

JeremiahTimeTable.jpg

JeremiahLastFiveKings.jpg

Introduction: the Call of Jeremiah (chs 1)

CH 1: The Call of Jeremiah

Q1. Jeremiah was a () in Anathoth in Judah. He served from the () year of King Josiah until the fall of Jerusalem, the fifth month of the () year of King ().

ANS: priest, thirteenth, eleventh, Josiah

Theologians assume that the thirteenth year of Josiah was BC 627. It is one year after Josiah had started the nation wide religious reformation at BC 628. Ironically, the Lord's message was of judgment, not of restoration. However, we should know that a silence is worse than the message of judgment.

Q2. The Lord chose Jeremiah to be a prophet to the (). Jeremiah said, "I am too ()." The Lord promised three things. 1) () and protect you. 2) I will give you the () to speak. 3) I will give you the () to announce the rise and fall of the nations.

ANS: nations, young, I will be with you, words, authority

Whenever God calls us to do something for His kingdom, He promises three things. He will be with us in the Spirit. He gives us power and ability for that task. He delegates His authority to us so that we will represent God.

Whatever Jeremiah announces, the Lord will fulfil it.

Q3. (11 – 16) The Lord showed Jeremiah two visions. The vision of Almond tree implies that the Lord is () to make sure the threat come. The vision of () implies that the disaster will swipe () who live in the land and it will come ().

ANS: watching, a boiling pot, all, soon

"Almond" is *shaqed* in Hebrew, which also means "awake," and "watching" is *shoged*. – from Constable's note.

The boiling water would not distinguish good or evil. There will be some righteous victims. That's why Habakuk cried to the Lord, "Indeed, the wicked intimidate the innocent. For this reason justice is perverted." (Hab 1:4)

Q4. What are two reason that Jeremiah should not fear? (8, 17-18)

ANS: The Lord will be with Jeremiah and protect him

If Jeremiah fear the people and fail to obey, the Lord will humiliate him before the people.

If we disobey God in the fear of the world, we will be all the more overwhelmed by worries and anxiety of the world.

Warning of Judgment on Judah and Jerusalem (Chs 2 – 25)

CH 2: Their double wrongs and Persistent idolatry

Q1. (1 – 3) The Lord says, “I have () memories of you. In your () years, you loved me like a (); you followed me through the ().”

ANS: fond, early, new bride, wilderness

Does the Lord mention their wilderness life? They were not that faithful to the Lord in those days. However, the Lord cherishes those days because, at least, they didn’t willfully chase other gods. The wilderness life made them count on the Lord, even though they complained from time to time.

Q2. (4 – 8) The Lord announces the sins of their ancestors. Though the Lord gave them a () land to enjoy prosperity, they worshipped the idols. Thus, the Lord struck the land with famine. But, they did not ask, ‘() who delivered us from Egypt and brought us through the ()?’ Their leaders rebelled against ().

ANS: fertile, where is the Lord, Egypt, wilderness

The Lord gave them the land of milk and honey. Out of prosperity, they worshipped the idols. The Lord disciplined them and became silent toward them, not answering their prayers. Even though the Lord is silent, they don’t seek the Lord. Thus, the discipline didn’t work. The Lord could provide all their needs even in the wilderness. They better seek the Lord instead of seeking the Baal of rain.

Q3. (9 – 13) Why does the Lord call those who seek idols dumb? (11, 13)

ANS: They exchanged glorious God for an idol that cannot help at all

They rejected a water fountain and dug cracked cisterns.

Rejecting God: they turned to idols. The Lord brought invaders. Now, they sought help from foreign nations: Assyria and Egypt. Cracked cisterns refer to those foreign nations. They seemed to help for a moment, but not eventually.

Q4. (14 – 19) They relied on Egypt when Babylon invaded. They were carried off to Babylon. Later, the remaining people in the land moved down to Egypt. There, they were killed. What were they supposed to learn?

ANS: It is utterly harmful to reject the Lord and to show no respect for Him.

Our own wickedness will bring our punishment.

Not respecting the Lord will lead you to spiritual blindness and seeking other solutions from the world. And such human plans would lead us to fall into own trap.

Q5. (20 – 28) The Lord’s exasperation at Judah’s persistent idolatry. “Long ago, you threw off my () and refused to serve me, and you gave yourself to other gods on () high hill, like a () sprawls

out before her lovers. (20-21) You pretend not to have served other gods whenever I rebuke you. However, the () of your guilt is so obvious before me (22 – 23a). You are like a flighty, young () that rushes here and there. In her lust, she sniffs the wind to get the scent of a (). I tried to discipline you several times, but you say, ‘You can’t stop me because I () those foreign gods.’ (23b – 25) Israel will suffer () in times of trouble because they have turned away from me. (26 – 28)

ANS: authority, every, prostitute, stain, female camel, male, love, dishonor

Q6. (29 – 37) The Lord warned them who kept saying they did no wrong. The Lord says, ‘My punishment didn’t work for your people (verse). Neither did my blessings work for them (verse). My people have entirely () me. You have chased after your lovers but said, ‘I have not done anything () so that the Lord cannot be () with me anymore.’ Therefore, the Lord would make your plan (). You won’t get any help from Assyria or Egypt.

ANS: verse 30, verse 31, forgotten, wrong, angry, unsuccessful.

Changing political allegiance itself is not bad. However, in doing so, they relied on human powers. Also, they insisted on their purity. Therefore, the Lord will thwart their plan so that they would know they were against the Lord.

CH 3: Know your shame

Q1. (1 – 5) The Lord says they are shameless because 1) they have prostituted to many gods but still think they can () to the Lord. 2) Though the land was struck by drought, they () to be ashamed of their prostitution. 3) They shamefully ask God’s () when they keep doing prostitution.

ANS: return, refuse, forgiveness

Q2. (6 – 11) Why does the Lord say that the Northern Israel is more righteous than the Southern Judah?

ANS: Even though Judah saw the Lord’s punishment on Israel for her idolatry, she kept worshipping other gods. And even she has pretended to return to the Lord, but not with sincerity. Verses 4-5 imply that Judah exploits the Lord’s faithfulness to keep sinning.

Faithless Judah vs wayward Israel: Israel’s sin was violation of God’s law in their deeds. Judah’s sin was rebellion in their hearts.

Q3. “Say this message to the (). Come back to me () Israel. I will not be angry with you (). For I am (), says the Lord. However, you must confess that you have done ()

ANS: North, wayward, forever, merciful, wrong.

Q4. (14 – 18) This is what the Lord will do when they return. They will join the temple worship in Zion and their kings will be faithful to God (verses ~). Unification of the Northern Israel and the Southern Judah (verse). God will cleanse their evil () and make Jerusalem the Lord’s throne to all nations (verses ~)

ANS: Verses 14 – 15, verse 18, verses 16 – 17.

Q5. (19 – 22) The Lord had expected their dear and () heart with the Lord. But they forsook their God and served other gods. What is God's remedy?

ANS: loyal, God will cure their waywardness.

Q6. (23 – 24) This is what they should confess their wrong before the Lord. "Let us acknowledge our (). Let us bear the () that we deserve."

ANS: shame, disgrace

Note the expressions, 'our noise worship of false god,' 'our worship of that shameful god, Baal.' The Lord wants them realize their shame of serving false gods. True repentance starts from knowing your shame in your sins.

CH 4: Warning of coming judgment

Q1. Verses 3 – 4 tell what is missing in the superficial repentance of Judah and Jerusalem. "Break up your () ground, do not cast seeds among (). Commit () to the Lord. Dedicate your () to me."

ANS: unplowed, thorns, yourselves, hearts

"do not cast seeds among thorns" reminds Jesus' parable of the sower.

The Lord had a wonderful plan for them: dear and intimate relationship with God (3:19) and blessing and glory among the nations(4:2). If they return to the Lord, He will do that to them.

If not, His anger will blaze up like a fire (4:4). This anger contrasts with dear relationship in 3:19.

Q2. (5 – 9) The Lord announces the coming judgment. 'Run for safety! Do not ()! For I am about to bring disaster out of the (). Mourn and wail, saying 'The fierce () of the Lord has not turned away from us!' When this happens your [] will be powerless.'

ANS: delay, north, anger, leaders

The Lord has determined to bring disaster upon them. Only thing they can do is to flee.

Q3. (10 – 18) Jeremiah's question and following answers of God. Jeremiah cried to God, "You have allowed your people to be () by false prophets saying 'peace.' Now a sword is at our throat." (10) The Lord said, 'On that day, destruction will sweep down like a scorching (). I, myself, am calling down () on them. The destruction will be so swift, and no one will escape it. (11 - 13). Jeremiah cried out, 'We are doomed.' (13) Then, God says, 'Oh people of () purify your () from evil so that you may be (). The enemy will () Jerusalem because they have rebelled against (). This is the punishment you (). The pain will pierce your (). (14 – 18).

ANS: Jeremiah's question and following answers of God. Jeremiah cried to God, "You have allowed your people to be (**deceived**) by false prophets saying 'peace.' Now a sword is at our throat." (10) The Lord said, 'On that day, destruction will sweep down like a scorching (**wind**). I, myself, am calling down (**judgment**) on them. The destruction will be so swift, and no one will escape it. (11 - 13). Jeremiah cried out, 'We are doomed.' (13) Then, God says, 'Oh people of (**Jerusalem**) purify your (**hearts**) from evil so that you may be (**delivered**). The enemy will (**surround**) Jerusalem because they have rebelled against (**me**). This is the punishment you (**deserve**). The pain will pierce your (**heart**). (14 - 18).

Because their hearts were evil, not merely their deeds were evil, the Lord made them be deceived by the false preaching, 'you are doing alright,' keep sinning, and fall in their enemy's hands. Thus, the Lord made their hearts be broken.

Listen to His words. Never think you are safe from God's judgment because everything goes well for now. Or, you will be deceived by what you see.

Q4. (19 - 22) As Jeremiah foresaw the coming destruction, he bitterly cried out, 'How long?' According to verse 22, what would be God's answer?

ANS: God's punishment will continue until they know God

"This will happen because my people are foolish. They do not know me."

Q5. (23 - 26) Jeremiah foresaw how the Lord devastated the land that once was beautiful. It was because the Lord was () at them. (27 - 28) All this will happen because the Lord planned. The sky and the land will mourn when His () of punishment is known. (29 - 31) () will be left in the cities. Zion will be spurned by her (). Therefore, Zion will cry like a woman in ().

ANS: angry, purpose, no one, lovers, labor

They will know that the Lord is angry when such destruction comes.

CH 5: Judah is Justly Deserving of Coming Judgment

Q1. The Lord said, "If any of you can find a () person who tries to be faithful, then I will not punish this ().

ANS: single, city

Q2. (3 - 6) Here, Jeremiah sadly agreed Judah's destructive punishment knowing their shamelessness and stubbornness. It was not that they didn't know God's will. They knew what the Lord wanted, but () to submit to Him. Therefore, sudden destruction will come upon them like a () kills its prey.

ANS: refuse, lion

They kept refusing to listen to the Lord's message. The Lord has been withholding the punishment despite their rebellions, rather sent prophets for repentance. That's why the Lord's punishment would be seen so sudden for them.

Q3. (7 – 13) In response to Jeremiah's saying (3 – 6), the Lord specifically accuses of their two wrongs. (1) They worshipped () as if they were flocking to the house of (). (2) They scoffed at the Lord's warning and said, 'He will do nothing. No () will come to us. The prophets are but () and the word is not in them.' But the Lord will only destroy two (), not completely.

ANS: gods, prostitutes, harm, wind, nations

The Lord symbolizes their idoltry as adultery. For both are so addictive and, in fact, the pagan worship of those days were connected with cult prostitution.

They scoffed at the Lord's message through prophets saying, 'it is a just a verbal threat, nothing real.'

The Lord will not destroy the whole Israelites, but only won't allow them stay as a nation. It is because their kings led the nation corrupt.

Q4. (14 – 17) Therefore, the Lord will bring punishment accordingly. For they scoffed the prophets' messages, the Lord's words in the prophet's mouth will be like () and consume them like (). Though they said, 'nothing will happen,' the Lord will bring a () they have not thought of, and everything will be destroyed.

ANS: fire, wood, nation

Q5. The Lord won't destroy them completely. And He explains why He has punished them. Their not understanding who the Lord was made them not fear Him and stubborn going own ways. What did they not know about the Lord? (two facts, 22, 24)

The Lord is the creator

The Lord blesses your life

Q6. (26 – 29) Not fearing God made them collect wealth through their () and (). Going own way made them not defend the rights of the (). Therefore, they deserve the Lord's ().

Fraud, deceit, poot, punishment

Q7. (30 – 31) It is shocking that the prophets prophesy (), and the priests exercise power by their () authority.

Lies, own

Of course they are false prophets and unfaithful priests. What is shocking is that the Lord allows false prophets deceive His people. It is because they didn't want to listen to God's message and made their hearts stubbron. Therefore, the Lord leaves them spiritual darkness.

CH 6: The Destruction of Jerusalem Depicted

Q1. Get out of () for the Lord will destroy His () Zion (1 – 2). () will come and plunder the city as if shepherds feed their sheep (3). It became so easy target that they could capture it anytime (verses). It is because the Lord punishes the citry for it generates () as if a well pours out water (verses). So take warning, Jerusalem (8)

Jerusalem, Daughter, Kings, 4 – 5, wicked deeds, 6 – 7.

Q2. The Lord asked the prophet to make sure no one missed from hearing the message of warning. Then, the prophet said they would not listen to. What is the reason of not listening?

They won't like the message that is offensive to them.

No one enjoys the message of repentance. However, rejecting the message reflects their stubborn hearts.

The purpose of message was to make them repent.

Q3. The Lord told the prophet to vent his () on everyone in the land. For all of them are () for dishonest gain. Their prophets say everything will be (). And they were not () at their shameful deeds.

Anger, greedy, alright, ashamed.

Q4. (16 – 21) The Lord gave them the law and sent the prophets. But they kept saying, “we will not follow it.” (16 – 17). He will bring () on them. He won't accept their () of forgiveness. He will make them () to destruction.

Disaster, offering, stumble

'stumble': Judah will forsake the souzerin covenant with Babylon and make alliance with Egypt. It was a diplomatic mistake. If Judah were faithful to the Lord, her mistake would not bring any problem because the Lord protects her. However, now, her guard is off. Despite Judah's rebellion against God, Jerusalem was still kept by God's favor in David's house. However, Judah's rebellion against Babylon brought the destruction of the city. Judah's own mistake brought its end.

If we disobey God's words and ignore God's messengers, we will be destroyed through our mistake someday.

'Take note' (18,19) The Lord wants to give them a lesson that what would happen if they don't obey the Lord from their hearts.

See the three stages of punishments: disaster for disobedience, rejected offering for ignoring God's messengers, and destruction by own mistake.

Q5. (22 – 26) The Lord said, “A combat force cruel and showing () mercy will come to attack () Zion. The people cried out, “We have become () with fear.” However, the prophet's message was not of deliverance but [].

No, daughter, helpless, destruction

They had heard about Babylon's army conquering and destroying nations. They might have doubted if Babylon would come down this far to Jerusalem. But, the Lord's words confirmed that they will come to attack Zion!

Q6. (27 – 30) All this situation was to test Israel: how they behave. What was the prophet's report about the people? (28, 29 – 30)

They are the most stubborn of rebels.

They are like rejected silver that can't be refined.

CH 7: Faulty Religion and Unethical Behavior will Lead to Judgment

Q1. (1 – 7) The Lord's final call to repent. The Lord's message came to them at the gate of the (). "You need to change your way of living and do what is right. (verses , ,). Stop putting your confidence in the () belief saying, 'We are safe because ().' Stop () the social outcasts."

Temple, 3, 5, 7, false, The temple of the Lord is here, oppressing

The false belief made them keep sinning.

Q2. Why do you think the Lord will destroy His own temple? (10 -11)

Because of the temple, they kept sinning all the more without guilt.

Q3. What are the two examples that God destroyed because of their sins?

Shiloh, the people of Israel (northern kingdom)

Though the Lord will let them live if they repent, they would live in the land without their king.

Note that the kingship and the temple were not in God's original plan. People wanted king, and God granted. David wanted to build the temple, and God allowed his son build it.

Following expressions allude God will destroy anything that He had given them, if they keep sinning

"my own": verse 11, 14

"I gave to you": verse 14

"where I allowed myself to be worshiped" : verse 12

Q4. (16 – 20) Thus, God's fury anger will be poured out on the (). Why will God judge them? (17 -18)

Everyone of them participated actively in idolatry for various gods.

Q5. (21 – 26) The Lord says the culprit of their sins. When the Lord installed the statues of various offerings, He also commanded them to (). However, they followed the () inclination of their () hearts. They acted () and () instead of better despite the Lord kept sending his ().

When the Lord installed the statues of various offerings, He also commanded them to (obey). However, they followed the (stubborn) inclination of their (wicked) hearts. They acted (worse) and (worse) instead of better despite the Lord kept sending his (servants).

Because our hearts are wicked, we should not be stubborn.

Q6. (27 – 29) "Sing a song of () on the hilltops for the Lord has decided to () this () that provoked my ()."

Mourning, reject, wrath

The hilltops were the place of idol worship.

Q7. (30 – 34) What are the two sins addressed here?

They erected idol image in the temple thus defiled it

They offered their children before a pagan god

Q8. Why will it be called as the valley of slaughter?

Too many will be killed so that there will be no place to bury them.

“desolate wasteland” = cleansing of the defiled land.

CH 8: Willful Disregard of God will lead to destruction & Jeremiah's lament

Q1. Why will the Lord spread the bones of the leaders exposed?

It is because they had served sun, moon, and stars.

Q2. (4 – 9) The Lord points out their two faults. They () turned away from the Lord in (). They say, “We are () because we have the () of the Lord.” However, they will be () because they didn't pay attention to the Lord's ().

Continually, apostasy, wise, law, dumbfound, message

Q3. Verses 10 – 13 describe how their destruction will come. We can find three reasons for God's judgment. They were greedy for () gain. They believed the false message, ‘()’ They are not () of their disgusting things.

Dishonest, Everything will be all right, ashamed.

Note that the nature of the destruction and the nature of their sin match. Greed for dishonest gain brought their possessions to be taken by others.

Q4. (14 – 17) They realized that the Lord has set their enemy to destroy them. What was their response to it? (14)

Let us die there fighting.

The Lord commanded them to surrender, but they refused.

Q5. (8:18 – 9:2) What was the reason of Jeremiah's lament? (two, 19-20, 21-22)

Their continuous idolatry. People in the land under suffering had waited for Zion's restoration. For when Jerusalem is restored, the whole land will be delivered. However, Jerusalem keeps passing away the chances of deliverance (20).

Their physical suffering without hope of healing. Because their suffering comes from their hearts' idolatry, there is no hope unless their hearts are cured.

CH 9: Lament for the Destruction

Q1. Verses 3 – 6 describe various sorts of sins they committed. However, most of them belong to one kind of evil. What is it?

Lie, not truth

Note these expressions: ‘lies’ ‘not ... honest’ ‘not ... trust’ ‘cheat’ ‘deceitful’

Not paying attention to the Lord would lead us to lie. (3, 6)

Q2. Find expressions of showing the surety of God's punishment.

"no choice" "what else" "always" "certainly"

Each verse of 7 ~ 9 tell different purpose of the Lord punishment: purification, prevention of innocent victims, and retribution of evil, respectively.

Q3. (10 -11) :The sound of livestock is no longer heard on () on the moundtains. () will become a heap of ruins so that () will be able to live in them.

Grasslands, Jerusalem, no one

Q4. (12 – 16) What was the reason of desolate ruin of Jerusalem? (13-14)

They have rejected the law of God and served Baal.

The Lord will make Jerusalem ruins and scatter the people among nations far away.

Q5. (17 – 19) What did the Lord request the prophet to do?

Call for the women who mourn for the dead!

Why?

Q6. (20 – 22) A lament for coming destruction. '() has climbed in through our (). It has entered into our () houses. It has taken our () and our (). The dead bodies will lie scattered everywhere like () scattered on a field.'

Death, window, fortified, children, young men, manure

Q7. (23 – 24) It is more important to know who God is than worldly wisdom, worldly power, or wealth. What do you need to know about God? (two)

The Lord acts out of faithfulness, fairness, and justice on earth

The Lord desires people to do the same.

Q8. (25 – 26) What was their problem?

No circumcision on their heart

CH 10: The Lord is the only worthy object of worship & Jeremiah's lament and prayer

Q1. (1 – 5) The Lord explains why idols are worthless. They made idols (verses) and manipulated () to make people believe (verse 2). Those idols cannot do anything either to hurt you or () you.

Verse 3 – 4, signs, help.

Q2. There is no one like the Lord, for He is great in () and () (6 – 7). Those who seek instruction from () is foolish (8). The Lord is the only () God, not like idols made by human hands (9 – 10).

Power, wisdom, wooden idol, true

Q3. Verses 11 – 16 challenge Israel to tell the nations who true God is. Idols didn't make heaven and earth and will () (11). There is one who () and operates the world (12 – 13). The () will prove to be stupid, and goldsmith will be disgraced by the () he made, when the time of () comes (14 – 15). However, the () of Jacob's descendants is not like those idols. He created everything and claimed Israel as His own. His name is ()! (16)

Disappear, Creator, idolators, idols, punishment, inheritance, the Lord of Heaven's Armies

In Hebrew text, there is no mention of the name 'the Lord' until the last phrase in verse 16, 'His name is the Lord of Heaven's Armies.' The author, without telling the name of the Lord or the agent of the punishment of idols, escalated the tension and He finally disclosed His title, the Lord of Heaven's Armies. Boom!

Q4. (17 – 22) The prophet laments for the coming disaster. This one will be different from the previous ones. The Lord will bring so much trouble as they will actually () it. Their wounds are too () to bear. Their tents were destroyed, but there is none to (). Their leaders haven't sought the Lord's advice so that people have been ().

Feel, severe, restore (or fix), scattered.

For their previous punishments, Jerusalem was not destroyed, and they thought it was still bearable. Their tents had been destroyed but was restored. Previously, people had not been scattered. But, now, they were scattered.

Q5. (23 – 25) What are two requests in the prophet's prayer?

Correct us, but only in due measure: the prophet knew their weakness and asked for mercy

Vent your anger on the nations that do not acknowledge the Lord: asking justice.

CH 11: The People Have Violated their covenant with God & A plot against Jeremiah

Q1. The Lord said to Jeremiah to tell the terms of () that the Lord had made with their ancestors on the day the Lord had brought them out of Egypt, a place like an () (1 – 5). Despite the Lord's warning, they followed the () inclination of their own hearts. Thus, the Lord brought the punishment according to the terms in the () (6 – 8). They have plotted () against the Lord and paid allegiance to () and worshipped them (9 – 10).

The covenant, iron-smelting furnace, stubborn, covenant, rebellion, the other gods.

Note that the Lord brought according to the covenant, faithfully.

Q2. How disastrous would the Lord's punishment be? (11, 12-13, 14)

The Lord would not listen to their cry for help

Their gods could not save them from the Lord's punishment

The Lord asked Jeremiah not to pray for them.

Q3. (15 – 17) The Lord is going to destroy them whom the Lord planted and blessed. What are two sins of them? (15, 17)

Doing evil (even taking joy in doing evil and take the offering as a license of sinning)

Worshiping the god Baal.

You can find how the Lord must be angry.

Q4. When Jeremiah learned of someone who tried to kill him and asked for the Lord's judgment, they Lord said, 'their () men will be killed in battle. Their children will die of (). Not one of them survive. I will bring disaster on those from ().'

Young, starvation, Anathoth.

Note that Anathoth is Jeremiah's hometown.

CH 12: Jeremiah Appeals to God & God answers Jeremiah

Q1. What are two cases of injustice Jeremiah is pleading before God? (1-2, 4)

Success of the wicked

Desolation of the land because of their wickedness

Q2. The Lord answered, 'How could you endure the rigors of coming antagonism if the present hostility wore you out?' Trust no human. (verses ~) I will forsake the people I call () because they have turned on () (7- 9). Nations will turn my () land into a desolate () (10- 12). Therefore, my people will sow () but will harvest () (13).

The Lord answered, 'How could you endure the rigors of coming antagonism if the present hostility wore you out?' Trust no human. (5 - 6) I will forsake the people I call (my own) because they have turned on (me) (7- 9). Nations will turn my (beautiful) land into a desolate (wilderness) (10- 12). Therefore, my people will sow (wheat) but will harvest (weeds) (13).

Q3. (14 – 17) This is how the Lord will accomplish His plan despite the rebellion of Israel. "After the nations plundered the land of the chosen people, I will () the people of those nations and free the people of () from there. But after that, I will relent and restore those nations. But they must learn how to worship the Lord from () people. But I will completely destroy those who will not pay ()."

"After the nations plundered the land of the chosen people, I will (uproot) the people of those nations and free the people of (Judah) from there. But after that, I will relent and restore those nations. But they must learn how to worship the Lord from (my) people. But I will completely destroy those who will not pay (heed)."

It is an amazing providence of God. When they failed to be the light to the nations, the Lord used their captivity as a chance to evangelize the nations where they had been taken.

CH 13: An object lesson from ruined linen shorts

Q1. (1 – 11) What does the linen shorts refer to?

The highly exalted position of Jerusalem (religious privilege and pride)

The nation of Judah and the nation of Israel (verse 10-11)

Q2. The Lord says, "they were good for nothing." What was the Lord's purpose for His people?

He intended for them to be His special people and to bring Him fame, honor, and praise. (11)

Q3. Why will the Lord fill His people with stupor?

To destroy them

Q4. Jeremiah warned them to repent before it is too late lest they would not be carried into () (15-17). But the Lord asked them to () (18 – 19).

Exile, surrender

Q5. “There is little hope for you ever doing (), you who are so accustomed to doing (). Can an () change the color of his skin? Can a leopard remove its ()?”

Good, evil, Ethiopian, spots

Q6. Because of their adultrous idolatry, the Lord will expose them to shame. Find relating verses.

Verses 22, 26.

Shame is the consequence of idolatry.

CH 14: A Lament over Drought and threat of more to come.

Q1. (1 – 6) The drought is so bad that everyone suffers. List those who suffer by the drought.

People of Judah, leading men of the cities, farmers, the doe, wild donkeys.

Q2. (7 – 10) Jeremiah pleaded for the people. “Though they are sinful, please intervene for honor of (). You have been the object of Israel’s (). Why have you been like a () in the land?” This is the Lord’s answer. “They truly () to go astray.”

“Though they are sinful, please intervene for honor of (your name). You have been the object of Israel’s (hope). Why have you been like a (resident foreigner) in the land?” This is the Lord’s answer. “They truly (love) to go astray.”

Verse 8 shows that the Lord would not save them anymore when they only did repent superficially, which is they love to go astray. While living in repetitive cycle of sins. Thus, God chose a different way to deal with their sinfulness.

Q3. (11 – 16) The Lord said, ‘I won’t hear their cry for help. I won’t even accept their ().’ Jeremiah argued, ‘the () are telling them peace and () in the land.’ Then the Lord said, ‘I did not () them. I will punish those () first and then also the people of whom they are prophesying will () through war and famine.’

The Lord said, ‘I won’t hear their cry for help. I won’t even accept their (offerings).’ Jeremiah argued, ‘the (prophets) are telling them peace and (prosperity) in the land.’ Then the Lord said, ‘I did not (send) them. I will punish those (prophets) first and then also the people of whom they are prophesying will (die) through war and famine.’

Note that the Bible doesn't say 'false prophets' but just 'prophets who prophesy false vision.' Any pastor could fall into false pastor when he follows false vision or own mind.

Q4. (17 – 18) The Lord said, "My () overflow with tears day and night without (). For my people, my dear () have () a crush blow." They will die by () in the countryside and by () in the city.

The Lord said, "My (eyes) overflow with tears day and night without (ceasing). For my people, my dear (children) have (suffered) a crush blow." They will die by (war) in the countryside and by (starvation) in the city.

As Jeremiah pleaded God's help for drought, the Lord announced more disaster would come.

Q5. (19 – 22) Jeremiah prayed, "Lord, have you () rejected the nation of Judah? We confess that we have indeed () against you. For the honor of (), do not treat Jerusalem with contempt. Do not break your () with us."

Jeremiah prayed, "Lord, have you (completely) rejected the nation of Judah? We confess that we have indeed (sinned) against you. For the honor of (your name), do not treat Jerusalem with contempt. Do not break your (covenant) with us."

CH 15: "Even if Moses and Sameul" & Jeremiah complains

Q1. (1 – 2) The Lord confirmed that He would not relent His plan of destruction. "Even if () and () stood before me pleading for these people, I would not feel () for them! Each one will be punished as it was ()."

Moses, Samuel, destined.

Q2. (3 – 6) What acts of them do you think made God so angry?

What King Manasseh did

'You keep turning your back on me.'

The Lord is sick and tired of feeling sorry for them because they haven't changed after their punishment.
(6)

Q3. (7 – 9) The Lord will destroy his people so that () will become numerous. He will kill the () so that anguish, terror, and shame will fall on their ().

Widows, children, mothers.

Q4. (10 – 14) Jeremiah regretted the day of his () because of the people's objections. Nevertheless, the Lord said, "Jerusalem, I will surely send you away for your (). I will give away your wealth and treasures as ()."

Jeremish regreted the day of his (birth) because of the people's objections. Nevertheless, the Lord said, "Jerusalem, I will surely send you away for your (good). I will give away your wealth and treasures as (plunder)."

Q5. (15 – 18) Jeremiah pleaded God to () to their presecution. Jeremish couldn't understand why he must () suffer such painful anguish. However, the Lord said, 'If you (), I will restore you to the () of serving me. I will make you as strong as a () to these people.'

Jeremiah pleaded God to (pay back) to their presecution. Jeremish couldn't understand why he must (continually) suffer such painful anguish. However, the Lord said, 'If you (repent), I will restore you to the (privilege) of serving me. I will make you as strong as a (wall) to these people.'

Instead of paying back, Jeremiah will be strengthened to keep proclaiming God's message of judgment against hostility.

Jeremiah' sin: complaining of getting persecution in being the Lord's prophet.

CH 16: Jeremiah forbidden to marry & Promises exile and restoration

Q1. (1 – 9). "Do not marry and have () because they will die. Do not () for the dead because the Lord has stopped showing () for them. Do not go to a (), for I will put an end to the sounds of ()."

Children, mourn, compassion, feast, joy.

Q2. (10 – 13) The disaster came to them because their () worshipped other gods and they followed the stubborn inclination of their own (). They will become the slaves of foreign gods.

Ancestors, hearts.

Q3. (14 – 15) The Lord says their restoration. A () time will come. Just as the Lord delivered the people of Israel from (), He would deliver the people of Israel from all the lands where He has () them.

New, Egypt, banished.

Q4. (16 – 18) However, for now, it is the time of cleaning. "Before I () them I will punish them. They have polluted my () with the () statues of their disgusting idols."

Restore, land, lifeless

Fisherman will take people to exile. The hunters will kill them.

Q5. (19 – 21) Nations from all over the earth will come and confess that their gods were (). Through this, the people of Israel would know that His name is ().

Worthless idols, the Lord.

The knowledge of the Lord they needed to know is in verses 19 and 20. The Lord is their strength and refuge. All human made idols are of no help.

CH 17: Individual curses and blessings & Appeal for vindication & Sabbath

Q1. How serious was their sins? (1-2)

Their sins were engraved in their stone-hard hearts.

Their hearts were longing for idols.

Unstoppable inclination of the heart toward the worldly pleasures is the origin of our sins.

Because of that, they were kicked out from the land. They were not qualified to live in the land that the Lord had given them.

Q2. (5 – 8) Those who trust in mere () will be cursed that they won't experience () even when they happen just like a shrub in the arid (). Those who trust in () will be blessed that they don't need to be concerned even in a year of () just like a tree planted near a ().

Those who trust in mere (human beings) will be cursed that they won't experience (good things) even when they happen just like a shrub in the arid (rift valley). Those who trust in (the Lord) will be blessed that they don't need to be concerned even in a year of (drought) just like a tree planted near a (stream).

The 'good things' implies water. Any plant above the rift valley won't be able to reach down below to the water of the river.

Anyone who trusts in mere human beings, his or her own heart has turned away from the Lord. The Lord demands full trust from us. If you don't like the way how the Lord intervenes to your life, you would turn toward human methods and worldly ways.

Q3. (9 – 11) "The human () is more deceitful than anything else. It is () bad. Who can understand it? But () probes into people's minds and deals with each person according to how he has ()."

"The human (minds) is more deceitful than anything else. It is (incurably) bad. Who can understand it? But (the Lord) probes into people's minds and deals with each person according to how he has (behaved)."

The Lord examines our hearts but holds his punishment until the evil thoughts bear fruit to evil behaviors. You'd better cleanse your heart whenever it sprouts evil thought before it bears fruit.

Q4. (12 – 18) According to the spiritual truth that the Lord protects who take refuge in Him and those who reject the Lord will suffer shame (12 – 13), Jeremiah asked the Lord to rescue him from the persecutors. What did they say?

Where are the things the Lord threatens us with? May it please happen!

Rescue of Jeremiah and destruction of them are what Jeremiah expected based on his understanding of the Lord.

Q5. (19 – 27) The Lord asked Jeremiah to proclaim His message at the () of Jerusalem. “Do not carry any loads through the () of Jerusalem on the (). Observe the () as set apart to the Lord. If you do this, the nation and this city will stand (verse).”

The Lord asked Jeremiah to proclaim His message at the (gates) of Jerusalem. “Do not carry any loads through the (gates) of Jerusalem on the (Sabbath). Observe the (Sabbath) as set apart to the Lord. If you do this, the nation and this city will stand (verse 25).”

Security of the city gates implies the security of the nation and the city.

CH 18: An object lesson from the Pottery making

Q1. As the potter () his clay, the Lord is sovereign in dealing with Israel. Even after the Lord announced a destruction for the nation, He could cancel it if they () doing wrong. If the nation disobey the Lord, He would cancel the good He ().

As the potter (reworks) his clay, the Lord is sovereign in dealing with Israel. Even after the Lord announced a destruction for the nation, He could cancel it if they (stop) doing wrong. If the nation disobey the Lord, He would cancel the good He (promised).

Sometimes, the Lord Himself might be shown capricious to human eyes. As the parents discipline their kids, the Lord disciplines His people using various means: even disappointment and doubt about God.

Q2. By saying verses 8 – 10, the Lord meant that they had a still a chance if they repent (11). However, they keep saying that they will continue in their () and ().

Wickedness, stubbornness

Q3. (13 – 17) Does the () ever completely vanish from the rocky slopes of ()? Yet my people have () me and offered sacrifices to () idols. So I will scatter them before their enemies and their land will become an object of ().

Does the (snow) ever completely vanish from the rocky slopes of (Lebanon)? Yet my people have (forgotten) me and offered sacrifices to (worthless) idols. So I will scatter them before their enemies and their land will become an object of (horror).

Forgetting the Lord who has delivered them with the mighty hand could not be comprehensible. Thus, the Lord will scatter His own people.

Q4. (18 – 23) Jeremiah was angry at them because they plotted to () of him even though Jeremiah had pleaded on () behalf before the Lord. “Should good be paid back with ()?”

Jeremiah was angry at them because they plotted to (get rid) of him even though Jeremiah had pleaded on (their) behalf before the Lord. "Should good be paid back with (evil)?"

CH 19: An object lesson from a broken clay jar

Q1. (1 – 5) What did they do in the Hinnom Valley when they served Baal and other gods? (4 – 5)

They sacrificed their children as burnt offerings

Jeremiah brought the leaders to Topheth and announced the Lord's message. *Tophet or Topheth is a location in Jerusalem in the Valley of Hinnom (Gehenna), where worshipers engaged in a ritual involving "passing a child through the fire", most likely child sacrifice.* – wikipedia.

The Lord must be so embarrassed at their children offerings which He would never have thought about it. He would have thought, 'unless they insane, they would not offer their children in fire.'

Q2. (6 – 9) Because of what the Lord will do to them, the () Valley will be called the Valley of ().

Hinnom, Slaughter

Note the expressions of killing and dying in every verse. They sought help from other gods by sacrificing their children in that place. However, the same place will be filled with dead bodies slaughtered by the Babylonian armies. The very place where they looked for help became the scene of their own slaughter. Thus, the Lord say, "I will thwart the plans of the people."

Q3. Shattering of the clay jar implies that the Lord will smash Judah and Jerusalem beyond (). Also, their houses will be defiled by dead bodies because they offered sacrifices on the () of their house.

Repair, roofs

Wherever they worshipped idols, the Lord defiled and destroyed so that they could not worship idols anymore.

Q4. After this, Jeremiah went to () and announced that the destruction will soon come because of their () refusal to the Lord's message.

the Lord's temple, stubborn.

CH 20: Jeremiah is put in a cell

Q1. (1 – 6) When Pashhur heard Jeremiah's prophecy against the nation, he flogged him and put him in the stocks. The next day, he released him. Jeremiah said, "The Lord's name for you is not () but (). Pashhur used to prophesy ().

Pashhur, Terror is Everywhere, lies.

The name given to Pashhur is essentially a curse pronounced by Jeremiah invoking the Lord's authority.

Q2. (7 – 10) The prophet complained that the Lord () him to be a prophet which turned out to be a constant (). (11 – 13) However, he trust in the Lord's deliverance. (14 – 18) Yet, he cursed the day of his ().

Coerced, laughingstock, birth.

CH 21: Fall of Jerusalem & Warning to the Royal Court

Q1. King Zedekiah sent Pashhur to Jeremiah to ask, "Please ask the Lord to () and help us... Maybe the Lord will perform a () as in times past." But the Lord's message is this. "In (), in fury, and in wrath I () will fight against you. I will strike them with disease and hand them over to () who won't show them any ()."

King Zedekiah sent Pashhur to Jeremiah to ask, "Please ask the Lord to (come) and help us... Maybe the Lord will perform a (miracle) as in times past." But the Lord's message is this. "In (anger), in fury, and in wrath I (myself) will fight against you. I will strike them with disease and hand them over to (King Nebuchadnezzar) who won't show them any (mercy)."

See how arrogant attitude and words of Zedekiah. He sent someone instead of going himself. Also, he command God to come down and perform a miracle.

Q2. Verses 8 – 10 are the Lord's message to the people. The Lord provides two options: life or death. What is the way of life?

Leave the city and surrender to the Babylonians.

Amid the moment of God's judgment, He provides a way of life. Whatever life circumstance you are in, there is a way of life in Jesus Christ.

Q3. (11 – 14) The Lord's wrath will blaze out against the royal families for they did not execute justice (verse). Such indifference about the oppressed came from their secure life (verse).

12, 13

CH 22: Warning to the Royal court & Judgment on kings

Q1. (1- 9) The Lord warns kings and officers of Judah to do what is () and (). If not, the Lord will make their palace a pile of (). Then, all nations will know that the Lord has destroyed his chosen nation when they broke their () with the Lord.

Just, right, rubble, covenant

Q2. (10 – 12) Judgment on Jehoahaz: the exiled king. What is more severe punishment than being killed?

Not returning to own native land.

Not returning to their land implies they failed to gather to their ancestors. It is permanent separation from own people.

Q3. (13 – 19) Judgment on Jehoiakim: the king of injustice. He neglected the cause of the oppressed but look for ways to increase his () by dishonest means. He was not like his father who was () that he had food and drink and did what was () and (). Therefore, his body will be left unburied just like a ().

He neglected the cause of the oppressed but look for ways to increase his (wealth) by dishonest means. He was not like his father who was (content) that he had food and drink and did what was (just) and (right). Therefore, his body will be left unburied just like a (dead donkey).

Q4. (20 – 23) Warning to Jerusalem. While they relied on those nations, they () to listen to the Lord. They have been like that from the beginning. Therefore, the Lord carry off their () and (). From disgrace and pain, they will mourn like women in () pain.

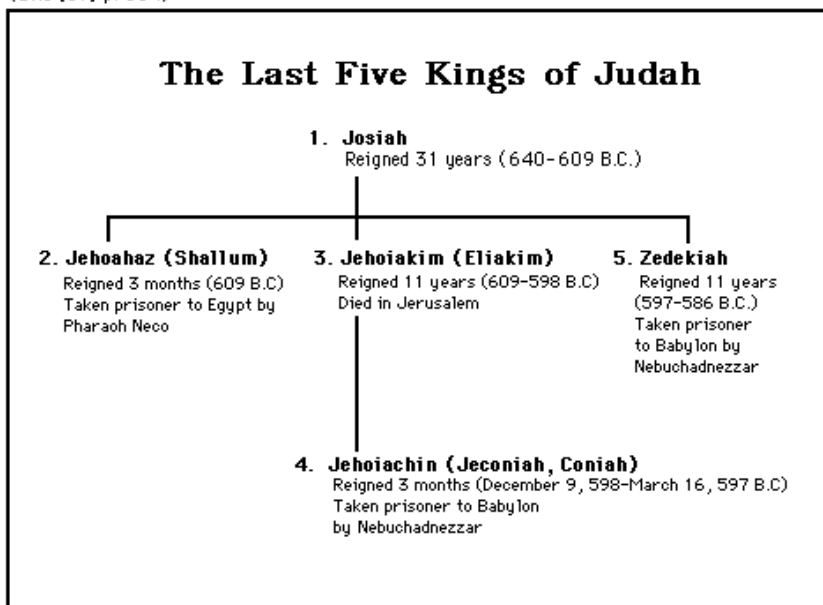
While they relied on those nations, they (refused) to listen to the Lord. They have been like that from the beginning. Therefore, the Lord carry off their (leaders) and (allies). From disgrace and pain, they will mourn like women in (labor) pain.

Q5. (24 – 30) Jeconiah will be permanently exiled. Jeconiah was on the throne for three months before he was exiled to Babylon together with his mother and never returned. Jeconiah will be like a () someone threw away. None of his sons will succeed in occupying the throne of ().

Broken pot, David.

Though the succession to the throne failed in his line, the promise to David was still valid and consummated in Christ. [Jamieson]

(BKC [OT] p. 584)



CH 23: New leaders over a regathered remnant & Oracles against the false prophets

Q1. The Lord will judge the leaders of the people because they haven't taken () of them and caused them to be (). Therefore, the Lord () will regather the people and install () over them to take care for them. He will raise up for them a (), a descendant of David. Then, Israel will live in (). This is His name: The Lord has provided us with ().

The Lord will judge the leaders of the people because they haven't taken (care) of them and caused them to be (dispersed). Therefore, the Lord (Himself) will regather the people and install (rulers) over them to take care for them. He will raise up for them a (righteous branch), a descendant of David. Then, Israel will live in (security). This is His name: The Lord has provided us with (justice).

'The Lord is our Righteousness' יהוה צדקנו

Q2. (7 – 8) The Lord affirms that He will deliver them from the () of captivity just as He had delivered their ancestors from (). He will do so in his ().

Lands, Egypt, time.

The Lord emphasizes the certainty of His deliverance.

'A new time,' 'at that time': in His time.

Q3. (9 – 15) Oracles against the False Prophets. Jeremiah's heart was deeply disturbed like a () person because of the way () and () are being mistreated by false prophets. The Lord has seen their evil. The priests did evil in the Lord's (). The prophets of Samaria prophesize in the name of (). The prophets of Jerusalem give encouragement to people who are doing () with (). Thus, the people of Jerusalem became like the people of () and (). The Lord will surely bring judgment on them, for they are the () of ungodliness of the people.

Jeremiah's heart was deeply disturbed like a (drunken) person because of the way (the Lord) and (His word) are being mistreated by false prophets. The Lord has seen their evil. The priests did evil in the Lord's (temple). The prophets of Samaria prophesize in the name of (Baal). The prophets of Jerusalem give encouragement to people who are doing (evil) with (lies). Thus, the people of Jerusalem became like the people of (Sodom) and (Gomorrah). The Lord will surely bring judgment on them, for they are the (reason) of ungodliness of the people.

If the congregation does ungodly, the pastor should check if he is serving the Lord and His word faithfully.

Q4. (16 – 24) The message to those who heard from the false prophets. "Do not listen to them for they are filling you with (). They say to all those who follow the () inclination of their own hearts, '() will happen to you.' But just watch! The wrath of the Lord will come like a () to let you know that the Lord hasn't send those (). If they had come from the Lord, the people would have turned from their (). Also know that I am not some () deity, but the transcendent God."

“Do not listen to them for they are filling you with (false hopes). They say to all those who follow the (stubborn) inclination of their own hearts, ‘(Nothing) will happen to you.’ But just watch! The wrath of the Lord will come like a (storm) to let you know that the Lord hasn’t send those (prophets). If they had come from the Lord, the people would have turned from their (wicked ways). Also know that I am not some (local) deity, but the transcendent God.”

The purpose of God’s punishment is to teach them.

Q5. (25 – 32) Punishment on the false prophets. False message is like () if true message is like grain. The Lord’s message is like a () that purges dross and a () that breaks rocks. The Lord Himself () that He will oppose those false prophets.

False message is like (straw) if true message is like grain. The Lord’s message is like a (fire) that purges dross and a (hammer) that breaks rocks. The Lord Himself (affirms) that He will oppose those false prophets.

Two ways that distinguish true message from false one: the message itself proves its genuineness, the Lord will reveal who the false prophet is.

Q6. (33 – 40) Punishment for those who didn’t like the Lord’s message. “When one of the people asks you, ‘What () message do you have from the Lord?’ Tell them, ‘You are the (), and I will cast you ().’”

Burdensome, burden, away.

Anyone who doesn’t like the Lord message because it demands something not wanting to do will become a burden to the Lord who wants to keep the promise of blessing through their obedience.

CH 24: Good figs and Bad figs

Q1. The vision of two baskets of figs was given after () and the leaders of Judah were deported to Babylon by ().

King Jeconiah, King Nebuchadnezzar

Q2. The good figs are the () whom the Lord sent away to (). He will look after their welfare and () them to the land. He will give them the desire to () the Lord for they will () return to the Lord. The bad figs refer to King () and those who remain in () or those who have gone to live in (). They will be completely destroyed from the () I have them.

The good figs are the (exiles) whom the Lord sent away to (Babylon). He will look after their welfare and (restore) them to the land. He will give them the desire to (acknowledge) the Lord for they will (wholeheartedly) return to the Lord. The bad figs refer to King (Zedekiah) and those who remain in (Jerusalem) or those who have gone to live in (Egypt). They will be completely destroyed from the (land) I have them.

CH 25: Seventy years of servitude for failure to give heed & God's wrath

Q1. (1 – 7) Jeremiah has prophesized for () years since the 13th year of King Josiah. Also other prophets were sent from the Lord. He said, 'If you turn from your (), I will allow you to continue to live in this ().' to them to repent. However, they didn't listen to the Lord and made God (). The Lord says, 'You have not () to me. Thus you have brought () on yourselves.'

Jeremiah has prophesized for (twenty three) years since the 13th year of King Josiah. Also other prophets were sent from the Lord. He said, 'If you turn from your (wicked ways), I will allow you to continue to live in this (land).' to them to repent. However, they didn't listen to the Lord and made God (angry). The Lord says, 'You have not (listened) to me. Thus you have brought (harm) on yourselves.'

Q2. (8 – 11) "I will send my (), King Nebuchadnezzar to destroy the (), its inhabitants, and all () nations. I will put an end to the sound of () and gladness in these lands. This () area will become a desolate (). These nations will be subject to the king of Babylon for () years."

"I will send my (servant), King Nebuchadnezzar to destroy the (land), its inhabitants, and all (surrounding) nations. I will put an end to the sound of (joy) and gladness in these lands. This (whole) area will become a desolate (wasteland). These nations will be subject to the king of Babylon for (seventy) years."

Q3. (12 – 14) Why does the Lord punish Babylon?

Because of their evil.

The Lord's punishment upon the nation who does evil is the same for the nation of Judah and Babylon. However, the people of Judah will be restored by God's grace.

Note that the Lord confirms several times that the Lord's repayment will come to Babylon. (13) Knowing and trusting such a plan of God would help the exiles endure.

Q4. (15 – 26) The cup of God's wrath. The Lord spoke to Jeremiah, "Take this cup filled with the wine of (). Make the nations drink it. They will stagger and act (). For I will send () sweeping through them." Jeremiah took the cup and made (), the cities of Judah, and all the other nations drink it. After they are made ruin, the king of () must drink it.

My wrath, insane, wars, Jerusalem, Babylon

Q5. (27 – 29) If they refuse to drink the cup, the Lord of Heaven's Armies would say, 'How can you avoid being punished since I have already begun bringing () on the cities that I call my ().

Disaster, own

When the Lord starts judgment from the church, the world would not escape from His wrathful punishment.

Q6. (30 – 38) Like a () about to attack, the Lord will roar from His place. He will pass judgment on () humankind through a series of wars. Disaster will soon come from () nation after another. Their dead bodies will lie () over the ground. The military storm will come to Judah as well. Wail and cry out in anguish, you (), for () is about to destroy your lands. Their () dwelling place will be laid waste by the () of the oppressive nations and by the () of the Lord.

Like a (lion) about to attack, the Lord will roar from His place. He will pass judgment on (all) humankind through a series of wars. Disaster will soon come from (one) nation after another. Their dead bodies will lie (scattered) over the ground. The military storm will come to Judah as well. Wail and cry out in anguish, you (rulers), for (the Lord) is about to destroy your lands. Their (peaceful) dwelling place will be laid waste by the (warfare) of the oppressive nations and by the (fierce anger) of the Lord.

The Lord caused the disaster strike the nations. It is His judgment of all humankind. The military destruction will sweep the earth from the distant part of the earth and is approaching the nation of the Lord's people. It was because of the Lord's fierce anger. (37, 38)

Controversies concerning false prophets (Chs 26 – 29)

CH 26: Jeremiah is put on trial as a false prophet

Q1. (1 – 6) The Lord's warning of destruction of the temple. "Speak out to all the people who are coming to () in the Lord's (). Maybe they will pay attention and stop living the evil way (). Then, I will forgo destroying them. Tell them that the Lord says, 'You must pay attention to the () I have instructed in my () and through the (). If you don't obey me, I will do to this temple what I did to ().'"

"Speak out to all the people who are coming to (worship) in the Lord's (temple). Maybe they will pay attention and stop living the evil way (they do). Then, I will forgo destroying them. Tell them that the Lord says, 'You must pay attention to the (way) I have instructed in my (laws) and through the (prophets). If you don't obey me, I will do to this temple what I did to (Shiloh).'"

'do not leave out a single word' not to make them misunderstand the Lord's intention asking for their repentance and the seriousness of the warning. Also, the message of destruction of the temple could be offensive to them.

Not saying 'worship the Lord,' but 'worship in the temple.'

Shiloh was the first place in the land of Canaan where they had the Lord's tabernacle. Their unfaithfulness, especially of Eli's two sons, brought the Lord's punishment. (1 Sam 4)

Q2. (7 – 11) What made them upset at Jeremiah's words from God? (9, 11)

Destruction of the temple and the city

Q3. (12 – 15) Trial of Jeremiah. When Jeremiah was allowed to make his defense, he said, 'If you correct the () you have been doing and do what is (), the Lord will forgo destroying you. As to my case, if

you kill me, you would bring the () of murdering innocent man to this (). () truly has sent me.'

When Jeremiah was allowed to make his defense, he said, 'If you correct the (way) you have been doing and do what is (right), the Lord will forgo destroying you. As to my case, if you kill me, you would bring the (guilt) of murdering innocent man to this (city). (The Lord) truly has sent me.'

Q4. (16 – 24). The officials and the people said to the priests and the (), 'This man should not be condemned to die because he has spoken us under the () of the Lord.' They narrated two examples of how they had responded the prophet's message. When () from Moresheth prophesized during the time of (), the king and all the people repented, and the Lord revoked the plan of destruction. However, when () prophesized in the time of (), the king executed him. The official () saved Jeremiah from the people.

The officials and the people said to the priests and the (prophets), 'This man should not be condemned to die because he has spoken us under the (authority) of the Lord.' They narrated two examples of how they had responded the prophet's message. When (Micah) from Moresheth prophesized during the time of (Hezekiah), the king and all the people repented, and the Lord revoked the plan of destruction. However, when (Uriah) prophesized in the time of (Jehoiakim), the king executed him. The official (Ahikam) saved Jeremiah from the people.

Anyone who speaks in the authority of the Lord will be vindicated by the Lord. No human dare not to lay a hand on that person even though you cannot sure about his authenticity

CH 27: Jeremiah counsels submission to Babylon

Q1. (1 – 11) The Lord commanded Jeremiah to do a performance of a () to send message to surrounding nations. The Lord's message is this. 'I have places all these nations under the power of my (), King Nebuchadnezzar of Babylon. All nations () serve him. If a nation doesn't submit to the () of servitude to him, () will punish that nation. If you listen to the prophets saying, 'You don't need to be () to the king of Babylon,' I will drive you out of your (). Things will go () for the nations that submits to the yoke.'

The Lord commanded Jeremiah to do a performance of a (yoke) to send message to surrounding nations. The Lord's message is this. 'I have places all these nations under the power of my (servant), King Nebuchadnezzar of Babylon. All nations (must) serve him. If a nation doesn't submit to the (yoke) of servitude to him, (I) will punish that nation. If you listen to the prophets saying, 'You don't need to be (subject) to the king of Babylon,' I will drive you out of your (country). Things will go (better) for the nations that submits to the yoke.'

Q2. (12 – 15) Jeremiah told King Zedekiah, "() to the yoke of servitude, then you will continue to (). If you listen to those who are prophesying (), you will all ()."

Submit, live, lies, die

Q3. (16 – 22) The prophecy concerning the remaining valuables in the temple. What is another false prophesy? (16) What is Jeremiah's response to it? (19 – 21)

They said, the articles taken from the temple will be returned soon

The valuable articles left in the temple and the city will be taken away. Note that Jeremiah said this three times. (19-21)

CH 28: Jeremiah confronted by a false prophet

Q1. (1 – 9) The prophet () spoke to Jeremiah, "The Lord says, 'I will break the () of servitude.' In deed, the Lord affirms." Jeremiah said, "()! May the Lord do all this!"

Hananiah, yoke, Amen

Q2. The prophet Hananiah broke the yoke. The Lord said, "You have broken the () yoke. But you have only succeeded in replacing it with an () one. I have put an () yoke on all these nations so they will serve King Nebuchadnezzar. I have even given him control over the ()."

Wooden, iron, wild animals

Q3. How long does it take the Lord's word about Hananiah's death came true?

Two(2) months (verses 1, 17)

CH 29: Jeremiah's letter to the Exiles

Q1. Jeremiah sent a letter to the exiles in Babylon. It reads, "The Lord says, 'Build houses and () down. () to the Lord for the city you live in. As it () you will prosper. And do not listen to the false prophets. I did not () them.'"

Settle, Pray, prosper, send

Q2. The Lord says, "Only when () years are over, I will fulfill my () promise to you and restore you to your (). I have plans to () you, not to () you. If you () me with all your () and soul, I will make myself () to you. Then, I will () your plight, and restore you."

Seventy, gracious, homeland, prosper, harm, seek, heart, available, reverse

Q3. What is the reason that the Lord will treat those remaining in Jerusalem like rotten figs? (two reasons from verses 18 and 19)

To make them the examples of God's wrathful punishment

To punish their persistent rebellion

Note that the exiles in Babylon also didn't pay attention to the Lord's words (19). The people symbolized with bad figs were chosen to reveal God's wrath against sins. Those of good figs were chosen to show God's mercy. We can say there were faithful people in the exiles in Babylon than those remained in

Jerusalem. However, God's decision of bad and good figs are according to His sovereign choice. Such choice is more of congregational rather than individual. Jeremiah was one of those remained in Jerusalem, who suffered the fate of the bad fig group though he was faithful to the Lord individually.

Q4. How will the false prophets die? What was their wrong?

They will be executed by King Nebuchadnezzar

Their wrong: they have spoken lies claiming the Lord's authority & adultery

Q5. (24 – 28) According to verses 24 – 28, we can assume that a false prophet () had sent a letter to the priest () in Jerusalem, taking the Lord's name in vain, and said, "Arrest () for he wrote letter to the exile in Babylon, "Build houses and ().

Shemaiah, Zephaniah, Jeremiah, settle down

Q6. (29 – 32) What will be the punishment for Shemaiah?

None of his family will experience the goods that the Lord will do for His people.

The Book of Consolation (Chs 30 – 33)

CH 30: Deliverance after deep distress & Healing and restoration

Q1. Why do you think the Lord ask Jeremiah to record the words of recovery?

Not to say that the Lord has abandoned and keep trusting Him in hope.

When the nation is restored, they would know it was the Lord's hands.

You might specific reasons why the Lord wants the promise of restoration to be written as you read following chapters.

Q2. (4 – 11) Though now is a time of () for the descendants of (), the Lord of () promises a () of rescue will come. Thus, the Lord told them not to be afraid. They will be rescued from () subjugation to serve the Lord and the () king. They will return to their () and enjoy peace.

Though now is a time of (trouble) for the descendants of (Jacob), the Lord of (Heaven's Armies) promises a (time) of rescue will come. Thus, the Lord told them not to be afraid. They will be rescued from (foreign) subjugation to serve the Lord and the (Davidic) king. They will return to their (land) and enjoy peace.

Q3. Why does the Lord not completely destroy them? (11)

It is to discipline them.

Note that duality of God's punishment: not to completely destroy nor to go entirely unpunished.

Q4. (12 – 17) “Why do you () about your injuries, that your pain is ()? I have done () this to you because your () is so great. But all who destroyed you will be (). I will () your wounds for you have been called an (), Zion, whom () cares for.”

“Why do you (complain) about your injuries, that your pain is (incurable)? I have done (all) this to you because your (wickedness) is so great. But all who destroyed you will be (destroyed). I will (heal) your wounds for you have been called an (outcast), Zion, whom (no one) cares for.”

Though the Lord struck them for their sins, He will show mercy and restore them when they are in anguish, with no one to help.

Q5. (18 – 31:1) God promised to restore them to the original status. Thus, God hasn’t abandoned them, but intended a certain purpose in pouring wrath on them. They will understand this later (24). What are included in the original status?

Former houses and cities, joy and thanksgiving, former privilege and God’s favor, leader from own people like the days of Moses.

Q6. What was God’s purpose in punishing them?

To make them God’s people (22, 31:1)

What is to be His people will be rendered in chapter 31.

CH 31: Restoration to worship & New covenant

Q1. Verses 2 - 6 show how the Lord restores His people. Because of His (), He will continue to be () to them. They will () be built up, () enjoy fruits, and () join in the happy throns of dancers. Thus, they will call out, "Come, let us go to () and worship the Lord () God."

Verses 2 - 6 show how the Lord restores His people. Because of His (everlasting love), He will continue to be (faithful) to them. They will (once again) be built up, (once again) enjoy fruits, and (once again) join in the happy throns of dancers. Thus, they will call out, "Come, let us go to (Zion) and worship the Lord (our) God."

The Lord restoration aims to make them true worshippers. Note how the Lord show His mercy and love toward them through their exile journey, life in the captured countries, and return to Samaria. Since their departure to their return, the Lord’s mercy and faithfulness didn’t depart from them.

Q2. (7 – 9) What relationship will the Lord have with Israel?

He will become the Father of Israel.

They pray for restoration of Israel. The Lord will bring back everyone including weak and fragile. They will come with contrite hearts. Here, the Lord says the restoration of the people of the Northern Kingdom.

Q3. (10 – 14) The Lord proclaim His salvation of Jacob's descendants to the nations. The Lord will surely make them released. They will come and shout for joy on (). They will be radiant with joy over the () the Lord provides.

Mount Zion, good things

God promised Israel's return and worship in Zion.

Q4. (15 – 22) The Lord promises their return even though they are mourning for being exiled. What are two reasons of the restoration? (18-19, 20)

Their heartfelt repentance

The Lord's compassion.

Thus, the Lord asks them to remember the way they are carried off so that they could return through that road. Also, the Lord's salvation will be something new. Thus, they need not to vacillate and stand firm in faith.

"The Lord affirms it" repeats three times (16, 17, 20).

Q5. (23 – 26) The Lord will restore the people of () to their lands. () will be called the holy mountain of the Lord. The Lord will () them as if shepherds tender their flock.

The Lord will restore the people of (Judah) to their lands. (Jerusalem) will be called the holy mountain of the Lord. The Lord will (satisfy) them as if shepherds tender their flock.

Q6. (27 – 34) The Lord emphasizes that 'a time is coming' when something new (22) would come about. What will happen at that time? (27 – 28, 29 – 30, 31 – 33, 34)

Israel and Judah will be repopulated

Each person will die for his own sins. No more punishment for one's parents' sins

A new covenant will be given to them. It is the core of the 'something new.'

The Lord will forgive them.

Q7. What does the Lord say about the new covenant? (31-32, 33, 34)

It will not be like the old covenant which was impotent.

The law will be put in their hearts

They will know the Lord.

Q8. (35 – 40) the Lord promises two things about the future Israel and Jerusalem. What are they?

The descendants of Israel will not cease.

Jerusalem will be rebuilt and enlarged.

CH 32: Jeremiah buys a field & Jeremiah's prayer of Praise and bewilderment & The Lord's answer

Q1. (1 – 5) Why did Zedekiah confine Jeremiah?

He prophesized that Zedekiah will be captured to Babylon.

Note that Zedekiah was angry to the Lord's message when it was not a good news for him.

Q2. (6 – 15) According to the Lord's arrangement, Jeremiah bought the field from his cousin. What message does God want to proclaim?

Houses, fields, and vineyards will again be bought in this land. It says return of the people.

Q3. (17 – 20) The name of the Lord of Heaven's Armies was revealed through how He delivered His people from Egypt. What were the three attributes that the name implied? What does the prophet want to say about God, in one word?

Almighty of wonders and miracles, jealous God, reward and punishment.

The prophet wants to say "Nothing is too hard for the Lord"

Q4. (21 – 25) Jeremiah's pre-knowledge of the Lord (17 – 20) fully explains what has happened to them. The Lord showed His () and mighty power in bringing them to the land. However, they were () and brought disasters on themselves just as the Lord had (). They deserved it and had no hope. However, the Lord's command to buy () seems strange to Jeremiah. Thus, he is asking the Lord for more explanation about what the Lord would do.

Faithfulness, unfaithful, warned, the field.

Jeremiah knew nothing is too hard for the Lord. And the people sinned and got the due penalty. At such a hopeless moment, the Lord asked Jeremiah to buy the field. Now Jeremiah is asking what would be God's plan for this.

Q5. (26 – 44) The Lord admitted that there was nothing too () for Him (28), just as Jeremiah had said (17). He will do two things. He will let the city be captured by (). And then, later, He will regather His people and bring them from the exiles (verses).

Difficult, the Babylonian army, 37-38

Q6. (29 – 35) Their () and wickedness made the Lord (). They have done this from beginning until now. The Lord tried over and over again to instruct them, but they did not (). They set up their disgusting idols in the () that I have claimed for my own. Thus, the Lord decided to destroy the place of their idolatry: city, (), and the temple. Judah is certainly () for punishment.

Their (idolatry) and wickedness made the Lord (angry). They have done this from beginning until now. The Lord tried over and over again to instruct them, but they did not (listen). They set up their disgusting idols in the (temple) that I have claimed for my own. Thus, the Lord decided to destroy the place of their idolatry: city, (house) , and the temple. Judah is certainly (liable) for punishment.

The Lord didn't say they sinned, but said they made Him angry. Note that idolatry is not the issue of right or wrong but of relationship with the Lord. Also their behavior was wicked, everyone. You can how the Lord emphasizes that He was displeased and got angry at them!

Q7. The Lord now announces He will do something new. Summarize in three things that the Lord will do to them. (37-38, 39-40, 41)

He will bring them back to this land.

He will make a lasting covenant with them and give them a new heart

He will take delight in doing good to them.

Q8. (42 – 44) The Lord affirms that they fields will be bought again in the land. How does the Lord assure the reader?

Just as the Lord's warning came true that Jerusalem is destroyed, His word of restoration will come true.

Q9. When the Lord announced the restoration after destruction, Jeremiah questioned the Lord, 'what is your plan? I know this people's sinfulness. They will sin again after the return from exile.' The Lord says, 'I am the Lord, God of all flesh. There is nothing too difficult for me.' What part of God's new works in verses 37 – 41 could the answer that Jeremiah wanted to hear?

Verses 39 – 40. New covenant and new heart.

This is the only remedy that would stop their repeated rebellion. 'Nothing too difficult' was to die on the cross.

Q10. Find expressions telling that the Lord will surely accomplish His saying.

"I will" "certainly" "surely" "I affirm it"

Later part of this chapter confirms that the Lord will do something new that they could not imagine. And the Lord affirms that He will surely do it. Truly there is nothing too hard for the Lord.

CH 33: The second promise to restore Israel and Judah & Reaffirmation of Davidic and Leviticus covenants

Q1. "Call on me in () and I will answer you. I will show you () and () things that you will do not know about." The Lord wants to reveal His future plan for () and () dynasty. (3 – 4)

Prayer, great, mysterious, Jerusalem, Davidic

Q2. The city will be destroyed because of their wickedness (5). However, the Lord will heal and restore them. He will () them from all their sins and () their sins. (6 – 8) The city will () the Lord before all nations, they will () in awe. (9)

Purify, forgive, praise, tremble

Verse 9 shows the purpose of God's providence

Q3. (10 – 11) The Lord assures them that He will restore Jerusalem. Moreover the restoration will be so abundant that people will bring () to the Lord and praise Him.

Thank offerings

Note those expressions of joy and happiness: 'happy sounds,' 'sounds of joy and gladness,' 'glad celebrations of brides and grooms,' 'thank offerings.'

The Lord will restore and bless us until we praise the Lord, 'Give thanks to the Lord for His unfailing love.'

The Lord once again confirms his promise of restoration (12 – 13)

Q4. What are the two covenants that the Lord has made for Israel, which He reaffirms in verses 14 – 26?

The covenant with David and the covenant with the Levites.

However, this passage has more focus on the covenant of David than the one of the Levites.

Q5. The Lord reaffirms He will fulfill the promises, three times. Summarize each section.

Verses 14 – 18: The () will come when the Lord will fulfill His () promise for Israel. He will raise up a () of David. He will do what is () and () in the land.

Verses 19 – 22: Only if they could not break the covenant of () and (), could the Lord's covenants with () and () ever be broken. Furthermore, the Lord will make their descendants as () as stars.

Verses 23 – 26: Though people think the Lord has () the nation that He (), the Lord reaffirms that He will never reject the descendants of () nor ever refuse to choose a ruler from ()'s descendants.

Verses 14 – 18: The (time) will come when the Lord will fulfill His (gracious) promise for Israel. He will raise up a (righteous descendant) of David. He will do what is (just) and (right) in the land.

Verses 19 – 22: Only if they could not break the covenant of (day) and (night), could the Lord's covenants with (David) and (the Levites) ever be broken. Furthermore, the Lord will make their descendants as (numerous) as stars.

Verses 23 – 26: Though people think the Lord has (rejected) the nation that He (chose), the Lord reaffirms that He will never reject the descendants of (Jacob) nor ever refuse to choose a ruler from (David)'s descendants.

The Lord will fulfill the promises even more to make their descendants numerous.

The restoration of the nation comes through the fulfillment of Davidic covenant, the Messiah.

Allowing the priests among the nation implies that they are God's people.

The time will certainly come. Though the night is deep and the day seems distant, morning will surely break. The day of fulfillment will arrive without fail.

Incidents Surrounding the Fall of Jerusalem (Chs 34 – 45)

CH 34: The Ominous promise of God for Zedekiah & the Lord's warning for the Israelite-slavery

Q1. (1 – 7) The Lord's message came to Zedekiah through the prophet. Zedekiah could not escape but will certainly be captured to (). However, he will die a () death there and people will mourn for him. Jeremiah delivered this message to the king when () was attacking Jerusalem.

Babylon, peaceful, Nebuchadnezzar

Q2. (8 – 11) Why is the Lord angry at them?

They agreed to release their countrymen slaves and freed them. Later, they changed their mind and enslaved them again.

Q3. Why did they not keep their countrymen as slaves?

The Lord delivered them from Egyptian slavery and commanded to send away any Hebrew slaves, their countrymen, after six years of work.

Q4. Disobeying the Lord's command and breaking the covenant are dishonoring the Lord. That's the reason the Lord punishes them. Find the expressions telling that the violation is offensive to the Lord.

'not pay attention to me' (14)

'in my presence' (15)

'did not honor me' (16)

'not really obeyed me' (17)

'their covenant with me' (18)

Q5. "You have not granted () to your neighbor. Therefore, I will grant you (), the freedom to die in war, or by (), or (). I will make them like the calf they () in two pieces and () between its pieces, for they have violated their covenant with ()."

"You have not granted (freedom) to your neighbor. Therefore, I will grant you (freedom), the freedom to die in war, or by (starvation), or (disease). I will make them like the calf they (cut) in two pieces and (passed) between its pieces, for they have violated their covenant with (me)."

Verse 21 says the Lord will punish especially those in power. Slave owners.

Allowing freedom to die = providing no protection?

Q6. According to verses 15 and 21, what do you think why they had released their contrymen slaves and reseeded them later?

They released slaves to escape from the Babylonian threat, not pure repentance. Especially, they made a big show up by making covenant in the Lord's temple (15). However, when the threat was removed momentarily, they reenforced their former slaves. Thus, the Lord got angry at their hypocrisy and confirms that the Babylonian army will come back. (21)

CH 35: Judah's unfaithfulness vs. the Rechabites' faithfulness

Q1. (1 – 11) The Lord asked Jeremiah to invite the Rechabites to the Lord's temple and asked them to drink wine. But they refused to drink. Why?

Their ancestor Rechab asked them a lifestyle that avoided settled agriculture, wine, and the building of permanent houses.

Q2. (12 – 17) The Lord knew the Rechabites would not drink. Then, why did the Lord ask Jeremiah to do these performances?

The Lord compared the Israelites with the Rechabites and challenged their disobedience. He used the Rechabites as a model of obedience and faithfulness.

Q3. (18 – 19) What was the Lord's reward for their obedience to their ancestor Rechab?

They will never lack a male servant to serve the Lord.

If you keep faithful, the Lord will let you work for Him. It is a blessing.

CH 36: Jehoiakim burned the scroll

Q1. (1 - 7) What was the Lord's purpose in giving them a warning of destruction? (3,7)

They would stop doing evil so that the Lord would forgive their sins in His mercy.

Q2. (8 – 19) When Baruch read the scroll before the people, the officers heard the message and said, "We must give () a report about this. Do they actually come from ()'s mouth? You and Jeremiah must go and ()."

The king, Jeremiah, hide

Coming from Jeremiah's mouth means coming from the Lord's mouth (v4).

They should repent rather than fast (9)

Q3. (20 – 26) What was King Jehoiakim's response when he heard the scroll's reading? (three 23, 24-25, 26)

He cut off the scroll and burned it

He didn't repent in his stubbornness

He ordered to arrest the Lord's messengers

Q4. (27 – 32) The Lord ordered Jeremiah to get another scroll and write on it () that was on the original scroll. Also He said, 'None of his line will occupy the throne of ().'

Everything, David.

Even though Jehoiakim burned the scroll, God's words on it could not be destroyed.

When he neglected the word of the Lord, he was cut off from the promise of the Lord concerning Davidic throne. Also as they ignored the Lord's warning, the disaster will certainly come.

CH 37: The Lord responds to Zedekiah's hope for help & Jeremiah is imprisoned

Q1. Zedekiah was erected by King () of Babylon. Neither Zedekiah nor the people of Judah paid any attention to what () said.

Nebuchadnezzar, the Lord

When the author especially mentioned this, it is the omen of coming disaster.

Q2. (3 – 10) Zedekiah requested help from Egypt and then asked Jeremiah to pray God. God said through Jeremiah, 'Egyptian army came up to help you but will return () quickly. Babylonian army will () to attack this city. Even though you defeat them, their wounded men will get up and () this city down.'

Home, return, burn

The Lord said, no matter what this city will be destroyed.

Q3. What accusation led to Jeremiah's arrest at the Benjamin Gate?

The guard thought Jeremiah was deserting to the Babylonians, arrest him, flogged, and imprisoned him.

Q4. When Zedekiah called Jeremiah in, what was Jeremiah's plea?

'Don't send me back to the house of Jonathan, the royal secretary. If you do, I will die there.'

Zedekiah granted Jeremiah's plea and provided him with food. This situation suggests that the officers were more hostile to Jeremiah than Zedekiah was. Perhaps they were leading the voice of resistance rather than surrender. Zedekiah didn't have much to do with it. "For I cannot do anything to stop you." (38:5) This statement shows Zedekiah was not in control.

CH 38: Jeremiah in a cistern & Response to Zedekiah's request for secret advice

Q1. (1 - 6) Why did the officers ask Zedekiah to kill Jeremiah?

It was because Jeremiah was telling people to surrender to Babylon to survive.

They put Jeremiah in a dry cistern without providing water and food.

Q2. (7 - 13) An Ethiopian, (), a court official pleaded Zedekiah for Jeremiah. By the king's order, he took () men with him and went to rescue Jeremiah from the cistern. However, he still remained confined to the courtyard of ().

Ebed Melech, thirty, gourdhouse

Q3. (14 - 16) What was the king's promise to Jeremiah before asking for advice?

"I will not kill you or hand you over to those who want to kill you"

Q4. (17 - 23) What was promised if Zedekiah would surrender to Babylon?

You and your whole family will be spared

The city won't be burned down

Verse 22: "your trusted friends" means Zedekiah and his officers. They made decisions for their own fame not for the safety of Jerusalem and the people. This is what the song meant.

Q5. What did Zedekiah fear about if he would surrender?

He thought that the former Judeans who had surrendered would torture him.

They could be not-supportive to Zedekiah's leadership.

Q6. Why did Zedekiah tell Jeremiah in advance what to say to the officers?

To save Jeremiah's life. If he says the truth, they will surely kill Jeremiah this time.

This situation, again, shows the king has lost his power.

CH 39: The Fall of Jerusalem

Q1. How long was Jerusalem under siege until it fell?

One and half year

Q2. Zedekiah fled in the night but was captured in the plain of Jericho. What did Nebuchadnezzar do to him?

He killed his sons while forcing him to see it and gouge out his eyes. He also killed the nobles of Judah. Then, he took him to Babylon in chains.

Q3. What did the Babylonian army do to Jerusalem?

They burned down the city and houses and walls

They took captive the rest of the people in the city and left some of the poor people.

Q4. The Lord's message regarding Ebed Melech came to Jeremiah while he was still confined. Why does the Lord rescue him from Babylonian army?

It is because he trusted in the Lord.

CH 40: Jeremiah is set free second time & A small Judean province at Mizpah

Q1. (1 – 6) Release of Jeremiah. Summarize in two sentences what Nebuzaradan said to Jeremiah. (2-3, 4)

"The Lord your God brought this disaster because of your sins"

"I will set you free. Go wherever you want"

Note that they were admonished by the words of the gentiles.

Q2. (7 – 10) Gedaliah assured their security. He said to the officers who were leading own troops, 'Do not be () of the Babylonians. () in the land and submit to the king of ().'

Afraid, settle down, Babylon.

Q3. The king of () appointed Gedaliah, the son of Ahikam, the grandson of (), to govern the remaining people in the land. All the () who had been scattered returned to the land of Judah. They gathered a good harvest from the land.

Babylon, Shaphan, Judeans.

The Bible describes they enjoyed peace (12)

Q4. (13 – 16) When Johanan warned Gedaliah about Ishmael's evil intention, what was his concern? (15)

The remaining community of Judeans will disappear

It seems that Gedaliah, as a leader, lacked the wisdom and concern for the community's security that his position required. He was too naïve.

CH 41: Ishmael murders Gedaliah & Johanan rescues the people

Q1. Ishmael killed Gedaliah, the people with him, those who were coming to Jerusalem with offerings, and some Babylonian soliders. What consequence do you expect from this masquere? (2-3, 10)

He took people captive and was going to the Ammonites. Ishamel destroyed the remaining Judean community that the king of Babylon had remained. The king must be angry for this.

Q2. () rescued the people from Ishmael. They set out to go to () for they feared the ().

Johanan, Egypt, Babylonians

CH 42: The survivors ask the Lord for advice but refuse to follow it

Q1. (1 – 7) The remaining people came to Jeremiah and asked for God's guidance. However, Jeremiah's response in verse 5 is a bit being annoyed. Why? (5 – 6)

According to their words, Jeremiah was teasing them, 'Would you keep the Lord's words, even though you are asking for His guidance?' Jeremiah knew they would not obey God's words.

Q2. (8 – 12) Ten days later the Lord's message came to Jeremiah. The Lord said, "Stay in the land, I will build you up." What motivated the Lord change His mind from brining destruction? (10, 12)

The Lord's compassion

Note that the restoration does not come by their repentance but from the Lord's compassion.

Q3. (13 – 14) What were the two reasons that they wanted to go down to Egypt?

No war. No starvation.

They thought they wouldn't have war or starvation if they go down to Egypt. They didn't believe the Lord's promise of security in the land of Judah that is under Babylon. The Lord always challenges our faith. When life's difficulty exists, He promised security. And He doesn't want us to go a place where there is no threat. If we go there, the disaster will follow us. (16)

Q4. (15 – 18) What is the Lord's warning to them who were considering to go down to Egypt? (16-17, 18)

Wars (Babylonians), starvation, and diseases will follow you to Egypt

I will pour our my wrath on you

You will never see this place again

Q5. (19 – 22) Jeremiah gave them a final warning. “Be sure of this: You will die from (), (), or () in the place where you want to go and ().”

War, starvation, disease, live

Q6. Can you find a verse that describes how people will encounter disasters in the very place they flee to for safety?

Verse 18. “the wrath of the Lord of Heaven’s Armies”

CH 43: Jeremiah predicts their destruction by Nebuchadnezzar

Q1. (1 – 7) What was their excuse of disobedience?

The message is a lie. The Lord didn’t say Jeremiah. It is Baruch’s deception to hand us over to the Babylonians.

Note that they didn’t rebel explicitly the Lord. They refused to admit Jeremiah’s message and the Lord’s message.

Verses 5 – 7. They destroyed Judean community and went down to Egypt, which is forbidden by the Lord saying “You are not go back this way again.” (Deut 17:16)

Q2. The people of Judah had fled to Egypt seeking refuge, despite God's warning not to. Through Jeremiah, God is saying that even Egypt, where they sought protection, would not be safe from the coming destruction. Find a verse telling it is the Lord who does it.

Verse 10

Verses 11 is similar to Jeremiah 15:2. This is a complete disaster!

Verse 12 shows Nebuchadnezzar’s complete victory.

CH 44: The Lord will punish the Judean Exiles in Egypt for their idolatry

Q1. (1 – 6) The Lord spoke to the Judeans who were living in Egypt and reminded them of why the land of Judah became desolate. They had made the Lord angry. Find expressions of God’s anger or wrath and tell the reason of His anger.

“They made me angry” (3). “this disgusting thing I hate” (4) “So my anger and my wrath” (6).

Verses 3 – 5 describe how their behaviors aroused the Lord’s anger.

Their problem was not only they had done something wrong, but they had aroused the Lord’s anger. It is a matter of relationship. In the early days of Israel, when they worshipped the idols, the Lord disciplined them and saved them when they cried. But later days, their repeated idolatry showed their intentional apostasy, thus, the Lord almost destroy the nation.

Q2. (7 – 10) According to the Lord’s words, who is responsible for the desolate ruin?

The Israelites

“Why will you do such great harm to yourselves?” The Lord repeatedly says that it is ‘You’ who caused such destruction!’ The following verses emphasize that ‘you’ is the active agent who brought the trouble.

Q3. (11 – 14) “Beasue of this, the Lord of (), the God of (), says, ‘I am determined to bring () on you.... I will punish those who live in () with war, starvation, and disease, just as I punished ().... None of the Judean remnant will return to the land of ().”

“Beasue of this, the Lord of (Heaven’s Armies), the God of (Israel), says, ‘I am determined to bring (disaster) on you.... I will punish those who live in (Egypt) with war, starvation, and disease, just as I punished (Jerusalem).... None of the Judean remnant will return to the land of (Judah).”

‘The Lord of Heaven’s Armies’ : He is sovereign. They cannot escape from His hands of punishment.

‘the God of Israel’ : He is the God of Israel, who punishes His people.

Q4. (15 – 19) Despite the Lord’s warning, they insisted to worship the Queen of Heaven. What was their reason of worshipping the idol?

Seeking prosperity (17 – 18)

Their words in verse 18 might refer to the religious reformation done in the days of Josiah. However, their repentance and reformation was too late for changing the nation’s fortune.

Q5. (20 – 23) Jeremiah refuted their claim that serving the Lord brought trouble. Then, what brought the disaster?

Their idolatry

Q6. (24 – 30) It is the Lord’s sorrowful statement having been rejected by His own people. As the Lord heard women saying, ‘We will certainly carry out our () to serve the Queen of Heaven,’ He says, ‘Carry them out! I hereby () by my own great name that none of them will ever invoke my () in their oath. I will indeed see to it that () happens to them. Here is a sign that my threat will come true. I will hand () over to King Nebuchadnezzar just as I did to King () of Judah.

As the Lord heard women saying, ‘We will certainly carry out our (vows) to serve the Queen of Heaven,’ He says, ‘Carry them out! I hereby (swear) by my own great name that none of them will ever invoke my (name) in their oath. I will indeed see to it that (disaster) happens to them. Here is a sign that my threat will come true. I will hand (Pharaoh) over to King Nebuchadnezzar just as I did to King (Zedekiah) of Judah.

As they (women) proactively resovled to serve the Queen of Heaven, the covenantal relationship with the Lord was revoked (26). Disaster in verse 27 was to prove that their expectation of security through the Queen of Heaven was wrong.

CH 45: Baruch is rebuked but also comforted

Q1. What happened in the fourth year of Jehoiakim's reign? (See Jeremiah chapter 36)

The king burned the scroll of the Lord's message. Therefore, Baruch needed to write them again.

Q2. What do you think made Baruch sorrowful and hopeless?

There is no hope for Israel. He felt this all the more as he wrote the Lord's message about destruction.

Q3. According to verses 4 – 5, what was Baruch's problem?

He was looking for something great. However, the Lord is bringing disaster to His own people. Who could be more sorrowful than the Lord? The Lord promised safety for Baruch. It should be enough for Baruch.

Prophecies about the Nations (Chs 46 – 51)

CH 46: The prophecy about Egypt's defeat

Q1. (1 – 2) Chapter 46 is the Lord's message about Egypt's defeat by () at Carchemish battle happened in the fourth year of King () of Judah.

King Nebuchadnezzar, Jehoiakim.

Necho II launched two major campaigns to the Levant to halt Babylonian expansion. During the first campaign, in 609 BCE, King Josiah of Judah attempted to stop Necho at the Battle of Megiddo but was killed. Necho then faced defeat by Nebuchadnezzar at Haran. On his way back, Necho deposed Josiah's son Jehoahaz and installed another son, Jehoiakim, as king of Judah. In 605 BCE, during Jehoiakim's reign, Necho launched a second campaign against the Babylonians. However, he was decisively defeated by Nebuchadnezzar at the Battle of Carchemish, which marked the end of Egyptian influence in the region, and Egypt never regained control over Palestine.

Q2. Although they march forward in their () toward the battle line (verses 3-4), the Lord sees that they are frightened and already () (verses 5-6). Even though they were warriors like the () and hired mercenaries from () and () (verses 7-9), they will suffer an incurable defeat (verses 11-12), for it is the day of ()'s reckoning (verse 10).

Although they march forward in their (armor) toward the battle line (verses 3-4), the Lord sees that they are frightened and already (defeated) (verses 5-6). Even though they were warriors like the (Nile) and hired mercenaries from (Ethiopia) and (Libya) (verses 7-9), they will suffer an incurable defeat (verses 11-12), for it is the day of (the Lord)'s reckoning (verse 10).

Q3. (13 – 26) Find verses that the Lord affirms that Egypt will be destroyed.

Verses 13, 15, 18, 23, 26

The Lord will thrust their soliders down (15)

The Lord will bring a mighty conqueror (18)

The northern armies will come to devour Egypt, like sawmrs of stinging flies (20, 22,23)

The Lord of the Heaven's Armies punishes their gods. But later, He will restore Egypt. (25-26)

Q4. (13 – 24) What imageries did Jeremiah use to describe that Egypt cannot escape from her enemy? Though Egypt is beautiful and strong.

Verses 18 (He will be as imposing as Mount Tabor), 20, 22, 23

A young cow was the image of the goddess Hathor.

The deity in the image of snake had dual characteristics: protective and destructive.

Q5. What was the nature of the destruction? (25-26)

The Lord's punishment

"The Lord of Heaven's Armies" emphasizes His sovereignty.

Q6. (27 – 28) What would be special favor of the Lord for Israel?

They were the descendants of Jacob, the Lord's servants.

He will rescue them

The Lord is with them.

He won't completely destroy them.

CH 47: Judgment on the Philistine cities

Q1. What imagery does Jeremiah use to describe the coming destruction of the Philistine cities?

River

Q2. Find verses saying that the Lord destroys them.

Verses 4, 7

CH 48: Judgment against Moab

Q1. (1 – 10) What was the reason for the Lord's punishment upon Moab?

They trust in the things they do and in their riches

Q2. (1 – 10) This passage emphasizes that the Lord's destruction of Moab will be thorough and complete. Find verses that support that statement.

Verses 1, 5, 6, 8, 10

Q3. (11 – 15) According to the passage, Moab had enjoyed a peaceful life for a while. Thus They thought the god () protected them. Also they relied on their () (14). But the () has come (12). The King, the Lord of heaven's Armies affirmed it (verses ,)

Chemosh, power, time. Verses 12 & 15.

Q4. (16 – 20) The Lord calls the nations around Moab to mourn for her. What are the names of surrounding regions mentioned here?

Dibon, Aroer, Arnon River

They were Israelite territories, mainly of the Gadite land.

Q5. (21 – 25) Moab's () will be crushed, Its () will be broken, I, the Lord, affirm it!

Might, power

Q6. Moab will be punished because of their () (26 – 30). Their destroyer plunder their () and the Lord will punish those who worship () (31 – 35). They will all (), for the Lord will break Moab like an () (36 – 39). They will be destroyed, and no one can escape, for the () of the Lord's punishment is coming (40 – 46). Yet in the future I will () Moab's fortune (47).

Moab will be punished because of their (arrogance) (26 – 30). Their destroyer plunder their (grapes) and the Lord will punish those who worship (other gods) (31 – 35). They will all (mourn), for the Lord will break Moab like an (unwanted jar) (36 – 39). They will be destroyed, and no one can escape, for the (time) of the Lord's punishment is coming (40 – 46). Yet in the future I will (reverse) Moab's fortune (47).

"I, the Lord, affirm it" The Lord repeats this several times.

Note that the Lord also mourns for their punishment (31, 36). Also, He would restore Moab later. He will also restore Egypt (46:26). Egypt, Moab, Ammon, Edom, and Elam are the nations that the Lord will restore after punishment.

CH 49: Judgment against Ammon & Edom & other cities

Q1. (1 – 6) The Lord will destroy Ammon because they thought no () will remain for Israel and took their land, especially of the tribe of (). They thought they were safe because of their god () and compared their god with the God of Israel who let His people go into (). They bragged and trusted in their (). However, the Lord will restore Ammon later.

The Lord will destroy Ammon because they thought no (remnant) will remain for Israel and took their land, especially of the tribe of (Gad). They thought they were safe because of their god (Milcom) and compared their god with the God of Israel who let His people go into (exile). They bragged and trusted in their (wealth). However, the Lord will restore Ammon later.

Ammon was destroyed by Nebuchadnezzar around BC 582-581, whereas Jerusalem fell at BC 586.

Q2. (7 – 13) What are two misunderstandings (lack of wisdom as in verse 1) about God's punishment against Edom? (9-10, 12-13)

God's punishment won't be thorough. Some will survive.

Some will go unpunished because they don't deserve it. -> Even though righteous people will suffer at the time of God's universal punishment.

Q3. (14 – 18) What was the Edom's sin? (15 – 16)

Arrogance.

These expressions allude their problem was arrogance: "I will make you small" "the arrogance of your heart have deceived you." "I would bring you down."

Their mountainous geographical location, combined with their warrior strength that once instilled fear in other nations, led them to believe they were invincible. (16)

Q4. (19 – 22) What animals are used to describe the invader against Edom? (two)

Lion and eagle.

These animal metaphors emphasize the invader's strength, speed, and the certainty of Edom's downfall.

Q5. (23 – 27) The people of () and () will hear the fall of (), the capital of Aram, and will be dismayed.

Hamath, Arpad, Damascus

Q6. (28 – 33) The Lord also will bring judgment against () and the kingdom of (). They were desert people, a nomadic tribe, and worshipped their god (verses).

Kedar, Hazor, verses 28, 31, 32

Kedar, one of the descendants of **Ishmael** (Genesis 25:13), was known for its trade and military strength. This **Hazor** is not the same as the city of Hazor in northern Israel. Instead, it refers to a nomadic desert kingdom within the broader region of **Arabia**, similar to Kedar, and not the fortified Canaanite cities.

Note that God's punishment spares no one, not even the nomadic tribes.

Q7. (34 – 39) The Lord announces the judgment against Elam which refers to a kingdom located to the east of Babylon. The image of () is used to describe how they will be scattered. The Lord was angry at them because their leaders did not acknowledge the () of the Lord. (hint 38).

Wind, sovereignty.

Q8. "Yet in future days I will () Elam's fourtne."

Reverse

Among the Lord's judgment statements for nations in chapters 46 – 51, the Lord announced future restoration for some nations. Those nations, in common, didn't invade Israel directly.

CH 50 : Judgment against Babylon

Q1. (1 – 5) The Lord spoke, "() the news among the ()! () will be captured. Babylon's () will be put to shame. No one will () in her land. When () comes, the people of () and () will return to the land together, with tears of ()."

The Lord spoke, "(announce) the news among the (nations)! (Babylon) will be captured. Babylon's (idols) will be put to shame. No one will (inhabit) in her land. When (that time) comes, the people of (Israel) and (Judah) will return to the land together, with tears of (repentance)."

This could serve as a summary of the judgment statements against Babylon that follow. However, behind God's judgments lies the Lord's providence for His people. While chapter 50 describes the physical events that will unfold, chapter 51 reveals the theological implications of those events.

"Announce" "declare" "signal" The forecast of Babylon's fall must be shocking for the nations.

While verses 1–3 describe the fall of Babylon, verses 4–5 shift focus to the return of Israel and Judah, the central figures of interest. The phrase 'When that time comes' serves as a transitional marker, moving from general events to meaningful events.

Restoration comprises the return to their land, along with repentance followed by covenant renewal. The new covenant should not be of the same level, kind, or characteristics as the old one; otherwise, establishing a new covenant would imply that the old one was faulty and illegitimate. The new covenant should embrace those who failed under the old covenant and provide a solution for them. In other words, the new covenant should encompass and include the old covenant. Thus the Bible says, 'But where sin increased, grace abounded all the more.' (Rom 5:20)

Q2. (6 – 16) This passage explains the rationale behind Babylon's fall. Also, it emphasizes that () is the director. Verses 6–7 use the imagery of () that have gone astray. Their enemies recognized that they were being punished because they had sinned against the Lord, their (). Now, the Lord will bring them back, not because of their righteousness, but because of Babylon's sin. The One who scattered them will also bring them back. The Lord urges the people of Judah to leave Babylon (), for He will stir up mighty nations to attack it. Because Babylon was () and () when they plundered the Lord's people, instead of being humble and reverent before the Sovereign Lord, the Lord will exact () against her in His wrath.

This passage explains the rationale behind Babylon's fall. Also, it emphasizes that (the Lord) is the director. Verses 6–7 use the imagery of (sheep) that have gone astray. Their enemies recognized that they were being punished because they had sinned against the Lord, their (true pasture). Now, the Lord will bring them back, not because of their righteousness, but because of Babylon's sin. The One who scattered them will also bring them back. The Lord urges the people of Judah to leave Babylon (quickly),

for He will stir up mighty nations to attack it. Because Babylon was (happy) and (glad) when they plundered the Lord's people, instead of being humble and reverent before the Sovereign Lord, the Lord will exact (revenge) against her in His wrath.

Q3. (17 – 20) The Lord will punish the king of Babylon because he oppressed the people of () just like lions chased scattered (). The Lord will restore the () of Israel to their own pasture. When () comes, the Lord will () them, and thus no guilt will be found in Israel.

The Lord will punish the king of Babylon because he oppressed the people of (Israel) just like a lion chased scattered (sheep). The Lord will restore the (flock) of Israel to their own pasture. When (that time) comes, the Lord will (forgive) them, and thus no guilt will be found in Israel.

Q4. (21 – 28) This passage illustrates how thoroughly the Lord will destroy Babylon. The Lord asked for complete destruction (verses). Why? The Lord set a () and they were caught by it, and it turned out that they fought against () (v24). Verse 25 alludes that it is the Lord's battle and His revenge. Verse 28 shows destruction of the Lord's () was their mistake that caused themselves against the Lord..

This passage illustrates how thoroughly the Lord will destroy Babylon. The Lord asked for complete destruction (verses 21, 26). Why? The Lord set a (trap) and they were caught by it, and it turned out that they fought against (the Lord) (v24). Verse 25 alludes that it is the Lord's battle and His revenge. Verse 28 shows destruction of the Lord's (temple) was their mistake that caused themselves against the Lord.

What horrifies the nations is that Babylon, the nation like a hammer, is broken and shattered (23)

Q5. (29 – 34) The Lord will judge Babylon accordingly. Babylon's () against the Holy One of () brought its due penalty. They oppressed the people of () and () and refused to set them (). Thus, the Lord of () will rescue them and bring () and () to the earth and turmoil to the ().

The Lord will judge Babylon accordingly. Babylon's () against the Holy One of () brought its due penalty. They oppressed the people of () and () and refused to set them (). Thus, the Lord of () will rescue them and bring () and () to the earth and turmoil to the ().

These are the expressions portraying the Lord as the Righteous Judge. "Pay her back for what she has done." (29) "your day of reckoning has come." (31) The name "The Lord of Heaven's Armies" emphasizes the sovereignty of the Lord. "He will strongly champion their cause." (34). Peace to the oppressed and trouble to the oppressor. (34)

Babylon's pride seemed to have behaved as if she was the judge and did not show mercy to the nations she conquered.

Q6. (35 – 43) This passage illustrates the scene of Babylon's destruction. Destructive forces will come against every part of Babylon (verses ~). The land will become desolate and no one will live there because the Lord destroy Babylon just as He destroyed () and () (verses 38 – 40). A powerful army from the () will bring () and anguish upon Babylon, heralding its impending downfall. (verses 41 – 43).

This passage illustrates the scene of Babylon's destruction. Destructive forces will come against every part of Babylon (verses 35 ~ 37). The land will become desolate and no one will live there because the Lord destroy Babylon just as He destroyed (Sodom) and (Gomorrah) (verses 38 – 40). A powerful army from the (north) will bring (fear) and anguish upon Babylon, heralding its impending downfall. (verses 41 – 43).

Q7. (44 – 46) Like a () scatters the (), the Lord will chase the () off their land." This portrays the His unstoppable power and authority. He will completely destroy their land, thus Babylon's downfall will shock the (), and nations will tremble at the news of its destruction.

Like a (lion) scatters the (sheep), the Lord will chase the (Babylonians) off their land." This portrays the His unstoppable power and authority. He will completely destroy their land, thus Babylon's downfall will shock the (earth), and nations will tremble at the news of its destruction.

CH 51 : Judgment against Babylon – Theological meaning

Q1. (1 – 4) The Lord will cause () against Babylon which will () her and strip her land bare. The destruction will be thorough.

A destructive wind, winnow

"Winnow": The Babylonians who served idols will be punished, and foreign captives in Babylon, especially the people of Judah and Israel, will be set free.

Babylon's fall will come as divine judgment. Chapter 51 reveals the Lord's providence behind Babylon's rise and fall, along with the destiny of His covenant people, Israel.

Q2. (5 – 10) This is the reason for Babylon's fall. Babylon sinned against the Holy One of () by oppressing () and (), the people of the Lord. Babylon was a () in the Lord's hands and deceived the nations with her power and wealth. Thus, the nations will be shocked at Babylon's (). The exile from Judah will return to () and proclaim the Lord's great deliverance.

This is the reason for Babylon's fall. Babylon sinned against the Holy One of (Israel) by oppressing (Judah) and (Israel), the people of the Lord. Babylon was a (gold cup) in the Lord's hands and deceived the nations with her power and wealth. Thus, the nations will be shocked at Babylon's (fall). The exile from Judah will return to (Zion) and proclaim the Lord's great deliverance.

"A gold cup" The nations envied Babylon and followed her culture and idolatry in desire to be strong and wealthy. This is what her wine made the whole world drunk. It is the cup of God's wrath against the worldly viewpoint seeking glory and wealth.

Q3. (11 – 12) It is the Lord's () against Babylon because she destroyed (). He will carry out just as He has ().

Revenge, His temple, planned.

This passage clearly points out that the Lord's temple was the trigger for Babylon's fall.

Q4. (13 – 19) The () for judgement againsts idols and () has come. Verses (~) describe the greatness of the Lord. Fortune of idol worshippers and descendants of () is compared (17 – 19). Their fortunes are dependent on whom they worship.

The (time) for judgement againsts idols and (the idolators) has come. Verses (15 ~ 16) describe the greatness of the Lord. Fortune of idol worshippers and descendants of (Jacob) is compared (17 – 19). Their fortunes are dependent on whom they worship.

Q5. (20 – 26) Babylon was a () of the Lord. He used her to destroy the nations. However, Babylon became a () that destroys all the earth and, especially, did wicked things in (), which is against the Lord. Thus, the Lord decided to make it desolate ().

Babylon was a (war club) of the Lord. He used her to destroy the nations. However, Babylon became a (destructive mountain) that destroys all the earth and, especially, did wicked things in (Zion), which is against the Lord. Thus, the Lord decided to make it desolate (forever).

Q6. (27 – 33) The Lord will make all nations to war against Babylon. The earth will () before the Lord's sovereign power that He destroys Babylon, the mighty nation, according to His (). Babylon will have no strength to () and falls so quickly. Babylon will be like a () full of harvest that the nations will plunder her wealth.

The Lord will make all nations to war against Babylon. The earth will (tremble) before the Lord's sovereign power that He destroys Babylon, the mighty nation, according to His (plan). Babylon will have no strength to (fight) and falls so quickly. Babylon will be like a (threshing floor) full of harvest that the nations will plunder her wealth.

Q7. (34 – 40) Because King Nebuchadnezzar oppressed and devoured the Lord's people, they cried God for justice (verses). The Lord decided to stand up for them, and here is His approach: when the Babylonians were like () growling hungrily for prey, the Lord prepared a () for them. After they overindulged and passed out, He would lead them to be slaughtered like ().

Because King Nebuchadnezzar oppressed and devoured the Lord's people, they cried God for justice (verses 34-35). The Lord decided to stand up for them, and here is His approach: when the Babylonians were like (lions) growling hungrily for prey, the Lord prepared a (banquet) for them. After they overindulged and passed out, He would lead them to be slaughtered like (lambs).

Q8. (41 – 46) This passage describes how drastically Babylon has fallen. Babylon once was the () of the whole world has become among the nations. Furthermore, like (), the destructive force has

swept her towns. He will punish the god () and make him spit out all the plunders Babylon had accumulated. The Lord challenges the Lord's people to flee for there will be () in the land again and again.

This passage describes how drastically Babylon has fallen. Babylon once was the (pride) of the whole world has become among the nations. Furthermore, like (the sea waves), the destructive force has swept her towns. He will punish the god (Bel) and make him spit out all the plunders Babylon had accumulated. The Lord challenges the Lord's people to flee for there will be (violence) in the land again and again.

Q9. (47 – 53) What are the two reasons that the Lord will punish the idols of Babylon? (47, 51)

They killed the Israelites

They desecrated the Lord's temple

Q10. (54 – 57) The passage depicts how the Lord will silence Babylon's prideful words and sounds of activity. Her () will be replaced by the () roar of the overwhelming wave of the destroyer, and she will never rise again because her leaders fall asleep () and never wake up, thus leading to desolate silence.

The passage depicts how the Lord will silence Babylon's prideful words and sounds of activity. Her (loud noise) will be replaced by the (deafening) roar of the overwhelming wave of the destroyer, and she will never rise again because her leaders fall asleep (forever) and never wake up, thus leading to desolate silence.

The Lord call Babylon's sound of life a loud noise.

Q11. Jeremiah 51:58 encapsulates the ultimate () and collapse of human pride and power when it stands against God. (), as prophesied, serves as a warning to all who rely on their own strength, urging them to acknowledge the sovereignty and justice of the LORD.

Futility, Babylon's fall

Q12. (59 – 64) Jeremiah ordered () to read the scroll of the prophecy of Babylon's fall at Babylon and to throw it into the (), which illustrated how Babylon would () and never rise again.

Jeremiah ordered (Seraiah) to read the scroll of the prophecy of Babylon's fall at Babylon and to throw it into the (Euphrates River), which illustrated how Babylon would (sink) and never rise again.

Ending narrative: Jerusalem's Fall (Chs 52)

CH 52: The Fall of Jerusalem & Jehoiachin in exile

Q1. Chapter 52 contains a record of what happened to Jerusalem and Judah because of () when He drove them out of His sight.

The Lord's anger

Q2. After 18 months of siege, with the famine severe, King () and some of his men broke through the wall and fled toward the Rift Valley. However, Zedekiah was captured by the Babylonian army and brought before King () in Riblah, Hamath. There, Nebuchadnezzar forced Zedekiah to see the execution of (), gouged out his eyes, and led him away to Babylon as a prisoner.

After 18 months of siege, with the famine severe, King (Zedekiah) and some of his men broke through the wall and fled toward the Rift Valley. However, Zedekiah was captured by the Babylonian army and brought before King (Nebuchadnezzar) in Riblah, Hamath. There, Nebuchadnezzar forced Zedekiah to see the execution of (his sons), gouged out his eyes, and led him away to Babylon as a prisoner.

Q3. Nebuzaradan, the captain of the royal guard of the king of Babylon, arrived in Jerusalem, burned down the Lord's temple and houses, and tore down the city walls. He took people into exile (verses ~). The Babylonians took all the bronze and utensils in the Lord's temple to Babylon. The amount of bronze was enormous (verses ~). Nebuzaradan took captives of the leaders of Jerusalem and brought to Nebuchadnezzar. He executed them (verses ~).

12 ~ 16, 17 ~ 23, 24 ~ 27.

Q4. What was the total number of the exile to Babylon?

4600

Q5. When was King Jehoiachin restored?

In the thirty-seventh year of the exile.

He was exiled at BC 597. Jerusalem fell BC 586. Jehoiachin was restored BC 561.