



Welcome
to
Studio Scriptura

SOT.10
Jeremiah &
Lamentations

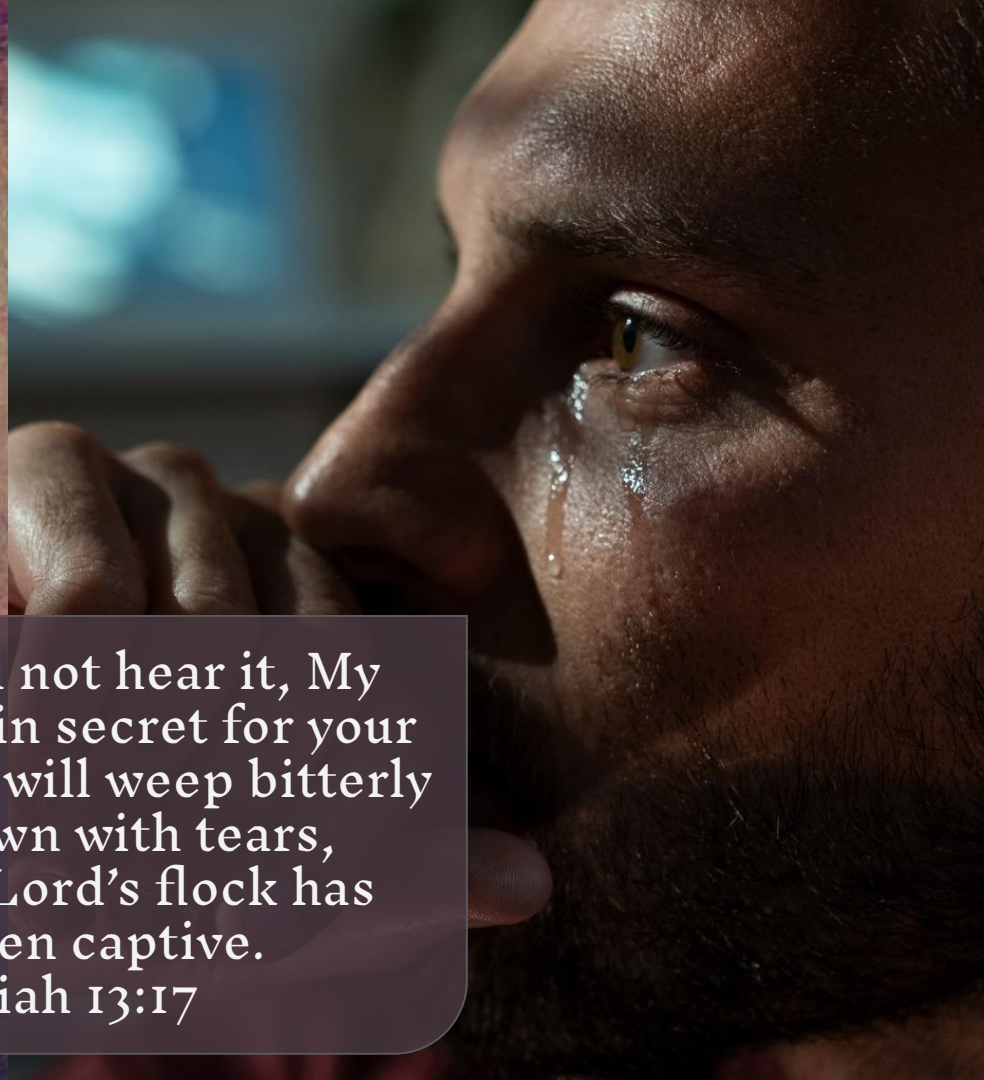
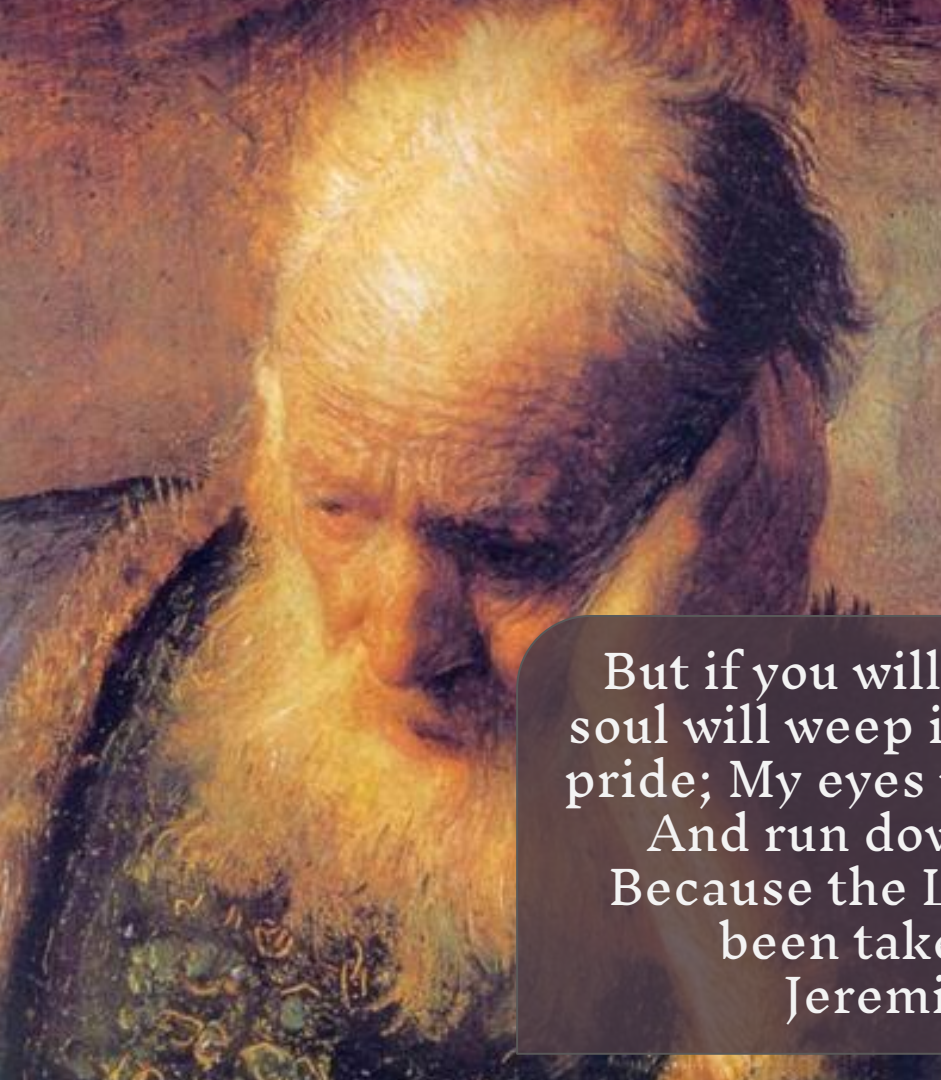


Logistics & Learning Objectives:

1. Participants will gain a high level understanding of:
 - a. The Prophet Jeremiah
 - b. The Book of Lamentations



New King James Version,
1988. Nashville: Holman
Bible Publishers.



But if you will not hear it, My
soul will weep in secret for your
pride; My eyes will weep bitterly
And run down with tears,
Because the Lord's flock has
been taken captive.
Jeremiah 13:17



c. 2091 BC	Abraham believed God (Kish tablet dates to around 3,500 BCE)	c. 722 BC	Northern Kingdom Falls / Assyria
c. 1876 BC	Jacob Goes to Egypt	c. 586 BC	Southern Kingdom Falls / Babylon
c. 1446 BC	Moses / Exodus	c. 538 BC	Return to the Land
c. 1400 BC	Joshua Enters the Land	c. 515 BC	Second Temple Period Begins
c. 1030 BC	Davidic Covenant Begins	c. 356 - 323 BC	Alexander the Great
c. 966 BC	First Temple Period Begins	c. 146 BC	Rome Ascends
c. 930 BC	Kingdom Splits	c. 4 BC	Jesus' Birth

Introduction



"Jeremiah ("Yahweh lifts up") was one of Judah's greatest prophets. His ministry spanned half a century in the darkest days of Judah's history. In spite of his numerous warnings to the people and kings of Judah, the *weeping prophet* lived to see his beloved Jerusalem destroyed by the Babylonians."

"Jeremiah began his prophetic ministry in 626 BC and prophesied during Judah's last days as a nation, warning of the coming Babylonian exile as the Lord's punishment for Judah's sins. Jeremiah prophesied during the reign of Judah's last five kings"

"During the ministry of Jeremiah, the Lord brought the Davidic dynasty to a temporary end, but Jeremiah promised that the Lord would raise up an ideal Davidic ruler (the Messiah) in the future (cf. Jer 23:5–6; 30:8–9,21; 33:15–17)."

Introduction *(continued)*



Josiah (640–609 BC): Judah's last godly king carried out significant religious reforms motivated in part by the discovery of the Mosaic book of the law in 622 BC. Josiah was killed in battle against the Egyptians in 609 BC, and his reform movement died with him. Jeremiah composed laments for Josiah when he died.

Jehoahaz (609 BC): Reigned only three months until Pharaoh Necho of Egypt removed him from the throne and took him to Egypt, where he died.

Jehoiakim (609–597 BC): the Egyptians installed him as king over his younger brother. However, he vacillated between Egypt and Babylon. This brought Babylonian reprisals for his attempted rebellions, but he died before Babylonians could take the city in 597 BC. He was a wicked and unjust ruler who was hostile to Jeremiah and burned the scroll of Jeremiah's prophecies in 605 BC.

Jehoiachin (597 BC): Reigned only three months before the Babylonians captured Jerusalem and took him away to Babylon. He was later released from imprisonment but died in Babylon.

Zedekiah (597–586 BC): He was placed on the throne as a Babylonian puppet but foolishly did not follow Jeremiah's counsel and rebelled against the Babylonians, leading to the capture and destruction of Jerusalem in 586 BC. After the execution of his sons, Zedekiah was blinded and taken as a prisoner to Babylon, where he died.

Introduction *(continued)*



Jeremiah warned that the Lord was sending the Babylonians to punish Judah. In 605 BC, Nebuchadnezzar led the Babylonian army to victory over the Egyptians at Carchemish, establishing his control over Syria and northern Israel.

Next, Nebuchadnezzar marched south to Jerusalem and took away the first wave of exiles, including Daniel.

Jehoiakim became a vassal to Babylon but rebelled in 602 BC and again in 597 BC.

Nebuchadnezzar captured Jerusalem in 597 BC and deported King Jehoiachin and 50,000 more exiles, including Ezekiel.

The third stage of the exile occurred when Nebuchadnezzar responded to Zedekiah's rebellion with a siege on Jerusalem that lasted 18 months in 588–586 BC.

Jerusalem and the temple were destroyed, and Judah came to an end as a nation. Zedekiah and most of the people in Judah were deported to Babylon in August 586 BC.

Introduction *(continued)*

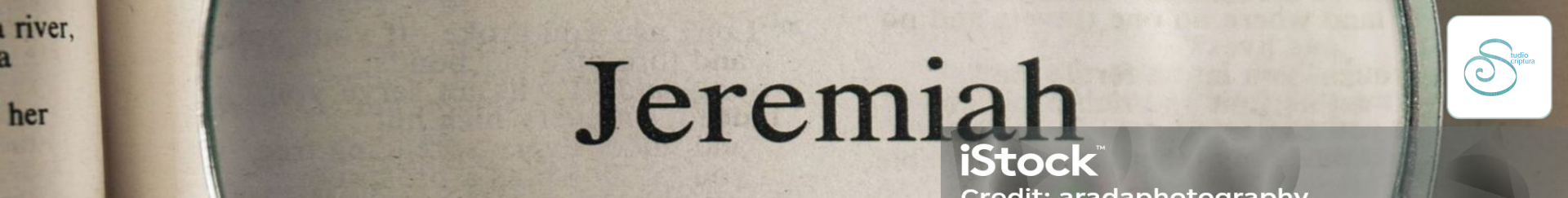


Judgment is the dominant theme in the book. Jeremiah condemns kings, prophets, and people.

The nation's continuing economic and social injustices persuade Jeremiah that Israel's response to the reform of Josiah was superficial.

He proclaims that Israel's theological existence is not dependent on being in the Land. For its theological significance, Israel can also exist in the wilderness and in exile.

The lonely prophet, rejected by his people for his unpopular message of judgment, lives long enough to see his prophecies fulfilled.



iStock™

Credit: aradanphotography

CALL OF THE PROPHET (Jeremiah 1)

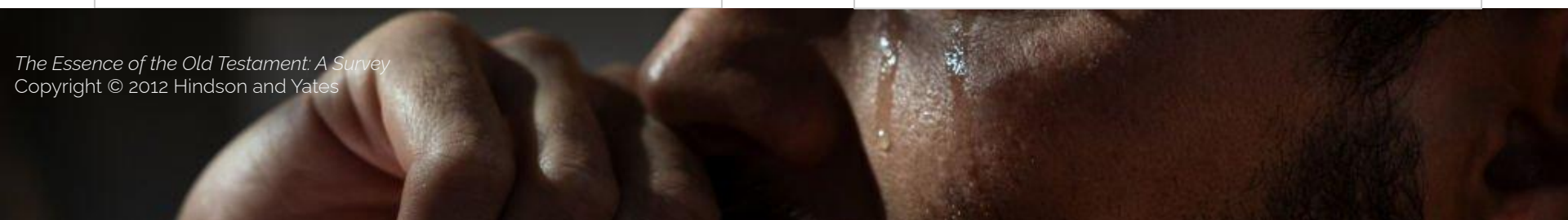
In addition to narrating the prophet's call, the opening chapter also provides a summary overview of the message of the book of Jeremiah as a whole.

The "almond branch" (shaqed) visualized how the Lord was "watching over" (shoqed) Judah to bring judgment against His sinful people, and the boiling pot represented the invading army from the north that would conquer Judah.

CONCERN: DOOM OF JUDAH (JEREMIAH 2-25)

This first major section of the book focuses on Jeremiah's message of judgment against Judah. The Lord would judge His people for their failure to turn from their sinful ways. They believed the Lord would protect them as His covenant people, regardless of their behavior.

Like a prosecuting attorney Jeremiah presented the Lord's case against His unfaithful people.



Jeremiah

iStock™

Credit: aradanphotography



1

"Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations." Then said I: "Ah, Lord God! Behold, I cannot speak, for I am a youth." Jeremiah 1:5-6

view of the message of the book of Jeremiah as a whole

Then the Lord said to me: "Out of the north calamity shall break forth On all the inhabitants of the land. Jeremiah 1:14

was "watching over" (shoged) Judah to bring judgment

I will utter My judgments Against them concerning all their wickedness, Because they have forsaken Me, Burned incense to other gods, And worshiped the works of their own hands. Jeremiah 1:16

CONCERN: DOOM OF JUDAH (JEREMIAH 2-25)

This first major section of the book focuses on Jeremiah's message of judgment against Judah. The

Unfaithfulness and False Confidence	Unjust social, political and economic structures
Pride	Unfaithful Leaders
False Prophets / Teachers	Adultery
Paganism	Covetousness

Jeremiah

iStock™

Credit: aradanphotography



CONCERN: DOOM OF JUDAH (JEREMIAH 2-25)

(continued)

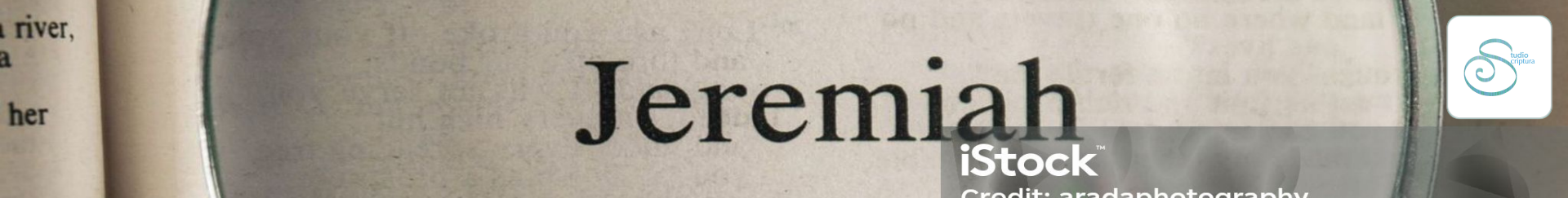
Jeremiah mourned over the destruction the Lord was prepared to bring against His people (4:19-21) and called for the people to take seriously the warnings of judgment (6:24-26).

Jeremiah's temple sermon (7:1-15) was one of the defining and critical moments in his ministry. Jeremiah courageously announced that the Lord was prepared to destroy Jerusalem and His temple because the people substituted empty ritual for true obedience.

The people plotted to put Jeremiah to death for speaking God's word to them,

They provide an autobiographical insight into the soul of the prophet and remind us that preaching is a difficult business.

Jeremiah's two visits to the potter in chaps. 18-19 were prophetic sign acts that visualized how the covenantal relationship between the Lord and His people had reached a breaking point.



Jeremiah

iStock™

Credit: aradanphotography

CONCERN: DOOM OF JUDAH (JEREMIAH 2-25) *(continued)*

The Lord's judgment would especially target Judah's kings and prophets because their failed leadership was largely responsible for Judah's spiritual corruption.

Jeremiah announced the judgment of these four kings and also the end of the Davidic dynasty. But the Lord also promised He would not abandon His covenant with David or His promise that David's dynasty would endure forever.

As the final king of Judah, Zedekiah (597–586 BC) requested that Jeremiah pray for a miraculous deliverance of Jerusalem from the Babylonians, but the prophet refused his request

The Lord would send His people into captivity for 70 years as punishment for their persistent disobedience and idolatry.





Jeremiah

"For My people have committed two evils: They have forsaken Me, the fountain of living waters, And hewn themselves cisterns—broken cisterns that can hold no water. Jeremiah 2:13

Only acknowledge your iniquity, That you have transgressed against the Lord your God, Jeremiah 3:13a

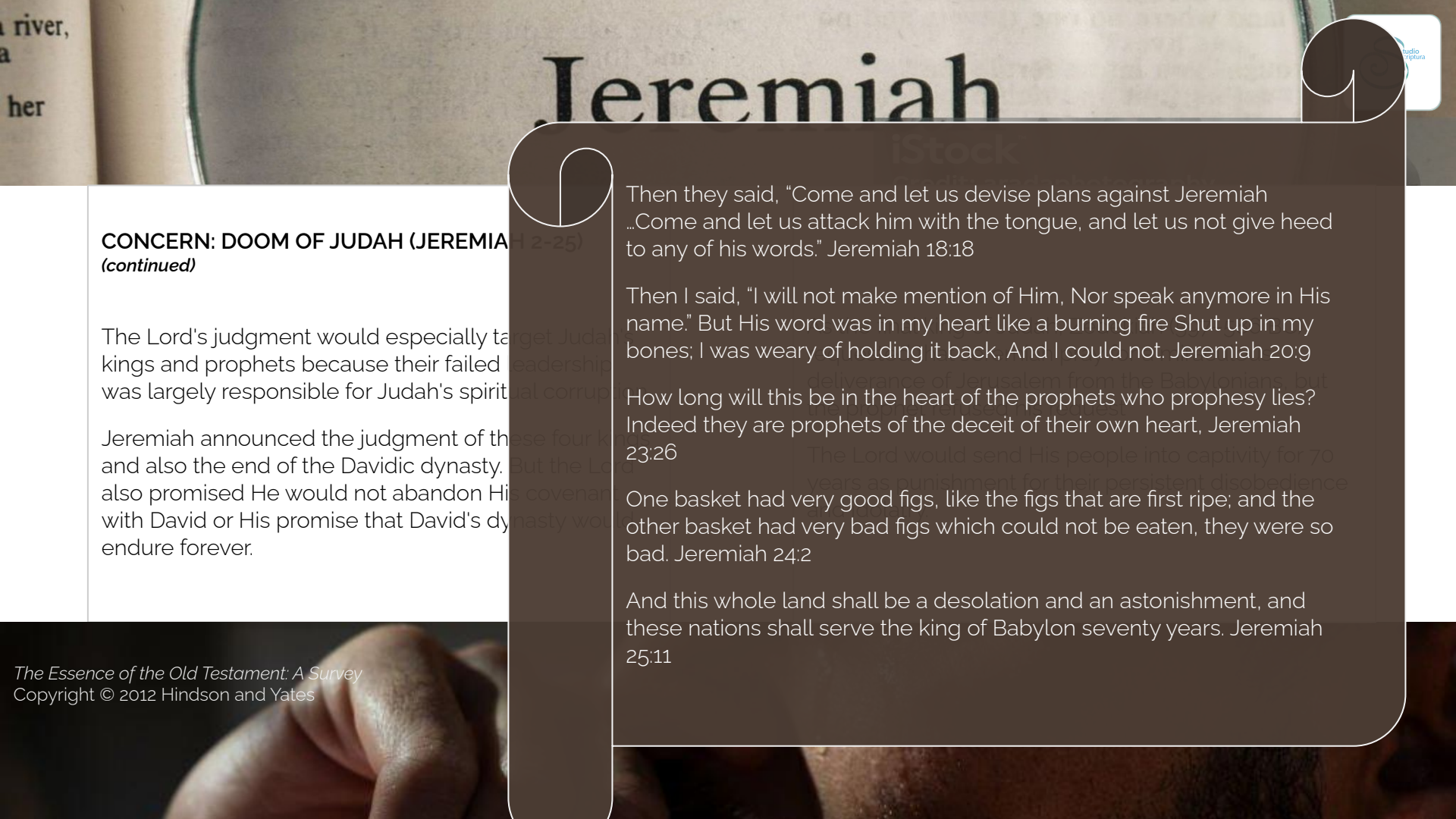
Set up the standard toward Zion. Take refuge! Do not delay! For I will bring disaster from the north, And great destruction." Jeremiah 4:6

The prophets prophesy falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end? Jeremiah 5:31

Do not trust in these lying words, saying, 'The temple of the Lord, the temple of the Lord, the temple of the Lord are these.' Jeremiah 7:4

And they said, "That is hopeless! So we will walk according to our own plans, and we will every one obey the dictates[e] of his evil heart." Jeremiah 18:12

-586 BC)
ulous
Babylonians, but
into captivity for 70
years as punishment for their persistent disobedience



Jeremiah

CONCERN: DOOM OF JUDAH (JEREMIAH 12-25) *(continued)*

The Lord's judgment would especially target the kings and prophets because they had failed their leadership and were largely responsible for Judah's spiritual corruption.

Jeremiah announced the judgment of the Lord and also the end of the Davidic dynasty. He also promised He would not abandon His covenant with David or His promise that David's dynasty would endure forever.

Then they said, "Come and let us devise plans against Jeremiah ...Come and let us attack him with the tongue, and let us not give heed to any of his words." Jeremiah 18:18

Then I said, "I will not make mention of Him, Nor speak anymore in His name." But His word was in my heart like a burning fire Shut up in my bones; I was weary of holding it back, And I could not. Jeremiah 20:9

How long will this be in the heart of the prophets who prophesy lies? Indeed they are prophets of the deceit of their own heart, Jeremiah 23:26

One basket had very good figs, like the figs that are first ripe; and the other basket had very bad figs which could not be eaten, they were so bad. Jeremiah 24:2

And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. Jeremiah 25:11

Jeremiah

iStock™

Credit: aradanphotography



REJECTION OF THE PROPHET & A PROMISE OF RESTORATION (Jeremiah 26-45)

Warning of the destruction of Jerusalem and the temple in his temple sermon.

The false prophets offered empty promises of peace and opposed Jeremiah's message, which called for submission to Babylon and warned of an extended exile.

The priests, prophets, and people called for Jeremiah to be put to death.

Jeremiah was kept in prison and was thrown into a muddy cistern and left to die. Jeremiah was set free from prison by the Babylonians.

Even in his message of judgment, a message of hope and restoration of Israel (rooted in the Lord's covenantal promises) stands at a prominent position in the center of the book.

The second exodus (from Babylon) will surpass the first because the Lord will establish a *new covenant* that will be better than the one enacted at Mount Sinai.



Jeremiah

REJECTION OF THE RESTORATION

Warning of the desecration of the temple in this temple

The false prophets and opposed Jeremiah's submission to Babylonian exile.

The priests prophesied to be put to death

Now it happened, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak to all the people, that the priests and the prophets and all the people seized him, saying, "You will surely die! Jeremiah 26:8

And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him. Jeremiah 27:6

For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. Jeremiah 29:10

For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope. Jeremiah 29:11

Jeremiah was set free

Even in his message of judgment, a message of hope

Jeremiah's prominent position in

The second exodus (from Babylon) will surpass the

one enacted at Mount Sinai.



“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah

not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.

But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord.

For I will forgive their iniquity, and their sin I will remember no more.”

Jeremiah 30:31-34

Jeremiah



REJECTION OF THE PROPHET & A PROMISE OF RESTORATION - Jeremiah 26-45 *(continued)*

And they built the high places of Baal which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin! Jeremiah 32:35

And he seized Jeremiah the prophet, saying, "You are defecting to the Chaldeans!" Then Jeremiah said, "False! I am not defecting to the Chaldeans." But he did not listen to him. Jeremiah 37:13b-14a

Then Zedekiah the king sent and took him out. The king asked him secretly in his house, and said, "Is there any word from the Lord?" And Jeremiah said, "There is." Then he said, "You shall be delivered into the hand of the king of Babylon!" Jeremiah 37:17

So they took Jeremiah and cast him into the dungeon of Malchiah the king's son, which was in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon there was no water, but mire. So Jeremiah sank in the mire. Jeremiah 38:6

In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it. In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the city was penetrated. Jeremiah 39:1-2

And said to Jeremiah the prophet, "Please, let our petition be acceptable to you, and pray for us to the Lord your God, for all this **remnant** (since we are left but a few of many, as you can see), that the Lord your God may show us the way in which we should walk and the thing we should do." Jeremiah 42:2-3

Jeremiah

iStock™

Credit: aradanphotography



PROPHECY AGAINST THE NATIONS (JEREMIAH 46-51)

Jeremiah concludes with a series of oracles against nine foreign nations:

1. Egypt (46:1-28)
2. Philistia (47:1-7)
3. Moab (48:1-47)
4. Ammon (49:1-6)
5. Edom (49:7-22)
6. Damascus (49:23-27)
7. Kedar and Hazor (49:28-33)
8. Elam (49:34-39)
9. Babylon (50:1-51:64)

"Behold, I am against you, O most haughty one!" says the Lord God of hosts; "For your day has come, The time that I will punish you. The most proud shall stumble and fall, And no one will raise him up.
Jeremiah 50:31-32a

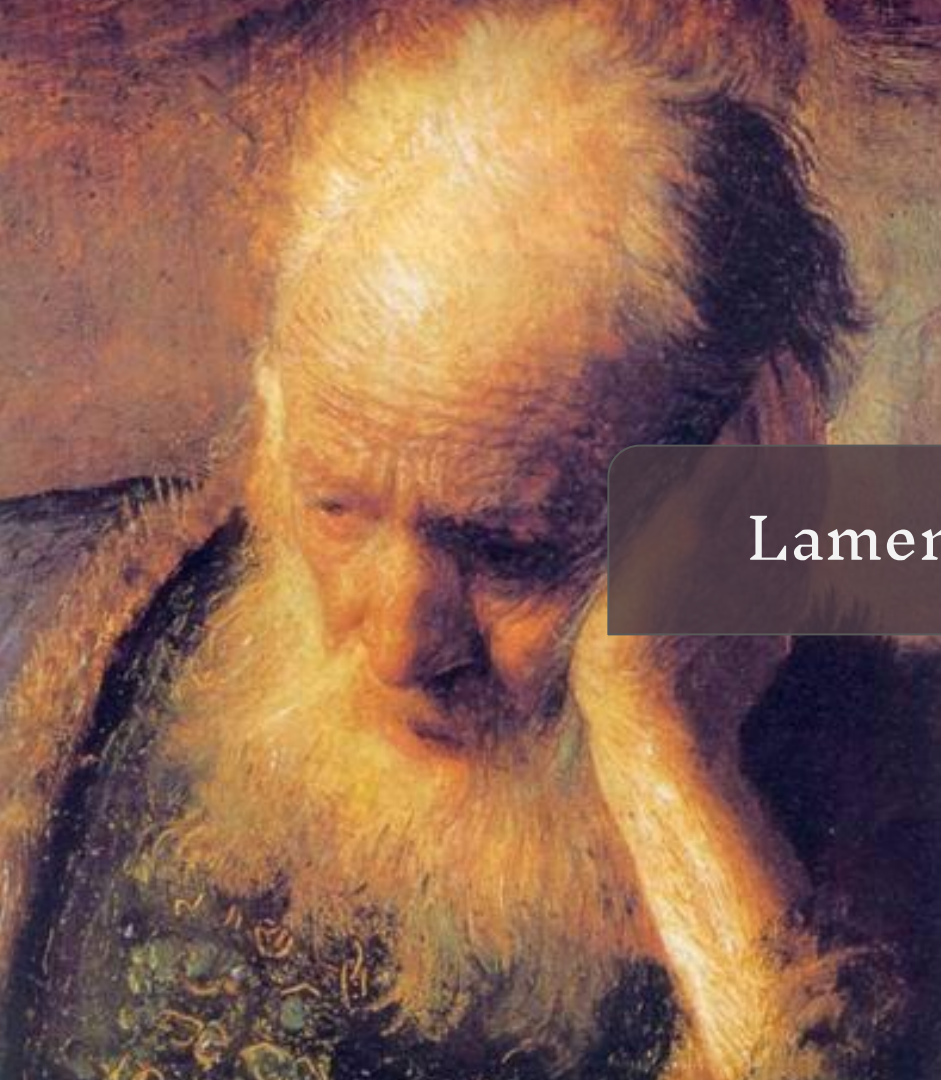
THE FALL OF JERUSALEM (Jeremiah 52)

This account closely parallels 2 Kings 25 and serves canonically to connect the book of Jeremiah with the story of the covenant failure of Israel and Judah in the books of Kings.

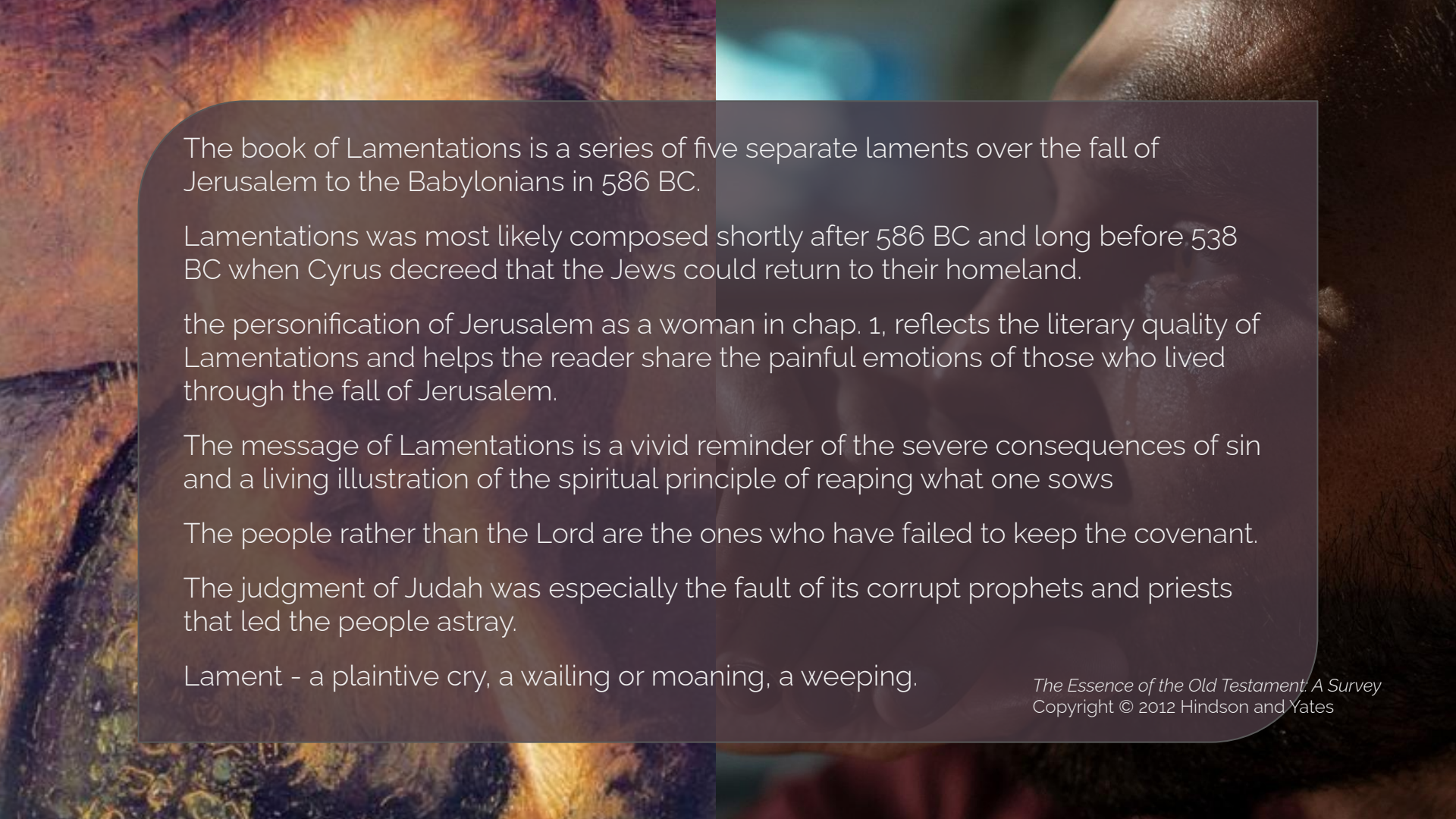
In the midst of this hopelessness and despair, Jeremiah offered hope and the promise of a new beginning for Israel as the people of God.

He burned the house of the Lord and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire. And all the army of the Chaldeans who were with the captain of the guard broke down all the walls of Jerusalem all around. Jeremiah 52:13-14

These are the people whom Nebuchadnezzar carried away captive: in the seventh year, three thousand and twenty-three Jews; Jeremiah 52:28



Lamentations



The book of Lamentations is a series of five separate laments over the fall of Jerusalem to the Babylonians in 586 BC.

Lamentations was most likely composed shortly after 586 BC and long before 538 BC when Cyrus decreed that the Jews could return to their homeland.

the personification of Jerusalem as a woman in chap. 1, reflects the literary quality of Lamentations and helps the reader share the painful emotions of those who lived through the fall of Jerusalem.

The message of Lamentations is a vivid reminder of the severe consequences of sin and a living illustration of the spiritual principle of reaping what one sows

The people rather than the Lord are the ones who have failed to keep the covenant.

The judgment of Judah was especially the fault of its corrupt prophets and priests that led the people astray.

Lament - a plaintive cry, a wailing or moaning, a weeping.

How lonely sits the city That was full of people! How like a **widow** is she, Who was great among the nations! The princess among the provinces Has become a [a]slave! Jeremiah 1:1

How the Lord has covered the **daughter** of Zion With a cloud in His anger! He cast down from heaven to the earth The beauty of Israel, And did not remember His footstool In the day of His anger. Jeremiah 2:1

I am the **man** who has seen affliction by the rod of His wrath. Jeremiah 3:1

Through the Lord's mercies we are not consumed, Because His compassions fail not. They are new every morning; Great is Your faithfulness. "The Lord is my portion," says my soul, "Therefore I hope in Him!" Lamentations 3:22-24

How the **gold has become dim!** How changed the fine gold! The stones of the sanctuary are scattered At the head of every street. Jeremiah 4:1

We have become **orphans** and waifs, Our mothers are like widows. Jeremiah 5:1

So What & Now What?



- ❑ Before next week's class, read the Book of Ezekiel
- ❑ Written Short Answer and/or Discuss:
 - ❑ As we see western and global society infiltrated by debauched social agendas, aggressive pagan leadership, and frailty in the protestant pulpit - how should we (based on the message of Jeremiah) respond in our current day? (150 words)
 - ❑ What are several introductory points to the Book of Jeremiah that resonated with you? (100 words)
 - ❑ What are several introductory points to the Book of Lamentations that resonated with you? (100 words)
 - ❑ What are 2 verses that you've selected from Jeremiah or Lamentations that you will memorize?

