

"They will fight  
against you,  
But they shall  
not prevail  
against you."

# Introduction to Jeremiah

Mark the lines below as correct (C), incorrect (X), or partly correct (▲).

"In those days  
and at that time  
I will cause to  
grow up to David  
a Branch of  
righteousness;"

<b>A</b>	( ) Jeremiah is quite personal.
<b>A-1</b>	( ) Jeremiah's call is detailed in chapter one.
<b>A-2</b>	( ) There is a lot about Jeremiah in the final chapters.
<b>A-3</b>	( ) Jeremiah wrote much more about himself than Isaiah did.
<b>A-4</b>	( ) There is far more personal prayer in Jeremiah than in Isaiah.
<b>A-5</b>	( ) Many passages deal with those who opposed (or helped) Jeremiah.
<b>B</b>	( ) Jeremiah is very Judaic.
<b>B-1</b>	( ) Most early chapters are about the sinful people of Judah.
<b>B-2</b>	( ) The sinful rulers of Judah are the focus in many other chapters.
<b>B-3</b>	( ) There are few prophecies in Jeremiah about the Messiah's coming.
<b>B-4</b>	( ) There is nothing in Jeremiah about the future New Testament church.
<b>B-5</b>	( ) The temple, priests, and the Sabbath are mentioned in many chapters.
<b>B-6</b>	( ) Jeremiah's main purpose was to call the sinful Jewish nation to repentance.
<b>B-7</b>	( ) For the most part, Gentiles are not mentioned until near the end on Jeremiah.
<b>C</b>	( ) Jeremiah can be difficult to "navigate" as a whole.
<b>C-1</b>	( ) Jeremiah deals with various subjects.
<b>C-2</b>	( ) Most of Jeremiah is not in chronological order.
<b>C-3</b>	( ) The subject often changes from one chapter to the next.
<b>C-4</b>	( ) Jeremiah is longer than Isaiah and the longest prophetic Book.
<b>C-5</b>	( ) As a whole, it is more a collection of messages than a single message.
<b>C-6</b>	( ) Jeremiah contains preaching, prophecy, history, and personal experience.
<b>C-7</b>	( ) Chapters 45-52 are more like an appendix than a comprehensive summary.
<b>D</b>	( ) There are various ways to effectively "travel" through Jeremiah.
<b>D-1</b>	( ) Jeremiah's "scenery" is interesting because of his imagery and many object lessons.
<b>D-2</b>	( ) There are some great "prayer spots" to visit while traveling through the Book.
<b>D-3</b>	( ) In Jeremiah, it's important to keep moving and avoid making any long stops.
<b>D-4</b>	( ) Jeremiah is not too long to slowly travel or preach through expositionally.
<b>D-5</b>	( ) For some, simply following Jeremiah himself may be the best way to go.
<b>D-6</b>	( ) Evangelists seem to enjoy various "hot spots" in Jeremiah's preaching.
<b>D-7</b>	( ) Some may decide to follow "the Way of Hope" through the Book.
<b>D-8</b>	( ) Any given approach is just as good as any others.

**Answers:** Most lines are correct or partly correct. Line A-2 is clearly in error, however. Since the final chapters are like an appendix (C-7), there is little about Jeremiah in chapters 50 and 51. Line C-2 is also incorrect. Some of Jeremiah is not in chronological order, but much of it is. Line B-5 is at best only partly correct, since the Sabbath is only mentioned in chapter 17. Even line B is only partly correct, since Jeremiah is concerned with the nations as well as the Jews. (See 1:5, 25:12-33, and chapters 46-51.) Line C-3 is also at best only partly correct. Many consecutive chapters have similar themes. Jeremiah is somewhat difficult to understand as a whole. So line C is partly correct. Line B-4 is correct. BUT it is important to note that the new covenant is mentioned in chapter 31. Finally, the correctness of lines C-5, D-3 and D-4 is questionable, and the final line, line D-8, is clearly incorrect. (The situation matters.)