____ that Israel agreed to in Moab:

“The LORD will bring a nation against you from far away, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand, a hard-faced nation who shall not respect the old or show mercy to the young. It shall eat the offspring of your cattle and the fruit of your ground, until you are destroyed; it also shall not leave you grain, wine, or oil, the increase of your herds or the young of your flock, until they have caused you to perish. “They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, which the LORD your God has given you. And you shall eat the fruit of your womb, the flesh of your sons and daughters, whom the LORD your God has given you, in the siege and in the distress with which your enemies shall distress you. The man who is the most tender and refined among you will begrudge food to his brother, to the wife he embraces, and to the last of the children whom he has left, so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing else left, in the siege and in the distress with which your enemy shall distress you in all your towns. The most tender and refined woman among you, who would not venture to set the sole of her foot on the ground because she is so delicate and tender, will begrudge to the husband she embraces, to her son and to her daughter, her afterbirth that comes out from between her feet and her children whom she bears, because lacking everything she will eat them secretly, in the siege and in the distress with which your enemy shall distress you in your towns.”

— **Deuteronomy 28:49-57** (cf. Jer. 19:9; Lam. 2:20; Ezek. 5:10)

E. Jeremiah And The New Testament

1. There are nearly _____ direct quotations from Jeremiah in our New Testament.
2. Most are references to “_____” in Revelation (e.g. Jer. 50:8 and Rev 18:4; Jer. 50:32 and Rev. 18:8).
3. Jeremiah’s “new covenant” on human _____ was inaugurated by Jesus Christ at the Last Supper (cf. Heb. 8; Matt. 26”19-28).
4. There are obvious similarities between Jeremiah and Jesus:
 - a. Both _____ over the city of Jerusalem because of its hardness of heart (Jer. 13:7; Lk 19:41).
 - b. Both spoke of the _____ of the Temple (Jer. 7:4-14; Matt. 24:1-2).
 - c. Both called the _____ a “den of robbers” (Jer. 7:11; Mk 11:17).
 - d. Both of their harshest words were to those who “_____” the words of Yahweh (Jer. 23; Matt. 23).

F. Lessons From the Ashes – Jeremiah and the 21st Century

1. True prophets (those Yahweh *uses*) are those who:
 - a. Denounce *and* _____ (13:16-17; 8:20–9:2; Lam 2:11).
 - b. Stand “in the _____ of the LORD” (23:18,22; Heb. = *sode*: familiarity, intimacy, conversation).
 - c. Speak _____ from God what He has given them for their audience (e.g. “words” not “Word.”)
 - d. _____ the sin of the covenant community (23:22).
2. False prophets (those Yahweh *opposes*) are those who:
 - a. Denounce *or* weep, but not _____.
 - b. Claim as revelation from God to _____, what He has said to someone else (23:30).

GETTING THE BIG PICTURE

- c. Copy the _____ of other prophets (23:30).
 - d. Condemn the evil of the _____ culture, but are silent about the _____ of the covenant community (23:22).
 - e. Seek a “_____” role rather than “supporting” role in the Story (e.g. 23:22).
3. Jeremiah stands forever as an example of the tremendous personal _____ of calling Yahweh’s people *back* to the Story (cf. Lamentations 3).
 4. God can never be held “hostage” to His _____ (18:6-10).
 5. Faithfulness in the _____ of worship is no substitute for faithfulness to the _____ we worship (7:1-15).
 6. There can come a point where God will no longer “_____” prayer for a people (7:16; 11:14; 14:11).
 7. A “_____ Theology” is a very dangerous thing (7:1-34).
 8. Those of us “in” the _____ often find ourselves personally affected when Yahweh deals with those “_____” the Story (e.g. Baruch, 45:2-5).