

"The heart is deceitful above all things, And desperately wicked; Who can know it?"

Jeremiah in Evangelism

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

"And Zedekiah the king said to Jeremiah, 'I am afraid of the Jews who have defected to the Chaldeans. .'"

A	() Sin and judgement are stressed in the early chapters.
A-1	() From the beginning, the Lord predicted the Babylonian invasion (1:13-15, 4:6, 6:1, 20:4-5).
A-2	() God's formal charges against idolatrous and unfaithful Judah were first made in 2:1-3:5.
A-3	() Since the Lord was Judah's husband (3:14), her idolatry was spiritual adultery (3:1-13).
A-4	() Jeremiah shows that sin comes from within (4:4, 13:23, 17:9, 24:7, 31:31-34, Psa. 119:36).
A-5	() The people did not listen (6:16-19, 7:13,28, 11:10, 13:10-17, 17:20-23, 19:15, 25:1-9, 26:1-9).
A-6	() Rather than repent, the people tried to kill Jeremiah (11:18-23, 18:18-23, Lk. 4:24).
A-7	() The clay in chapter 18 illustrates the people's refusal to let the Lord be their Lord.
A-8	() Judah's vilest idolatry was associated with Tophet. (See 19:1-15 and 7:30-34.)
A-9	() The sins of the ordinary people are not mentioned much after chapter 19.
A-10	() Sin and judgment are also stressed in the early chapters of Romans.
B	() In Jeremiah, God often presented people with two alternatives.
B-1	() The people could have remained in the land IF they had repented (4:1, 7:5-7, 13:15-19).
B-2	() Jerusalem would have survived IF attitudes had changed about the Sabbath (17:19-27).
B-3	() IF the kings had changed their ways, the palace would not have been destroyed (22:1-9).
B-4	() The nation should have reject false shepherds and looked for the coming Messiah (23:1-8).
B-5	() IF the people had listened to God, the temple would not have been destroyed (26:1-9).
B-6	() The captives in Babylon who rejected the false prophets' message prospered (29:1-14).
B-7	() Zedekiah and Jerusalem would have been spared IF he had surrendered (38:17-23).
B-8	() More would have lived IF they had decided against going down to Egypt (41:9-18).
B-9	() The sinful people were told to repent but were not able to do so (13:23, 52:3).
B-10	() God works in hearts and changes them (24:7, 31:31-34, 32:39, 38:4-13).
C	() Jeremiah is a good Book to use in evangelism.
C-1	() The unreasonable (ch. 2) and vile (ch. 19) nature of idolatry is clearly seen.
C-2	() Jeremiah shows that God's holy anger is great (7:20, 30:24), a fact often neglected today.
C-3	() Various parallels can be drawn between Jeremiah's time and the times in which we live.
C-4	() Jeremiah's rejection (11:18-23) and suffering (15:10-21, 20:7-18) were somewhat like Jesus'.
C-5	() The cross was predicted in Jeremiah's many messianic verses (23:3-8, 30:9, 21, 31:22?, 33:14-18).
C-6	() Zedekiah tragic rejection of Jeremiah's message is climactic and good to use. (See 38:14-28.)
C-7	() Jeremiah was a good evangelist even though few people repented at the time (23:20, 30:24).

Answers: Most lines are correct. The most obvious error is line C-5. There are not many messianic predictions in Jeremiah and the cross is not directly mentioned. There are various predictions regarding the millennial kingdom and the King however. In addition, because of Jeremiah's messages against sin in chapters 25, 35 and 44, line A-9 is either incorrect or only partly correct. The anti-sin message in ch. 44 is quite long and part of Jeremiah's bottom line. The most controversial line is line B-9. Of course, it is impossible for people to change their hearts all by themselves. (Line B-10 is correct.) So in that sense, line B-9 may be correct. It is also at least partly correct because the key verse, Jer. 13:23, is probably about God's determination to judge the nation for whom the time to repent had run out. (See Jer. 8:20.) If line B-9 is understood as a general statement about everyone (which it is not), then it would be incorrect. Finally, line C is at least partly correct. Admittedly, the lack of many messianic passages make it less attractive than Isaiah in one respect.