

THE POWER OF THE  
**WORD**  
 OF THE LORD  
 JEREMIAH

## 7 studies in Jeremiah

	Title	Passage	Sermon	Study
1	<b>My words, your mouth</b>	Study 1: Jeremiah 1	<b>Jul 25</b>	<b>Jul 26-31</b>
2	<b>Unfaithful</b>	Study 2: Jeremiah 2-6	<b>Aug 1</b>	<b>Aug 2-7</b>
3	<b>Flawed foundations</b>	Study 3: Jeremiah 7-24	<b>Aug 8</b>	<b>Aug 9-14</b>
4	<b>Vindicated</b>	Study 4: Jeremiah 25-29	<b>Aug 15</b>	<b>Aug 16-21</b>
5	<b>The book of consolation</b>	Study 5: Jeremiah 30-33	<b>Aug 22</b>	<b>Aug 23-28</b>
6	<b>They still won't listen</b>	Study 6: Jeremiah 35-45	<b>Aug 29, Sep 5</b>	<b>Aug 30-4</b>
7	<b>The LORD of the nations</b>	Study 7: Jeremiah 46-52	<b>Sep 12</b>	<b>Sep 6-11</b>



# ***You will overcome***

The year was 627 BC when the word of the LORD came to Jeremiah. In one sense, this was just another year in the reign of Josiah, King of Judah—the thirteenth year of his reign in fact. It seems fairly innocuous. But in another sense, it was a very significant year, because Ashurbanipal, the last truly dominant king of Assyria, died. Ever since Israel (not Judah—but the Northern tribes of Israel) had gone into exile the Assyrians had been the dominant military, political, cultural and religious force in the region. This meant that even though Judah was in the promised land—the land of Yahweh—the gods of the Assyrians and their neighbours had become increasingly attractive to the people of Judah and Jerusalem—especially since the gods of their neighbours seemed to be winning.

In 627 BC when Ashurbanipal died there was a global power vacuum. Who would Judah serve now? Who would Jerusalem serve? They would not want to give up on ‘the LORD’ all together—he was uniquely theirs and may pay off at some stage, but who else should they bolster their arsenal with? The gods of the Egyptians and Pharaoh Neco? The gods of their near northern neighbours? There was a growing power in the north led by king Nabopolassar who had driven the Assyrians out of his own country, Babylon. Who could the people of Judah put their trust in? Which nation’s gods’ would overcome in the end? How could they know who to go with? Should they take an each way bet and worship as many gods as possible—just in case? It was difficult for them to know in 627 BC who to follow, who to listen to, who would overcome.

Then, in 627 BC, in the thirteenth year of the reign of Josiah, King of Judah, the word of the LORD came to Jeremiah. This would set everything straight. Or would it?

Even though Jeremiah comes with the word of the Lord, and in a sense embodies it in his life, he meets the same reception as most of the prophets of the past. The people of Judah do not listen. They do not seem to want to listen. Despite King Josiah’s miraculous discovery of the Book of the Law (Deuteronomy) in his eighteenth year which reminded Judah of how they were rescued by God during the Exodus and the covenant God made with them to be his people and the laws he gave them to live by and the blessings for keeping those laws and the curses for breaking them—despite all that, nothing changed for Judah. They unfaithfully sought after other gods throughout Jeremiah’s ministry during the reign of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah and then it would seem even while they were in exile. It seemed like they had discarded the word of the LORD for good.

But, you can’t do that. You might think you can... but you can’t. You won’t get away with it. The word of the LORD will always overcome.

Jeremiah is given the LORD’s words to proclaim to the nations to ‘uproot and tear down, to destroy and overthrow, to build and to plant’ (1:10). And his words, we see as the book unfolds, do exactly that. Jeremiah’s words (the LORD’s words) do exactly what they were spoken to do. As the book unfolds and Jeremiah denounces the unfaithfulness of Judah and the nations we see that Judah and the nations are eventually uprooted and torn down, destroyed and overthrown. The words of the LORD (the words of Jeremiah) always overcome. This uprooting, tearing down, destroying and overthrowing occupies about two thirds of the book. But, in the other third (roughly) we see the words of Jeremiah (the words of the LORD) working to build and to plant. Praise God, his word always overcomes. His word alone can be trusted.

Despite Judah and the nations’ stubborn hearts and rejection of God’s word, by the end of Jeremiah, we find ourselves looking forward to a time when the word of the LORD (his ‘law’) will be written on their hearts. The people of Israel and their neighbours will all know God in those days. God will do something radical to build and to plant a people of his own - he will forgive their sin and remember their wickedness no more (31:33-34).

Could people living under the dark shadow of godless rulers surrounded by godless neighbours trust such seemingly impossible promises? We know the answer to that—we’ve seen God’s words fulfilled with the coming of Jesus. All of God’s promises are ‘yes’ in him. History has shown us God’s word can be trusted. It will overcome, and so will you if you put your faith in him.

# 1

# My words, your mouth

## Warm-up

No time for warm up today! Please just read the page introducing the studies.

## Investigate

### Read Jeremiah 1:1-3

1. *The period of Jeremiah's prophecy lasts from the thirteenth year of the reign of King Josiah (of Judah) for at least 41 years (the year 627 BC all the way to 586 BC—remember years count down to zero before Christ).* What hint do we get in this passage about how well Judah will listen to the word of the LORD that came to Jeremiah?

### Read Jeremiah 1:4-8

2. There are three things the LORD did for Jeremiah before he formed him in the womb. What were they and what comfort should this be to Jeremiah?

3. Despite the LORD's sovereign purpose for Jeremiah's life, what are Jeremiah's reservations?

4. The LORD has four commands for Jeremiah in response to Jeremiah's reservations. What are they and what assurance does the LORD give Jeremiah to go with his commands?

### Read Jeremiah 1:9-19

5. Even though we were told in Jeremiah 1:1 that this book was the words of Jeremiah son of Hilkiah, who's words are we told that Jeremiah speaks?

### A bit extra: Two versions, one word

There are two versions of Jeremiah we have today, both of them are treated as canonical (i.e. the word of God). The Eastern Orthodox churches use the version from the Greek Old Testament ('The Septuagint' which was translated from Hebrew under the order of the Greek King Ptolemy of Egypt in the 3rd century BC). It was originally compiled by Jeremiah's scribe, Baruch son of Neriah, while they were exiled in Egypt. The version of Jeremiah used by the Western church (i.e. us) is from the Masoretic/Hebrew version of the Old Testament and contains the contents of Baruch's version, plus material specifically relating to Babylon. It was compiled after Baruch's version to include material spoken by Jeremiah for the Babylonian exiles. It was most likely compiled by Baruch's brother, Seraiah son of Neriah (Jeremiah 51:59-61).

6. Verse 10 explains the purpose of the words put in Jeremiah's mouth by the LORD—the purpose of this book. What is the purpose of the words Jeremiah proclaims?

7. The almond tree is one of the first trees to blossom and a sign of changing seasons. What ominous message do the vision of the almond tree and the vision of the tilting pot have for the people of Judah and Jerusalem?

8. Why is the LORD about to bring judgments on his people according to verse 16?

9. Why can we have confidence that the messenger and his message will overcome all opposition in the end?

### **Apply**

#### **Read John 1:14 and Hebrews 4:12-13**

10. The word of the LORD came to God's people in the Old Testament through the prophet Jeremiah; the fullness of the Word of God has taken on flesh among us today in the Son of God, Jesus Christ. How powerful is the word of the LORD today and in what sense does it always achieve its purpose?

11. How have you seen the word of the LORD powerfully at work in your own life and in the lives of those around you today?

12. How confident are you that the word of the LORD will ultimately overcome all opposition?

### **Pray**

## Warm-up

Can you recall anything someone said to you this week?

## Investigate

**Read Jeremiah 2:1-4**

1. What do we learn here about the special place Israel had in God's heart (here the term Israel is being used interchangeably with Judah)?

**Read Jeremiah 2:5-25**

2. What do we learn here about Israel's response to God's love for them?

3. Judah's unfaithfulness did not grow out of her boredom. She would say it grew out of necessity. She had to make alliances with Assyria and Egypt in order to survive. 2 Kings 23:34-35 tells us Judah's King Jehoiakim is actually appointed by Pharaoh, and before him King Ahaz formed an alliance with Assyria in 2 Kings 16:7-9 to save his skin. What choice/options did Judah have other than to receive/submit to protection from these foreign rulers and their gods (see particularly Jeremiah 2:13-19)?

**Read Jeremiah 3:14-4:4**

4. Despite all of their unfaithfulness, what does this passage tell us about the LORD's heart for Israel?

5. Just before Israel first entered the promised land for the first time, the LORD made a covenant with them and told them how to live in the land he was giving them (in the book of Deuteronomy). After he had given them the law the LORD told them *"Beware lest there be among you a man or woman or clan or tribe whose heart is turning away today from the LORD our God to go and serve the gods of those nations. Beware lest there be among you a root bearing poisonous and bitter fruit, one who, when he hears the words of this sworn covenant, blesses himself in his heart, saying, 'I shall be safe, though I walk in the stubbornness of my heart.' This will lead to the sweeping away of moist and dry alike."* (Deuteronomy 29:18-19). What radical change will have

to happen for Judah to be spared (see Jeremiah 3:17 and 4:4)?

**Read Jeremiah 6:16-20**

6. How have the people responded to the warnings the LORD has given them?

**Read Jeremiah 6:22-30**

7. What consequences will the people of Judah face for ignoring Jeremiah/the LORD's words?

8. What is the ultimate consequence in terms of their special place in the LORD's heart according to verse 30?

9. In chapter 1:10 the LORD told Jeremiah that he was putting his words in his mouth to 'uproot and tear down, to destroy and overthrow, to build and to plant.' What is God's word at work doing in these chapters?

**Apply**

**Read Isaiah 53:4-6**

10. "*I shall be safe, though I walk in the stubbornness of my heart*" (Deuteronomy 29:19) is the thinking of someone condemned before God. Where can we look to be reminded of the sure consequences of human sin?

11. It is easy for us to grow complacent in our relationship with God, to seek security in anything other than him and to stop listening to his word. Apart from doing this study what are some of things we can do during the week to ensure that we listen to and walk in the words of the LORD?

**Pray**

# 3

# Flawed foundations

## Warm-up

Is it okay to ask a friend if you can come stay at their house... but you'd prefer they're not there?

## Investigate

### Read Jeremiah 7:1-16

1. This is a sermon Jeremiah gives at the gate of the temple. It is likely the same one that almost cost him his life in Jeremiah 26. The people got a lot of confidence from the temple of the LORD. It was one of the key foundations of their identity as the people of God as it stood in the center of their community as a reminder that the glory of the LORD dwelled among his people. As long as they had the temple, they felt like they were all good with God. What about their ways and actions would suggest they were far from okay with God?

#### A bit extra: Out of order

Jeremiah isn't arranged in chronological order. Commentators have mixed views about why it is in the order it is in. One of the theories I like is that it is arranged like this to show the people of God in Babylon that God's word is powerful and will overcome all his enemies giving victory to those who trust him in the end.

2. In 1 Samuel 4:4-11 the glory of the LORD dwelled with the people in the ark of the covenant in Shiloh, but it was captured by the Philistines. The temple (a giant stone building) was a bit harder to take than the ark of the covenant (a box). What exactly is Jeremiah telling the people is going to come of their misplaced confidence in the temple of the LORD?

**(and... Read Jeremiah 7:30-8:3 if you're keen!)**

3. In Jeremiah 7:10 the people, despite their evil behaviour, would come to the temple and say "We are safe". What was to become of their 'safety'?

**Read Jeremiah 11:1-14 (and 13:1-11 if you're keen!)**

4. The covenant the LORD made with Israel through Moses was one of the key foundations of their identity as the people of the LORD. Rather than a blessing, what has the covenant become for the people?

**Read Jeremiah 15:16; 17:1 and 17:7-10**

5. The heart plays a big role in Jeremiah. What do these verses tell us about Jeremiah's heart and the heart of the people of Judah and Jerusalem and hearts in general?

### **Read Jeremiah 18:1-12**

6. The people took great confidence in their status as God's elect. It was one of the key foundations of their identity. What does Jeremiah's words about the potter's house do for Judah's confidence in their status as the chosen, elect people of God?

### **Read Jeremiah 20:8-9**

7. Jeremiah is having a hard time of it with the whole 'uproot and tear down, destroy and overthrow' part of his ministry. What does he need to remember (see Jeremiah 1:19)?

### **Read Jeremiah 23:1-8**

8. The people placed a lot of confidence in the Davidic monarchy (the kings who were in the line of David). It was one of the key foundations of their identity as the people of the LORD. How have their kings/shepherds been going for them?

9. There have been some brief flashes of 'building and planting' in Jeremiah's words so far, but it has mainly been uprooting, tearing down, destroying and overthrowing! Here we get one of the biggest glimpses of God's word building and planting. What is God promising to build and plant in the future?

### **Read Jeremiah 24:1-9**

10. Here again, particularly in v 6 and 7, we get a glimpse of some building up, not tearing down and some planting and not uprooting. What will be the key difference between this new people of God and all those who have turned away?

### **Apply**

11. We have covered a lot of ground in this study, but it really is one large section tearing down all the 'religious institutions' Judah placed their trust in while their hearts were far from the LORD (the temple, the covenant, their status as God's elect, the monarchy). These things weren't bad—they were all from God. The people just failed to have a heart for the God all these things were about. We can place our confidence in institutions as well—buildings, denominations, protective legislation, clergy etc. How can we ensure that our hearts remain close to the LORD in these institutions... and if these institutions are taken from us?

### **Pray**

**Warm-up**

Can you remember a time when you rejoiced in saying, 'I told you so!'.

**Investigate****Read Jeremiah 25:1-14**

1. The passage starts with the ominous note that we are in the fourth year of Jehoiakim, which also happens to be 605 BC, which also happens to be the year that one of the most powerful military rulers in history comes to reign in the region—Nebuchadnezzar. By this stage Jeremiah has been prophesying for 22 years about pending judgment for the people of Judah and Jerusalem. What do we learn here about Jeremiah's words and the power of God's word?

2. What and when will Babylon learn about the power of God's word?

**Read Jeremiah 25:15– 29**

3. Who will drink the cup of God's wrath?

**Read Jeremiah 28:1-17**

4. After some hefty warnings from Jeremiah about the pending exile and oppression from Nebuchadnezzar and Babylon, the prophet Hananiah swans in here and switches up the message a little. How does his prophecy differ from that of Jeremiah? Why do you think this might be the case?

5. According to the words of the covenant the LORD made with his people in Deuteronomy just before they entered the promised land, there were severe consequences for disobedience: *"Because you did not serve the Lord your God joyfully and gladly in the time of prosperity, therefore in hunger and thirst, in nakedness and dire poverty, you will serve the enemies the Lord sends against you. He will put an iron yoke on your neck until he has destroyed you."* (Deuteronomy 28:47-48). How has the false prophet Hananiah unwittingly helped Jeremiah to proclaim the true

severity of Judah's faithlessness?

6. How is the power of Jeremiah/the LORD's word demonstrated at the end of this passage?

### **Read Jeremiah 29:1-9**

7. Jeremiah sends a message through to the people of God living in exile in Babylon. He tells them not to listen to the false prophets (people like Hananiah) who are prophesying a quick exile and swift punishment for Babylon. Instead of listening to the false prophets, what does the LORD tell them to do during their time in exile?

### **Read Jeremiah 29:10-14**

8. Here the word of the LORD speaks 'to build and to plant'. What comfort is Jeremiah offering the people and on what condition?

9. What reasons do Jeremiah's listeners have to be confident in his/the LORD's words?

### **Apply**

#### **Read 1 Corinthians 15:3-8**

10. When Christ died for sins, it was according to the scriptures (remember Isaiah 53 for example). And when he rose from the grave it was according to the Scriptures (it's also in Isaiah 53!). We have every reason to have confidence in the word of the LORD while we are living in this world awaiting the LORD's return. All his promises have been vindicated with the coming of Jesus. Discuss some of the reasons you might doubt the trustworthiness of the word of the LORD, and help one another together to see that his word can be trusted.

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### **Pray**

# 5

# The book of consolation

## Warm-up

Share with the group something hard you've been through in your life.

## Investigate

### Read Jeremiah 31:1-26

1. Here we are cutting in part way through a dream Jeremiah is given by the LORD that started back in chapter 30:1. Chapters 30 to 33 of Jeremiah are referred to by commentators as 'the book of consolation'. Even though the destruction of God's people according to the words of Jeremiah is a foregone conclusion, these words offer a radically new future. They offer consolation to the remnant (31:7) of God's people about a radically different future that awaits them beyond exile where the LORD will build and plant a radically new people of his own. As you read through the passage what things strike you about the future of the people of God?

2. In 31:15 to 17 Jeremiah says that in this radically new future the mothers of Israel will no longer weep, because God's people will be regathered. Matthew quotes verse 15 in his gospel when the children of Bethlehem and surrounds are murdered by Herod around the time of Jesus' birth (see Matthew 2:17-18). What is Matthew telling us about Jesus by quoting from this part of the book of consolation?

### Read Jeremiah 31:27-34

3. In this radically new future of building and planting, things will work in a radically new way. First of all we read in v 29 and v 30 that in this new future, justice will fall on the individual, not on the nation. But what else is radically new about how God's relationship with his people will work in the future?

4. We have heard a lot of talk about the 'heart' of God's people from Jeremiah—it's stubborn, deceitful beyond understanding and this is primarily expressed in simply not listening to the word of the LORD. Explain how the LORD will change their hearts in the future.

### **Read Jeremiah 32:36-41**

5. At their point of greatest despair—in the tenth year of Zedekiah while the city was under siege from Nebuchadnezzar and about to fall (32:1-2) - the LORD instructed Jeremiah to go and buy a field in his home town (32:6-7). This doesn't seem like a wise investment... but what is the LORD trying to tell his people as Jeremiah performs this sign?

### **Read Jeremiah 33:1-26**

6. All that God's people held dear to: the blessings of the covenant, the Davidic monarchy, the land, their place as God's elect, the ability to approach the glory of the LORD dwelling in their midst through the priesthood in the temple, all of that was uprooted and torn down, destroyed and overthrown with the coming of Nebuchadnezzar and the fulfillment of the words of Jeremiah. But here, as the book of consolation closes, we see a new future with new foundations for the people of God. What will it be like:

- for the land/city?

- for the Davidic monarchy?

- for their ability to offer sacrifices before the LORD?

- the covenant?

### **Apply**

#### **Read Hebrews 9:11-15**

The book of Hebrews is really all about how the new covenant and the promises of Jeremiah 30 to 33 are all fulfilled in Jesus. His priesthood, his temple, his kingdom, his place, it is not part of this creation (v 11). Hebrews tells us that the things the book of consolation looked forward to may have some partial fulfillment in an earthly sense (for example 70 years after exile around the time of Nehemiah), but the true fulfillment of these words is the eternal inheritance we receive through faith in Christ (9:15). Jesus has redeemed us as our King and Great High Priest bringing forgiveness of our sins by his blood for a better, eternal future.

7. Explain what consolation if any the promises of Jeremiah and the work of Jesus have brought to you at times when you were mourning and wailing?

8. As future times of tears await all of us, how can we ensure we look for consolation in the words of Jeremiah and the finished work of Christ?

### **Pray**

# 6

# They still won't listen

## Warm-up

If you tell someone something important once (like 'put your seatbelt on') and they don't listen, should you bother telling them again?

## Investigate

From chapter 35 of Jeremiah through to chapter 45 the poetry subsides and the book shifts to tragic narrative accounts of the stubborn refusal of the people of Judah and Jerusalem to listen to the words of Jeremiah/the word of the LORD, and the inevitable consequences of that refusal.

### Read Jeremiah 35:1-19

1. What is the fundamental difference between the people of God and the Rekabites (we don't really know much about the Rekabites outside of the content of this passage)?

### Read Jeremiah 36:1-32

2. In the shadow of the faithful obedience of the Rekabites Jeremiah takes us again to the fourth year of King Jehoiakim (this is significant because it is the year 605 BC and the year that Nebuchadnezzar came to power in Babylon—see also 25:1, 45:1). What insights are we given here as to how this part of the Bible was formed?

3. What do we learn here about Judah's attitude to the word of the LORD?

4. What do we learn here about the ability of the word of the LORD to overcome opposition?

### Read Jeremiah 39:1-18

5. We just read about King Jehoiakim trying to get rid of God's word by burning it in the fire in chapter 36. In chapter 37 and 38 King Zedekiah takes a different approach to getting rid of God's word—he tries to get rid of the prophet! But, we know from chapter 1 v 19 that despite the opposition the word of the LORD God spoke through Jeremiah would overcome. Ignoring God's word might make you feel better in the short term, but the word of the LORD will prevail. How do we see the word of the LORD prevailing here (see 38:7-13 for background on Ebed Melek)?

### **Read Jeremiah 42:1-43:7**

6. After the city of Jerusalem had fallen and the Jews were taken into exile, those that remained were left under the charge of Gedaliah by the Babylonian commander to stay in the land and use it for their survival (39:10 and 40:7). However, things seemed to go from bad to worse, Gedaliah was assassinated (41:1-3) and those remaining in Jerusalem decided to flee to Egypt. But, just before they left, quite pleasingly, they sought the LORD's counsel on whether or not to go. How would you describe the attitude of the people of God now that they have seen his word will always prevail/overcome? Has seeing it fulfilled changed their hearts?

### **Read Jeremiah 45:1-5**

7. Jeremiah 44 tells the heartbreaking story of the continued unfaithfulness of the people of Judah living in Egypt. Their stubborn hearted refusal to listen to the word of the LORD despite its evident power is breathtaking. In the last 5 verses of narrative before the poetic section of judgment on the nations begins, what do we learn about the power of God's word, the weight on those who carry it and the ultimate future for those who trust in it?

### **Apply**

#### **Read 2 Timothy 3:10-4:8**

8. We learn from this passage and elsewhere in the New Testament that the human heart has hardly changed since the days of Jeremiah. People don't want to listen, carrying the word of the LORD through life means being 'poured out', wrestling, running a tough race. Yet for all of this opposition and difficulty what is in store for Paul and all who trust in the word of the LORD?

9. Sometimes Jeremiah found speaking the word of the LORD an overwhelming task, *"Whenever I speak, I cry out proclaiming violence and destruction. So the word of the LORD has brought insult and reproach all day long. But if I say, 'I will not mention his word or speak anymore in his name,' his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot."* (Jeremiah 20:8-9). Other times, he delighted in it, *"When your words came I ate them; they were my joy and my hearts delight, for I bear your name, LORD God Almighty"* (Jeremiah 15:16). It can be easy to feel overwhelmed by the prospect of talking to someone about Jesus—yet, it is our joy and our hearts delight to bear the LORD God Almighty's name. We should speak about Jesus whether or not we think people will listen—God's Spirit compels us. What could it look like for you to have a conversation with someone about Jesus this week?

### **Pray**

# 7

# The LORD of the nations

## warm-up

According to 'the Joshua project' there are 17,468 people groups in the world, of which 7419 are 'unreached' with the gospel. Thoughts?

## Investigate

### Read Jeremiah 46:1-28

1. When the LORD called Jeremiah in chapter 1 'to uproot and tear down, to destroy and overthrow, to build and to plant' it wasn't just an appointment over Judah or even all of Israel, but over 'nations and kingdoms'. How do we see Jeremiah's words/the word of the LORD at work here tearing down and building up Egypt?

2. What hope for the remnant of God's people in Egypt is there in this passage?

3. Looking at 46:26, 48:47, 49:6 and 49:39 what hope does the word of the LORD hold out for the future of the nations?

### Read Jeremiah 51:1-26

4. These verses seem to suggest that at some stage Babylon held a special position with the LORD. What does it mean that she was a gold cup in the LORD's hand (v 7)? See 25:15-27 to help with your answer.

5. If Babylon was used by God, as his servant, to bring judgment upon his people Judah, do you think it is fair that the LORD is now going to punish them for that? Explain your answer.

6. What hope do these verses hold out for the building and planting of God's future people?

**Read Jeremiah 51:59-64**

8. What do we learn here about the way this part of the Bible was put together and preserved for us to read today?

9. What do we learn here about the power of the word of the LORD?

**Read Jeremiah 52:1-34**

10. What does this passage tell us about the power of God's word 'to uproot and tear down, to destroy and overthrow'?

11. What glimpse of hope does it give us of a future where the LORD will build and plant?

**Apply**

**Read Matthew 28:16-20**

12. Jesus Christ, the living Word, has come to bring in the new covenant by his blood. Through his blood shed on the cross, Jews and Gentiles (non-Jews) alike can receive forgiveness for our sin and be part of the radically new people of God. What do we learn here about God's attitude toward the nations, and the attitude he wants his church to have?

13. Rather than the sword, what is it that the LORD wants his people to take to the nations?

14. How does Jeremiah help give us confidence, despite what we might see in the media, that the word of the LORD has power over the nations, over the whole earth?

**Pray**