

## SHORT SKETCHES, Jeremiah Page 4 Day One

- a. Cruel contempt (1,2)
- b. Miserable existence (3)
- c. Practical folly (4-6)
- d. Complete ignorance (7)

### 101) 8:6 – "Deceit's Disaster:

- a. Speaking what is not right.
- b. Refusing to cease wickedness.
- c. Professing innocence.
- d. Zealous for self.

### 103) 8:9 – "Worldly Wisdom"

- a. Brings disgrace - "shame"
- b. Causes confusion - "dismayed"
- c. Leads to bondage - "caught"
- d. Prods questions - "what kind"

### 105) 8:12 – "The Failure to Blush"

- a. Results from greed (10)
- b. Is encouraged by deceit (11)
- c. Comes from moral ignorance (12)
- d. Brings tragic punishment (12b)

### 110) 8:18-22 – "Discouragements in Preaching"

- a. Callous acts toward God - "sorrow" (v18: cf Is 22:4)
- b. False security rejecting God - "graven images" (19)
- c. Stubborn refusal to obey God - "past" (20)
- d. Defiance that prevents healing - "brokenness" (21,22)

### 113) 9:1-9 – "The Tongue of the Evil"

- a. Used to assault (3,7)
- b. Encourage lies (3b, 4a, 8)
- c. Slanders others (4)
- d. Deceives the trusting (5a, 8b)
- e. Educated in evil (5b)

### 114) 9:10-11 – "Justice Rendered"

The nation was described as a most perverse culture (9:1-9). Such could not escape God's wrath.

- a. Total devastation on all disobedient (10)
- b. Forever gone are God's blessings (10b)
- c. Stubborn pride is humbled (11)

### 117) 9:12-16 – "The Sinner's Response To God"

- a. Reject the revealed Truth (12)
- b. Demonstrate arrogance to commands (13, 14)
- c. Be blind to impending doom (15,16)

### 118) 9:17-22 – "The Day The Music Died"

There would be no more songs of joy in the land. Why? Judah's rejection of God has brought a tragic end!

- a. The day of tragedy is quickly approaching (17,18)

- b. The realization of ruin is grasped (19)
- c. The penalty of sin is evident (20,21)
- d. There is no prospect of hope (22)

### 120) 9:24 – "What Makes God Happy?"

- a. Not the "successes" of the world (23)
- b. Not the "boasting" of humanism (23)
- c. The humble understanding about who God is (24)
- d. The firm confidence in God's sovereignty (24)

### 122) 9:25-26 – "The Judgment of God"

- a. It is CERTAIN - "days are coming" (25)
- b. It is UNERRING - "Circumcised yet uncircumcised" (25b)
- c. It is UNIVERSAL - "all" (25,26)
- d. It is BIASED - "uncircumcised" (26)

### 124) 10:1-25 – "THE INIMITABLE GOD!"

- a. There is no other God (10:1-5)
- b. There is no greater Power (10:6-11)
- c. There is no other Cause (10:12-16)
- d. There is no other Sovereign (10:17-25)

### 127) 10:10 – "Four Formidable Facts"

- a. Jehovah is the TRUTH!
- b. Jehovah is LIVING!
- c. Jehovah is ETERNAL!
- d. Jehovah is ANGRY!

### 141) 11:8b – "The Sin of Doing Nothing"

- a. A rejection of reasonable duty
- b. A refusal of divine warning
- c. A rebellion to divine authority
- d. A remarkable defiance to the Almighty God

### 143) 11:9-10 – "Satan's Fifth Column"

The secret sympathizers of God's arch enemy follow a plan to oppose God.

- a. They practice sins that were forsaken - redefine "sin"
- b. They refuse God's wisdom - "rewrite absentees"
- c. They follow other gods - restore "idolatry"
- d. They break commandments - revise "religion"

### 146) 11:11-13 – "Will Worship's Tragedy"

- a. A tragic destiny at the judgment (11)
- b. A tragic faith in religion (12)
- c. A tragic practice in religion - "shameful" (13)

### 147) 11:14-23 – "God's Actions Toward Sinners"

- a. He will not hear their prayers (14)
- b. He will expose their hypocrisy (15-17)
- c. He will protect the godly (18-19)
- d. He will judge righteously (20)
- e. He will absolutely punish (22-23)

**2000 Freed-Hardeman University Lectureship**  
**SHORT SKETCHES "Preaching From Jeremiah" (Day Two)**

John L. Kachelman, Jr.

**156) 12:5-6 – "The Purpose of Struggles"**

Jeremiah's perplexity is answered by God. Troubles in life bring endurance which enables us to persevere. How is this endurance described?

- a. As strength to run with horses
- b. As ability to negotiate great barriers
- c. As protection against treachery and false praise

**163) 12:13 – "A Harvest of Woe"**

- a. Its Seed - a deception - "thorns"
- b. Its Value - worthless - "no profit"
- c. Its Reward - shame and embarrassment
- d. Its Judge - the Lord

**176) 13:9 – "The Tragedy of Pride"**

- a. It brings ruin to that which is pure (7)
- b. It brings destruction to those who practice it (9)
- c. It brings dishonor to those who pursue it (10)
- d. It brings insult to the Almighty (11)

**179) 13:15-17 – "Prophetic Talk Points"**

- a. The Plea - listen, heed, give glory! (15-16a)
- b. The Danger - gloom and doom! (16b)
- c. The Impact - secret sobs! (17)

**188) 14:1-22 – "Members at War"**

- a. Tongues that mourn but not repent (1-9)
- b. Feet that wander from Truth (10-12)
- c. Ears that are quick to accept error (13-16)
- d. Eyes that weep over pride's tragedy (17-18)
- e. Heart that hopes in spite of troubles (19-22)

**191) 14:10-12 – "Roaming Charges"**

Many cell phones advertise "no roaming charges." Such is not true in our relationship with God. The Christian must always be careful where his/her feet go. Judah failed to do this and faced God's wrath.

- a. The Problem - Wandering feet (10)
- b. The Penalty - God holds accountable (10b)
- c. The Prohibition - Those persisting in sin are not to be mentioned to God (11)
- d. The Post-Script - God is intolerant! (12)

**193) 14:13-18 – "False Prophets"**

- a. Speak what is pleasing to people (13)
- b. Speak what they think is best (14)
- c. Face the wrath of God (15)
- d. Lead trusting students to believe error (16,17)
- e. Face exile and separation from God (18)

**206) 15:11-14 – "Promises for the Persecuted!"**

Those who face criticism because of their commitment to God's Truth, will find encouragement to

remain faithful in this paragraph.

- a. God is in control - "surely I will"
- b. Following God provides freedom - "set free"
- c. Honor comes to those who follow God - "enemy to make supplication"
- d. Justice ultimately comes to all - "all sins"

**215) 16:1-21 – "The Pollution of Sin"**

The great tragedy of sin is its cancerous pollution. It slowly touches and ruins all aspects of life which God designed to bring joy.

- a. Home/Family (1-4)
- b. Social Behavior (5-9)
- c. National conscience (10-13)
- d. History/Legacy (14,15)
- e. Security (16-18)
- f. Spiritual discernment (19-21)

**219) 16:1-9 – "Sin's Deceptive Security"**

Judah felt very secure yet was about to face honors of judgment. Such is true today - many feel "comfortable" yet are deceived by sin.

- a. Family joy will be sacrificed (1-4)
- b. Disease will destroy (4a)
- c. Worldly comforts will fail (4b,6,7)
- d. Happiness will vanish (9)

These treasures are all sacrificed by one deluded to sin's tragedies.

**221) 16:12 – "How Evil Is Committed"**

- a. Following others - "forefathers"
- b. Honoring stubbornness - self will
- c. Rejecting God - "without listening to Me"

**226) 16:19 – "The Greatness Of God"**

- a. His POSITION - "LORD"
- b. His ABILITY - "STRENGTH"
- c. His PROTECTION - "STRONGHOLD"
- d. His SECURITY - "REFUGE"

**227) 16:21 – "Knowing God"**

Spiritual security is found in knowledge about God.

- a. Know His POWER - He commands and all obey!
- b. Know His MIGHT - No one can withstand Him!
- c. Know His NAME - Acknowledge His position!

**232) 17:1-27 – "Profanity's Piques!"**

Judah lived a profane lifestyle - totally worthless to God! How was this so marked?

- a. A heart devoted to sin (1-4)
- b. Security founded upon man (5-8)
- c. Behavior that is undisciplined (9-11)
- d. Scoffing at Truth (12-18)
- e. Repudiation of reverence (19-27)



## SHORT SKETCHES, Jeremiah Page 2 Day Two

### 233) 17:1-4 – "Sin Is A Terrible Thing!"

- a. It becomes deeply ingrained (1)
- b. It taints worship - "altar" (1)
- c. It becomes one's greatest love (2)
- d. It causes great loss (3,4)

### 234) 17:2 – "A Child's Memories"

The tragedy of Judah's sins - the children were polluted. Children could not remember parents who worshiped the true God!

- a. A child's memories of parental faith - pagan altars!
- b. A child's memories of parental devotion - idols!
- c. A child's memories of parental legacy - ruin! (4)

### 239) 17:7-8 – "Jeremiah's Beatitude!"

In the midst of the gloom of Judah's sin is found this bright passage. It reveals:

- a. There is hope in the midst of sin!
- b. There are benefits to trusting God!
- c. There is security for the righteous!
- d. There is freedom from anxiety!
- e. There is common association to the righteous (cf Ps 1; Mt 5; etc).

### 241) 17:13-18 – "Counsel For Perplexed"

Jeremiah's complaint is easily understood by many today who follow Truth and find conflict. Such is discouraging but it should not be destructive!

- a. Hope in God! (13)
- b. Trust in God to restore! (14)
- c. Expect God to vindicate! (15,16,18)
- d. Hide in the protection of God! (17)

### 244) 17:12-18 – "The Faithful Preacher"

- a. Is awed by God's majesty (12)
- b. Is trusting in God's hope (13,14)
- c. Is defying God's scoffers (15)
- d. Is seeking God's mercy (16,17)
- e. Is unashamed in God's service (18)

### 248) 17:20-27 – "The Message from God"

- a. Deserves respect - "Listen!"
- b. Applies universally - "all"
- c. Urges caution - "Take heed!"
- d. Offers options - "If...then"
- e. Issues warning - "Devour"

### 252) 18:6 – "I Am The Clay"

- a. Pliable in Potter's hands
- b. Molded by Potter's patience
- c. Serves the Potter's designs
- d. Useful even when marred (4)

### 253) 18:7-12 – "Divine Justice"

- a. Relents upon repentance (8)

- b. Acts upon evil (10)
- c. Pleads for reform (11)
- d. Stymied by stubbornness (12)

### 256) 18:21-35 – "Vindication!"

Those persecuted for upholding Truth will eventually be vindicated by divine justice.

- a. The persecutor will face persecution
- b. The persecutor will not escape - all will suffer
- c. The persecutor will be exposed
- d. The persecutor will face God's anger

### 262) 19:5 – "Going Beyond God's Will!"

Many advocate freedom regarding the "law of silence." So did Judah but look at the result!

- a. Going beyond God's will brought "calamity" (3)
- b. Going beyond God's will made them "aliens" (4)
- c. Going beyond God's will corrupted worship (4)
- d. Going beyond God's will destroyed the innocent (4)

Note: 1 Co 4:6 - Anytime we go beyond what God commands we face these same sad facts.

### 264) 20:1-6 – "Pashur - A Name of Ignominy"

- a. He occupied a position he disgraced (1)
- b. He cherished cruel hatred for God's prophet (2)
- c. He illustrated the character of his society (3)
- d. He assured the loss of God's blessings (4,5)
- e. He brought death to those he led (6)
- f. He is forever known as a false prophet (6b)

### 283) 21:1-14 – "No Mercy!"

The basic message of this chapter is no mercy from God! Why?

- a. Because they failed to honor God's Will.
- b. Because they failed to reverence God's Name.
- c. Because they failed to reckon God's Anger.
- d. Because they failed to choose God's Way.

### 285) 21:14 – "The Deeds We Do"

- a. Are known to God - "declares"
- b. Are chosen by ourselves - "your"
- c. Are producing "fruits" - "results"
- d. Are judged by righteousness - "according"

### 291) 22:3 – "Righteousness Defined"

- a. MORALITY - discern between right/wrong
- b. JUSTICE - act for those oppressed
- c. KINDNESS - show sympathy toward others
- d. INTEGRITY - honor the value of humanity

### 295) 22:6-9 – "Loyalty Explained"

God's loyalty to Judah was well-known. God's sending Judah into Exile was puzzling. What does such explain about God's loyalty?

- a. God's loyalty is bound by love (6a)

## SHORT SKETCHES, Jeremiah Page 3 Day Two

- b. God's loyalty is bound by righteousness (6b,7)
- c. God's loyalty is conditional by obedience (8,9)

### 298) 22:13-17 – "Satan's Work Ethic"

- a. Hearts filled with unrighteousness (13)
- b. Agreements that oppress others (13)
- c. Covetousness that does not pay bills (13)
- d. Selfishness that seeks more and more (14)
- e. Blindness to life's true situation (15-17)

### 301) 22:25-30 – "A Despicable Destiny"

- a. Cast away as useless to God (1)
- b. Living so all personal value is lost (1b)
- c. Captivity by enemies (25)
- d. Mothered by one cursed by God (26)
- e. Forever vanquished from God's use (28,30)

### 306) 23:5-8 – "The Righteous King"

- a. Rules justly (5)
- b. Unites all (8)
- c. Offers salvation (6)
- d. Provides peace and safety (6)

### 308) 23:1-40 – "Sins of Religious Leaders"

- a. Devoted to Self instead of God's Truth (1,2)
- b. Dishonor God by compromising morality (9-15)
- c. Destroy God's message by preaching a popular message (16-32)
- d. Disrespect toward those who are faithful (33-40)

### 311) 23:16-22 – "Avoiding False Doctrine"

- a. Mark those who promote such (16)
- b. Test the authority of the teaching (16b,18)
- c. Recognize teaching contrary to God's Truth (17,21, 22)
- d. Avoid them and escape God's wrath (19,20)

### 313) 23:25-32 – "The Folly Of Falsity!"

- a. Its **origin** is within mortal ignorance (25)
- b. Its **nature** is deception (26)
- c. Its **goal** is to erase God (27)
- d. Its **destiny** is destruction (28-32)

### 319) 23:28 – "Preaching God's Word"

- a. The IMPERATIVE - SPEAK!
- b. The DIVINE imperative - MY WORD!
- c. The DISCERNABLE Divine imperative - TRUTH!

### 323) 24:4-7 – "Blessed Are The Obedient"

- a. They gain God's favor - "good"
- b. They share God's help - "bring again"
- c. They find God's security - "plant"
- d. They enjoy knowing God - "heart"
- e. They offer full commitment to God - "whole"

### 329) 25:7-9 – "Three Steps To Anguish"

- a. Do not respect God's Word
- b. Act selfishly, ignoring God's commands
- c. Refuse to obey God's Will

### 333) 25:15-38 – "Simple Facts About Judgment"

- a. It is universal - "all" (15,17-26)
- b. It is compulsory - "made" (17,28)
- c. It is certain - "will not" (29)
- d. It is no secret - "prophecy" (30,31)
- e. It is inescapable (35)
- f. It is terrible (37,38)

### 337) 26:1-2 – "Essentials In Preaching"

- a. Determination - "stand"
- b. Message - "all words"
- c. Clarity - "speak to all"
- d. Faithfulness - "do not omit"
- e. Application - "all cities"

### 339) 26:4-6 – "The Content Of Preaching"

- a. Obeys God's command - "say" (cf 26:2)
- b. Commands God's will - "walk"
- c. Reveals God's Truth - "law"
- d. Rebukes impenitence - "not listened"
- e. Warns of doom - "Shiloh"

### 343) 26:12-13: "Reacting To Accusations"

- a. Rely upon Truth - "the Lord"
- b. Always pursue righteousness - "amend"
- c. Remind of God's justice "misfortune"
- d. Be courageous - "now therefore" (cf 2 Ti 1:7)

### 345) 26:1-24 – "Preaching Philosophies"

- a. Preach what people WANT to hear!
- b. Preach what people NEED to hear!
- c. Preach what God commands!

### 346) 26:12-15 – "Counsel To Persecuted"

When faithful preachers receive criticism for the messages they preach, what are they to do?

- a. Make sure they are preaching God's Word (12,15)
- b. Recognize the critics are in eternal danger (13)
- c. Charge the critics with the seriousness of their sin (14,15)
- d. Do not be intimidated into silence (13)

### 350) 26:12-15 – "Answering Critics"

When one is castigated for preaching Truth, what is s/he to answer?

- a. It is not "opinion" but God's Word (12)
- b. Critics must repent or perish (13)
- c. Change is required NOT from Truth but from error - do not be swayed to change! (13)
- d. Intimidation only strengthens resolve to be firm (14,15)
- e. Commitment to God is stronger than the allure of

## SHORT SKETCHES, Jeremiah Page 4 Day Two

popularity (15b)

### 351) 26:24 – “Ahikam - Loyalty To God”

- a. He stood against the majority
- b. He was committed to Truth
- c. He left a righteous heritage
- d. He defended the faithful against critics

### 356) 27:20-22 – “The God Of History”

- a. He has controlled the PAST (20)
- b. He is controlling the PRESENT (5-7a)
- c. He is controlling the FUTURE (7b,22)

### 357) 27:18 – “Testing Doctrine”

Christians are urged to “test” the doctrine and those who teach. Why?

- a. Some are teaching a lie (10,14,16)
- b. Some will use “God” to selfish advantage (15)
- c. Some need to be hushed (9,14,16,17)
- d. Some will lead to “perishing” and others to “life” (10,11)

### 362) 28:1-16 – “A Counselor of Rebellion”

- a. Who? Hananiah (1)
- b. What? Countermanded Jeremiah (2-4)
- c. How? Speaking presumptuously (5-11)
- d. What resulted? Condemnation/shame (12-16)

### 364) 28:5 – “How To Counter False Teachers”

Paul's admonition in Titus 1:9-11 is illustrated by Jeremiah.

- a. Promptly - do not remain silent (5)
- b. Bluntly - do not be vague (7-9)
- c. Biblically - cite references to expose error (8)
- d. Responsibly - place responsibility upon those advocating error (9)

### 373) 30:1-24 – “Hope To The Hopeless”

Jeremiah's words extend hope to all who are struggling with the despair of sin. Three metaphors are used showing the hopelessness of sin and God's promised response.

- a. The “yoke” will be broken (1-11)
- b. The “wound” will be healed (12-17)
- c. The “storm” will cease (18-24)

### 374) 30:1-2 – “Inspiration Of Scripture”

- a. VERBAL - “words”
- b. WRITTEN - “write”
- c. PLENARY - “all”

### 378) 30:12-17 – “The Great Physician”

- a. He finds a tragic case (12-14a)
- b. He diagnoses the illness (14b)
- c. He observes great agony (15)
- d. He provides the only cure (16,17)

### 382) 30:21 – “The Blessed Messiah”

- a. His HUMANITY - “one of them”
- b. His DIGNITY - “leader”
- c. His ROYALTY - “ruler”
- d. His DUTY - “approach Me”

### 383) 31:1-40 – “All Things New!”

The renovation of all things to a “new” and pure state is announced by Jeremiah (cf Rv 21:5):

- a. A new nation - spiritual Israel (1-14)
- b. A new hope - mercy forever (15-20)
- c. A new union - restored fellowship (21-26)
- d. A new covenant - spiritual laws (27-37)
- e. A new city - spiritual Jerusalem (38-40)

### 389) 31:15-20 – “Bases For Hope”

- a. God's comfort (16)
- b. God's promises (17)
- c. God's forgiveness (18,19)
- d. God's fatherhood (20)

### 394) 31:35-37 – “Blessed Assurance”

- a. It comes from the “Lord of hosts” (35)
- b. It is illustrated by Nature (36)
- c. It is inexhaustible (37)

### 399) 32:4 – “Zedekiah”.

- a. Attacked God's spokesman (2,3)
- b. Arrogantly spurned God's Word (3b)
- c. Awaited punishment because of sins (4,5)

### 400) 32:1-44 – “Jeremiah”

Here is a summary of Jeremiah's prophetic career.

- a. Jeremiah opposed (1-5)
- b. Jeremiah commanded (1,6-15)
- c. Jeremiah imploring (16-25)
- d. Jeremiah comforted (26-44)

### 406) 33:1-26 – “Immutable Promises”

- a. A great return to God's covenant (1-8)
- b. A great joy will replace sorrow (9-14)
- c. A great Savior will redeem sinners (15-18)
- d. A great Covenant will regulate man (19-26)

### 412) 33:10-11 – “Salvation's Impact”

- a. Replaces sorrow with joy
- b. Restores the right concept of God
- c. Revive worship
- d. Recreates the original fellowship

### 415) 33:19-26 – “The Promises of God”

- a. Are absolute (19-21)
- b. Are encompassing (22)
- c. Are constant and consistent (25,26)
- d. Are designed to offer mercy (26b)

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**417) 34:1-6 – "Principles For Preachers"**

- a. Honor Inspiration's message (1a)
- b. Speak God's Word clearly (2,3)
- c. Announce God's judgment (2b)
- d. Stand behind God's Word (5b)
- e. Do not be intimidated (6)

**418) 34:6 – "Why Preach An Unpopular Sermon"**

- a. Because it is God's Word (1,5b)
- b. Because it is God's command (2)
- c. Because of fear/respect for God (32:40; 33:9)

**423) 34:17 – "Double-Speak"**

- a. A convenient practice - re-define to suit self (17a)
- b. Results in profaning God (16)
- c. Awaits God's justice (17b)

NOTE: The emphasis in Scripture is for all to speak clearly without vague, blurry meanings. (Jas 5:12)

**424) 34:1-22 – "Dishonoring God's Word"**

- a. Refuse to listen to its proclamation (1-5)
- b. Practice a temporary loyalty to it (6-11)
- c. Ignore previous commitments to God (12-16)
- d. Prepare to face divine wrath (17-22)

**427) 35:1-10 – "A Heritage To The Lord"**

- a. It begins with a father who is respected (6)
- b. It endures for generations - 300 years!
- c. It reflects strong teaching (6b,7)
- d. It displays marvelous respect (8)
- e. It encompasses all (8)

**429) 35:6 – "Social Drinking? No!"**

The counsel from the father was "not a drop!"

- a. The father taught
- b. The father practiced
- c. The father influenced

**432) 35:18-19 – "Habits Of The Godly Family"**

- a. Obedience
- b. Respect to commands
- c. Practice of guidance
- d. Endurance

**433) 35:18 – "Traits of Godly Fathers"**

- a. Clear moral teaching (6)
- b. Behavior that earns respect (6)
- c. Influence that guides for generations (8)
- d. Consideration for family's welfare (18,19)

**436) 36:1-7 – "The Bible's Purpose"**

- a. To present God's message (1)
- b. To reveal "all" of God's plans (2)
- c. To guide man to God (3-5,7)

- d. To be a public document (6)
- e. To apply to "all the people" (6b)

**441) 36:26 – "Enemies Of The Bible"**

- a. Share no reverence for the Bible (23)
- b. Seek to destroy the Bible (23b)
- c. Are callous to God (24)
- d. Are deaf to others (25)
- e. Are ignorant to their futile efforts (28)
- f. Face divine punishment (31)

**445) 37:1-21 – "WEAK LEADERSHIP"**

- a. Does not listen to God's Word (2)
- b. Professes hypocritical faith (3)
- c. Trusts in deception because it's convenient (9)
- d. Allows subordinates to act improperly (14-16)
- e. Destined for destruction (17)

**447) 37:17 – "A SPINELESS KING"**

Zedekiah would lead Judah to destruction!

- a. He had no absolute convictions (2-3)
- b. He practiced a religion of convenience (9)
- c. He allowed the righteous to be tormented (13-16)
- d. He refused to be public in support of God's prophet (17)
- e. He vacillated between Truth & Error (19)

**450) 38:2 – "GOD'S OFFER OF SALVATION"**

Jeremiah offered Judah hope from her just destruction (cf 17-23). They could be saved if they:

- a. Listened to God's Words (2)
- b. Leave behind those who refuse God (21)
- c. Obey the Lord's commands (20)

**451) 38:4 – "ENEMIES OF TRUTH"**

- a. Show malice toward God's people
- b. Are irritated when hearing God's words
- c. Slander the motives of God's preachers
- d. Distort the message of God's preachers

**452) 38:7-13 – "EBED-MELECH"**

- a. He knew the difference between right/wrong
- b. He spoke against wrong
- c. He labeled the wicked
- d. He sympathized with righteous
- e. He used authority to help
- f. He rescued those who stood for Truth

**458) 38:1-28 – "THE LIFE OF A PREACHER"**

- a. Faces vicious opposition (1-4)
- b. Endures harsh treatment (5-6)
- c. Finds encouragement to endure (7-13)
- d. Given opportunity to comfort wicked (14-28)

SHORT SKETCHES, Jeremiah Page 2 Day Three

**459) 39:1-18 — "JUDGEMENT!"**

- a. Some will be judged as Zedekiah (1-10)
- b. Some will be judged as Jeremiah (11-14)
- c. Some will be judged as Ebed-melech (15-18)

**460) 39:1-18 — "HOW TRUTH APPLIES!"**

- a. How Truth applies to evil rulers (1-7)
- b. How Truth applies to evil people (8-10)
- c. How Truth applies to faithful servants (11-14)
- d. How Truth applies to willing workers (15-18)

**461) 39:2 — "THE 11<sup>TH</sup> YEAR, 4<sup>TH</sup> MONTH, 9<sup>TH</sup> DAY"**

- a. Judgment is Certain
- b. God is Sovereign
- c. Truth is Unerring
- d. Righteousness Saves
- e. Rebellion is Judged

**463) 39:11-14 — "RIGHTEOUSNESS"**

- a. Respected by royalty (11a)
- b. Treated with honor (12)
- c. Rewarded with favor (14)

**464) 39:15-18 — "KINDNESS IS REWARDED"**

- The kindness of Ebed-melech is rewarded;
- a. Such deeds are never forgotten by God (15-16a)
  - b. Such deeds are in contrast to normal society (16b)
  - c. Such deeds are means for escaping judgment (17-18)
  - d. Such deeds are reflective of one's trust in God (18)

**465) 39:18b — "TRUSTING GOD"**

- a. Is evident in life (38:7-9)
- b. Is comforting in trials (39:16)
- c. Is protective in conflict (39:17-18)
- d. Is life and not death (39:18)
- e. Is rewarded by God (39:18)

**466) 40:1-16 — "PERSONALITY PORTRAITS"**

- a. Nebuchadnezzar — The Lord is just! (1-6)
- b. Gedaliah — The Lord will provide! (7-12)
- c. Johanan — The Lord will restore! (13-16)

**467) 40:1-6 — "A PAGAN'S FAITH"**

- a. Belief in Jehovah (2)
- b. Belief in Jehovah's integrity (2b)
- c. Belief in Jehovah's sovereignty (3)
- d. Belief in Jehovah's justice (3b)

**469) 40:2-3 — "FACTS ABOUT GOD"**

- a. "Jehovah" is God!
- b. God promised — He controls events
- c. God "belongs" — to an exclusive group - "your"
- d. God "recompenses" — judgment is given as deserved
- e. God "judges" — some things are "sin"

**470) 40:7-16 — "LEADERSHIP STYLE: GEDALIAH"**

- a. His reputation drew them to him (8,11)
- b. His guidance directed them (10)
- c. His goodness won their loyalty (13-14)
- d. His naivete doomed his leadership (16)

**472) 41:1-10 — "LEADERSHIP STYLE: ISHMAEL"**

- a. Always a rebel to authority (38:13-16)
- b. Feigns fellowship (1b)
- c. Acts ruthlessly to achieve own way (2-3,7)
- d. Presents an appealing facade (4-6)
- e. Motivated by greed, covetousness (8)
- f. Fails to honor the value of others (9-10)
- g. Finds comfort with enemies (17)

**474) 41:11-17 — "LEADERSHIP STYLE: JOHANAN (1)"**

- a. Responds immediately (11-12)
- b. Diligent in work (12b)
- c. Source of gladness (13)
- d. Discerns "evil" (11b)
- e. Seeks to recover God's portion (16; 40:15)

**477) 42:1-22 — "TICKLED EARS"**

- Some profess commitment to God but only want God to show commitment to THEIR choices (2 Ti 4:3-4). Such are portrayed in this chapter:
- a. The PRETENSE of reverence (1-6)
  - b. The EXHORTATION to trust & obey (7-17)
  - c. The TRAGEDY of deception (18-22)

**478) 42:1-22 — "LEADERSHIP STYLE: JOHANAN (2)"**

- a. Profess faith in God (1-2)
- b. Profess commitment to God's will (3)
- c. Profess obedience to commands (6)
- d. Practice decision-making by "fear" (11,16)
- e. Practice "selective" listening to God's will (19-22)
- f. Practice disobedience to God (21)
- g. Persist in deception (20)

**480) 42:1-6 — "SUCCESS STRATEGY"**

- a. Be united (1)
- b. Be prayerful (2)
- c. Be humble (2)
- d. Be seeking (3)
- e. Be compliant (6)

**482) 42:4 — "THE INTEGRITY OF PREACHING"**

- a. The Content — "whole message"
- b. The Authority — "the Lord"
- c. The Confidence — "Lord will answer"
- d. The Honesty — "not keep back a word"

**483) 42:2-6 — "ADMIRABLE TRAITS"**

- a. Prayer that trusts God (2-3)
- b. Dependence on God's directions (3)
- c. Honesty in preaching (4)

## SHORT SKETCHES, Jeremiah Page 3 Day Three

d. Commitment to obey (5-6)

### 488) 42:19-20 — "GOD'S EXCLUSIVE GROUP!"

- a. Only those who obey
- b. Only those who understand
- c. Only those not deceived
- d. Only those who stand "against" compromise

### 491) 43:1-4 — "PEARLS TO PIGS!"

God's Truth was revealed but rejected. The audience was at fault:

- a. Their hearts were full of pride (2)
- b. Their understanding was biased (2b-3)
- c. Their obedience was absent (4)

### 492) 43:5-13 — "WHEN GOD IS REJECTED"

- a. God's message will still be given (8)
- b. God's messenger will still serve (9)
- c. God's message will still be Truth (10)
- d. God's message will still announce doom (11-13)

### 494) 43:7b — "AS FAR AS TAHPANHES"

- a. It was far enough to leave God's will
- b. It was far enough to slander God's prophet
- c. It was far enough to assure God's wrath
- d. It was far enough to modify God's will

### 498) 44:4-9 — "SIN'S INSENSIBILITY"

Sin ruins the reasoning of mankind and brings ruin.

- a. God's words are ignored (4-5)
- b. Evil practices continue (5b)
- c. Personal harm is denied (6)
- d. Future security is sacrificed (7)
- e. Forgetfulness controls (9)

### 502) 44:15-19 — "ERRING MALE LEADERSHIP"

- a. Failure to honor God's Law (15-16)
  - b. Selfish course chartered (17)
  - c. Surrender of role (18-19)
- Note: When men fail to lead, society fails to function (vs 25-28).

### 507) 44:15-19 — "AWFUL ATTITUDES"

Confronted with their sins, the people demonstrated these awful attitudes toward Jeremiah:

- a. Refusal to listen (16)
- b. Would do as they wished (17)
- c. Honor vows to idols but not to God (18)
- d. Live in devotion to Self (18)
- e. Encourage others in godless acts (19)

### 508) 44:18-19 — "WOEFUL WOMANHOOD"

- a. Purity is polluted, society is scarred
- b. Role is reversed, male leadership is spurned
- c. Morality is compromised, dignity is lost
- d. Godliness is corrupted, holiness is gone

### 509) 44:20-23 — "UNCOMPROMISING!"

Facing an irritated, angry crowd, the prophet refuses to compromise!

- a. He answered to "all" (20)
- b. He re-stated the sin of rebellion (21)
- c. He reminded of God's response to sin (22)
- d. he clearly enunciated their sins (23)
- e. He corrected their faulty learning (18,23)

### 512) 45:1-5 — "THE BOOTY OF VICTORY"

God encourages Baruch to remain trusting. In so doing the scribe would receive the reward given to a victorious warrior.

- a. Battle is often discouraging - "woe" (3)
- b. Battle often causes us to lose sight of God - "I" (4)
- c. Battle will cease and God will reward - "booty" (5)

### 515) 46:1-28 — "JEHOVAH — GOD OF NATIONS"

- a. Universal Authority (1)
- b. Universal Command (2-12)
- c. Universal Conquest (13-26)
- d. Universal Comfort (27-28)

### 518) 46:2-12 — "GOD'S AWESOME VICTORY"

Those who honor (obey) will always find victory (2 Co 2:14; 1 Co 15:57)

- a. Mortal genius is defeated (4,9)
- b. Mortal strength is defeated (50)
- c. Mortal confidence is defeated (11)
- d. Mortal pride is defeated (12)

Note: Why? Because of God's omnipotence (10). All should thus surrender (cf Ac 26:14).

### 521) 46:10-12 — "AN ANGUISHED EXISTENCE"

Those who live without God find:

- a. Defeat in all things (10)
- b. No comfort for wounds (11)
- c. Shame & distress (12)

### 522) 46:13-17 — "A RULER'S RUIN"

Pharaoh was told of his defeat:

- a. A mighty army cannot secure the ungodly (13-15)
- b. A fickle loyalty is given to the ungodly (16)
- c. A boisterous arrogance leads to ruin (17)

### 524) 46:27-28 — "IN THE HOUR OF TRIAL"

- a. Do not "fear"
- b. Do not resign - "dismayed"
- c. Do not forget God's sovereignty:
  - 1) He will "save"
  - 2) He will "secure"
  - 3) He will "correct"

### 529) 47:1-7 — "WHO IS SUBJECT TO WRATH?"

- a. Those in the cities (2)
- b. Those who are selfish (3)

## SHORT SKETCHES, Jeremiah Page 4 Day Three

- c. Those allied with the ungodly (4)
- d. Those living in sorrow (5)

### 533) 48:1-47 – “THE SEVERITY OF JUDGMENT”

All opposing God face the tragedy of divine judgment. This tragedy is described as:

- a. Shame and embarrassment (1,26,29)
- b. Total destruction (1b,12,38,39)
- c. Cries and lamentations (3-5,20,33)
- d. Lost treasures (7,36)
- e. Ruin (8,18,35)

### 534) 48:10 – “DOING GOD’S WILL”

- a. Do it diligently – “negligently”
- b. Be discerning – “Lord’s work”
- c. Do it thoroughly – “restrains”
- d. Avoid curses; gain blessings – “cursed”

### 536) 48:10 – “CURSED SERVICE”

- a. That which is done without reverence
- b. That which is done without diligence
- c. That which is done with restraint

### 540) 48:36-44 – “THE FRUITS OF ARROGANCE”

- a. Progress will be lost (36)
- b. One becomes undesirable (38)
- c. Strength will be lost (41)
- d. Hopelessness will dominate (44)

### 543) 49:1-39 – “DECEPTIVE ALLIES”

- a. False gods (1,3)
- b. Worldly treasures (4)
- c. Worldly wisdom (7)
- d. Strong fortifications (10,16,25-27)
- e. Gifted abilities (35)

### 547) 49:7-19 – “IRONIES OF SIN”

- a. Man’s wisdom is “folly” (7)
- b. Man’s protection is futile (8a)
- c. Man’s secrets are revealed (8b)
- d. Man’s justice is illegal (12)
- e. Man’s greatness is despised (15)
- f. Man’s defense invites destruction (16-19)

### 549) 49:19 – “STANDING AGAINST GOD”

- a. A blasphemous act – making one’s self “like” God
- b. A proud act – summoning God into court
- c. A deceived act – thinking one is superior (16)
- d. A foolish act – only judgment awaits (12)

### 554) 50:4-5 – “SALVATION!”

How can we find salvation from the tragedy of sin?

- a. repent of worldliness – “weeping” “turning”
- b. Seek God’s way – “ask for Zion”
- c. Obey God’s will – “join the Lord”
- d. Follow God’s Law – “everlasting covenant”

### 558) 50:17-20 – “RESTORED BY GRACE”

- a. Restored by God’s sovereign will (19)
- b. Restored according to God’s schedule – “days” (20a)
- c. Restored because sins have been pardoned (20b)
- d. Restored and provided satisfaction (19b)

### 564) 51:5-10 – “THE LORD REMEMBERS!”

What a comfort to know that God does not “forsake”!

- a. Kindness shown even to sinners (5)
- b. Kindness seeks to save from destruction (6)
- c. Kindness will judge oppressors (7-9)
- d. Kindness will vindicate the godly (10)

### 568) 51:24-26 – “JUDGMENT!”

- a. Its PURPOSE – “repay”
- b. Its FOCUS – “evil”
- c. Its SCOPE – “all”
- d. Its INDIVIDUALITY – “they”
- e. Its THOROUGHNESS – “forever”

### 570) 51:34-44 – “THE HORRIBLE HARVEST”

- a. An eternal principle – sowing & reaping (36)
- b. A haunting destiny – horror & desolation (37)
- c. A tragic penalty – perpetual sleep (39)
- d. A senseless delusion – lambs & rams (40)
- e. An impotent faith – Sheshak & Bel (41-44)

### 571) 51:45-51 – “SAVE YOURSELVES!”

Jeremiah’s exhortation was repeated by Peter (Ac 2:40) and should be sounded today!

- a. Forsake the world – come to God! (450)
- b. Recognize awaiting anger (45b)
- c. Avoid the shame of rejecting God (46-48)
- d. Remember “Jerusalem” and depart “Babylon” (49-51)

### 572) 51:51 – “THE SIN OF COMPROMISE”

- a. Leads to “shame”
- b. Encourages “reproach”
- c. Brings “disgrace”
- d. Pollutes the “Lord’s house”

### 574) 51:59-64 – “SERAIAH: OBEDIENT QUARTER-MASTER”

- a. A strong courage – “Babylon” (61a, 64)
- b. A strict commission (61,63)
- c. A specific proclamation (62)
- d. A sure obedience – “as soon as” (61)

### 575) 52:1-34 – “THREE KINGS, THREE LESSONS!”

- a. Zedekiah (1-11) – Rebellion brings calamity
- b. Nebuchadnezzar (12-30) – God’s sovereign
- c. Jehoiachin (31-34) – Kindness leaves an immortal record



JEREMIAH  
The Rebel Prophet

1. refused to conform to society of his day.
2. even got mad at God at one time.

Key Verses: 3:12-13; 6:16; 31:3.

- I. The Man: No more colorful figure emerges from the Old Testament than Jeremiah.
- A. A priest by birth, 1:1.
    - 1. Son of Hilkiah
    - 2. From the village of Anathoth in Benjamin near Jerusalem.
  - B. He was called to his prophetic mission at an early age (likely about 21 yrs.)
  - C. Personality: Timid, sensitive, emotional. He was the weeping prophet - not because of weakness or fear but because of compassion and sorrow.
  - D. He belonged to the upper class and had the respect of princes and nobles.
  - E. That he was able to have an amanuensis and buy property indicates he was a man of means.
  - F. His knowledge of history, political life, literature, Egyptian cults and practices suggest a broad and thorough education.
  - G. His message was that God was going to give the nation into the hands of the Babylonians and that none should resist.
    - 1. He was rejected by his family, townsmen and nation.
    - 2. He was imprisoned several times, beaten, placed in stocks and assaulted with intent to kill.
  - H. He never married.
  - I. As a preacher he was bold and daring, uncompromising in his message - yet sensitive and tender to the spiritual needs of his people. He was a rebel against the false religion, governmental corruption and moral degeneracy of his day.
  - J. His ever faithful companion and amanuensis Baruch committed his prophecies to writing.
  - K. The tragedy of his life was that "he preached to deaf ears and reaped only hate in return for his love to his countrymen." He sank into the grave a broken-hearted man.
  - L. Tradition has him stoned to death in Egypt.
- II. The Times:
- A. It seems Jeremiah was born between 650 and 625 B.C. and lived till about 575-560 B.C. His public ministry lasted some 40-45 years.
  - B. In his early years Assyria was dominant but rapidly declining.
    - 1. Assyria had blotted out the northern kingdom, Israel.



II. The Times: Cont'd

- C. In 612 Nineveh fell to Babylon under Nabopolassar
- D. <sup>Last good King</sup> Josiah had come to the throne of Judah in 641 B.C. He was but a child of 8 yrs.
1. In 623 Josiah began his religious Reformation. This was prompted by the discovery of the book of the law II Kings 22:3-23:25.
  2. He reigned till about 610 when he met death in battle with the Egyptians.
- E. <sup>e</sup>Jehoahaz, son of Josiah reigned 3 months and was deposed by Egypt. 2 Kgs. 23:30-31
- F. Egypt placed Jehoiakim on Judah's throne. He, too, was Josiah's son. 2 CH RON. 36:1-2  
His wickedness was denounced by Jeremiah 22:13-19. He reigned from about 609-598. 2 Kgs. 23:33-36; 2 CH. 36:4-5
- G. In 605 <sup>a</sup>Nebuchadnezzar became king of Babylon.
- H. <sup>(or 606)</sup> In 602 the Chaldeans invaded the land of Judah and again in 598.
- I. Jehoiakim died about this time, his son Jehoiachin succeeded him for 3 mons. 2 CH. 36:9-2 Kgs. 24:8-9
- J. Jehoiachin surrendered Jerusalem and along with many others was exiled to Babylonia.
- K. Babylonians placed Zedekiah, a third son of Josiah, on the throne. He was sympathetic to Jeremiah. 2 Kgs. 23:17-18-2 CH. 36:11-12
- L. Zedekiah tried to rebel against Babylon with Egypt's help but was sieged and defeated by Babylon in 587. Jerusalem and the temple were destroyed, the remaining citizens deported.
- M. Gedaliah was appointed Governor of the territory - only to be assassinated in 5 years.
- N. <sup>3</sup>The remnant fled to Egypt taking the aged prophet along.
- O. In this same era of time, Daniel and Ezekiel did their work in Babylon.
- P. Jeremiah preached to a nation that was morally and spiritually bankrupt. They rejected him.

III. The Book:

- A. The book is not in chronological order and can be confusing if this is not kept in mind.
- B. The book was dictated by Jeremiah and written by Baruch his amanuensis.
- C. We have a second edition - the first being destroyed, see Chapter 36.
- D. The book is a combination of history, biography, poetry and prophecy.
- E. It contains many Messianic Prophecies. Read II Ki: 22-25 } for hist.  
II Ch. 34-36 } background

IV. The Book Analyzed:

INTRODUCTION: 1:1-3 (628-587 B.C. - 41 Yrs.)

1. Jeremiah's call and commission, 1:4-19.
  - a. Personal call and enduement, 1:4-10.
  - b. Commission and promises, 1:11-19.

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IV. The Book Analyzed: Cont'd

6. God's Absolute Supremacy Over Nations, Chapters 18-20.
  - a. Episode at the Potter's House, 18:1-17. Note: 18:1-10, 10.
    1. Plot Against Jeremiah, 18:18
    2. His Prayer Vengeance, 18:19-23
  - b. Sermon of the Broken Bottle, 19:1-15. Note 19:1-11
  - c. Jeremiah's Persecution in the Stocks, 20:1-6
    1. His Prayer, 20:7-13
    2. His Frustration, 20:14-18.
7. Jeremiah's Message to Davis's Dynasty.
  - a. The Word sent to the king Zedekiah by messengers, 21:1-10.
  - b. His message to the Davidic Dynasty, 21:11-22:9
  - c. He Deplores the Exile of Shallum, (Jehoahaz), 22:10-12.
  - d. He Reproaches Jehoiakim, 22:13-23.
  - e. He warns Jehoiachin, 22:24-30 (Coniah)
  - f. He warns Zedekiah and promises the Messiah, a righteous ruler, 23:1-8.
8. A Message Against False Prophets, 23:9-40.
  - a. His distress at the sins of false prophets, 23:9-15.
  - b. Condemnation of false prophets, 23:12-32.
  - c. All prophecy discredited by the false prophets, 23:33-40.
9. Prophecies and Visions of the End, Chapters 24-35.
  - a. Vision of two baskets of figs, Chapter 24.
    1. The vision, 24:1-3.
    2. Captives in Babylonia likened to good figs, 24:4-7.
    3. Those left in Jerusalem compared to bad figs, 24:8-10.
  - b. Vision of the End, Chapter 25.
    1. Seventy years of Babylonian Captivity are decreed, 25:1-14.
    2. The vision of the cup of God's wrath, 25:15-33.
    3. Lamentation, 25:34-38.

HISTORICAL NARRATIVES, Chapters 26-52.

10. Prophecies and Events During Jehoiakim's Reign's, Chapter 26.
  - a. God's command to preach at the temple, 26:1-3.
  - b. The message, repent or disaster, 26:4-7.
  - c. The response of the corrupt priests and false prophets, 26:8-11.
  - d. Jeremiah's apology, 26:12-15.
  - e. Princes and elder's defend the prophet, 26:16-19.
  - f. Prophet Urijah martyred, 26:20-24.
11. The Nations Commanded to Submit to Nebuchadnezzar, Chapters 27-29.
  - a. Message to Edom, Moab, Ammon and Tyre - God has given Nebuchadnezzar authority, 27:1-11.
  - b. Zedekiah and priests warned not to believe false prophets, 27:12-22.
  - c. Prophets in Conflict, 28:1-17.
    1. Hananiah, a false prophet, claimed that God would break Babylon and restore the king, 28:1-4.



IV. The Book Analyzed: cont'd

11. c. 2. Jeremiah's reply, 28:5-9.  
3. Hananiah's demonstration, 28:10-11.  
4. Jeremiah's denunciation, 28:12-17.  
d. Letter of Jeremiah to the Exiles in Babylon, 29:1-20.  
e. Predictions concerning three false prophets: Ahab bar Kolaiah; Zedekiah bar Maaseiah; Shemiaiah, 29:21-32.
12. The Book of Consolation, Chapter 30.  
a. Restoration assured, 30:1-11.  
b. The Nation's wound's and healing, 30:12-17.  
c. Restoration described, 30:18-24.
13. Restoration and the New Covenant, Chapter 31.  
a. Both Israel and Judah will know the joy of restoration, 31:1-30  
b. The New Covenant promised, 31:31-34  
c. Jerusalem shall flourish yet again, 31:35-40.
14. Prison Prophecies, Chapters 32-34.  
a. Jeremiah imprisoned by Zedekiah, 32:1-5.  
b. He purchases a field in Anathoth, showing confidence in restoration, 32:6-15.  
c. Prophet's prayer for enlightenment, 32:16-25.  
d. Jehovah's explanation, 32:26-44.  
e. Second prophecy of restoration, Chapter 33.
  1. Restoration of the people to the land, 33:1-8
  2. Restoration of prosperity to the land, 33:9-13.
  3. Restoration of the Davidic king, 33:14-26
    - a. Christ the Righteous Branch.  
f. The king and people addressed, 34:1-22.
  1. A message to king Zedekiah, 34:1-7.  
He will be exiled to Babylon.
  2. A rebuke to the people for failing to keep their promise to free the slaves, 34:8-22.
15. Prophecies and events during Jehoiakim's reign, Chapters 35 - 36.  
a. The lesson from the Rechabites, 35:1-19.
  1. These Gentiles would not break their vow, 35:1-11.
  2. Their example a rebuke to the Jews, 35:12-19.  
b. Episode of the "Bible burning", 36:1-32.
  1. The command to write his message, 36:1-8.
    - a. Baruch, Jeremiah's scribe.
  2. The message read before the princes, 36:9-10
  3. Message presented to the king who burned it, 36:11-26.
  4. Command to rewrite the message, 36:27-32.

IV. The Book Analyzed: Cont'd

16. Prophecies and Events during Zedekiah's reign, Chapter 37-39.
  - a. The prophet's imprisonment and preservation, 37:1-38:10.
    1. The king's request that Jeremiah pray for the nation, 37:1-5.
    2. The prophet warns against trusting Egypt for deliverance; God had decreed that Babylon would rule, 37:5-10.
    3. His arrest and detention, 37:11-21.
  - b. Jeremiah cast into a miry dungeon, 38:1-6.
    1. Saved by Ebed-melech, 38:7-13
    2. The prophet interviewed by Zedekiah and the princes, 38:14-28.
  - c. Collapse of Jerusalem and Captivity of the Nation, 39:1-18.
    1. Fall of city, 39:1-3.
    2. Capture of king, 39:4-8
    3. Captivity of people, 39:9-10
    4. Release of prophet, 39:11-14.
    5. Message to Ebed-melech, 39:15-18.
17. Prophecies and Events in Judah after the fall, Chapters 40-42.
  - a. Release of the prophet, 40:1-6.
  - b. Return of fugitives to the land of Judah under Gedaliah, 40:7-12.
  - c. Plot to assassinate Gedaliah, 40:13-16.
  - d. Execution of the plot, 41:1-18.
  - e. Jeremiah warns Johanan and the Jews not to go to Egypt, 42:1-22.
18. Prophecies and Events in Egypt, 43:1-44:30.
  - a. Remnant flees into Egypt, 43:1-7.
  - b. Jeremiah's message to the remnant in Egypt, 43:8-44:14.
    1. Nebuchadnezzar would take Egypt, 43:8-13.
  - c. He threatens disaster to the Jews in Egypt, 44:1-14.
    1. Verbal clash between the prophet and the rebel Jews, 44:15-30.
19. Jeremiah's Message to Baruch, Chapter 45.
20. Prophecies Against Foreign Nations, Chapters 46-51.
  - a. Against Egypt, 46:1-28.
    1. Defeat of Pharaoh at Carchemish foretold, Chapter 46.
  - b. Against Philistia, 47:1-7.
    1. Babylon will overwhelm them.
  - c. Against Moab, 48:1-47.
    1. Jehovah vs. Moab's god, Chemosh, 48:1-10.
    2. Moab's sin and judgment, 48:11-47.
  - d. Against Ammon, 49:1-6.
    1. Captivity and Restoration
  - e. Against Edom, 49:7-22.
    1. Calamity and desolation will overtake her.
  - f. Against Damascus, 49:23-27.
    1. Destruction.

IV. The Book Analyzed: Cont'd

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  - a. The prophet's imprisonment and preservation, 37:1 - 38:20.
    1. The king's request that Jeremiah pray for the nation, 37:1-5.
    2. The prophets warns against trusting Egypt for deliverance, God had decreed that Babylon would rule, 37:5-10.
    3. His arrest and detention, 37:11-21.
  - b. Jeremiah cast into a miry dungeon, 38:1-6.
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  - e. Against Edom, 49:7-22.
    1. Calamity and desolation will overtake her.
  - f. Against Damascus, 49:23-27.
    1. Destruction.





IV. The Book Analyzed: Cont'd

20. g. Against Kedar (the Arabians), 49:28-33.
  1. Nebuchadnezzar will smite them.
- h. Against Elam (a nation east of Babylon), 49:34-39.
  1. Spoken at the beginning of Zedekiah's reign.
  2. They will be scattered and consumed.
- i. Against Babylon, 50:1-51:64
  1. Babylon too will fall, 50:1-8
  2. God will see to her punishment, 50:9-16
  3. Israel will be ultimately delivered, 50:17-20.
  4. Destruction of Babylon described, 50:21-46
  5. In his providence God will utterly destroy Babylon, 51:1-58.
  6. Jeremiah's instruction to Seraiah to publish this prophecy in Babylon, 51:59-63.
21. Historical Conclusion: Chapter 52.
  - a. Zedekiah's Reign, 52:1-30.
  - b. Zedekiah's Rebellion Against Babylon, 52:3b.-5.
  - c. The defeat and overthrow of the city and its king, 52:6-8.
  - d. Zedekiah's punishment, 52:9-11.
  - e. City and temple burned and leveled, 52:12-16.
  - f. Looting of temple, 52:13-23.
  - g. Execution of certain Jewish leaders, 52:24-27.
  - h. The number of captives exiled, 52:28-30.
 

1. In Nebuchadnezzar's seventh year	3,023
2. In his eighteenth year	832
3. In his twenty-third year	745
	4,600
  - i. Jehoiachin favored in Babylon by Evil-merodach.

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ABIDING LESSONS FROM JEREMIAH

1. God chooses individuals and raises them up for His purposes.
2. God may use even a young man as His messenger to sinners.
3. Jehovah's heart is hurt when his chosen ones forget their sacred vows.
4. Formal repetition of pious phrases and the offering of costly sacrifices are but an insult to God.
5. Sin being a disease of the heart, must be dealt with by the Heavenly Physician who goes directly to the source.
6. Genuine repentance must precede the giving of God's blessings.
7. True religion is an inward spiritual, genuine response of the heart to a righteous God.
8. Spiritual power only comes to the man who walks close to God, filled with His word.
- Sin always ends in ruin. Judgement is inevitable.

ABIDING LESSONS FROM JEREMIAH      CONT'D

10. Religion may ~~be~~<sup>be</sup> tested by its results in producing the right kind of ~~conduct~~ and ~~attitude~~.
11. Sin cannot triumph, for God will have the final victory over evil.
12. Each man will be judged as an individual by ~~Almighty~~ God.
13. The new covenant provides a divine operation for the sinful human heart, that a new life may be had.
14. Suffering ~~that~~ drives one closer to God helps one to comprehend to deeper truths of God.

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1. Discuss the arrangement of Jeremiah in reference to Chronology.

*The book is not in chronological order, and one may be easily confused if he does not keep this in mind.*

2. Of what tribe was Jeremiah? *Benjamin*

3. We could style Jeremiah the *rebel* *prophet*.

4. Give the 3 key verses of Jeremiah. *2:12,13; 6:16; 31:3.*

5. His father was? *Hilkiah*

6. His home town was? *Anathoth.*

7. What was his wife's name? *He was never married.*

8. Describe the relation of Jeremiah and Baruch.

*Baruch was Jeremiah's secretary, or amanuensis.*

9. Give a brief statement describing his personality. *He was timid, sensitive, emotional. Was called the weeping prophet because of his compassion and sorrow.*

10. What social/financial strata was he from? *upper class, wealthy.*

*How would we conclude this? respected by princes, nobles; well educated; able to have an amanuensis and to own property.*

11. Briefly what was his message? *God would give the nation into the hands of the Babylonians; none should resist.*

12. To which kingdom did he prophesy? *Judah, the southern kingdom.*

13. What reception did Jeremiah receive from his family and nation?

*All rejected him.*

14. Explain his being described as a "weeping prophet".

*not because of a weakness; he was a man of great compassion, sorrow for the fate of his people.*

15. How did he die? *not known; tradition says he was stoned to death.*

16. When did Jeremiah live on earth? *in time of Daniel & Ezekiel* What years? *650/625 to 575/560 B.C.*

17. Who was king of Judah when <sup>Jeremiah</sup> began his ministry? *Josiah*

18. What nation dominated the world political scene in his early years? *Assyria*

19. Josiah's reformation began in what year? *623*

20. Where could I find a historical background of that reform? *2 Kings 22-23.*

21. Give details of Josiah's death. *killed in battle with Egyptians*

22. List the 5 kings of Judah in proper order and their dates that Jeremiah served under. *Josiah 640-609/8; Jehoahaz 609/8 (3 mo.); Jehoiachin 609/8-598 (11 yrs); Jehoiachin 598/7 (3 mo.); Zedekiah 598/7-587/6.*

23. Who placed Jehoiakim upon Judah's throne? *Egypt (Pharaoh Necho?)*

24. When did Nebuchadnezzar become king of Babylon? *605 B.C.*

25. In what year did Nineveh fall? *612 B.C.*

26. What battle gave Babylon preeminence over Egypt? *Carchemish (?)*

27. Who was governor of Judah after 586? *Nedabiah*

28. Name two contemporaries of Jeremiah? *Daniel, Ezekiel*

29. Explain how this book was recorded for us.

*dictated by Jeremiah; written by his amanuensis Baruch.*

30. We would describe Ch. 1:4-19 as Jeremiah's *call and commission*

31. What two excuses did he offer when God called him?

*(1) I don't know how to speak. (2) I am (only) a child.*

32. What is the significance of God touching his mouth, 1:9?

*symbol: putting His words in Jeremiah's mouth.*

33. State the two visions and their meanings in Ch. 1.

*almond tree - symbol of wakefulness, activity - as surely as the almond tree buds early, God will bring judgment on the nation.*

*failing caldron - symbolic of Babylon, who would come from north. This is msg. of warning.*



34. Along with his commission, Jeremiah received a promise. What was it? Ch.1:4-19  
*Though all Judah, from kings & priests to the common people, would be against him, God would not allow them to prevail against him.*
35. We would describe Ch.2-6 as the impeachment summons to stand before God.
36. In 2:4-13 God impeaches his people. Name their two evils.  
*(1) forsook fountain of living water, (2) dug cisterns that wouldn't even hold water.*
37. Explain "broken cisterns" 2:13.  
*"Broken" cisterns wouldn't even hold any water.*
38. Identify isles of Kittim. 2:10  
*Cyprus*
39. Identify Kedar.  
*Arabia*
40. Identify Memphis, 2:16  
*cap. of lower Egypt.*
41. Identify Thaphanes.  
*an Egyptian fortress city.*
42. To whom did God lay the blame for their national ills? 2:17-19 *themselves*
43. What was the sin committed on "every high hill and under every green tree?" 2:20 *idolatry*
44. What is a dromedary?  
*a camel (the one-hump variety)*
45. Explain God's rebuke in the figure of the wild ass in 2:23-25.  
*they were like female wild ass in heat, sniffing the air for male scent; indicates their spiritual fornication.*
46. What is "a stock" in 2:27? *a stump (from which they made idols)*
47. What did the people mean by saying, "we are broken loose" in 2:31?  
*running wild, as wild beast broken loose.*
48. Judah's sin was compounded because of their attitude. What was that attitude? 2:35 *wouldn't recognize their own sin.*
49. To what does he refer to in 2:36, "thou shalt be ashamed of Egypt"?  
*their alliance with Egypt.*
50. Explain, "thou shalt go forth with thy hands on thy head", 2:37  
*this is the position of those taken captive.*
51. What verse in the Law forbade a man taking back his wife after she was the wife of another? 3:1 *Deut 24:1-4*
52. What point is God seeking to convey to Israel in 3:1-2?  
*Although they had become another's "wife", he would receive them if they would return.*
53. Explain Judah committing adultery with stones and stocks, 3:8-9  
*idols made of stone and wood*
54. To what event does 3:10 refer? "Judah hath not returned unto me with her whole heart, but flegnedly..." *had faked a return; outward show, but no real repentance.*
55. Describe God's comparison between Israel and Judah, 3:11-12.  
*Judah had advantage over the Northern Kingdom - the temple, the altar, the holy city. Thus, apostate Israel's guilt didn't seem so bad compared to treacherous Judah.*
56. Explain "I will take you one of a city, and two of a family", 3:14  
*God didn't expect mass return; would receive repentant Israelite even if only one in a city.*
57. When was 3:15-17 fulfilled? *in spiritual Israel, after coming & death of Messiah.*
58. Who is speaking in 3:19? *God*
59. What is the gist of the message in 4:1-4? *nation could be saved if they'd repent.*
60. What does "break up your fallow ground" mean, 4:3?  
*fallow ground is hard, needs to be broken up in order to produce good fruit.*



61. Explain, "circumcise in the foreskins of your heart," 4:4.  
*physical circumcision made them Israelites, but they need to turn their hearts to God, too.*
62. What is the "evil from the north", 4:6?  
*Babylon - attack from north.*
63. Ch. 4:10 could be described as Jeremiah's lamentation.
64. Define "sottish" 4:22.  
*foolish*
65. What lesson for today do you see in 5:1?  
*God may spare the U.S. if good & honest men are found.*
66. Explain the thought about the "poor" and "the great men" in 5:4-5.  
*Jeremiah thought he might leave the poor and go to the leaders to find wise men, but was disappointed.*
67. In 5:7-9 God uses two blistering figures to describe their sin. List them and explain the sin.  
*(1) He had given them all they needed spiritually, but they lined up to commit spiritual adultery with idols.  
(2) well-fed horses - hard to catch; independent.  
(3) as horses, they sought other masters.*
68. How would Jeremiah's words be fire to devour the people? 5:14  
*His words able to consume them, as fire.*
69. Although God threatened severe punishment upon Judah, yet he promised he would not completely annihilate them. Not total destruction.  
5:18.
70. Give God's threat in 5:19.  
*They would be made to serve foreigners in a foreign land.*
71. What were the dates of the early and latter rains, 5:24?  
*early - Oct - Dec. latter - Mar. - Apr.*
72. So wicked were the men of Judah, that they set traps to catch men?  
5:26-27
73. What was the wonderful and horrible thing that had come to pass in the land, 5:30-31? *false prophets; priests getting rich from the people; and the people loving it that way.*
74. Who are the shepherds of 6:3? *princes of Babylon*
75. How can a well cast forth its waters? 6:7 *could be artesian well.*
76. List 3 sins of the religious leaders of Judah, 6:13-15.  
*(1) covetous  
(2) deal falsely  
(3) no shame*
77. Jeremiah was to do 3 things in 6:16. List them.  
*(1) stand in the ways  
(2) see & ask for the old paths  
(3) hearken  
(4) when you're made sure, go ahead.*
78. Explain, "our hands wax feeble", 6:24.  
*Sarcasm. "We tremble at your words, Jeremiah! (but really we think you're a fool)"*
79. Define "trier" in 6:27.  
*fortress tower*
80. Explain Judah being called "refuse silver", 6:30.  
*scrap silver from refining process - useless.*
81. Where would I find a parallel account of the Temple Sermon, 7:1ff?  
*Chapter 26.*
82. In the temple sermon he challenges them to amend their doings. State the four things demanded. 7:5-7  
*(1) do justice to neighbor  
(2) don't oppress sojourners, orphans, widows  
(3) shed no innocent blood  
(4) don't walk after other gods.*
83. The words in 7:8-11 well describe a modern denominational error. What is that false doctrine? *Calvinism - impossibility of apostasy.*



84. What was the past role of Shiloh? 7:12  
*final resting-place of tabernacle*
85. What was the lesson God made of Shiloh? 7:12-15  
*would destroy Jerusalem as he did Shiloh for wickedness of the people.*
86. Why did God tell Jeremiah not to pray for the people, 7:16?  
*because God would not listen to such a prayer.*
87. Explain 7:22, "I spake not...nor commanded them in the day that I brought them out of...Egypt concerning...sacrifices."  
*Sacrifices were not God's primary concern.*
88. Explain "cut off thy hair, O Jerusalem", 7:29.  
*Jerusalem was no longer the virgin, consecrated to the Lord; so, cut off your hair and throw it away. The Nazirites cut hair couldn't be offered to God, must be thrown away.*
89. Identify Topheth, 7:30-32.  
*funeral pyre.*
90. What is he describing in 8:1-3, "they shall bring out the bones".
91. How serious was Jerusalem's backsliding, 8:5?  
*serious enough to be termed "perpetual"*
92. Explain "the proverb about the stork and turtle dove in 8:7.  
*Migratory birds knew their seasons better than the people knew their God.*
93. What had the wise men and scribes done to deserve the punishment God threatened? 8:8-12. 5 sins.  
*1. Scribes wrote falsely.  
2. rejected word of Jehovah  
3. covetous  
4. deal falsely  
5. committed abomination, idolatry.*
94. Who are the adders God would send in 8:17?  
*Babylonians*
95. Ch.8:20 reveals a beautiful a beautiful aspect of God's character. State it.  
*patience (?)*
96. Ch.9 is a sermon on the \_\_\_\_\_?
97. When men depart from God it affects their social conduct. Point this out from 9:4-6. *won't trust one another, will deceive, slander, lie*
98. In 9:7-9 God declares their actions left him no choice but to punish.
99. What is the significance of 9:22, "dead bodies...as dung upon the earth..."  
*men fallen in battle, none to bury their bodies.*
100. Give some information on the "mourning women" of 9:17.  
*These were professional mourners who wailed to stir emotions at funerals.*
101. What is the true wisdom of 9:23-24?  
*knowing Jehovah*
102. Explain, "I will punish them that are circumcised in their uncircumcision," 9:25. *being unfaithful to God, they were no better than uncircumcision and deserving of punishment.*
103. What was "having the corner of their hair cut off." 9:26?  
*mark of one of the pagan religions*



104. Ch.10:1-10 presents a sharp contrast. Identify and explain it.  
*contrast between lifeless idols and the living God, Jehovah.  
 Idols are made by hand, must be carried because they can't go themselves. In contrast, God is eternal, moves man.*
105. Ch.10:11-16 Stresses the power of God and the impotence of idols.
106. What is the "portion of Jacob", 10:16?  
*Jehovah*
107. To what could you apply 10:23 today? *to any person or religious group that follows man's ways.*
108. Ch.11 is a sermon on ~~folly of deceitfulness~~ *broken covenant* X
109. What is the "iron furnace" of 11:4?  
*slavery in the land of Egypt*
110. How wide spread was Judah's idolatry, 11:13?  
*had as many gods as there were cities in Judah as streets in Jerusalem.*
111. What is the "holy flesh" of 11:15?  
*sacrifices*
112. Who wished to destroy Jeremiah, 11:18-19?  
*men of Anathoth (v. 21)*
113. What is especially notable about the men of Anathoth hating Jeremiah?  
 11:21-23. *God would totally destroy them because they told Jeremiah not to prophesy in the name of Jehovah.*
114. What is Jeremiah's moral dilemma in Ch.12.  
*why the wicked seemed to be better off than the righteous.*
115. Explain, "If thou hast run with the footmen and they have wearied thee, how canst thou contend with the horses?" 12:5.
116. Describe the pride of the Jordan.
117. Explain 12:8, "My heritage is become unto me as a lion in the forest, etc."
118. Explain the similitude of the speckled bird, 12:9. X
119. Explain the passage in 12:14-17. Identify the parties and events. X-1  
*This is a Messianic passage. Evil neighbors are those small nations surrounding Judah: Philistia, Moab, etc. They would be removed in Judah, but returned if would follow God.*
120. Explain the sign of the linen girdle, 13:1-11.  
*As the girdle was marred by being hidden in cave or hole in ground, so God would mar their pride by turning them over to Babylon for a time; his ultimate purpose was their salvation.*
121. What is the picture being described in 13:15-17?  
*man trying to walk in total darkness; a lesson against pride.*
122. Identify the king and queen mother in 13:18.  
*Jehoiachin Nehushta*
123. Does 13:23 teach it is impossible for a sinner to become good? Explain.  
*No. It merely shows how wicked the Jews had become, emphasizes difficulty of their repentance.*
124. In 14:7-10 he gives a similitude of God and Israel. State the 3 similes and their meaning. (1) as a wayfaring man — just passing thru; no interest in the land.  
 (2) as a frightened man — one who would run away.  
 (3) as a mighty man that cannot save — strong, but unable to do anything because of hindrances.

125. Who is making the confession of sin in 14:19-22? *Jeremiah*
126. What are the "vanities of the nations" in 14:22? *idols*
127. What is God telling Jeremiah in 15:1-4? *they were too late — past the point of no return.*
128. Ch.15:18 reveals something striking about Jeremiah. What? *sinful doubting — lack of faith.*
129. What is God telling the prophet in 15:19? *must repent. promises to deliver him, etc., but promise is conditional on repentance.*
130. Explain, "Wilt thou be unto me as a deceitful brook...?" 15:18  
*place that looks like there would be a stream (trees, grass, etc), but find only dry creek bed.*
131. In Ch.16:1-9 we see the loneliness of God's prophet in the crisis.
132. In 16:5-7 he lists 4 funeral customs forbidding Jeremiah to participate. List them. *lamenting, cutting selves, making selves bald, giving food and drink to those who mourn.*
133. What verse in the law forbade cutting one's self in mourning? 16:17  
*Deut. 14:1*
134. Why was he forbidden to marry? 16:1-2 *because of condition at that time. Impending war, etc.*
135. God explains his punishment was not for destruction but for punishment. 16:14-15
136. What is the point of God sending fishermen and hunters to Judah? 16:16  
*to search out all the remnant; from the face of the land and from the waters suggests "no stone unturned," no place overlooked.*

59  
9  
536



## JEREMIAH CHAPTERS 17 - 52

1. Why was Judah's sin written with a point of a diamond upon their heart? 17:1  
*Nothing softer than diamond would scratch such hard hearts*
  2. Who was the "mountain in the field?" 17: ~~Jerusalem~~; *Judah*
  3. Chapter 17:15 is a psalm against Trusting men: blessing those who trust God. ?
  4. What is the heath in 17:6? *scrub growth; bushes.*  
*in our West, we'd call it chaparral*
  5. In the Hebrew, what does the word deceitful suggest? 17:9  
*sneaky dog*
  6. Explain the proverb of the partridge, 17:11:  
*Partridge sits on eggs laid in her nest by other birds for hatching; she is disappointed*  
*Riches illegally gained are disappointing*
  7. "All that forsake thee shall be put to shame." 17:13
  8. 17:15-16, Jeremiah affirms his faithfulness - cite 3 points:  
*(1) have not hastened from being a shepherd*  
*(2) not desired the awful day.*  
*(3) that which came from his lips was spoken openly before God.*
  9. What were the 4 points he stressed in his sermon on the sabbath, 17:21-22?  
*(1) Take heed to selves*  
*(2) carry no burden on Sabbath*  
*(3) do no work on Sabbath*  
*(4) hallow Sabbath.*
  10. What passage in the law was his lesson based on?  
*Deut. 5:12-15*
  11. What lesson does the episode at the potter's house teach? 18:1-17  
*God's providence ~~is~~ over the nations*
  12. In 18:7-10 Jeremiah sets forth God's standard of judging a nation
  13. What is the message to be learned in 18:14-15, "Shall the snow of Lebanon fail etc.?"  
*X-1 God's judgment sure; Israel's sin such as was unheard among heathen.*
  14. Explain the enemies' plot to "smite him (Jere.) with the tongue", 18:18  
*Jeremiah's enemies plotted to kill his influence by a slander campaign*
  15. We call Chapter 19, The Sermon on the broken bottle.
  16. Give the meaning of the name of Topheth before it was defiled; what was its purpose or use then? 19:6 *Topheth - funeral pyre.*  
*X-1 Valley of son of Hinnom, where babies were sacrificed to the god Molech.*
  17. It's new name would be valley of Slaughter.
  18. What lesson did breaking the bottle convey? 19:10:11  
*showed how city would be broken, overcome.*
  19. What did making Jerusalem as Topheth mean? 19:12  
*destruction & death for the city - Burning*
  20. Who was the chief instigator of Jeremiah's being thrown in the stocks? 20:1  
*Pash-hur ~~Pashur~~, chief officer of temple*
  21. What provoked the chief officer to punish Jeremiah?  
*didn't like what Jeremiah was prophesying.*
- Describe punishment in stocks.  
*held motionless with hands and/or feet & head locked in place in "stocks", a wooden wall with holes for hands, etc.*



23. How long was Jeremiah in the stocks? *1 day (overnight)*
24. What name did Jeremiah give Pashur? *Mazamissabib*  
What did it mean? 20:3-4 *Terror on every side.*
25. What prophesy did he utter against Pashur?  
*would be taken captive to Babylon, with all his house; would die there.*
26. In his prayer, Jeremiah complained of how the people thought of him. He was a  
*laughing-stock.*
27. What were Jeremiah's feelings when he thought of not preaching God's message? 20:9  
*burning fire in bones; weary with forbearing; cannot contain*
28. Jeremiah could stand his enemies denouncing him, but it was almost unbearable when his  
*familiar friends* did so, 20:10.
29. The only thing that kept him going was, 20:11-13.  
*faith & confidence in God.*
30. Describe Jeremiah's frustration, 20:14-18.  
*wished he'd never been born; utter despair.*
31. Chapters 21-23 contain messages to David's dynasty. ?
32. The first message in Chpt. 21 was to king Zedekiah ?
33. Who did the king send to Jeremiah and what was their request? 21:1-2  
*Pash-hur & Zophaniah; inquire of Jehovah for protection against Babylon.*
34. About when did this occur?  
*588 B.C.*
35. Why was Zedekiah in trouble with Babylon at this time?  
*rebelled against Babylon, to side with Egypt.*
36. Rather than strengthen their hand, God threatened to smite them with great pestilence 21:3-6.
37. What was the message of God to the remnant of Judah? 21:8-10.  
*Those remaining in city would die, but those who were taken captive to Babylon would live.*
38. What is another term for "the house of the king Judah"? 21:11  
*house of David. v. 12.*
39. Identify the rock of the plain in 21:13.  
*Jerusalem, the walled city.*
40. What four things did God demand of the king of Judah? 22:3  
*(1) Execute justice & righteousness, (2) Deliver the robbed out of hands of oppressor, (3) Do no wrong or violence to traveler, orphan, or widow, (4) Don't shed innocent blood in this place.*
41. Explain: "Thou art Gilead...and the head of Lebanon, yet surely I will make thee a wilderness." 22:6 *Although held in such favor as Gilead, or as Lebanon for its cedar forests, God would make king's house a desolation, like a forest levelled, if he did not obey.*
42. In 22:10-11 he deprecates the exile of Shallum who was also called Jehoahaz ?
43. How long did Jehoakim reign? *11 yrs. - 609-598*  
Where else could I read of it? *2 Ki. 23:36*
44. What king is rebuked in 22:13-19? *Jehoiakim*
45. He uses three descriptive terms to describe Jehoiakim's end. State them, 22:18-19.  
*(1) they would not lament for him.  
(2) would be buried with burial of an ass.  
(3) drawn and cast forth beyond gates of Jerusalem.*



## Test on Jeremiah Chapters 17-52 (Cont'd)

46. Who was Eliakim? *same as Jehoiakim*
47. Identify Coniah by name and position and date, 22:24.  
*Jehoiachin, or Jeconiah - same. King about 3 mo. in 598 B.C.*
48. Explain 22:30.  
*not barren, but none of his seed would ever reign in Judah.*
- To whom it was spoken?  
*Coniah*
- What did it concern?  
*ruling from throne of David over Judah*
- How literally was it fulfilled?  
*precisely, as far as physical throne of David is concerned.*
49. Has any one reigned on David's throne since that day?  
If YES, who? *Yes. Christ.*
50. Who is the ideal king the prophet speaks of in 23:1-8?  
*Messiah*
51. Who is "Jehovah our righteousness?" 23:6.  
*Christ*
52. Jeremiah indicts the religious leaders as *false prophets; profane* ?23:9-12
53. What does feeding them with wormwood and giving them gall to drink mean? 23:15.  
*these are bitter poisons; signifies painful death.*
54. The prophet's messages were vanity because *spoke from own heart, not from Jehovah.* 23:16-17
55. Jeremiah 23:23-24 teaches what attribute of God.  
*omnipresence*
56. What obligation is laid upon preachers in 23:28?  
*let the man who has God's word speak the word.*
57. God's word is described by two similes in 23:29. Give them:  
*fire hammer*
58. Why did God resent the people asking of "His burden" in 23:33-40?  
*they had perverted his word.*
59. State briefly the vision and meaning of the baskets of figs, 24:1 -  
*good figs, faithful people, would be taken to Babylon; God would return them to their land.  
bad figs, those left in Jerusalem, left to destruction, tossed among nations.*
60. Jeremiah had 3 favorite terms to describe the judgements confronting Jerusalem. State them, 24:10 *sword, famine, pestilence*
61. In Chapt. 25, Jeremiah receives a vision of \_\_\_\_\_?
62. What year was the fourth year of Jehoiakim? 25:1
63. What was the first year of Nebuchadnezzar?
64. Jeremiah promised an exile in Babylon of \_\_\_\_\_ years?
65. Give another verse we have studied that teaches the same lesson as 25:12.
66. Explain "the cup of God's wrath" in 25:15-18.

67. Where is the land of Uz? 25:20
68. Who are Dedan, Tema and Buz? 25:23
69. What is Sheshach, 25:26?
70. Explain 25:33, "They shall be as dung on the face of the ground."
71. Chpts 26 - 52 are primarily \_\_\_\_\_ in nature.
72. What was Shiloh?  
What was the meaning of the threat in 26:6?
73. How did the priests and prophets respond to Jeremiah's temple sermon? 26:8ff.
74. What was the verdict of the princes in Jeremiah's case? 26:10-15
75. What was the historical case cited by the elders in favor of Jeremiah's conduct, 26:16-19?  
  
What is the reference?
76. Give the details of the martyred prophet, 26:20-24. Six details.
77. The general theme of Chpts. 27 - 29 is \_\_\_\_\_.
78. Explain the symbolism of the bonds and bars Jeremiah wore? 27:2
79. What lesson does 27:5 teach?
80. Why should the people not listen to their prophets? 27:9.
81. If a nation wished to remain in their own land, what must they do? 27:11
82. What are the pillars, sea and vessels in 27:19?
83. When did Nebuchadrezzar take Jeconiah to Babylon? 27:20
84. Who was Jeremiah's adv<sup>er</sup>sary in Chapt. 28? *Hananiah*
85. What was Hananiah's message? 28:1-4, three points:  
*(1) within 2 years would return vessels of God's house that were taken to Babylon.  
(2) would return Jeconiah  
(3) break yoke of King of Babylon.*
86. How would you describe the tone of Jeremiah's reply, 28:5-6?  
*Sarcastic!*
87. The prophets had prophesied of four things in 28:8. List them.  
*against many countries and great kingdoms.  
war  
evil  
pestilence*
88. What was Hananiah's response?  
*broke bar from Jeremiah's neck; repeated prophecy of breaking yoke of Nebuchadrezzar*



89. What was Jeremiah's prophecy and the fulfillment?  
*that Hananiah would die that same year.  
He died in 7<sup>th</sup> month.*
90. Chpt. 29 is Jeremiah's letter to the exiles in Babylon.
91. By whom did he send his message? 29:1-4  
*Elishah & Hananiah*  
What was their position?  
*X-2*
92. What was the heart of his message; five points? 29:4-8  
*(1) Build houses and dwell in them, (2) plant gardens and eat of their fruit, (3) marry and have sons and daughters, (4) Seek peace of the city and pray for it, (5) Don't let prophets and diviners deceive you.*
93. In 29:10-14 he promises their return to Jerusalem after 70 years.
94. What was to be the fate of those left in Jerusalem 29:15-20? *sword, famine, pestilence, scattering among nations*
95. Define execration, 29:18. ~~badly executed~~  
*X-1* *accursed thing*
96. Who were the two false prophets Jeremiah condemned? 29:21ff  
*Ahob, Zedekiah*
97. What was their fate?  
*slain by Nebuchadnezzar*
98. What was Shemaiah's sin? Give the main facts - 29:24-25.  
*wrote letters proclaiming Zed. a prophet of Jehovah*
- How did Zephaniah the priest respond to the letter? 29:29  
*X-1*
100. What was the doom of Shemaiah? 29:31-32  
*no male descendant; would not see the good God would do for people.*
101. The main topic of Chpts. 30 - 40:6 is \_\_\_\_\_.
102. What is significant about Jehovah speaking to both Israel and Judah in 30:4?
103. In his message of consolation, he explains the nature of God punishment on the Jewish nation. State the two points, 30:11.
104. Where would the only healing of the Jewish nation come from? 30:12-17
105. Upon whom will the judgement of 30:23-24 fall?
106. Chpt. 31 deals with two themes. Name them.
107. The restoration would be because 1. of God's grace; 2. the weakness of Babylon; 3. the merit of Judah?
108. Chapter 31:15 has a two fold fulfillment. State both of them.
109. For what did the exiles need guide-posts and waymarks, 31:21?  
*mark the way of return*
110. Explain 31:22, "A woman shall encompass a man."  
*This may refer to virgin birth of Christ*



111. Define satiated, 31:25. *filled to satisfaction; hunger satisfied*
112. What does 31:26 tell us about the source of the preceeding message? *dream*
113. What does Jehovah's serving Israel have reference to? 31:27 *representation of Judah.*
114. Explain the proverb of 31:29. *teeth set on edge only by own eating; man judged for own iniquity, not that of father.*
115. What N.T. verses give the fulfillment of Jer. 31:31-34? *Heb. 8:8-12*
116. In four ways the new covenant differed from the old. State them.  
*(1) law in inward parts - indwelling of H.S. which Jews did not have.  
(2) "I will be their God, and they shall be my people."  
(3) no more teaching neighbors that he is already of God, for all shall know God.  
(4) forgive iniquity - Jews did not receive full forgiveness in their time.*
117. What assurance did God give of His will to save Judah? 31:35-37. *as sure as God created and controls nature.*
118. To what does 31:38-40 have reference?
119. What does the hill Gareb mean?
120. Chpts. 32-34 could be described as \_\_\_\_\_.
121. What is the date of 32:1?
122. Why had Zedekiah arrested Jeremiah? 32:1-5
123. Why did God instruct him to buy the land? 32:6-15
124. Give the details of purchasing the property. Six points. 32:9-11
125. How would you explain the prophet's prayer in 32:16-25.
126. God's answer was "is there anything \_\_\_\_\_". 32:26
127. In promising restoration, God promises nine points of blessing. List them, 32:36-43.
128. Who is the Branch of righteousness of 33:15-18?
129. In Messiah's day, Jerusalem would be called \_\_\_\_\_ 33:16?
130. How sure was the covenant God had made with David? 33:19-22.
131. What were the circumstances when Jeremiah spoke to Zedekiah in Chpt. 34?
132. What was the woeful message Jeremiah brought? 3 things, 34:1-5.
133. Explain "thou shalt die...with 'the burnings of thy fathers'", 34:5.

134. In their hour of extremity, what did Zedekiah and the men of Jerusalem do to win God's favor? 34:8-11

135. Give four possible reasons for their so doing.

136. Why did they reverse their decision about the slaves?

137. What verse in the law limited slavery to seven years? 34:14

138. In renigging on their promise to the slaves, they had profaned God's name, 34:16. Explain the background that made this so, 34:16-19

139. As a just reward for their hypocrisy, God proclaimed for them liberty to \_\_\_\_\_ and \_\_\_\_\_ 34:17.

140. Explain 34:18, "When they cut the calf in twain and passed between the parts thereof."

141. Where could I get addition information on 34:22?

on Test #3, through 36, 92-96

$$\begin{array}{r}
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 12.5 \overline{) 100.00} \\
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 \underline{1024}
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JEREMIAH #3, Chapters 35 -52

1. Who were the Rechabites? *Remites of the house of Rechab (Remoth). They followed original laws of Jonadab, son of Rechab, forbidding drinking wine, building houses, sowing seed, etc., even when invited into Jerusalem for safety.*
2. Where would I look to find background information on them? *1 Chron. 2:55; 2 Kings 10:15-24*
3. What was the lesson Jeremiah illustrated by the Rechabites? *faithlessness of Jews pointed up by faithfulness of Rechabites, whose laws were not even from God. This was a rebuke to Judah.*
4. What promise did God make to the Rechabites? 35:18-19. *descendants of Jonadab would never lack a man standing before God.*
5. We could label Chpt. 36 as the Episode of the Burning of the scroll.
6. Why did Baruch have to read the message in the temple? 36:4-8. *(1) Jeremiah was prevented from doing so. (2) that the people might hear, turn from evil, turn to the Lord.*
7. What other chapter in Jeremiah would throw light on Chapter 36?
8. About how long after the writing, was the message read? 36:1,9. *45 years*
9. How did the nobles respond to his message? 36:11-16 *1 year*  
*impressed; sympathetic; urged that Baruch & Jeremiah hide.*
10. What was the king's action upon hearing the message? 36:20-24  
*burned the scroll; ordered Jeremiah & Baruch arrested.*
11. Did anyone disagree with the king's action? If so, who? 36:20-26  
*Yes. Elnathan, Delaiah, Gemariah.*
12. What promise did God make to Jehoiakim after his burning of the book? 36:30-31  
*none of his descendants to sit on throne of David. his body not to be buried but left to the heat of the day and frost of night.* *punish his seed. X-1*
13. Describe Jeremiah's second edition of the book, 36:32.  
*same as book that was burned, with addition of "many words of the same kind."*
14. Chpt. 37 tells about Jeremiah's imprisonment and preservation.
15. About what year did the events in 37:3-5 take place? *597*
16. Judah thought Egypt would save them from Babylon. What was God's reply? 37:10.  
*that Egypt would not save them<sup>(9)</sup>, and there was nothing they could do to stop the Chaldeans.*
17. What reason did Irijah arrest Jeremiah? 37:13  
*desertion to the Chaldeans.*
18. Where was Jeremiah detained? 37:15.  
*the prison house; house of Jonathan, the secretary.*
19. Describe Zedekiah's conference with Jeremiah, 37:16-20.  
*Zedekiah asked if he had a word from the Lord. "Yes, you will be given into the hands of the king of Babylon." Jeremiah also asked the king why he had been imprisoned, pleaded for king not to return him to house of Jonathan. Zedekiah ordered him kept in the court of the guard and fed a loaf of bread daily.*
20. Whose idea was it to cast the prophet in the dungeon, 38:1-6.  
*the princes - Shephatiah, Gedaliah, Jucal, & Pashur.*
21. What was their real intent?  
*to silence Jeremiah.*
22. Probably, this dungeon was a cistern which had held water.
23. Give 3 details about Jeremiah's rescuer, 38:7ff. *an Ethiopian, a eunuch, of royal household.*

24. What pledge did Zedekiah give Jeremiah, 38:16?  
*He would not kill him, or allow him to be killed by those who sought his life.*
25. Explain 38:22: Jer. says King should surrender to Babylon to save self and city. Refusal to do so would not save him nor his family. Women remaining in palace would ridicule him; saying his so-called friends deserted him and left him stuck in the mud.
26. What did the king order Jeremiah to say to those who questioned him, 38:24-28?  
*that he had asked the king not to return him to the house of Jonathan to die.*
27. The siege of Babylon against Jerusalem last how long? 39:1-3  
*19 mo. X -*
28. Describe Zedekiah's attempted escape, 39:4-5  
*fled with his mil. leaders at night, going toward the Arabah.*
29. State how Nebuchadnezzar punished him, 39:6-8, three things.  
*1. slew his sons in his sight.  
2. put out his eyes.  
3. bound him with brass chain.*
30. Describe those people left in Judah by Babylon, 39:9-10  
*common people who had no possessions.  
Nebuzaradan left them there and gave them vineyards & fields.*
31. Give the details of Jeremiah's treatment by Nebuchadnezzar, 39:11-14.  
*gave orders to keep him under watch, but not harm him.  
He was turned over to Gedaliah, who kept him in his house.*
32. Chpt. 39:15-18 would best be located after what chapter and verse?  
*37:21 (?) X -*
33. What was God's promise to Ebedmelech? 39:15-18  
*He would see the destruction of Jerusalem, but would not fall by the sword. (Would escape with his life)*
34. Explain the likely circumstance of Jeremiah being found in chains in Chapter 40, when he was released in 39:  
*was captured and bound mistakenly by soldiers who did not know him.*
35. What alternatives did Nebuzaradan give Jeremiah? 40:1-5  
*(1) Come with him to Babylon, (2) Go to stay among his own people in house of Gedaliah, (3) Go any place "that seems proper".*
36. Jeremiah chose to live in Mizpah under Gedaliah and dwell with the people who remained in the land. 40:5-6
37. Chpt. 40:42 are primarily devoted to \_\_\_\_\_.
38. What foreign nation was behind the plot to kill Gedaliah? 40:13-16
39. Who assassinated the governor? 41:1-3
40. In addition to murdering Gedaliah, the assassians committed three other vile crimes. List them, 41:1-10.
41. Who led the rescue party to free those abducted? 41:11ff.
42. What was the plan of Johanan and the remnant and why did they feel they must do so? 41:16-28
43. What was their alleged purpose in seeking out Jeremiah? 42:1-3
44. What answer did God give them? 42:7-17. Two parts..
45. What was the actual attitude of the inquirers to Jeremiah's message? 43:1-4



46. The sin of heart that prompted them to reject God's message was \_\_\_\_\_?  
43:2
47. Who did then accuse of arranging Jeremiah's reply? 43:1-5
48. How would you describe Jeremiah's, Baruch's and the remnants attitude about be taken into Egypt? 43:5-7
49. Identify Tahpanhes, 43:7:
50. Give a brief state of the acted out prophecy in 43:8-13 and its meaning.
51. When was it fulfilled?
52. Identify Bethshemesh, 43:13.
53. Why des he prophecy the destruction of Bethshemesh?
54. The fugitives in Egypt dwelt in at least three cities, name them, 44:1ff.
55. What was God's threat to all who chose to dwell in Egypt? 44:11-14
56. Describe the response of the Jews to God's threat. 44:15-19
57. Identify the queen of heaven, 44:17. Give two background verses.
58. Where would I find Jeremiah's last recorded message?
59. Who was Pharaoh in Egypt at this time? 44:2
60. Chpt. 45 should follow chronologically after chapter \_\_\_\_\_?
61. Explain God's reply to Baruch's complaint, 45:4.
62. Explain "thy life will I give unto thee for a prey", 45:5.
63. Chapters 46-52 are Prophecies against \_\_\_\_\_.
64. When was the battle of Carchemish fought, 46:1-2.
65. What international issue did the battle of Carchemish settle?
66. Why did Egypt lose that battle? 46.3-26
67. Identify "Amen of No", 46:25.
68. Chpt. 48:1-10 presents a contest between \_\_\_\_\_ and \_\_\_\_\_.
69. Identify "Mid-mex" of 48:2.

70. When and by whom was Moab taken?
71. "Cursed be he that doeth the work of Jehovah negligently" refers to what in 48:10.
72. Why would Moab be wiped out? 48:42
73. When was 48:47 fulfilled?
74. Identify Malcam, 49:3.
75. What is the relation of Esau to Edom? 49:8
76. Who annihilated Edom?
77. Damascus, Hamath and Arpad represent what nation? 49:23
78. Identify Kedar, 49:28.
79. Where else could I read of Elam's fall? 49:34-39
80. Who are Bel and Merodach? 50:2
81. To whom is 50:8 addressed?
82. Who destroyed Babylon? What nations?
83. What was to be the doom of Babylon for all ages? 50:11-16
84. Explain "Merathaim" and "Pekod", 50:21
85. Who was the hammer of the whole earth? 50:23
86. Explain "Lebkamai", 51:1
87. Why did Jehovah so utterly destroy Babylon? 51:11
88. Who is "the portion of Jacob" in 51:19?
89. Who is God's battle axe in 51:20?
90. How did the prophecy describe Babylon's resistance when the end was to come? 51:27-32
91. How was 51:37 fulfilled? "I will dry up her sea"

1.70

3  
5.10

100.00

5.10

94.9

92. Who was Seraiah, 51:59?

93. What was he commissioned to do? 51:59-62 *Read aloud in Babylon Jeremiah's scroll of the evil which was to come on Babylon. ~~sink the scroll concerning Babylon in the Euphrates after reading it aloud in Babylon.~~*

94. What was the prophecy he was to act out and its meaning? 51:63

*He was to read the scroll, sink the scroll in the Euphrates — Babylon would sink, never to rise again.*

95. What was the total number of Jews deported to Babylon as recorded in 52:28:30?

*4,600*

96. Read II Kings 24:14 and give the facts relating to the above question.

*10,000, including all the princes, craftsmen, men of war.*

for those who are cut off, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in pieces" (Zech. 11:16). Where grace is removed, strife and dissension reign. As the wise old maxim states, "Where grace is ne'er spoken, brotherhood is broken!"

#### Conclusion

"For the whole Law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.' But if you bite and devour one another, take care lest you be consumed by one another" (Gal. 5:14-15). Whether the advice comes from the writings of the Old Covenant or the New, the wisdom for the people of God remains constant -- It is better to live under the umbrella of God's GRACE, than to fall from it! When we lose our union with Christ, we also have lost our tie with His favor (Gal. 5:4).

Brethren, we are the One Flock of the Good Shepherd. Let's act like it!! As His sheep, it matters not whether our folds are exactly the same, what matters is that we are part of the One Flock under the leadership of the One Shepherd. Our Lord has many folds, but only one flock (John 10:16), and the sooner His sheep grasp this concept of grace the sooner we'll begin behaving as a single flock, not as feuding folds. A sure sign that those who profess to be the sheep of His flock are NOT is when they shun grace in favor of law, and break union with their brethren. When lambs in the flock are killing other lambs in the flock, we know for a certainty that the Good Shepherd has been replaced with worthless shepherds who could care less .... and, indeed, who probably applaud such carnage, as it gives them more meat for the table and more fleece for their garments.

Where grace abounds, so does love and union! And where all of these are in evidence, the Good Shepherd is visibly leading the flock, and His many folds accept one another as fellow sheep in the One Flock of God. Zechariah 11 is a message of warning for Christendom today! Our Lord seeks to be the Shepherd of His sheep. That is a truth never in doubt. The question is: do we desire to be His sheep? If so, the worthless little lords who would tyrannize the flock, and their mangy watchdogs, must be driven out ... and quickly. The folds must tear down their barriers of exclusion and isolation, and they must begin acknowledging and accepting their fellow sheep. We must learn to love, glory in our freedom, appreciate His grace, and unite with one another. When we do so, He will dwell among us; when we won't, He will deliver us over to the consequences of our choice. And, frankly, brethren, we have been suffering under those horrid consequences long enough. Fellow sheep, beloved lambs, come to the One Shepherd, and let us enjoy together the blessings of Favor and Union. Those two shepherd's staffs have been broken long enough. It's time to put the pieces back together!

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Reflections from Readers

From a Minister in Florida:



# **A Prophet's Tragedy!**

**1:17-19**

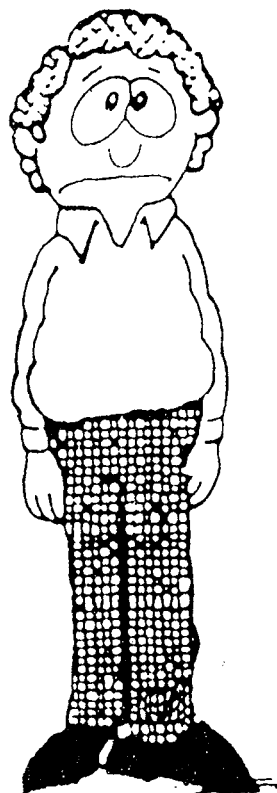
**15:19-21**

**12:1ff**

**20:8,14,18**

**26:9-19**

**38:4**



# **DEMONSTRATIONS Of Tragedy!**



## **TRIALS**

**11:21; 16:1-9; 12:5; 20:1-2**

## **OPPOSITION**

**12:1ff; 11:20**

## **ENEMIES**

**12:6; 18:18-23; 37:2; 20:7-18; 44:16-26**

## **DEPRESSION**

**20:7-18**

## **CONFRONTATION**

**18:15; 19:4-5; 44:16-26; 13:27**

## **SLANDER**

**29:26; 37:11-15; 20:1-5; 38:4; 12:6; 15:10**

# ENEMIES TEMPTING TRAGEDY

**Devise Harm**

**12:6; 26:8**

**Attack  
Reputation**

**18:18**



**Depreciate Message**

**37:2; 43:2; 44:16-17**

# **Curing Depression**

**Absolute Trust**

**20:11**

**Encouraging  
Association**

**35:2ff**



# **Encouraging Prevention**



**Absolute Truth**

**13:1-7; 15:16**

**Immovable Faith**

**26:12-15**

**Uncompromising  
Obedience**

**27:9,10-17; 28:15-16**

**Undaunted Trust**

**16:19**



# **SWEET VICTORY!**



**Stated as fact:**

**John 17:9; Ps 37:24,28;**

**Mk 13:13;**

**Hb 10:23,35,36; 12:4**

**2 Pt 1:10-11**

**Rv 3:5; 21:7**

**Viewed with**

**perspective:**

**Col 3:2; 1 Ths 4:13-18**

# **TRIUMPH PORTRAYED In God's Assurances!**

**God assures us that . . .**



**God's task is "do-able"!**

**1:5-7, 17-19; 15:20-21**

**god's Word is powerful!**

**5:14; 23:29; 42:21,22**

**God's rule is sovereign!**

**17:14; 6:15b; 36:31**

**God's compassion is protecting!**

**17:19-21; 12:15; 33:1-9,11**

**God's hope is strong!**

**14:22; 17:13; 31:17; 33:14-26**

**God's knowledge vindicates!**

**24:6-7; 29:11; 15:15; 16:17; 17:10;  
23:9-32,36;28:15-17; 29:21,32; 37:19**

# **TRIUMPH PRESENTED By God's Deliverance!**

**The plot  
in Anathoth  
11:21; 12:6**

**The judgment  
of God  
16:17-18; 17:4-6, 18**

**The vindication  
from slander  
18:18-23**



**The rescue from persecution  
26:16-24**

**The eternal deliverance  
31:1-33:26**

# **TRIUMPH PREDICATED By God's Requirements!**



**OBEY!**

**26:2; 6:27-30; 10:23; 11:1-4; 22:1-5**

**LIVE!**

**7:2-10,23,24; 9:13; 18:11; 35:18-19**

**HONOR!**

**7:28; 9:5; 13:25; 15:16**

**TRUST!**

**17:7,17; 9:23-24; 16:19; 20:11-13**

**BE STEADFAST!**

**26:12-15; 48:10**

**2000 Freed-Hardeman University Lectureship**  
**SHORT SKETCHES "Preaching From Jeremiah" (Day One)**

John L. Kachelman, Jr.

**3) 1:5-7 – Three commands, Three duties"**

- a. "I consecrate you" – BE HOLY!
- b. "I appointed you" – BE WILLING!
- c. "I command you" – BE OBEDIENT!

**6) 1:6-8 – "Challenges to the youth"**

- a. Recognize your great role! (1:7a)
- b. Respond willingly to God's commands! (1:7b)
- c. Do not be intimidated! (1:8a)
- d. Trust in God's protection! (1:8b)

**11) 1:16 – "Judgement For What Acts?"**

- a. Wickedness
- b. Forsaking God
- c. Self-centered worship

**14) 1:17 – "Girded Loins"**

This term refers to preparations one has made in order to be able to make haste. What was Jeremiah to make hast in doing?

- a. Speaking God's commands (1:17,16,7).
- b. Refusing to be dismayed (1:17,8).
- c. Live a consecrated life (1:5).
- d. Trusting God for deliverance (1:19).

**6) 1:19 – "The Enemy's Assault"**

- a. Ridicule (1:7)
- b. Fear (1:8)
- c. False Religion (1:16)
- d. Discouragement (1:17)
- e. Bold attacks (1:19)

**18) 2:1 – "Personal Accountability"**

- a. The AUTHORITY binding accountability – "the word of the Lord"
- b. The SPHERE of accountability – "to me"
- c. The MOMENT of accountability – "now"
- d. The URGING of accountability – "saying"

**19) 2:1-37 – "IMAGES OF SINNERS"**

- a. An unfaithful wife (1-8)
- b. A degenerate vine (9-25)
- c. A caught thief (26-37)

**20) 2:2-3 – "Precious Memories"**

How wonderful it is for God to say, "I remember ..."

- a. Devotion in youth (2)
- b. Love of betrothed (2)
- c. Following after God (2)
- d. Holy Consecration (3)

**3) 2:13 – "Fruits of Apostasy!"**

Judah had turned from God. What resulted?

- a. Emptiness (2:5)

- b. Abominations (2:7)

- c. No profit (2:8, 11)

- d. Contention (2:9)

- e. Broken Cisterns (2:13)

**26) 2:5-36 – "Foolish Questions"**

The folly of sin is seen in the questions asked:

- a. Where is injustice in God? (5)
- b. Why has Judah become prey? (14)
- c. Which way is your life going? (18)
- d. How could you pollute the Lord's will? (21)
- e. How can you deny your sin? (23)
- f. Where are your gods? (28)
- g. Why do you contend with God? (29)
- h. Why do you think you are free of restraints? (31)
- i. How could you forget God? (32)
- j. Why do you constantly change? (36)

**28) 2:36 – "What's Wrong with Change?"**

Many who clamor for change in religious practices are an imitation of erring Judah.

- a. They turn away from God (27)
- b. They contend with the clear commands of God (29)
- c. They cast off God's restraints (30-31)
- d. They forgot God (32)
- e. They profess innocence but are guilty (34-35)
- f. They face a future of shame (36b)

**30) 2:20-25 – "Stubborn Devotion"**

Judah was stubborn in her refusal to follow God. God did all He could to persuade Judah to be devoted to righteousness, but the nation was devoted to Self!

- a. Stubborn refusal - "I will not serve" (20)
- b. Stubborn practice - "You turned" (21)
- c. Stubborn stain - "Stain is before Me" (22)
- d. Stubborn course in life - "hopeless" (25)

**31) 2:26 – "It's A Crying Shame"**

Jeremiah was the "Weeping Prophet." His sorrow was heightened by the shameful action of Judah.

- a. The whole population were rebels (26b; 28b)
- b. They turned their backs to God (27)
- c. They resisted God (29)
- d. They followed a false freedom (31)
- e. They forgot all that God had done (32)

**35) 3:1-5 – "Tragic Fruits of Unfaithfulness"**

Judah had turned from God. What would result? A series of tragic fruits.

- a. Tragic alienation (1)
- b. Tragic violation (2)
- c. Tragic depravation (3)



## SHORT SKETCHES, Jeremiah Page 2 Day One

- d. Tragic stubbornness (3b)
- e. Tragic delusion (4)
- f. Tragic destiny (5)

### 43) 3:11-14 – "Who Are the Lost?"

- a. Those who need to "return" to God (12)
- b. Those who are "faithless" (12,14)
- c. Those who are subjects of God's "anger" (12)
- d. Those who have committed iniquity and transgressions (13)
- e. Those who have behaved disobediently (13)
- f. Those who have rebelled against God's sovereignty (14)

### 44) 3:15-19 – "Blessed Assurance!"

- a. Comes from proper understanding (15)
- b. Comes from proper security (16)
- c. Comes from proper submission (17)
- d. Comes from proper identification (18-19)

### 45) 3:20-25 – "Disobedience Described"

- a. As treacherous actions (20)
- b. As the perversion of good (21)
- c. As the forgetting of blessings (21b)
- d. As a wasting disease (22)
- e. As a deception and tumult (23)
- f. As a consuming shame (24-25)

### 47) 4:1-2 – "Yours For The Choosing!"

Jeremiah's words invite Judah to choose to follow God. In so doing the nation will find blessings.

- a. Choose to return to God (1a)
- b. Choose to put away all "detestable" things (1b)
- c. Choose to be steadfast (1c)
- d. Choose to be consecrated to God (2)

### 48) 4:3-4 – "Worldly Ways Confronted"

The prophet was confronting Judah's worldliness.

- a. The Lord's command (3-4a) "Break up"
- b. The Lord's reaction to worldliness (4b) "Wrath"
- c. The Lord's justice in actions (4c) "Evil deeds"

### 50) 4:5-9 – "Somber Warnings of God's Love"

- a. God's love seeks to warn those in danger (5-6a)
- b. God's love sends punishment (6b)
- c. God's love strives to find a response (7-8)
- d. God's love shocks the disobedient (9)

### 52) 4:10 – "Looking Through Rose Colored Glasses"

Jeremiah's words have announced doom but the false prophets have announced peace (23:16-21). The people preferred to believe the lie instead of Truth.

- a. Religious lies profess God's authority.
- b. Religious lies are deceptions.
- c. Religious lies are popular.

- d. Religious lies bring destruction.

### 54) 4:16-18 – "Payday for Perversity"

Judah's stubborn sinning leads only to judgment. Such is true today – sin has a pay day! (Rv 18:6)

- a. A day of renown – "announce!"
- b. A day of defeat – "besieges"
- c. A day of retribution – "rebelled"
- d. A day of regret – "bitter"

### 55) 4:19-22 – "The Art of Doing Wrong!"

What a tragic compliment! It is opposite of all God expects (Ep 5:17; Ro 16:19).

- a. Brings a shattering destruction (19-20)
- b. Results from foolishness (22a)
- c. Refuses to use minds as God designed (22b)

### 57) 4:28b – "God's Immutability"

- a. His word is unchanging – "spoken."
- b. His plans are unchanging – "purposed."
- c. His intentions are unchanging – "mind."
- d. His objectives are unchanging – "turn."

### 59) 5:1-6 – "God's Ideal Man"

- a. Does justice (1)
- b. Seeks Truth (1)
- c. Speaks honestly (2)
- d. Accepts discipline (3)
- e. Thinks wisely (4)
- f. Rests securely (5-6)

### 62) 5:7-17 – "Pardon Prevented"

- a. By ACTIONS - forsaken, dealt treacherously, lied
- b. By TEACHINGS - false teachers led many astray
- c. By SELFISHNESS - "each one neighing"
- d. By DELUSION - "misfortune will not come"
- e. By LOYALTIES - "not the Lord's"

### 63) 5:18-19 – "Consequences of Sin"

- a. Destruction but still hope (18)
- b. Ignorance of accountability (19a)
- c. Service that is servitude (19b)

### 65) 5:31 – "Felt Needs Folly!"

The prevailing attitude in Jeremiah's day was to give religion a popular appeal. Such was a foolish choice!

- a. It is "appalling" to God - dare mortals amend the Almighty's decree?
- b. It is "horrible" to God - totally repulsive for the holy is polluted
- c. It is "perverted" - mortals take the divine and put their spin on such so it becomes appealing.
- d. It is "popular" - the people "love" it; it does suit their needs.
- e. It is "folly" - such fail to contemplate what "the end" will be! (Cf Pr 22:3; 27:12; La 1:9)

## SHORT SKETCHES, Jeremiah Page 3 Day One

### 66) 6:1-8 – "The Destruction Awaiting Sinners"

- a. Fierce - it causes great alarm (1)
- b. Great - it brings total devastation to all held as secure (1)
- c. Merciless - it will show no partiality (2)
- d. Constant - it will have no break (4-5)
- e. Divine - it will be directed by Jehovah God (6)
- f. Vindictive - it will repay evil (7)
- g. Foretold - it will not be a surprise, God had warned (8).

### 71) 6:19 – "A Planned Failure"

Judah planned without considering God. This led to total failure.

- a. A plan without God is a plan for disaster.
- b. A plan without God refuses God's Word.
- c. A plan without God rejects God's Law.
- d. A plan without God brings a harvest of tragic fruit!

### 73) 6:27-30 – "God's Assayer"

- a. TESTS God's people
- b. KNOWS those who are evil or good
- c. DISTINGUISHES those who rebel
- d. RECOGNIZES those rejected by God
- e. JUDGES by the Lord's authority.

### 75) 6:10-17 – "Problems Confronting Preachers"

- a. Indifference (10)
- b. Divided loyalty (10b)
- c. Consternation (11)
- d. Emotional weariness (11b)
- e. Sin's entrapment (13)
- f. Superficial devotion (14)
- g. Callous hearts (15)
- h. Obstinate minds (16-17)

### 76) 6:19-21 – "Wrong Worship"

Biblical worship rises from godly attitude (Jn 4:29). Judah had offered worship from ungodly attitudes. It was wrong because...

- a. Their worship please man, not God (5:30-31)
- b. Their worship was by their plans, not God's (19)
- c. Their worship was marked by external not internal desires (20)
- d. Their worship led to "perishing" (21)

### 80) 7:1-7 – "Positive Negatives!"

Many today decry "negative preaching." Jeremiah is a good example of how the "negatives" of this generation are really positive commands.

- a. "Do not trust" in deception (2,4)
- b. "Do not oppress others" (3,5,6a)
- c. "Do not walk after other gods" (6b)

### 5) 7:12-15 – "Shiloh: The Destiny of the Doomed"

The once religious center had been destroyed. Its destruction warned erring man...

- a. That religious hypocrisy is not acceptable to God (11,12)
- b. That "wickedness" by religious people is a sin (12)
- c. That all who do not obey are damned (13)
- d. That trusting in religious practices is not enough (14)
- e. That all religious hypocrites will be doomed (15)

### 87) 7:15 – "The Destiny of the Damned"

The tragic phrase "I will cast you out" reveals...

- a. Some are lost!
- b. Some are lost when they think they are saved!
- c. Some are lost even though they are sincere!
- d. Some are lost and they will spend eternity with others who are lost!
- e. NOTE: The reason for those being lost - they refused to obey God's Word (7:13).

### 88) 7:16-20 – "Those to Exclude in Prayer"

God's command is shocking. Do not pray for...

- a. Those who persist in sin (17)
- b. Those who act to spite God (18)
- c. Those who act shamefully (19)
- e. Those who act to anger God (20)

### 90) 7:21-26 – "When Additions Subtract!"

Judah had added to God's commands. Now she was to face punishment.

- a. Adding to worship loses God's blessings (21,22)
- b. Adding to worship usurps God's authority (22)
- c. Adding to worship removes God's commands (23)
- d. Adding to worship shows stubborn rebellion (24, 25)
- e. Adding to worship brings greater curses (26)

### 95) 7:27-28 – "The Apostate"

- a. Adamant rejection of God's Word (27)
- b. Constant disobedience of God's Will (28a)
- c. Angry spurned God's correction (28b)
- d. Shocking absence of Truth (28c)

### 96) 7:29-34 – "Fruits of Apostasy"

What happens when one decides to ignore God's commands and fashions religion to suit personal tastes?

- a. A separation from God (29)
- b. Replacing God's commands for man's wishes (30,31)
- c. An unbelievable destruction awaits (32,33)
- d. Utter desolation and ruin (34)

### 98) 8:17 – "Payday Some Day!"

The wages of sin will definitely be paid. Jeremiah speaks of the grievous payday awaiting sinners.

## SHORT SKETCHES, Jeremiah Page 4 Day One

- a. Cruel contempt (1,2)
- b. Miserable existence (3)
- c. Practical folly (4-6)
- d. Complete ignorance (7)

### 101) 8:6 – "Deceit's Disaster:

- a. Speaking what is not right.
- b. Refusing to cease wickedness.
- c. Professing innocence.
- d. Zealous for self.

### 103) 8:9 – "Worldly Wisdom"

- a. Brings disgrace - "shame"
- b. Causes confusion - "dismayed"
- c. Leads to bondage - "caught"
- d. Prods questions - "what kind"

### 105) 8:12 – "The Failure to Blush"

- a. Results from greed (10)
- b. Is encouraged by deceit (11)
- c. Comes from moral ignorance (12)
- d. Brings tragic punishment (12b)

### 110) 8:18-22 – "Discouragements in Preaching"

- a. Callous acts toward God - "sorrow" (v18: cf Is 22:4)
- b. False security rejecting God - "graven images" (19)
- c. Stubborn refusal to obey God - "past" (20)
- d. Defiance that prevents healing - "brokenness" (21,22)

### 113) 9:1-9 – "The Tongue of the Evil"

- a. Used to assault (3,7)
- b. Encourage lies (3b, 4a, 8)
- c. Slanders others (4)
- d. Deceives the trusting (5a, 8b)
- e. Educated in evil (5b)

### 114) 9:10-11 – "Justice Rendered"

The nation was described as a most perverse culture (9:1-9). Such could not escape God's wrath.

- a. Total devastation on all disobedient (10)
- b. Forever gone are God's blessings (10b)
- c. Stubborn pride is humbled (11)

### 117) 9:12-16 – "The Sinner's Response To God"

- a. Reject the revealed Truth (12)
- b. Demonstrate arrogance to commands (13, 14)
- c. Be blind to impending doom (15,16)

### 118) 9:17-22 – "The Day The Music Died"

There would be no more songs of joy in the land. Why? Judah's rejection of God has brought a tragic end!

- a. The day of tragedy is quickly approaching (17,18)

- b. The realization of ruin is grasped (19)
- c. The penalty of sin is evident (20,21)
- d. There is no prospect of hope (22)

### 120) 9:24 – "What Makes God Happy?"

- a. Not the "successes" of the world (23)
- b. Not the "boasting" of humanism (23)
- c. The humble understanding about who God is (24)
- d. The firm confidence in God's sovereignty (24)

### 122) 9:25-26 – "The Judgment of God"

- a. It is CERTAIN - "days are coming" (25)
- b. It is UNERRING - "Circumcised yet uncircumcised" (25b)
- c. It is UNIVERSAL - "all" (25,26)
- d. It is BIASED - "uncircumcised" (26)

### 124) 10:1-25 – "THE INIMITABLE GOD!"

- a. There is no other God (10:1-5)
- b. There is no greater Power (10:6-11)
- c. There is no other Cause (10:12-16)
- d. There is no other Sovereign (10:17-25)

### 127) 10:10 – "Four Formidable Facts"

- a. Jehovah is the TRUTH!
- b. Jehovah is LIVING!
- c. Jehovah is ETERNAL!
- d. Jehovah is ANGRY!

### 141) 11:8b – "The Sin of Doing Nothing"

- a. A rejection of reasonable duty
- b. A refusal of divine warning
- c. A rebellion to divine authority
- d. A remarkable defiance to the Almighty God

### 143) 11:9-10 – "Satan's Fifth Column"

The secret sympathizers of God's arch enemy follow a plan to oppose God.

- a. They practice sins that were forsaken - redefine "sin"
- b. They refuse God's wisdom - "rewrite absentees"
- c. They follow other gods - restore "idolatry"
- d. They break commandments - revise "religion"

### 146) 11:11-13 – "Will Worship's Tragedy"

- a. A tragic destiny at the judgment (11)
- b. A tragic faith in religion (12)
- c. A tragic practice in religion - "shameful" (13)

### 147) 11:14-23 – "God's Actions Toward Sinners"

- a. He will not hear their prayers (14)
- b. He will expose their hypocrisy (15-17)
- c. He will protect the godly (18-19)
- d. He will judge righteously (20)
- e. He will absolutely punish (22-23)

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**156) 12:5-6 – "The Purpose of Struggles"**

Jeremiah's perplexity is answered by God. Troubles in life bring endurance which enables us to persevere. How is this endurance described?

- a. As strength to run with horses
- b. As ability to negotiate great barriers
- c. As protection against treachery and false praise

**163) 12:13 – "A Harvest of Woe"**

- a. Its Seed - a deception - "thorns"
- b. Its Value - worthless - "no profit"
- c. Its Reward - shame and embarrassment
- d. Its Judge - the Lord

**176) 13:9 – "The Tragedy of Pride"**

- a. It brings ruin to that which is pure (7)
- b. It brings destruction to those who practice it (9)
- c. It brings dishonor to those who pursue it (10)
- d. It brings insult to the Almighty (11)

**179) 13:15-17 – "Prophetic Talk Points"**

- a. The Plea - listen, heed, give glory! (15-16a)
- b. The Danger - gloom and doom! (16b)
- c. The Impact - secret sobs! (17)

**188) 14:1-22 – "Members at War"**

- a. Tongues that mourn but not repent (1-9)
- b. Feet that wander from Truth (10-12)
- c. Ears that are quick to accept error (13-16)
- d. Eyes that weep over pride's tragedy (17-18)
- e. Heart that hopes in spite of troubles (19-22)

**191) 14:10-12 – "Roaming Charges"**

Many cell phones advertise "no roaming charges." Such is not true in our relationship with God. The Christian must always be careful where his/her feet go. Judah failed to do this and faced God's wrath.

- a. The Problem - Wandering feet (10)
- b. The Penalty - God holds accountable (10b)
- c. The Prohibition - Those persisting in sin are not to be mentioned to God (11)
- d. The Post-Script - God is intolerant! (12)

**193) 14:13-18 – "False Prophets"**

- a. Speak what is pleasing to people (13)
- b. Speak what they think is best (14)
- c. Face the wrath of God (15)
- d. Lead trusting students to believe error (16,17)
- e. Face exile and separation from God (18)

**206) 15:11-14 – "Promises for the Persecuted!"**

Those who face criticism because of their commitment to God's Truth, will find encouragement to

remain faithful in this paragraph.

- a. God is in control - "surely I will"
- b. Following God provides freedom - "set free"
- c. Honor comes to those who follow God - "enemy to make supplication"
- d. Justice ultimately comes to all - "all sins"

**215) 16:1-21 – "The Pollution of Sin"**

The great tragedy of sin is its cancerous pollution. It slowly touches and ruins all aspects of life which God designed to bring joy.

- a. Home/Family (1-4)
- b. Social Behavior (5-9)
- c. National conscience (10-13)
- d. History/Legacy (14,15)
- e. Security (16-18)
- f. Spiritual discernment (19-21)

**219) 16:1-9 – "Sin's Deceptive Security"**

Judah felt very secure yet was about to face honors of judgment. Such is true today - many feel "comfortable" yet are deceived by sin.

- a. Family joy will be sacrificed (1-4)
- b. Disease will destroy (4a)
- c. Worldly comforts will fail (4b,6,7)
- d. Happiness will vanish (9)

These treasures are all sacrificed by one deluded to sin's tragedies.

**221) 16:12 – "How Evil Is Committed"**

- a. Following others - "forefathers"
- b. Honoring stubbornness - self will
- c. Rejecting God - "without listening to Me"

**226) 16:19 – "The Greatness Of God"**

- a. His POSITION - "LORD"
- b. His ABILITY - "STRENGTH"
- c. His PROTECTION - "STRONGHOLD"
- d. His SECURITY - "REFUGE"

**227) 16:21 – "Knowing God"**

Spiritual security is found in knowledge about God.

- a. Know His POWER - He commands and all obey!
- b. Know His MIGHT - No one can withstand Him!
- c. Know His NAME - Acknowledge His position!

**232) 17:1-27 – "Profanity's Piques!"**

Judah lived a profane lifestyle - totally worthless to God! How was this so marked?

- a. A heart devoted to sin (1-4)
- b. Security founded upon man (5-8)
- c. Behavior that is undisciplined (9-11)
- d. Scoffing at Truth (12-18)
- e. Repudiation of reverence (19-27)

## SHORT SKETCHES, Jeremiah Page 2 Day Two

### 233) 17:1-4 – "Sin Is A Terrible Thing!"

- a. It becomes deeply ingrained (1)
- b. It taints worship - "altar" (1)
- c. It becomes one's greatest love (2)
- d. It causes great loss (3,4)

### 234) 17:2 – "A Child's Memories"

The tragedy of Judah's sins - the children were polluted. Children could not remember parents who worshiped the true God!

- a. A child's memories of parental faith - pagan altars!
- b. A child's memories of parental devotion - idols!
- c. A child's memories of parental legacy - ruin! (4)

### 239) 17:7-8 – "Jeremiah's Beatitude!"

In the midst of the gloom of Judah's sin is found this bright passage. It reveals:

- a. There is hope in the midst of sin!
- b. There are benefits to trusting God!
- c. There is security for the righteous!
- d. There is freedom from anxiety!
- e. There is common association to the righteous (cf Ps 1; Mt 5; etc).

### 241) 17:13-18 – "Counsel For Perplexed"

Jeremiah's complaint is easily understood by many today who follow Truth and find conflict. Such is discouraging but it should not be destructive!

- a. Hope in God! (13)
- b. Trust in God to restore! (14)
- c. Expect God to vindicate! (15,16,18)
- d. Hide in the protection of God! (17)

### 244) 17:12-18 – "The Faithful Preacher"

- a. Is awed by God's majesty (12)
- b. Is trusting in God's hope (13,14)
- c. Is defying God's scoffers (15)
- d. Is seeking God's mercy (16,17)
- e. Is unashamed in God's service (18)

### 248) 17:20-27 – "The Message from God"

- a. Deserves respect - "Listen!"
- b. Applies universally - "all"
- c. Urges caution - "Take heed!"
- d. Offers options - "If...then"
- e. Issues warning - "Devour"

### 252) 18:6 – "I Am The Clay"

- a. Pliable in Potter's hands
- b. Molded by Potter's patience
- c. Serves the Potter's designs
- d. Useful even when marred (4)

### 253) 18:7-12 – "Divine Justice"

- a. Relents upon repentance (8)

- b. Acts upon evil (10)
- c. Pleads for reform (11)
- d. Stymied by stubbornness (12)

### 256) 18:21-35 – "Vindication!"

Those persecuted for upholding Truth will eventually be vindicated by divine justice.

- a. The persecutor will face persecution
- b. The persecutor will not escape - all will suffer
- c. The persecutor will be exposed
- d. The persecutor will face God's anger

### 262) 19:5 – "Going Beyond God's Will!"

Many advocate freedom regarding the "law of silence." So did Judah but look at the result!

- a. Going beyond God's will brought "calamity" (3)
- b. Going beyond God's will made them "aliens" (4)
- c. Going beyond God's will corrupted worship (4)
- d. Going beyond God's will destroyed the innocent (4)

Note: 1 Co 4:6 - Anytime we go beyond what God commands we face these same sad facts.

### 264) 20:1-6 – "Pashur - A Name of Ignominy"

- a. He occupied a position he disgraced (1)
- b. He cherished cruel hatred for God's prophet (2)
- c. He illustrated the character of his society (3)
- d. He assured the loss of God's blessings (4,5)
- e. He brought death to those he led (6)
- f. He is forever known as a false prophet (6b)

### 283) 21:1-14 – "No Mercy!"

The basic message of this chapter is no mercy from God! Why?

- a. Because they failed to honor God's Will.
- b. Because they failed to reverence God's Name.
- c. Because they failed to reckon God's Anger.
- d. Because they failed to choose God's Way.

### 285) 21:14 – "The Deeds We Do"

- a. Are known to God - "declares"
- b. Are chosen by ourselves - "your"
- c. Are producing "fruits" - "results"
- d. Are judged by righteousness - "according"

### 291) 22:3 – "Righteousness Defined"

- a. MORALITY - discern between right/wrong
- b. JUSTICE - act for those oppressed
- c. KINDNESS - show sympathy toward others
- d. INTEGRITY - honor the value of humanity

### 295) 22:6-9 – "Loyalty Explained"

God's loyalty to Judah was well-known. God's sending Judah into Exile was puzzling. What does such explain about God's loyalty?

- a. God's loyalty is bound by love (6a)

## SHORT SKETCHES, Jeremiah Page 3 Day Two

- b. God's loyalty is bound by righteousness (6b,7)
- c. God's loyalty is conditional by obedience (8,9)

### 298) 22:13-17 – "Satan's Work Ethic"

- a. Hearts filled with unrighteousness (13)
- b. Agreements that oppress others (13)
- c. Covetousness that does not pay bills (13)
- d. Selfishness that seeks more and more (14)
- e. Blindness to life's true situation (15-17)

### 301) 22:25-30 – "A Despicable Destiny"

- a. Cast away as useless to God (1)
- b. Living so all personal value is lost (1b)
- c. Captivity by enemies (25)
- d. Mothered by one cursed by God (26)
- e. Forever vanquished from God's use (28,30)

### 306) 23:5-8 – "The Righteous King"

- a. Rules justly (5)
- b. Unites all (8)
- c. Offers salvation (6)
- d. Provides peace and safety (6)

### 308) 23:1-40 – "Sins of Religious Leaders"

- a. Devoted to Self instead of God's Truth (1,2)
- b. Dishonor God by compromising morality (9-15)
- c. Destroy God's message by preaching a popular message (16-32)
- d. Disrespect toward those who are faithful (33-40)

### 311) 23:16-22 – "Avoiding False Doctrine"

- a. Mark those who promote such (16)
- b. Test the authority of the teaching (16b,18)
- c. Recognize teaching contrary to God's Truth (17,21, 22)
- d. Avoid them and escape God's wrath (19,20)

### 313) 23:25-32 – "The Folly Of Falsity!"

- a. Its **origin** is within mortal ignorance (25)
- b. Its **nature** is deception (26)
- c. Its **goal** is to erase God (27)
- d. Its **destiny** is destruction (28-32)

### 319) 23:28 – "Preaching God's Word"

- a. The **IMPERATIVE** - SPEAK!
- b. The **DIVINE** imperative - MY WORD!
- c. The **DISCERNABLE** Divine imperative - TRUTH!

### 323) 24:4-7 – "Blessed Are The Obedient"

- a. They gain God's favor - "good"
- b. They share God's help - "bring again"
- c. They find God's security - "plant"
- d. They enjoy knowing God - "heart"
- e. They offer full commitment to God - "whole"

### 329) 25:7-3 – "Three Steps To Anguish"

- a. Do not respect God's Word
- b. Act selfishly, ignoring God's commands
- c. Refuse to obey God's Will

### 333) 25:15-38 – "Simple Facts About Judgment"

- a. It is universal - "all" (15,17-26)
- b. It is compulsory - "made" (17,28)
- c. It is certain - "will not" (29)
- d. It is no secret - "prophecy" (30,31)
- e. It is inescapable (35)
- f. It is terrible (37,38)

### 337) 26:1-2 – "Essentials In Preaching"

- a. Determination - "stand"
- b. Message - "all words"
- c. Clarity - "speak to all"
- d. Faithfulness - "do not omit"
- e. Application - "all cities"

### 339) 26:4-6 – "The Content Of Preaching"

- a. Obeys God's command - "say" (cf 26:2)
- b. Commands God's will - "walk"
- c. Reveals God's Truth - "law"
- d. Rebukes impenitence - "not listened"
- e. Warns of doom - "Shiloh"

### 343) 26:12-13: "Reacting To Accusations"

- a. Rely upon Truth - "the Lord"
- b. Always pursue righteousness - "amend"
- c. Remind of God's justice "misfortune"
- d. Be courageous - "now therefore" (cf 2 Ti 1:7)

### 345) 26:1-24 – "Preaching Philosophies"

- a. Preach what people **WANT** to hear!
- b. Preach what people **NEED** to hear!
- c. Preach what God commands!

### 346) 26:12-15 – "Counsel To Persecuted"

When faithful preachers receive criticism for the messages they preach, what are they to do?

- a. Make sure they are preaching God's Word (12,15)
- b. Recognize the critics are in eternal danger (13)
- c. Charge the critics with the seriousness of their sin (14,15)
- d. Do not be intimidated into silence (13)

### 350) 26:12-15 – "Answering Critics"

When one is castigated for preaching Truth, what is s/he to answer?

- a. It is not "opinion" but God's Word (12)
- b. Critics must repent or perish (13)
- c. Change is required **NOT** from Truth but from error - do not be swayed to change! (13)
- d. Intimidation only strengthens resolve to be firm (14,15)
- e. Commitment to God is stronger than the allure of



## SHORT SKETCHES, Jeremiah Page 4 Day Two

popularity (15b)

### 351) 26:24 – "Ahikam - Loyalty To God"

- a. He stood against the majority
- b. He was committed to Truth
- c. He left a righteous heritage
- d. He defended the faithful against critics

### 356) 27:20-22 – "The God Of History"

- a. He has controlled the PAST (20)
- b. He is controlling the PRESENT (5-7a)
- c. He is controlling the FUTURE (7b,22)

### 357) 27:18 – "Testing Doctrine"

Christians are urged to "test" the doctrine and those who teach. Why?

- a. Some are teaching a lie (10,14,16)
- b. Some will use "God" to selfish advantage (15)
- c. Some need to be hushed (9,14,16,17)
- d. Some will lead to "perishing" and others to "life" (10,11)

### 362) 28:1-16 – "A Counselor of Rebellion"

- a. Who? Hananiah (1)
- b. What? Countermanded Jeremiah (2-4)
- c. How? Speaking presumptuously (5-11)
- d. What resulted? Condemnation/shame (12-16)

### 364) 28:5 – "How To Counter False Teachers"

Paul's admonition in Titus 1:9-11 is illustrated by Jeremiah.

- a. Promptly - do not remain silent (5)
- b. Bluntly - do not be vague (7-9)
- c. Biblically - cite references to expose error (8)
- d. Responsibly - place responsibility upon those advocating error (9)

### 373) 30:1-24 – "Hope To The Hopeless"

Jeremiah's words extend hope to all who are struggling with the despair of sin. Three metaphors are used showing the hopelessness of sin and God's promised response.

- a. The "yoke" will be broken (1-11)
- b. The "wound" will be healed (12-17)
- c. The "storm" will cease (18-24)

### 374) 30:1-2 – "Inspiration Of Scripture"

- a. VERBAL - "words"
- b. WRITTEN - "write"
- c. PLENARY - "all"

### 378) 30:12-17 – "The Great Physician"

- a. He finds a tragic case (12-14a)
- b. He diagnoses the illness (14b)
- c. He observes great agony (15)
- d. He provides the only cure (16,17)

### 382) 30:21 – "The Blessed Messiah"

- a. His HUMANITY - "one of them"
- b. His DIGNITY - "leader"
- c. His ROYALTY - "ruler"
- d. His DUTY - "approach Me"

### 383) 31:1-40 – "All Things New!"

The renovation of all things to a "new" and pure state is announced by Jeremiah (cf Rv 21:5):

- a. A new nation - spiritual Israel (1-14)
- b. A new hope - mercy forever (15-20)
- c. A new union - restored fellowship (21-26)
- d. A new covenant - spiritual laws (27-37)
- e. A new city - spiritual Jerusalem (38-40)

### 389) 31:15-20 – "Bases For Hope"

- a. God's comfort (16)
- b. God's promises (17)
- c. God's forgiveness (18,19)
- d. God's fatherhood (20)

### 394) 31:35-37 – "Blessed Assurance"

- a. It comes from the "Lord of hosts" (35)
- b. It is illustrated by Nature (36)
- c. It is inexhaustible (37)

### 399) 32:4 – "Zedekiah"

- a. Attacked God's spokesman (2,3)
- b. Arrogantly spurned God's Word (3b)
- c. Awaited punishment because of sins (4,5)

### 400) 32:1-44 – "Jeremiah"

Here is a summary of Jeremiah's prophetic career.

- a. Jeremiah opposed (1-5)
- b. Jeremiah commanded (1,6-15)
- c. Jeremiah imploring (16-25)
- d. Jeremiah comforted (26-44)

### 406) 33:1-26 – "Immutable Promises"

- a. A great return to God's covenant (1-8)
- b. A great joy will replace sorrow (9-14)
- c. A great Savior will redeem sinners (15-18)
- d. A great Covenant will regulate man (19-26)

### 412) 33:10-11 – "Salvation's Impact"

- a. Replaces sorrow with joy
- b. Restores the right concept of God
- c. Revive worship
- d. Recreates the original fellowship

### 415) 33:19-26 – "The Promises of God"

- a. Are absolute (19-21)
- b. Are encompassing (22)
- c. Are constant and consistent (25,26)
- d. Are designed to offer mercy (26b)

**2000 Freed-Hardeman University Lectureship**  
**SHORT SKETCHES "Preaching From Jeremiah" (Day Three)**

John L. Kachelman, Jr.

**417) 34:1-6 – "Principles For Preachers"**

- a. Honor Inspiration's message (1a)
- b. Speak God's Word clearly (2,3)
- c. Announce God's judgment (2b)
- d. Stand behind God's Word (5b)
- e. Do not be intimidated (6)

**418) 34:6 – "Why Preach An Unpopular Sermon"**

- a. Because it is God's Word (1,5b)
- b. Because it is God's command (2)
- c. Because of fear/respect for God (32:40; 33:9)

**423) 34:17 – "Double-Speak"**

- a. A convenient practice - re-define to suit self (17a)
- b. Results in profaning God (16)
- c. Awaits God's justice (17b)

NOTE: The emphasis in Scripture is for all to speak clearly without vague, blurry meanings. (Jas 5:12)

**424) 34:1-22 – "Dishonoring God's Word"**

- a. Refuse to listen to its proclamation (1-5)
- b. Practice a temporary loyalty to it (6-11)
- c. Ignore previous commitments to God (12-16)
- d. Prepare to face divine wrath (17-22)

**427) 35:1-10 – "A Heritage To The Lord"**

- a. It begins with a father who is respected (6)
- b. It endures for generations - 300 years!
- c. It reflects strong teaching (6b,7)
- d. It displays marvelous respect (8)
- e. It encompasses all (8)

**429) 35:6 – "Social Drinking? No!"**

The counsel from the father was "not a drop!"

- a. The father taught
- b. The father practiced
- c. The father influenced

**432) 35:18-19 – "Habits Of The Godly Family"**

- a. Obedience
- b. Respect to commands
- c. Practice of guidance
- d. Endurance

**433) 35:18 – "Traits of Godly Fathers"**

- a. Clear moral teaching (6)
- b. Behavior that earns respect (6)
- c. Influence that guides for generations (8)
- d. Consideration for family's welfare (18,19)

**436) 36:1-7 – "The Bible's Purpose"**

- a. To present God's message (1)
- b. To reveal "all" of God's plans (2)
- c. To guide man to God (3-5,7)

- d. To be a public document (6)
- e. To apply to "all the people" (6b)

**441) 36:26 – "Enemies Of The Bible"**

- a. Share no reverence for the Bible (23)
- b. Seek to destroy the Bible (23b)
- c. Are callous to God (24)
- d. Are deaf to others (25)
- e. Are ignorant to their futile efforts (28)
- f. Face divine punishment (31)

**445) 37:1-21 – "WEAK LEADERSHIP"**

- a. Does not listen to God's Word (2)
- b. Professes hypocritical faith (3)
- c. Trusts in deception because it's convenient (9)
- d. Allows subordinates to act improperly (14-16)
- e. Destined for destruction (17)

**447) 37:17 – "A SPINELESS KING"**

Zedekiah would lead Judah to destruction!

- a. He had no absolute convictions (2-3)
- b. He practiced a religion of convenience (9)
- c. He allowed the righteous to be tormented (13-16)
- d. He refused to be public in support of God's prophet (17)
- e. He vacillated between Truth & Error (19)

**450) 38:2 – "GOD'S OFFER OF SALVATION"**

Jeremiah offered Judah hope from her just destruction (cf 17-23). They could be saved if they:

- a. Listened to God's Words (2)
- b. Leave behind those who refuse God (21)
- c. Obey the Lord's commands (20)

**451) 38:4 – "ENEMIES OF TRUTH"**

- a. Show malice toward God's people
- b. Are irritated when hearing God's words
- c. Slander the motives of God's preachers
- d. Distort the message of God's preachers

**452) 38:7-13 – "EBED-MELECH"**

- a. He knew the difference between right/wrong
- b. He spoke against wrong
- c. He labeled the wicked
- d. He sympathized with righteous
- e. He used authority to help
- f. He rescued those who stood for Truth

**458) 38:1-28 – "THE LIFE OF A PREACHER"**

- a. Faces vicious opposition (1-4)
- b. Endures harsh treatment (5-6)
- c. Finds encouragement to endure (7-13)
- d. Given opportunity to comfort wicked (14-28)

SHORT SKETCHES, Jeremiah Page 2 Day Three

**459) 39:1-18 — "JUDGEMENT!"**

- a. Some will be judged as Zedekiah (1-10)
- b. Some will be judged as Jeremiah (11-14)
- c. Some will be judged as Ebed-melech (15-18)

**460) 39:1-18 — "HOW TRUTH APPLIES!"**

- a. How Truth applies to evil rulers (1-7)
- b. How Truth applies to evil people (8-10)
- c. How Truth applies to faithful servants (11-14)
- d. How Truth applies to willing workers (15-18)

**461) 39:2 — "THE 11<sup>TH</sup> YEAR, 4<sup>TH</sup> MONTH, 9<sup>TH</sup> DAY"**

- a. Judgment is Certain
- b. God is Sovereign
- c. Truth is Unerring
- d. Righteousness Saves
- e. Rebellion is Judged

**463) 39:11-14 — "RIGHTEOUSNESS"**

- a. Respected by royalty (11a)
- b. Treated with honor (12)
- c. Rewarded with favor (14)

**464) 39:15-18 — "KINDNESS IS REWARDED"**

- The kindness of Ebed-melech is rewarded;
- a. Such deeds are never forgotten by God (15-16a)
  - b. Such deeds are in contrast to normal society (16b)
  - c. Such deeds are means for escaping judgment (17-18)
  - d. Such deeds are reflective of one's trust in God (18)

**465) 39:18b — "TRUSTING GOD"**

- a. Is evident in life (38:7-9)
- b. Is comforting in trials (39:16)
- c. Is protective in conflict (39:17-18)
- d. Is life and not death (39:18)
- e. Is rewarded by God (39:18)

**466) 40:1-16 — "PERSONALITY PORTRAITS"**

- a. Nebuchadnezzar — The Lord is just! (1-6)
- b. Gedaliah — The Lord will provide! (7-12)
- c. Johanan — The Lord will restore! (13-16)

**467) 40:1-6 — "A PAGAN'S FAITH"**

- a. Belief in Jehovah (2)
- b. Belief in Jehovah's integrity (2b)
- c. Belief in Jehovah's sovereignty (3)
- d. Belief in Jehovah's justice (3b)

**469) 40:2-3 — "FACTS ABOUT GOD"**

- a. "Jehovah" is God!
- b. God promised — He controls events
- c. God "belongs" — to an exclusive group - "your"
- d. God "recompenses" — judgment is given as deserved
- e. God "judges" — some things are "sin"

**470) 40:7-16 — "LEADERSHIP STYLE: GEDALIAH"**

- a. His reputation drew them to him (8, 11)
- b. His guidance directed them (10)
- c. His goodness won their loyalty (13-14)
- d. His naivete doomed his leadership (16)

**472) 41:1-10 — "LEADERSHIP STYLE: ISHMAEL"**

- a. Always a rebel to authority (38:13-16)
- b. Feigns fellowship (1b)
- c. Acts ruthlessly to achieve own way (2-3, 7)
- d. Presents an appealing facade (4-6)
- e. Motivated by greed, covetousness (8)
- f. Fails to honor the value of others (9-10)
- g. Finds comfort with enemies (17)

**474) 41:11-17 — "LEADERSHIP STYLE: JOHANAN (1)"**

- a. Responds immediately (11-12)
- b. Diligent in work (12b)
- c. Source of gladness (13)
- d. Discerns "evil" (11b)
- e. Seeks to recover God's portion (16; 40:15)

**477) 42:1-22 — "TICKLED EARS"**

- Some profess commitment to God but only want God to show commitment to THEIR choices (2 Ti 4:3-4). Such are portrayed in this chapter:
- a. The PRETENSE of reverence (1-6)
  - b. The EXHORTATION to trust & obey (7-17)
  - c. The TRAGEDY of deception (18-22)

**478) 42:1-22 — "LEADERSHIP STYLE: JOHANAN (2)"**

- a. Profess faith in God (1-2)
- b. Profess commitment to God's will (3)
- c. Profess obedience to commands (6)
- d. Practice decision-making by "fear" (11, 16)
- e. Practice "selective" listening to God's will (19-22)
- f. Practice disobedience to God (21)
- g. Persist in deception (20)

**480) 42:1-6 — "SUCCESS STRATEGY"**

- a. Be united (1)
- b. Be prayerful (2)
- c. Be humble (2)
- d. Be seeking (3)
- e. Be compliant (6)

**482) 42:4 — "THE INTEGRITY OF PREACHING"**

- a. The Content — "whole message"
- b. The Authority — "the Lord"
- c. The Confidence — "Lord will answer"
- d. The Honesty — "not keep back a word"

**483) 42:2-6 — "ADMIRABLE TRAITS"**

- a. Prayer that trusts God (2-3)
- b. Dependence on God's directions (3)
- c. Honesty in preaching (4)

## SHORT SKETCHES, Jeremiah Page 3 Day Three

d. Commitment to obey (5-6)

### 488) 42:19-20 — "GOD'S EXCLUSIVE GROUP!"

- a. Only those who obey
- b. Only those who understand
- c. Only those not deceived
- d. Only those who stand "against" compromise

### 491) 43:1-4 — "PEARLS TO PIGS!"

God's Truth was revealed but rejected. The audience was at fault:

- a. Their hearts were full of pride (2)
- b. Their understanding was biased (2b-3)
- c. Their obedience was absent (4)

### 492) 43:5-13 — "WHEN GOD IS REJECTED"

- a. God's message will still be given (8)
- b. God's messenger will still serve (9)
- c. God's message will still be Truth (10)
- d. God's message will still announce doom (11-13)

### 494) 43:7b — "AS FAR AS TAHPANHES"

- a. It was far enough to leave God's will
- b. It was far enough to slander God's prophet
- c. It was far enough to assure God's wrath
- d. It was far enough to modify God's will

### 498) 44:4-9 — "SIN'S INSENSIBILITY"

Sin ruins the reasoning of mankind and brings ruin.

- a. God's words are ignored (4-5)
- b. Evil practices continue (5b)
- c. Personal harm is denied (6)
- d. Future security is sacrificed (7)
- e. Forgetfulness controls (9)

### 502) 44:15-19 — "ERRING MALE LEADERSHIP"

- a. Failure to honor God's Law (15-16)
  - b. Selfish course chartered (17)
  - c. Surrender of role (18-19)
- Note: When men fail to lead, society fails to function (vs 25-28).

### 507) 44:15-19 — "AWFUL ATTITUDES"

Confronted with their sins, the people demonstrated these awful attitudes toward Jeremiah:

- a. Refusal to listen (16)
- b. Would do as they wished (17)
- c. Honor vows to idols but not to God (18)
- d. Live in devotion to Self (18)
- e. Encourage others in godless acts (19)

### 508) 44:18-19 — "WOEFUL WOMANHOOD"

- a. Purity is polluted, society is scarred
- b. Role is reversed, male leadership is spurned
- c. Morality is compromised, dignity is lost
- d. Godliness is corrupted, holiness is gone

### 509) 44:20-23 — "UNCOMPROMISING!"

Facing an irritated, angry crowd, the prophet refuses to compromise!

- a. He answered to "all" (20)
- b. He re-stated the sin of rebellion (21)
- c. He reminded of God's response to sin (22)
- d. he clearly enunciated their sins (23)
- e. He corrected their faulty learning (18,23)

### 512) 45:1-5 — "THE BOOTY OF VICTORY"

God encourages Baruch to remain trusting. In so doing the scribe would receive the reward given to a victorious warrior.

- a. Battle is often discouraging - "woe" (3)
- b. Battle often causes us to lose sight of God - "I" (4)
- c. Battle will cease and God will reward - "booty" (5)

### 515) 46:1-28 — "JEHOVAH — GOD OF NATIONS"

- a. Universal Authority (1)
- b. Universal Command (2-12)
- c. Universal Conquest (13-26)
- d. Universal Comfort (27-28)

### 518) 46:2-12 — "GOD'S AWESOME VICTORY"

Those who honor (obey) will always find victory (2 Co 2:14; 1 Co 15:57)

- a. Mortal genius is defeated (4,9)
- b. Mortal strength is defeated (50)
- c. Mortal confidence is defeated (11)
- d. Mortal pride is defeated (12)

Note: Why? Because of God's omnipotence (10). All should thus surrender (cf Ac 26:14).

### 521) 46:10-12 — "AN ANGUISHED EXISTENCE"

Those who live without God find:

- a. Defeat in all things (10)
- b. No comfort for wounds (11)
- c. Shame & distress (12)

### 522) 46:13-17 — "A RULER'S RUIN"

Pharaoh was told of his defeat:

- a. A mighty army cannot secure the ungodly (13-15)
- b. A fickle loyalty is given to the ungodly (160)
- c. A boisterous arrogance leads to ruin (17)

### 524) 46:27-28 — "IN THE HOUR OF TRIAL"

- a. Do not "fear"
- b. Do not resign - "dismayed"
- c. Do not forget God's sovereignty:
  - 1) He will "save"
  - 2) He will "secure"
  - 3) He will "correct"

### 529) 47:1-7 — "WHO IS SUBJECT TO WRATH?"

- a. Those in the cities (2)
- b. Those who are selfish (3)

### SHORT SKETCHES, Jeremiah Page 4 Day Three

- c. Those allied with the ungodly (4)
- d. Those living in sorrow (5)

#### 533) 48:1-47 – "THE SEVERITY OF JUDGMENT"

All opposing God face the tragedy of divine judgment. This tragedy is described as:

- a. Shame and embarrassment (1,26,29)
- b. Total destruction (1b,12,38,39)
- c. Cries and lamentations (3-5,20,33)
- d. Lost treasures (7,36)
- e. Ruin (8,18,35)

#### 534) 48:10 – "DOING GOD'S WILL"

- a. Do it diligently – "negligently"
- b. Be discerning – "Lord's work"
- c. Do it thoroughly – "restrains"
- d. Avoid curses; gain blessings – "cursed"

#### 536) 48:10 – "CURSED SERVICE"

- a. That which is done without reverence
- b. That which is done without diligence
- c. That which is done with restraint

#### 540) 48:36-44 – "THE FRUITS OF ARROGANCE"

- a. Progress will be lost (36)
- b. One becomes undesirable (38)
- c. Strength will be lost (41)
- d. Hopelessness will dominate (44)

#### 543) 49:1-39 – "DECEPTIVE ALLIES"

- a. False gods (1,3)
- b. Worldly treasures (4)
- c. Worldly wisdom (7)
- d. Strong fortifications (10,16,25-27)
- e. Gifted abilities (35)

#### 547) 49:7-19 – "IRONIES OF SIN"

- a. Man's wisdom is "folly" (7)
- b. Man's protection is futile (8a)
- c. Man's secrets are revealed (8b)
- d. Man's justice is illegal (12)
- e. Man's greatness is despised (15)
- f. Man's defense invites destruction (16-19)

#### 549) 49:19 – "STANDING AGAINST GOD"

- a. A blasphemous act – making one's self "like" God
- b. A proud act – summoning God into court
- c. A deceived act – thinking one is superior (16)
- d. A foolish act – only judgment awaits (12)

#### 554) 50:4-5 – "SALVATION!"

How can we find salvation from the tragedy of sin?

- a. repent of worldliness – "weeping" "turning"
- b. Seek God's way – "ask for Zion"
- c. Obey God's will – "join the Lord"
- d. Follow God's Law – "everlasting covenant"

#### 558) 50:17-20 – "RESTORED BY GRACE"

- a. Restored by God's sovereign will (19)
- b. Restored according to God's schedule – "days" (20a)
- c. Restored because sins have been pardoned (20b)
- d. Restored and provided satisfaction (19b)

#### 564) 51:5-10 – "THE LORD REMEMBERS!"

What a comfort to know that God does not "forsake"!

- a. Kindness shown even to sinners (5)
- b. Kindness seeks to save from destruction (6)
- c. Kindness will judge oppressors (7-9)
- d. Kindness will vindicate the godly (10)

#### 568) 51:24-26 – "JUDGMENT!"

- a. Its PURPOSE – "repay"
- b. Its FOCUS – "evil"
- c. Its SCOPE – "all"
- d. Its INDIVIDUALITY – "they"
- e. Its THOROUGHNESS – "forever"

#### 570) 51:34-44 – "THE HORRIBLE HARVEST"

- a. An eternal principle – sowing & reaping (36)
- b. A haunting destiny – horror & desolation (37)
- c. A tragic penalty – perpetual sleep (39)
- d. A senseless delusion – lambs & rams (40)
- e. An impotent faith – Sheshak & Bel (41-44)

#### 571) 51:45-51 – "SAVE YOURSELVES!"

Jeremiah's exhortation was repeated by Peter (Ac 2:40) and should be sounded today!

- a. Forsake the world – come to God! (45)
- b. Recognize awaiting anger (45b)
- c. Avoid the shame of rejecting God (46-48)
- d. Remember "Jerusalem" and depart "Babylon" (49-51)

#### 572) 51:51 – "THE SIN OF COMPROMISE"

- a. Leads to "shame"
- b. Encourages "reproach"
- c. Brings "disgrace"
- d. Pollutes the "Lord's house"

#### 574) 51:59-64 – "SERIAH: OBEDIENT QUARTER-MASTER"

- a. A strong courage – "Babylon" (61a, 64)
- b. A strict commission (61,63)
- c. A specific proclamation (62)
- d. A sure obedience – "as soon as" (61)

#### 575) 52:1-34 – "THREE KINGS, THREE LESSONS!"

- a. Zedekiah (1-11) – Rebellion brings calamity
- b. Nebuchadnezzar (12-30) – God's sovereign
- c. Jehoiachin (31-34) – Kindness leaves an immortal record



# EAST TENNESSEE SCHOOL OF PREACHING

Jeremiah-Ezekiel, O2608

Instructor: James Meadows

## Test Number 1

1. Name the three supreme powers in connection with Judah's problems and Jeremiah's work.

a. ASSYRIA b. EGYPT c. BABYLON

2. Which Assyrian king came to the throne primarily interested in building an empire?

TIGLATH-PILESER III

3. What king of Judah saw an altar at Damascus and had one built and placed in the temple?

AHAZ

4. What king of Judah showed all the treasures of the temple to a Babylonian ruler?

HEZEKIAH

5. What Assyrian king attacked Jerusalem and 185,000 of his soldiers died?

SENNACHERIB

6. Who was probably the most wicked king Judah ever had? MANASSEH

7. Who is sometimes referred to as "the reform king"? JOSIAH

8. Josiah was slain in the battle of MEGIDDO.

9. What king saw his sons slain before his eyes and then had both eyes put out?

ZEDEKIAH

10. List at least three freedoms enjoyed by the Jews in captivity.

a. MARRIAGE

b. BUILD HOUSE, GARDENS

c. CIVIC AFFAIRS

11. What does Jeremiah mean? WHOM JEHOVAH APPROVES

12. Jeremiah was the son of MILKIAH and was from ANATHOTH.

13. The whole career of Jeremiah could have been 66 years.

Bryan 82  
Chris 94  
Royal 87  
Jason 70  
Kevin 103  
Daniel 95  
Malik 90

14. Name at least two animals to which Jeremiah alludes:

a. LIONS b. WOLVES

15. Name at least three places where Jeremiah delivered his messages.

a. TEMPLE b. KING'S COURT

c. GATE OF CITY

16. Jeremiah lived in a very corrupt time. Name at least three vices described by:

a. MURDER b. STEALING c. ADULTERY

17. Name at least five things that Jeremiah had to endure.

a. CURSED BY BRETHREN

b. IMPRISONMENT

c. PERSECUTED

d. DUNGEON

e. THREATENED

18. What shows that Jeremiah claimed inspiration? THE WORD OF THE LORD  
CAME TO HIM

19. Jeremiah 31:31-34 is an amazing prophecy about Christianity. What particular characteristic is revealed by the following statements?

a. "I will put my law in their inward parts and write in their hearts."

INDIVIDUALITY

b. "They shall all know me." UNIVERSALISM

c. "For I will forgive their iniquity." FORGIVENESS

20. Four words describe the conditions of Jeremiah's time (Explain).

a. Politically INSTABILITY

b. Religiously BANKRUPT

c. Morally CORRUPT

- d. Socially TURMOIL
21. Religion that is only "SKIN DEEP" is an abomination to the Lord.

True or False

- T 1. Hoshea, king of Israel paid tribute to Assyria.
- T 2. Hezekiah was sick nigh unto death.
- T 3. Manasseh reigned 55 years.
- T 4. Human sacrifice appears to have been offered during Manasseh's reign.
- F 5. It was God's will for Josiah to go against Pharaoh-Necho at the battle of Megiddo.
- F 6. Zedekiah was a very righteous king.
- T 7. Some thought the reforms of Josiah had offended their gods.
- T 8. Some did not believe God would ever allow Jerusalem and the temple to be destroyed.
- T 9. Jeremiah was contemporary with Ezekiel and Daniel (at least part of the time).
- F 10. Jeremiah did not use any symbolic language.
- T 11. Political instability characterized the time of Jeremiah.
- T 12. "Backsliding" (or its equivalent) is mentioned 13 times in Jeremiah.
- F 13. The Babylonians are seldom mentioned in the book of Jeremiah.
- T 14. The 70-year captivity was prophesied.
- F 15. Jeremiah is never called "Jeremiah the prophet" in the Bible. MT. 2:17; 27:9
- T 16. "Rising early" is a phrase that shows God's longsuffering.
- T 17. There are 66 passages that are echoed from Deuteronomy in Jeremiah.
- T 18. In Jeremiah there are 151 clearly marked prophecies commencing with the prophetic formula, "The Word of the Lord came."
- OK 19. The people were not very "religious" during Judah's decline.

T 20. Even nature suffers when mankind sins against God.

Bonus Question: Get all points correct for an extra five points.

Of which king was it said by one writer: "He was everything that was despicable in a national leader. He was a spend-thrift, bigot, an arrogant and irreverent tyrant who brooked no criticism, not even when that criticism came from a man of God?"

JEHOIAKIM (P.4)

East Tennessee School of Preaching  
Instructor's Grade Report Sheet

Date 4-27-2000 Quarter SPRING

Course JEREMIAH-EZEKIEL Course Number 02608

Instructor James Meadows

Student's Name	Letter Grade	Number Grade	Hours	Quality Points
1. DAVID PAHR	A	93	6	24
2. DANNIE RADER	A	97	6	24
3. NEIL RICHEY	B	92	6	18
4. SPENCER STRICKLAND	A	95	6	24
5. EARNEST TAYLOR	A	93	6	24
6. JEFF THOMAS	A	95	6	24
7. RAJANDRAN PALANIAPPAN	A	96	6	24
8. SERGE VILLARSON	B	89	6	18
9.				
10.				
11.				
12.				
13.				
14.				
15.				
16.				
17.				
18.				
19.				
20.				

Distribution of Grades

A [93-100] 4.00 \_\_\_\_ B [85-92] 3.00 \_\_\_\_ C [77-84] 2.00 \_\_\_\_ D [69-76] 1.00 \_\_\_\_  
F [Below 69] 0.00 \_\_\_\_

NOTE: A Copy of this report should be forwarded to the Registrar and Academic Dean.



EAST TENNESSEE SCHOOL OF PREACHING

Jeremiah-Ezekiel, O2608

Instructor: James Meadows

Test Number 2

True or False

- 1:1 T 1. Jeremiah was from a priestly family.
- 1:5 T 2. God knew Jeremiah before he was born.
- 2:5 T 3. God once asked Israel, "What iniquity have your fathers found in me?"
- 2:13 T 4. God said his people had committed two evils.
- 2:27 T 5. Israel said to a stock, "Thou art my father."
- ~~2~~ T 6. Backsliding is mentioned at least 13 times in Jeremiah.
- 4:4 T 7. It is possible to take away the foreskin of one's heart.
- 4:27 F 8. God planned to make a full end of Israel.
- 5:8 T 9. God compared Israel to fed horses.
- 5:21 T 10. Israel had eyes, but could not see.
- 6:15 T 11. Israel was beyond blushing.
- 7:4 T 12. In 7:4 Israel used the expression "The temple of the Lord" three times.
- 8:10 T 13. Covetousness was one of the great sins of Israel.
- 12:5 F 14. Jeremiah was already contending with horses.
- 13:23 T 15. Jeremiah refers to the skin of an Ethiopian.
- 15:1 F 16. Though Moses and David stood before "yet my mind could not be toward this people."
- 15:16 F 17. Jeremiah refused to "eat" the words of the Lord.
- 17:11 T 18. Jeremiah mentions a partridge.
- 20:14 F 19. Jeremiah was thankful for the day he was born.
- T 20. Shallum was the son of Josiah.

22:11, 1 Chron.  
3:15

He did have a son  
Salathiel (1 Chron. 3:17 +  
Matt. 1:12)

this man was named

- (1) Jeconiah (24:1)  
(2) Called Coniah in 22:24  
and 37:1  
(3) ~~There is no proof he ever~~  
~~had children~~

2

- 22:28 ~~F~~ 21. Coniah had no physical children.  
23:5 ~~F~~ 22. David is called a Righteous Branch.  
25:12 ~~T~~ 23. God promised to punish the king of Babylon.  
28:12 ~~T~~ 24. Hananiah broke the yoke off of Jeremiah's neck.  
31:15 ~~T~~ 25. Jeremiah mentions Rachel weeping for her children.  
35:6 ~~F~~ 26. Jonadab was the father of the Rechabites.  
27:10:15-17 ~~F~~ (SON OF RECHAB)  
36:23 ~~T~~ 27. Jehudi cut the word of God with a penknife.  
38:7 ~~T~~ 28. Hammelech was the Ethiopian eunuch that pulled Jeremiah out of the  
dungeon.  
43:5-6 ~~F~~ 29. Jeremiah willingly went into Egypt.  
48:29 ~~T~~ 30. Moab's pride is mentioned.  
49:16 ~~T~~ 31. God said Edom's "terribleness had deceived her."  
50:2 ~~T~~ 32. The expression "Bel is confounded" is mentioned in Jeremiah.  
51:20 ~~T~~ 33. Babylon is called God's "battle-ax."  
~~T~~ 34. I have read the book of Jeremiah.

2 Kings 10:15; 1 Chron. 2:55

NAS - "the King"  
NIV - "the king"  
RSV - "the King"  
NEB - "the King"

### Explain the Following:

Open Bible

1. "To root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (1:10). Sometimes there has to be some destruction before any building or planting can be done.
2. Chapter 2:13 Two cists: (1) Forsaken the fountain of living water (2) Dug out broken cisterns that hold no water

## Explain - Open Bible on These Questions

3. What lesson did Judah not learn from what happened to Israel? (3:1-8) Israel was punished because of her evil ways but Judah did not learn a lesson
4. Chapter 4:4 Cut off sin out of your life, learn to live according to my will.
5. 6. What did God mean when he said, "behold, I will bring evil upon this people, even the fruit of their thoughts"? (6:19; cf. Gal. 6:7-8) One always reaps what one sows
6. Chapter 10:23 Man cannot guide himself. He needs God's word and directions
7. What lesson is taught by the girdle? (13:1-11) The girdle was useless after been left unused, so Israel had become useless.
8. Chapter 17:9 One's heart can deceive one and lead one astray.
9. Explain the events at the potter's house. The vessel marred is the potter's hand, but now the potter can make it as he sees good  
18:1-10

10. Chapter 22:24<sup>30</sup> (especially v. 30). A descendant of David would never sit on his throne on earth again. Coniah was childless as far as the throne was concerned.
11. What is the meaning of chapter 29:4-7? God told them to carry on the normal activities of life for they would be there a while.
12. Name at least six characteristics of the new covenant as mentioned in 31:31-34.
- Not according to old covenant
  - Written in the heart
  - God will be their God
  - They shall be my people
  - Everyone will know the Lord
  - Sins forgiven
13. What is the lesson that Judah was supposed to have learned from the Rechabites? (35:1-14). They obeyed their earthly father and Judah should have rendered the same obedience to God
14. Jehudi used the penknife on God's word. How can one "penknife" God's word today? (36:23). By neglecting it - By taking only the part one wants - Reading it with prejudice -

15. Explain "Cursed be he that doeth the work of the Lord deceitfully..." (48:10).

Negligently - Failing to be honest with  
God's word.

BONUS QUESTION: Five points if correct.

What two cities did God use as examples in connection with the overthrow of Babylon?

- a. SODOM b. EMORRAH  
50:40



## Survey Study of Chapters 38-52

### Chapters 38

1. What is the main thought and purpose of the following chapters?  
The key verse will help you.

a. 38 \_\_\_\_\_

b. 39 \_\_\_\_\_

c. 40 \_\_\_\_\_

d. 41 \_\_\_\_\_

e. 42 \_\_\_\_\_

f. 43 \_\_\_\_\_

g. 44 \_\_\_\_\_

h. 45 \_\_\_\_\_

i. 46 \_\_\_\_\_

j. 47 \_\_\_\_\_

k. 48 \_\_\_\_\_

l. 49 \_\_\_\_\_

m. 50 \_\_\_\_\_

n. 51 \_\_\_\_\_

o. 52 \_\_\_\_\_

2. Why did the princes beseech the king to put Jeremiah to death?  
*Accused him of treason. His teaching hardened the hearts of the people. He seeks not the welfare of the people.*
3. Who delivered Jeremiah from the dungeon in the mire?  
*Ebedmelech, the Ethiopian*
4. Why did Zedekiah send for Jeremiah?  
*He was afraid and wanted to know what he should do vv. 14, 17-23*
5. What did Jeremiah try to persuade Zedekiah to do?  
*Surrender to the Chaldeans*

### Chapter 39

1. What did Zedekiah try to do and what happened to him?  
*He tried to flee from Nebuchadnezzar, but his two sons killed him and his eyes got out, carried to Babylon vv. 4-9*
2. What charge did Nebuchadnezzar give concerning Jeremiah?  
*Do not harm him - take him out of the court of the prison -*
3. What promise did God give to Ebedmelech?  
*He would deliver him when he destroyed the city vv. 15-18*

### Chapter 40

1. Who did Nebuchadnezzar appoint to take Zedekiah's place?  
*Godoliah - vv. 1-5*

2. What choice did one of the princes of Babylon offer Jeremiah?

Go back to Gedaliah or where it seemed  
convenient for him to go. v. 4-5

3. What did all the Jews do after they heard that Gedaliah had been appointed king?

Came back into the land where Gedaliah  
was. v. 11

4. What warning was given Gedaliah?

Ishmael plans to kill the v. 14  
Did he believe it? No

## Chapter 41

1. What happened to Gedaliah?

He was killed as he had been warned.

2. Who was the main leader in all the evil done as recorded in this chapter? Ishmael

3. What may have motivated Ishmael to kill Gedaliah?

He loved Gedaliah, it may have  
been jealousy.

4. Ishmael slew 70 men from Shiloh, but 10 were spared. Why?

They promised to give Ishmael  
treasures v. 8

## Chapter 42

1. What request did all the captains of the forces make?

That Jeremiah pray

2. What promise did they make?

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3. Where did Jeremiah tell them they must not go?

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### Chapter 43

1. Of what did those determine to go into Egypt accuse Jeremiah?

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2. Who did they take into the land of Egypt? \_\_\_\_\_. Why did they go into Egypt?

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---

3. What did Jeremiah say Nebuchadrezzar would do to Egypt?

---

---

### Chapter 44

1. Jeremiah received a message about who?

---

2. What were some of the things the Jews were doing in the land of Egypt?

---

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3. What did God say he would do to the remnant in Egypt that was determined to go into Egypt?

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4. What was the attitude of the people regarding what they were doing in Egypt?

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5. What did God say would happen to all of them for their stubborn attitude, except for a small remnant?

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### Chapter 45

1. Keil thinks this chapter belongs right after chapter 36. What in the text indicates that this may be true?

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2. What sin is condemned in verse 5?

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3. Who felt that he had been disgraced by all that had happened to him?

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### Chapter 46

1. This chapter begins to present vengeance against neighboring nations. What nation is singled out here?

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2. What brag was Egypt making?

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3. Why is the day here called of God's vengeance?

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4. What might they seek to do that would be vain?

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5. What promise did God make to the seed of Jacob?

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### Chapter 47

1. What nation is to be punished in this chapter?

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2. What are the two things the Babylonian army would be like in the hand of the Lord against the Philistines?

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### Chapter 48

3. How many items are pictured as broken in this chapter?

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4. What does verse 13 mean?

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5. What does verse 10 mean?

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6. Name several things that Jeremiah says Moab would do.

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7. Who is the “he” in verse 4?

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### Chapter 49

1. What nation will next feel God’s wrath?

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2. What are some things in which the Ammonites trusted?

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3. From whom were the Ammonites and Moabites descended?

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4. Jeremiah pictures the judgment upon them as being like five things.  
Name them.

- a. 

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- b. 

---
- c. 

---
- d. 

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- e. 

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### Chapter 50

1. God’s judgment is now against Babylon. What nation would come out of the north and defeat them?

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2. Name at least three things that Babylon had been to God (vv 23; 51:7; 51:20-23).

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3. Throughout the prophecy against Babylon, God gives hope to his people. From the following verse list the way that hope is shown.

a. 50:4-5

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b. 50:6-7, 17

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c. 50:33-34

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d. 51:5

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e. 51:10

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4. What two nations had scattered Israel?

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5. Name four things/persons the sword is upon

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## Chapter 51

1. This chapter is further prophecy about the destruction of Babylon.

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2. Who had not been forsaken?

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3. Where, in Revelation, is the same advice given as found in verse 3 and 45?

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4. Who did God raise up against Babylon?

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5. Name at least three things this chapter says God has done.

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6. Explain the meaning of these verses.

a. 51:27

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b. 51:29

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c. 51:33

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7. What symbolic act in this chapter shows the complete destruction of Babylon?

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## Chapter 52

1. What king is addressed in this chapter?

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2. What kind of person was he?

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3. Name at least two consequences of his rebellion against Babylon.

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4. Give a picture of how complete the destruction of Jerusalem was at the third coming of Nebuchadrezzar.

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5. How many captivities <sup>or</sup> are carrying aways are mentioned in this chapter.

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6. What king was lifted up and brought out of prison in Babylon?

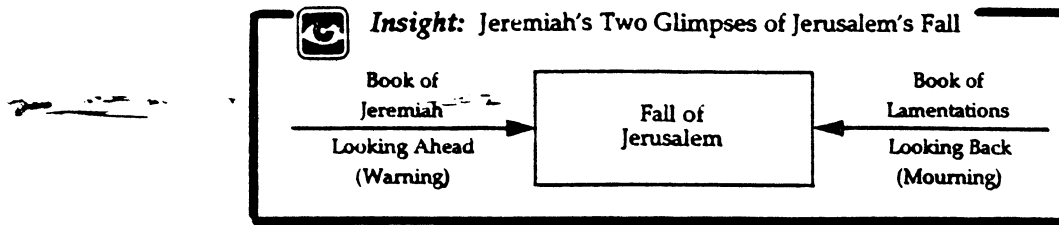
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## The Book of Lamentations

### Introduction

- A. The book of Lamentations describes the funeral of a city. It is a tear-stained portrait of the one-proud royal city of David, now tragically reduced to a pile of rubbish by the invading Chaldean army. In this five chapter lamentation, the prophet Jeremiah lays bare his emotions. A death has occurred - Jerusalem has fallen.



1. Thus, we see God's broken-hearted prophet walking amidst death and destruction, an eyewitness to the horrors of the holocaust. In his own words:

*My eyes fail me because of tears,  
My spirit is greatly troubled;  
My heart is poured out upon the earth,  
Because of the destruction of the  
daughter of my people (2:11).*

2. Lamentations has been fittingly called "*an elegy written in a graveyard.*" It is a five part memorial poem, a *masterpiece of anguish* penned by a Hebrew prophet and patriot who was forever faithful to his God and who forever suffered with his people. He loved God and he loved his people. And, now, in a cloudburst of grief and with a river of tears he describes his feelings.

### BODY

#### I. WEEPING FROM A TO Z

- A. Lamentations is written in acrostic or alphabet fashion. Although much is lost in our English translation of the original Hebrew, we are still given a slight hint to this arrangement in the fact that all the chapters (except the third) have the same number of verses - 22. Chapter three contains three times the number of the others - 66.

1. There are 22 letters in the Hebrew alphabet; and the verses of each chapter run successively through the alphabet, each verse beginning in order, with one of the 22 letters. For example:

A *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!*

B *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.*

C *Judah has gone into exile under affliction - and under harsh servitude;  
She dwells among the nations - but she found no rest;  
All her persuers have overtaken her - in the midst of distress.*

2. The reason why chapter three has 66 verses instead of 22 is that it runs in *triplets* of verses with each of the *first three* verses beginning with the first letter of the alphabet, each of the *next three* verses beginning with the second letter, etc., thus taking 66 verses to run through the 22 letters. For example:

- A *I am the man who has seen affliction - because of the rod of His wrath.*  
 A *He has driven me and made me walk - in darkness and not in light.*  
 A *Surely against me He has turned His hand - repeatedly all the day.*  
 B *He has caused my flesh and my skin to waste away - He has broken my bones.*  
 B *He has besieged and encompassed me with bitterness and hardship.*  
 B *In dark places He has made me dwell - like those who have been long dead.*

B. And, why is Lamentations written this way? Probably because the acrostic arrangement is an expedient to aid in memory. God did not want His people to forget the horrors ~~which~~ accompany the consequences of disobedience. *And...neither should we!*

## II. OUTLINE

### Wailing Without A Wall

- I. JERUSALEM'S PLIGHT - *She is Deserted!* Ch.1
  - Vs.1-11 The Prophet Laments
  - Vs.12-22 The City Bemoans
- II. JEHOVAH'S ANGER - *She is Destroyed!* Ch.2
  - Vs.1-12 His Anger Described
  - Vs.13-22 His Exhortation Given
- III. JEREMIAH'S GRIEF - *There is Still Hope!* Ch.3
  - Vs.1-38 Hope in the Lord
  - Vs.39-66 His Exhortation Given
- IV. JEHOVAH'S ANGER - *She is Defeated!* Ch.4
  - Vs.1-11 Against His People
  - Vs.12-22 Against Other Peoples
- V. JERUSALEM'S PRAYER - *She is Distressed!* Ch.5
  - Vs.1-18 "We Have Sinned"
  - Vs.19-22 Jehovah Can Restore

A. Notice how the two *outer* chapters - the first and the fifth, correspond. Likewise, the two *inner* chapters - the second and the fourth correspond. Chapter three, three times the size of the others, stands at the center of the funeral poem shinning forth the one ray of triumphant hope and victory amidst the destruction and desolation on either side.

## III. WAILING WITHOUT A WALL

### A. JERUSALEM'S PLIGHT - *She is Deserted!* Ch.1

1. The Prophet Laments. Read verse one. To properly understand the blow of devastation upon Jeremiah we must remind ourselves that during normal times Jerusalem, Judah's capital city, was a bustling commercial metropolis as well as the focal point of Jewish national worship. This was the royal city, the capital of the only physical kingdom God ever established among men. It was here that the Solomonic temple stood in all her splendor and here alone could sacrifices be legitimately offered. This was the city of the prophets, as well as the kings of the Davidic lineage. No city was ever so loved and so favored as the city of Zion.
  - a. *"She was great among the nations! A princess among the provinces..."* One need only read passages like 1 Kings 4:20-21 to see what once was but is no more. Jerusalem had fallen from the heights of glory into the depths of misery and woe.
  - b. Verse 2 obviously refers to the peoples of Egypt, Transjordan, Tyre, Sidon, and Edom with whom God's people sought alliances for protection against Babylon (Jeremiah 3:1). These "friends" had failed Jerusalem in her hour of need, and now some of them had actually helped the enemy plunder the city!
  - c. *"The roads of Zion are in mourning..."* These same avenues of entrance into the once great city had in years gone by seen the joyful chants of victory

over the enemy; they had witnessed the royal processions of David and Solomon and they were once filled with the throngs of Jewish pilgrims going up to the temple to join in the sacred feasts. But no more...

- d. Verse 5 tells the reason behind her troubles, and more specifically, verse 8

**Jerusalem Sinned Greatly**

- e. Verse 9 says - "*She did not consider her future...*" And, why not? Had she not been warned? (Jeremiah 6:16-19). They had despised God's mercy, rejected His offer of grace, and continued in their casual sinning. God's patience had ended.
- f. Verse 10 - How precious was the temple. So sacred, in fact, that even the native Israelites who were not of the priesthood could not enter the holy sanctuary. But, now, to witness pagan peoples and unclean foreigners enter and pollute the sacred house in the most wanton manner, was the worst humiliation of all.

2. The City Bemoans, vs.12-22. In verses 1-11 it is the prophet himself speaking for the account is in the third person - "*she*," "*her*," "*Jerusalem*." At verse 12 there is a definite change to the first person as if the city herself actually speaks.

- a. The city realizes that the destruction is from the Lord:

› *the Lord has given me into their hands...*  
› *the Lord has rejected all my strong men...*  
› *the Lord has trodden as in a wine press...*

- b. See the reaction in verse 16. The people had been deceived on three accounts:

- 1) "*their lovers*" - the allies who failed to come to their aid.
- 2) "*my priests*" - the religious leaders who had turned the people away from Jehovah.
- 3) "*my elders*" - the civil leaders who had disregarded the warnings of Jeremiah in favor of the soothing lies of the false prophets.

- c. The chapter ends with the city crying forth - "*For my groans are many, and my heart is faint.*"

- B. JEHOVAH'S ANGER - *She is Destroyed!* Ch.2. All through this chapter the emphasis is on the fact that Jerusalem's humiliation has been brought about by Jehovah Himself. The expressions, "*The Lord has*" and "*He has*" occurs over thirty times, not to mention the verbs like "*He burned*," "*He slew*," "*He poured out*," all emphasising the fact that the Jerusalem tragedy was *the Lord's* doing. They had failed to obey the voice of Jehovah, their hearts were insincere, their worship corrupt and their offerings unworthy - and He took it personally!

1. His Anger Described, vs.1-12. The same Jehovah who once protected and provided for these people, had now become like an enemy, vs.5. He had put forth His measuring line (vs.3) and the city had not measured up.
- a. See verse 10. The once vocal elders who had exerted considerable influence and control over local affairs, had now been reduced to a grief-stricken impotence.
- b. Verse 11-12 (also vs.20 and 4:10) describe the horrifying scenes of the eighteen month siege during which time the children gasped out their last pathetic breaths for food; and loving mothers turned to cannibalism in order to survive (Jeremiah 19:9).
2. His Exhortation Given, vs.13-22. Verse 17 calls to mind the warnings given generations before - Leviticus 26; Deut. 28:1,15; Joshua 23:6,16.

- C. JEREMIAH'S GRIEF - *There is Still Hope!* Ch.3. In the midst of death and destruction, with life seemingly coming apart at the seams, Jeremiah turns tragedy into a triumph of faith. God has never failed him in the past. God has promised to remain faithful in the future. Chapter three, then, serves as the chapter of victory amidst despair.

1. Hope in the Lord, Vs.1-38. Carefully consider the central section of this chapter - verses 19-29.
2. Jeremiah's Own Exhortation, Vs.39-66.
  - a. See verse 49. They must not merely weep like professional mourners hired for a funeral, but must show by the consistency of their lives the tears were indicative of profound changes in their spiritual lives (Joel 2:13).

D. JEHOVAH'S ANGER - *She is Defeated!* Ch.4. The fourth chapter is much akin to the second, describing the anger of God, but with this difference - in the second chapter, Jehovah's anger is *described*, while in this chapter it is *defended*.

1. Judgement was necessary due to sin (verse 6,13). However, for those who enjoyed Judah's downfall (example: Edom), their time was fast approaching (verse 21-22). Let the enemy celebrate - their day is coming too!

E. JERUSALEM'S PRAYER - *She is Distressed!* Ch.5.

*Restore us to Thee, O Lord,  
that we may be restored;  
Renew our days as of old... (vs.21).*

1. Such was Jeremiah's plea. However, Judah and Jerusalem would never again have what once was. They would for seventy years be captive in a foreign land and, even following their release, they would at best only be a puppet nation under the oversight of a superior power the rest of their covenant days with Jehovah.
  - a. God would never again dwell in a temple made with hands in literal Jerusalem. It would never be the same again...

*"The way of the transgressor is hard!"*  
(Prov.13:15)

#### Conclusion

1. As Jeremiah viewed the doom and ruin of the once great city and recalled how the people could have easily prevented it had they heeded his warnings, he could contain his emotions no longer and broke forth into sobs of grief and disappointment. He and his people now felt total humiliation. But, he knew that the sentence was just and the punishment proper. And, he knew something else too - he knew that sin was the cause of it all.
2. The nation had imagined that it occupied such a privileged position because it stood in a covenant relationship with God - yet, was seemingly unaware that such status involved obligations; such exalted privilege demanded increased responsibility. They failed and had to pay the price.
  - a. Theirs was a *high calling*, yet, they flaunted it with *low living* and consequently faced *deep suffering*.



If that is the course we pursue -

will our fate be any different?



*"This inspired document is one of the most seldom-quoted and seldom-cited book in all the Bible" (Eddie Parrish)*

## LAMENTATIONS

### Introduction

1. "The human family is slow to learn!" People see suffering in others but convince themselves that it will not be their lot; they know that multitudes have fallen into the abyss toward which their course is leading them but they think that they shall find the chasm bridged for their steps; they behold the bones of those who have sinned before them bleaching beside their own roadway yet continue to walk in the paths of evil."
  - a. God's punishment of Adam and Eve should have warned their children but look at Cain, Genesis 4:1ff.
  - b. The flood should have warned Noah to keep him in God's way but we find him drunk after the flood, Genesis 9:18-21.
  - c. All that happened to Israel during the wilderness wandering, the periods of the judges and kings, etc., should have made their descendants behave, but it didn't, as they engaged in sin more and more and were finally carried into captivity in 586 B.C. and Jerusalem was destroyed. *"EVERY word written with a tear, every word the sound of a broken heart."*
2. It is generally agreed that Lamentations was written after Jerusalem was destroyed and "the most reasonable and natural interpretation suggests that this book expresses the feelings and reactions of an eyewitness" (The Old Testament Speaks, p. 341).
  - a. The terrible scene was still so fresh "that it had lost none of its ugliness and horror in the mind of the writer" (Geiger).
  - b. This book "may rightly be called the masterpiece of anguish of all the literature of the world."
  - c. "Lamentations presents the fulfilled picture of what Jeremiah had predicted throughout his prophetic product, i.e., Jerusalem shall be destroyed by the Chaldean conquerors coming from the north" (Taylor, p. 461).  
*d. Lamentations describes the funeral of a city*
3. Two statements—one at the beginning, the other at the end—give us a brief preview of the book.
  - a. "How doth the city sit solitary, that was full of people!" Lamentations 1:1a.
  - b. Lamentations 5:22: "But thou hast utterly rejected us; thou art very wroth against us."
4. The key word in the book is an astonished "how?" Lamentations 1:1; 2:1; 4:1.
  - a. He does not use it as if asking a question but as being unspeakably amazed at the destruction of Jerusalem.
  - b. He uses the words as if to say:
    - (1) Can it be possible that this is real?
    - (2) Can anything like this happen?
    - (3) I must be dreaming!



1. Chapters 1, 2 and 4 contain 22 verses and each verse begins with a consecutive letter of the Hebrew alphabet — Aleph, Beth, etc.
2. Chapter 3 has 66 verses and each one is introduced with a letter from the Hebrew alphabet.
3. Chapter 5 is not arranged alphabetically.
4. Judah had sinned from Aleph to Zau or as we would say from A to Z.

5. The purpose of the book is "simply to show that the righteous judgment of God, repeatedly forewarned, occasioned by sin, is terrible in its retribution" (Geiger).
6. Lamentations - The name:
- Originally took its name from the first Hebrew word of the book (Selected and Adapted from Smith, Jeremiah and Lamentations; College Press Series, pp. 846-47).
    - The book is called Ekah — Sorrow and sympathy.
    - Ekah in English may be translated "alas" or "how sad it is."
  - Jewish teachers referred to the book by another Hebrew title calling it Qinoth or "laments" — The Babylonian Talmud also uses this title.
  - The scholars who translated the O.T. into Greek entitled the book Threnoi, the Greek word meaning "lamentations" or "cry aloud."
  - Later in time the Greek, Syriac and Latin versions of the O.T. The longer title, "The Lamentations of Jeremiah" was applied.
7. "In the Septuagint, the Lamentations are prefixed with the words, 'And it came to pass that after Israel had been carried away captive, and Jerusalem made desolate, Jeremiah sat weeping, and lamented this lament over Jerusalem and said...'" (G. Campbell Morgan). *AUTHOR*
8. The spirit of Jeremiah is strikingly revealed in Lamentations.
- He does not rejoice over the fulfillment of his prophecies.
  - There is a two-fold loyalty manifested throughout.
    - First, to God in the confession of sins.
    - Second, then to his people in the expression of their sorrow.
9. The key lessons of Lamentations are:
- Sin is costly.
  - God must punish sin.
  - God's mercy never fails.
10. Style and Structure of the Book.
- The book is poetic in style.
  - Each chapter is a complete ode (a lyric poem intended to be sung).
  - Chapters 1, 2, 4 and 5 have 22 verses each, chapter 3 has 66 or 3 x 22 verses.
  - The first four chapters are acrostics, being arranged alphabetically according to the Hebrew alphabet.
  - Chapter 3, having 66 verses, has three successive verses allotted to each letter.
  - It is a dirge, bemoaning the destruction of the nation, Jerusalem in particular.
  - "In each poem, except the last, reference is made to the ruined condition of the city, followed by a justification of the Lord for so punishing them and a reference to those who pass by. Each poem ends with a prayer, save the fourth. It is followed by the fifth chapter which is altogether a prayer."

11. Key to Lamentations (Copy)

12. Key Verses (Copy)

13. Key Chapter (Copy)



## Introductory Thoughts to Lamentations

- I. Lamentations describes the funeral of a city.
- II. Jeremiah begins each chapter with the first letter A (aleph) and progresses verse by verse through the Hebrew alphabet.
  - A. In the midst of this terrible holocaust, Jeremiah triumphantly cries out – “Great is thy faithfulness” (3:23).
  - B. Jeremiah, in the midst of all this, turns tragedy into a triumph of faith.
    1. God has never failed him in the past.
    2. God promised to remain faithful in the future.
    3. In the light of the God he knows and loves, Jeremiah finds hope and comfort” (The New Open Bible).
- III. The author of Lamentations.
  - A. The external evidence favors Jeremiah.
    1. Jewish and Christian tradition attributes it to Jeremiah.
    2. The superscription to Lamentations in the Septuagint reads: “And it came to pass, after Israel had been carried away captive, and Jerusalem had become desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem saying...”
    3. The Talmud, the Aramaic Targum of Jonathan, Origen and Jerome, etc.
  - B. The internal evidence:
    1. The scenes were given by an eye witness.
    2. The style in Jeremiah and Lamentations are alike (Lam. 1:2; Jer. 30:14; 1:15; Jer. 8:21; Lam 4:21 (Jer. 49:12).
    3. “The same compassion, sympathy, and grief over Judah’s downfall are evident in both books” (The Open Bible).
- IV. Keys to Lamentations.
  - A. First, the most prominent theme is the mourning over Jerusalem’s holocaust.
  - B. Second, there is a confession of sin and an acknowledgment of God’s righteous and holy judgment upon Judah.
  - C. Third, this theme is the least prominent, but very important: It is a hope in God’s future restoration of his people.
- V. Key verses in Lamentations.
  - A. 2:5, 6 – “The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.”
- VI. Key chapter in Lamentations: Chapter 3.
  - A. “In the midst of five chapters of ruin, destruction, and utter hopelessness, Jeremiah rises and grasps with strong faith the promises and character of God” (The Open Bible).
  - B. “Lamentations 3:22-25 expresses a magnificent faith in the mercy of God – especially when placed against the dark backdrop of chapters 1, 2, 4, and 5” (The Open Bible).

# 14. Its place in Hebrew worship:

- a. In the Hebrew Bible, it is listed among the "Five Rolls," called "Megilleth," appointed to be read on special occasions. They are Ruth, Son of Solomon, Ecclesiastes, Lamentations. Eather
- b. It is read in synagogues annually on the ninth day of Ab (about mid-July), to commemorate the destruction of the temple by Nebuchadnezzar.
- c. On Friday afternoon, pious Jews in Palestine gather at the "wailing Wall," ruins of Solomon's temple and read these verses and mourn.

# 15. Some see allusions to Christ's humiliation and suffering on the cross in 1:12; 2:15; 3:14,15, 19 and 30.

## Discussion

### I. Divisions of the Book

#### A. James Smith divides the chapter like this:

1. A widowed city (1:1-22).
2. A broken people (2:1-22).
3. A suffering prophet (3:1-66).
4. A ruined kingdom (4:1-22).
5. A penitent nation (5:1-22).

#### B. Robert Taylor, Jr., divides it as follows:

1. Sorrowful desolation which has gripped the city (1:1-22).
2. The reason for Zion's sufferings—her sins (2:1-22).
3. Jerusalem's basis for hope (3:1-66).
4. The easily discernible contrast between the past prosperity the famed city once enjoyed and the deeply deplored condition presently characteristic of it (4:1-22).
5. An humble application for the return of divine favor (5:1-22).

#### C. Geiger gives the following divisions:

1. The way of wickedness (1:1-22).
2. The wrath of God (2:1-22).
3. The weight of sorrow (3:1-66).
4. The want of help (4:1-22).
5. The wreck of iniquity (5:1-22).

#### D. Wayne Jackson gives these sections:

1. The suffering of Jerusalem.
2. The suffering of the sanctuary.
3. The suffering of Jeremiah.

4. The suffering of the siege.
5. Judah's penitent plea.

E. Willmington's Guide to the Bible gives these divisions:

1. The Provocation against God (1:1-22).
2. The Punishment from God (2:1-22).
3. The Prophet of God (3:1-66).
4. The People of God (4:1-22).
5. The Prayer to God (5:1-22).

- F.
1. He pictures the sorry fate of Jerusalem (1:1-22).
  2. He explains it as judgment from heaven (2:1-22).
  3. He pleads for the Lord's mercies (3:1-66).
  4. He remembers how Jerusalem once was (4:1-22).
  5. He gives a final prayer for deliverance and closes the book (5:1-22).

II. Lamentations presents the decline, fall and hope of a nation. Jerusalem's affliction revealed.

A. The Decline--Causes for its Downfall

1. Rebellion--1:18,20; 3:42
2. Wickedness--1:8,22; 4:6; 5:7
3. Transgression--1:5,22; 3:42
4. False preachers--2:14; 4:13
5. False gods, idolatry, 1:8-11
6. False hopes--4:17
7. Disrespect for authority--4:16

B. The Fall--Consequences of sinfulness

1. Failure in war--1:6-7
2. Nation is no more--1:1; 2:13; 4:15
3. Disrepute--1:6,9; 2:16; 3:14,45
4. Prayers are not heard--2:18-19; 3:8,43,44
5. No leading--2:9-10; 5:14
6. Humiliation--1:8; 4:2-5,9,10,14; 15:1-18
7. The anger of God--1:12-13; 2:1-10

C. The Hope--Cares for a Nation

1. God's discipline--3:22-25,31-33
2. God's restoration--5:21
3. Repentance--3:40-41

III. Chapter 1 - The Way of Wickedness.



A. The first movement described in the chapter is the desolation of the city (1:1-11).

1. Under the figure of a widow she sits solitary.
2. She has grievously sinned (v. 10).
3. "See, O Lord, and consider; for I am become vile" (v. 11).

B. In the second movement the city, personified, bewails her misery (v. 12).

Some say three parts to chapter 1:

1. Jeremiah describes the present condition of the city (v. 1-7).
2. Jeremiah relates why it happened (v. 8-11).
3. The lonely city speaks for herself (v. 12-22).
4. Loneliness occurs in these verses: No one to comfort (2,9,16,17,21).

Lesson on "Is it nothing to you?"

1. Is sin worth it? Sin promises many things but in the end it robs you of the good things God gives.
2. Does anybody care? (v. 12)
  - a. There was no one to comfort (vv. 2,9,16-17, 27).
  - b. People who encourage you in your sin will encourage you in your suffering.
  - c. "This verse is sometimes applied to our Lord as he hung on the cross. Except for a small group of followers who stayed at the cross, nobody else offered him any sympathy. They mocked him and added to his pain. Yet he did it for you and me!" Do we have compassion for those who suffer, or do we pass by "on the other <sup>side</sup> wise" (Luke 10:25-37)? (Wiersbe, p. 531).
3. Can anybody question God? "The Lord is righteous" (v. 18). God is holy—sin must be judged. "Out of the cloud of destruction arises an unchanging truth; God is faithful (3:23).

IV. Chapter 2 — The Wrath of God. God's anger with Jerusalem. The word "how" is not a question, but a statement of amazement that this has come.

A. Jeremiah deals with the sources of the sorrow he had described.

1. He affirms it is the direct action of Jehovah (v. 1a).
2. God destroyed his footstool (v. 1b), cast off his altar (v. 7) and abhorred his sanctuary (v. 7). → 1 CHRON. 28:2
3. Israel's horn (power) is cut off (v. 3).
4. The Lord is pictured as an enemy (v. 5).
5. The law is no more and the prophets receive no vision (v. 9).

B. Jeremiah describes the affliction and the suffering endured.

1. The painful contempt of the nations (v. 15).
2. He identifies himself with their sufferings (vv. 11-13).
3. He appeals to the people and urges repentance (v. 18).

4. The people appeal to Jehovah (vv. 20-22).
- C. Sin brings destruction (5-6, 8-9, 11, 22; Jer. 5:6,10,17).
1. Babylon was the enemy.
  2. But Jeremiah said God was the enemy (vv. 4-5). He supervised the destruction of:
    - a. The wrath and defenses (vv. 5,8-9).
    - b. The temple (vv. 6-7).
    - c. The people (vv. 10-12).
    - d. Sin brings disgrace (15-16).
- V. Chapter 3 - The Weight of Sorrow. Four movements in this chapter. The prophet's anger and hope.
- A. The first movement he describes his own sorrows (vv. 1-21).
1. He recognizes the action of Jehovah (v. 1).
  2. He ends with an affirmation of hope (v. 21).
- B. The second movement is one wholly of assurance in which Jeremiah recognizes God's activity in mercy (vv. 22-36).
- C. The third movement is one of appeal (vv. 37-54).
- D. The fourth movement is one wholly of assurance (vv. 55-66). He celebrated the deliverance God had already accomplished.
- E. In this chapter Jeremiah first looks at himself (vv. 1-19) and feels hopeless.  
 There are several metaphors which illustrate Jeremiah's agony.
1. Trying to walk in darkness (v. 2).
  2. Dealing with an aged body with broken bones (v. 4).
  3. Being chained in a jail cell (v. 7).
  4. Being the innocent prey of wild beasts (v. 10).
  5. Being struck by arrows (v. 13).
  6. Being sick to the stomach from drinking contaminated water (v. 15).
  7. Trying to chew on rocks for food (v. 16).
- F. Then he looks away from himself and by faith looked to the Lord (vv. 19-39). Now he says, "I have hope" (v. 21). Why?
1. Because of God's mercies, compassions and faithfulness: "For he does not afflict willingly" (v. 33; Hos. 11:8-9).
  2. He "will not cast off forever" (v. 31).
  3. God does not enjoy chastening his people, but as a loving Father he must do it (Prov. 3:11-12; Heb. 12:5-11).
  4. Observations:

# Chapter 4

- vv. 1-2 - Gold & Jewels pictures God's people -  
precious the sight of the Lord but their sins  
had cheapened them. They were treated like  
pieces of cheap pottery thrown on the trash pile.
- v. 3-5, 10 (1) The mammals feed their young till they  
are able to care for themselves  
(2) But Jerusalem's mothers were heartless  
toward their children  
(3) The ostriches were ~~also~~ notorious for  
laying their eggs then leaving them and  
Jewish mothers were doing the same.  
(4) Wealthy people who were used to the  
best had to rummage in the garbage to  
find something to eat  
Women eating their own children
- v. 10 (5)
- vv. 6, 9 - Israel had been God's precious people  
but now God's wrath on them was  
worse than Sodom & Gomorrah -  
Pharaoh always being responsible
- vv. 11-12 (1) Fire is frequently used as a picture of  
God's wrath - Ex. 4:14; 13:17  
(2) Jeremiah had said God's wrath would  
"burn like fire" (Jer. 4:14; 7:20)  
(3) The Babylonians looted the city and the  
nations and rulers couldn't believe it.
- vv. 13-16 (1) Blood of men and animals held in great  
respect in Israel - Lev. 17; Num 35:33-34  
(2) The sins of the priests had defiled  
the land  
(3) Innocent blood shed.  
(4) They were scattered everywhere
- vv. 17-19 (1) They made agreement with other nations and  
they waited for help in vain  
(2) Impossible to escape the invaders
- v. 20 (1) The false prophets assured them the nation would  
stand -  
(2) Nothing to them was their breath, their  
protection but he failed.



## Lamentation

### Jeremiah's Prayer Contained Four Elements (Chapter 5)

1. Utter of Remembrance (5:1)
  2. " of repentance (5:16)
  3. " " recognition (5:19)
  4. " " renewal (5:21)
- Willmington's  
Guide To The Bible  
p. 209

### The People of God (Chapter 4)

1. The children's tongues stuck to the roof of their mouth (4:4)
2. The cream of Judah's youth were treated as earthenware pots (4:2) 5:13
3. The rich and pampered were in the streets begging for bread (4:5)
4. The mighty princes, once lean and tall, were now but skin and bones, and ~~their~~ faces black as soot (4:7, 8; 5:12)
5. Tenderhearted women had cooked and eaten their own children (4:10)
6. The false prophets and priests were blindly staggering through the streets, covered with blood (4:14)
7. The king, himself (Zedekiah) had been captured, blinded, and carried off into captivity (4:20)



- a. We should serve with patience because God is good and salvation is a sure promise (vv. 25-26).
  - b. The faithfulness of God needs to be understood in youth. God's word will discipline. He "putting his mouth in the dust" (v. 29) suggests humility.
  - c. God's punishment of his people is measured and has purpose (vv. 31-33).
  - d. God is in control of the world and nothing will happen without his permission (vv. 34-36).
- G. Finally, Jeremiah looked to the people and called for a time of confession and prayer (vv. 40-49).
- H. God drew near to his servant (v. 57; cf. vv. 25-26).

VI. Chapter 4 - The Want of Help. The degradation in which she finds herself.

- A. This chapter is a dirge of desolation, but ends in hope.
- B. Jeremiah describes the disaster in Zion and shows it was a result of their sins (vv. 1-12).
- C. All this resulted from the iniquities of the prophets and priests (vv. 13-20).
- D. He called upon Edom to rejoice, but declared the cup would pass to her also (vv. 21-22).
- E. Billy Sunday once said: "I'm against sin. I'll kick it as long as I've got a foot, and I'll fight it as long as I've got a fist. I'll butt it as long as I've got a head. I'll bite it as long as I've got a tooth. When I'm old and fistless and footless and toothless, I'll gum it till I go home to Glory and it goes home to perdition."

VII. Chapter 5 - The Wreck of Iniquity. Prayer for restoration.

- A. The chapter is an appeal out of sorrow to God.
- B. Speaking on behalf of the people he calls upon God to remember (vv. 1-20).
- C. He then prayed God to turn the people unto himself (v. 21).
- D. The final word is a wail out of the then existing condition: "But thou hast utterly rejected us; thou art very wroth against us" (v. 22).

E. *Jeremiah's Prayer contained four elements*

- 1. *that of remembrance (5:1)*
- 2. *" " repentance (5:16)*
- 3. *" " recognition (5:19)*
- 4. *that of renewal (5:21)*

*Wellington's Guide to the Bible (p. 209)*



- E. People may lose their crown (v. 16) but God is still on his throne (v. 19).  
"No matter how hopeless you feel, no matter how difficult the present situation may be, God is still ruling the universe, and He will not forsake you" (Wiersbe, p. 533).

VIII. Lessons to Remember:

- A. The wages of sin is death.
- B. God's judgments are wholly just.
- C. God uses wicked nations to punish his rebellious children.
- D. Our sins will separate us from God's love and protection.
- E. We will reap what we sow.
- F. Like Jeremiah every faithful prophet, weeps for the calamities that come upon the impenitent.
- G. Human alliances cannot save a nation when God decrees her fall.
- H. When religious leaders become corrupt, what hope is left for a people?
- I. Our sins will bring sorrow not only to us, but to our children.
- J. God will preserve His righteous remnant even when a whole nation must be overthrown.

The word how in Lamentations:

1. How doth the city sit solitary – 1:1
2. How is she become as a widow – 1:1
3. How is she become tributary – 1:1
4. How hath the Lord covered – 2:1
5. How is the gold become dim – 4:1
6. How are they esteemed – 4:2

#### Tears Shed

1. Tears on her cheeks – 1:2
2. For these things I weep – 1:16
3. Mine eyes do fail with tears – 2:11
4. Let tears run down – 2:18
5. Mine eyes run down with rivers of water – 3:48
6. Mine eye trickleth down – 3:49

#### Tabernacle

1. 2:4 – Hebrew word ōhal – which simply means one’s “dwelling place” or “house.”
2. 2:6 – Hebrew word sōh - meaning a “pavilion” or “protective ledge.” This is a reference to God’s house, the temple in Jerusalem, the place of God’s presence and glory.

#### Lamentations 3

1. His cry of desperation – 1-18
2. His confession of faith – 19-39
3. His appeal for repentance – 40-47
4. His personal suffering – 48-54
5. His prayer for deliverance – 55-66

Jeremiah Develops His Theme

*Chapter 3*

1. He compares his experience to a terrifying wall in darkness (v. 2).
2. He compares his affliction to being smitten by the hand of God (v. 3).
3. He compares his trouble to old age with its wrinkled skin and fragile bones (v. 4).
4. He compares his trials to the siege of a city (v. 5).
5. He compares his situation to that of a <sup>Lost</sup> ~~last~~ dead man (v. 6). *Psa. 88:5*
6. A prison in vv. 7-8.
7. A block thrown across his path (v. 9).
8. A God depicted as lion or bear lying in wait – (v. 10).
9. A target for the divine archer – (vv. 12-13).



# Learning From Lamentations

Eddie Parrish

One of the great tragedies of life is the sight of people whose lives have been ruined because of their own sins. That tragedy was all too apparent in the days of Jeremiah. God's people were quickly heading toward captivity as punishment for their idolatry and other sins. God's prophet tried as best he could to turn Judah around that they might avoid God's wrath. His preaching went unheeded. As this great man of God watched Jerusalem and its surrounding countryside taken into slavery by a heathen nation, he penned his thoughts into what we know as the book of "Lamentations," also known as, "the Tears of Jeremiah."

This inspired document is one of the most seldom-quoted and seldom-cited books in all the Bible. Why that is so remains a mystery to me. Personally speaking, it was only recently that I embarked upon a more in-depth study of this great book of Divine Inspiration. That study revealed a number of practical lessons that should help the sincere follower of God as he strives to live faithfully to his Creator. What are some of these lessons?

## Apostasy Should Break Our Hearts

The entire book of Lamentations contains the repeated expressions of grief that Jeremiah felt because of his people's rebellion against God and his law. It was because "the enemy prevailed" and God's people were "desolate" that Jeremiah said, "I weep; my eye overflows with water" (1:16). He continued, "My eyes fail with tears, my heart is troubled; my bile is poured on the ground because of the destruction of the daughter of my people, because the children and the infants faint in the streets of the city" (2:11). "My eyes overflow with rivers of water for the destruction of the daughter of my people. My eyes flow and do not cease, without interruption" (3:48-49).

When we witness the tide of apostasy that is engulfing many sectors of the church today, it should break our hearts and cause *our* eyes to overflow with tears. May we never be guilty of feeling no grief when faced with the reality of rebellion among the people of God today.



In addition, may we not "thrive" on the apostasy of the church and act as if addressing such departures from the truth are what we live for and how we gain all our satisfaction. Jeremiah was one of the staunchest defenders of truth that ever lived. He preached boldly and bluntly regarding the evils of God's people. He went farther in dealing with the apostasy of *his* day than many weak-kneed preachers will go in dealing with the apostasy of *our* day. But the book of Lamentations shows us

that it broke his faithful heart to do so. His attitude would be emulated later by the apostle Paul, who said the following to the elders of the Ephesian church, "Therefore watch, and remember that for three years I did not cease to warn everyone night and day *with tears*" (Acts 20:31, emp. added).

If we are merely "energized" by apostasy, viewing it as nothing more than an opportunity to verbally blast an erring brother, then something is greatly amiss. The time we spend dealing with apostasy and false teachers in the church should be motivated by our sincere love for the Lord, his truth and his church. If such is the case, then when the occasions arise in which we are forced to deal with such problems (and they will), people should be able to see that our motives are pure and sincere as we refrain from pejorative and disrespectful language.

## One Reaps Exactly What One Sows

Jeremiah's sadness found its source in the terrible way that his kinsmen were being treated by the Babylonians. Yet the prophet needed no one to remind him that Judah had brought such treatment upon herself. They were reaping exactly what they had sown. Notice how this point is borne out in the following passages: "Her adversaries have become the master, her enemies prosper; for the Lord has afflicted her because of the multitude of her transgressions. Her children have gone into captivity before the enemy" (Lam. 1:5). "The joy of our heart has ceased; our dance has turned into mourning. The crown has fallen from our head. Woe to us, for we have sinned!" (5:15-16). In Lamentations 3:39 the prophet responds with a rhetorical question to those who were expressing frustration and anger over Judah's op-



pression, "Why should a living man complain, a man for the punishment of his sins?" (3:39).

While it is true that pleasure can be found in some things, the Bible is clear that such pleasure is short-lived (Heb. 11:25). The time will come when a man's sins will find him out and he will reap a harvest of corruption that naturally springs from sowing the seed of sinful living (Num. 32:23; Gal. 6:7-8). Eventually, the sinner will reach a point at which the life of carnal pleasures that lured him away from God will forsake him, leaving him spiritually destitute (Luke 15:14). Indeed, "the way of the transgressor is hard" (Prov. 13:15).

### **God Can Become the Enemy of His Own People**

One of the great blessings of being one of God's faithful children is the close relationship with him that we sustain. If we are faithful to God we can be considered God's friend, as Abraham was (James 2:23). If we are obedient to all that Jesus commands, we are his friends as well (John 15:14). But that relationship is not necessarily a permanent one. There may come a time at which God, in a sense, becomes our enemy. Such would certainly not happen while we are striving to do his will. But if we turn from him in rebellion as Judah did in the days of Jeremiah, we may find that God has lined up against us. Jeremiah wrote:

Standing like an enemy, he has bent his bow; with his right hand, like an adversary, he has slain all who were pleasing to his eye; on the tent of the daughter of Zion, he has poured out his fury like fire. The Lord was like an enemy. He has swallowed up Israel, he has swallowed up all her palaces; he has destroyed her strongholds, and has increased mourning and lamentation in the daughter of Judah [Lam. 2:4-5].

Micah spoke similar words against God's people. Hear, all you peoples! Listen, O earth, and all that is in it! Let the Lord God be a witness against you" (Micah 1:2). How shameful it would be if we failed to learn from Judah's mistakes and caused God to become our enemy instead of our advocate.

### **The Importance of Self-Examination**

One of the greatest, though seldom remembered, statements Jeremiah made is found in Lamentations 3:40, "Let us search out and examine our ways, and turn back to the Lord." The prophet knew that his people were in grave need of doing that very thing. They had forsaken their God, turned from his holy law and were then in the process of suffering because of it. It was past time for them to take a long look at themselves, find the wickedness that brought about their afflictions, then turn back to God (cf. Ps. 39:23-24).

We recognize the importance of self-examination in the realm of physical health. Many lives have been spared from the effects of cancer and other diseases because of early detection via self-examination. The same holds true spiritually. If we regularly examine ourselves (2 Cor. 13:5) and weed out the bad habits and sinful thoughts, we can keep our lives properly directed. Without such regular examination we place ourselves in danger of apostasy.

Even in Affliction God is Merciful

Hear Jeremiah's sweet statement, "This I recall to my mind, therefore I have hope. Through the Lord's mercies we are not consumed, because his compassions fail not" (Lam. 3:21-22). Even though Jeremiah and his people were in the middle of a terrible time of affliction (which is putting it mildly when one considers that they were being taken from their homes to a foreign land), the prophet was still able to see God's mercy. In truth, Judah could have justly suffered much worse than captivity and Jeremiah knew that full well. They could have rightly been totally consumed and destroyed. But because God is merciful he tempered their punishment. Jeremiah later adds, "Though he causes grief, yet he will show compassion according to the multitude of his mercies" (Lam. 3:32).

How blessed we are and how thankful we should be that we serve the same God today. He has not changed (Mal. 3:6). Every person of an accountable age is deserving of grievous punishment for our sins (Rom. 6:23). But because God is "rich in mercy" (Eph. 2:4) and loves us dearly (John 3:16), he has made it possible for us to avoid the eternal consequences of our sins. This he did through the death and resurrection of Jesus Christ. Concerning our salvation Paul said that it was "not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5). "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16). Even when afflictions seem to overwhelm us, God's mercy is ever visible. May we always look for it.

The book of Lamentations is a treasure trove of practical lessons that, if studied and applied, will help us to become the faithful children of God that we should be. May we resolve to cease our neglect of Jeremiah's tears and use them for the purposes God intended them (Rom. 15:4; 1 Cor. 10:6, 11).

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## IS IT NOTHING TO YOU?

Lamentations 1:12

1. This text takes us back to about 600 B.C. Jerusalem had suffered a siege of some 16 months. This was incredible suffering because of the sins of the people.
2. The enemy laughs at their suffering, but Jeremiah is weeping. His warnings had fallen upon deaf ears and vain hearts.
3. The text is sorrow (tears in words) flowing from his heart.
4. This scene of old is a reminder of another cruel (Yea the saddest) scene i.e., Christ on Calvary and the attitude of many. Some unknown poet wrote these inspiring words:

From the throne of his cross the king of grief  
Cries out to a world of unbelief:  
O men and woman afar and nigh,  
Is it nothing to you, all ye that pass by?

5. Let us notice this second scene and ask "Is it nothing to you?"

### I. THE SUFFERING OF CHRIST UNPARALLELED IN HISTORY, Heb. 12:2.

- A. Because of the dignity of his person. Son of God, King of Kings.
- B. Because of the innocent suffering for guilty, Gal. 1:4; 1 Pet. 1:18,19.
- C. Because he gave himself willingly, John 10:17,18; Acts 8:32.
- D. Because he died even for his enemies, Jno. 15:13; Rom. 5:6-10.

### II. THE CROSS IS STILL THERE i.e. ITS BENEFITS & OBLIGATIONS

- A. Humanity still passes by...for nearly 2000 years. Is it nothing to you?
- B. The benefits of the cross should inspire within us a desire to meet the obligations.
  1. His blood was shed there, Matt.26:28; 1 Jno. 1:7; Eph. 1:7.
  2. This has its obligations, Heb. 5:8,9.
    - a. Believe, repent, confess, be baptized, Rom. 6:3,4.
    - b. Continue to walk and the blood will continue to cleanse, 1 Jno. 1:7.
  3. Those who refuse to obey are saying, "It means nothing to me." Consider the danger of your condition.
- C. CHRISTIAN Is it nothing to you?
  1. To miss the assembly of the saints?
  2. To fail to commune with Christ?
  3. Fail to pray, to study Bible? To sing? To give?

### III. SOME WHO CRY OUT FROM THE RECORD: "HE IS NOTHING TO ME."

- A. Jews at crucifixion.
- B. Felix..."convenient season" he wanted but did not come, Acts 24:25.
- C. Agrippa..."almost persuaded," Acts 26:28.
- D. Ananias and Sapphira, Acts 5:1 ff.

### IV. SOME WHO HAVE A RECORD WHICH SAYS: "HE'S ALL THE WORLD TO ME."

- A. The 3000 on Pentecost, Acts 2:36-42.

- B. Paul gave up former teaching, work, friends, family.
- C. Apostles, most of them were martyrs.
- D. Ethiopian treasurer, Acts 8.
- E. The Jailor, Acts 16.

V. SOME THINGS WHICH MEANT MUCH TO CHRIST. Are they nothing to you?

- A. His Church, Acts 20:28. Is it nothing to you?
  - 1. Not just another denomination.
  - 2. It is the body of Christ--family of God.
  - 3. Many cry, Non-essential while others are not interested.
- B. Lost men, Lk. 19:10. Is it nothing to you? Matt. 28:19,20; Mk. 16:15,16.
- C. Poor, and needy, Acts 10:38; Lk. 10:25-37.
- D. Brokenhearted, Jno. 11:35.

CONCLUSION: The earth trembled, great rocks were rent and the sun refused to shine when Christ was crucified. Are these matters nothing to you? Isn't your heart moved by such events?

Note poem at beginning.

You are answering this question as we stand and sing.

# CHRISTIAN COURIER

## Lessons From The Book Of Lamentations

One of the little-known portions of the Bible is the Book of Lamentations. Although frequently neglected by some students, this narrative truly contains some rich deposits of truth which will abundantly reward those who examine its contents.

In the Hebrew Old Testament the book is entitled *ekah*, meaning "How," or "Alas," taken from the first verse. The Septuagint calls it *Threnoi Jeremiu*, Lamentations of Jeremiah. The term *threnoi* is the plural form of a Greek term meaning "to cry aloud," which is indicative of the anguished nature of the book. Though the Hebrew version does not declare its authorship, there is sufficient evidence to indicate that the "weeping prophet," Jeremiah, was its inspired penman.

The style of the book is similar to the book of Jeremiah, and certainly the lamentation type of literature was characteristic of that prophet (Cf. 2 Chron. 35:25). Further, the Septuagint has a superscription which affirms: "And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem, and said ...."

If one is to appreciate the message of this holy treatise, he must understand the events which relate to its contents.

After the destruction of the ten tribes of Israel by Assyria (721 B.C.), the citizens of Judah (i.e., tribes of Benjamin and Judah — collectively known as Judah) continued to degenerate spiritually. Though there were occasional periods of reformation (such as in the days of Josiah - 2 Kings 22, 23), they were both superficial and temporary. Finally, the time for punishment had come. Jehovah, through his providence, brought Nebuchadnezzar of the Babylonians against Judah. Jehoiakim, king of Judah "became his servant" (2 Kings 24:1). This occurred in 606/5 B.C. Eight years later, the army of Nebuchadnezzar came again to Jerusalem and besieged the city. The temple was ransacked. Its vessels of gold were confiscated and cut into pieces. Also, many Hebrews were taken captive to Babylon (2 Kings 24:10-17). Zedekiah was appointed as a puppet-king over the "poorest sort of the people" who had not been transported to Babylon.

However, in the ninth year of his reign, Zedekiah rebelled, and Nebuchadnezzar came again with his army. Jerusalem was besieged for almost eighteen months. Conditions within the city were dreadful. "...Famine was sore in the city, so that there was no bread for the people of the land" (2 Kings 25:3). Finally, a breach was made in the city. The invading army "had no compassion upon young man or virgin, old man or hoary-headed" (2 Chron. 36:17). The remaining vessels of the temple were taken, and the Babylonians "burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire...." Truly, it was a horrible spectacle.

The prophet Jeremiah was a witness to the spiritual death of the city of Jerusalem, and the book of Lamentations is actually a funeral dirge that depicts the suffering and sorrow which attended Jerusalem's death. It was doubtless sung by the Jews in captivity as a reminder of their sorrow, and especially the sins of their past which precipitated the destruction of the Holy City. In this connection, the arrangement of the book is interesting. Four out of five chapters are acrostic in form. Chapters one, two, and four contain twenty-two verses each, and each verse begins with a consecutive letter of the Hebrew alphabet (i.e., Aleph, Beth, etc.). Chapter three has sixty-six verses, and each third verse is introduced with a letter from the Hebrew alphabet. Chapter five is not arranged alphabetically.

Some have suggested that this format was to facilitate memorization, while others feel that the design was to emphasize that Judah had sinned "from Aleph to Thau," or as we would say, from A to Z.

For study purposes, Lamentations may be divided into five sections, corresponding to the chapter segments.

### The Suffering of Jerusalem (1)

The desolation of Jerusalem and the resulting sadness is the theme of this section. Jerusalem, once "great among the nations," now sits as a weeping and solitary widow whom none can comfort. She has been greatly afflicted "for the multitude of her transgressions." For these things, says the



prophet, "I weep; mine eye, mine eye runneth down with water."

It is important that we note a valuable principle here. No matter how great one has been in the past, that status can be altered by a change in conduct. Great reputations have been destroyed almost overnight by apostasy. Too, heartache is frequently the companion of rebellion. Sin does have its price tag!

### The Suffering of the Sanctuary (2) *VS. 1*

This section deals with the destruction of the temple and the heart-break connected therewith. In the day of God's anger, not even his "footstool" is spared. (See 1 Chronicles 28:2 where the temple is called the footstool of God.) Indeed, Jehovah had "violently taken away his tabernacle" and "destroyed his place of assembly." (This shows that the destruction of the temple was not strictly of the Babylonians; it was God working through them!) The Lord "cast off his altar" and "abhorred his sanctuary." When reflecting upon such, Jeremiah exclaimed, "Mine eyes do fail with tears, my heart is troubled...." Sad though it was, it fulfilled the oracle of centuries past, for "Jehovah hath done that which he purposed; he hath fulfilled his word that he commanded in the days of old."

There are several truths worthy of consideration here. First, though the Old Testament was divinely designed to consist of "carnal ordinances" (cf. Heb. 9:10), Jehovah was far more concerned with His people's lives than the material trappings of the temple. Hence, He had His temple destroyed as a part of Judah's punishment. Second, God can work through a wicked nation (e.g., the Babylonians; cf. Jer. 25:9f) to accomplish a greater good. Third, Judah's destruction was a fulfillment of earlier prophecy. Deuteronomy 28 is very graphic in warning of Israel's eventual punishment.

### The Suffering of Jeremiah (3)

"This chapter is the mountain peak of the book. Here Jeremiah bares his heart to the reader, as he frequently does in prophecy. His life was one long martyrdom, in which he served as both judge and intercessor for people bent on their own destruction. No prophet ever pleaded with a people in more impassioned manner, calling for a national conversion, than did he. And no one, except Jesus, was treated with more national contempt than he" (Ross Price, *Wycliffe Bible Commentary*). In spite of his numerous persecutions (vs. 1-18), Jeremiah sees a better day ahead; says he, "Jehovah is my portion, saith my soul; therefore will I hope in him." *VS. 24*

Every truly spiritual person will be concerned for the welfare of God's people as a whole. The faith-

ful Christian must never isolate himself and ignore the condition of the church as it exists everywhere. Note Paul's empathy for the congregations of the Lord's people wherever they were (2 Cor. 11:28).

### The Suffering of the Siege (4) *VS. 9*

As mentioned earlier, during the eighteen month siege of Jerusalem, conditions became intolerable. Famine was acute. "The tongue of the sucking child cleaveth to the roof of his mouth for thirst: The young children ask bread, and no man breaketh it unto them." Conditions were so horrible that "the hands of pitiful women have boiled their own children," so that "they that are slain with the sword are better than they that are slain with hunger." But Judah was only reaping what she had sown. Her iniquities were many; the prophets and priests had been corrupt, and the people rejoiced therein (Jer. 5:30).

Again, we must call attention to certain truths here. First, when children suffered, some doubtless wondered, "Where is God?" But we must remember this, in a world that is plagued with evil, sometimes even the innocent suffer. I have discussed this principle more fully in my *Commentary on the Book of Job* (Chapter 11). Second, apostasy sometimes begins among those who should be the safeguards against it – the religious leaders. There is great responsibility in leadership (cf. Jas. 3:1).

### Judah's Penitent Plea (5)

In this final section, Judah's deplorable condition, caused by her sins, is graphically summed up. She acknowledges that she has, to use a common figure of speech, gone to the bottom of the barrel, and consequently, her only hope is in the everlasting Jehovah. The prayer is thus made: "Turn thou us unto thee, O Jehovah, and we shall be turned; Renew our days as of old." *VS. 21*

It is a truism beyond dispute that when men turn away from God, He will turn away from them. His holy nature cannot tolerate rebellion (Hab. 1:13). His justice (Psa. 89:14) demands punishment. Happily, though, Jehovah is a God of tender compassion, and He is anxious to forgive those who yield to His divine will.

God did remember the Hebrew people. A half century later, the restoration from Babylonian captivity was begun. The people came home again and the temple was rebuilt. But preliminary to that, many hard, though valuable, lessons had to be learned by the Jews.

We too may profit by their experiences if we will but apply ourselves to learning of these ancient events (1 Cor. 10:6, 11; Rom. 15:4). The book of Lamentations is rich indeed in divine lessons. *WJ*



- along with 832 other captives.
- c. Ezekiel had been in Babylon eleven (11) years at this point.
  - 5. In 581 B.C., some five years later, the Babylonians took 745 captives to Babylon. This was after a group had fled to Egypt, taking with them Jeremiah (Jer. 43; 52:30).
  - C. The beginning of the prophetic work of Ezekiel is clearly marked in the book itself (1:1-2).
  - D. There are some fourteen chronological notices in the book: 1:1; 1:2; 8:1; 20:1; 24:1; 26:1; 29:1; 29:17; 30:20; 31:1; 32:1; 32:17; 33:21; 40:1.
  - E. No doubt the intervening prophecies or messages which are not dated are to be understood as relating to the dates given unless there be some implied reason why this should not be the case.
  - F. The following Chronological Chart is given in Samuel J. Shultz, *The Old Testament Speaks*, p. 344:

621—birth of Ezekiel Reform of Josiah—ministry of Jeremiah  
 612—fall of Nineveh 609, death of Josiah, Jehoahaz rules three months, Jehoiakim made king  
 605—battle of Carchemish Hostages taken from Jerusalem to Babylon  
 601—Babylonian-Egyptian battle at borders of Egypt  
 598—Jehoiakim rebels against Babylon  
 597—Jehoiachin and some 10,000 people including Ezekiel taken captives.  
 594—embassy sent by Zedekiah to Babylon, Jer. 29:3 and Zedekiah appears in Babylon, Jer. 51:59  
 593—call of Ezekiel, 1:1-2 and 3:16  
 592—tablet giving rations for Jehoiachin elders confer with Ezekiel, 8:1-11:25  
 591—elders confer with Ezekiel, 20:1  
 588—siege of Jerusalem begins in January message by Ezekiel, Ezekiel 24:1  
 587—prophecies by Ezekiel, 29:1; 30:20; 31:1  
 586—Babylonians enter Jerusalem, Zedekiah flees, prophecy against Tyre, 26:1  
 585—fugitive arrives, Ezek. 33:21, lamentation over Egypt, 32:1 and 17  
 573—Ezekiel's vision, 40:1  
 571—Ezekiel's last dated prophecy, 29:17  
 561—Jehoiachin released from prison, II Kgs. 15:27

[According to Thiel, a Nisan-to Nisan reckoning is used in Ezekiel while Kings uses a Tishri-to Tishri reckoning; the former begins in April, the latter in October). Nisan is the first month of the Sacred and seventh of the Civil year. Tishri is the seventh month of the Sacred and the first of the Civil year.]



derision.

- F 9. Judah's prayer was heard. 3:8
- T 10. God's mercies kept Judah from being consumed. 3:22
- F 11. God afflicts willingly. 3:33
- T 12. Chapter 3:44 pictures God as covering himself with a cloud. 3:44
- T 13. Ostriches are mentioned in Lamentations. 4:3
- T 14. "Their visage is blacker than a coal" was connected with famine and hunger. 4:8
- T 15. "Jerusalem had shed the blood of the just in her midst." 3:13
- T 16. Her Nazarites (or distinguished ones) are pictured as whiter than snow. 4:7
- T 17. Edom is told to rejoice and be glad. 4:21-22
- T 18. "They ravished the women of Zion" means they raped them. 5:11
- T 19. Lamentations mentions a dungeon. 3:53
- T 20. Lamentations mentions the apple of thine eye. 2:18

Bonus Question: Five extra points if correct.

This book "may rightly be called the masterpiece of  
English of all the literature of the world."

WELCOME TO BIBLE STUDY  
LAMENTATIONS 1-5

1. What kind of book is Lamentations? \_\_\_\_\_  
\_\_\_\_\_
2. How is Jerusalem described? 1:2 \_\_\_\_\_  
\_\_\_\_\_
3. To what does Jeremiah attribute their condition? 1:5,8,9,14,18,20,22 \_\_\_\_\_  
\_\_\_\_\_
4. To what is the devastation of Jerusalem attributed? 2:1,2,3,4,6,21,22 \_\_\_\_\_  
\_\_\_\_\_
5. What does this prove again about God? \_\_\_\_\_  
\_\_\_\_\_
6. How did these who passed by act and say 2:15 \_\_\_\_\_  
\_\_\_\_\_
7. What did Jeremiah suggest they do now? 2:19 \_\_\_\_\_  
\_\_\_\_\_
8. In a general way what does Jeremiah seem to be doing in chapter 3? \_\_\_\_\_  
\_\_\_\_\_
9. How does he feel about his prayer? 3:44 \_\_\_\_\_  
\_\_\_\_\_
10. In spite of his complaining what does he acknowledge? 3:22 \_\_\_\_\_  
\_\_\_\_\_
11. What is acknowledged in 5:22-39? \_\_\_\_\_  
\_\_\_\_\_
12. For what does Jeremiah ask? 3:55-56 \_\_\_\_\_  
\_\_\_\_\_

13. What is described in chapter 4? \_\_\_\_\_  
\_\_\_\_\_
14. How terrible was their condition? 4:4-12 \_\_\_\_\_  
\_\_\_\_\_
15. How hungry did the women get? 2:20, 4:10 \_\_\_\_\_  
\_\_\_\_\_
16. How well fortified had they thought Jerusalem was? 4:12 \_\_\_\_\_  
\_\_\_\_\_
17. Worse than what was Jerusalem's punishment? 4:6 \_\_\_\_\_  
\_\_\_\_\_
18. How helpful were the false prophets? 4:13-16 \_\_\_\_\_  
\_\_\_\_\_
19. What about external help? 4:17-20 \_\_\_\_\_  
\_\_\_\_\_
20. What is the closing refrain? 4:21-22 \_\_\_\_\_  
\_\_\_\_\_
21. What did they want the Lord to remember? 5:1 \_\_\_\_\_  
\_\_\_\_\_
22. Describe their: water \_\_\_\_\_, wood \_\_\_\_\_, fathers \_\_\_\_\_,  
servants \_\_\_\_\_, skin \_\_\_\_\_, women \_\_\_\_\_, princes \_\_\_\_\_  
faces of elders \_\_\_\_\_, young men \_\_\_\_\_, children \_\_\_\_\_,  
elders \_\_\_\_\_, young men \_\_\_\_\_, joy \_\_\_\_\_, crown \_\_\_\_\_,  
\_\_\_\_\_. 5:4-16

EAST TENNESSEE SCHOOL OF PREACHING

Jeremiah-Ezekiel, O2608

Instructor: James Meadows

Test Number 3

General Questions

1. What two statements give a brief preview of Lamentations? a. How doth the city  
set solitary that was full of people b. But thou hast utterly rejected  
us
2. What is the key word in Lamentations? "how"
- ✓ 3. What is the purpose of the book? To show that the righteous  
judgment of God, repeatedly forewarned, occasioned  
by sin, is terrible in its retribution
4. According to Geiger the book has the following divisions:
  - a. The way of wickedness
  - b. The wrath of God
  - c. The weight of sorrow
  - d. The want of help
  - e. The weed of iniquity
5. Tell me something about the name Lamentations. Sorrow + sympathy  
Laments - cry aloud
6. Name three key lessons of Lamentations. a. Sin is costly  
b. God must punish sin c. God's mercy never fails
7. What expressions in the following verses show the loneliness of the city  
(2,9,16,17,21).
  - a. None to comfort her



- b. She hath no comfort
- c. Tears - desolate
- d. Adversaries round about
- e. No comfort - enemies about

8. Explain the following verses or expressions:

a. "How is she become a widow" (v. 1) Her children carried into captivity

✓ b. "Is it nothing to you, all ye that pass by?" (v. 12). Do you not care - nobody has sorrow like my sorrow - affliction in fierce anger but none care

9. "Remembered not his footstool in the day of his anger" (2:1) Probably refers to the ark of the covenant - 1 Ch. 28:2; Psa. 99:5 - Temple

10. "Her prophets also find no vision from the Lord" (v. 2:9) God was not revealing any message to them

✓ 11. "Shall the women eat their fruit and children of a span long?" (2:20).

The famine was so bad that they ate their own children

12. What verses in chapter three might be called the centerpiece of Lamentations?

22-24

13. There are several metaphors in chapter three which illustrate Jeremiah's agony.

Pick out at least four.

- a. He hath made my chair heavy
- b. Set me as a mark for an arrow
- c. Drunken with wormwood
- d. Broken my teeth with gravel stones

✓ 14. In what way was the punishment of Jerusalem greater than the punishment of Sodom? There was over in a moment - this lasted 70 years - 4:6

✓ 15. What would the kings of the earth and all the inhabitants not have believed? That the enemies would have entered the gates of Jerusalem - 4:12

16. To what two nations had Jerusalem given the hand for bread?

a. Egyptians b. Assyrians - 5:6

17. Explain 5:11. Raped the women - the maidens

18. Explain "he hath cut off in his fierce anger all the horns of Israel."

He helps, maybe other nations - that which they used as power gone.

19. Explain "he hath set up the horn of thine adversaries." He set up forces against them - how to power

20. What did Jeremiah give as the reason why they were not consumed? \_\_\_\_\_

The Lord's mercies - 3:22

21. Find four expressions in chapter one as the reasons why Jerusalem was punished.

- a. Multitude of transgressions - 1:5
- b. Grievously sinned - 1:8
- c. Filthiness in her skirts - 1:9
- d. Rebellion against his commands - 1:18

22. Find at least <sup>four</sup> ~~five~~ verses in Lamentations which state that it was the Lord doing these things and list them.

- 1:5 a. The Lord afflicted her b. The Lord hath trodden - 1:15  
 2:1 c. The Lord - anger d. The Lord hath commended - 1:17

23. Explain these expressions:

a. "The Lord is righteous" (1:18) He will always be right even though man does wrong

b. "Great is thy faithfulness" (3:23) He keeps his promises - He provides -

24. To whom is the Lord good? Those that wait upon him and seek him - 3:25

25. In 3:21 Jeremiah states "therefore have I hope." State two reasons, as found in chapter 3, why he had hope.

- a. The Lord will not cast off forever - 3:31
- b. Hope for the salvation of the Lord - 3:26

26. Describe the following from Chapter 5:

- a. Water Had to buy it v. 4
- b. Wood Sold unto them v. 4
- c. Fathers Sinned and are not - v. 7
- d. Servants Ruled over them v. 8

- <sup>SKIN</sup>  
 e. Shin Black - V. 10  
 f. Women Ravished - V. 11  
 g. Princes Hanged - V. 12  
 h. Faces of elders Not honored - V. 12  
 i. Young men Made slaves - V. 13  
 j. Children Carried away - V. 13  
 k. Elders Ceased from the gates V. 14  
 l. Joy Ceased V. 15  
 m. Crown Fallen - V. 16

27. Write your memory verses. If you have already said them, write done.

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True or False

- T 1. Judah's lovers had departed. V. 2  
T 2. Zion's beauty had departed. 1: 6  
F 3. The heathen did not enter the Lord's sanctuary. 1: 10  
T 4. "The Lord hath commanded concerning Jacob" is found in chapter 1. 17  
T 5. The Lord covered the daughter of Zion with a cloud. 2: 1  
T 6. The Lord's footstool in 2:1 may refer to the ark of the covenant.  
T 7. God is pictured as a flaming fire against Jacob. 2: 3  
T 8. "Is this the city that men call, The perfection of beauty" was spoken in  
2: 15

derision.

- F 9. Judah's prayer was heard. 3:8
- T 10. God's mercies kept Judah from being consumed. 3:22
- F 11. God afflicts willingly. 3:33
- T 12. Chapter 3:44 pictures God as covering himself with a cloud.
- T 13. Ostriches are mentioned in Lamentations. 4:3
- T 14. "Their visage is blacker than a coal" was connected with famine and hunger. 4:8
- T 15. "Jerusalem had shed the blood of the just in her midst." 4:13
- ~~F~~ 16. Her Nazarites (or distinguished ones) are pictured as whiter than snow. 4:7  
"whiter than milk"
- T 17. Edom is told to rejoice and be glad. 4:21
- T 18. "They ravished the women of Zion" means they raped them. 5:11
- T 19. Lamentations mentions a dungeon. 3:53
- T 20. Lamentations mentions the apple of thine eye. 2:18

Bonus Question: Five extra points if correct.

This book "may rightly be called the Masterpiece 7  
Anguish of all the literature of the world."



## EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Jeremiah-Ezekiel, O2608

Instructor: James Meadows

### Test Number 3

#### General Questions

1. What two statements give a brief preview of Lamentations?
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
2. What is the key word in Lamentations? \_\_\_\_\_
3. What is the purpose of the book? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. According to Geiger the book has the following divisions:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
  - d. \_\_\_\_\_
  - e. \_\_\_\_\_
5. Tell me something about the name Lamentations. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. Name three key lessons of Lamentations.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

7. What expressions in the following verses show the loneliness of the city (2,9,16,17,21)?

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

e. \_\_\_\_\_

8. Explain the following verses or expressions:

a. "How is she become a widow" (v. 1) \_\_\_\_\_

\_\_\_\_\_

b. "Is it nothing to you, all ye that pass by?" (v. 12). \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

9. "Remembered not his footstool in the day of his anger" (2:1) \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

10. "Her prophets also find no vision from the Lord" (v. 2:9) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
11. "Shall the women eat their fruit and children of a span long?" (2:20).  
\_\_\_\_\_  
\_\_\_\_\_
12. What verses in chapter three might be called the centerpiece of Lamentations?  
\_\_\_\_\_  
\_\_\_\_\_
13. There are several metaphors in chapter three that illustrate Jeremiah's agony.  
Pick out at least four.
- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_
- d. \_\_\_\_\_
14. In what way was the punishment of Jerusalem greater than the punishment of Sodom?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
15. What would the kings of the earth and all the inhabitants not have believed?  
\_\_\_\_\_  
\_\_\_\_\_

16. To what two nations had Jerusalem given the hand for bread?

a. \_\_\_\_\_ b. \_\_\_\_\_

17. Explain 5:11.

\_\_\_\_\_  
\_\_\_\_\_

18. Explain "he hath cut off in his fierce anger all the horns of Israel."

\_\_\_\_\_  
\_\_\_\_\_

19. Explain "he hath set up the horn of thine adversaries."

\_\_\_\_\_  
\_\_\_\_\_

20. What did Jeremiah give as the reason why they were not consumed?

\_\_\_\_\_  
\_\_\_\_\_

21. Find four expressions in chapter one as the reasons why Jerusalem was punished.

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b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

22. Find at least five verses in Lamentations that state that it was the Lord doing these things and list them.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

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a. "The Lord is righteous" (1:18)

\_\_\_\_\_

b. "Great is thy faithfulness" (3:23)

\_\_\_\_\_

24. To whom is the Lord good?

\_\_\_\_\_

\_\_\_\_\_

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a. \_\_\_\_\_

b. \_\_\_\_\_

26. Describe the following from Chapter 5:

a. Water \_\_\_\_\_

b. Wood \_\_\_\_\_

c. Fathers \_\_\_\_\_

d. Servants \_\_\_\_\_



- e. Skin \_\_\_\_\_
- f. Women \_\_\_\_\_
- g. Princes \_\_\_\_\_
- h. Faces of elders \_\_\_\_\_
- i. Young men \_\_\_\_\_
- j. Children \_\_\_\_\_
- k. Elders \_\_\_\_\_
- l. Joy \_\_\_\_\_
- m. Crown \_\_\_\_\_

27. Write your memory verses. If you have already said them, write done.

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### True or False

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- \_\_\_\_\_ 2. Zion's beauty had departed.
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- \_\_\_\_\_ 5. The Lord covered the daughter of Zion with a cloud.
- \_\_\_\_\_ 6. The Lord's footstool in 2:1 may refer to the ark of the covenant.
- \_\_\_\_\_ 7. God is pictured as a flaming fire against Jacob.

- \_\_\_\_\_ 8. "Is this the city that men call, The perfection of beauty" was spoken in derision.
- \_\_\_\_\_ 9. Judah's prayer was heard.
- \_\_\_\_\_ 10. God's mercies kept Judah from being consumed.
- \_\_\_\_\_ 11. God afflicts willingly.
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- \_\_\_\_\_ 18. "They ravished the women of Zion" means they raped them.
- \_\_\_\_\_ 19. Lamentations mentions a dungeon.
- \_\_\_\_\_ 20. Lamentations mentions the apple of thine eye.

**Bonus Question:** Five extra points if correct.

This book "may rightly be called the \_\_\_\_\_ of all the literature of the world."



## The Great Need for Tongue-tied Preachers

By Dan Jenkins

The book of Ezekiel should be studied by everyone, but especially by preachers and teachers. There are phrases that appear repeatedly and each of them gives great insight into the nature of God and the importance of those who deliver His message. He wants them to speak only what He has said in *precisely* the words He has given. The phrase "the word of the Lord" is found 60 times in this book and the phrase "says the Lord" is found 205 times. *God's wants His messengers to speak His message using His words.*

The opening chapters give details of two incidents which emphasize this. First, there is the vision of a hand stretching out to the prophet and spreading out a book before Ezekiel. Then the Lord speaks to him and commands him to eat the book and to digest it. As he eats it there is the sweetness like the taste of honey. Bible students will immediately call to mind the words of David, who described the judgments of the Lord as more desirable "than gold . . . Sweeter also than the honey and the honeycomb" (Ps. 19:10). This man after God's own heart also said, "How sweet are Your words to my taste, sweeter than honey to my mouth" (Ps. 119:103). Having eaten this book from heaven, God commanded him to go to the house of Israel and "speak with My words to them" (Eze. 3:4).

**God wants His messengers to speak His message using His words**

God speaks again saying, "Receive into your heart all My words that I speak to you . . . and go and speak to them, and tell them, 'Thus says the Lord God'" (Eze. 3:10-11).

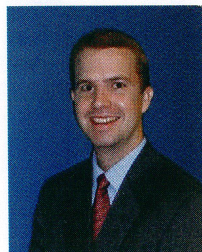
Then there is that other part of this vision when God tells Ezekiel, "I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they are a rebellious house. But when I speak with you, I will open your mouth, and you shall say to them, 'Thus said the Lord God'" (Eze. 3:26-27).

Do you sense the force of these words? God fastened the tongue of Ezekiel to the roof of his mouth, and the only time he would be able to speak was when he began his message with, "Thus says the Lord." He was a tongue-tied preacher, unable to say anything unless he spoke precisely that sweet message he had eaten, digested and received into his

heart!

Now imagine what would happen today if God did the same to those preachers and teachers who have "eaten" the word of God and stand to teach others. How long would Bible classes and sermons last? Everyone who teaches another should soberly think about the implication of this story.

*God, give us more tongue-tied preachers!*



## "All Your Commandments Are Righteousness"

By David Sproule

In the longest chapter in the Bible (a chapter which extols and exalts the Word of God in nearly every line), the psalmist declared, "My tongue shall speak of Your word, For all Your commandments are righteousness" (Psa. 119:172). Meditate on that last line for a few moments — **"all Your commandments are righteousness."** What are the commandments of God? They are right! They are righteousness!

For the focus of this article, turn that around — *what is righteousness?* The simplest definition of righteousness is simply "doing right" or "that which is right." But, what does this verse affirm? Righteousness is the commandments of God. Think about that truth and substitute "commandments of God" for "righteousness" in some New Testament verses.

Jesus insisted on being baptized because "it is fitting for us to fulfill all **the commandments of God**" (Matt. 3:15).

Jesus taught, "Blessed are those who hunger and thirst for **the commandments of God**, for they shall be filled" (Matt. 5:6).

We must set our priorities to "seek first the kingdom of God and **the commandments of God**, and all these things

shall be added to you" (Matt. 6:33).

God promises that "in every nation whoever fears Him and works **the commandments of God** is accepted by Him" (Acts 10:35).

Those who reckon the gospel to be grace-inclusive and command-exclusive perhaps have missed Romans 1:17 — "For in [the gospel] **the commandments of God** [are] revealed from faith to faith; as it is written, 'The just shall live by faith.'"

**"Whoever fears Him and works the commandments of God is accepted..."**

In His death, Christ set forth our redemption and the purpose for our lives — He "Himself bore our sins in His own body on the tree, that we, having died to sins, might live for **the commandments of God**" (1 Pet. 2:24).

It is true that "everyone who loves" and "whoever believes that Jesus is the Christ" "is born of God" (1 John 4:7; 5:1). Interestingly enough, the same book proclaims, "If you know that He is righteous, you know that everyone who practices **the commandments of God** is born of Him" (2:28).

John said it another way in the next chapter, "In this the children of God and the children of the devil are manifest: Whoever does not practice **the commandments of God** is not of God, nor is he who does not love his brother" (3:10).



## The Book of EZEKIEL

### Introduction

- ^ The book of Ezekiel is the third largest book in our Bible. It is one of the most fascinating, challenging, and unusual works of inspiration with countless lessons of old applicable for modern times. Sadly, it is one of the most neglected of the Bible books and is *the most neglected* of the prophetic section.
1. While Ezekiel's message is often ignored by those in the church, it is not ignored by the science-fiction enthusiasts, the premillennialists, nor the Mormons.
    - a. Does Ezekiel describe the prophet's encounter with a U.F.O. and extraterrestrial beings? Erich Von Daniken's book, *Chariots of the Gods*, says, "Yes!"
    - b. Does Ezekiel 37:16-17 prophetically envision the uniting of the Bible with the book of Mormon as the two books to be used by God's people today? The Church of Jesus Christ of Latter-Day Saints says, "Yes!"
    - c. Does Ezekiel prophecy a coming millennium, i.e., a future thousand year reign of Christ upon the earth from a literal temple in literal Jerusalem? Most denominationalists say, "Yes!"
  2. What does Ezekiel *really* teach? Who is his message for? And...how can we find modern relevance from a 2,500 year old book? With these questions in mind - let's investigate this fascinating book of scripture.

### BODY

#### I. THE PERIOD, THE PROPHET, THE PROPHECY

- A. The Period. Six centuries before the birth of Christ and six years before the Jerusalem invasion, the events of Ezekiel occur. These were the most difficult of times for the Old Testament Jews. With God refusing to fight for them because of their sins and with their foreign neighbors refusing military assistance, Nebuchadnezzar and his Babylonian army had thus twice asserted it's dominion over Judah - first in 606 with the taking of Hebrew hostages (including the prophet Daniel) and, then, again in 597 with the exiling of 10,000 of the choicest men of Judah to Babylon, including an 18 year old king named Jehoiachin and a 25 year old obscure Levite named Ezekiel (see 2 Kings 24).
  1. The prophet was thus called to preach to a people which had already witnessed two deportations. Yet instead of learning, repenting, and returning to Jehovah, the idol-crazed, vice-intoxicated populous continued to go more deeply into superstition and immorality.
  2. There were two false notions existing during this period:
    - a. Those left behind in Jerusalem misconstrued the meaning of the deportations and decided that their exiled kinsmen were probably being justly punished for their sins while they themselves, those still left in the city, were still Jehovah's favorites.
    - b. On the other hand, those already exiled to Babylon were under the popular delusion that their captivity would soon end and that God would never allow Jerusalem, His chosen city, to be ruined (13:16-17,19).
  3. In 587-586 B.C. Nebuchadnezzar proved both assertions to be incorrect when he marched on Jerusalem, massacred her citizens, plundered the city and burned it to the ground. There were but few survivors.
- B. The Prophet. The name Ezekiel means: "*God strengthens*." Surely, the prophet would need the Lord's strength to be able to preach the message he would be asked to deliver. God would not let him down. See 3:8-11,14.
  1. When Ezekiel was born in 622 B.C. the godly Josiah was on the throne and the little nation was doing fine. Shortly afterward, however, things began to rapidly deteriorate as idolatry, indifference and sin became the order of the day. His youth was thus spent in the dark and dismal days of dying Judah.
    - a. As Ezekiel grew into maturity he must have been moved by the stirring sermons of the "*weeping prophet*," Jeremiah, who preached coming disaster unless there is a national repentance. Josiah's religious reforms coupled with Jeremiah's influence no doubt made a lasting impression upon young Ezekiel.

- b. It was at age 17 that Ezekiel watched king Nebuchadnezzar take Daniel and his three friends captive to Babylon.
- c. Eight years later at age 25 Ezekiel himself was led captive from his native city. For five years we are unaware of his activity.
- d. Finally, Ezekiel reaches his 30th birthday. All of his life he would have looked forward to the day when he would officiate as one of God's holy priests. He had gotten himself ready and kept himself pure (4:14) so that nothing would interfere with his fulfilling that vocation. Now at the appointed age of 30 he could enter into service (Numbers 4:3,23,30) - *but God had other plans!* For the next 22 years he would be Jehovah's voice to the Hebrew captives.

2. There is no doubt about Ezekiel's devotion to duty. His was a tough message to deliver, but deliver it he did. It was all the more difficult because he loved his people and respected his elders. Like Jeremiah, Ezekiel was torn between the love he has for his wayward people and his awesome respect for God.

- a. Yet when God said go, he went. When God said listen, he listened. When God said speak, he spoke. When it comes to total respect for God's word and will, Ezekiel has few Old Testament peers and no superiors.

C. The Prophecy. The people had seen two deportations and were facing a final destruction of their city in six years. Some of the nation was too optimistic refusing to believe that Jerusalem would really go under, while others went to the opposite extreme and were in utter despair. Many thought that God had deserted them (*never did they consider that it was the other way around!*) and since He had they decided to "eat, drink and be merry." And, so, Ezekiel is called to prophecy to the fragments of a shattered nation.

- 1. One writer summed up the attitude of the exiles this way -

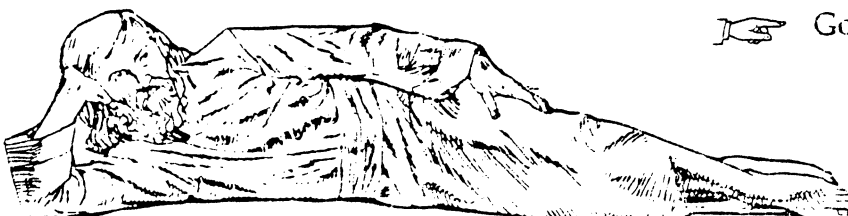
*They are the remnants of broken homes. They are people who have suffered. They have seen the fading of great hopes... Many have lost their loved ones. Some have lost their God. Ezekiel was sent, therefore, to a congregation acquainted with grief, to a people whose eyes were blinded with tears.*

- 2. To those who were optimistically thinking that they would be returning home to Jerusalem shortly - Ezekiel had to announce that they would not be going home. To others who blamed God for their national calamity - Ezekiel must persuade them that Jehovah's judgements are just and deserved. And to the ones who had given up and despaired - the prophet must give them hope for the future.
  - a. It was a difficult message to deliver. It would take a special man to faithfully proclaim it. God chose the young priest turned preacher - Ezekiel - who would bring a living message for a living people who needed a living hope for an uncertain future.

## II. EZEKIEL'S SIGN LANGUAGE

- A. The people refused to listen to God's prophet. Therefore, if they would be deaf and refuse to listen - God would be dumb and refuse to speak. Jehovah was tired of reasoning, appealing and pleading with them through words. Now He uses ten dramatic, non-verbal actions by Ezekiel hoping to arrest their attention, arouse their curiosity, and cause an enquiry - all for the purpose of causing a change in their manner of living and way of thinking.

# Sign Language For Exiles



God told Ezekiel, "I have set thee for a sign unto the house of Israel" (12:6). His symbolic actions were designed to teach the nation divine truth.



Sign of:Symbol of:

1. 4:1-3 Toy city
2. 4:4-8 Prostrate prophet
3. 4:9-17 Dirty food
4. 5:1-4 Haircut
5. 12:1-7 Packing the suitcase
6. 12:18-19 Eating and quaking
7. 21:1-17 Groaning
8. 24:1-6 Boiling pot
9. 24:15-27 Wife's death
10. 37:15-17 Joined sticks

- Jerusalem Siege
- Misery in captivity
- Unclean food in captivity
- Judgement on Jerusalem
- King Zedekiah's exile
- Horrors of captivity
- Coming sword of Jehovah
- Indiscriminate slaughter by Babylonians
- Their death
- Day of union under the Messiah

## II. OUTLINE

- A. Although the book is a large one, it follows an obvious outline. The theme (which is repeated over 70 times in the book) is, *"They shall know that I am Jehovah."* See 6:7, 10, 13-14.

"They Shall Know That I Am Jehovah"

- I. Chapters 1-24: *Jerusalem Must Fall*
- II. Chapters 25-32: *Foreign Nations Must Fall*
- III. Chapter 33: *"The City Is Smitten!"*
- IV. Chapters 34-48: *Jerusalem Must Be Comforted*

1. In the beginning of the book we hear that the city and temple are to be destroyed and that there will be a national captivity. Ezekiel uses the first 24 chapters to persuade the people that, due to their sins, Jehovah has no other choice: *"Jerusalem Must Fall!"*
2. When Jerusalem fell the nations laughed in derision. How they hated the righteous Jews who believed that Jehovah was the one true God. With Jerusalem burning they rejoiced and ridiculed - *"What now of the almightiness of Jehovah?" "We thought Jehovah cared for you?" "If your God was as powerful as you claimed, this would never have happened..."*
  - a. Ezekiel uses eight chapters to tell them that their day is coming too - and at the hands of this Jehovah they so despised. The God of the Jews had this strange way of working which involved pain for His people because of their sins. Yet, if Jehovah would not tolerate sin in His own people, He'd tolerate no more in foreigners who scorned His name. Result? *"The Foreign Nations Must Fall!"*
3. In chapter 33 the news arrives to the exiled Jews - *"The City Has Been Taken!"* (verse 21). What a change that headline brought in the disposition and demeanor of the people. Ezekiel's audience is no longer over confident and overbearing but, rather, they are crushed, despondent and spiritually shaken. Their faith has been shattered.
4. In chapters 34-48, God finally gives the prophet a message he must have enjoyed: *"Jerusalem Must Be Comforted!"* Rather than relishing in an *"I told you so..."* sermon, Ezekiel looks ahead and speaks of better days for Israel under the Messiah. This section is clearly Messianic and points to the coming of Christ and to the spiritual kingdom - the church.

## IV. GREAT CHAPTERS IN EZEKIEL

- A. Chapter 1 - The War Wagon. Chapter 1 presents the vision of the great war-chariot of God Himself. It isn't a U.F.O., extraterrestrial beings from other planets, or flying saucers that Ezekiel sees but, rather, it is God's great war chariot which carries His throne. See verses 1 and 23.
1. First, Ezekiel sees the storm-wind of God's wrath approaching (vs.4). In six years Jerusalem would be destroyed by this great storm-wind. Next, he sees four angelic beings which come together to form God's chariot upon which Jehovah rides (vs.6-14). He then sees the wheels of the chariot (vs.15-21) and observes

that they can go in any direction (vs.19).

a. Finally, he sees the throne itself (vs.26). The rider on the throne was burning with fire (vs.27) - emphasizing God's judgement (see Daniel 7:9).

2. All through this chapter the picture is of coming justice and judgement. But in verse 23 there is the hint of God's mercy - a rainbow. Chapter one summarizes the dual message Ezekiel must deliver. First, divine judgement was coming. Second, divine mercy would follow.

a. And what was the prophet's response to what he had seen? See vs.28b. What would have been *your* response?

3. Before Ezekiel sees anything else, he must first see the THRONE and understand that God reigns and ~~is~~ is in control. Then, he must comprehend that when God gets in His war chariot - it isn't going to be a social call but, rather, a coming in judgement.

B. Chapters 2 & 3 - The Importance of Preaching. God is sending Ezekiel into a true mission field. It would be a most disappointing work. Yet, Ezekiel, against discouraging odds and abounding apathy, stayed with the task of preaching God's message. Study 2:3-7; 3:4-11. What a lesson for preachers today!

C. Chapter 18 - God and the Individual or God versus Calvinism. After nearly every sermon announcing coming judgement upon Jerusalem, the people objected.

Objection #1

12:22,27

"We don't deserve judgement...  
Besides, it will never happen anyway!"

ANSWER → 12:23,28

Objection #2

14:1-11

"We don't deserve judgement...  
For we have been deceived by the  
false prophets!"

ANSWER → 14:10

Objection #3

14:12-23

"We don't deserve judgement...  
There are still a few righteous in the  
land!"

ANSWER → 14:14

Objection #4

15:1-8

"We don't deserve judgement...  
For we are the special vine of God!"

ANSWER → 15:2-4,6

Objection #5

Chapter 18

"We don't deserve judgement...  
For you are judging us because of what  
our fathers did - and that's not fair!"

ANSWER ↓

1. Question: Were the people being judged because of the sins of their fathers OR because they *followed* in the sins of their fathers?
  - a. Obviously, the latter is correct.
2. Furthermore, Ezekiel 18 denies three of the popular teachings of John Calvin:
  - (a) Total Inherited Depravity (*we are born guilty of the sins of our parents*),
  - (b) Unconditional Election (*God elects certain individuals to be lost*), and
  - (c) Perseverance of the Saints (*once saved always saved*).
  - a. Total inherited depravity is refuted by verse 18.
  - b. Unconditional election is refuted by verse 23. If Calvinism be true then God does have pleasure in the death of the wicked for Calvinism teaches that it was by the "*good pleasure*" of God that He created some to eternal condemnation.
  - c. Perseverance of the saints is refuted by verse 24. Can a righteous person turn from his righteousness to a life of sin, die in his sin and still be saved? Ezekiel sure didn't think so!

- 1) We are often told that if a righteous person turns to sin then that means he/she were never righteous to begin with. Notice who it is who calls this one "righteous" (verse 24) - GOD! God says plainly, "*Here is a righteous man who turns to sin and he will die!*"

3. Finally, note verse 30,32 and the plea of the prophet for his people.

- D. Chapters 25-32 - No Nation Is Indestructable. James 4:6 says, "*God is opposed to the proud but gives grace to the humble.*" That is true of individuals and that is true of nations as well. There is no nation that is indestructable!

1. Such is the point of these chapters. Here were nations who laughed when calamity ~~came upon God's people.~~ They were lifted up with pride and thought that Jerusalem's problem would never be their problem. Well...they were wrong!

- a. Included here are predictions against Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt.

- E. Chapters 34-48 - Salvation Under The Messiah. Following the news of Jerusalem's fall in chapter 33, Ezekiel closes with a special message a hope - a messianic section looking forward to the future glory of God's people under the Messiah. He will do this in language familiar to them.

1. Chapter 34 speaks of a new and glorious day for Israel. God would set David over them (not literal David - but the Messiah, the son of David, Matt.1:1) and issue a new covenant and there would be blessing in the land again (verses 23-26).
2. In chapter 37 Ezekiel is given the vision of the valley of dry bones, typifying a future day when God would cause life (spiritual life) to enter into His people.
  - a. Verse 16-17 is the Mormon proof-text for the need to have both the Bible and the book of Mormon. Here is the Mormon argument:

*In ancient times it was the custom to write on parchment and roll it on a stick. Therefore, when this command was given, it was the equivalent of directing that two books should be kept... Now, granting that the Bible is the stick of Judah... It is plain from the reading of this scripture that the record of Judah, or the Bible, would remain with this people, that the record of Joseph (or Ephraim) would be joined to it, and that the two would become one. Could this promise be fulfilled in a simpler and more perfect manner than it was through the coming forth of the book of Mormon?*

ANSWER: The Hebrew word for "stick" used here is found in other places in the Bible (1 Kings 17:10) and in every instance it means a piece of wood.. The Hebrews had a different word meaning "scroll" If God had meant "scroll" in Ezekiel 37, don't you think He would have said it?

Even if the word "stick" were meant to signify a scroll, we are still left with this dilemma: it is true that the Bible was recorded on scrolls, but what about the book of Mormon? The golden plates supposedly found by Joseph Smith could hardly be classified as a scroll.

- b. Ezekiel 37:16-17 is not referring to two books but to two nations. The prophet is saying that there is coming a day under the Messiah when all men will be one. (*The man who can get the book of Mormon out of this passage marches to a different drummer than Ezekiel!*)
  - c. Ezekiel had done with two sticks what Jehovah would do with two nations - He would bring them together as one under the Messiah!
  - d. And who will be king? See verse 24. And what would God make with them? See verse 26.
3. In chapters 38-39 God answers the Jewish complaint: "*It's good that you are going to do all these wonderful things for us - but how long will it last?*" These two chapters serve as God's witness of protection on spiritual Israel to come.
- a. Jehovah says in essence, "*Let Me give you an example...*" and He draws a picture of a tremendous army, the greatest army that ever existed (but a figurative army!) and He calls this army - Gog and Magog. This army is seen coming against spiritual Israel and is defeated.

- b. The point? God is saying - *"If I go to all the trouble to set you up with David as your king, give you a new covenant of peace and put my sanctuary in your midst forever - will there be anybody big enough to take it away from you? NO!"*
- c. This point is repeated in Revelation 20 to remind the first century saints of God's promise of protection. The church would survive. He had promised it here in Ezekiel 38-39.
- 4. Finally, in chapters 40-47 there is a description of the temple that God would build for man. Physical temple? No! Spiritual temple? Yes! How do you know?
  - a. See chapter 47:1 and note that a certain kind of water flows from this temple. It gets deeper as it flows (verse 2-5). Verse 9 tells us what is special about this water - it is *LIVING WATER!* And verse 12 speaks of food for *HEALING* produced by this living water.
  - b. This is a prophetic picture of the spiritual water of life that began flowing for man beginning in Acts 2 on the day of Pentecost. The water got deeper as it flowed (emphasizing the spreading of the gospel) and produced food (spiritual food) and healing (spiritual healing from sin) for all those who partook of this special water of life. See Revelation 22:17
  - c. All of this is a prophetic description, in language they could understand, of the blessing in the Messiah. Not blessings in some future millennium - but blessings we have NOW in Christ (1 Corinthians 3:11,16).

#### Conclusion

- 1. It is ashame that such a valuable book is so overlooked by the very people who should cherish it the most - God's people today.
  - a. And Ezekiel, who begins with God, and continues with God, now closes with an ardent affirmation of Jehovah's presence in the new Jerusalem, the spritual city - the church -

*"And the name of the city from that day shall be,  
'The Lord is There'"*

A GREAT ENDING FOR A GREAT BOOK!

## Ezekiel

1. The vision – two things underscored.
  - a. The judgment of God because of their sins.
  - b. The mercy of God when people repent and turn back to God.
2. The book shows the universal sovereignty of God.
3. These visions show a call for reverence for God everywhere.
4. The unity of God's purpose in all his actions.

## Chapters 1-3

1. 1:26
  - a. Likeness of a throne – Judah no longer has an earthly king – This vision shows that God's throne is still intact.
  - b. Activity of God still going on.
2. 2 and 3 – His call and commission. It was important that Ezekiel know that God is still in control.
  - a. 2:1 – Son of man – used of Daniel only one time and of Ezekiel more than 99 times. When God speaks, man must listen.
  - b. Chapter 2 emphasizes the importance of saying what God says.

## High Points

1. Fall of Israel in 772 B.C. – 2 Kgs. 17:5-6.
2. Origin of the Samaritans – 2 Kgs. 17:23ff.
3. Hezekiah – 2 Kgs. 18-20.
4. Manasseh – 2 Kgs. 21.
5. Josiah – 22 – 23:1 – 30.
6. Jehoahaz – 23:31-33.
7. Jehoiakim – 23:34-37; 24:1-6.
8. Jehoiachin – 24:6.
9. Jeremiah Mentioned – 2 Kgs.



THE BIBLE - EZEKIEL

JAMES MEADOWS

THE "HARDHEADED"  
PROPHET 3:8

INTRODUCTION

1. The book of Ezekiel ranks along with Isaiah and Jeremiah in greatness for its contents and message, although the language used is quite different.
2. An understanding of the historical background is essential to an understanding of Ezekiel.
  - ✓ a. The city of Nineveh fell in 612 B.C.
  - b. Lordship over Judah passed about 605 or 606 B.C. from Egypt to Babylon.
  - ✓ c. In 606 B.C., Nebuchadnezzar carried the first group of Jews into captivity, Daniel and his companions being a part of that group, Daniel 1:1.
  - ✓ d. Following a revolt by Jehoiachim, Nebuchadnezzar returned in 597 (Jehoiachim having died in the meantime) and took Jehoiachin, the king, along with many others, including Ezekiel, to Babylon. *2 Chron. 36:9-10*
  - ✓ e. The rest of the Jews remained in Judah until Zedekiah rebelled in 586 B.C., Nebuchadnezzar returned, burned the temple and carried the people into captivity, except for a few. *2 Regs. 24:17-20*
  - f. Nebuchadnezzar set up a Gedaliah to be governor over Judah, but the people murdered him and fled to Egypt taking Jeremiah along with him.
3. During the last eleven years (598-586 B.C.) of the Jewish nation great optimism characterized the people.
  - a. They said of those in captivity: "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they into whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession" (Ezekiel 11:15).
  - b. They said of themselves (the ones still in Jerusalem): "Son of man, they that inhabit those wastes of the land of Israel speak, saying Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance" (Ezekiel 33:24).
  - c. False prophets kept their hopes up by promising the people the captivity would be over in two years (Jeremiah 28:1ff).
4. Those in captivity were likewise kept in a state of great optimism.
  - a. False prophets promised the captivity would be over in two years (Jer. 28:1ff).
  - b. The optimism seems to have centered around three focal points.
    - (1) The people were Abraham's seed and entitled to promised blessing (Gen. 17:8).
    - (2) A descendant of David still reigned on the throne of Zion in the person of Zedekiah (2 Chron. 7:18).
    - (3) The temple where God's name dwells was still in Jerusalem (2 Chron. 7:16).
5. "To combat this optimism, which of it led to revolt, would bring the doom of the people, is the major goal of the first portion of Ezekiel's career. The expectation of a speedy return is a delusion (Ezek. 13). (Lewis, p. 335).
6. When the final calamity came, a spirit of despair swept over the people which is expressed in these phrases. "Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears," Ezek.

*2 Chron  
36:1-8*



## Themes

- a 1. Blood (55 times)
- b 2. Bring (56)
- c 3. Sword (83)
- d 4. Idols (39)
- e 5. Abominations (43)
- f 6. Middle-midst (118)
- g 7. Slain - 32
- h 8. Righteousness (29)
- i 9. Prophecy/prophet (54)
- j 7. The word of the Lord came into me (46)
- k the word of the Lord (60)
- l 8. Will know that I am the Lord (63)
- m 9. Live (61) variation of "as I live" (16)
- n 10. Son of man (93)
- n 11. "I am God"
  - (1) appears 62 times in the text
  - (2) " in 27 of the 48 chapters

(Excerpt from 2nd Year Today Commentary by Dennis Petrillos, 2004, pp 4-5)

3:10. "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts," Ezek. 37:11.

"To combat this despair which if unchecked might lead to a complete abandonment of Jehovah is the arm of the second portion of Ezekiel's career. Ezekiel is the prophet of the exile" (Lewis, p. 335).

7. It was during this period of time that Ezekiel received his call and the events of the book took place.
8. Keys To Ezekiel (Frank Dunn).
  - ✓ a. Key word – Glory.
  - ✓ b. Key verses – 18:4, 20; 33:11; 36:24-26; 36:33-35.
  - ✓ c. Key chapters – Chapter 37 – "Central to the hope of the restoration of Israel is the vision of the valley of dry bones."

9. Themes in the book.  
DISCUSSION

10. 25 References to Holy Spirit

Chapter 1

- ✓ I. EZEKIEL AND HIS CALL. Ezekiel means "God is strong" or "whom God strengthens." He found his strength in God.
  - ✓ A. Ezekiel was 30 years of age when called and he had been in captivity for five years, Ezekiel 1:1-2 (ca. 592 B.C.; the latest of his dated oracles in the book was in the 27th year of the exile, or ca. 571 B.C. (Ezek.29:17).
    1. It was "in the thirtieth year" (Ezekiel 1:1) evidently his age.
    - ✓ 2. It was by the river Chebar, Ezekiel 1:1.
      - a. About 10,000 people were deported at the time Ezekiel went into captivity (2 Kgs. 24:14).
      - b. The primary colony appears to have been at Tel Abib, on the River Chebar (3:15).
      - c. Ezekiel was among those of this colony (1:1).
    - ✓ 3. It was characterized by vision of God, Ezekiel 1:1.
    - ✓ 4. It was in the 5th year (592 B.C.) of the captivity of Jehoiachin, Ezekiel 1:2.
    5. He was the voice of God to the exiles for over 20 years.
  - ✓ B. Ezekiel was a priest and the son of Buzi. Ezekiel 1:3 and 40:1ff show his concern for the temple and the priesthood.
  - ✓ C. He had a wife, but she was taken from him in death in the 9th year of the exile, Ezekiel 24:1; 15-18.
  - ✓ D. Ezekiel is "a prophet of the exile with a message for the exiles" (Lewis), and he is a prophet of the return.
    1. He prophesied from about 592 B.C. to about 571 B.C. in Babylon.
    2. Jeremiah, in the meantime was working with the people still in Jerusalem (592-586 B.C.) and their work overlaps by at least 6 or 7 years.
    3. His message "calamity had come upon Judah as punishment for sin" (Shelby).



E. There are several interesting features about Ezekiel.

- ✓ 1. He is the first prophet to be called to service outside Palestine that we know anything about. *Since Moses*
- ✓ 2. "The word of the Lord came to me" appears 49 times.
- ✓ 3. The expression "son of man" (denoting the human in contrast to the divine) is applied to him some 93 times in the book. It's interesting to note that our Lord used this same expression of himself. *(31 times in Matthew and 26 times in Luke)*
4. "That you may know that I am God" appears 72 times.
- ✓ 5. "The hand of the Lord" is his phrase to express Divine control (1:3; 3:22; 8:1; 33:22; 37:1; 40:1). *6. He is not mentioned by name by any other writer. 7. His name appears on twice in this book.*

F. The people of Ezekiel's time found him quite amusing.

1. They "thought of him as a maker of allegories," Ezekiel 20:49.
2. They went to hear him speak as one might go to a sideshow (Ezekiel 33:30-33).
  - a. "Come, I pray you," they said, "And hear what is the word that cometh forth from the Lord."
  - b. They thought of him as one that could sing well and play on an instrument.
  - c. They came to hear, but wouldn't do.

G. It has been said that each great prophet emphasized some person in the Godhead:

1. Jeremiah is seen as the prophet of the Father.
2. Isaiah is seen as the prophet of the Son.
3. Ezekiel is seen as the prophet of the Holy Spirit (25 references to the Holy Spirit).

H. It has also been said:

1. Isaiah is the prophet of faith.
- ✓ 2. Jeremiah is the prophet of love.
3. Ezekiel is the prophet of hope.

I. Ezekiel might be compared with other O.T. books as follows:

1. Isaiah speaks of God's salvation.
- ✓ 2. Jeremiah speaks of God's judgment.
3. Daniel speaks of God's kingdom.
4. Ezekiel speaks of God's glory. (Willington's Guide to the Bible, p. 210)

## II. THE BOOK OF EZEKIEL

A. The Book of Ezekiel can easily be divided into two parts:

1. Prophecies before the final downfall of Jerusalem (Ezekiel 1-32).  
Gloomy passages about judgment.
2. Prophecies after the downfall, Ezekiel 33-48 (Future glory promised).

✓ B. The purpose of the first part of the book of Ezekiel is to check the optimism of a speedy return from captivity. "Jerusalem must be destroyed."

1. Ezekiel had to get the message over to the people that this captivity was not the result of one king just being stronger than another, but the results of their sins and rejection of God.



2. Under a number of symbols, etc., Ezekiel clearly sets forth the final fall of Jerusalem.
  - a. He drew the city of Jerusalem on a brick and then played war showing what would happen to Jerusalem (Ezekiel 4). Symbol of the siege of the city by Nebuchadnezzar.
  - b. He was to cut his hair and divide it into three parts—burn one part, hack one part with a sword, and scatter the third to the wind, saving a few hairs in his robe (Ezekiel 5). The first three reveals the fate of the people and the fourth shows a few will remain. Symbolized the various fates of the people in Jerusalem.
  - c. In Chapter 12, Ezekiel is to break out the side of his house and escape with his luggage and covered head, a picture of the fate of Zedekiah.

III. Jim McGuigan says: "The book conveniently divides itself into four major sections:

- A. Chapters 1-24 tell us that Jerusalem must fall.
- B. Chapters 25-32 tell us that foreign nations must fall.
- C. Chapter 33 bridges 1-24 and chapters 34-48.
- D. Chapters 34-48 tell us that Jerusalem (and its people) must be comforted.

IV. Dunn divides Ezekiel into four sections:

- A. The commission of Ezekiel (1-3).
- B. The judgment on Judah (4-24).
- C. The judgment on the Gentiles (25-32).
- D. The restoration of Israel (33-48).

V. Dunn also lists the three main parts of the book.

- A. Prophecies before the siege of Jerusalem (1-24).
- B. Predictions during the siege of Jerusalem (25-32).
- C. Messages after the fall (33-48).

VI. Three outstanding events in the book.

- A. God's departure from the temple (10:16-18; 11:23).
- B. The fall of Jerusalem (33:21).
- C. The return of the glory of God to his house (44:4).

VII. God's commission to Ezekiel comes in three stages:

- A. Number 1: Occupies all of chapter 2 and first 13 verses of chapter 3.
- B. Number 2: It came 7 days later, among the exiles of Tel-abib (3:14-21).
- C. Number 3: The third was connected with vision two and is really a repetition of it (3:22-27).



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general

VIII. Five prominent themes in the book:

- A. The holiness of God – In the midst of an evil nation – God's eternal attribute of righteousness is manifested.
- B. The sinfulness of Israel – sin occurs 20 times in chapters 1, 8, 23.
- C. God will not allow sinfulness to continue. He will punish sin.
- D. Individual responsibility – Chapter 18.
- E. God will restore (Chapter 37).

*Between 1:2 and 8:1 are exactly a year and two months - about 413 days -*

## Chapter 1

- I. The Vision In Chapter One.
  - A. The great vision of God's glory shows that he was not limited to Palestine, but he was God the whole world.
  - B. The heavens were opened unto Ezekiel.
    - ✓ 1. Ezekiel, of all the O.T. prophets, is the only one to which heaven was opened (1:1).
    - ✓ 2. It was also opened to Jesus (Mt. 3:16), Stephen (Acts 7:56) and to John the apostle (Rev. 4:1).
  - C. Evidence of Ezekiel's divine call.
    1. "The heavens were opened" - (v. 1).
    2. "I saw visions of God" (v. 1).
    3. "The word o the Lord" (v. 3).
    4. "The hand of the Lord was upon him" (v. 3).
- II. One does not need a detailed discussion of the vision to understand its nature.
  - A. All the attributes of Deity are symbolized by this vision.
  - B. The four living creatures: Man, eagle, lion, and ox are all stationed below the chariot of the Holy one (1:10).
    - ✓ 1. Man - Intelligence.
    2. Eagle - Swiftmess.
    3. Lion - Strength.
    4. Ox - Service.
    5. Jewish tradition suggests, "Man is exalted above creatures; the eagle is exalted among the birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; and greatness has been given them. Yet they are stationed below the Chariot of the Holy One" (Midrash Rabbah Shemoth, No. 23 on Exodus 15:1).
  - C. The burning coals of fire, glowing metal, and fire running up and down suggests the utter purity of God and the necessity of his punishing sin (1:11).
  - D. Each of the creatures facing in all directions suggests that "All parts of the universe alike are open to the gaze of God."
  - E. Ezekiel is describing the indescribable: "likeness of," "as it were."
  - F. "A wheel within a wheel" (1:16).
    1. The wheel had dreadful rims full of eyes. "Symbolizes God's all-seeing power in the world."
    2. The man, the lion, the ox and the eagle all stand beneath the glorious platform supporting the Deity himself. Only God is supreme.
  - G. "The great noise would then symbolize the great importance and significance of God's attention and presence being devoted to any particular place or occasion" (Coffman, p. 28) (1:22-25).
  - H. "This was the appearance of the likeness of the Lord" (1:26-28 with emphasis on verse 28).
    1. Here is the full-explanation of the entire vision.
    2. It is the "likeness" of God and, as Coffman says, "quite frankly, this is about all that any one actually knows about this astounding vision." (p. 29)



NOTE

3. There was the "likeness" of the appearance of a man upon the throne (1:26).
  - a. In Exodus 24:10 God appears in the likeness of an enthroned man.
  - b. "God made man in his own image, and the ultimate glorification of redeemed and regenerated mankind is suggested by the vision." (Coffman, p. 29)
  - c. God's throne and the rainbow appear in Revelation (chapters 4, 5, 19; 4:3).
  - d. Thus, this verse calls attention to a throne.
  - e. Judah no longer had an earthly king, but there was still a throne. Just because Jerusalem had been destroyed did not mean there was no king.
  - f. The activity of God was continually going on.
  - g. It was good for Ezekiel to know that God was still in control.
- B. Ezekiel sees the vision of the living creature (1:1-28).
  1. Four manifestations in chapter one:
    - a. The first was a cloud, v. 4.
    - b. The second was four living ones out of the midst of fire who moved in rhythmic unity (vv. 5-14).
    - c. The third was of wheels rotating in harmony with each other and in cooperation with the movements of the living ones (vv. 15-21).
    - d. The fourth was:
      - (1) At first, a firmament over-arching the ceaseless activities of the living ones (vv. 22-25).
      - (2) Then the likeness of a throne was seen and finally a person was manifested (vv. 26-28).
    - e. The very mystery of the visions spoke of the awfulness of God.
    - f. Their forms suggest:
      - (1) Majesty
      - (2) Order
      - (3) Activity
      - (4) Personality
  2. The living creatures are later identified as cherubim (angels of high ranking) (10:15,16,19-22).
    - a. They make their appearance on three distinct occasions in the word of God.
      - (1) In the garden of Eden (Gen. 3:22-24).
      - (2) To Ezekiel here in Babylon (1:4-28).
      - (3) In heaven, during John's vision (Rev. 4:6-8).
    - b. The cherubim of God. They are expressly called "the chariot" in 1 Chronicles 28:18.

3. Psalm 18:7ff gives one a feel of what is happening in this vision—it is a vision of the glory of God.
- a. "Picture tornado weather—the rolling motion of clouds as they boil and turn on you are seeing what Ezekiel saw. Picture the lightening flashes of a terrible electric storm with fire flashing everywhere. Every now and then the clouds seem to open up and you get to look inside what now appears to be a furnace. This is what Ezekiel saw coming racing at him from out of the north. Clouds and lightening are often associated with judgment in the prophetic scriptures..." (Jim McGuiggan, p. 25).
  - b. Jack Lewis suggests that one "think of a good West Texas norther with the boiling of its clouds and its lightening..." (Lewis, p. 336).
  - c. Ezekiel saw "the likeness of a throne...and seated above it as it were of a human form...."
  - d. "Lest we become lost in the details, this vision represents to the prophet the glory of God which was supposed to dwell in the temple" (Lewis, p. 336). "The glory of the Lord" occurs 14 times in the first 11 chapters.
  - e. "The glory of the Lord" symbolized his divine presence was seen in a vision by Ezekiel before the destruction of the temple:
    - (1) To leave the temple (9:3).
    - (2) To remove to the threshold (9:3).
    - (3) To depart to the door of the east gate (9:18-19).
    - (4) In the form of a royal chariot (10:1).
    - (5) To abandon the temple and the city (10:18ff).
    - (6) To go from the holy temple and the holy city to Mt. Olivet (21:22-23).
    - (7) It can only return when the city is rebuilt and cleansed (43:1-4).
    - (8) God's glory is not tied to one locality.

- VIII. Ezekiel hears the voice of God (2:1-8:18; 33:1-22).
- A. He is appointed watchman of Israel (3:17).
  - B. He is to warn the wicked (3:18-19).
  - C. He was to warn the righteous (3:20-21).
  - D. He was to do it without fear or favor (2:6; 3:9).
  - E. He was to totally absorb the message of God (3:1-2; cf. Rev. 10:8-14).
  - F. A voice spoke to him and told him to rise (vv. 1-2).
  - G. He was told to deliver God's message.
  - H. He was told to deliver God's message whether they would hear or not.
  - I. He was warned not to be rebellious.
  - J. The commission was ratified by the symbolism of a roll handed to Ezekiel.

- IX. Roland V. Hudson outlines chapters 1:1-3:27 in the following way: "The glory of the Lord—in disclosure."
- A. The Son of Man on the throne (1:1-28).
  - B. The servant Ezekiel at the task (2:1-3:21).
    - 1. The commission (2:1-10).
    - 2. The concomitants (3:1-14).
      - a. The provision (3:1-3).
      - b. The position (3:4-11).
      - c. The power (3:12-14).
    - 3. The charge (3:15-21).
  - C. The sublime glory of the Lord (3:22-27).



## Chapter 2

I. Why there was such a need for God to send such a messenger as Ezekiel to Judah.

- A. "Although they still retained the name of their pious ancestors, they had wretchedly degenerated. This passage declares they had become Goyim, nations, the word commonly used in that era for Gentiles." (Matthew-Henry, Vol. IV – Isaiah To Malachi, p. 760).
  - 1. The children of Israel had become "as children of Ethiopians unto me" (Amos 9:6).
  - 2. "They had become traffickers, the ancient word for Canaanites" (Hosea 12:7).
  - 3. "This last word shows that Israel had degenerated to a condition in which they were no better than the ancient pagan Canaanites whom God had removed from Palestine in order to repeople the land with Israelites" (Coffman, p. 32).
- B. "The warning for Christians in all of this is, that if the moral and righteous integrity of Christians deteriorates to a condition in which they are no longer truly distinguished from the unregenerated masses around them, they are doubtless doomed, no less than was ancient Israel, to lose their status and to incur the wrath of God. "Without holiness, no man shall see God (Hebrews 12:14)" (Coffman, p. 32).
- C. 2:1 "Son of man" is used in reference to two men-Daniel (once in Daniel) and Ezekiel (9 times in Ezekiel).
  - 1. "Stand up"-I am going to speak and I want you to listen.
  - 2. "That I heard him that spake unto me" (2:2). He got his attention.
  - 3. "Rebellious nation" (margin, "nations"). Judah had become just like all the nations about them.
- 2:4 "Thus saith the Lord God"-We have the right to speak only what God says.
- 2:5 Many won't hear but that is not your responsibility. It is your responsibility to speak my words.
  - 1. Some won't listen.
  - 2. But we must still preach it.
  - 3. It is not my job to convert everybody (Great Commission, Mt. 28:18-20).
- 2.6-7 In captivity but don't be afraid of what they will not do to you. Pressures from all sides to not tell it like it is. Don't preach the truth about abortion, homosexuality, etc.

What about those who have never  
heard the gospel?

Ezekiel 2 + 3 proclaims the great love of God.

1. His love solicits - 2:1
2. His love sends - 2:3; 3:16, 17
3. His love saves those who obey (3:21)

### Chapter 3

- A. Ezekiel gives emphasis to individual responsibility (3:17-21).
- B. Ezekiel shows that when they returned out of captivity two things are involved:
  - 1. Only a remnant will return.
  - 2. It will be based on individual responsibility.
    - a. There is individual penitence.
    - b. There is individual confession.
    - c. There is individual return.
- C. Chapters 3 and 18 clearly show that there is no hope for Israel as a nation.
- D. God set up the nation of Israel for his glory (3:12).
- E. God set up the church for his glory (Eph. 3:21).
- F. Ezekiel 3:17-21.
  - 1. Verse 18 - Gen. 2:15-17.
  - 2. "His blood will I require at thine hand" — What a serious responsibility placed upon preachers and elders? Cf. Gen. 9:6, Acts 20:26-27.
  - 3. Serious matter to fail to warn those who depart (vv. 20-21; Gal. 6:1; Jas. 5:19-20).
- G. They thought that because they belonged to Israel didn't matter how they lived. Apply it to being a member of the church.

"House of Israel" refers to all the Israelites

a) 10 northern tribes and the 2 tribes

b. Some of the Israelites from the northern tribes had moved down to Jerusalem (2 Chron. 30:1-11)

verse 4 gives a basic definition of preaching

a. Go - the preacher is one that is sent (Rom. 10:14-15)

b. Speak - Preaching requires one to make and deliver the message.

c. My words - it is not true preaching unless it is God's word that is preached (2 Tim. 4:2)

V. 13 - Telabit means "the mound of the deluge" in Chaldean, in Hebrew "the mound of cow ears" and "sand heap" or "stone heap" in Assyrian

Individual responsibility is a key idea in this book.

## Chapter 4

- A. In the second division of the book, the messages of the prophet concerning the reprobation (disapproval; condemnation) of the chosen nation fall into three parts:
1. First, by symbolism and speech, he described the results of the reprobation.
    - a. Zedekiah's "horns of iron" (I Kgs. 22:11).
    - b. Isaiah walking "naked and barefoot" (Isa. 22:2-3).
    - c. Jeremiah's "yokes of wood" (Jer. 27:2).
    - d. Hosea's marriage to Gomer (Hos. 1:1-3:10).
    - e. Zechariah's breaking of Beauty and Bands (Zech. 11).
    - f. Agabus' binding himself with Paul's girdle (Acts 21:11).
    - g. All these are examples of enacted prophecies.
  2. Second, he declared its reason.
  3. Third, he proclaimed its righteousness.
- B. In this chapter, three of the signs are described.
1. The first was a tile on which the prophet was charged to portray a city (1-3).
  2. The second sign consisted of a posture. He was to lay on his right side and left side (4-8).
  3. The third sign was the food which was defiled (9-17).

Begin  
~~4/1/09~~ 4/1/09

## Chapter 5

- A. The prophet's hair (5:1-4).
  - 1. Some to be burned, representing those who died in the siege of the city.
  - 2. Some smitten with the sword round about the city.
  - 3. Some to be scattered to the wind.
  - 4. A very few bound in his skirt, and even from among them some were destroyed in the fires of judgment. These are the ones in Babylon with Ezekiel.
- B. The judgment upon the nation elucidated (5:5—7:27).
  - 1. The chosen nation has forsaken her purpose and must be held accountable to the One who chose her (5:5-17).
    - a. The nation's departure from God and His word is the cause of the city's destruction (5:5-9).
      - (1) Her chosen position stated (5)
      - (2) Her departure explicated (6-7).
      - (3) Her destruction will manifest to all the nations that God has judged her (8-9).
    - b. The nature of the judgment explained (5:10-17).
      - (1) God will have no pity upon her (11).
      - (2) The threefold manner will be by: pestilence and famine, sword, and dispersion.
      - (3) With his anger poured out upon her the nation will know that He is the Lord.
      - (4) The Lord has spoken; therefore, it must come to pass (5:15, 17).



## Chapter 6 - Why men build idols.

- A. So they can do what they want to do.
- B. It leads to self-righteous — "your works may be abolished" (v. 6).
- C. The remnant would become a light of God in Babylon (vv. 8-10). Daniel, Ezekiel, etc.
- D. God did it — "then shall ye know that I am the Lord" (vv. 10-13).  
"And they shall know that I am the Lord. . ." (Ezek. 6:10).
- E. Some attributes of God are revealed by God himself in the book of Ezekiel.
  - 1. It is a matter of certainty ("They shall know").
  - 2. It enables us to compare the true God with the false "gods."
  - 3. It enables us to compare the true God with the false notions people have about God.
- F. God is a just God; therefore, wrathful (5:13).
  - 1. Those who are punished by God shall know that he is the Lord (5:13; 6:10,14; 7:27; 12:15; 25:14, 17; 26:6; 28:22; 29:9; 30:19, 25-26; 39:6).
  - 2. Those who see and hear of God's righteous judgment shall know that he is the Lord (12:16; 28:23,26; 29:13-16; 30:8; 38:21-23).
  - 3. Some of the categories of sin for which God will punish ought to make us realize how seriously God regards disobedience. He will punish:
    - a. Idolatry – (6:7, 10, 13-14; 14:6-8).
    - b. Abomination – (7:4, 9; 33:29).
    - c. Failure to walk in his ways – (11:9-11; 12:15-16, 20; 20:38).
    - d. Speaking nonsense and envisioning lies (13:8-14).
    - e. Unfaithfulness (15:6-8).
    - f. Covenant-breaking (17:18-21).
    - g. Mockery of God and his people (25:1-11; 26:1-6; 35:12, 15).
    - h. Evil-doers (25:15-17; 28:20, 23, 26; 29:6; 35:1-6, 9).
    - i. He will punish men only according to what they deserve (7:27).
- G. God is also merciful, thus he will forgive those that repent according to his terms (16:62-63).
  - 1. His mercy will remain with those who will remain mindful of their former ways and not return to them (20:41-44; 34:27, 30-31; 36:8-11, 23, 33-38; 37:6, 13-14).
  - 2. He is able to purify by punishment those who are let to repentance (22:19-22).
  - 3. Those who see and hear of God's mercy shall know that he is the Lord (37:28; 39:27-29).
- H. The actions and judgments of God are always right and his people need to recognize this (24:15-27).
- I. The true God has the ability to humble the proud and elevate the truly humble (17:22-24; 22:6-16; 29:13-16, 21; 30:6-8, 19, 25-26; 32:15).
- J. The true God has instituted distinctive institutions to be honored under all his covenants (20:10-12, 18-20).

## Chapter 7 - The End has Come.

- A. When people misread God's patience and longsuffering, then the end comes (vv. 1,3,6,10,25).
- B. Verses 13-19 - Material things won't do any good.
  - 1. No security in material things.
  - 2. Yet too many times we look at the temporal — 2 Cor. 4:16-17; walk by sight (2 Cor. 5:7).
  - 3. When our security is built on Christ, then when material things change we still have security.
  - 4. Paul said I am ready to go or stay (Phil. 1:21-23).
  - 5. The affluence of our society has/is deceiving people.
- C. Verses 25-26 - Words of the false prophets would fail - they would seek God's word, but it wouldn't be there.

Begin  
2/27/07

## Chapter 8 - The abomination of the temple offered no security.

- A. Ezekiel is carried in a vision to Jerusalem to see what was happening in Jerusalem (v. 3; cf. 11:24).
- B. It was to help the people in captivity that such would not allow.
- C. God is helping Ezekiel to see why the city must fall.
  - 1. My glory cannot stay here (v. 4).
  - 2. All forms of idolatry in the temple (vv. 7-10).
  - 3. The 70 men burning incense in the temple to idols (v. 11). They were saying that what they were doing was hidden (v. 12).
    - a. We can paint pictures on our imagination that you can't see.
    - b. Thus we think that God cannot see either (Cf. Gen. 6:5).
- D. Then look at the women (vv. 13-14).
- E. Then there was sun worship (vv. 15-16).
- F. Then God raised a question - Is this a little thing that God can overlook (vv. 17-18)?
- G. God was not only taking Ezekiel on a tour of the temple, but also a tour of the hearts of the people - what they were thinking.
- H. Chapters 8-11 constitutes a vision God gave to Ezekiel.
  - 1. The defilement of the temple (8).
  - 2. The destruction of the people (9).
  - 3. The departure of God's glory from his house (10-11).
- I. Chapter 8 stresses the religion's corruption of the people as Ezekiel can see for himself.
- J. Chapter 9 will show the judgment of God falling on all those with the mark of God.
- K. Chapter 10 will speak of the burning of the wicked city.
- L. Chapter 11 will stress the political and moral corruption of the people.

God returns to the temple in chapter 43 after restoration.

*God does care how we worship (vv. 18-19)  
Mt. 15:8, 9; John 4:23, 24*

*What does God see? (8:12)*

- 1. *God sees it all*
- 2. *Jesus discussed "secret" worship (Mt. 6:6)*
- 3. *God sees our shortcuts + our successes*
- 4. *we must not be pressured by the culture*

How could a loving God  
Command such a slaughter?  
Read Ezekiel by Donny Petrillo  
page 142

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- God's people enjoy wonderful assurance
1. Recognized by God - Jn. 3:19-20
  2. Owned by God - 2 Tim. 1:19; (Cor. 6:19-20)
  3. Directed by God - Eph. 4:17-24
  4. Comforted by God - Rom. 8:31-39
  5. Protected by God - Jn. 10:27-29



## Chapter 9 - Mark on the forehead - Background to Revelation.

A. There were some in Jerusalem that were still serving God faithfully (vv. 3,4). The glory of the Lord was there:

1. 8:4 - It was there.
2. 9:3 - Gone up to the threshold of the house.
3. 10:4,18 - Gone up to the threshold of the house.
4. 11:23 - The glory of the Lord leaves.
5. It doesn't matter how much corruption surrounds me I do not have to participate in it (Cf. Gen. 19).
6. Distinction is made (Gen. 18:16ff). Lot spared (2 Pet. 2:7-8), vv. 4, 7-8; Rev. 3:1ff.

*Righteous to be  
marked - 9:1-4  
Rev. 7:2-3, 13:16*

B. Consider the innovations taking place in the church today.

C. Lack of faith was the great sin of Israel (v. 9; Cf. Heb. 3:1ff; 12:1).

D. Key Phrase: "Glory of the Lord" - Appears 14 times in first 11 chapters.

1. Symbolized his divine presence.
2. Seen in a vision by Ezekiel before the destruction of the temple.
  - a. To leave the temple (9:3) in the form of a chariot (10:1).
  - b. To remove to the threshold (9:3).
  - c. To depart to the door of the east gate (9:18-19).
  - d. To go from the holy temple and the holy city (21:22-23).

*Chapter 8*  
Four abominable acts  
1. The idol of jealousy (vv. 5-6)  
2. The "hidden" idolatry of the elders of Judah (vv. 7-13)  
3. The women weeping for the god Tammuz (v. 14-15)  
4. The sun worshippers (vv. 16-18)

*Each of the abominations is described with repetitive phrases*

1. "Then he said" (v. 5, 12) and "then he brought" (vv. 7, 14, 16)
2. "Do you see" (vv. 6, 12, 15, 17)
3. "You will see still greater abominations" (v. 6, 13, 15)

Begin  
3/26/08

## Chapter 10

- A. Process of the judgment to take place.
  - 1. When blessings are abused they become curses (Mal. 2:1-2; Deut. 11:26-32, 28:1-15).
  - 2. Abuse of blessings by Israel has brought curses - this is why it is taking place. Cf. 2 Kgs. 18:4-5.
  - 3. As one studies the O.T. one is made to realize as one generation departs, the next and the next depart even more. That is what is happening in the church today.
- B. This judgment was not an accident - God was behind it (vv. 12-13).
- C. God would not continue to dwell in midst of sinful Jerusalem.
- D. It reminds us of the glory, majesty and power of God.

### Application

- 1. God dwells with those who are his children  
Jn. 14:23; Rev. 3:20; Eph. 3:17
- 2. He will not dwell with those who are unfaithful  
1 Cor. 6:19-20.
- 3. He has powerful and awesome creatures that answer his call.

### God's presence

- 1. When we observe the Lord's Supper God is present. 1 Cor. 10:15-16
- 2. When we sing God is present - Heb. 2:12
- 3. We must not presume, like Samson (Jud. 14-16), that God will be with us regardless of how we live



Chapter 11 - Ezekiel sees a vision of the failure of the elders—Leadership is essential.

- A. Elders were saying it is not going to happen (vv. 2,3).
- B. God knew what they were thinking (v. 5).
- C. They had not feared God, but the sword - Now they would fall by it (vv. 8-10).
- D. Ezekiel wondered if there would be any left.
  - 1. Verse 15 - When someone today says God gave the land to Israel - that is what they were saying then (v. 15).
  - 2. Now look at the shift from the land (temporal) to the heart (vv. 16-21).
- E. Through all of these trials the remnant would learn to depend more upon God and the trials help to realize sinfulness of sin and suffering.  
(We need to learn that our only security is in God.)
- F. Every prophecy of the return from the captivity and the return to the land is before the captivity and not after.
  - ✓ 1. There is not a single reference of a return to the land of Canaan after the captivity.
  - ✓ 2. All of these have already been fulfilled.
  - ✓ 3. What is necessary to come back?  
Remnant see the need of change (v. 18).
  - ✓ 4. Calvinists and all denominational people who teach men were born in sin read and use verse 19.
    - a. This is what the captivity would do.
    - b. The remnant would have a change of heart, but God did it through the captivity.
    - c. The only way they would be his people and he would be their God was a change of heart (v. 19; 2 Cor. 6:14-17).
    - d. Cf. Jer. 31:31-33.
    - e. Some would not turn (v. 21).
- G. God's glory departs from the city (v. 23).
- H. God's glory (fellowship) that began when his glory entered the tabernacle is now gone (Cf. Ex. 40:34) - The temple "is an empty shell."
- I. Without God — Now all that they have is what all nations about them have.
- J. In the time of Christ God's glory departed from the temple (Matt. 23:38). Cf. A.D. 70 when Roman Army destroyed it.
  - ✓ 1. When a congregation turns their back upon God, rejects his word, etc., does anyone believe that the time can come that God's glory departs from the church. *Rev. 3:14-20*  
The church is left an empty shell.
  - ✓ 2. When churches invite denominational preachers into the services to speak to them, Catholic priests to pray at their services, etc., who can believe that God's glory is still there?

- 1. *God expects his people to be different from the world — v. 12; cf. John 17: 15-16; 1 Cor. 3:1-3*
- 2. *God never withdraws from his people by His own will, sin forces him to do so*
- 3. *God's glory left the temple and will not return until 4:3:1-5*

## Chapter 12 - Reaction to the prophet.

- A. Verse 2 - No sadder things can happen to people than this state.
- B. Ezekiel acts out the exile since the people had eyes to see (but didn't see), ears to hear (but didn't hear). Maybe they'll listen as they watch (vv. 1-16).
- C. Ezekiel then acted out life under the siege (vv. 17-20).
- D. A proverb - It had become customary in Israel to say that God's day of judgment is a long way off (v. 27) and that all the visions failed (vv. 21-22).
- E. God declares that the people will no more use this proverb (v. 23) because judgment is coming (v. 28).
- F. But God assured them the day has come - it will not be prolonged (vv. 21-28).
- G. Two things:
  - 1. "It is not going to happen," they said. They laughed at it. When people reject (v. 21).
  - 2. "They put it off" - It is not going to happen now - Think of what people say today.

12:1-6 - With their rebellion they had closed themselves off from God's will.

note from 2. they had closed themselves off from God's fellowship  
truth from 3. they had closed themselves off from God's provisions.  
today Ezekiel

12:17-28 - How did they see God's message?

- 1. They saw his messages as unbelievable
  - 2. They saw them as irrelevant.
  - 3. They saw them as ~~old~~ uninteresting
- All these dovetail into the single view that God is unloving and is untrue.





Begin (Tuesday Class)  
3/13/07

Chapter 13 - A house plagued with false prophets and prophetesses (13:1-23).  
Cf. Jer. 23

- A. The conduct and condemnation of the false prophets (13:1-16).
  - 1. The conduct (vv. 1-7).
    - a. Subjective prophets: Claiming to see but they had not seen (v. 3).
    - b. The message will not prepare Israel for the day of Jehovah.
    - c. Their message gave Israel false hope (vv. 6-7).
  - 2. The condemnation (13:8-16).
    - a. The Lord is against them (vv. 8-9).
    - b. Their rejection stated (v. 9).
    - c. The wall (message of false peace) built by the people and plastered by the false prophets would be destroyed by the wrath of God (vv. 10-16).
- B. The conduct and condemnation of the false prophetesses (13:17-23).
  - 1. The conduct (vv. 17-19).
    - a. Subjective: from their own heart (v. 17).
    - b. In their own way they were as deceptive and evil as the false prophets (v. 18).
    - c. They were contributing to the loss of souls for a handful of barley and "a few crumbs" (v. 19).
    - d. Lesson: To give error a coverup is wrong. To encourage and comfort those doing so is sin (Prov. 17:15).
  - 2. The condemnation (13:20-23).
    - a. God promises to deal with their deceptive ways (vv. 20-21).
    - b. They have grieved the hearts of the righteous and strengthened the hands of the wicked (v. 22).
    - c. God promises to deliver his people out of their hand and by so doing demonstrates his superiority and justice (v. 23).
- C. Further lessons:
  - 1. We learn from this chapter some things that are false.
    - a. False teaching brings about false security - to hope when there is no hope (vv. 2-6 - Emphasize verse 6).
      - (1) The first lie ever told in this world was a religious lie (Gen. 3:1-6; John 8:44).
      - (2) The most grievous lie that one can tell is a religious lie because of its consequence - involves one's eternal welfare.
    - b. They were building a wall against the wrath of God - "whitewashing it," the same as trying to whitewash sin.
    - c. This is what happens when people try to build their lives on false hope, false teaching, etc. God will break the wall down (vv. 13-14).
  - 2. Key verse: Verse 23.
    - a. They made the righteous sad by telling them that what God said was not going to take place.
    - b. They strengthened the hand of the wicked - encouraged them to remain in their wickedness.
      - (1) Jesus said, "I am come that they might have life..." (Jn. 10:10). Think

of the sermons that are being preached today promising people life without obeying the gospel of Christ.

- (2) As a result if someone read the great commission to them (Mk. 16:15-16) they will not believe it - "I already have life."
3. All this happened because it was not what God said - Much that is taught today is not what God says (v. 23).

## Application

1. True + False Prophecy - Difference between true prophet of God and false prophet.
2. Preachers that always fail.  
"As ~~the~~ goes the preaching, so goes the spirituality of a people."
  - a. Uninspired preaching - of human origin
  - b. Inadequate " (v. 5) Fails to meet needs
  - c. Coward preaching (v. 4) Sneak in under cover
  - d. Uncommissioned preaching - no divine credentials

## Empty Preaching

Commentary Truth For ~~Today~~

## Chapter 14 - A House with Hypocritical Elders (14:1-11)

- A. The hypocrisy identified (vv. 1-5).
  - 1. Men with idols in their hearts (1-3).
  - 2. They will be answered accordingly (4-5).
  - 3. These men came to God to inquire of him, but their heart was full of idols. They were not prepared to receive God's message (cf. Mt. 13; Lk. 8; Mk. 4).
    - a. These men wanted God to say what they wanted him to say (v. 4).
    - b. Some today want God to say what they want to hear (cf. 2 Tim. 4:1-4).
    - c. Ezekiel didn't tell them what they wanted to hear.
    - d. God sends strong delusions, 2 Thess. 2:11-12; 1 Kgs. 22:1-40; 1 Sam. 18:10.
    - e. This is exactly the kind of people that have come to Ezekiel.
    - f. We do not understand the Bible alike because many come to the Bible not to see what God says, but to support what they want to hear.
- B. The call to repentance (14:6-11).
  - 1. Those refusing to repent will be cut off (6-8).
  - 2. The deceptive prophet will be advanced in the error of his way so that he and those who seek his false prophecies will hasten to their own destruction, and by so doing make the separation of good and evil become a reality (9-11).
- C. A house with a false hope that a few righteous might save it from destruction (14:12-23).
  - 1. The false hope refuted. There comes a time when people become so wicked that even the righteous in their midst cannot save them (Gen. 17-19).
    - a. The world, at the time of Noah was so wicked that Noah could save his family (Gen. 6)
    - b. "Noah saved his family along with himself; Daniel was able to save his friends (Dan. 2:17,18); but Job, with his righteousness, was not able to save his children" (Keil I, p. 186). Cf. Jer. 15:1-4.
- D. Here is a point that needs to be learned — "That one's righteousness does not save other people."
  - 1. Christ lived a righteousness — Men are not saved by Christ's righteousness. If they were you would have universal redemption.
    - a. It is not Christ's righteousness by which we are saved, but his death.
    - b. And his death is appropriated to us by our obedience to the gospel.
    - c. And as we continue to walk in the light.
  - 2. This shows that the idea that Christ's righteousness is imputed to us is false—righteousness cannot be imputed from one person to another.
  - 3. Daniel lived a righteous life but it could not be transferred.
  - 4. A lot of people want to enjoy the joys or fruits of righteousness without being righteous.
  - 5. Consider Romans 14:12.
- E. God's Four Judgments:
  - 1. Sword.
  - 2. Famine.
  - 3. Noisome beast.
  - 4. Pestilence.



### Chapters 15-19 - Reasons for the Rejection.

Ezekiel 15 - A house whose value is the same as the useless wood of a wild pine (vv. 1-5).

- A. Israel is a vine.
  - 1. A vine is designed to produce fruit. That is all it is good for.
  - 2. You don't even take a pin from the vine to hang something on the wall (v. 2).
- B. God created Israel for a purpose — "to bear the fruit of righteousness."
  - 1. It failed. Of what use was Israel in this state? None!
  - 2. If it was like this when whole, how much less when it is burned.
- C. Of what value is the church when it fails to fulfill the mission for which God brought it into existence?
  - 1. The most useless thing in the universe would be the church when it has lost its way and its mission.
  - 2. What good is it socially, politically?
  - 3. The purpose of the church is to bring forth righteousness and glorify God. When it ceases to do that it has no purpose (Eph. 3:21). The doors ought to be locked!
- D. When I cease to represent God through a righteous life I am useless (1 Cor. 6:19-20).

Chapter 16 - "A house whose history (portrayed in the marriage covenant) is one of ingratitude and unfaithfulness, which must be disciplined before final blessings and glory (16:1-63) (Jackie Stearsman).

- A. Five great paragraphs:
  - 1. The great benefactor rescues the outcast infant fondling (1-7).
  - 2. Later warned to her benefactor (8-14).
  - 3. She becomes a gross, unprincipled sinner (15-34).
  - 4. She incurs the terrible punishment of an adulterer (35-52).
  - 5. Her restoration promised but it is also extended to Samaria and Sodom (53-63).
- B. "Apostate" Israel - A two-fold look (16:1-5). Spiritually speaking:
  - 1. The Canaanite: Amorite for a father and the Hittite for a mother (vv. 1-3). Cf. John 8:44; Matt. 3:7; Isa. 1:10).
  - 2. Weak, helpless despised by stronger (nations) yet cared for by God and given life (vv. 4-5).
- C. Israel was nursed and developed to maturity (16:6-14). She was taken as a cherished companion and given such glory that she was envied by other nations.
- D. Harlotry and Adultery: Apostasy (16:15-34).
  - 1. Forgetting her origin and great propensity, she played the harlot (15-22).
  - 2. The magnitude of it all is illustrated by two facts:
    - a. None was refused.
    - b. Rather than receiving pay for her services, she paid her "lovers" (23-24).
  - 3. "Israel is the fondling girl who has been reared and taken as a bride by God only to turn harlotous" (Jack Lewis). 21 Times in verses 15-41 we have different forms of the word harlot.
- E. The harlotry (apostasy) must be punished (16:35-52).
  - 1. The punishment will correspond to the sin (35-43). Cf. Deut. 13:10-15; Lev. 20:1-5; Jn. 8:5.
  - 2. A just God cannot avoid the judgment of Israel's unfaithfulness (16:44-52).
    - a. Spiritually speaking: Her older sister was Samaria, and the younger Sodom.
    - b. Israel's sins were greater in degree than her sisters—if they were punished, what about her?
    - c. To be consistent God would have to justify Sodom and Samaria if Israel is to be spared; and this He cannot do.
- F. Restoration Promised (16:53-63).
  - 1. The restoration of Israel will not be apart from the restoration of Sodom, Samaria, Edom, Philistine, etc.
  - 2. These heathen nations stand for heathenism in general.
  - 3. The only hope that any have is the grace made possible in Christ (Eph. 1-3; Isa. 19:23-25; Gal. 3:26-29).
- G. More lessons learned:
  - 1. History of the nation—help her to understand why (v. 2).
  - 2. Coming from idolatry in their background there was trouble to stay from it.
    - a. Unless we grow toward God we will be called back to the world.

- b. Look how men today are leaving the Bible and going back to the world (going to denominations to learn how to do things).
- 3. They made their beauty to be abhorred (churches do the same) (v. 25).
- 4. Political alliances (v. 28).
- 5. Sin brings about weakness (v. 30).
- 6. Verses 44-50 - Describes this nation today.
- 7. Judah had not learned, but had gone further away (v. 51).
- 8. Come a time when they would be ashamed of what they had done (59).

Begin  
4/2/08  
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Chapter 17 - A house whose hope is seen to be false when she trusts in neighboring kings and sure when she trusts in the word of God (17:1-24).

- A. A parable set forth (17:1-10).
  - 1. The great eagle.
  - 2. The cropping of the top of the Lebanon cedar and carrying it to the land of merchants.
  - 3. The planted seed of the land and its lowly subjected growth depicted.
  - 4. The second eagle.
  - 5. The vine turns its roots and branches toward the second for sustenance.
  - 6. A series of questions designed to show the folly of the action of the vine, and its utter destruction.
- B. The interpretation and application of the parable (17:11-21).
  - 1. The great eagle is the King of Babylon.
  - 2. The cropped Lebanon cedar is the King of Judah (Jehoiachin) taken to Babylon.
  - 3. The planted seed represents establishing of Zedekiah as subjected king in Judah.
  - 4. The second eagle is the King of Egypt.
  - 5. The branches and the roots turned toward the second eagle represent Zedekiah's rebellion against God and the King of Babylon (Jer. 52:1-11; 2 Chron. 36:9ff).
  - 6. When the vine is destroyed, the ones who observe it will know that it was done by the word of the Lord (18-21).
- C. God promises that He himself will also do some cropping of the Lebanon cedar (royal house of David) and plant it, and it will exceed all others (trees/nations)—a promise of the coming Messianic kingdom or church (22-24). *Messianic*
- D. More Lessons: *Prophecy*
  - 1. Picture of further going into captivity (v. 12).
  - 2. Verse 15 - Rebelled.
  - 3. Verse 19 - Broken the covenant.

Chapter 18 - A house which sought to excuse itself from moral and spiritual responsibility (18:1-32).

- A. The false proverb cited and its teachings condemned (18:1-3; cf. Jer. 31:29-30).
  - 1. The meaning is because of the sins of the fathers, the children will suffer (cf. Lam. 5:7; Exod. 20:5).
  - 2. "The fathers have been wicked and the children are being punished for it."
  - 3. This is what they were saying. May have held view for four basic reasons:
    - a. Ex. 20:5 – Sinful choices affect generations to come but God never said they were not free to make choice.
    - b. 2 Kgs. 21:11-12 – Paying the price for Manasseh's sin.
    - c. They thought the punishment came because of Judah's past.
    - d. Since God made the righteous to suffer as well as unrighteous then the cause of the suffering was the sins of those before them.



B. The soul that sins shall die (18:4,20).

1. "All souls are mine" implies that God cares for all alike—he will mistreat none.
2. The emphasis is on the soul that sinneth.
3. Despite this statement there are still those who believe God punishes people for the sins of other people.
4. Give thought:
  - a. You cannot blame your forbears (v. 2).
  - b. You cannot truthfully blame your surroundings (vv. 6-8).
  - c. You must not blame God, for he is fair and merciful (vv. 20,23).
5. Every individual will be personally responsible for his own sins. He support his thesis in the following ways"
  - (a) The righteous father will live because of his righteousness (vv. 5-9).
  - (b) The unrighteous son will die because of his unrighteousness (vv. 10-13).
  - (c) The righteous grandson will live because of his righteousness (vv. 14-20).
  - (d) The unrighteous man who decides to pursue righteousness will live because of his righteousness (vv. 21-23).
  - (e) The righteous man who decides to pursue wickedness will die because of his unrighteousness (vv. 24-29).

C. The individual who does what is right shall live (18:5-9).

1. Here God outlines the character of a man he regards as righteous.
2. The requirement of individual righteousness.

D. The wicked son of a righteous man shall die (18:10-13).

1. The righteous man has a son who became wicked—it makes no difference how good his father was—he will die in his sins.
2. "Can a man beat a good environment?" (McGuiggan)
  - a. There may be some living in the gutter despite good raising by their parents.
  - b. Proverb 22:6—Parents are not always to blame.
  - c. "Environment, good or bad, is not omnipotent!" (McGuiggan).

E. The righteous son of a wicked man shall live (18:14-20).

1. Here is a young man that grows up in a home where the father is a reprobate.
2. He throws off the environment and lives a righteous life.
3. Verse 18 - The righteous boy's father can't cash in on the righteous living of his son.

4. Verses 19-20 asserts what God has been saying all the time—"The soul that sinneth shall die."
  - a. They hear him saying, but they don't believe it.
  - b. God doesn't argue his case—he just asserts it.
  - c. God treats people on their own "merit."

F. The wicked man who repents shall live (18:21-23).

1. A wicked man can become a right acting man.
2. Here God asserts his right to forgive Manasseh (2 Chron. 33:11-12).
3. A man may live all of his life in sin, then become a Christian a short while before he dies—God will forgive him.
4. God clearly states, "Have I any pleasure at all that the wicked should die?" (v. 23). I don't want you to die unforgiven.
  - a. Calvin clearly taught that it was "the good pleasure" of God to create some men to eternal damnation (Institutes, Book III, Chapter XXI, Section 5).
  - b. If John Calvin is right then God does have pleasure in the death of the wicked—in fact such is the fulfillment of God's eternal decree.
  - c. This text clearly states that God wants the sinner to turn from his iniquity.
    - (1) But if Calvin is correct the sinner can't possibly turn from his sins.
    - (2) They cannot choose good unless God works within them "a moral miracle by the Holy Spirit."
    - (3) "And now we have God here (all this being accepted as true) hypocritically claiming he has no pleasure in the death of the wicked when in fact it is all going exactly as he planned it!!!!" (McGuiggan, p. 192).

5. The character of the righteous father described.

- a. Positive Characteristics
  - (1) He practices justice (v. 5).
  - (2) He practices righteousness (v. 5).
  - (3) He restores to the debtor his pledge (v. 7).
  - (4) He gives bread to the hungry (v. 7).
  - (5) He covers the naked with clothing (v. 7).
  - (6) He executes true justice (v. 8).
  - (7) He walks in my statutes (v. 9).
  - (8) He walks in my ordinances (v. 9).
- b. Deeds avoided by the righteous man.
  - (1) He does not eat at the mountain shrines (v. 6).
  - (2) He does not lift up his eyes...to idols (v. 6).
  - (3) He does not defile his neighbor's wife (v. 6).
  - (4) He does not approach a woman during her menstrual period (v. 6).
  - (5) He does not oppress anyone (v. 7).
  - (6) He does not commit robbery (v. 7).
  - (7) he does not lend money on interest or take increase (v. 8; Ex. 22:25; Lev. 25:35-37).
  - (8) He does not commit iniquity (v. 8).
  - (9) Verse nine provides the summary of the righteous.



- G. The righteous man who turns to wickedness shall die (18:24).
1. A righteous man can cease to follow God.
  2. "All his righteousness that he hath done shall not be remembered—Forgotten!
  3. John Calvin taught, and it is widely accepted by Protestantism that once one is a Christian he cannot fall from grace and be lost.
    - a. "It is difficult to understand how one can reconcile a theology 'once in grace, always in grace' with the clear biblical teaching of this passage" (Grider, Beacon Bible Commentary, p. 569).
    - b. It is often said that those who die in sin "were never really righteous in the first place."
      - (1) But who called this man righteous? God did!
      - (2) Did God make a mistake—the man he called righteous really was not righteous.
      - (3) He uses the word the same way throughout the chapter.
      - (4) "A man who is called righteous by God may turn from his right conduct, begin to live in sin and die away from God in that sin" (McGuiggan, p. 193).
- H. The ways of the Lord are just, but the ways of Israel are unjust (18:25-29).
1. Here we have the creature accusing the Creator of acting immorally.
  2. God once again asserts his fairness—he will forgive the penitent and condemn the deserter.
  3. They didn't want the penitent to go free, but wished the guilty to go free.
- I. God asserts that he will judge "every one according to his ways" and he calls on sinners to repent.
1. He calls for a change of heart.
  2. Don't give me more outward conformity.
- J. Ezekiel 18 is a pain to those who hold Calvinistic views.

**Chapter 19** - A house must face the fact that when her kings, when they are not different from the world, would be removed, the kingdom destroyed, and the people banished (19:1-14).

- A. **Lamentation for the lioness and her cubs.** Davidic kingdom of Judah symbolized by a lion (Gen. 49:9; Mic. 5:8; 1 Kgs. 10:19-20).
  - 1. **Identification of the lioness and her cubs.**
    - a. Jehoahaz taken to Egypt, vv. 1-4; 2 Kgs. 23:31-34.
    - b. Jehocachin taken to Babylon, vv. 5-9; 2 Kgs. 24:8-17.
  - 2. **The lesson to be learned.** The fate of these two kings shows clearly that when Israelite kings became ambitious and selfish as the beasts (king) of the world, the fate awaiting them was inevitable.
- B. **The lamentation for the destruction of the vine (19:10-14).**
  - 1. The vine identified—the nation (v. 10).
  - 2. Choice position and greatness cited (vv. 10-11).
  - 3. Fate to befall it:
    - a. Uprooted.
    - b. Breaking and withering of branches.
    - c. Destroyed by fire.
    - d. Replanted in a dry and thirsty land.
    - e. Fruitless
    - f. No scepter for ruling—thus the lamentation.



**Chapters 20:1-24:27 - The final vision justifying and describing the imminence of Jerusalem's and Judah's doom.**

- A. **Ezekiel is approached once again by a group of pious looking elders (1-4; cf. 14:1ff).**
1. They want words of comfort.
  2. They want prophetic approval.
  3. God is worn out with their inquiry and he tells the prophet to sit in judgment on them (v. 4). God has no answer to people that want their own way.
- B. **God ordered Ezekiel to give a resume of their history (5-9). Israel had been rebellious from the days in Egypt.**
1. Idolatry is traced back to Egypt and the desert (vv. 7,8,15,16).
  2. Had it not been for his name's sake he would have destroyed them then.
  3. A fundamental principle stated here. Read Deut. 9:1, 4-6.
  4. God made himself known by three decisive acts:
    - (a) The deliverance from Egypt (v. 10).
    - (b) The giving of the law (v. 11).
    - (c) The giving of the Sabbaths (v. 12).
- C. **She was disobedient and worthy of death in the wilderness (vv. 10-17).**
1. There may have been some excuse for their wickedness when they were in idolatry at the beginning.
  2. There may have been some excuse for a rebellious spirit while under the Egyptians.
  3. But they were disobedient and rebellious even in the wilderness.
  4. Examples: Exodus 32:1-6; Num. 25:1-3.
- D. **The generation that grew up in the wilderness was no different (vv. 18-26).**
- E. **The nation that entered Canaan was no different and continued to rebel until the present time; therefore, God will not allow Israel to inquire of him (20:27-32).**
- F. **Ezekiel's contemporaries were wicked also (33-40).**
1. Chastising judgment is certain (33-39).
  2. Restoration will come, not according to their doings, but for his name's sake (40-44).
- G. **This chapter closes with the hope of a people who had learned their lesson (40-44). (The chapter really closes with v. 44).**
- H. **Chapters 20:45-21:32 - Presents the fire and the sword.**
1. Judgment on Judah is coming and God kindled the fire (v. 48).
  2. They were saying, "Is he not a speaker of parables?" (v. 49). Accuse Ezekiel of speaking in parables.
  3. The sword of the Lord is drawn and none can withstand it (21:1-32).
    - a. ~~His sword will be the Babylonians.~~
    - b. In 18-24 the king of Babylon comes to the forks of the road (vv. 18-19). There are sign posts:
      - (1) One road leads to Jerusalem.
      - (2) One road leads to the Ammonites.
      - (3) He goes first to Jerusalem—Judgment begins at the house of God, 1 Pet. 4:13ff.
  4. Verses 25-27: Brother Franklin Camp thinks these verses destroy the idea of



### Premillennialism.

- a. Prince of Israel—Zedekiah.
  - b. "When iniquity shall have an end"—God never intended that Israel have an earthly king—it has now come to an end with the final overthrow of Jerusalem.
  - c. "I will overturn, overturn, overturn it"—for emphasis.
  - d. Israel never again had an earthly king on earth.
  - e. The "mitre" (v. 26) is not the diadem, but the turban of the high priest. The priesthood was to suffer a shattering blow and would not recover till the Messiah came.
  - f. "Crown" speaks of royal authority—never recover until the Messiah comes.
  - g. When the Christ appeared both concepts of king and priesthood were given respectability. The prophet Zechariah (6:12-13) speaks of the Messiah ("the Branch") as being both priest and king." (Jim McGuiggan, p. 228).
  - h. Christ will be given the right to represent God to man and man to God. Order will come.
- I. The sins of Jerusalem and Judah enumerated (22:1-31).
1. Every sin in the book was committed there with regularity (1-12).
  2. Judgment was coming. Its very reputation as a city worked against it. Alexander the great had a very efficient officer, but he was dirty, ill-kept and insolent clod. Senior officers complained. Alexander called him before him and asked him his name. "Alexander," he replied. Alexander the Great studied him for a while and said, "Either change your ways or change your name."
  3. Jerusalem had the name of being God's city, but had become vile and wicked. It had to be put through the furnace and purged (13-22).
  4. The whole nation was sick from head to toe—prophets (25,28), priests (26), princes (27) and people (29).
  5. Not a man could be found to offer opposition (30).

Chapter 23:1-49 (Similar to chapter 16). Aholah (Samaria) [Oholah (ASV)] and Aholibah (Jerusalem) [Oholibah (ASV)] are twin sisters in rebellion.

- A. This chapter is awfully blunt and, as Jim McGuiggan said, "if read in a modern version is apt to offend some people" (p. 247).
- B. It is the language of deep disgust.
- C. The indictment of the wayward girls (23:1-4).
  - 1. Wayward from youth (1-3).
  - 2. Their identity (v. 4).
- D. Oholah's (Samaria) sin and punishment (23:5-10).
  - 1. Sin with Assyria.
  - 2. Assyria used by God to punish her.
- E. Oholibah's (Jerusalem's) sin and punishment (23:11-35).
  - 1. Her sin greater than that of Oholah for she had not learned from the judgment upon her sister and increased her sins (11-21).
  - 2. She will be turned over to her lovers and they will execute judgment upon her (22-35).
- F. The final word on both harlots (36-49).
  - 1. The prophet urged to render his judgment (v. 36).
  - 2. The flagrant wickedness of the harlots (37-44).
  - 3. The judgment of God (45-49).
- G. The real crime in spiritual adultery is finding that God is not completely satisfying—seeks someone else.



4/16/07

## Chapter 24 - The Fall of Jerusalem (1-27).

- A. The date is important because it is the beginning of the siege of Jerusalem by the King of Babylon (1-2 — 586 or 587 B.C.).
  - 1. Ninth year, 10th month, 10th day (Jer. 52:4; 2 Kgs. 25:1).
  - 2. The siege lasted 18 months (2 Kgs. 25:1-7).
- B. The parable of the boiling pot (24:3-14). This parable assures the people that the siege just that day begun (v. 1) would result in the destruction of the city of both the people (the pieces of meat) and the city (the caldron itself).
- C. Ezekiel's wife dies and he is told not to mourn (15-18). They were not to mourn over Jerusalem and thus acknowledge that the judgment was just.
- D. In 24:25-27 God tells the prophets he will be "dumb." (No message from God until he gets word the city has fallen.)

Why would Jerusalem fall? (From Ezekiel by Donny Petrucci)

1. She had given herself to sin
2. She had refused to repent
3. She had exhausted the patience of the Lord.
- 4.



Begin 3/27/07

Chapters 25-32  
God's judgment of the Gentile Nations surrounding Judah.

Division of 25-48

- A. Chapters 25-48 – This last division of the prophecy falls into three sections:
1. The first has to do with the nations (25-32).
  2. The second concerns the nation (33-39).
  3. The third describes the restored order (40-48).
- B. The prophecies concerning the nations fall into three groups.
1. The first the doom of four (Ammon, Moab, Edom, and Philistia).
    - a. Ammon (25:1-7).
    - b. Moab (25:8-11).
    - c. Edom (25:12-14).
    - d. Philistia (25:15-17).

*Those closest to Israel*
  2. The second the doom of two – Tyre and Sidon.

Tyre (26-28:1-19) Sidon (28:20-26).

*Those farther away*
  3. The third the doom of one – Egypt (29-32).
- C. The Lord is ruler over all nations.
- D. The nations around Judah had something to smile about when she fell—if God was who they claimed he was, then Judah would not have fallen they said.
- E. "Ezekiel takes eight chapters to tell them that their day is coming—and at the hands of the Jehovah they despised" (Jim McGuiggan, p. 6).

*Learn several lessons in God dealing with these nations.*

1. He is the God of all the earth and every person will answer to him.
2. He is the one that sets up kingdoms and removes kingdoms – Dan. 2:20-22; Rom. 13:1-7
3. The Gentile nations will not be judged by the law of Moses but by the moral law discussed by Paul in Romans!
4. Seven nations – symbols of the thoroughness of God's judgment.

## Chapter 25 - Judgment Against Four Reactions.

- A. Note the repetition of the word "because"—God's judgments are reasonable.
- B. The Ammonites rejoiced at the fall of Judah and the captivity of the people (vv. 1-7).
- C. Moab said the Jews were like any other nation (vv. 8-11).
  - 1. Ammon had no reference for God.
  - 2. God was just like the idols of other nations.
- D. The Edomites (vv. 12-14) actually helped the Babylonians instead of the Jews who were their relatives (Psa. 137:7; Obad. 11-14; Amos 1:11-12).
- E. Judgment begins with God's people (Ezek. 9:6). What will happen to those that know not the Lord (1 Pet. 4:17-18)?
- F. God will make nations know that he is God (v. 17).

God

1. He is the true God — "They shall know that I am the Lord" (vv. 5, 11, 17)
2. He is the God who acts — He is not a silent, passive God like the idols.
3. He is the God who judges sin



## Chapter 26 - The doom of Tyre and Sidon.

- A. Tyre rejoiced over Jerusalem's fall (vv. 1-2), but her sin caught up with her.
- B. The purpose was that she might know "that I am Lord" (vv. 3-5).
- C. Nebuchadnezzar would besiege it and wipe it off the face of the earth (332 BC).
- D. She would become a bare rock (vv. 4, 14).
- E. "What a rebuke to civic pride!" (Wiersbe).
- F. Rubel Shelly wrote:
  - 1. "None is more impressive than the one about Tyre, the chief city of Phoenicia, Ezek. 26-28.
    - a. Many nations were to come against Tyre, Ezek. 26:3.
    - b. They were to break the city apart, Ezek. 26:4a.
    - c. It was predicted that the dust would be scraped from Tyre so as to make it a bare rock, Ezek. 26:4b.
    - d. God said her stones, timbers, and soil would be laid in the waters, Ezek. 26:12.
    - e. It was to become a place for fishermen to spread their nets, Ezek. 26:14.
  - 2. Shortly after Ezekiel's prophecy, Nebuchadnezzar led a 13-year siege (ca. 587-574 B.C.) against Tyre; the mainland city was destroyed, and the people fled to an island about one-half mile away.
  - 3. The city existed there until 332 B.C. when Alexander the Great came against Tyre and overcame the obstacle which had stalled Nebuchadnezzar; he tore apart the old city and laid its stones, timbers, and topsoil in the sea to build a land bridge to the island.
  - 4. When Alexander's empire broke apart at his death, one of his generals seeking to establish himself as his successor (i.e., Antigonos) came against Tyre to sack it again in 314 B.C.
  - 5. The site is still a place for spreading nets.
  - 6. The source of Ezekiel's knowledge about the future of Tyre was God.
  - 7. Such predictive prophecies are evidence for the claim that all Scripture is God-breathed, 2 Tim. 3:16.

*What do we learn from Tyre's fall?*

- 1. God's judgment comes to all people even to pagans.
- 2. Human energy cannot save.
- 3. God controls all things.
- 4. God holds the future in his hands.

*These four truths spring from one basic truth  
"all people will, in one way or another, answer to God"*

## Chapter 27 - The Sinking of a Ship.

- A. Ezekiel describes Tyre as a beautiful and costly ship, loaded with wealth.
- B. The ship would be broken and sink, and the merchants would lament.
- C. Tyre sat in pride says "I am perfect in beauty" (v. 3).
- D. "What a rebuke to covetousness!" (Wiersbe).

### Pride

1. God hates pride (Prov. 8:13)
2. It goes before destruction (Prov. 16:18)
3. Keeps one from seeking God (Psa. 12:4)

### Pride - Expression

1. Living without God
2. Directing one's own way
3. Depending on one's own strength
4. Thinking oneself invincible



## Chapter 28 - The Dethroning of a King.

- A. The prince may have been Thobal. He thought he was God (vv. 1-10).
- B. The king behind him may be Satan—the terms in verse 11-19 seem to describe him.
- C. The ultimate restoration of Israel declared and this involved the overthrow of Tyre—no more "pricking briar" (v. 24).
- D. Out of all this God would be glorified—"and they shall know that I am the Lord" (v. 26).

"It shall be the basest of kingdom (secondary strength and importance).

- 1. Babylon dominated her.
- 2. Persia dominated her.
- 3. Greek (Alexander the Great).
- 4. Seleucids.
- 5. Romans.
- 6. Modern times have revealed no change.

The day of the Lord in following place:

- |                            |                    |
|----------------------------|--------------------|
| 1. Isa. 13:6-9             | 7. 1 Thess. 5:2    |
| 2. Joel 1:15; 2:1,11; 3:14 | 8. 2 Thess. 2:2    |
| 3. Amos 5:18-20            | 9. 2 Pet. 3:10     |
| 4. Obadiah 15              | 10. 2 Cor. 5:10    |
| 5. Zephaniah 1:7, 14       | 11. Heb. 9:27      |
| 6. Zech. 14:1              | 12. Matt. 25:31-46 |

*Lessons learned from the fall of Tyre.*

- 1. Beauty does not save - v. 12
- 2. Wisdom " " " - v. 12, 14
- 3. Reputation " " " - well known among the nations

## Chapter 29 - Characteristics of God

1. He is the Lord God - Five times God states that he was acting in judgment on Egypt that they might know that he is the Lord
2. He is sovereign Lord of all the earth
3. He is Judge of all people
4. He controls the future. "we do not know what the future is, but we do know who holds the 'keys'"

## Chapter 30 - Truths About God's judgment

1. God determines the time of judgment
2. Nothing can prevent his judgment
3. His judgment will be accurate
4. No one can escape it

## Chapter 31 -

1. Sheol - Dead knows not anything - Eccle. 9:5

2. The danger of pride -

- a. Assyrians and Egyptians trusted in their power
- b. Prov. 16:18

- c. Adage says "what goes around comes around."
- d. Assyria brutal and merciless - God's judgment

- d. The Titanic

3. Lessons learned

- a. Pride does not pay - cf. v. 10

- b. Power cannot preserve

- c. Popular sentiment is not always a true

- d. assessment - Everyone stood in awe of Assyria

- d. Physical resources do not assure a future



Begin  
4/7/08

Seven Prophecies Uttered Against Egypt (29-32) –  
Some notes taken from G. Campbell Morgan

1. First – Against Pharaoh and all of Egypt (29:1-16).
2. Second – Foretelling that the instrument of destruction would be Nebuchadnezzar (29:17-21 – His wages for defect of Tyre).
3. Third – Describes the process by which Neuchadnezzar would accomplish the purpose of Jehovah (30:1-19).
4. Fourth – Directed against the power of Pharaoh (30:20-26).
5. Fifth – Directed against the greatness of Pharaoh (31:1ff).
6. Sixth – Followed the fifth by two years, but it is a lamentation for Pharaoh (32:1-16).
7. Seventh – Consisted of a wail for the multitudes of Egypt (32:17-32) – Two weeks after the sixth.

Chapter 29 - Message to Egypt.

- A. The setting and the Commission (29:1-2) 10th year, 10th month, and 12th day, 587 B.C.
- B. The judgment of God upon Pharaoh and his people and land (29:3-16). King pictured as a great dragon guarding the river, but God owned it (29:3-7).
- C. God gives Nebuchadnezzar Egypt as wages for plundering Tyre (29:17-21).
- D. The revival of Israel's strength also foretold (29:21).

Chapter 30 - The Judgment of Egypt will be swift and complete (30:1-26).

- A. Judgment announced (30:1-5).
- B. Judgment upon Egypt's defenders (30:6-9).
- C. Nebuchadnezzar and his people the executors (30:10-12). Wealth to be carried away.
- D. God's vengeance upon Egypt further described (30:13-19). Princes and cities destroyed.
- E. Arm of Pharaoh to be broken by Nebuchadnezzar (30:20-26).

Chapter 31 - The fate of Assyria (the great cedar is a warning to Pharaoh (31:1-18)).

- A. The mighty Pharaoh resembles the glory and might that was Assyria, the mighty cedar (31:1-9).
- B. Assyria was cut down because of its pride (31:10-14).
- C. The fall of Assyria made a mighty impression on the nations (31:15-17).
- D. Pharaoh to suffer the same fate (31:18).

Chapter 32 - Lamentation over Pharaoh's and Egypt's fall (32:1-32).

- A. Pharaoh, "the young lion" is to be destroyed as a sea-monster is destroyed (32:2-6).
- B. The destruction of Egypt brings terror and mourning (32:7-10).

- C. Babylon is the instrument God uses (32:11-16).
- D. Egypt's funeral dirge (32:17-32).
  - 1. Waiting for the fall of Egypt into sheol (32:17-21).
  - 2. Sheol is populated by nations who have caused terror and shed blood in the land of the living (32:22-30).
    - a. Asshur is there (32:22-23).
    - b. Elam is there (32:24-25).
    - c. Meshech, Tubal is there (32:26-28).
    - d. Edom, the princes of the north, and Sidon are there (32:29-30).
  - 3. Egypt, too, will be there (32:31-32).

V.1- This was March 585 B.C. Two months after the eclipse received word of the fall of Jerusalem which occurred about 18 months earlier. Back in Judah some serious events took place.

- a. Gedaliah, Babylon appointed governor has been killed and the remaining Jews fled to Egypt taking Jeremiah with them (Jer. 44)
- b. While Jeremiah was predicting Egypt's fall in Egypt, Ezekiel was delivering the same message in Babylon (Truth For Today Commentary, p. 465-66)

Sheol - 65 times in O.T. - 5 times in Ezekiel (31:15-17)

32:21, 27

- 1. Sheol is underworld Hades in Greek.
- 2. It is the place where all go at death (Aphes that never says enough (Prov. 30:15; 31:15; Psa 49:1)
- 3. Place of consciousness (Is. 16; Psa. 139:8)
- 4. Inhabitant no longer aware of earthly events Eccl. 9:5; Is. 16:27-28
- 5. No opportunities to change (Eccl. 9:10; Is. 16)
- 6. Place of ~~no~~ no return - Job 7:9;



Messages Concerning the Restoration of the Nation  
Delivered After Nebuchadnezzar had Taken Jerusalem (33:1-48:35)

Chapter 33 - The Nation's Future. The Watchman's Job. Timeless Principle of Individual Responsibility.

- A. Ezekiel is shown to be a true prophet/watchman to a disobedient people (33:1-22).
  - 1. Duty of a watchman (33:1-6).
  - 2. Reappointment of Ezekiel as the nation's watchman (33:7-9).
  - 3. The people rebuked (33:10-20).
  - 4. The fall of the city reported and Ezekiel's word vindicated (33:21-22).
- B. The nation still remains stubborn and blind (33:23-33).

Chapter 34 - The bad shepherds of Israel are condemned and their removal promised (34:1-31). The shepherd of Israel: The Messianic Kingdom -

- A. The shepherd's sins (34:1-6).
- B. The shepherd's removal (34:7-10).
- C. God promises to be the true shepherd (34:11-22).
- D. God will appoint one shepherd over them--David, and he will shepherd and bless one flock (34:23-31).
  - 1. Note that Jehovah is to be the shepherd.
  - 2. Note that David is to be the shepherd.
  - 3. Note that there is to be one flock.
  - 4. Consider all this in light of Jesus' words in John 10.

Chapter 35 - Edom's perpetual destruction is foretold (35:1-15). Prophecy Against Edom.

- A. Mount Seir to be laid waste (35:1-4).
- B. Two reasons:
  - 1. Her eternal hatred toward Israel (35:5-9).
  - 2. Her coveting the land of Israel and hating God (35:10-15).
- C. Sharp contrast to the future blessings of Israel.

Chapter 36 - Israel's Return to Palestine; and the New Covenant - The external restoration (1-15) - The spiritual restoration (16-38).

- A. The restoration and blessings of Israel are pictured as a restored land (36:1-15).
- B. Vindication of Jehovah's actions (36:16-38).
  - 1. Justice (36:16-21).
  - 2. Merry and loving-kindness (31:22-32).
- C. All will know he is Jehovah when he has accomplished his promised blessings upon Israel (36:33-38).



Chapter 37 - Resurrection of Israel (37:1-14). – The Valley of Dry Bones; Restoration and Reunion of Judah and Ephaim Under Messiah -

- A. Ezekiel is carried to the valley of dry bones and told to prophesy (37:1-7).
- B. He obeys and the bones return to life (37:8-10).
- C. The Lord applies this to Israel (37:11-14).
- D. Israel to be united with Judah with a new covenant and David as king over them (37:15-28).
  - 1. Reunion symbolized by the two sticks (37:15-23).
  - 2. David is to be king over them forever (37:24-25; 34:22-31).
  - 3. An everlasting covenant is to be established and God is to be with them forever and proposed to place his tabernacle and sanctuary with them (37:36-38). Question: Is this literal or symbolic?
  - 4. Acts 15:13-18 is an inspired commentary on what God had in mind. See Amos 9:11-12 also.

*Begin*  
*4/10/07*  
Chapter 38:1 - 39:29 - Symbolically described are the restored and united nations conflicts, and God's deliverance. Gog and Magog

- A. The symbolic interpretation is demanded, for if not, absurd conclusions are drawn (39:9-10, 12-15).
- B. God will defeat the invaders with an earthquake (38:14), a storm (38:22) and confusion (38:21).
- C. Why does God do all this?
  - 1. So nations will know he is the Lord (39:6).
  - 2. That his name is holy (39:7).
  - 3. So Israel will know he is their God (39:21ff).
- D. In punishment God hid his face from them (39:23-24), but now he reveals himself and they will receive his Spirit (39:29).



4/14/07

Begin 4/13/09

## THOUGHTS ON EZEKIEL 40-48

### Chapter 40-48

1. This was the vision of the man measuring (chapter 40).
  2. The whole chapter details the parts, decorations, and ornaments of the temple (chapter 41).
  3. A special description of the chambers housing the priests and information about the outer court (chapter 42).
  4. The return of God's glory to the temple corresponding in every way to the visions of the departing glories in chapters 10 and 22 (chapter 43).
  5. Further instructions about the priests cleansing and purifying the priesthood (chapter 44).
  6. Instructions about the division of the <sup>2</sup>Lord (chapter 45).
  7. Instructions for worship (chapter 46).
  8. Vision of the great river flowing under the temple (chapter 47).
  9. The apportionment of the land to the 12 tribes (chapter 48).
- I. Background – Essential to Keep in Mind the Earlier Teachings of the Book.
- A. Ezekiel 4-24 – The prophet has exhausted all that he wished his people to learn about the nature of Jehovah and the principles of his rule, his holiness, his wrath against evil and his righteous judgments.
  - B. Ezekiel 24-32 – In these chapters, he states all that he wanted them to know about the "revelation of Jehovah's glory to the nations, that they may know that 'he is Jehovah,' and many no more exalt themselves against him in self-deification, and no more disturb or seduce his people..."
  - C. Ezekiel 33-37 – He has further described "the great operations of Jehovah's grace in regenerating his people, and in restoring them to their land..."
  - D. All of this forms the background to chapters 38-48.
- II. The last words of Chapter 39:29: "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." (cf. Joel 2:28; Zech. 12:10; Acts 2:17).
- A. The people are washed with pure water.
  - B. A new heart and new spirit is given them.
  - C. The spirit of Jehovah rules their life.
  - D. They know that Jehovah is their God.
- III. The Present Section gives their final condition of redemption and happiness.
- IV. "All of these arrangements (as listed in 40-48, JM) have one object in view, to guard against disturbance to the holiness of Jehovah, who dwells among his people" (Cambridge Bible, Ezekiel, p. 290).
- V. Ezekiel 40-48 "are devoted to practically nothing else except that Grand New Temple in Jerusalem which God promised would be built following Israel's return to Palestine and the times of salvation of Israel" (Coffman, p. 409).



Chapter 41 — One who comes before God has  
only one ambition, to please God

1. "may what I say be pleasing to God"
2. "may" "think" " " " "
3. "may my worship" " " " "

#### Rewards of worship

1. He receives the blessing of God
2. " " the righteousness of God  
become his own
3. " " the approval of God

Chapter 42