

The Prophets
Falls International Baptist Institute
Class Nine: Jeremiah – Part Two and Lamentations
(Credits: These lesson notes Points II-III are copied directly from
Wilmington’s Guide to the Bible)

II. The Prophecies of Jeremiah

- A. The fall of Jerusalem (1:14-16; 3; 4:5-9; 5:15-17; 6:1-6; 32:2-3; 38:17-18).
- B. The destruction of the Temple (7:11-15; 26:6-9).
- C. The death of the deposed Judean king, Jehoahaz, in Egypt (22:10-12).
- D. The ignoble and unlamented death of King Jehoiakim (36:27-30). He soundly condemns Jehoiakim for his wicked reign (22:13-19). He was constructing an extravagant palace with forced labor. He had murdered the innocent and oppressed the poor. He was filled with selfish greed and dishonesty. About this time one of Jeremiah’s fellow prophets, Uriah, is murdered by Jehoiakim for his fearless preaching (26:20-23). Therefore, Jeremiah predicted that the king will die unlamented and be buried like a dead donkey, dragged out of Jerusalem, and thrown on the garbage dump beyond the gate,
- E. The cutting off from the royal like of King Jehoiachin (22:24-30).
 - 1. This young son of Jehoiakim ruled only three months, but so aroused the divine wrath of heaven that, Jeremiah is told, had he been the signet ring of God’s right hand, he would still have been cast off and given to the Babylonians (22:24-25).
 - 2. Jeremiah predicted that this ninety-day wonder would:
 - a. Be given over to Nebuchadnezzar.
 - b. Be cast out of the land along with his mother.
 - c. Die in a foreign land.
 - d. Be regarded as a discarded and broken dish.
 - e. Be considered childless (even though he had offspring) as far as the throne of David was concerned (22:25-29).
- F. The death of two false prophets (Zedekiah and Ahab) and the punishment of another (Shemaiah) who were ministering among the first Jewish captive exiles in Babylon (29:20-32).
- G. The death of a false Jerusalem prophet named Hananiah (28:13-17).
- H. The captivity of Seraiah.

Jeremiah warns a man named Seraiah that he will be taken captive by Nebuchadnezzar at a later date. (This literally happened some six years later, 51:59.) Seraiah is then given a scroll containing Jeremiah’s prophecies against Babylon. When he arrives there the prophet commands him to publicly read it and then tie a rock to the scroll and throw it into the Euphrates River. This symbolizes that Babylon would sink, never to rise again (51:60-64).
- I. The failure of the Egyptian – Judean military alliance against Babylon (37:5-10).

- J. The defeat of Egypt by Babylon (46:1-26).
Jeremiah described in vivid detail the world-famous battle at Carchemish at the very moment when it is being fought. Egypt suffers a resounding defeat at the hands of Nebuchadnezzar (46:1-12).
- K. The eventual occupation of Egypt by Babylon (43:9-13).
- L. The seventy-year captivity of Judah into Babylon (25:11; 29:10).
- M. The restoration after the seventy years to Jerusalem (27:19-22; 30:3, 10-11, 18-21; 31:9, 12, 38-39; 33:3-9).
Jeremiah promises ultimate restoration.
 - 1. Israel will be gathered back from all over the world (3:14; 31:10; 32:37-43).
 - 2. God will appoint leaders after His own heart (3:15).
 - 3. Palestine will once again be filled with the glory of God, and the people of God (3:16-18). This will be a far greater event than the original Exodus, when God brought them out of Egypt (16:14-15; 23:7).
 - 4. A righteous Branch (the Saviour) will occupy King David's throne, ruling with wisdom and justice (23:5-6; 30:21; 33:17).
 - 5. Jerusalem will be rebuilt and filled with joy and great Thanksgiving (38:18-20; 31:4, 7-9, 12-14, 23-25; 33:10-12).
- N. The Defeat of Babylon after the seventy years (25:12; 27:6).
Note: The punishment Babylon would receive from God as found in Jeremiah 50-52 evidently refers to the historical judgment (Daniel 5), but also that future judgment (Revelation 18).
- O. The Capture of Zedekiah (21:3-7; 34:1-5; 37:17). (See 39:4-7; 52:6-11 for fulfillment.)
- P. The kindly treatment of the godly exiles in Babylon.

III. The New Covenant of Jeremiah

- A. The nature of the new covenant (31:31-34).
 - 1. It would embrace the entire house of Israel.
 - 2. It would be totally unlike the Old Mosaic Covenant.
 - 3. God would inscribe his laws upon their hearts. Israel had always suffered with self-inflicted spiritual heart trouble. Note the divine diagnosis: "*the sin of Judah is written with a pen of iron and with the point of a diamond; it is engraved upon the tablet of their hearts...*" (Jeremiah 17:1).
But under the new covenant the heavenly Physician would offer them perfect and guaranteed successful heart transplants.
 - 4. This nation with the new hearts would then once again become God's people, and He their God.
- B. The time of the new covenant. It will go into effect "*after those days*" (31:33), and following the "*time of Jacob's trouble*" (30:7). Both these terms refer to the coming great tribulation. Thus, the new covenant will begin to function after the time of Jacob's trouble, at the start of the glorious millennium.

- C. The superiority of the new covenant. It will be immutable, unconditional, and eternal, as opposed to the Mosaic covenant (Exodus 19:5-8). God Himself assures Israel of the duration of this New Covenant when He declares: *“If the heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel...”* (31:37). (See also 33:20-26.)
- D. The Mediator of the new covenant: the Son of David Himself (33:15-18; 30:9).

IV. The Lamentations of Jeremiah

Introduction: Lamentations is the second book authored by Jeremiah.

Lamentations means “laments, tears”. **This book was written soon after Jerusalem’s destruction by the Babylonians.** On August 15, 588 BC, the Babylonians burned Jerusalem and the Temple. Lamentations describes the funeral of Jerusalem. God used Babylon as His instrument to chastise His children for their rebellion against Him. But even in the midst of judgment, Jeremiah cries out in **Lamentations 3:22-23 “It is of the LORD’S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.”** - Please Memorize

- A. **This book is made up of five poems** or laments. Chapter 1, 2, and 4 each have 22 verses and each verse starts with a letter of the Hebrew alphabet (which has 22 letters). The third poem has 66 verses. Again, one letter of the Hebrew alphabet is used but three verses are written, instead of just one. With the exception of chapter 3, each of these poems end with a prayer. Chapter 5 is a prayer.
- B. J. Vernon McGee said that *“This book is filled with tears and sorrow. It is a paean of pain, a poem of pity, a proverb of pathos. It is a hymn of heartbreak, a psalm of sadness, a symphony of sorrow, and a story of sifting. Lamentations is the wailing wall of the Bible. Lamentations moves us into the very heart of Jeremiah. He gave a message from God that actually broke his heart. How tragic and wretched he was.*
- B. Lamentations is written by the weeping prophet who, like Jesus, would stand over Jerusalem and weep. Jeremiah had preached over and over again, warning his city and country that judgment was coming, and it went unheeded. In spite of their hatred for him and his message, he loved them and it broke his heart to watch the enemy come in and literally plunder and completely destroy his city and country. Robert Lee gives us the following outline:
 1. In chapter 1, he represents Jerusalem as weeping widow who is mourning in solitude.
 2. In chapter 2, he represents Jerusalem as a veiled woman now mourning amidst the ruins.
 3. In chapter 3, the city is represented by the weeping prophet himself as he mourns before Jehovah.

4. In chapter 4, he represents Jerusalem as gold that has become dim and degraded.
 5. In chapter 5, he represents Jerusalem as a Supplicant pleading with the LORD. And remember, this last chapter is a prayer of Jeremiah himself to God.
- C. Lamentations pictures a man of God confused over the results of evil and suffering in the world. Jeremiah wept for a tragedy entirely of Jerusalem's making. The people of this once great city experienced the judgment of the holy God, and the results were devastating. The structure of the book highlights the Grace of God. While the first two and last two chapters point to the devastation which was deserved, the book climaxes at the middle chapter which focuses on the goodness of God. He is the LORD of mercy, of faithfulness, of hope and of salvation: At the heart of this book, at the center of this *lament* over the effects of sin in the world, we find a few verses devoted to hope in the Lord (Lamentations 3:22–25). What an inspiration this set of verses are to men suffering the consequences of their own sin and disobedience.
- Lamentations reminds us of the importance not only of mourning over our sin but of asking the Lord for His forgiveness when we fail Him.