

# SCHOOL of the BIBLE

# JEREMIAH

BOOK OF WARNING



## AUTHOR

- ♦ Jeremiah - He is known as “the \_\_\_\_\_ prophet.”
- ♦ His ministry lasted over \_\_\_ years.
- ♦ He was called by God from the \_\_\_\_ (1:4-10).
- ♦ He showed sympathy and compassion for his people, yet he was utterly faithful to declare the Word of God. (e.g. 4:18-19; 8:20-22; 20:8-9)

## DATE

- ♦ Jeremiah ministered from ca. 626-580 B.C.
- ♦ He is the prophet of Judah’s midnight hour, ministering just before and during her captivity by \_\_\_\_\_.
- ♦ The historical setting is found in II Kings 22-25.

## THEME

“THE FALL OF \_\_\_\_\_”

- ♦ The judgment on Judah that was foretold by Isaiah one hundred years earlier is now witnessed by Jeremiah. He is called to speak for God as Judah runs her final lap of iniquity and plunges into destruction. (see Jer. 5:14)
- ♦ Jeremiah’s message is two-fold . . .
  - \_\_\_\_\_ is at hand.
    - \*God will exercise His wrath to the full. (See Jer. 19:1-13 - a broken vessel)
  - \_\_\_\_\_ is promised.
    - \*God will express His love to the end. (See Jer. 18:1-6 - a vessel made over again!)

## OUTLINE

- Introduction - Jeremiah’s \_\_\_\_\_ (ch. 1)
  - Prophecies, General & Undated (ch. 2-20)
  - Prophecies, Particular & Dated (ch. 21-39)
  - Prophecies After the Fall of Jerusalem (ch. 40-44)
  - Prophecies Upon Gentile Nations (ch. 45-51)
- Conclusion - Jerusalem is \_\_\_\_\_ (ch. 52)

## KEY VERSE

“For my people have committed two evils: they have forsaken me the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water.”

Jeremiah 2:13

## SPECIAL FEATURES

- ♦ Other prophets who ministered during Jeremiah’s days: Nahum, Zephaniah, Habakkuk, Daniel, Ezekiel
- ♦ Jeremiah was told by God not to marry. This was a sign to God’s people. (16:1-11)
- ♦ The key words in the book are “*return*” & “*turn*.”

## CHRIST IN THE BOOK

- ♦ Christ is the \_\_\_\_\_ of Gilead. (8:22)
- ♦ Christ is the \_\_\_\_\_ of Israel. (14:8)
- ♦ Christ is the Righteous \_\_\_\_\_. (23:5a)
- ♦ Christ is the reigning King. (23:5b)

# Jeremiah

## Introduction—The prophet's call (1)

### I. **National**—Messages to Judah (2-33)

#### A. Condemnation (2-24)

1. The nation generally (2-20)
2. The leaders specifically (21-24)

#### B. Captivity (25-29)

#### C. Restoration (30-33)

### II. **Personal**—Jeremiah's sufferings (34-45)

#### A. Before the siege of **Jerusalem** (34-39)

#### B. After the siege, with the remnant (40-45)

### III. **International**—Messages to the nations (46-51)

#### A. **Egypt** (46)

#### B. **Philistia** (47)

#### C. **Moab** (48)

#### D. **Ammon** (49:1-6)

#### E. **Edom** (49:7-22)

#### F. **Syria, Kedar, Elam** (49:23-39)

#### G. **Babylon** (50-51) (Babylon is mentioned **168** times in Jeremiah)

## Conclusion—the Prophet's captivity and release (52)

# SCHOOL *of the* BIBLE

# LAMENTATIONS

BOOK OF MOURNING



## AUTHOR

- ♦ \_\_\_\_\_ - He is a prophet with a broken heart.
- ♦ This book is an "\_\_\_\_\_" to the previous book.
- ♦ The writings of both books revolve around the fall of Jerusalem to King \_\_\_\_\_ of Babylon.

## DATE

- ♦ Jerusalem fell on July 19, 586 B.C. and the city and temple were burned and destroyed just a few weeks later.
- ♦ Lamentations was written soon after this tragedy.

## THEME

*"THE \_\_\_\_\_ OF A CITY"*

- ♦ This five-fold poem has been called "an elegy written in a graveyard." It is "a cloudburst of grief, a river of tears, a sea of sobs." (Baxter)
- ♦ The prophet's sorrow is a reflection of the Lord's sorrow.
  1. He sorrows \_\_\_\_\_ His people, because of their sin.
  2. He sorrows \_\_\_\_\_ His people, as they are chastised.
- ♦ In the midst of overwhelming sorrow, there is hope!  
Lamentations 3:21-32 is the heart of the book and the hope of the prophet. Our hope is in our merciful God.

## OUTLINE

- I. Jerusalem's \_\_\_\_\_ (ch. 1)
- II. Jehovah's \_\_\_\_\_ (ch. 2)
- III. Jeremiah's \_\_\_\_\_ (ch. 3)
- IV. Jehovah's \_\_\_\_\_ (ch. 4)
- V. Jerusalem's \_\_\_\_\_ (ch. 5)

## KEY VERSE

*"It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."*

Lamentations 3:22-23

## SPECIAL FEATURES

- ♦ This book is a five-fold Hebrew poem given in the form of an acrostic. Chapters 1, 2, 4, & 5 each have 22 verses. There are 22 letters in the Hebrew alphabet, and each verse begins with the next consecutive letter. Chapter 3 is 66 verses; the acrostic is maintained, but verses are given in triplets.
  - \*Jeremiah is expressing his utter brokenness and complete sorrow--he is weeping "from A to Z."

## CHRIST IN THE BOOK

- ♦ \_\_\_\_\_ himself is a picture of the Lord Jesus. He was a man of sorrows and acquainted with grief. (Matthew 16:13-14; 23:37-39)

# Lamentations

This book is a series of “funeral poems” marking the destruction of Jerusalem and the temple. It is written in acrostic form: each of the twenty-two verses in chapters 1, 2, 4, and 5 starts with a succeeding letter of the Hebrew alphabet; in chapter 3, there are three verses given to each letter. No book in the Bible reveals the suffering heart of God over sin as does this one. See Jer. 13:17 and Matt. 23:36-38.

## Lamentations 1-5

This is a collection of five “lamentations” or “funeral dirges” commemorating the fall of Jerusalem to the Babylonians in 586 B.C. Jeremiah was witness to this tragic event. His heart was broken as he saw Jerusalem and the temple destroyed, the people slain, and the prisoners taken off to captivity in Babylon. We can see the prophet’s tears all through the book. From this book we can learn five important lessons about God and His will.

- I. The **Awfulness** of God’s Judgments (1:1-6)
- II. The **Righteousness** of God’s Wrath (1:18-22)
- III. The **Truthfulness** of God’s Word (2:17)
- IV. The **Tenderness** of God’s Heart (1:12-16)
- V. The **Faithfulness** of God’s Mercy (3:18-36)

In times of trouble we need to imitate Jeremiah who looked away from himself to the Lord, and who waited on the Lord in patience and faith (3:24-26). Too often we look at ourselves and our problems and become so discouraged that we quit. Instead, we must “look away unto Jesus” (Heb. 12:1-2) and let Him see us through. It is difficult to wait on the Lord. Our fallen nature craves activity, and usually what we do only makes matters worse. Jeremiah waited on the Lord, trusted in His mercy, and depended on His faithfulness. He knew the truth of Isa. 40:31, “Those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.”