

JEREMIAH/LAMENTATIONS

File #4 (BC)

R788

Test: The Book of Jeremiah

Name \_\_\_\_\_

112 points possible

Corrector \_\_\_\_\_

Date \_\_\_\_\_

MULTIPLE CHOICE: Circle the letter of the correct answer.  
Each question has only one correct answer.

- 2 pts. 1. Approximately how old was Jeremiah when commissioned by the Lord?
- a. Between 5 and 10 years old.
  - b. Between 10 and 15 years old.
  - c. Between 20 and 25 years old.
  - d. Between 30 and 35 years old.
  - e. 33½ years old.
- 1 pt. 2. Which of the following prophets is not a contemporary of Jeremiah?
- a. Habakkuk.
  - b. Micah.
  - c. Nahum.
  - d. Urijah.
  - e. Zephaniah.
- 3 pts. 3. Explain the apparent composite nature of Jeremiah's book.
- a. It was written in several stages over the course of a long ministry.
  - b. There were later additions by various authors and editors.
  - c. It appears composite because it is in chronological order.
  - d. It is a composite of writings by Jeremiah, Baruch, and others.
  - e. History, prophecy, law, prose, and poetry give the book its composite appearance.
- 2 pts. 4. Which prophet mentions Jeremiah's prophecy of the seventy year captivity?
- a. Daniel.
  - b. Ezekiel.
  - c. Isaiah.
  - d. Joel.
  - e. Zechariah.
- 3 pts. 5. What did the vision of the almond tree signify to Jeremiah?
- a. God's Word would bear much fruit in his life.
  - b. God would be watchful and quick to perform His Word.
  - c. God would shake and cover the righteous from destruction.
  - d. Judah was a plant in God's vineyard.
  - e. Babylon would spread over the whole world.

(over)

## MULTIPLE CHOICE (continued).

- 3 pts. 6. Give the meaning of the symbolic seething pot which Jeremiah saw.
- A drought would soon come to Palestine.
  - The Lord was boiling with anger over the sins of the Jews.
  - The Word of God was building within Jeremiah's heart.
  - Judah was a melting pot of good and bad elements.
  - Raging war was coming in from the north.
- 2 pts. 7. Who was king when Jeremiah's ministry began?
- Hezekiah.
  - Jehoahaz.
  - Jehoiakim.
  - Josiah.
  - Zedekiah.
- 2 pts. 8. The Lord asks Israel why he has drunk from the "water of Sihor" and the "waters of the river." What two countries do these rivers represent, respectively?
- Babylon and Persia.
  - Egypt and Assyria.
  - Philistia and Ammon.
  - Syria and Phoenicia.
  - Edom and Media.
- 2 pts. 9. Referring to question 8, what is the meaning of this metaphor?
- Israel is as unstable as water.
  - These countries have drowned Israel with their heathen religions.
  - Israel will be submerged in the oblivion of captivity in these nations.
  - Foreign armies are about to pour into Israel.
  - Israel has sought sustenance through alliances with these states.
- 3 pts. 10. "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more (Jer. 3:16)." Why is this?
- Because the ark will be destroyed in the Babylonian captivity.
  - Because they will be too preoccupied with their idolatry to care about the things of the Lord.
  - Because Jerusalem will become the throne of the Lord.
  - Because they will become prosperous and settled in Babylonia, and forsake the covenant and ordinances of the Lord.
  - Because the captive Jews developed the superstition that to mention the ark of the covenant would incur the wrath of God.

## MULTIPLE CHOICE (continued).

- 3 pts. 11. Why was Israel more "justified" than Judah, in regards to the sins of both nations?
- Israel was larger than Judah, making the probability of national apostasy much higher there.
  - Israel had no prophets, but Judah had many.
  - Israel had no true Temple or priesthood, or an example to learn from.
  - Israel did not have divine warnings and space for repentance, as Judah had.
  - Israel eventually hearkened to the voice of God (though it was too late to avert the captivity), whereas Judah never did repent.
- 3 pts. 12. "Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people, and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul (Jer. 4:10)." Give the interpretation of this statement by Jeremiah.
- Jeremiah sometimes prophesied of peace, but here he was prophesying of Judah's destruction, and he could not reconcile the two things in his own mind.
  - Jeremiah felt that it was unfair of God to not warn the Jews, since He (and Jeremiah) knew that Babylon was going to carry them away.
  - The sword reaching to the soul refers to God's Word judging their sinful souls. Hence Jeremiah was questioning how God could prophesy peace when Judah was in such poor spiritual shape.
  - Jeremiah took God to be telling the people that they would have peace only when the sword reached their soul, i.e., when they allowed Him to chasten them through captivity. But Jeremiah failed to see how captivity could ever produce that peace.
  - Jeremiah's complaint was that God had prophesied only of destruction and not of peace. So, after bringing the complaint to God, Jeremiah tells the people, "Ye shall have peace." But God answers him by saying that the sword reaches unto the soul, i.e., judgment is nevertheless coming.
- 2 pts. 13. Why did Jeremiah turn to the "great men" with his message (Jer. 5:5)?
- Being a priest, he felt called to minister more to the upper classes, as Isaiah had done.
  - God directed him to minister to them for a time.
  - He hoped their response to his words would be more favorable than the response of the poor masses.
  - He was invited by the king to speak to all the leaders of Judah.
  - At this time (as a young man) he was reluctant to spend his precious time speaking to the untutored throngs of Jerusalem.

## MULTIPLE CHOICE (continued).

- 2 pts. 14. God threatened to do something in Jerusalem similar to what He had done to Shiloh. What happened there?
- Israel was defeated there by Syria.
  - A plague wiped out a large portion of Judah's army.
  - The sanctuary there was abandoned by God.
  - A tremendous earthquake devastated the land.
  - Bands of Chaldeans carried the inhabitants away.
- 1 pt. 15. Where was Tophet located?
- Plain of Esdraelon.
  - Valley of the son of Hinnom.
  - Gilead.
  - Valley of the Kidron.
  - The Negev (southern Judah).
- 3 pts. 16. "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens (Jer. 10:11)." This is the only verse in the book of Jeremiah written in Aramaic. Why was it put in this language?
- It was a marginal note added by one of the exiles in Babylonia which later found its way into the text.
  - It is a gloss which was interpolated into the text by a later copiest.
  - Though the book of Jeremiah was written in Hebrew, Aramaic was already the spoken language of the Jews by Jeremiah's time. Hence, this important statement is put in Aramaic in order to have a greater impact on them.
  - When the Jewish captives were invited to join the Babylonians in idolatrous worship, this was to be their answer; therefore, it was written in the language of the Babylonians.
  - It was a prophecy of the message that Christ would one day bring. Since Christ spoke Aramaic, this verse was put in Aramaic for greater effect.
- 3 pts. 17. During the reign of which king did Judah renew the Sinaitic covenant?
- Jehoahaz.
  - Jehoiachin.
  - Jehoiakim.
  - Josiah.
  - Zedekiah.
- 1 pt. 18. Identify the two men who, though great intercessors, would not have been able to cause God's mind to be toward sinful Judah?
- Moses and Samuel.
  - Samuel and Abraham.
  - Abraham and Daniel.
  - Josiah and Moses.
  - Ezra and Hezekiah.
- 2 pts. 19. What king of Judah was singled out as a prime cause of their captivity?
- Ahaziah.
  - Amon.
  - Jehoiakim.
  - Manasseh.
  - Nadab.

## MULTIPLE CHOICE (continued).

- 3 pts. 20. What fact is revealed in Scripture which indicates that many of the Jewish captives became paganized in Babylonia?
- Several post-exilic Jewish towns were given Babylonian names.
  - They frequently became high priests in the Babylonian fertility cults.
  - Jewish false prophets persuaded many to convert to the worship of Bel.
  - The Chaldeans initiated a special program for converting all captives to the state religion.
  - After seventy years in captivity, only about 50,000 Jews returned to Palestine.
- 4 pts. 21. How do we know that Jeremiah's prayers for God to destroy the wicked were not originating from a bitterness in Jeremiah's own soul because they had rejected his ministry?
- Every passage where Jeremiah prays this way clearly states that the source of these feelings was God's own heart, not Jeremiah's.
  - Jeremiah said that in himself he did not desire the destruction of his people.
  - If that was the case, each passage would have mentioned in the context that the source of the prayer was Jeremiah, not God.
  - God would never allow any negative feelings of the prophet to be recorded, as it would discredit the ministry.
  - Each prayer closes with forgiveness to those who opposed him.
- 2 pts. 22. What infamous practice was carried on in Tophet?
- Torturing the true prophets of Yahweh.
  - Licentious rites involving prostitutes and worshippers of Baal.
  - Assembling of false prophets who prophesied of the defeat of Babylon.
  - Offering their sons for a burnt offering to Baal.
  - The slaying of all those who would not join the rest of the Jews in their idolatry.
- 1 pt. 23. King Nebuchadnezzar's name has been given several possible meanings. Most of them contain the name of which God?
- Astarte.
  - Baal.
  - Bel.
  - Marduk.
  - Nebo.

(over)

## MULTIPLE CHOICE (continued).

- 4 pts. 24. During the siege of Jerusalem by Babylon in the reign of King Zedekiah, God told Jeremiah, "And unto this people (Judah) thou shalt say, Thus saith the Lord; Behold, I set before you the way of life and the way of death (Jer. 21:8)." What was God telling them?
- a. Those who surrendered to the Chaldeans would live, but those who defended themselves in Jerusalem would die.
  - b. If Judah would hearken to Jeremiah's message, God would empower them to defeat Babylon; if they refused to hearken, Babylon would defeat them.
  - c. To the obedient Jews, though the city would be destroyed, God would make a way to escape the Chaldean army--just as centuries later He would make a way for the Christians to escape Titus and the Roman army at the destruction of Jerusalem.
  - d. Any who followed the false prophets would save their physical life, but lose their eternal life; those who followed Jeremiah would lose their physical life, but save their eternal life.
  - e. God was setting before them life, inasmuch as He caused Pharaoh-hophra to come up against Nebuchadnezzar just when the Chaldeans were besieging Jerusalem. This gave time for Judah to mount a military defensive against them.
- 1 pt. 25. For which king did Jeremiah write a lamentation?
- a. Jeconiah.
  - b. Jehoahaz.
  - c. Jehoiakim.
  - d. Joash.
  - e. Josiah.
- 2 pts. 26. Which king was the object of the prophecy in Jeremiah 22:30 which says, "Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah"?
- a. Jehoahaz.
  - b. Jehoiachin.
  - c. Jehoiakim.
  - d. Josiah.
  - e. Zedekiah.
- 4 pts. 27. Why did prophets of God have the right to rebuke kings?
- a. Because the kings often fell into sin and led their countries astray.
  - b. Because somebody needed to correct errant kings, and the prophets were generally the most spiritual people in the land.
  - c. Because a sinning king had no authority.
  - d. Because God gave them the authority to be His voice on the earth.
  - e. Because Judean kings gave them the authority to advise them on religious matters and some civil matters.

## MULTIPLE CHOICE (continued).

- 3 pts. 28. What does "Sheshach" mean?
- Anathoth.
  - Baal.
  - Babel.
  - Grace.
  - Terror round about.
- 1 pt. 29. Which prophet prophesied, fled to Egypt, and was arrested and then killed during the reign of Jehoiakim of Judah?
- Huldah.
  - Micah.
  - Pashur.
  - Shemaiah.
  - Urijah.
- 3 pts. 30. Why did Jeremiah say, "Amen" after Hananiah gave a false prophecy?
- Because if he exposed it and brought the truth, it would result in more light and therefore more judgment on the people.
  - He did not want the people to see God's spiritual government (the prophets) appearing divided, so he determined to deal with Hananiah privately.
  - The "Amen" was a mere courtesy to the speaker and did not imply either a positive or negative reaction by Jeremiah.
  - He was really saying "Amen" to what was coming next--his powerful denunciation of the prophecy.
  - In himself he wished that the content of Hananiah's prophecy was true, although he was sure that it was not.
- 4 pts. 31. What is "the time of Jacob's trouble"?
- The forty years in the wilderness.
  - The persecution of Jeremiah.
  - The 3½ year tribulation.
  - The battle of Armageddon.
  - The final judgment.
- 3 pts. 32. Jeremiah 31:15 speaks of Rachel weeping for her children and refusing to be comforted. What is the significance of her voice being heard in Ramah?
- Jeremiah was born there.
  - This is an atbash; then deciphered it means "judgment."
  - The captive Jews were herded there for their journey to Babylonia.
  - The false prophets had prophesied that Ramah would be the new stronghold of Judah.
  - King Zedekiah was slain in Ramah.

(over)

## MULTIPLE CHOICE (continued).

- 3 pts. 33. Why did Jeremiah purchase the field of his cousin Hanameel during the Babylonian siege of Jerusalem?
- It was a token of his confidence that the Jews would return to Judah from captivity.
  - It was a good investment, and God had promised to prosper Jeremiah to show a contrast between those who walked with God and those who did not.
  - In case Jeremiah was driven out of Jerusalem by the pro-Egyptian party, it would provide a temporary place of refuge.
  - Custom dictated that Hebrew prophets buy their burial plots from another family member.
  - The priestly city of Anathoth, where the field was located, had to remain in the tribe of Levi.
- 2 pts. 34. What attribute of the Rechabites served as a rebuke for the Jews?
- Their holiness, evidenced by the usage of "Yah" in their names.
  - Their obedience to the commandment of their forefather.
  - Their abstinence from wine.
  - Their refusal to build houses and plant fields, in preference for a simple, nomadic life.
  - Their close, careful adherence to the statutes of the Torah (law).
- 1 pt. 35. What did God promise the Rechabites?
- Safety from the Babylonian siege.
  - Houses, fields, and vineyards.
  - The vacated farms of Judah.
  - They would always have a man to stand before God.
  - They could return to their homes in peace.
- 1 pt. 36. Jeremiah 33:16 prophesies that one day Jerusalem shall be called (in the Hebrew) "Yahweh-tsidkenu." What does this mean?
- The Lord our banner.
  - The Lord our healer.
  - The Lord our righteousness.
  - The Lord our provider.
  - The Lord is there.
- 1 pt. 37. Who was the governor appointed by Nebuchadnezzar over Judah after its fall?
- Gedaliah.
  - Maaseiah.
  - Mizpah.
  - Pashur.
  - Shephethiah.
- 2 pts. 38. Why did the Jews that remained in Judah after its collapse decide to go down to Egypt?
- They feared attack from Nebuchadnezzar.
  - God led them to start a colony there.
  - There was no way to sustain life in the war-torn nation of Judah.
  - The Lord ordered them to go to Babylon, and they sought to thwart this prophecy by moving to Egypt.
  - They went to obtain supplies to bring back to Judah, as Jacob's sons had done long before.



TRUE - FALSE. Place a "T" or "F" in the space provided before each statement.

all right  
= 3 pts.  
1 wrong= -1  
2 wrong= -2  
3+ wrong= -3

SET #1.

- \_\_\_\_\_ a. Jeremiah prophesied in the temple in Jerusalem.
- \_\_\_\_\_ b. Jeremiah prophesied in Moab.
- \_\_\_\_\_ c. Jeremiah prophesied in Egypt.
- \_\_\_\_\_ d. Jeremiah prophesied in the king's palace in Jerusalem.
- \_\_\_\_\_ e. Jeremiah prophesied by the Euphrates River.
- \_\_\_\_\_ f. Jeremiah prophesied in the streets of Jerusalem.
- \_\_\_\_\_ g. Jeremiah prophesied in the gates of Jerusalem.

all right  
= 3 pts.  
1 wrong= -1  
2 wrong= -2  
3+ wrong= -3

SET #2.

- \_\_\_\_\_ a. Ezekiel was contemporary with Jeremiah.
- \_\_\_\_\_ b. Huldah was contemporary with Jeremiah.
- \_\_\_\_\_ c. Daniel was contemporary with Jeremiah.
- \_\_\_\_\_ d. Micah was contemporary with Jeremiah.
- \_\_\_\_\_ e. Amos was contemporary with Jeremiah.

all right  
= 3 pts.  
1 wrong= -1  
2 wrong= -2  
3+ wrong= -3

SET #3.

- \_\_\_\_\_ a. Christ is seen in the book of Jeremiah as the Shepherd.
- \_\_\_\_\_ b. Christ is seen in the book of Jeremiah as the Stone.
- \_\_\_\_\_ c. Christ is seen in the book of Jeremiah as the Branch.
- \_\_\_\_\_ d. Christ is seen in the book of Jeremiah as the King.
- \_\_\_\_\_ e. Christ is seen in the book of Jeremiah as David.
- \_\_\_\_\_ f. Christ is seen in the book of Jeremiah as Yahweh-rapha (Healer).

MATCHING. Identify the following characters from the book of Jeremiah by placing the letter of the correct description in the blanks provided. Some of the responses will not be used; none will be used more than once.

½ pt. ea.

SET #1.

- \_\_\_\_\_ 1. Coniah.
- \_\_\_\_\_ 2. Zephaniah, son of Maaseiah.
- \_\_\_\_\_ 3. Shallum.
- \_\_\_\_\_ 4. Ahab, son of Kolaiah.
- \_\_\_\_\_ 5. Ahikam, son of Shaphan.

- a. False prophet among exiles in Babylonia.
- b. Struck Jeremiah and put him in stocks.
- c. First Judean king to die in exile.
- d. Rescued Jeremiah from priests and prophets.
- e. Priest who read Shemaiah's slanderous letter to Jeremiah.
- f. Cousin of Jeremiah.
- g. Jeremiah's scribe.
- h. To have no lineal heir on Davidic throne.

½ pt. ea.

SET #2.

- \_\_\_\_\_ 1. Pashur, son of Melchiah.
- \_\_\_\_\_ 2. Micah.
- \_\_\_\_\_ 3. Jehoiakim.
- \_\_\_\_\_ 4. Elasah, son of Shaphan.
- \_\_\_\_\_ 5. Urijah.

- a. Last king of Judah.
- b. Prophet killed by king of Judah.
- c. Said Zion would be plowed like a field.
- d. Prophesied exiles would return to Judah in two years.
- e. Carried Jeremiah's consolatory letter to exiles in Babylonia.
- f. Extravagant; "buried with burial of an ass."
- g. Zedekiah's envoy sent to inquire of Jeremiah.
- h. Josiah sent delegation to him when Book of Law was discovered.

5 pts.

1 pt. ea.

SET #3.

- \_\_\_\_\_ 1. Jehoiachin.
- \_\_\_\_\_ 2. Zedekiah.
- \_\_\_\_\_ 3. Jehoiakim.
- \_\_\_\_\_ 4. Josiah.
- \_\_\_\_\_ 5. Jehoahaz.

- a. Jeremiah wrote a lamentation at his death.
- b. Died in Egypt.
- c. Repented at end of his life.
- d. Burned scroll of Jeremiah's prophecies.
- e. God promised he would die in peace.
- f. Longest reign of all kings of Judah.
- g. Taken to Babylon in second captivity, 597 BC, with over 10,000 Jews.
- h. Made alliance with Syria.

5 pts.

1 pt. ea.

KINGS OF JUDAH. Indicate the order in which these five kings reigned by placing numbers 1, 2, 3, 4, 5 in the correct blanks.

- \_\_\_\_\_ a. Jehoahaz.
- \_\_\_\_\_ b. Jehoiakim.
- \_\_\_\_\_ c. Josiah.
- \_\_\_\_\_ d. Jehoiachin.
- \_\_\_\_\_ e. Zedekiah.

JEREMIAH/LAMENTATIONS

Test 2 (Chapters 11-20)

30 points possible

File 5 (BC) R813

(H-BC-JRL5)

Name \_\_\_\_\_

Date \_\_\_\_\_

Corrector \_\_\_\_\_

Grade \_\_\_\_\_

PART I. MULTIPLE CHOICE. Each question has only one correct answer. Circle the correct answer.

1. (1 pt.) In Jeremiah 11:3, the Lord says "Cursed be the man that obeyeth not the words of this covenant." The context shows that He is referring to the covenant made at Sinai between God and Israel. But these words were particularly applicable to Jeremiah's fellow countrymen, because they had recently renewed that covenant. When did they do this?
  - a. In the first month of King Jehoiachin's reign (597 B.C.).
  - b. In the eighteenth year of King Josiah's reign (622 B.C.).
  - c. In the eighth year of King Zedekiah's reign (589 B.C.).
  - d. In the tenth year of King Jehoiakim's reign (598 B.C.).
  - e. In the second month of King Jehoahaz' reign (609 B.C.).
  
2. (2 pts.) Which event led to Judah's renewal of the covenant with God?
  - a. The death of good King Josiah.
  - b. The deportation of King Jehoiachin.
  - c. The discovery of the book of the Law.
  - d. The first attack on Jerusalem by Nebuchadnezzar.
  - e. The sign of the "linen girdle" given by Jeremiah.
  
3. (1 pt.) "What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest (Jer. 11:15)." What is meant by "the holy flesh"?
  - a. The sacrificial animals.
  - b. The Jews who had set themselves apart (sanctified) unto Baal worship.
  - c. The priests.
  - d. The prophet Jeremiah.
  - e. The Messiah.
  
4. (1 pt.) Why did the Lord state, "Mine heritage is unto me as a speckled bird... (Jer. 12:9)"?
  - a. Judah was like a bird caught in Babylon's snare.
  - b. God's heritage consisted of two distinct nations: Israel and Judah.
  - c. The Chaldeans, though spotted with sin, were used by God to punish His people.
  - d. Paganism had been blended with the true Mosaic institutions by the Jews.
  - e. Jeremiah's ministry was to be one of mixed blessings and cursings—the good along with the bad.

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5. (2 pts.) Speaking of Judah, God said, "They have sown wheat, but shall reap thorns... (Jer. 12:13)" How do we harmonize this with Paul's statement that "...whatsoever a man soweth, that shall he also reap."?
- The Jews deceived themselves into thinking they were sowing wheat, but they were really sowing only thorns.
  - Jeremiah speaks of physical sowing and harvesting, whereas Paul speaks of spiritual actions and reactions.
  - Wheat and thorns both were sown by the Jews, and the thorns choked out the wheat.
  - Wheat is what was sown and reaped by the Jews, but their darkened hearts perceived the reaped wheat as being thorns.
  - Paul's statement must be qualified by this passage; it sometimes is possible to reap something other than what was sown.
6. (2 pts.) Where did Jeremiah bury "the linen girdle" (Jer. 13)?
- In Bethlehem.
  - Near Jerusalem.
  - In Anathoth.
  - In the Jordan river district.
  - By the Euphrates.
7. (1 pt.) Jeremiah 14 speaks of a "dearth." To what does this refer?
- Alliance.
  - Battle.
  - Drought.
  - Earthquake.
  - Pestilence.
8. (1 pt.) Identify the two men who, although great intercessors, would not have been able to cause God's mind to be toward sinful Judah.
- Abraham and Daniel.
  - Ezra and Hezekiah.
  - Josiah and Moses.
  - Moses and Samuel.
  - Samuel and Abraham.
9. (2 pts.) In Jeremiah 15:4, God said he would cause Judah to be removed into all the kingdoms of the earth because of that which a certain king did in Jerusalem. Who was that king?
- Amon.
  - Jehoiakim.
  - Manasseh.
  - Uzziah.
  - Zedekiah.
10. (1 pt.) "Shall iron break the northern iron and steel? (Jer. 15:12)." What does this verse mean?
- "Shall the Chaldeans be able to thwart the purposes of God to restore Judah to her own land?"
  - "Shall Judah withstand the onslaught of the mighty Babylon?"
  - "Shall the words of the false prophets stand against the words of God's prophets?"
  - "Shall the kings, princes, prophets, priests, and people of Judah break the bronze wall of divine protection around Jeremiah?"
  - "Shall Egypt and her allies defeat the armies of Babylon for world domination?"

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11. (2 pts.) How do we know that many of the Jewish captives became paganized in Babylonia?
  - a. They were frequently made high priests in the Babylonian fertility cults.
  - b. After seventy years in captivity only 50,000 Jews returned to Palestine.
  - c. The Chaldeans initiated a special program to convert all captives to the state religion.
  - d. Several post-exilic Judean towns were given Babylonian names.
  - e. God had ordained that all those who rejected Jeremiah's word while in Jerusalem would apostatize in exile.
  
12. (2 pts.) "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD (Jer. 17:5)." What two Hebrew words are translated "man...man," respectively, in this verse?
  - a. ish...enosh.
  - b. adam...enosh.
  - c. ish...baal.
  - d. methim...enosh.
  - e. geber...adam.
  - f. baal...geber.
  
13. (1 pt.) What is a "heath" (Jer. 17:6)?
  - a. Bandage.
  - b. Cliff.
  - c. Desert.
  - d. Drought.
  - e. Shrub.
  
14. (2 pts.) How do we know that Jeremiah's prayers for God to destroy the wicked were not coming from an attitude of bitterness and retaliation in Jeremiah's own soul?
  - a. Jeremiah's personal feelings are never seen in any of his messages: only the thoughts of God are seen.
  - b. God would not allow any of Jeremiah's negative feelings to be recorded, as it would tend to discredit the prophetic office.
  - c. Jeremiah stated that he did not in himself desire the destruction of his people.
  - d. None of Jeremiah's weaknesses or doubts are seen in the book, therefore there is no precedent for asserting that he had a problem with bitterness toward the wicked.
  - e. Each prayer of this nature is stated in such a way that it would be impossible to construe it this way—no qualifying passages elsewhere in the book are needed.
  
15. (1 pt.) Where did Jeremiah take the potter's earthen bottle (Chapter 19)?
  - a. To Anathoth.
  - b. To the Euphrates.
  - c. To the Gate of David.
  - d. To the Temple.
  - e. To the valley of the son of Hinnom.

(continued)

16. (1 pt.) What was the name of the priest who smote Jeremiah and put him in the stocks?
- a. Eleazar.
  - b. Hilkiyah.
  - c. Jehoiada.
  - d. Maaseiah.
  - e. Pashur.
17. (1 pt.) What is the meaning of the term "Magor-missabib"?
- a. Valley of slaughter.
  - b. Fear round about.
  - c. Destruction from the north.
  - d. Queen of heaven.
  - e. Woeful day.

## PART II. CHECK ALL RESPONSES THAT APPLY IN EACH QUESTION.

All right, 3 pts.; 1 wrong, -1; 2 wrong, -2; 3 or more wrong, -3.

18. Why was Jeremiah commanded by God not to take a wife?
- a. There were no righteous women left in Judah; therefore marriage would have involved compromise.
  - b. This would be a testimony to the Jews that Jeremiah believed in his own messages of the coming captivity.
  - c. According to Levitical law, priests under thirty years of age were not to marry.
  - d. A wife would be an unnecessary distraction from the ministry of a prophet.
  - e. God wanted to spare Jeremiah the potential heartbreak of losing a wife and children to the sword, famine, and pestilence about to come.
19. Concerning the people of Judah, God told Jeremiah to "cast them out of my sight, and let them go forth (Jeremiah 15:1)." How was Jeremiah to do this?
- a. He was to avoid fellowship with them and keep to himself.
  - b. He was to prophesy of the coming removal of the people into Babylon.
  - c. He was to quit interceding for the people.
  - d. He was to warn them not to come into the temple (God's presence) with sin in their hearts.
  - e. He was to sarcastically "encourage" the people to continue living in sin.

JEREMIAH

File #6 (BC)

Assignment #1

R7611

Name \_\_\_\_\_

No papers accepted after due date.  
Give Scriptural references for all answers.  
Use concordance or Bible dictionary if needed.

1. Name the four sons of King Josiah in order of age.
  - a.
  - b.
  - c.
  - d.
2. How many of Josiah's sons reigned after him?
3. Give their names, with their old names, in order of their reigns.
4. Who was Jehoahaz, according to Jeremiah 22?
5. How old was Jehoahaz when he began to reign?
6. How old was Zedekiah when he began to reign?
7. How long was it from Jehoahaz' reign to Zedekiah's reign?
8. Who was the older, Shallum or Zedekiah?
9. Which reigned first?
10. How do we reconcile the answers given in questions 8 and 9 with the order of Josiah's sons that is found in I Chronicles 3:15?

JEREMIAH/LAMENTATIONS

Test 3 (Chapters 21-30)  
50 points total

File 7 (BC)  
(H-BC-JRL7)  
R826

Name \_\_\_\_\_  
Date \_\_\_\_\_  
Corrector \_\_\_\_\_

I. MULTIPLE CHOICE. Circle the letter of the correct answer; each question has only one correct answer.

1. (1 pt.) King Nebuchadnezzar's name contains the name of which god?
  - a. Astarte.
  - b. Baal.
  - c. Bel.
  - d. Marduk.
  - e. Nebo.
  
2. (3 pts.) During the reign of King Zedekiah God told Jeremiah, "And unto this people (Judah) thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death" (Jeremiah 21:8). What did this prophecy mean?
  - a. Any who followed the false prophets would save their physical life but lose their eternal life, while those who followed Jeremiah would lose their physical life but save their eternal life.
  - b. To the obedient Jews, God would make a way to escape the Chaldean army (just as He would, centuries later, make a way for the Christians to escape Titus and the Roman legion and flee to Pella).
  - c. Those who surrendered to the Chaldeans would live; while those who stayed in Jerusalem and fought would die.
  - d. If Judah would hearken to Jeremiah's message now, God would empower them to defeat Babylonia; but if they refused to hearken, Babylonia would defeat them.
  - e. God caused Pharaoh-hophra to come up against Nebuchadnezzar just when the Chaldeans were besieging Jerusalem, thus giving Judah time to negotiate a peace.
  
3. (4 pts.) Jeremiah 22:10 says, "Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away; for he shall return no more, nor see his native country." Identify 1) "the dead," and 2) "him that goeth away."
  - a. 1) Josiah; 2) Jehoahaz.
  - b. 1) The pious Jews who are "dead to self;" 2) The rebellious Jews whose hearts had gone away from the Lord.
  - c. 1) Manasseh; 2) Jehoiachin.
  - d. 1) Those who die during Nebuchadnezzar's siege of Jerusalem; 2) Those who go into captivity in Babylon.
  - e. 1) Jehoiakim; 2) Zedekiah.

(continued)



4. (3 pts.) Which king was the object of the following prophecy? "...They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jeremiah 22:18, 19).
- Jehoahaz.
  - Zedekiah.
  - Jehoiakim.
  - Josiah.
  - Jehoiachin.
5. (3 pts.) Which king was referred to in this prophecy? "Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jeremiah 22:30).
- Jehoiachin.
  - Josiah.
  - Jehoiakim.
  - Zedekiah.
  - Jehoahaz.
6. (2 pts.) Which group of people is primarily in view when Jeremiah uses the term "pastors"?
- Civil rulers.
  - Priests.
  - Prophets.
  - Shepherds.
  - Soldiers.
7. (2 pts.) Jeremiah 23:5 contains a Messianic prophecy of the "righteous Branch." What sort of growth is indicated by the Hebrew word translated "Branch"?
- An entire tree, including trunk, branches, and root system.
  - A sprout which springs up from the root of a fallen tree.
  - The largest branch of an ancient Lebanese cedar.
  - The only fruit-producing limb on a tree full of bare branches.
  - A small green twig sprouting from the end of an old branch.
8. (3 pts.) In what manner did the people ask Jeremiah concerning "the burden of the Lord" (Jeremiah 23:33-40)?
- With fear and trembling.
  - In total sincerity.
  - With mocking.
  - Quizzically.
  - Begrudgingly.

(continued)

9. (4 pts.) In Chapter 24, Jeremiah sees a vision of two baskets of figs set before the temple. One basket contained "good figs" and the other contained "evil figs." Who or what did these figs represent?
- Good figs—true prophets and holy priests.  
Bad figs—false prophets and wicked priests.
  - Good figs—Jews in captivity in Babylon.  
Bad figs—Jews remaining in Judah.
  - Good figs—righteous kings of Judah.  
Bad figs—wicked kings of Judah.
  - Good figs—Israel and Judah.  
Bad figs—heathen nations round about.
  - Good figs—times when Jeremiah's ministry was well received.  
Bad figs—times when Jeremiah was mocked and persecuted.
10. (2 pts.) What year did Babylon incorporate Judah into her empire as a tributary?
- 627 B.C.
  - 609 B.C.
  - 605 B.C.
  - 597 B.C.
  - 586 B.C.
11. (2 pts.) What event transpired in that year (referred to in question 10) which was to have long-range international repercussions?
- The fall of Nineveh at the hands of a tripartite coalition of nations.
  - The acceptance of Aramaic as the diplomatic language of the Near East.
  - The defeat of Pharaoh-necho's Egyptian forces at Carchemish by the Babylonian army.
  - The attack on Judah and neighboring nations by bands of Hittites and Scythians.
  - The acceptance of Baal worship in Judah for the first time.
12. (3 pts.) Why was the Babylonian captivity to last seventy years?
- Because Judah had been warned by the prophets for seventy years after Israel's captivity.
  - Because the Jews had failed to let the land have its sabbath rest for a total of seventy years.
  - Because Baal worship had been practiced in Judah for a total of seventy years.
  - Because man's allotted life span is seventy years, the duration of the captivity, thus underscoring the need for total death to self.
  - Because Jacob had gone into Egypt with seventy souls, and God was linking the Babylonian captivity with the Egyptian bondage—one year per person.
13. (2 pts.) In chapter 25, what does Jeremiah (in a vision or allegory) take from God and send to the nations?
- A sword.
  - Bonds and yokes.
  - A scroll.
  - A linen girdle.
  - A wine cup.

(continued)

14. (3 pts.) What is the meaning of the term "Sheshach" (Jeremiah 25:26)?
- Judgment.
  - Terror round about.
  - It is determined.
  - Babel.
  - Protector.
15. (2 pts.) During Jeremiah's arrest and trial in the temple (Chapter 26) the elders of the land defended him by appealing to the case of an earlier prophet. Who was that prophet?
- Amos.
  - Isaiah.
  - Micah.
  - Nahum.
  - Zephaniah.
16. (3 pts.) Why did Jeremiah say "Amen" to the false prophecy of Hananiah (Jeremiah 28:6)?
- This was merely a customary courtesy to the speaker, and did not imply either a negative or positive reaction by Jeremiah.
  - He did not want the people to perceive God's spiritual government (the prophets) as being divided; he therefore determined to deal with Hananiah privately.
  - In himself Jeremiah could wish that the content of Hananiah's prophecy were true, although he knew that it was not.
  - Jeremiah was in fact saying "Amen" to what was coming next—his own powerful denunciation of the prophecy.
  - If Jeremiah publicly rebutted the false prophecy with the truth, it would mean more knowledge, and therefore more judgment, on the people.
17. (2 pts.) What was the punishment for Hananiah the prophet?
- Captivity.
  - Death.
  - Imprisonment.
  - Poverty.
  - Social rejection.

(continued)

II. MATCHING. Identify the following characters found in chapters 21-30, by placing the letter of the correct description in the blanks provided. Some descriptions will not be used.  
6 points (1 point per blank).

- |       |                                |  |
|-------|--------------------------------|--|
| _____ | 1. Ahab, son of Kolaiah.       | a. One of the two men who carried Jeremiah's letter to the exiles in Babylonia.                              |
| _____ | 2. Ahikam, son of Shaphan.     | b. High priest during the reign of Josiah.   |
| _____ | 3. Elasaah, son of Shaphan.    | c. One of Zedekiah's envoys to Jeremiah; also read Shemaiah's letter to Jeremiah.                            |
| _____ | 4. Shemaiah the Nehelamite.    | d. Prophet who fled to Egypt and was executed by Jehoiakim.  |
| _____ | 5. Urijah, son of Shemaiah.    | e. Smote Jeremiah and put him in stocks.   |
| _____ | 6. Zephaniah, son of Maaseiah. | f. One of the false prophets among the exiles in Babylonia; burned to death by Nebuchadnezzar.               |
|       |                                | g. Rescued Jeremiah from priests and prophets during his trial in the temple.                                |
|       |                                | h. False prophet among Babylonian exiles who wrote letter to priests in Jerusalem to have Jeremiah arrested. |
|       |                                | i. One of the princes who counseled King Jehoahaz to ally with Egypt.  |

**BACKGROUND:** Lamentations of Jeremiah.

**TITLE:** The Hebrew text is without a title, and does not have in it the name of Jeremiah. "Lamentations" denotes the general content of the book--as does Genesis, Exodus, Numbers, etc.

The Hebrew scholars, and scribes, who translated the Hebrew into the Greek of the Septuagint (LXX) gave the book of Lamentations its present title, and prefixed it with this introductory note: "and it came to pass after Israel had been led into captivity, and Jerusalem had been laid waste, Jeremiah sat weeping, and he lamented with this lamentation over Jerusalem, and said, "How doth the city sit solitary.. etc.

**AUTHOR:** That Jeremiah is the author, if not the writer also, is generally conceded, both from the context, the style, words used, and the feelings expressed.

**DATE:** The context, and the note prefixed by the LXX dates the Lamentations as shortly after the fall of Jerusalem, 588-585 B.C.

**POETIC:** The Lamentations are five separate, inspired lyric poems, dirges, or funerary songs, independent of one another, yet comprising a whole, having one theme throughout.

Hebrew poetry in the Scripture is not the product of a systematic, measured beats, but the free flight of the spirit in worship of God, whether sad or joyful; hence the variation and liberty observed in its structure and utterance. It is neither taught nor learned, but experienced.

**LITERARY FORM:** The form of chapters 1, 2, 3, and 4 is acrostic (alphabetic); chapters 1, 2, and 4 having 22 verses each (the numbers of letters in the Hebrew alphabet) in alphabetic order, each verse having 3 balanced clauses (verse 19 of chapter 2, alone, having 4 clauses (a permissible variance). Chapter 3 is likewise acrostic, but repeats each letter 3 times, giving us 3 x 22, or 66 verses.

In chapters 2, 3 and 4 the letters ayin and pi, (verses 16 and 17 in chapters 2 and 4, and 46 to 51 in chapter 3) are inverted in the Hebrew text (see Rhm). No explanation has been seen. Some translations correct this, where the Hebrew letters are shown.

Chapter 5, while it has 22 verses, corresponding to the number of letters in the Hebrew alphabet, is not in alphabetic order, and is therefore not acrostic; but is a form of parallelism and poetic.

Jeremiah, in kaleidoscopic transitions, finds himself alternately in the place of mourner, prophet, scribe, participator in calamity, suffering and death; personifying Jerusalem herself, then the nation; and again the prophet, the voice of the Almighty, a martyr, prophet, confessor, penitent, and suppliant.

This is the foretold "end" that has come upon a once glorious nation and people, but there remains a promise, and a hope, of a restoration and final redemption.

JEREMIAH/LAMENTATIONS  
Test 4 (Chapters 31-52)

40 points total

File 9 (BC)  
(H-BC-JRL9)

R804

Name \_\_\_\_\_

Date \_\_\_\_\_

Corrector \_\_\_\_\_

- A. MULTIPLE CHOICE. Circle the letter of the correct answer. There is only one correct answer per question.
1. (2 pts.) Jeremiah 31:15 speaks of Rachel weeping for her children and refusing to be comforted, because they are not. What is the significance of her voice being heard in Ramah?
    - a. The false prophets had prophesied that Ramah would become the new stronghold of Judah.
    - b. The Jews were herded here for their journey to Babylonian exile.
    - c. Good king Josiah was slain here when attempting to thwart the military campaign of Pharaoh-necho.
    - d. This word is an atbash; when deciphered it means "judgment."
    - e. This is where Samuel headed the school of the prophets.
  2. (3 pts.) "How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man (Jer 31:22)." What is a literal translation of the Hebrew term for "man"?
    - a. Branch.
    - b. Lord.
    - c. Manchild.
    - d. Mighty man.
    - e. Prince.
  3. (2 pts.) Jeremiah 33:16 prophesies that one day Jerusalem shall be called (in the Hebrew) "Yahweh-tsidkenu." What does this mean?
    - a. The Lord our banner.
    - b. The Lord our healer.
    - c. The Lord our righteousness.
    - d. The Lord our provider.
    - e. The Lord our peace.
  4. (1 pt.) "Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually (Jer. 33:18)." In which Levitical family is this prophecy fulfilled in the millennium?
    - a. Hilkiah.
    - b. Ithamar.
    - c. Jeshua.
    - d. Shemaiah.
    - e. Zadok.
  5. (2 pts.) According to Jeremiah's prophecy (Jer. 34:2-5), where was King Zedekiah to die?
    - a. Babylon.
    - b. Egypt.
    - c. Jerusalem.
    - d. Riblah.
    - e. Valley of son of Hinnom.

(continued)

6. (2 pts.) After making a covenant to set their slaves free, why did the Jews, during Zedekiah's reign, take them back and make them slaves again?
  - a. The work force was so depleted that the economy was hurt by the loss of laborers.
  - b. The covenant had not been ratified by blood; therefore it was not binding.
  - c. The Babylonians had left off besieging Jerusalem, thus giving the Jews a false sense of confidence.
  - d. The slaves could not regain their lands until the Jubilee, so they opted to remain with their owners.
  - e. Their luxurious lifestyles had made living without servants impossible.
7. (3 pts.) Why did Jeremiah purchase the field of his cousin Hanameel during the Babylonian siege of Jerusalem?
  - a. The priestly city of Anathoth, where the field was located, had to remain in the ownership of a Levite.
  - b. Custom dictated that Hebrew prophets buy their burial plots from another family member.
  - c. In the event that Jeremiah was driven out of Jerusalem by his enemies, it would provide a place of refuge.
  - d. It was a sound investment, and God had promised to prosper Jeremiah to show a contrast between the godly and the ungodly.
  - e. It was a token of his confidence that the Jews would return to Judah from captivity.
8. (3 pts.) Which trait of the Rechabites served as a rebuke for the Jews?
  - a. Their holiness, as evidenced by the usage of "Yah" in their names.
  - b. Their obedience to the injunction of their forefather.
  - c. Their abstinence from wine.
  - d. Their refusal to build houses and plant fields.
  - e. Their careful adherence to the statutes of the law.
9. (2 pts.) What promise did God make to the Rechabites?
  - a. They could return to their homes in peace.
  - b. They could inherit the vacated fields and lands of Judah.
  - c. They would always have a man to stand before God.
  - d. They would be safe during the Babylonian siege.
  - e. They would always defeat their enemies.
10. (2 pts.) On one occasion Jeremiah informed Baruch that he could not go into the temple because he was 'shut up." What is the best interpretation of this statement?
  - a. Jeremiah was in prison at this time.
  - b. Jeremiah felt restrained in his heart from going.
  - c. Jeremiah was forbidden by civil commands from entering the temple.
  - d. It was not the time of the year when his course (group) of priests ministered in the temple.
  - e. He feared a confrontation with the false prophets.

(continued)

11. (2 pts.) Which brash king burned the scroll of Jeremiah's prophecies?
  - a. Coniah.
  - b. Jehoahaz.
  - c. Jehoiachin.
  - d. Jehoiakim.
  - e. Zedekiah.
  
12. (2 pts.) What was the charge brought against Jeremiah when he was arrested by Irijah in the gate of Benjamin?
  - a. Uttering false prophecies in the name of Yahweh.
  - b. Defecting to the Chaldeans.
  - c. Violating martial law by leaving the city.
  - d. Blasphemy in prophesying against the temple.
  - e. Weakening the Jewish soldiers' will to fight.
  
13. (2 pts.) Who rescued Jeremiah from the cistern of Malchiah the son of Hammelech, that was in the "court of the prison"?
  - a. Ahikam, son of Shaphan.
  - b. Baruch (his scribe).
  - c. Ebed-melech.
  - d. Hanan, son of Igdaliah, a "man of God."
  - e. Michaliah, son of Gemariah.
  
14. (1 pt.) Who was the Babylonian "captain of the guard" that let Jeremiah go after the fall of Jerusalem?
  - a. Nebuzaradan.
  - b. Nergal-sharezer.
  - c. Rab-saris.
  - d. Sangar-nebo.
  - e. Sarsechim.
  
15. (2 pts.) Who was the governor appointed by Nebuchadnezzar over Judah after its fall?
  - a. Azariah.
  - b. Gedaliah.
  - c. Johanan.
  - d. Maaseiah.
  - e. Shephatiah.
  
16. (1 pt.) Which city did this Jewish governor rule from?
  - a. Bethlehem.
  - b. Jerusalem.
  - c. Mizpah.
  - d. Ramah.
  - e. Tekoa.

(continued)



17. (2 pts.) Why did the Jews that remained in Judah after its collapse decide to go down to Egypt?
- a. They feared an attack from Nebuchadnezzar.
  - b. God led them to start a colony there.
  - c. There was no way to sustain life in the war-torn nation of Judah.
  - d. The Lord had directed them to go to Babylon, and they sought to thwart this prophecy by heading in the opposite direction.
  - e. They went to obtain food and supplies to bring back to Judah.

B. CHECK ALL THAT APPLY.

1. (6 pts.—1/2 pt. per blank) Which nation(s) or areas did Jeremiah prophesy against in chapters 46-51?

- a. Ammon.
- b. Assyria.
- c. Babylon.
- d. Damascus.
- e. Edom.
- f. Egypt.
- g. Elam.
- h. Ethiopia.
- i. Kedar/Hazor.
- j. Moab.
- k. Philistia.
- l. Tyre.

OUTLINE OF JEREMIAH'S CONTEMPORARY HISTORY

- 642-640 I. Manasseh - the height of the abomination of apostacy (II Kings 21:1-17)
- 640 A. His like-minded son reigned a short time (Amon--II Kings 21:18-25)
- 632 II. Josiah ascended throne at age of 8 (none like him before or after, he followed God wholly) (II Kings 23:25)
- 628 A. In eighth year of reign began to seek God with whole heart
- 627 B. In twelfth year of reign began to cast down and destroy all idolatry
- 622 C. In thirteenth year of reign Jeremiah began his prophecies (Jer. 1:2)
- 609 D. In eighteenth year of reign, the book of the law is discovered
1. It was a cleansing of the land, but unfortunately, not for the people (Jer. 4:1-4)
- 609 E. Josiah is killed in battle with Pharaoh-necho at Megiddo in his thirty-first year of reign
1. Pharaoh-necho on his way to conquer Syria, which he did (II Kings 23:29)
- 609 III. Israel made Jehoahaz, Josiah's son, who was evil in God's sight, king (II Kings 23:30)
- A. Pharaoh-necho deposed Jehoahaz after three months of reign, taking him to Egypt where he died, putting Jehoiakim (same as Eliakim, the son of Josiah) up as ruler under tribute to Egypt.
- 605 IV. Jehoiakim was wicked and oppressed the people in taxes (Jer. 22:13ff)
- A. In his fourth year of reign, Nebuchadnezzar had defeated Nineveh and then defeated Egypt in the battle of Carchemish
1. Nebuchadnezzar was then called back to Babylon because of father's death, therefore unable to then conquer Judaea
- 601 B. Nebuchadnezzar returned four years later and took Jerusalem, making Judah a tributary
- 597 C. Jehoiakim rebelled three years later, being then defeated by the Chaldeans plus auxiliary armies (II Kings 24:1-4), most probably then taken to Babylon where he died (Ezk. 19:5-9), having reigned eleven years.
1. Jehoiakim rebelled despite the warnings of Jeremiah for them to submit to Babylon (Jer. 27:8)
- 597 V. Jehoiachin (Jeconiah), the son of Jehoiakim, succeeded the throne by inheritance, not by the will of Nebuchadnezzar. He reigned three months.
- A. He soon is besieged, taken, and deported to Babylon. This is the first carrying away involving Jehoiakim, his family, the princes, the soldiers, the smiths, and all who could make or bear weapons (II Kings 24:14ff)
- B. Jeremiah prophesies against him in 22:24-30.

(see other side)

- 597 VI. Mattaniah, the youngest brother of Jehoiakim (son of Josiah) is set as king by Nebuchadnezzar, and his name is changed to Zedekiah (II Kings 24:17)
- A. He reigned for eleven years, from the age of twenty-one. It was a wicked reign (II Kings 24:18, 19)
  - B. He possibly was not so inwardly wicked as Jehoiakim, but being weak, he was persuaded to permit every kind of transgression toward Jehovah, plus to break his oath of allegiance to the king of Babylon
    - 1. His actions and those who helped cause it (false prophets and ambassadors of Tyre, Sidon, Ammon, Moab, and Edom who consulted with Zedekiah for a united revolt) are strongly rebuked by Jeremiah (23:15; 24:8-10; 27-all). The revolt is evidently stopped by Jeremiah
    - 2. Zedekiah is often warned to submit to Babylon (27:12; 38:17-19)
- 588 C. Judah heard of Egypt's plan to make war on Babylon and felt strong enough to revolt (the ninth year of Zedekiah's reign)
- 1. Nebuchadnezzar heard of it, came to Jerusalem, but soon left at the approach of the Egyptian army which he defeated, only to come back once more to lay siege on Jerusalem (Lamentations)
- 586 D. Jerusalem is devastated by famine and pestilence, and taken in the eleventh year of Zedekiah's reign as prophesied by Jeremiah in 32:1-5
- 1. Zedekiah and part of his army fled only to be caught near Jericho and taken to Riblah where his family and princes were killed before him; his eyes were then put out, and he was taken in chains to Babylon where he died (Jer. 52:4-11; II Kings 25:1-7)
- 586 VII. Gedaliah (the son of Ahikam, who saved Jeremiah from death, 26:24; also the grandson of Shaphan, Josiah's secretary, II Kings 22:12, 14; therefore having a legacy of the fear of God) was appointed by Nebuchadnezzar as governor over the few common people left following a full and final destruction of Jerusalem, the temple, and its people one month after it was taken (Jer. 52:12-27)
- A. After two months of reign, Gedaliah is killed by Ishmael (in jealous rivalry), and the remaining Jews flee to Egypt out of fear of the Chaldeans, in spite of Jeremiah's promises of safety if they remain, but destruction if they go (Jer. 42-all)
  - B. Jeremiah, being compelled to follow, finished his prophetic ministry and life there sometime before 570 B.C. (Jer. 44:1, etc.)

List of Characters in the Book of Jeremiah

This list contains most of the persons mentioned in the book, along with a brief sketch of each and Scripture references.

1. AHAB - ("father's brother"), Son of Kolaiah. One of the two false prophets denounced by Jeremiah for prophesying lies in the name of Yahweh. Jeremiah foretold of his death, by fire, at the hand of the king of Babylon (Jer. 29:21-23).
2. AHIKAM - ("brother of rising" or "my brother has arisen"), Son of Shaphan. One of the deputation sent by King Josiah to Huldah the prophetess (2 Kng. 22:12,14; 2 Chr. 34:20). Jeremiah's protector (Jer. 26:24). Father of Gedaliah, governor of Judah after its fall (Jer. 39:14; 40:5,6,7,9,11,14,16; 41:1,2,6,10,16,18; 43:6).
3. AZARIAH - ("helped by Yahweh"), Son of Hoshai. Supporter of Gedaliah. One of those who later rejected Jeremiah's advice to remain in Palestine (Jer. 43:2-7). Some feel he is the same as "Jezariah" in Jer. 42:1 (cf. Jer. 40:8; 2 Kng. 25:23).
4. BARUCH - ("blessed"), Son of Neriah and brother of Seraiah, who held an honorable office in Zedekiah's court (Jer. 32:12; 36:4; 51:59). Baruch was the faithful friend and scribe of Jeremiah. In the fourth year of Jehoiakim Baruch wrote all the prophecies thus far delivered by Jeremiah and read them to the people (Jer. 36); he later read them privately to the king's counsellors. Jehoiakim burned the scroll and sought to arrest Baruch and Jeremiah, but the Lord hid them. Baruch wrote another roll, which contained an additional prophecy of the ruin of Jehoiakim and his house. He later received assurance that he would be spared from the calamities which would befall Judah (Jer. 45). During the siege of Jerusalem Jeremiah purchased the territory of Hanameel, and deposited the deed with Baruch (Jer. 32:12). Baruch was accused of influencing Jeremiah in favor of the Chaldeans (Jer. 43:3; cf. 37:13). By the permission of Nebuchadnezzar he abode with Jeremiah at Mizpah, but was afterward forced to go to Egypt (Jer. 43:6). Two apocryphal books purport to be Baruch's productions.
5. DELAIAH - ("freed by YHWH"), Son of Shemaiah. One of the princes to whom Jeremiah's first roll of prophecy was read. Later interceded with Jehoiakim not to burn the scroll (Jer. 36:12,25).
6. EBED-MELECH - ("servant of the king"), Ethiopian eunuch in the court of Zedekiah. Instrumental in saving Jeremiah from the dungeon (or cistern; Jer. 38:7-13). God promised him deliverance when Jerusalem should fall (Jer. 39:15-18).
7. ELASAH - ("God has made"), Son of Shaphan and brother to Ahikam, Jeremiah's protector. One of two men sent on a mission by Zedekiah to Nebuchadnezzar at Babylon. They at the same time carried a letter from Jeremiah to the captives in Babylon (Jer. 29:3; 26:24).
8. ELISHAMA - ("God has heard" or "God of hearing"), A royal scribe, in whose chamber the roll of Jeremiah was read to him and others. It was deposited here temporarily (Jer. 36:12,20,21).

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9. ELNATHAN - ("God has given"), Son of Achbor. Sent by King Jehoiakim to bring the prophet Urijah out of Egypt (Jer. 26:22). Roll of Jeremiah was read in his presence, and he interceded with Jehoiakim to preserve it (Jer. 36:12,25). Perhaps the same Elnathan who was the father of Nehushta, wife of Jehoiakim and queen-mother of Jehoiachin (2 Kng. 24:8).
10. EPHAI - ("birdlike"), A Netophathite, whose sons were among the "captains of the forces" left in Judah after the deportation to Babylon (Jer. 40:8).
11. EVIL-MERODACH - ("man of Marduk," the Babylonian god) , Son and successor of Nebuchadnezzar. In the first year of his reign he released Jehoiachin from prison (after 36 years there) and gave him special favors in his court (Jer. 52:31-34). Reigned c. 562-560. According to Berossus and the canon of Ptolemy he was slain by his sister's husband, Neriglissar, who then made himself king in his stead.
12. GEDALIAH-("YHWH is great" or "made great by YHWH") , Son of Ahikam and grandson of Shaphan. Appointed governor over Judah by Nebuchadnezzar after the fall of Jerusalem. He set up headquarters at Mizpah, where he was murdered by Ishmael after only two months (Jer. 39:14; 40:5-9,11-16; 41:1-4,6,9,10,16,18; 43:6).
13. GEDALIAH - (same as above), Son of Pashur. One of the Jewish princes who, on hearing one of Jeremiah's prophecies, conspired to accuse and imprison him (Jer. 38:1ff).
14. GEMARIAH - ("YHWH has perfected"), Son of Hilkiah (possibly same Hilkiah who was high-priest under Josiah). He and Elasah were sent as ambassadors by Zedekiah to Babylon. They also carried a letter from Jeremiah to the Jewish captives at Babylon, advising them to settle there peaceably, promising deliverance after seventy years, and warning them about false prophets (Jer. 29:3ff).
15. GEMARIAH - (see above), Son of Shaphan, one of the nobles of Judah, and a scribe of the temple in the time of Jehoiakim. Baruch read aloud the prophecies of Jeremiah to the people at the official chamber of Gemariah (Jer. 36:10; cf. 2 Kng. 15:35). Gemariah's son, Michaiah, having reported this to his father, Baruch was invited to repeat the reading, at the scribe's chamber in the palace, before Gemariah and others, who gave an account of the matter to the king (Jer. 36:11-20). He, with the others, heard the divine message with fear, though Gemariah and two others besought the king not to destroy the roll (36:21-25).
16. HAMUTAL-("kinsman of the dew" or "my husband's father is the dew" or "father-in-law of dew"), Wife of King Josiah and mother of King Zedekiah (Jer. 52:1; 2 Kng. 23:31; 24:18).
17. HANAMEEL - ("God has compassion"), Son of Shallum, who was Jeremiah's uncle (not same Shallum who was King Jehoahaz). During siege of Jerusalem he sold his cousin Jeremiah a field in Anathoth (Jer. 32:6-12).
18. HANAN - ("gracious" or "merciful"), Son of Igdaliah. He was an officer about the temple. Into the chamber of his sons Jeremiah brought the Rechabites (Jer. 35:4).
19. HANANIAH - ("YHWH has been gracious"), Son of Azur, a prophet of Gibeon. Hananiah was a false prophet, who publicly opposed Jeremiah's ministry during the fourth year of Zedekiah's reign. Hananiah prophesied that within two years Jeconiah and his fellow-captives, with the vessels of the

19. HANANIAH - (continued)  
temple, would be brought back to Jerusalem from Babylon. He took off from the neck of Jeremiah the yoke which he wore by divine command, in token of the subjection of Judea and the neighboring countries to the Babylonian empire. Jeremiah prophesied of his speedy death (Jer. 28:1-17)-
20. HILKIAH - ("YHWH is my portion" or "portion of YHWH"), A priest of Anathoth and father of Jeremiah (Jer. 1:1).
21. IRIJAH - ("YHWH sees" or "YHWH provides"), Son of Shelemiah. Captain of the guard at the gate of Benjamin. He arrested Jeremiah on the pretense of falling away to the Chaldeans (Jer. 37:13,14).
22. ISHMAEL - ("God hears"), Son of Nethaniah and grandson of Elishama. He was "of the seed royal" of Judah. At the instigation of Baalis, king of Ammonites, he slew Gedaliah, governor of Judah after its fall. He took the remaining people of Mizpah captive, but later released them and fled to Ammon before a force lead by Johanan (Jer. 40:8,14-16; 41:1-3,6-16,18).
23. JAAZANIAH - ("YHWH hears"), Son of Jeremiah (not the prophet) and grandson of Habaziah. Chief of the Rechabites, who were brought into the temple by Jeremiah, to test their obedience to Jonadab, their founder (Jer. 35:3ff).
24. JEHOAHAZ - ("YHWH has laid hold"), Also called Shallum. Son of King Josiah of Judah. After his father was slain in resisting Pharaoh-necho at Megiddo, Jehoahaz was raised to the throne, at 23, in preference to his elder brother, Jehoiakim. Though an evil-doer and an oppressor, he was lamented by the people. Pharaoh-necho, on his return from the Euphrates, removed him from the throne and put Jehoiakim in his place. He was taken first to Riblah in Syria, then to Egypt, where he died, having reigned only three months (1 Chr. 3:15; 2 Kng. 23:31; 2 Chr. 36:11; Eze. 19:3; Jer. 22:10).
25. JEHOIACHIN - ("YHWH will establish"), Also called Jeconiah and Coniah. Son of King Jehoiakim of Judah. Succeeded his father as king at age eighteen (possibly eight) and reigned only three months and ten days. Nebuchadnezzar besieged and captured Jerusalem, took all the treasures stored up in the temple and the king's palace, deposed Jehoiachin, and, together with a large retinue of leading men and artisans numbering over 10,000 carried him to Babylon. While the majority of the other captives lived in comparative freedom in the land, Jehoiachin was placed in prison, where he remained for thirty-six years. Upon the death of Nebuchadnezzar, Evil-merodach not only released him, but gave him a seat at his table and an allowance for his support (Jer. 22:24,28; 24:1; 27:20; 28:4; 29:2; 37:1; 53:31ff; 2 Kng. 24:8ff; 25:27-30).
26. JEHOIAKIM - ("YHWH establishes" or "YHWH raises up"), Original name was Eliakim ("God establishes" or "God raises up"). A son of Josiah, and king of Judah. His younger brother Jehoahaz reigned for three months after the death of Josiah. Then Pharaoh-necho deposed Jehoahaz and placed Eliakim on the throne, changing his name to Jehoiakim. After Nebuchadnezzar defeated Necho at Carchemish (605 B.C.), the Babylonian king reduced Jehoiakim to a vassal king. Jehoiakim was a selfish and unjust king, taking offense at the strong rebukes and warnings of Jeremiah. He burned a scroll of his prophecies and attempted to imprison him. In the sixth or seventh year of his reign, after three years of submission to Babylon, he rebelled. After some years Nebuchadnezzar marched in force against him and other rebellious vassals. Apparently he was killed, either by Jews, or Chaldeans, and his body was thrown out beyond the gates of Jerusalem, to suffer ignominious burial (Jer. 1:3; 22:18,24; 24:1; 25:1; 26:1,21,22,23; 27:1,20; 28:4; 35:1; 36:1,9,28,29,30,32; 37:1; 45:1; 46:2; 52:2; 2 Kng. 23:34-37; 24:1-7; 1 Chr. 3:15; 2 Chr. 36:4ff).

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27. JEHUCAL - ("YHWH is able"), Son of Shelemiah. Sent with Zephaniah by Zedekiah to solicit Jeremiah's prayers for Judah (Jer. 37:3). Later joined with other princes in requesting Jeremiah's death (Jer. 38:1ff).
28. JEHUDI - ("Jew" or "man of Judah"), Son of Nethaniah. Sent by the princes of Jehoiakim's court to bring Baruch to read Jeremiah's denunciation (Jer. 36:14). Later sent by the king to fetch the scroll and read it to him (Jer. 36:21).
29. JERAHMEEL - ("May God have compassion" or "God has compassion"), Son of Hammelech (lit. "the king," but probably a proper name here). Sent by Jehoiakim to imprison Jeremiah and Baruch, after King Jehoiakim had burnt the roll of Jeremiah's prophecies (Jer. 36:26).
30. JEREMIAH - ("YHWH exalts" and/or "YHWH throws"), Prophet of God and author of book that bears his name.
31. JEZANIAH - ("YHWH hears"), A Maachathite and one of the "captains" who met with Judah's governor Gedaliah at Mizpah (2 Kng. 25:23; Jer. 40:8). Perhaps the same as Jezaniah, the son of Hoshai (Jer. 42:1), who with Johanan, etc. asked advice of Jeremiah.
32. JOHANAN - ("YHWH is gracious"), Son of Kareah. One of the Jewish chiefs who supported Gedaliah after his appointment as governor over Judah after its fall. He warned Gedaliah of the plot on his life, to no avail. After the murder of Gedaliah, Johanan led a group against his assassin, Ishmael, and rescued the people he had taken captive. He and the other leaders sought Jeremiah's advice and then rejected it, when the prophet told them to remain in Judah. Against God's will, they took the remnant, including Jeremiah and Baruch, to Egypt (Jer. 40:8,13,15,16; 41:11-16; 42:1,8; 43:2,4,5).
33. JONADAB - ("YHWH gives"), Son of Rechab. Tribal father of the Rechabites, characterized by their nomadic life and total abstinence from wine (Jer. 35:6, 8,10,14,16,18,19; 2 Kng. 10:15,23).
34. JONATHAN - ("YHWH has given"), A scribe, in whose house Jeremiah was imprisoned by the princes of Judah (Jer. 37:15,20; 38:26).
35. JONATHAN - (see above), Son of Kareah and brother of Johanan. One of the captains of the Jewish forces, who held a conference with Gedaliah, governor of Judah under Babylon (Jer. 40:8).
36. JOSIAH - ("YHWH supports" or "YHWH heals"), Son of Ammon and king of Judah. Succeeded Amon to the throne at eight. Began to seek God in eighth year of his reign; started to purge Judah (and even parts of Israel) of idols in twelfth year of his reign. During repair of temple in eighteenth year of reign, book of Law was discovered, by high priest Hilkiah. It was read to Josiah who, alarmed by the curses in it, consulted Huldah the prophetess. She prophesied that Judah would indeed be judged, but Josiah would die before this happened. Josiah read the Law to the people, made a covenant with them, and reinstated the Passover. Later Pharaoh-necho passed through Judah on his way to Carchemish. Josiah went out to battle, disguised, and was killed. Jeremiah wrote a lamentation and mourned the passing of this great king (Jer. 1:2,3; 3:6; 22:11,18; 25:1,3; 26:1; 27:1; 35:1; 36:1,2,9; 37:1; 45:1; 46:2; 2 Kng. 22:1-23; 2 Chr. 34:35).

37. MALCHIAH - ("YHWH is king"), Son of Hammelech (some render: "son of the king"). A priest, the father of Pashur. Jeremiah was put into his dungeon (Jer. 21:1; 38:1,6; 1 Chr. 9:12; Neh. 11:12).
38. MICHAIAH - ("Who is like Yhwh?"), Son of Gemariah, grandson of Shaphan. Heard Baruch reading aloud Jeremiah's prophecies in the temple and reported this to the princes assembled in the king's palace (Jer. 36:11-14).
39. NEBUCHADNEZZAR, or NEBUCHADREZZAR - ("Nebo has protected," etc.), Son of Nabopolassar. King of Babylonia. Succeeded by his son, Evil-Merodach (Amel-Marduk) (Jer. 21:2,7; 22:25; 24:1; 25:1,9; 27:6,8,20; 28:3,11,14; 29:1,3,21; 32:1,28; 34:1; 35:11; 37:1; 39:1,5,11; 43:10; 44:30; 46:2,13,26; 49:28,30; 50:17; 51:34; 52:4,12,28-30).
40. NEBUZARADAN - ("Nebo has given offspring," etc.), Captain of the guard (lit. "chief of the slaughterers") of Nebuchadnezzar's army. He had charge of deporting the captives after Jerusalem fell, 586 B.C. Also in charge of later, smaller deportations (Jer. 39:9-11,13; 40:1; 41:10; 43:6; 52:12,15,16,26,30).
41. PASHUR - ("Safety round about"?), Son of Immer the priest. Chief governor of the temple. When Jeremiah prophesied, he smote him and put him in stocks. Released him next day, and Jeremiah said his name was changed to Magor-missabib ("Terror round about"), and that he and all his house would be carried to Babylon and die there (Jer. 20:1-6).
42. PASHUR - (see above), Son of Melchiah (or Malchiah). A priest, and one of the chief princes of Zedekiah's court. Sent to Jeremiah by Zedekiah when Nebuchadnezzar was preparing attack on Jerusalem. Later he joined with others in petitioning the king to have Jeremiah put to death because of his denunciations (Jer. 22:1; 38:1; 1 Chr. 9:12; Ezra 2:38; Neh. 7:41; 10:3; 11:12).
43. PHARAOH-HOPHRA or APRIES - ("Pharaoh" = title of Egyptian kings, meaning "the great house." "Hophra" = personal name), Succeeded Psamtik II, who was Pharaoh-necho's successor. Took Gaza from the Philistines and other territory. Later forced the Chaldeans to raise their siege on Jerusalem, but only for a time. Jeremiah, in exile in Egypt, foretold that YHWH would give Hophra into the hands of them that sought his life (Jer. 37:5-7; 44:30; 46:25f; 47:1).
44. PHARAOH-NECHO - (see above), Killed King Josiah of Judah at Megiddo c. 609 B.C. Three months later he deposed Josiah's successor, Jehoahaz, and placed his brother Eliakim on throne, changing name to Jehoiakim. He was routed at Carchemish by Nebuchadnezzar, 605 B.C. (Jer. 46:2; 2 Kng. 23:29,33-35; 2 Chr. 35:20ff).
45. SERAIAH - ("YHWH has prevailed" or "Soldier of YHWH"), Son of Azariah. High priest in the reign of Zedekiah. At the fall of Jerusalem he was sent as a prisoner to Nebuchadnezzar at Riblah, and there put to death (Jer. 52:24-27; 2 Kng. 25:18; 1 Chr. 6:14; Ezra 7:1).
46. SERAIAH - (see above), Son of Azriel. One of the persons commanded by King Jehoiakim to apprehend Jeremiah and Baruch (Jer. 36:26).
47. SERAIAH - (see above), Son of Neriah, grandson of Maaseiah. Brother of Baruch, Jeremiah's scribe. Described as a "quiet prince" (perhaps a title in Hebrew for chief chamberlain). Went with Zedekiah to Babylon in fourth year of his reign. Commissioned by Jeremiah to take a roll of his prophecies and sink it in the Euphrates (Jer. 51:59-64).

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48. SERAIAH (see page 5), Son of Tanhumeth the Netophathite. One of those who was urged to submit to the Chaldeans by Judean governor Gedaliah (Jer. 40:8; 2 Kng. 25:23).
49. SHELEMIAH - ("YHWH repays"), Son of Abdeel. One of those who received the orders of Jehoiakim to take Baruch and Jeremaih (Jer. 36:26).
50. SHEMAIAH - ("YHWH has heard"), Called the Nehalamite. False prophet among Jewish exiles in Babylon. Sent letters to Jerusalem stirring up the priests against Jeremiah and other prophets. Jeremiah foretold that he and his seed would be cut off (Jer. 29:24-32).
51. SHEPHATIAH - ("YHWH judges"), Son of Mattan. One of the princes of Judah who counseled Zedekiah to put Jeremiah in the dungeon (Jer. 38:1).
52. URIJAH - ("Light of YHWH"), Son of Shamaiah of Kirjath-jearim. Prophet during reign of Jehoiakim. Fled to Egypt when the king sought to kill him. Brought back to Judah by Elnathan, and executed by Jehoiakim (Jer. 26:20-23).
53. ZEDEKIAH - ("Righteousness of YHWH"), Son of Hananiah. One of the princes who received the news that Baruch had read the words of Jeremiah to the people (Jer. 36:12).
54. ZEDEKIAH - (see above), Son of King Josiah. Original name Mattaniah. When Nebuchadnezzar deposed Jehoiachin in 597 B.C., he placed Mattaniah (then twenty-one) on the throne and changed his name. Early part of reign marked by agitation throughout Syria (which includes Palestine) against Babylonian yoke. Conference in fourth year of reign with Tyre, Sidon, Edom, and Moab as to what to do. Zedekiah forms alliance with Egypt, which brings immediate invasion of Babylonians. All the while Jeremiah preaches submission to Babylon. Siege of Jerusalem lifted while Babylon defeats Egypt, who had come to assist Judah. Siege resumes in ninth year of Zedekiah's reign and continues for eighteen months. Jeremiah imprisoned. Famine and pestilence accompany the long siege. Walls breached, city entered in 586 B.C. Temple stripped and razed, Jerusalem largely burned. Zedekiah escaped but was caught and taken to Riblah. There Nebuchadnezzar ordered his sons slain before his eyes, put his eyes out, and took him to Babylon in chains, where he died (Jer. 1:3; 21:1,3,7; 24:8; 27:3,12; 28:1; 29:3,21,22; 32:1,3,4,5; 34:2,4,6,8,21; 36:12; 37:1,3,17,18,21; 38:5,14-17,24; 39:1,2,4-6; 44:30; 49:34; 51:59; 52:1,3,5,8,10,11).
55. ZEDEKIAH - (see above), Son of Maaseiah. False prophet among captives in Babylon. Guilty of adultery and lies in name of YHWH. Death foretold by Jeremiah (Jer. 29:20-23).
56. ZEPHANIAH - ("YHWH conceals" etc.), Son of Maaseiah; possibly brother to Zedekiah (Jer. 29:21,25). "Second priest" (to High Priest) in Zedekiah's reign. Probably ruler of Temple, whose duty it was among others to punish pretenders to the gift of prophecy. Shemaiah the Nehelamite urged him to punish Jeremiah. Twice was he sent to Zedekiah to ask Jeremiah of the outcome of the siege and to ask him to intercede for the people. At Jerusalem's fall he was taken to Riblah and slain (Jer. 21:1; 29:25,26; 37:3; 52:24,27).

JEREMIAH/LAMENTATIONS  
Test 1 (Chapters 1-10, Intro.)

File 16 (BC) R824  
(H-BC-JRL16)

Name \_\_\_\_\_  
Corrector \_\_\_\_\_  
50 points total  
(Multiply number wrong by 2  
and subtract from 100.)

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question unless otherwise noted.

1. (2 pts.) Approximately how old was Jeremiah when he was commissioned by the Lord (as given in class)?
  - a. Between 5 and 10 years old.
  - b. Between 10 and 15 years old.
  - c. Between 20 and 25 years old.
  - d. Between 30 and 35 years old.
  - e. 33-1/2 years old.
  
2. (2 pts.) Considering the meaning of the name of the city from which Jeremiah came, which one of the following truths applies?
  - a. Yahweh will throw down and Yahweh will exalt.
  - b. The enemy will soon invade Judah from the north.
  - c. The people will fight against Jeremiah, but will not prevail.
  - d. Jeremiah has come forth to testify to God's people.
  - e. God's arm is not shortened that He cannot save.
  
3. (1 pt.) Which of the following prophets is a contemporary of Jeremiah?
  - a. Isaiah.
  - b. Zechariah.
  - c. Zephaniah.
  - d. Hosea.
  - e. Haggai.
  
4. (3 pts.) How do we explain the apparent composite nature of Jeremiah's book?
  - a. It was written in several stages over the course of a long ministry.
  - b. It appears composite because Jeremiah addresses his prophecies to different cities and nations.
  - c. It appears composite because it is in chronological order.
  - d. It is a composite of writings by Jeremiah, Baruch, and others.
  - e. History, prophecy, law, prose, and poetry give the book its composite appearance.
  
5. (2 pts.) Which prophet refers to Jeremiah's prophecy of the seventy-year captivity?
  - a. Isaiah.
  - b. Ezekiel.
  - c. Daniel.
  - d. Joel.
  - e. Zechariah.

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6. (3 pts.) What did the vision of the almond tree signify to Jeremiah?
  - a. God's Word would bear much fruit in his life.
  - b. God would be watchful and quick to perform His Word.
  - c. God would shake and cover the righteous from destruction.
  - d. Judah was as a plant in God's vineyard.
  - e. Babylon would spread over the whole world.
  
7. (3 pts.) Give the meaning of the symbolic seething pot that Jeremiah saw.
  - a. A drought would soon come to Palestine.
  - b. The Lord was boiling with anger over the sins of Judah.
  - c. The Word of God was building within Jeremiah's heart.
  - d. Judah was a melting pot of good and bad elements.
  - e. Raging war was coming in from the north.
  
8. (2 pts.) Who was king when Jeremiah's ministry began?
  - a. Zedekiah.
  - b. Josiah.
  - c. Hezekiah.
  - d. Jehoahaz.
  - e. Jehoiakim.
  
9. (3 pts.) "And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart (Jer. 3:10)." What does the word "treacherous" mean?
  - a. Wickedness.
  - b. Unpersuadableness.
  - c. Severe deception.
  - d. Faithlessness.
  - e. Impiety.
  
10. (2 pts.) The Lord asks Israel why he has drunk from the "water of Sihor" and the "waters of the river." What two countries do these rivers represent, respectively?
  - a. Babylon and Persia.
  - b. Egypt and Assyria.
  - c. Philistia and Ammon.
  - d. Syria and Phoenicia.
  - e. Edom and Media.
  
11. (2 pts.) Referring to question 10, what is the meaning of this metaphor?
  - a. Israel is as unstable as water.
  - b. These countries have drowned Israel with their heathen religions.
  - c. Israel will be submerged in the oblivion of captivity in these nations.
  - d. Foreign armies are about to pour into Israel.
  - e. Israel has sought sustenance through alliances with these states.

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12. (1 pt.) "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts (Jer. 2:19)." What is a more accurate translation for the word "backslidings"?
- Mistakes.
  - Sins.
  - Apostasies.
  - Judgments.
  - Lashes.
13. (4 pts., all right for credit) According to Jeremiah 2:35, Judah had deluded itself into thinking it was innocent. How? (Circle two answers.)
- Because the sins they were committing were not condemned by name in the Law, so they felt free to continue in them.
  - Because there was a partial reformation during Josiah's reign.
  - God had only recently begun to warn them of captivity if they did not repent.
  - They applied prophecies concerning Judah's future righteousness to their own day and thus concluded that they were guiltless.
  - They had yet to see the judgments foretold by the earlier prophets come to pass, and assumed that they must therefore be guiltless.
14. (3 pts.) "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more (Jer. 3:16)." Why is this?
- Because the ark will be destroyed in the Babylonian captivity.
  - Because they will be too preoccupied with their idolatry to care about the things of the Lord.
  - Because Jerusalem will become the throne of the Lord.
  - Because they will become prosperous and settled in Babylonia, and forsake the covenant and ordinances of the Lord.
  - Because the captive Jews developed the superstition that to mention the ark of the covenant would incur the wrath of God.
15. (3 pts.) Why was Israel more "justified" than Judah, in regard to the sins of both nations?
- Israel was larger than Judah, making the probability of national apostasy much higher there.
  - Israel had no prophets, but Judah had many.
  - Israel had no true Temple or priesthood, nor an example to learn from.
  - Israel did not have divine warnings and space for repentance, as Judah had.
  - Israel eventually hearkened to the voice of God (though it was too late to avert the captivity), whereas Judah never did repent.

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16. (3 pts.) "Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people, and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul (Jer. 4:10)." What does this verse mean?
- Jeremiah sometimes prophesied of peace, but here he was prophesying of Judah's destruction, and he could not reconcile the two things in his own mind.
  - Jeremiah felt that it was unfair of God not to warn Judah, since He (and Jeremiah) knew that Babylon was going to carry them away.
  - The sword reaching to the soul refers to God's Word judging their sinful souls. Hence, Jeremiah was questioning how God could prophesy peace when Judah was in such poor spiritual shape.
  - Jeremiah interpreted it as God telling the people that they would have peace only when the sword reached their souls, i.e., when they allowed Him to chasten them through captivity. But Jeremiah failed to see how captivity could ever produce that peace.
  - Jeremiah's complaint was that God had prophesied only of destruction and not of peace. So, after bringing the complaint to God, Jeremiah tells the people, "Ye shall have peace." But God answers him by saying that the sword reaches unto the soul; in other words, judgment is nevertheless coming.
17. (2 pts.) Why did Jeremiah turn to the "great men" with his message?
- Being a priest, he felt called to minister more to the upper classes, as Isaiah had done.
  - God directed him to minister to them for a time.
  - He hoped their response to his words would be more favorable than the response of the poor masses.
  - He was invited by the king to speak to all the leaders of Judah.
  - At this time (as a young man) he was reluctant to spend his precious time speaking to the untutored throngs of Jerusalem.
18. (2 pts.) God threatens to do something in Jerusalem similar to what He had done to Shiloh. What happened there?
- Israel was defeated there by Syria.
  - A plague wiped out a large portion of Judah's army.
  - The sanctuary there was abandoned by God.
  - A tremendous earthquake devastated the land.
  - Bands of Chaldeans carried the inhabitants away.
19. (1 pt.) Where was Tophet located?
- Plain of Esdraelon.
  - Valley of the son of Hinnom.
  - Gilead.
  - Mount Moriah.
  - The Negev (southern Judah).
20. (2 pts.) What infamous practice was carried on in Tophet?
- The torturing of the true prophets of Yahweh.
  - Licentious rites involving prostitutes and worshippers of Baal.
  - The assembling of false prophets who prophesied of the defeat of Babylon.
  - The offering of their sons for a burnt offering to Molech.
  - The slaying of all those who would not join the rest of the Jews in their idolatry.

(continued)

21. (2 pts.) "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens (Jer. 10:11)." This is the only verse in the Book of Jeremiah written in Aramaic. Why was it put in this language?
- It was a marginal note added by one of the exiles in Babylonia that later found its way into the text.
  - It is a gloss that was interpolated into the text by a later copiest.
  - Though the Book of Jeremiah was written in Hebrew, Aramaic was already the spoken language of the Jews by Jeremiah's time. Hence, this important statement is put in Aramaic in order to have a greater impact on them.
  - When the Jewish captives were invited to join the Babylonians in idolatrous worship, this was to be their answer; therefore, it was written in the language of the Babylonians.
  - It was a prophecy of the message that Christ would one day bring. Since Christ spoke Aramaic, this verse was put in Aramaic for greater effect.
22. (2 pts.) In Chapter 10, God tells Judah not to learn the way of the heathen. He further exhorts them not to be dismayed at that which the heathen are dismayed at. What is that?
- Holiness.
  - Warfare.
  - Signs of heaven.
  - The Word of God.
  - Idols.

Assignment

1. The assignment is to construct a chronological time-line of the life of Jeremiah.
2. It must include the following items:
  - a. The events in the life and ministry of Jeremiah, as recorded in the Book of Jeremiah and in the Historical Books.
  - b. Other events which are mentioned or alluded to in the Book of Jeremiah (or in class).
  - c. The reigns of kings Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.
3. The chronological order of the chapters in the Book of Jeremiah.
  - a. Note: Some chapters are relatively easy to date, because they mention who was reigning at the time. But other chapters contain no such statements: they must be dated on the basis of internal evidence and placed on the time-line with a question mark ("?").
4. The entire time-line must be drawn on one side of plain, white 8½" x 11" paper (one sheet only).
  - a. You may put any explanatory comments on the back side, if you run out of room on the front side of the paper.
5. The chart will be graded on the basis of completeness, accuracy, and neatness.
  - a. You are free to use any books, hand-outs, or charts to assist you in this.