

MON) August 12**Ch. 9 - Boasting Only in Knowing God**

In this chapter, God tells the people who are full of lies that He will hand them over to Babylon and melt and refine them, but the people are busy boasting about themselves. We have nothing to boast about because everything is under the grace of God.

"Let him who boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast (_____), (_____), and (_____) in the earth. For in these things I delight, declares the Lord."

Ch. 10 - God is different from idols

Judah's idolatry brought about God's discipline. In verse 11, the Jeremiah contrasts the "gods who did not make the heavens and the earth" and proclaims that God made the heavens and the earth in verses 12-13.

"It is he who made the earth by his (_____), who established the world by his (_____), and by his (_____) stretched out the heavens."

Ch. 11 - Will you still stand on God's side?

When Jeremiah continued to accuse the people of Judah of their sins (verses 1-2, 6), the people of Anathoth, his hometown, rose up and plotted to kill Jeremiah. In the midst of this, Jeremiah held on to the word of God in his distress.

"But, O Lord of hosts, who judges righteously, who tests the heart and the mind, let me see your vengeance upon them, for to you have I committed my (_____)"

Ch. 12 - The Sorrow of the Desolate Land and the Wrath of God

Judah did not turn back despite repeated calls to repent. Why did the people reap thorns even when they planted wheat, and why did they not gain anything when they toiled?

TUE) August 13**Ch. 13 - The Rotten Linen Belt and the Wineskin**

The linen belt, which symbolized the people of Israel, became rotten and useless. The wineskin being filled with wine symbolizes God's wrath. (Verses 12-14) What is the reason for the judgment of Judah? (Verses 9, 15)

Ch. 14 - The People and the Prophet's Prayer

This chapter is a message proclaimed when a famine (drought) befell Judah. The exact time of the drought is unknown. The people and the prophet prayed together as follows:

1) Repentance for sin: We acknowledge our wickedness, O Lord, and the (_____) of our fathers, for we have (_____) against you.
2) Praying while holding on to God's covenant: Do not spurn us, for your name's sake; do not dishonor your glorious throne; remember and do not break your (_____) with us.

Ch. 15 - Four judgment for the people

To the prophet who prayed about the dire fate of Judah, God again told him not to pray for them. God says that even if the two most prominent men who prayed for the people were alive again and prayed, it would not change God's will. Who are these two men?

Ch. 16 - You have done more evil than your fathers

God commanded Jeremiah not to take a wife or have children (v. 2), and to preach the message of judgment, not even going to the house of mourning or the house of marriage (vv. 5-9). The people responded, "Why has the Lord pronounced all this great evil against us? What is our iniquity? What is the sin that we have committed against the Lord our God?" (v10) What was the prophet's answer to this? "Because your fathers have (_____) me, declares the Lord, and have gone after other gods and have served and worshiped them, and have (_____) me and have not kept my law."

WED) August 14**Ch. 17 - Will You Trust Man or God?**

The people's response to the prophet's message of God's impending judgment is twofold.

1) V. 5: Cursed is the man who trusts in (_____) and makes (_____) his strength, whose heart turns away from the Lord.
2) V. 7: But blessed is the man who trusts in the (_____), whose trust is the (_____).

Ch. 18 - You are in my hand.

God tells Jeremiah to go to the potter's house to teach him the sovereignty of God who establishes and destroys His people (1-12). There, Jeremiah learns that God is sovereign, and has the right to judge Israel (5-10), and that God, in His sovereignty, right to change His mind.

"Can I not do with you, O house of Israel, as this potter does? As the clay is in the potter's (_____), so you are in my (_____), O house of Israel."

Ch. 19 - Buy a pottery and break it.

God tells Jeremiah to buy a pottery from the potter, go to the Valley of the Son of Hinnom, by the Potsherd Gate, and break it. At that time, the Potsherd Gate was a passageway to the incinerator where broken pieces of pottery were thrown away, and it was also a place where idolatrous sacrifices were performed. (Verses 4-5) What will this place of sin be called now, not Topheth or the Valley of the Son of Hinnom, but what?

Ch. 20 - Jeremiah pleads with the Lord.

The prophet delivers a fiery message of judgment, but still, we can see his inner conflict due to the difficulties, physical violence, shame, and insults he experiences because of that message. "Because of keeping the faith and obeying the word, even if there are times when we become discouraged, please grant us the courage to not leave the place of faith that we must keep and to live according to the word."

THU) August 15**Ch. 21 - The Way of Life and the Way of Death**

Finally, as the prophet had foretold, Jerusalem was under siege by the Babylonian army. Zedekiah, the last king of Judah, sent two men to Jeremiah to ask for prayer for the nation, but Jeremiah delivered the word of God to Zedekiah, which was a simple rejection and no different from the repeated message of judgment. How is the way of life taken rather than the way of death?

Ch. 22 - A Proclamation to the King of Judah.

The prophet delivers words about the last kings of Judah, especially to Shallum, Jehoiakim, and Coniah (these are the kings that reigned after King Josiah). These words explain why God judged Judah. In particular, even though Jehoiakim had heard words of God since childhood through his father Josiah, who was a pious king, why did Jehoiakim, when facing a critical crisis, fail to obey God? "I spoke to you in your prosperity, but you said, 'I will not listen.' This has been your (.....) from your youth, that you have not obeyed my voice."

Chapter 23 - God's Word as a Burden

This chapter is a warning to wicked kings (1-8), false prophets (9-32), and all those who regard God's Word as a burden (33-40). The Word of God is expressed as "Burden" of the Lord in verses 33-40. To those who regard God's Word as a burden, God says, "I will surely lift you up and (.....) you away from my presence, you and the city that I gave to you and your fathers. And I will bring upon you everlasting reproach and perpetual (.....), which shall not be forgotten."

Chapter 24 - Good Figs, Bad Figs

The parable of the two baskets of figs to Jeremiah was given to comfort the remnant of Judah who were taken captive to Babylon. Who do the good figs and the bad figs symbolize?

FRI) August 16**Ch. 25 - Serve the King of Babylon**

The historical context of this chapter is 605 BC, the first year of the reign of King Nebuchadnezzar of Babylon (verse 1), and the fourth year of King Jehoiakim of Judah. Jeremiah had been prophesying since the 13th year of King Josiah, so they had already heard many words of God through Jeremiah for almost 23 years. Despite this, they did not repent! They will be captured and taken to Babylon. They will live in Babylon as an exile from their land and stay there for how many years?

Ch. 26 - Do not refrain from saying a word even in the midst of persecution and threats

Jeremiah proclaimed in the temple courtyard, "I will make this house like Shiloh, and this city will be a curse to all the nations of the earth." When the priests, prophets, and all the people heard this word, they were all excited, and they gathered around Jeremiah, saying, "You must die for saying such things in the name of God" (verses 8-9). But who among them protected Jeremiah and prevented him from being handed over to the people?

Ch. 27 - Do not be deceived by the comfort of false prophets

God commands Jeremiah to make ropes and yokes and prophesy (2). This message had to be delivered to the kings of the five surrounding countries who had gathered around Zedekiah to form an anti-Babylonian alliance (3). The content of the message was that God would judge the nations through Nebuchadnezzar of Babylon, and that they should submit and surrender. But what did the false prophets prophesy to the people? (vv. 9, 14, 16)

Ch. 28 - The False Prophet Hananiah

As mentioned in chapter 27, false prophet Hananiah appears and prophesies that the previously taken captives and the temple articles that were taken will return within two years (3-4). As he finished speaking, he said, "Thus says the Lord" (v. 4). Although Hananiah's prophecy seemed to be a comforting one, what did God do with Hananiah, who was a false prophet?

SAT) August 17**Ch. 29 - "I Know the Plans I Have for You"**

This chapter records the contents of the letter sent to the people who were taken captive to Babylon. God said that He had brought disaster on the children of Israel and made them captive in Babylon, but that He would return them to their homeland after 70 years. What does He mean by His plan for His people, not disaster?

Ch. 30 - God's Promise of Comfort 1

Chapters 30 and 31 are a concentrated collection of words of comfort and promises which are scattered throughout the book of Jeremiah. God promises that the day of disaster, the time of Jacob's trouble, will come, but that terrible judgment will pass, and He will lead them back to the land He gave to their ancestors, saying, "You will be (.....), and I will be your (.....)."

Ch. 31 - God's Promise of Comfort 2

This chapter tells us that God will make a new covenant with them on the day of restoration (verse 31). This covenant is different from the covenant that was engraved and established with the ancestors in the wilderness (v. 32). Where does God now write His law?

Ch. 32 - I will bring back captives

Jeremiah is imprisoned in the court of the guard at the palace because the king was offended by his prophesying that Judah would be destroyed by Babylon. While in custody, Jeremiah hears God's word to buy land and buys a field in Anathoth. What did God want to tell Jeremiah by ordering him to buy land? (v. 44)

*This symbol (of buying land in a country that was about to be conquered) is a prophecy that Israel will return from captivity, that the nation will be restored, and that land will be freely traded again.