

"There is hope
in your future,
says the Lord,
that your
children shall
come back. . ."

Hope in Jeremiah

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

"If you will still
remain in this
land, then I will
build you and
not pull you
down. . ."

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| A | () Jeremiah was NOT always full of hope. |
| A-1 | () His initial self-confidence was soon lost through failure (1:6-7). |
| A-2 | () The prophet hoped that judgment would soon come (8:21-9:1, 17:13-18). |
| A-3 | () Jeremiah was very discouraged at least twice in his life (15:10-21, 20:7-18). |
| A-4 | () God told him not to pray for the people to be spared (7:16, 11:14, 14:11, 15:1). |
| A-5 | () He was discouraged by the plots against him (11:18-23, 12:5-6, 18:18-23, Psa. 119:110). |
| A-6 | () He had personal hope because of God's promises (1:17-19, 15:19-21, Psa. 119:49, 81, 147). |
| A-7 | () Jeremiah seemed to struggle less to have hope in the later chapters than in the earlier ones. |
| B | () Many people in Jeremiah had false hope(s). |
| B-1 | () Some falsely hoped (7:4) or said (14:13, 37:19) that the Babylonians would never come. |
| B-2 | () Some falsely hoped and proclaimed that the captivity would not last very long (29:4-32). |
| B-3 | () Some falsely hoped that Pharaoh would protect them from the Babylonians (37:1-10, 43:1-7). |
| B-4 | () Zedekiah vainly hoped that he could avoid the king of Babylon by fleeing (39:4-7, 52:4-11). |
| B-5 | () The final leaders (in chs. 42-43) also vainly hoped they could avoid judgment by fleeing. |
| B-6 | () Many women (and men) falsely hoped "the queen of heaven" would bless them (44:8-30). |
| B-7 | () Perhaps Baruch hoped that the Babylonians would give him many gifts (40:5, 45:5). |
| C | () God gave Jeremiah hopeful messages for various people. |
| C-1 | () There was hope for those who were taken away to Babylon (chs. 24 and 29). |
| C-2 | () There was hope for the repentant (3:1, 4:1, 5:1, 7:5-7, 12:16-17, 15:19, 17:24-27, 18:8-10, etc.). |
| C-3 | () There was, and still is, hope because of the new covenant and the Messiah (chs. 30-33). |
| C-4 | () There is hope for the future of Israel because God does not change (31:35-37, 33:19-26). |
| C-5 | () There was hope for King Zedekiah IF he surrendered to the king of Babylon (38:17-23). |
| C-6 | () There was hope for Jeremiah's helpers, for Eben-Melech (39:15-18) and Baruch (45:1-5). |
| C-7 | () There was hope for the Jewish remnant (42:7-17) IF they decided not go down to Egypt. |
| C-8 | () There was hope for those who would return from Babylon (50:4-5, 19-20, 28, 34, etc.). |
| D | () Jeremiah shows that we should keep on serving God with faith and hope. |
| D-1 | () Jeremiah shows that our hope should be God centered. |
| D-2 | () Jeremiah shows that God does not change, though circumstances often do. |
| D-3 | () Jeremiah shows that we should remember God's promises, rather than have false hopes. |
| D-4 | () It is helpful to think about what might have happened if Jeremiah had not believed in God. |

Answers: Nearly all lines are correct. Line A-1 is incorrect, however, since Jeremiah was far from self-confident. Likewise, line A-2 is also probably incorrect, since Jeremiah mourned because of the judgment that he himself had predicted, though it could also be argued that he did look forward to no longer being mocked by his enemies because his prophecies had not yet been fulfilled. Line A-5 is mostly correct, but not totally so. (See Psa. 119:110.) Finally, line B-7 may be correct, though it is obviously open to question. (God and Jeremiah would have remembered the sin of Elshaz's greedy servant, Gehazi, in 2 Kings chapter five.)