

# *Know the God of Scripture*

*Volume 1*

## **Week 33: Do You Know God? - Answer Guide**

*Below is the answer guide for this week's lesson. By no means are the answers complete or the only possible responses to each question. They are a guide to fully understanding the intent of the questions posed.*

1. Both historical settings were similar: Jerusalem about to fall, Temple destroyed, religion degraded to formalism, need for spiritual renewal, called nation to repentance. Both were accused of political treason: tried, persecuted and imprisoned. Both prophesied destruction of the Temple. Both wept over Jerusalem. Both were condemned by priests. Both were rejected by kin. Both were tenderhearted with love for Israel.

2. The great prophet Moses (Exodus 4:10) was hesitant in being used by God. However, both Moses and Jeremiah exhibited humility and a willingness to obey the Lord in whatever circumstances that lie ahead of them. Both were obedient to God, even when circumstances were extremely uncomfortable and dangerous.

3. Jeremiah's view of what Judah was doing wrong in each of the categories is listed below:

**Covenant of the Lord (11:1-5)** - 11:8 they did not obey the covenant and turned to other gods

**Circumcision (9:25-26)** - the whole nation of Israel was uncircumcised in their heart

**The Temple (7:1-15)** - it had become a den of robbers; rampant sin in the life of Temple worshippers

**Sacrifices (6:20; 7:21-23)** - sacrifices were offered without repentance; the heart was stubborn

**Law of Moses (8:8)** - scribes were altering the words to fit their narrative, i.e. sin with impunity

**False Prophets (23:9-40)** - the "shepherds" were corrupt, speaking from their own minds, not from the LORD

**Prayer (11:14; 15:1)** - priests/prophets offered insincere prayers with unrepentant hearts, spiritual noise

4. The Hebrew word for "word" is *dabar* and means utterance. Much like John's use of *logos* in John 1 to describe Jesus, Jeremiah knew this "utterance" was the Lord Himself speaking. It also points to the all-encompassing meaning of life much like John's word.

5. The Judahites have 1) abandoned YHWH and 2) turned to other gods and imposed self-righteousness as the moral standard. An immoral man making moral claims to abide by is sacrilegious and blasphemous towards God. Like the theme of Jeremiah, they have followed the inclinations of their evil and stubborn hearts by turning from God and leaning upon their own efforts.

6. Since God called the Israelites out of Egypt, they had continuously rebelled and not obeyed His laws, statutes and commands. They lived with an evil heart, desperately in need of mending. They were stubborn, rebellious, seekers of self-righteousness, eager to justify their actions, yet always wanting to have YHWH in their back pockets just in case of emergency. Since the institution of the sacrificial system, God's intentions were that the sacrifice reminded the offeror to be repentant of his sins. In Jeremiah's day the offering of sacrifices had lost its effect because Israel and Judah rebelled against God.

7. His weeping is a result of his broken heart towards the people he loved, his Jewish brothers and sisters. It signifies he had a heart for his God and his people. Like Jesus, he had compassion on his brothers and yearned to see them turn from their evil ways and to the God of salvation. He knew their future and didn't want to see them die.

**8.** The first step to reconciliation with God is recognizing your need for salvation, the broken, deceitful and desperately sick heart. God knows it and calls us to Himself to be cleansed and fixed. Jeremiah saw this need for salvation and pleaded with God for healing. YHWH was his refuge, his strength in weakness, his protector when ridiculed. He knew that man's heart is "deceptively wicked" and in need of repair. Like entering the Tabernacle, the first stop is to offer sacrifices at the alter demonstrating the need for the atoning of sin.

**9.** Pashur means "freedom" and Magor-missabib means "terror all around" in Hebrew. Judah believed they lived in freedom even when the reality was Babylon (terror) was all around them. Jeremiah 20:9 pictures Jeremiah drawing his strength to preach from the passionate fire burning in his heart.

**10.** The way of life or the way of death... it's that simple! Moses offered the same options to the Israelites in Deuteronomy 30:19.

**11.** Jeremiah is offering hope for the future to the exiles in Babylon. He is encouraging the remnant in Babylon to continue life in captivity but do so honoring God. It is important to note that this is not a promise to us today, but directed to a certain people at a certain time in a certain place. Many verses in Scripture support the fact that God wishes to bless His people who are obedient to His Word. In those cases, blessing come in different forms.

**12.** Quoted in Hebrews 8:7-12, the climax of the book, Jeremiah is declaring the old covenant obsolete and the new covenant which calls for the Law to be put in the hearts of men. We live in the age of the New Covenant, the New Testament, where we are saved by grace through faith in God.

### **Additional Questions:**

1. Answers will vary depending on personal experience.
2. Answers will vary depending on personal experience.

