



JEREMIAH

FAITHFUL TO THE MISSION

JANUARY BIBLE STUDY 2020
LEADER GUIDE

FROM THE EDITOR

The January Bible Study 2020 Leader Guide is intended to help those who will teach JBS. Included in this guide are:

TEACHING PLANS—The teaching plans, beginning on page 3, are designed for eight sessions using the 2020 January Bible Study Personal Study Guide, *Jeremiah: Faithful to the Mission*. The table of contents shows how the chapters in the Personal Study Guide are distributed among the eight sessions.

The Personal Study Guide (PSG) has been designed as a teaching resource. Each adult will need his or her own PSG. Each teaching plan suggests ways a teacher can use the PSG during the session.

A variety of questions and learning activities in the PSG will help readers understand and apply the Scriptures to their lives. An alternate plan for teaching this study could consist of short lectures combined with small- or large-group discussion of the questions and learning activities.

EXPOSITORY NOTES—The expository notes, beginning on page 23, provide in-depth commentary for a teacher's use.

PREACHING GUIDE—The preaching guide, beginning on page 75, provides sermon outlines and ideas for the pastor who wishes to emphasize the theme of JBS 2020 from the pulpit.

SUPPORT DOWNLOAD—The support download includes everything in this Leader Guide as well as additional teaching helps such as teaching items, PowerPoint® backgrounds, clip art, *Biblical Illustrator* articles, and planning and promotion ideas. See the inside back cover for information about securing these files.

Do you ever wonder what to do with all this material when January Bible Study is over? Here are some suggestions: Conduct a weekly Bible study for business people or stay-at-home mothers. Conduct a weeknight study for apartment dwellers, mobile home residents, or language or ethnic groups. Or conduct a weekend retreat for singles, students, or an Adult Sunday School class.

Whatever you do in JBS, we pray that these materials will enhance this study and that lives will be changed as a result.

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LIFE BY DESIGN

We live in a broken world. This brokenness is seen in suffering, violence, poverty, pain, and death around us. Brokenness leads us to search for a way to make life work.

The Bible tells us that God originally planned a world that worked perfectly—where everything and everyone fit together in harmony. God made each of us with a purpose—to worship Him and walk with Him (Gen. 1:31 and Ps. 19:1).

Life doesn't work when we ignore God and His original design for our lives. We selfishly insist on doing things our own way. The Bible calls this sin. Sin leads to a place of brokenness. The consequence of our sin is separation from God—in this life and for all of eternity (Rom. 3:23 and Rom. 6:23).

We need a remedy—some good news. Because of His love, God did not leave us in our brokenness. Jesus, God in human flesh, came to us and lived perfectly according to God's design. Jesus came to rescue us—to do for us what we could not do for ourselves. He took our sin and shame to the cross, paying the penalty of our sin by His death. Jesus was then raised from the dead—to provide the only

way for us to be rescued and restored to a relationship with God (John 3:16; Col. 2:14; and 1 Cor. 15:3-4).

We don't have the power to escape this brokenness on our own. We need to be rescued. We must ask God to forgive us—turning from sin to trust in Jesus. This is what it means to repent and believe. Believing, we receive new life through Jesus. God turns our lives in a new direction (Mark 1:15; Eph. 2:8-9; and Rom. 10:9).

When God restores our relationship to Him, we begin to discover meaning and purpose in a broken world. Now we can pursue God's design in all areas of our lives. God's Spirit empowers us to recover His design and assures us of His presence in this life and for all of eternity (Phil. 2:13 and Eph. 2:10).

Now that you have heard this good news, God wants you to respond to Him. You can talk to Him using words like these: My life is broken—I recognize it's because of my sin. I believe Christ came to live, die, and was raised from the dead—to rescue me from my sin. Forgive me. I turn from my selfish ways and put my trust in You. I know that Jesus is Lord of all, and I will follow Him.

MEET THE WRITERS

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TEACHING GUIDE



UNDERSTANDING HIS CALL

JEREMIAH 1:1-19

BEFORE THE SESSION:

a. Study Introduction and chapter 1 of both the Personal Study Guide (pp. 4-20) and the Expository Notes (pp. 24-31) in this Leader Guide.

b. Provide a Personal Study Guide for each participant. Make available extra Bibles and writing instruments.

c. Make copies or prepare to project **Teaching Item 1: Is This What Happened** from the support download (see inside back cover).

d. Secure a board and markers.

LEADING THE SESSION:

1. Welcome participants to the Bible study and distribute copies of **Teaching Item 1: Is This What Happened**. Direct the group to review the handout and record their responses. After most have arrived, review the handout, giving the correct answers (A. True, B. True, C. False, D. False, E. Sometimes, he instructed them to submit to the Babylonians, F. False, G. True, H. True, I. True). Explain that during this study, these items will be examined in more detail.

Thank participants for joining this study. Note that God gave Jeremiah an incredibly challenging job. Therefore, Jeremiah can show us ways to faithfully follow God even in the most difficult of circumstances.

2. Direct the group to read Jeremiah 1:1-3, looking for how the writer identified himself.

Highlight Jeremiah 1:4-5. Ask: **What makes a prophet genuine or trustworthy? Did Jeremiah have those traits?** Emphasize that as a genuine prophet Jeremiah received his revelation directly from God then proclaimed it, typically verbatim, to the audience God specified.

3. Direct the group to locate the Introduction in their Personal Study Guides, beginning with the paragraph about what the prophets went through (p. 5). Ask: **What could the prophets see and understand?** (Examples: saw with clarity; saw that little sins are a big deal; saw that ongoing sins are downright dangerous; understood how much God loved His people; they loved God's people too.)

4. Comment that God chose Jeremiah to serve as a prophet during a very turbulent period in Judah's history. Call attention to the chart on the inside back cover of the Personal Study Guide. Point to the periods across the top of the chart. Explain that Jeremiah began his service while Assyria was in control and ended it with the Babylonians in power, a transition that impacted Judah. The circumstances never got better for him. Somehow, he accessed God's strength to obey rightly no matter what. Ask: **How might the potential changes taking place around Jeremiah have impacted him? How might changes in our world impact believers today?**

5. Note that Jeremiah was less than enthusiastic about his assignment. He wisely expressed his hesitance directly to God rather than avoid God. Call attention to Jeremiah 1:6 and lead the group to identify sources of his hesitancy. Point them to the Personal Study Guide for additional insights.

6. Direct the group to form partners. Instruct each pair to search Jeremiah 1:7-19 and to create a list of the commands God directed toward Jeremiah. Encourage them to include the verse with the command. Samples include: "Do not say, 'I am only a youth'" (v. 7); "Go to everyone I send you to and speak whatever I tell you" (v. 7); "Do not be afraid of anyone" (v. 8); "I have appointed you today over nations and kingdoms to uproot" (v. 10); "Now, get ready" (1:17); "Stand up and tell them everything that I command you" (v. 17); "Do not be intimidated by them or I will cause you to cower before them" (v. 17).

Invite the partners to discuss their findings. Ask: **Which of these commands would have concerned you the most if you were in Jeremiah's position?** Call for volunteers to share, underscoring the strength and necessity of each command.

7. Remind the group that kindness is a fruit of the Spirit (Gal. 5:22-23) with God as its author. Note that God's kindness is exemplified in reaching out His hand to touch Jeremiah's mouth in Jeremiah 1:9.

Pause to pray, thanking God for His kind guidance when we hesitate or don't know that to do.

Point out that God let Jeremiah in on the secrets of what was to come.

Direct the group to remain with their partner and search Jeremiah 1:7-19 a second time, looking for a list of facts God shared with Jeremiah. After allowing time for the pairs to work, call for volunteers to share their findings. Potential responses

are: "I will be with you" (v. 8); "[I will] rescue you" (v. 8); "I have now filled your mouth with my words" (v. 9); "I have appointed you today over nations and kingdoms to uproot and tear down, to destroy and demolish, to build and plant" (v. 10); "I will pronounce my judgments against them for all the evil they did when they abandoned me" (v. 16); "I am the one who has made you a fortified city, an iron pillar, and bronze walls against the whole land" (v. 18); "They will fight against you but never prevail over you, since I am with you to rescue you" (v. 19).

Ask: **How do the commands given by God relate to the facts shared by Him? What do these facts reveal to us about the culture in which Jeremiah would minister?** Explain that finding these facts and the commands in Jeremiah 1 helps us understand the culture to which the prophet spoke.

We also see that God commissioned Jeremiah and gave him tools to fulfil that commission. Ask: **Which of these facts would have helped you the most if you were in Jeremiah's position?** Remind the group of the necessity of Jeremiah's remembering God's power. Ask: **How do these same facts help believers remain faithful to deliver God's message today?**

8. Note that the troubles that would come to God's people were due to their own misbehavior. Invite a volunteer to read Jeremiah 1:16. Ask: **How does God's judgment come while we are still on earth? Is every "bad" event an act of God's judgment? How do we know when there is a direct relationship between our actions and "bad" things that happen? What might we discredit as God's judgment when it really is?** Agree that these are no simple questions but that by pondering them we begin to understand God better and respond to Him more wisely.

YOUR NOTES

9. Stress that Jeremiah was a real person, just like we are. What made him distinct was his choice to obey. Lead the group to identify with Jeremiah by highlighting on page 12 of the Personal Study Guide **Learning Activity, “Nine Fun Facts About Jeremiah.”** Ask each participant to share: **Which fun fact most impresses you and why?**

10. Review the main points from the session. Invite the group to call out key ideas they gained during the session.

On a board, write the following: **God calls and assures His messengers for His service.** Lead the group to identify how God called and assured Jeremiah. Ask: **How does God call His messengers today? How does He assure His messengers today?**

Read loud 2 Corinthians 5:20. Emphasize that God invites all believers to be His messengers. Ask: **How do the assurances given to Jeremiah point to the assurances God gives today’s believers?** Challenge the group to consider this week the opportunities they have to be God’s messengers and how God assures them in each opportunity.

11. Call attention to *A Closer Look: An Unenviable Task—Being a Prophet of God* feature on page 20 of the Personal Study Guide. Direct the group to review the feature, looking for a sentence that helps them better understand Jeremiah and the role of a prophet. Invite volunteers to share the sentence he or she identified and an explanation for why they selected that sentence.

Highlight the *Personal Reflection* questions at the bottom of page 20 in the Personal Study Guide. Lead the group to reflect on each question. Assure them that they will not be asked to share their response to these questions. Challenge them to take action based on their reflection.

12. Close in prayer, thanking God for sending His messages through prophets, through the Bible, and ultimately through Jesus Christ. Ask for God to help us more effectively deliver the gospel message today.

EXPOSITORY NOTES



INTRODUCTION TO JEREMIAH

Change is inevitable. Most of the time, it occurs inconspicuously, so discreetly people hardly notice. Sometimes change is rapid and catastrophic. Such was the end of the seventh century and the beginning of the sixth century BC. In less than five decades, the world between the Persian Gulf and the First Cataract of the Nile River transformed irrevocably. The brutal Assyrian Empire dominated the region at the beginning of this period. Fifty years later, Assyria had vanished completely. A new superpower, the Neo-Babylonian Empire, controlled the entire region.

These extraordinary changes dramatically altered the fortunes of Judah. As Assyrian influence weakened, King Josiah led Judah in political and spiritual transformation. He made a robust effort to comply completely with every instruction recorded in the Law of Moses. Josiah died in battle when he and Judah contested Egyptian advances. Thereafter Judah became an Egyptian vassal state. The Babylonian defeat of Egypt transferred dominion over Judah to the Babylonian king, Nebuchadnezzar. Within two decades, Babylon annihilated Judah, reducing Jerusalem to an uninhabited pile of rubble. Those Jews who survived the Babylonian slaughter fled to Egypt as refugees or were forcibly exiled to Babylon.

During these turbulent years, God addressed His people through several prophets. The most recognized voice was the maligned prophet Jeremiah. His ministry bridged the entire era, from his call in 627 BC to beyond the destruction of Jerusalem in 587/6 BC. His messages were extremely unpopular. No sermons were more distasteful to the majority of the population than those delivered by Jeremiah. His preaching was so controversial he was banned from the temple. Even his relatives plotted to kill him.

THE TIMES

During the first half of the seventh century BC, Assyria crushed several rebellions in Babylon. These unsuccessful revolts diverted Assyria's attention away from the subjugated nations in the western regions of its empire. Nevertheless, under Manasseh, Judah remained a loyal vassal to Assyria. During the 55 years of his reign, worship of Yahweh plunged to its lowest levels in history. Idols usurped God's temple. When Manasseh died, his son Amon continued his idolatrous policies. Amon was assassinated after reigning only two years and his eight-year-old son, Josiah, became king (2 Kings 21:17–22:2).

After Assyria erupted in civil war, a Chaldean sheikh named Nabopolassar captured Babylon and proclaimed himself its king. After consolidating power, he began hammering the Assyrian Empire with a series of military assaults. By this time, Josiah had come of age in Judah. Rather than continue the dogma of his father and grandfather, the young king determined to revert to the course established by his ancestor David (23:25). By 622 BC, Josiah had inaugurated a spiritual revival in Judah. The discovery of a lost scroll of Scripture during the restoration of the temple accelerated the reformation of Israel's worship.

Nabopolassar maintained his pounding attacks against Assyria. By 609 BC, Assyria was wedged in the last corner of its empire, the area around the city of Carchemish on the great bend of the Euphrates River. Egypt quickly allied with Assyria. The only

practicable route for the Egyptian army to travel to Carchemish ran through Judah. When Josiah blocked the Egyptian advance at Megiddo, he died in the battle, relegating the kingdom to a vassal state of Egypt. The Egyptians installed Jehoiakim as Judah's king. In 605 BC, the Babylonian army, commanded by Nebuchadnezzar, won a decisive victory over the Assyrian-Egyptian coalition. Control of Judah shifted to Babylon.

Jehoiakim revolted. Nebuchadnezzar led a Babylonian army to attack Jerusalem. Jehoiakim died during the siege. Jehoiachin, Jehoiakim's son, became king and resisted for another three months before surrendering the city. Nebuchadnezzar imprisoned Jehoiachin in Babylon. He forcibly relocated ten thousand Jews to Babylon and installed Zedekiah, another of Josiah's sons, as king in Jerusalem.

In 588 BC, Zedekiah rebelled. Nebuchadnezzar returned to Jerusalem determined to eradicate irreversibly this constant rebellious spirit. He suspended his initial siege, generating false hope in the city. When the Babylonians resumed the siege, the blockade lasted eighteen months. Gruesome conditions inside the surrounded city intensified. In 587/6 BC, Babylonian troops breached the city walls. Inhabitants who survived the ensuing carnage faced a bleak future. Most trudged to Babylon to join the earlier exiles. A select few from the lowest strata of society were allowed to remain in Judah. After the governor was assassinated, this group fled into Egypt as refugees. The victorious Babylonians razed Jerusalem and left it uninhabitable. No one would live there for another fifty years.

THE PROPHET JEREMIAH

Jeremiah prophesied throughout this turbulent period of Israel's history. God called Jeremiah to be a prophet while he was still in his youth. He was born and reared in Anathoth, a rural village less than five miles northeast of Jerusalem. Jeremiah's father was Hilkiyah, a priest. Growing up in a priestly family, Jeremiah learned the importance of Mosaic Law as divine revelation.

THE CONFESSIONS OF THE PROPHET

Scattered throughout the Book of Jeremiah are a series of passages known as "the confessions of Jeremiah" (Jer. 11:18-12:6; 15:10-21; 17:14-18; 18:18-23; 20:7-18). They reveal Jeremiah's most intimate sentiments. No other prophetic writing exposes in such frankness the calling and dynamic struggle of its prophet in the face of seemingly overwhelming opposition. The prophet urged repentance but people failed to repent. Jeremiah undoubtedly never spoke these words publicly. Instead he poured out to God his deepest feelings.

MAJOR THEOLOGICAL THEMES IN JEREMIAH

Jeremiah identified four areas in which God is active. First, God is active in the lives of individuals. He calls them to serve Him in specific roles. God's activity in the prophet's life is apparent by the many verbs God used with the first personal pronoun "I." Second, God is active in the life of His covenant people. He chose them to reveal God to the rest of humanity. Essential to Jeremiah's message concerning Israel was its choice as the people of Yahweh. The prophecy depicted the relationship between Yahweh and Israel as that of a potter and his clay. Third, God is active in the history of the nations. God is sovereign over every nation. He controls events that form their history. He could use Nebuchadnezzar to punish Judah. Jeremiah comprehended that Yahweh orchestrated the events shaking the world of his day. Fourth, God is active in His creation. God created the earth and all the creatures that inhabit it. Therefore, the world is His to govern as He wills.

UNDERSTANDING HIS CALL

People often ask ministers, “Why did you become a preacher?” Of course, the answer depends upon the individual who responds to the question. Although they may not articulate it, some become ministers because they think pastors have authority or status. Sometimes lazy individuals erroneously imagine ministry provides an effortless vocation. While almost anyone can see the fallacy of such notions, some more spiritual answers can be equally deceptive. Some say, “I want to help people.” Others say, “I want to tell people about Jesus.” Caring about people and proclaiming the gospel are virtuous traits. They should characterize every believer, not just ministers. However, in and of themselves, these are not valid reasons to become a pastor or undertake some other ministerial role. In fact, the only valid answer to the question is “Because God called me to do this.” A sense of calling cannot be limited to ordained church staff. Every believer has received an assignment to serve God. Whether people are pastors or laity, understanding their call from God is vital to fulfilling it.

The Book of Jeremiah recounts the ministry of a prophet by the same name. It does not record every detail of his ministry. Nevertheless, the book is the longest prophetic book in the Bible (by number of words in the original language). It describes more details of Jeremiah’s life than any other prophetic book describes about its namesake. The book begins with Jeremiah’s call experience. God had chosen him to serve as a prophet in the most turbulent period in Judah’s history. Understanding his call was critical to fulfilling his prophetic ministry in such difficult times.

INTRODUCTION TO THE BOOK OF JEREMIAH (1:1-3)

Jeremiah 1:1-3 is a general introduction to the Book of Jeremiah. It identifies the writer and date. **The words of Jeremiah** names the prophet as the book’s author. An account of the book’s origin (Jer. 36:1-32) corroborates his authorship (see chapter 6). Several details about Jeremiah’s background follow. His father was **Hilkiah, one of the priests living in Anathoth**. This suggests Jeremiah might have been a descendant of Abiathar. Abiathar served as high priest during David’s reign. During the ascension crisis at David’s death, Abiathar advocated that Adonijah should become king. After securing the throne, Solomon banished Abiathar to Anathoth (1 Kings 2:26-27). In Jeremiah’s time, the Old Testament was incomplete. The Mosaic Law remained the foremost Scripture. Since implementation of the Law was the primary task of the priesthood, Jeremiah’s father unquestionably trained him in proper interpretation of Scripture. Moreover, because Abiathar’s banishment fulfilled Samuel’s prophecy against Eli (1 Sam. 3:11-15,18), Jeremiah’s heritage also groomed respect for the prophetic word.

Anathoth’s location **in the territory of Benjamin** provided Jeremiah with a link to the prophetic traditions of the extinct Northern Kingdom of Israel. Hosea’s prophecies particularly haunted Jeremiah’s message. Like his family legacy, the history of that kingdom’s destruction reinforced an apprehension that God’s wrath was inevitable because of the people’s sinful lifestyle. The rural environment around Anathoth engaged the

young boy with valuable lessons from nature. The village's close proximity to Jerusalem, less than five miles, kept him abreast of the national mood and of world events.

The word of the LORD came to him defines the primary role of an Old Testament prophet. Prophets were the preachers of the old covenant. The genuine prophet received revelation directly from God then proclaimed it, often verbatim, to the audience God specified. The Hebrew term rendered **word** (*dabar*) is more comprehensive than the English translation. It often encompassed conduct and events. Therefore, the phrase discloses that divine revelation governed Jeremiah's behavior as well as his spoken words. Like other Old Testament prophetic books, the dates for Jeremiah's ministry are listed by kings who reigned during his ministry. His call came **in the thirteenth year of the reign of Josiah**, or 627 BC. His ministry extended through **the eleventh year of Zedekiah**, or 587/6 BC. Jeremiah's ministry also included the reign of **Jehoiakim** (ca. 609-597 BC), but omitted the reigns of Jehoahaz and Jehoiachin. The latter two each ruled only three months, whereas Jehoiakim's reign pummeled Judah into decline. The biblical narrative of the period is recorded in 2 Kings 22:1–25:26.

God still calls people to serve Him. He has called every believer to carry out specific tasks (Rom. 12:4-8). Some He calls to serve as officers of the church (Eph. 4:11-13). Others have another role within the body of Christ. Each person is unique. Their lives have prepared them impeccably for whatever assignment God calls them to perform. Understanding that God has called them will buttress them in carrying out their assignments.

GOD'S CALL (1:4-5)

The assertion that **the word of the LORD came to me** serves a dual function. First, it designates a specific event in the life of Jeremiah. God suddenly, without warning, interrupted his daily routine. For the first time in his life, Jeremiah received prophet revelation. Thereafter his life could never be the same. Second, it identified the reason for the interruption. God called Jeremiah to serve as a prophet. Note that **LORD** is printed in all upper case type. This indicates that the Hebrew text contains the proper name *Yahweh*. The name is associated with God's revelation to Moses (Ex. 3:14-15). When Moses claimed not to know God's name, God declared that His name is *I AM WHO I AM*. God then asserted Moses must maintain *I AM* sent him and subsequently he was to call God by the name *Yahweh*. The name likewise reminded everyone of the covenant relationship between God and Israel. People can know the name only because God chose to disclose Himself to humanity. The disclosure of His name reveals God's desire for a personal, intimate relationship with people. Like He did to Moses, *Yahweh* entered into Jeremiah's normal daily routine and beckoned him to speak for God. This required Jeremiah henceforth to sustain a personal, intimate relationship with God.

God stressed Jeremiah's future service correlated to his past existence. God spoke to Jeremiah in poetic language, a common form of prophetic discourse. Hebrew poetry repeated ideas rather than just echoed sounds. Here **I chose you before I formed you in the womb** and **I set you apart before you were born** have identical meaning. Both expand the information about the prophet mentioned in Jeremiah 1:1. Jeremiah's life to date had not been coincidental. Rather God formulated Jeremiah's personal and geographic circumstances in order to prepare him for a specific role. God **appointed** him to serve as **a prophet to the nations**. The verb *appointed*, or "ordained" (KJV), has the sense of "installed" into the role of prophet.¹ The appointment to speak for God to the nations indicates God's sovereignty extends over all peoples. The frequent repetition of the first

personal pronoun **I** in this passage emphasizes God's role in initiating and fulfilling the prophet's call.

NO EXCUSES (1:6-8)

Jeremiah was less than enthusiastic about God's intervention into his life. The description of Jeremiah as a **youth** suggests he was a teenager at the time. The adolescent boy from a rural village protested he was inadequate for the task. Ironically, he addressed God in language that reflected God's sovereignty over him. Note that in verse 6 **God**, not **Lord**, is printed in uppercase type. Literally, Jeremiah called God *Lord Yahweh*. The word *Lord* here means "Master." This designation stressed a speaker's submission, but Jeremiah was not yet submissive. Submission is more than saying the right words. It must include appropriate attitude and action. The prophet's role was to proclaim God's Word in order to induce a change in behavior. Prophets advised kings and preached to large gatherings. Jeremiah thought he lacked training and experience to do either.

God bluntly rejected Jeremiah's objection. He instructed Jeremiah not to argue based on his age or perceived qualifications. Jeremiah's ability to speak publicly or to persuade an audience was irrelevant. People needed to hear God's message. Therefore, God promised to provide the message. He also promised to specify to whom the new prophet was to speak. Furthermore, God commissioned the youth as His spokesperson. He promised him His presence and power.

This is the Lord's declaration ("saith the LORD," KJV) marks the end of the conversation. It is technical terminology for intimate prophetic revelation. F. B. Huey Jr. observed it was tantamount to God saying, "I'm going to let you in on a secret."² Ultimately, God needed to say nothing else. He had promised, **"I will be with you."** While an individual's experiences may constitute God's preparation for an assignment, the ultimate resource needed is God's presence. Throughout this entire episode, the Lord repeatedly claimed personal responsibility for Jeremiah's assignment. His presence with the prophet would be sufficient for any eventuality. God would enable the young man to complete his assignment.

Finding excuses for not accepting God's assignment can be easy. However, excuses are not valid reasons for disobeying God. Under the new covenant in Christ, God's promise to be with those He calls is even more profound than under His old covenant with Israel. God now dwells within every believer in the Person of the Holy Spirit. Thus, the believer is superior to any opposition and capable of overcoming any obstacle (1 John 4:4).

GOD'S PROVISION (1:9-10)

The symbolic gesture of touching the mouth signified God commissioned Jeremiah to be His prophet. God had filled the prophet's mouth with His words. He would enable Jeremiah to speak His message precisely. Implicit in the **words** coming from **the Lord** is the capacity of God to perform what He said. In creation God said, "Let there be..." and from nothing came the universe. When Jeremiah delivered God's message, he could be confident it would accomplish God's purposes. Furthermore, once he received God's message, Jeremiah was compelled to speak them. Later, in a state of persecution and depression, the prophet unsuccessfully attempted to remain silent. He described God's message as a fire in his heart (Jer. 20:9). After proclaiming God's message Jeremiah credited God's presence with him as the reason his enemies could not silence him (v. 11).

The Lord had commissioned Jeremiah as His spokesperson to the world. He had promised the new prophet divine power to accomplish the task given to him. In closing, God defined that task in generalities, but it was sufficient for the young man to formulate his mission. The four verbs of destruction in verse 10 point to divine judgment. Today we tend to view judgment in terms of heaven or hell. In Jeremiah's day people most likely thought of temporal judgment—things that happen in this life. Both perspectives are biblical. Sin has destructive consequences in this life, as well as in eternity. Only faith in Jesus can deliver from that eternal separation. God would destroy Judah because its citizens failed to obey Him. Jeremiah's message was more than a prediction of future calamity; it was a plea for repentance. Pronouncing judgment only partially fulfilled Jeremiah's mission. Two verbs denoting construction follow the four destructive terms. Jeremiah also was to share hope with the condemned nation. The coming violence would not bring the final annihilation of God's people. God would provide them a future. One of the strongest confirmations of this hope came during the final Babylonian siege of Jerusalem. Jeremiah purchased land as a sign of forthcoming restoration (32:1-44). The inclusion of other nations in his commission would have resonated with Jeremiah. The world of his day was highly volatile. Current events foretold of coming chaos. Into this churning maelstrom of international turmoil, God sent Jeremiah to deliver His message.

Christians frequently overlook their life experiences in seeking to understand God's will for them. However, this demotes events God orchestrates to mere luck, good or bad. I have spent most of my years in ministry in Columbus, Georgia. Columbus is the home of Fort Benning, a United States Army base known as the home of the infantry. I cannot think spending a year in Vietnam as a combat infantryman was just happenstance. Looking back, I see my wartime experience was God's preparation for my peacetime calling. How has your past prepared you for whatever God has called you to do? Instead of contemplating your inadequacy, trust God's capacity to achieve His purposes. Whenever God calls an individual, God equips that person for whatever task He calls that one to accomplish.

COMPREHEND THE ASSIGNMENT (1:11-16)

Then the word of the Lord came to me indicates Jeremiah received additional divine revelation. The text does not state when the revelation occurred. The context suggests it was soon after the preceding conversation with God. On this occasion, the revelation opens with a visual element coupled with a question. Although biblical scholars frequently label the two visible components in Jeremiah 1:11-16 as visions, whether they were mental images or physical objects is unclear. **"What do you see...?"** implies Jeremiah was staring at something. Both items Jeremiah saw were common in Anathoth. Possibly, as he contemplated God's inquiries, he gazed on nearby objects. When God asked what he saw, the prophet responded he saw **"a branch of an almond tree."** Almond trees were widespread in the region. The Hebrew text has a wordplay that is lost in most English translations. A paraphrase of verses 11-12 captures some of the Hebrew pun: And I said, "I see an almond stick." Then the Lord said to me, "You have seen well because I will stick by My word." God's promise **"I watch over my word to accomplish it"** anticipated periods of discouragement for Jeremiah because of delay in fulfilling some prophecy.

God asked Jeremiah what he saw a second time. The prophet answered that he was looking at a pot of heated liquid. The pot rested over a fire, undoubtedly supported

on stones. The blazing hot flames heated the liquid to a boil. The pot tilted slightly on its props, causing its bubbling contents to spill over the brim and flow in a southerly direction. Once more, God confirmed the accuracy of Jeremiah's perception. Then God predicted judgment would come against Judah **from the north**. The Hebrew word for **disaster** (rendered "evil" in some English translations) has various meanings. The overall sense is anything bad that occurs. Good and bad are subjective. Here the context makes the meaning clear. It refers to a period of distress because of the wicked behavior habitually practiced by Judah's citizens. The two visions reassured Jeremiah his commission was primarily to deliver a message of judgment that had become inescapable.

For the present God only identified the instrument of His judgment as **"all the clans and kingdoms of the north."** Later God would specify the reference denoted Babylon (Jer. 25:9). As Nebuchadnezzar led his army to Jerusalem, numerous allies and subjugated kingdoms joined his ranks. When Jeremiah received his call, Babylon was within the Assyrian Empire. God had not orchestrated yet its rise to world power. Even so, the verb **poured out** pointed to both the speed and strength of the impending invasions. Following the technical phrase **this is the LORD's declaration**, a series of phrases detailed Judah's future fate. **They will come** points to the certainty of the judgment. **Each king will set up his throne** symbolized the invaders' conquest of and dominion over Jerusalem. **At the entrance to Jerusalem's gates** stressed the absolute control over the city they would possess. **They will attack** stipulated the conquest would be violent. **All her surrounding walls** foretold none of Jerusalem would escape the destruction. **All the other cities of Judah** forecast the judgment would encompass the entire kingdom, not just the capital city.

Israel had been more than a political state. The Israelites were in covenant with Yahweh. The division of the political state into two kingdoms did not change this reality. The basic terms imposed upon Israel by this covenant were the Ten Commandments. The first commandment prohibited the worship of any god but Yahweh (Ex. 20:3; Deut. 5:7). The Israelites repeatedly violated this command. The violation represented more than mere disobedience. It was absurd behavior. People fabricated all other gods. Hence, other gods were inferior to even humanity. On the other hand, Yahweh created humanity. Hence, Yahweh is superior to humanity. The apostle Paul later developed this absurdity and its consequences in Romans 1:18-32. Nonetheless, two thousand years after Paul's epistle people still forsake the glory of an incorruptible God in order to serve human innovations.

God's covenant people could not pursue the worship of false gods with impunity. A century before God called Jeremiah to be a prophet, He brought divine judgment against the Northern Kingdom of Israel. Around 735 BC, God declared to the prophet Isaiah that He had summoned the king of Assyria to punish Israel (Isa. 7:17-20). By 732 BC, the Assyrian king Tiglath-pileser III had subjugated Israel. The kingdom persisted in rebellion against Assyria, and in 722 BC, Tiglath-pileser's successor, Shalmaneser V, eradicated the Northern Kingdom. Most of the surviving population was exiled to distant locations within the Assyrian Empire, where they were absorbed into the local populace. Exiles from other parts of the empire resettled the vacated territory. These Gentiles merged with the few remaining Israelites to create the Samaritans of the New Testament. The destruction of Judah's sister state was a dire warning that God's commission of Jeremiah to **"pronounce my judgments against"** Judah was not a barren threat. In subsequent prophecy, Jeremiah utilized a shocking analogy of a prohibited remarriage to emphasize Judah's depravity (Jer. 3:1-18).

CARRY OUT THE ASSIGNMENT (1:17-19)

God called Jeremiah to perform a specific mission—to declare God’s judgment against Judah. God promised His presence and power. Two visions confirmed the mission. Jeremiah had to respond to God. God issued both a challenge and a warning. God’s terse commands remind one of the expression, “Get ready. Get set. Go!” The prophet had to arise and speak every word God told him. His audience would not like what they heard, but he must not waver. If he failed to be faithful, the opposition would crush him. To succeed, Jeremiah had to fear God more than he feared his opponents.

God assured Jeremiah he could carry out this task. God would make him like an impregnable fortress. This fortress was unlike anything ever built. Its metal construction included **iron** columns and **bronze walls**. These materials are much stronger than the wood columns and stone walls of the time. If Jeremiah depended upon God, the Lord would make it impossible for Jeremiah’s enemies to defeat him.

His enemies would attempt to keep Jeremiah quiet, but they would not be able to silence his voice. **Fight** indicated the opposition would not be passive. They would resort to any means to prevent Jeremiah from completing his mission. Because God would be with Jeremiah, those efforts were doomed to failure. Jeremiah would be successful. **Rescue** also could be translated “snatch away.” It implies that when disaster might seem imminent, God would be present to deliver His spokesman.

The Lord assured Jeremiah of success in his mission. However, success did not mean people would repent. In fact, they did not turn from their sinful behavior. Jeremiah would live to see Babylon destroy Judah. Jeremiah’s success lay in faithfully delivering the Lord’s message and standing firm in the face of opposition.

God measures success not by how others respond but by how faithful and obedient we are in carrying out what He assigns to us. He assures us of success (as He measures success) when we depend on Him and obey Him. Such assurance gives us courage to respond to difficult assignments.

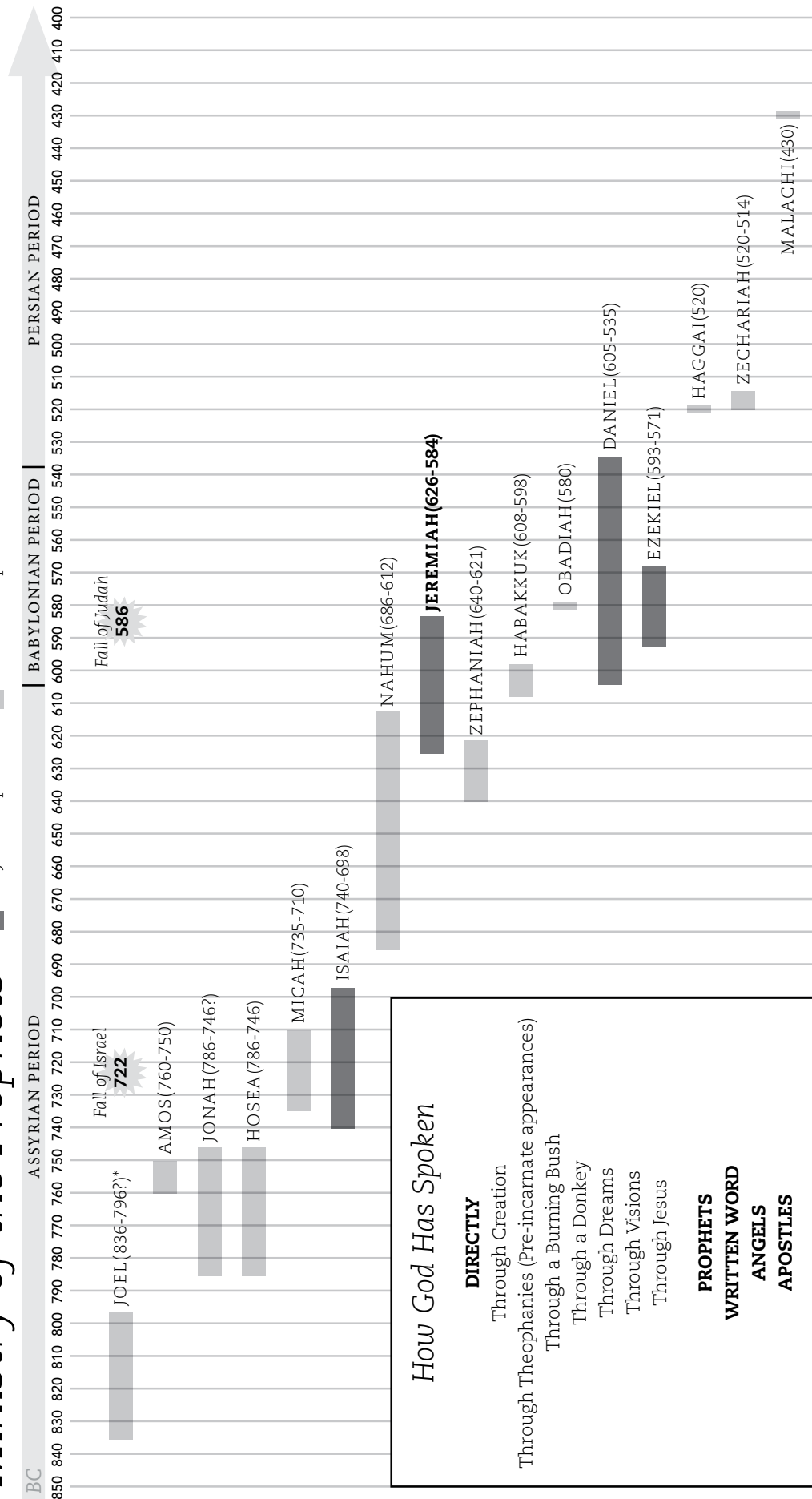
CONCLUSION

God calls and assures His messengers for His service. **This is the Lord’s declaration** occurs in this chapter for the third time. The chapter’s contents came from God. Not only does Jeremiah 1:1-19 provide a glimpse into Jeremiah’s call to be a prophet, but it also previews God’s call of every servant. It helps modern readers understand that God has prepared them for an assignment and will be present with them to ensure the fulfillment of the task.

1. “יְהוָה” *Theological Wordbook of the Old Testament*, R. Laird Harris et. al., eds. (Chicago: Moody Bible Institute, 1980), 2:609 (hereafter cited as TWOT).
2. F. B. Huey, Jr., *Jeremiah, Lamentations*, The New American Commentary, vol. 16, ed. E. Ray Clendenen (Nashville: Broadman Press, 1993), 52 (hereafter cited as NAC).

Ministry of the Prophets

Major Prophets Minor Prophets



How God Has Spoken

DIRECTLY

- Through Creation
- Through Theophanies (Pre-incarnate appearances)
 - Through a Burning Bush
 - Through a Donkey
 - Through Dreams
 - Through Visions
 - Through Jesus

PROPHETS

WRITTEN WORD

ANGELS

APOSTLES

* OPTIONAL DATES FOR THE MINISTRY OF JOEL, AS LATE AS 500 BC

PREACHING GUIDE



Your congregation may be hesitant about the relevance of an Old Testament prophet. Many will think prophets were men who predicted the future. However, they were God's preachers in that era. They addressed some of the same issues encountered by people today.

INTRODUCTORY SERMON

Sermon Title: Chosen by God for a Purpose

Text: Jeremiah 1:1-3

Focus: The historical facts in the first three verses reveal how God prepared Jeremiah for his prophetic ministry in a specific historical time. God has worked in our background to prepare us for our assignment in serving Him.

Introduction:

Of the billions of snowflakes, scientists tell us no two are exactly alike. Nor are any two believers identical. Each of us is unique, specially chosen by God for His service

1. We Each Have a Unique Assignment (1:1a)
 - A. God called Jeremiah to be a prophet.
 - B. God has a task He wants you to do (see Eph. 4:11-13).
2. We Each Have a Unique Background (1:1b)
 - A. Jeremiah's early life prepared him for his assignment.
 - (1) The small, rural town of Anathoth exposed him to valuable lessons of nature.
 - (2) Being reared in a priestly family taught him the Law of Moses.
 - (3) Living in the tribal area of Benjamin exposed him to the prophetic teachings of Amos and Hosea.
 - (4) The close proximity of Anathoth to Jerusalem kept him informed of world events.
 - B. Your life experiences have prepared you to carry out your assignment.
3. We Each Have a Unique Domain (1:2-3)
 - A. Jeremiah preached during a crucial era of Judah's history.
 - B. God has put you in this time and this place to complete your assigned task.

CHAPTER 1: UNDERSTANDING HIS CALL (1:1-19)

Sermon Title: "Do Not Say ..."

Text: Jeremiah 1:4-19

Focus: Jeremiah objected to God's call because he thought he was too young. Our excuses are invalid because God is greater than our weaknesses.

Introduction:

Frequently we are reluctant to do the tasks God calls us to perform. We can take certain steps that will enable us to complete the mission God desires us to do.

1. Do Not Underestimate Your Potential (1:6-8)
 - A. Jeremiah thought he was too young (v. 6).
 - B. Success comes from God's provision, not our talent (vv. 7-8).
2. Listen To God Meticulously (1:9-10)
 - A. God detailed His endowment for Jeremiah's mission.
 - B. Listen to God's promises carefully.
3. Trust God Fully (1:11-19)
 - A. God reassured Jeremiah with two visions (vv. 11-18).
 - B. God will be present with you (v. 19).

Conclusion:

What does God want me to do today? What has been my excuse?

CHAPTER 2: COURAGE TO TELL (26:1-24)

Sermon Title: Ichabod: Could It Happen Here?

Text: Jeremiah 26:1-24 (7:1-34)

Focus: God gave Jeremiah the courage to challenge people's misplaced trust. People seek safety in many things, but do not trust in Jesus for eternal security. Christians need the courage to share God's truth with such people.

Introduction:

Ichabod is a funny sounding name. Most people associate it with the protagonist in Washington Irving's short story, "The Legend of Sleepy Hollow." However, it is a biblical name that means "the glory has departed." It is from the narrative of the capture of the ark of the covenant and the destruction of the sanctuary at Shiloh (1 Sam. 4:1-22).

1. Courage to Speak God's Truth Without Compromise (26:1-6)
 - A. Jeremiah condemned the evil lifestyles of those individuals attending the temple.
 - B. If we modify what God says we become false prophets.
2. Courage to Speak God's Truth in the Face of Strong Opposition (26:7-15)
 - A. Those who heard Jeremiah craved to kill him.
 - B. God's truth might not be popular.
3. Courage to Speak God's Truth in Love (26:16-24)
 - A. Jeremiah's primary objective was the people's repentance. Throughout this episode, he was more concerned about their welfare than his own fate. This love for the people of Judah changed the opinion of the crowd and gained him support within the government. In contrast, Uriah's fear for his own safety caused him to abandon the people.
 - B. The sinners to whom you speak are the people for whom Christ died.

Conclusion:

God destroyed Shiloh because His people did not live as He commanded (1 Sam. 4). Later the Babylonians destroyed Jerusalem because God's people refused to live as God commanded. Once again God would destroy Jerusalem because His people would not repent (Luke 19:41-44). Unless we (churches) conform to God's instructions for life, God could "come ... and remove [our] lampstand" (Rev. 2:5).

CHAPTER 3: JUDGMENT AND HOPE (29:1-31:40)

Sermon One Title: I Didn't Count on That!

Text: Jeremiah 29:1-31:40

Focus: God judges sin, but He offers hope of restoration at the same time.

Introduction:

An optimist sees the glass as half full. A pessimist sees it as half empty. Both occupy a middle ground. At the extreme ends of the spectrum are those who can only see a full glass or an empty glass. Regrettably, too many people's perspective of God tends to the extremes. The doom-sayer perceives God as eager to annihilate humanity for the slightest infraction of His law. The utopian believes God to be a senile grandfather who overlooks all but the most heinous crimes. Neither is true to God's character as revealed in Scripture. God does not overlook a single violation of His will, but neither does He seek human torture. God judges all sin, but He offers hope to those individuals who turn to Him in faith.

1. Clarify Your Situation (29:1-32)
 - A. The exiles would stay in Babylon for a long time.
 - B. Separate reality from wishful thinking.
2. Don't Sweat the Small Stuff (30:1-24)
 - A. The exiles's struggles in Babylon were only temporary.
 - (1) God gives hope when its hopeless.
 - (2) God does the impossible.
 - B. Determine God's priorities and then pursue them.
3. Trust in God's Promise (31:1-40)
 - A. Sorrow turned to joy (vv. 1-30)
 - (1) God keeps His word (compare vv. 27-28 with 1:9-10).
 - (2) Accept responsibility for doing wrong (vv. 29-30).
 - B. Enter into God's New Covenant (31:31-34)

Sermon Two Title: God's New Covenant

Text: Jeremiah 31:31-34

Focus: The promised new covenant contrasts with the existing old covenant in several ways:

1. In Its Guarantee
 - A. Both covenants were rooted in God's intervention in human history.
 - (1) The old covenant was rooted in the exodus out of Egyptian slavery.
 - (2) The new covenant is rooted in the death and resurrection of Christ.
 - B. The success of the new covenant is guaranteed by God, not human compliance.
2. In Its Grace
 - A. The new covenant is the ultimate expression of grace.
 - B. Divine forgiveness is experienced by the sinner, not taught by religious clerics.
3. In Its Application
 - A. The old covenant required obedience of a set of rules engraved in stone and stored in an unapproachable space.
 - B. The compulsion to keep the new covenant comes from God's transformation of an individual's heart, not from obeying words engraved on a stone tablet.
4. In Its Permanence
 - A. The old covenant was broken repeatedly.
 - B. The new covenant is enduring.
 - C. God personally guarantees the results of an individual relationship with Him.

CHAPTER 4: THE PROBLEM WITH PROMISES (34:1-22)

Sermon Title: Promises Are Not Just Words

Text: Jeremiah 34:1-22

Focus: Broken promises lead to greater judgment.

Introduction:

Has anyone ever broken a promise they made to you? How did it make you feel? Have you ever broken a promise to someone? What were the consequences? Broken promises produce emotional pain and have real consequences.

1. Our Destiny Rests in God's Hands (34:1-7)
 - A. Despite the expectation that Zedekiah would die if Nebuchadnezzar captured Jerusalem, God promised the king would die peacefully at a later date.
 - B. Jeremiah's prophecy to Zedekiah exhibits God sovereignty over individuals.
 - C. God will judge each individual.
2. Our Destiny Depends upon Our Heart (34:8-16)
 - A. The citizens of Jerusalem emancipated their slaves in an elaborate ceremony.
 - (1) At the first opportunity they returned those they freed back into slavery.
 - (2) The people's obedience was based on fear of the Babylonian army, not devotion to God and His Word.
 - B. We will choose or reject God's will.
3. Our Destiny Corresponds to Our Deeds (34:17-22)
 - A. Because they did not keep their word and did not obey God's Word, the citizens of Jerusalem suffered a ghastly siege; the city was destroyed and remained uninhabited for the next fifty years.
 - B. A right relationship with God results in godly behavior.

CHAPTER 5: THE FAITHFUL HONORED (35:1-19)

Sermon Title: Fidelity to Our Covenant

Text: Jeremiah 35:1-19

Focus: The terms of our covenant with God are binding upon us.

Introduction:

American colonists celebrated two great heroes during the American Revolution, George Washington and Benedict Arnold. The contribution of Washington is well known. On the other hand, celebrating Arnold as a hero surprises modern Americans. Nevertheless, during the early years of the war Arnold earned a reputation as a great soldier. In 1775, he shared in the capture of Fort Ticonderoga. In 1776, he thwarted a British plan to isolate the northern colonies at the Battle of Lake Champlain. In 1777, Arnold had a crucial role in the decisive victory at Saratoga. What happened? Fueled by ambition and greed, he switched sides in 1780. *Benedict Arnold* is now synonymous with treason. Washington remained faithful to the goal of independence. He is honored as “the father of his country.”

1. Temptation (35:1-5)

- A. Jeremiah offered wine to the Rechabites.
- B. All believers face temptation (1 Cor. 10:13).

2. Faithfulness (35:6-11)

- A. The Rechabites declined the wine.
- B. Believers should rejoice when faced with temptation (Jas. 1:2-4).

3. Treachery (35:12-17)

- A. The citizens of Judah rejected the prophets who spoke God’s message.
- B. Believers will find guidance in the Bible when faced with temptation (2 Tim. 3:16-17).

4. Honor (35:18-19)

- A. God promised a noble future to the Rechabites.
- B. Believers will receive God’s esteem for faithful service (2 Tim. 4:7-8).

CHAPTER 6: GOD’S ETERNAL WORD (36:1-32)

Sermon Title: Burning the Bible

Text: Jeremiah 36:1-32

Focus: God is watching over His Word to preserve it.

Introduction:

The first English version of the New Testament was published in 1526. William Tyndale translated it from the Greek text. It was printed in Germany and smuggled into England. Cuthbert Tunstall, the bishop of London, presided over burning the New Testaments.

1. The God of the Bible Communicates with Humanity

A. God speaks to people in a variety of ways.

- (1) He spoke to Jehoiakim through a godly father (v. 9, see 2 Kings 22–23).
- (2) He spoke to Jehoiakim through trouble (see Jer. 25–26).
- (3) He spoke to Jehoiakim through the written word (vv. 10-21).

B. God will speak to you when you read the Bible.

2. The Primary Purpose of the Bible Is to Transform Lives

- A. God will judge those who show contempt for God’s Word by rejecting it.
- B. God will transform those who respond to God’s Word by accepting it.

3. Though the Bible Can Be Rejected—And Copies of it Destroyed—it Cannot Be Invalidated (vv. 22-26)

- A. God’s Word has been transmitted to us at a great risk to people’s lives. Ten years after Tyndale released his English New Testament, he was executed by strangulation. His body was burned at the stake.
- B. God is watching over His Word to preserve it.

CHAPTER 7: NO COMPROMISE (37:1–39:18)

Sermon Title: Stay the Course!

Text: Jeremiah 37:1–39:18

Focus: Being faithful to the Lord requires refusing to compromise biblically-based convictions, regardless of what others do.

Introduction:

Recently I visited a historical site with a group of friends. The driver had never been to the location and was using his GPS for navigation. A couple of his passengers previously had toured the site and insisted we go different routes. However, another rider said, “Stay the course! Do what she says,” referring to the GPS. The driver did and we all arrived at our destination on time.

1. Some People Will Make False Accusations (37:11-16)
 - A. Irijah accused Jeremiah of deserting to the enemy (vv. 11-14).
 - B. Obeying God can be costly (vv. 15-16).
2. Some People Will Change Their Beliefs (37:17–38:13)
 - A. Zedekiah wavered in his responsibilities as king by heeding conflicting advice.
 - B. God does not change, nor do His requirements for His people.
3. Some People Will Disobey God’s Word (38:14–39:18)
 - A. Zedekiah rejected God’s Word.
 - (1) God, through the prophet Jeremiah, instructed Zedekiah to surrender (38:14-18, see also v. 2).
 - (2) Because he refused to do what God said, the city of Jerusalem was destroyed and Zedekiah was taken captive (38:19–39:18).
 - B. Disobedience results in judgment; obedience ultimately brings one to their destination.

CHAPTER 8: THE LOVING MESSENGER (42:1–44:30)

Sermon Title: To Be or Not To Be

Text: Jeremiah 42:1–44:30

Focus: God’s messenger must continue to love and hold out hope for people, even when they reject the message.

Introduction:

“To be, or not to be: that is the question: Whether ‘tis nobler in the mind to suffer The slings and arrows of outrageous fortune, Or to take arms against a sea of troubles, And by opposing end them?” (William Shakespeare, *Hamlet*, Act 3, Scene 1). People who refuse to do as God says invite disaster on themselves.

1. People Will Seek Godly Counsel (42:1-6)
 - A. People asked Jeremiah what to do after Gedaliah’s assassination.
 - B. When problems arise in their lives, people may seek our advice.
2. We Can Deliver Godly Counsel (42:7-22)
 - A. Jeremiah advised the survivors to remain in Judah.
 - B. Seek God’s guidance and provide biblical counsel.
3. People May Reject Godly Counsel (43:1-7)
 - A. The remnant of survivors went into Egypt.
 - B. People will not always listen to what we say.
4. People’s Choices Have Consequences (43:8–44:30)
 - A. Jeremiah warned that the Babylonians would invade Egypt.
 - (1) The remnant could not escape God’s judgment (43:8–44:19).
 - (2) Jeremiah rebuffed the people’s logic (44:20-30).
 - B. We cannot give up on people who fail to listen to godly advice.

JEREMIAH

FAITHFUL TO THE MISSION

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Jeremiah served as a prophet during the final years of the Southern Kingdom (Judah). The Book of Jeremiah provides a record of his sermons, discourses, and prophecies, but also gives us insight into his life and how to faithfully carry out God's kingdom work in a challenging world. Jeremiah continually sought to turn people back to God in spite of their refusal to heed his warnings.

The focus of this study is to understand the heart of the prophet and the need for believers today to faithfully proclaim the truth of the gospel. Much like Jeremiah, we live in a world filled with rebellion against God. We too are called to proclaim God's judgment against sin, pointing to the hope found in Christ. We will examine the life and message of Jeremiah to gain insight into how believers today can be faithful to the call of God in their lives.

LeBron Matthews wrote the expository notes and preaching guide for this study of Jeremiah. He is pastor emeritus of Eastern Heights Baptist Church in Columbus, Georgia. He continues to serve as director of the Columbus extension center of New Orleans Baptist Theological Seminary. Dr. Matthews received his M.Div. and Th.D. degrees from New Orleans Seminary. Prior to that training, he received a Master's Degree in architecture from Georgia Tech University. He is an experienced Bible expositor and writer. In addition to writing numerous Bible studies in LifeWay materials, Dr. Matthews recently published a historical novel titled *Tides of War: A Novel of the American Civil War*.

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An item related to this Leader Guide is the *January Bible Study 2020 Personal Study Guide* (ISBN: 978-1-5359-3957-7). The Personal Study Guide includes commentary, personal learning activities, and reflective questions related to this study of Jeremiah.

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