

Author: Jeremiah.

Baruch took dictation (at least some of the book) 36:1-4

Date: Late 600 BC

Compare and contrast Isaiah with Jeremiah

1. Both speaking to Judah
2. Isaiah 100+ years before Jeremiah, during fall of Northern Kingdom
3. Jeremiah during fall of Judah
4. Isaiah had a focus on Messiah,
 - a. impending judgment of Judah /Nations "Day of the Lord"
 - b. pointing toward ultimate "Day of the Lord" and restoration of all things Eschatological
5. Jeremiah focus on the realization of the judgment of Judah
 - a. Judgment of nations not explicitly eschatological
6. Jeremiah introduces the concept of a new covenant.

Chapter 1

Prophetic call of Jeremiah

God appointed Jeremiah as a special prophet to Judah and to the nations to announce judgment for sin and remind them that it can become too late to stay God's hand of punishment. God made it clear to Jeremiah that God would give him the message to speak and that God would protect him from all enemies. For over 40 years Jeremiah faithfully proclaimed the message of sin, judgment, repentance and restoration during the reigns of the last five kings of Judah. Jeremiah was the last major prophet to Judah before the fall of Jerusalem in 586 BC. The book is quoted over 50 times in the New Testament and also records the personal spiritual pilgrimage of the prophet Jeremiah.

1:1-10

- Eph 1:4-6

Chapters 2-45 Prophecies to the Jews

In a series of 12 sermons in chapters 2-25 Jeremiah analyzes the apostasy of Judah and calls for her to repent of her sins. The people had forsaken God for idolatry and immorality and the leaders (priests, rulers and prophets) were evil and corrupt and had led the people astray. Judah had repeatedly broken God's covenant and resisted the discipline of God. **In fact, Judah was guilty of greater sin than Israel since she should have learned from the lesson of judgment on Israel.** Judah's sin was so deep and serious that the certainty of

God's judgment in the Babylonian captivity was assured. These sermons are not arranged in chronological order.

Jeremiah's message is highlighted by **object lessons and acted-out sermons** (e.g., linen waist band) but Judah does not repent. In fact, in the face of Jeremiah's consistent messages of judgment from God, the leaders seek to kill him but God protects him as He promised. And yet Jeremiah still has compassion on Judah and intercedes in prayer on their behalf before God. Jeremiah is sometimes known as the "weeping prophet" because he mourned over the sin of Judah.

The Babylonian captivity of 70 years duration was specifically announced and the message was clear — failing to submit to the captivity is rebelling against God's discipline and therefore sin.

Jeremiah was also confronted by false prophets who tried to discredit his prophecies but God and Jeremiah always prevailed. **It is interesting that the false prophets are more prevalent in the nation when their hardness is at its peak.**

Significantly, after announcing judgment and before detailing the fall of Jerusalem in chapter 39, Jeremiah predicted both the near term return and restoration of Judah from captivity and the far term regathering and restoration in the millennial kingdom when the full benefits and blessings of the new covenant will finally be realized.

After depicting the fall of Jerusalem, Jeremiah was forced to go to Egypt with a group of disobedient Jews who refused to submit to the discipline of the captivity which was God's will. Judgment followed the Jews to Egypt and Jeremiah apparently died while ministering there.

Chapters 46-51 Prophecies to the Gentiles

In this section, **Jeremiah makes it clear that God is not only the judge of the Jews but of all the nations.** General judgment on the nations for sin is announced indicating that God judges all men and nations solely by the standard of Himself. **Although Babylon was used by God as an instrument of judgment against Judah's sins Babylon would also be judged for her own wickedness.**

Chapter 52 Portrayal of the Fall of Jerusalem

Chapter 52 is an historical appendix to the book which essentially restates the text of **2 Ki. 24:18-25:30** which details the fall of Jerusalem. It is a way of confirming and picturing the reality of God's judgment.

1. The Man:

- a. -born in Anathoth which was only a few miles from Jerusalem. His grief over the city is understood through his intimacy with the city (he was a priest)
- b. -he was passionate in his relationship with the LORD, **20:7-18**
- c. **He was persecuted:**
 - i. for prophesying judgement on the kings of Judah, the people of Jerusalem and for his delivery of the Lord's message, he was beaten, 20:2
 - ii. he was persecuted and thrown into a cistern, 38:1ff
- d. he was angry with the Lord, 12:1-4; 20:7-18
- e. he trusted the Lord, 20:14
- f. he is known as the "Weeping Prophet", this because of his task of delivering judgement, the failure of God's people to respond, and the destruction of Jerusalem and the temple in 586BC.

2. Jeremiah's Message:

- a. Judah is idolatrous, forsaking YHWH," and (she) followed other gods and served and worshipped them", 7:30-34; 16:10-13
- b. Judah has forsaken the Mosaic Covenant and has worshipped and served other gods, 22:9 (note: to forsake the Lord's word is to forsake the Lord himself)
- c. idolatry is personal and men are personally accountable for such, 19:1-6
- d. warned of disaster and slaughter, 19:7-9; 24:8-10
- e. instructed Jerusalem to surrender to Babylon and go into exile, **21:8-10**
- f. warned false prophets of the Lord's judgment on them and warned the people of their false prophecies, 23:15-16
- g. reconfirms the Davidic Covenant, 33:17
- h. promises the New Covenant, "...they will all know me.....I will forgive their wickedness and will remember their sins no more." 31:31-35

3. The New Covenant: 31:31-35

- a. The judgment they are receiving is a result of breaking the Mosaic Covenant Jer. 11:3-13.
- b. Note that when God does not relent, they turn to their false gods
- c. Why does God not listen v. 11?
 - i. Demonstrates they did not truly follow God
 - ii. Demonstrates the glory of God through the failure of the false Gods.
- d. Jesus introduces the New Covenant in Luke 22:17-22 to be inaugurated at his Death (Hebrews 9:15-18)

- i. 2 Cor. 3:1-18 Old and New compared
- ii. Galatians 3:6-19 Ties the Abrahamic, Mosaic, and New Covenants together.
- iii. Mosaic was not the end goal. God always planned on the New Covenant v.19

1. Here at the lowest point of the history of Israel, we get to the point of the whole thing. The Law has done its job in revealing the utter depth and depravity of humanity.

- e. God's chosen people, given a land of blessing and promise, entrusted with the Word of God, covered by the presence of God himself could not stand under the weight of sin.
- f. A new work of God, one that was initiated from before the creation began, was needed.

4. His Ministry:

- a. he ministered the word of the Lord to Judah "This is what the LORD says..."
 - i. Phrase used 146 times in Jeremiah!
 - ii. Review Jer. 1 again.
- b. to the kings of Judah (the last 5 on the chart near page 500 in your NIV, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah.
- c. he was ignored yet was faithful
- d. he had direct ministry to Zedekiah, the last king of Judah, as he warned him of false prophets and their hollow reassurances, 27:12-15

5. Theme/purpose/applicational message

Theme/purpose

Jeremiah faithfully recorded God's warning message of judgment to backslidden Judah that because of recurring unconfessed sin, it had become too late and the Babylonian captivity was inevitable.

Lamentations

4. Summary of content

Lamentations means to “cry aloud” or lament and mourn. It was written by Jeremiah and originally appended to **Jeremiah** to comprise one book.

Jeremiah looks forward in warning to the fall of Jerusalem while **Lamentations** looks back in weeping on the fall as God’s promised judgment.

The heart of Jeremiah, the weeping prophet, is felt and seen clearly in **Lamentations** as he reaches out in compassion and sorrow to his beloved people. Each of the five chapters is a lament poem which when combined comprise the book.

Chapter 1 Jerusalem’s desolation Mourning

Although Jerusalem sinned greatly, Jeremiah could scarcely believe that her destruction had been so severe and that the Jews had, in fact, been taken into exile.

Jeremiah’s deep mourning is almost more than he can bear.

Chapter 2 Jehovah’s judgment Weeping

Jeremiah’s sadness turned to tears of grief as he saw the violence and destruction of God’s judgment which He had long promised. The walls were torn down, the gates broken and her people gone. God’s punishment had been accomplished.

Chapter 3 Jeremiah’s response Hoping

But Jeremiah’s distress turned to faint hope as he recalled the mercy, compassion and loving kindness of the Lord. In fact, God had promised not to reject His people totally and in His faithfulness Jeremiah knew that God would also keep that promise.

Chapter 4 Jehovah’s just wrath Recalling

Jeremiah's grief was also tempered when he remembered that the punishment of Judah for her sin was just, for God paid her exactly what she deserved. Therefore, there was really no cause to complain.

Chapter 5 Jeremiah's prayer for restoration Remembering

Remembering the mercy and grace of God Jeremiah confessed the sins of the people and asks God to restore Judah to Himself.

Jeremiah looks back at the destruction of the City of David, Jerusalem. In chapters 1 and 2, he looks around, in chapter 3 he looks up, in chapter 4 he looks back at Judah's sin (the cause of destruction), in chapter 5 he looks ahead with a prayer for restoration.