

August Questions

- 1) [August 1] Habakkuk lived during the reign of _____. Evil and iniquity were everywhere, and Habakkuk couldn't understand why God allowed the wicked to "surround the righteous; so justice goes forth perverted" (Hab 1:4). God answered Habakkuk by addressing him and all the righteous of his day: "I am doing a work in your day that you would not _____ if told" (Hab 1:5). God was raising up the _____ Empire, and it would crash down on Judah like a sledgehammer. Judah's sin would not go unpunished; justice was on its way. This teaches us that when evil seems to triumph, it is merely strutting on a stage that is set for God's _____ and judgment. Habakkuk was not happy at the thought of a Babylonian solution to Judah's problem, and he told God as much (Hab 1:13). God's reply came in the form of a _____ of the future. It was a prophecy that wouldn't happen right away, but "_____ for it; it will surely come" (Hab 2:3). Babylon was proud, and its pride would bring about its destruction, but "the righteous shall live by his _____" (Hab 2:4). God was telling Habakkuk that although Babylon would be used to punish Judah, they too would have their day of judgment. The important thing was for those who were righteous to _____ by faith. This verse is quoted three times in the NT. In _____ 1:17, salvation is received by everyone who believes ("by faith"). In _____ 10:38, the righteous endure to the end "by faith." In _____ 3:11, believers are justified before God "by faith."

- 2) [August 2] If there was ever a man who didn't deserve forgiveness, it was Manasseh. He _____ his own children in the fires of idolatry, and he _____ so many innocent people that Jerusalem was filled with blood from one end to the other. And yet, "when he was in distress, he entreated the favor of the LORD his God and _____ himself greatly before the God of his fathers" (2 Chr 33:12). God was "_____ by his entreaty." God brought him back to Jerusalem and restored his kingdom. He removed all the gods from the temple and ordered Judah to serve you. Manasseh teaches us that _____ is beyond God's saving grace. As long as there is _____, there is hope for repentance and restoration. When Josiah was young, _____ prophesied of the coming "_____ of the LORD," that great and terrible day when God's wrath and judgment will be poured out on a sinful world. Zephaniah made it clear that those who said, "The LORD will not do _____, nor will he do _____," were very much mistaken. God was going to personally "_____ Jerusalem with lamps," and punish those who spoke such sinful and complacent words (Zeph 1:12).

- 3) [August 3] Jeremiah was God's "prophet to the _____," and God told Jeremiah that He had appointed him before he was even _____ (Jer 1:5). This means that God thought about and planned for us long before we were _____. When we're tempted to feel insignificant or inadequate, we should remember that God has a _____ for our lives, and God has always thought of us as _____. Jeremiah was dismayed by God's call—surely he was too _____ to be a prophet! He didn't know how to speak, and he was afraid of proclaiming your message to "the nations." But God told him, "Do not say, 'I am only a youth'...and...Do not be _____ of them, for I am _____ you to deliver you, declares the LORD" (Jer 1:7–8). The truth is, Jeremiah was probably right—he most likely was too young, and he certainly was afraid. But like Jeremiah, we need to learn to see our lives in terms of God's _____. Just as _____ was told, "The LORD is with you, O mighty man of valor," so Jeremiah was told, "You shall speak...for I am with you." This teaches us that God's presence is what really matters. God will give us the strength and _____ to obey His commands as long as our hearts are set to do His will.

- 4) [August 4] Earlier, God had shown Jeremiah a vision of a boiling _____, tilting toward Judah from the north. It symbolized the armies of _____, which would soon come and besiege Jerusalem

(Jer 1:13–16). God now gave Jeremiah a vivid experience of what that future judgment would be like (Jer 4:9; 6:24). Why did God paint such a terrible picture of the coming destruction of Jerusalem? Because He wanted Judah to _____! (Jer 4:14; 6:16). This teaches us that God is always reaching out to sinners, calling them to _____. If we would be like God, we must do the same. We must share God’s _____ for the lost! We need to be so filled with God’s words that we are compelled to _____ the gospel! The next time we think we’re too small and insignificant to make a _____, we need to remember what God said to Jeremiah: “Go up and down the streets of Jerusalem, look around and consider, search through her squares. If you can find but _____ person who deals honestly and seeks the truth, I will _____ this city” (Jer 5:1 NIV).

- 5) [August 5] God told Jeremiah to stand in the gate of the _____ and condemn the people for their sin: “Will you steal and murder, commit adultery and perjury, burn incense to Baal and follow other gods you have not known, and then come and stand before me in this house, which bears my Name, and say, ‘We are _____’—safe to do all these detestable things?” (Jer 7:9–10 NIV). The people of Judah thought they could get away with sin because they were God’s _____ people (cf. Jer 9:25–26). Do we think that because we’re Christians, we can sin and get by? We need to remember: “Whoever says ‘I know him’ but does not keep his commandments is a _____, and the _____ is not in him” (1 John 2:4). Judah’s day of judgment was fast approaching, and they had no one to blame but themselves. Most frustrating of all, they didn’t believe that God would destroy them. They said things like, “This is the temple of the _____ (He would never let it be destroyed). We are _____ and the _____ of the LORD is with us. _____, peace!” (Jer 7:4; 8:8, 11). Jeremiah tried to break through these lies, but nothing he said would persuade them (e.g., Shiloh in Jer 7:12–14). Yet God didn’t give up; He kept sending Jeremiah back to warn them. This teaches us that God is longsuffering and _____.
- 6) [August 6] Josiah began to seek after God when he was young, about _____ years old. This was probably due to the preaching of another young man, _____. Aren’t you glad that although most may ignore the message of truth, there are always a _____ who are drawn to God. When Josiah was _____, he began to purge Judah and Jerusalem of its idolatry (2 Kgs 23). The lengthy description of all the perversion he removed is a sobering testament to how corrupt Judah had become. In the account, there was mention of the altars of Ahaz, Manasseh, and even _____! How tragic that what had been built hundreds of years before was still a stumbling block to the people! Are there any “_____” in our lives that shouldn’t be there? Josiah did not limit his reforms to Judah. He went into the cities of the old northern kingdom of _____ and destroyed the altars there as well. While in _____, Josiah discovered the grave of the man of God who had prophesied the destruction of Jeroboam I’s altar (1 Kgs 13). Josiah realized that he had just fulfilled a _____-year-old prophecy! This teaches us that what God promises always comes to pass. Even if hundreds of years go by, _____ for it—it will be fulfilled (Hab 2:3). When Josiah was _____, he began repairs on the temple. During the work, Hilkiah the high priest found a copy of the Book of the Law. When it was read to Josiah, he realized that God’s wrath would soon be poured out on Judah, and he humbled himself before God and sought His guidance. This shows us once again that the proper response to God’s rebuke is _____ and repentance.
- 7) [August 7] News of the discovery of the Book of the Law spread quickly throughout Jerusalem. It likely prompted the _____ in Jeremiah’s preaching from a denunciation of the people’s idolatry to a rebuke for breaking the _____ (cf. Jer 2:11 with Jer 11:3). Jeremiah warned the people that the covenant _____ given by Moses (Deut 28:15–68) would soon come to pass: “Behold, I am bringing disaster upon them that they cannot escape” (Jer 11:11). Jeremiah’s message was met with resistance. Some conspired against him and even his own _____ turned on him. Jeremiah complained to God, but God told him that the worst was yet to come (Jer 12:5). This teaches us that

speaking the truth doesn't mean that people will obey. Our responsibility is to faithfully proclaim God's message and leave the _____ in His hands. Josiah, however, did not reject Jeremiah's warning. He took God's word seriously, and at the time of the Passover feast, he called the people to _____ the covenant. God was pleased with Josiah's love and said that there was no king like him who turned to God with all his heart (2 Kgs 23:25). Nevertheless, the decision to exile Judah remained firm. Judgment was coming, and Josiah's reforms only _____ the inevitable.

- 8) [August 8] Josiah _____ the people to keep God's covenant, and they complied with his wishes (2 Chr 34:33). But although there was no open idolatry, the people's hearts did not stay true to God. Their idols may have been destroyed, but their _____ for other gods had not been quenched. As the fervor of Josiah's religious reforms cooled over the next decade, Jeremiah warned the people of coming judgment and _____. He began by comparing Judah to a _____, one of the more intimate pieces of clothing that clings tightly to the body. He said that Judah, like a waistband, had once been close to God. God wanted them to be His people and to bring praise and glory to His name, but they would not listen (Jer 13:11). They had become _____, just like the waistband Jeremiah had buried near the river. So God brought hardship on the land, and a severe drought cracked the ground (Jer 14). But instead of repenting, the people hardened their hearts and listened to the false _____ who promised them that all would be well. Jeremiah pleaded with God to have mercy, but God told him to stop praying for the people: "Though _____ and _____ stood before me, yet my heart would not turn toward this people" (Jer 15:1). God's pity was exhausted, and He was tired of relenting. Jeremiah, understandably, began to feel _____ for himself. He had become the focal point of the people's rejection of God, and he was filled with frustration and pain. God rebuked him and told him not to let himself be _____ by the people. They might turn to him, but he was not to turn to them (Jer 15:19). God also told Jeremiah not to _____, for had he done so, his wife and children would have perished in the coming destruction of Judah.
- 9) [August 9] The last of Jeremiah's prophecies during the reign of king Josiah. The people had promised to keep God's covenant (2 Kgs 23:3), but they were disobeying one of its fundamental commands: "Remember the _____ day, to keep it holy" (Exod 20:8). Jeremiah warned them that if they didn't obey, a _____ would devour the gates and palaces of Jerusalem. This teaches us the importance of honoring God's day of rest. When we refrain from working on Sunday, we are _____ the day as God's and showing others that we respect His commands. It didn't take long for the people to get tired of hearing Jeremiah tell them that Jerusalem would be destroyed. They argued with him, insisting that God had _____ to build up Judah and so the city couldn't be destroyed. God sent Jeremiah down to the potter's house and showed him that God's promises were _____: they depended on the actions of the people. _____ could keep God from prospering a nation, while _____ could keep God from destroying a nation (Jer 18:7–10). If this is true of a nation, is it also true of an _____? (cf. Ezek 18:24; 33:12–13; Rom 11:20–24). These verses teach us that our relationship with God depends on how we _____ to His grace. If God didn't spare His chosen people when they turned away from Him, God won't spare us if we reject the precious blood of His _____ (Heb 2:1–3). The object lesson of the broken jar proved to be the last straw for _____ the priest. He seized Jeremiah, beat him and forced him to spend a night in the stocks. Jeremiah was humiliated by the experience and complained bitterly to God (Jer 20:7, 14). This teaches us that we can expect to be persecuted when we tell people the truth. We need to remember that _____ is found in obedience to God, not in the reactions of the people we're serving.
- 10) [August 10] The death of Josiah (Summer 609 BC). Pharaoh Necho II of _____ responded to the urgent appeal for help by Ashur-uballit II of _____ and marched his army north to aid the

Assyrians. When Josiah engaged Necho at Megiddo, Necho warned him to stand aside: “Cease opposing _____, who is with me, lest he destroy you” (2 Chr 35:21). Josiah ignored this warning and ended up being killed in the ensuing battle. How could such a godly man come to such a tragic end? Josiah made the mistake of thinking that because Necho was the king of a pagan nation, he couldn’t be acting in harmony with God’s will (cf. Isa 36:10). His mistake teaches us that God is _____ over the nations, and while not everyone who claims to have a message from God really does, we would be wise to stop and consider the fact that God often uses the _____ of the world to accomplish His plans and purposes (cf. Isa 45:1–3). Josiah’s son, _____ became king after his father’s death, but Necho _____ him to Egypt and made his brother _____ king instead. Jehoiakim was a wicked man who was more concerned with building himself a palace of _____ than he was with obeying God. God sent Jeremiah to rebuke him (Jer 22:15–16). This teaches us that knowing God means more than knowing what He has done (the _____) or knowing what He has said (the _____). It means knowing God as a person—what brings Him joy or makes Him angry, His values, concerns and priorities—and then _____ in the light of that knowledge. Such a life brings honor and glory to God!

- 11) [August 11] Jeremiah cried out against the false _____ and _____ who claimed to speak in God’s name. The people would ask one of the false prophets what message he had from God, and the false prophet would claim to have “the _____ (*massa*) of the LORD!” God was so angry at their lies that He actually commanded the people never to say those words again. If they did, God would pick them up and _____ them out of His presence (Jer 23:36–40). Jeremiah’s experience teaches us how to identify false prophets today: (1) they do not hold people _____ for sin, (2) they tell people what they want to _____, (3) they do not live careful, _____ lives, and (4) their message _____ the clear teaching of Scripture.
- 12) [August 12] Previously, God told the nations surrounding Israel: “See, I am beginning to bring disaster on the city that bears my Name, and will you indeed go _____?” (Jer 25:29 NIV). As Peter said many years later: “For it is time for judgment to begin at the _____ of God; and if it begins with us, what will be the outcome for those who do not _____ the gospel of God?” (1 Pet 4:17). Now, through Jeremiah, God spoke directly to the Gentile nations. These oracles were designed to: (1) announce God’s _____ on a foreign nation, (2) show that God is sovereign over _____ nations, not just Israel, (3) fulfill God’s intention for Israel to act as _____ and _____ to the world, (4) warn Israel of the folly of depending on foreign _____ for their security, and (5) serve as a message of _____ to Israel (cf. Jer 46:27–28). The oracles to the nations give us several insights into God’s character and plan for the world: (1) Although God chose _____ to be His special people, He loves _____ and wants the whole _____ to come to Him, (2) God delights in _____ and wants to _____ up rather than tear down (Jer 48:47), (3) God is _____ and will not tolerate _____, and (4) God is an impartial _____, for both Israel and the nations were held _____ for their sin.
- 13) [August 13] Nebuchadnezzar’s _____ siege of Jerusalem occurred in early 605 BC. God gave Judah one last chance to repent by having Jeremiah’s prophecies written on a _____ and read in the temple courts. Many months later, around December 605, Baruch read the scroll in the temple again, and this time Micaiah heard it. He told the court officials, and Jehudi read the scroll to Jehoiakim. Jehoiakim, however, rejected the message and _____ the scroll. This teaches us that God gives people, even those who refuse to listen, every chance to repent before the end. Those who perish in judgment have only _____ to blame. Many of Judah’s finest young men, such as _____, were exiled to Babylon. Daniel and his three friends paid the price for Judah’s stubborn refusal to repent. Clearly, righteous living does not always _____ us from the

sinful decisions of others. Daniel made up his mind to remain faithful to God, even at great risk to himself. His _____ to the overseer is a great example of how to stand for the truth while respecting those in authority over us. When dealing with a similar situation, we should: (1) avoid being _____ or contentious, (2) discern the true _____ of our authority, (3) if possible, design a creative _____ which will achieve their goals, (4) appeal to our authority in a _____ way, (5) _____ and give God time to change their mind, (6) be willing to _____, if necessary, for keeping our conscience clear. If Daniel, who was likely a teenager when taken captive, can obey God in such circumstances, then surely we can obey God too!

- 14) [August 14] Nebuchadnezzar's dream of a great statue (Dan 2). It was made out of _____ different metals, and its appearance was _____. As he watched, a stone came and struck the statue and shattered its feet. The entire statue collapsed into dust and blew away, but the stone became a huge mountain filling the earth. Daniel interpreted the dream for Nebuchadnezzar. He told the king that the four metals represented four different _____ that would rule the known world, one after the other: Babylon, _____, _____ and _____. The stone that destroyed the statue represented _____ at His Second Coming. He would defeat the last phase of the Roman empire and establish His worldwide millennial Kingdom. While Daniel was serving God in Babylon, Jehoiakim was back in Jerusalem plotting _____. When Pharaoh Necho II defeated Nebuchadnezzar's forces at the Egyptian border in 601 BC, Jehoiakim took advantage of the situation and rebelled. Once again Judah would _____ on the "broken reed" that was Egypt. Babylon's struggle with Egypt had cost it dearly, and Nebuchadnezzar was reduced to sending raiding parties against Judah while he strengthened his forces. This drove the _____ into Jerusalem where God used them as an illustration of a group of people who faithfully followed their father's commands. What a _____ to rebellious Judah! However, it wasn't long before Nebuchadnezzar returned. By that time, Jehoiakim was dead. Nebuchadnezzar exiled Jehoiachin and made Zedekiah the new puppet king. Once again God's word had proved true (Jer 36:31).
- 15) [August 15] After the _____ deportation to Babylon, God told Jeremiah to write a letter to the exiles (Jehoiachin, Ezekiel, many prophets, priests and officials). In the letter, God told them to settle down and seek the _____ of the city in which they lived (Jer 29:4–7). This teaches us the importance of seeking the good of our country. How? By _____ for our country and by _____ God and calling others to do the same. Then, in the aftermath of Judah's devastation by Babylon, God's word again came to Jeremiah, but this time, it was a message of comfort. Indeed, Jeremiah 30–33 is known as the Book of _____ (cf. Jer 30:3, 10–11, 17–18). In these verses, God spoke of a far distant future (the millennial reign of Christ) in which He would _____ and _____ Israel (Jer 31:10, 17, 38). And in the middle of these words of hope, God promised to make a _____ covenant with Israel (Jer 31:31–34). The new covenant would not be like the covenant at Sinai, the covenant whose laws and commandments were written on scrolls of parchment and tablets of _____ (Exod 24:4, 12). It would not be like the old covenant, the covenant which separated Israel from the Gentiles but couldn't separate Israel from _____. It would not be like the first covenant, the covenant whose sacrifices purified from _____ defilement but couldn't purify the conscience. No, the new covenant would be _____ the people, written on their hearts and minds. The new covenant would _____ them from the inside out. There would no longer be any need for one Jew to look at another and say, "Know the LORD," for all who were a part of the new covenant would know God. There would no longer be any need for daily and yearly sacrifices, for those offerings served as a constant reminder of sin (Heb 10:3). Why not? Because, declares the LORD, "I will forgive their iniquity, and I will _____ their sin no more" (Jer 31:34).

- 16) [August 16] When God gave Jeremiah the prophecy of Babylon's future doom, the Babylonian Empire was at the _____ of its power. Assyria and Egypt had been defeated, and Judah was firmly under the control of _____. Jerusalem had been sacked twice and most of the city's inhabitants were in exile. To them, it must have seemed as though Babylon would last forever. But God is sovereign! Babylon's days were numbered, and like the _____ that Seraiah threw into the Euphrates, it would "_____ to rise no more" (Jer 51:64). How encouraging to know that although evil may triumph for a time, it is destined to vanish forever beneath the _____ of God's judgment! The oracle against Babylon teaches us several valuable lessons. First, God is _____. He will repay the wicked for their evil deeds (Jer 51:56). Second, God is _____. The destruction of Babylon is nothing for the God who created the earth! (Jer 51:15–16). Third, God answers _____. It was right for the people to ask God for _____, and it was right for Him to answer them, for God is an avenger! (Jer 51:35–37).
- 17) [August 17] Hananiah, Mishael, and Azariah calmly and _____ told Nebuchadnezzar that they would not worship his image (Dan 3:17–18). Their loyalty to God is inspiring, for they could have used any number of excuses to bow down to the image: "We'll bow down, but we won't _____ in our hearts," or "We'll worship this one time, and then ask God to _____ us," or "God will _____ us for obeying our king." But they didn't. They remained obedient to God in spite of the consequences. Their attitude is also inspiring. They expressed faith in God's ability to save, but they didn't _____ to say that God would rescue them. This teaches us how true faith behaves: it _____ what God says and _____ to what God decides (Luke 22:42). When we live by this kind of faith, we testify to the gospel and bring glory to God's name (Dan 3:28). Several months after the incident with the golden image, _____ was back in Jerusalem. He was not alone; representatives from Edom, Moab, Ammon, Tyre and Sidon were also there, and they were plotting _____. God told Jeremiah to tell them to submit to Babylon's rule. If they didn't, God would use Nebuchadnezzar to destroy them. This teaches us that if we counsel others to resist authority, we're actually counseling "rebellion against the LORD" (Jer 28:16). The only time we should resist authority is when we must obey _____ rather than man (Acts 5:29). In any other case, resistance equals rebellion!
- 18) [August 18] God called Ezekiel to be a prophet to the _____ in Babylon. His prophetic call was amazing. God came to him in a vision, and he saw "the likeness of the _____ of the LORD" (Ezek 1:28). God revealed himself in this spectacular way in order to instill in Ezekiel a renewed sense of _____. He was. This understanding _____ Ezekiel's ministry. It enabled him to proclaim God's message with fervor and show the exiled Jews who it was that they had rejected. God warned Ezekiel from the beginning that he was being sent to a "_____ house" (seven times in chs. 1–3 in ESV). But whether the exiles listened or not, they would know that a _____ had been among them. This teaches us that our responsibility is to _____ and leave the results in God's hands. God appointed Ezekiel as Israel's _____. His job was to warn the people, and he would be held accountable if he failed in this task (Ezek 3:20). God wanted him to: (1) show the exiles _____ they had been taken captive (Ezek 5:7), (2) dispel any false belief that their captivity was going to be _____ (Ezek 5:14–17), (3) call them to _____ and return to covenant faithfulness (Ezek 14:6), and (4) bring a message of _____ to those who were loyal to God (Ezek 11:16–20).
- 19) [August 19] God told Ezekiel to _____ out the coming destruction of Jerusalem. God did this because many if not most of the exiles believed that they would _____ to Jerusalem soon and that God would never allow the wicked Babylonians to destroy His holy temple. Ezekiel's symbolic enactment _____ the attention of the exiles and made them realize that sin had serious

_____. They should not continue to believe that their status as God’s chosen people made them _____ to punishment. Ezekiel also told the exiles that God had been “_____ over their _____ heart that has departed from me and over their eyes that go whoring after their idols” (Ezek 6:9). When all the things Ezekiel prophesied came to pass, the remnant who survived would _____ “that I am the LORD; I have not said in vain that I do this evil to them” (Ezek 6:10).

20) [August 20] God’s glory leaves Jerusalem because of Judah’s wickedness. Consider the beliefs that were behind the people’s idolatry. First, the elders of Judah said, “The LORD does not _____ us, the LORD has _____ the land” (Ezek 8:12). This teaches us that if we reject God’s word, we will become futile in our thinking and our hearts will be _____ (Rom 1:21–23). Second, the princes of Judah counseled, “Is it not a good time to _____ houses? This city is like an iron pot. We are safe inside it like meat in a pot” (Ezek 11:3 NLT). God had said that the city would be destroyed, yet the leaders of the people were encouraging them to build homes and feel secure. This teaches us that if we allow sin in our hearts, we will lead those under our authority into _____! Lastly, the people who had been left behind in Jerusalem said to the exiles in Babylon, “Go far from the LORD; to _____ this land is given for a possession” (Ezek 11:15). They believed that those who had been carried into captivity were the ones being judged for sin, and they saw themselves as the _____ remnant who would be preserved and blessed. Ezekiel had a vision of one of the greatest tragedies in human history—God’s glory left Jerusalem and the people didn’t even know that He was gone. The message to us? “Do not become proud, but _____. For if God did not spare the natural branches, neither will he spare you” (Rom 11:20–21)!

21) [August 21] The exiles in Babylon did not take Ezekiel’s warnings seriously. They still hoped for an early return to Judah, and they viewed the continued preservation of Jerusalem as a sign of hope. In response, God sent Ezekiel to refute their claims of peace and prosperity. First, God dealt with the belief that Ezekiel was speaking of events that were in the _____ future (Ezek 12:22, 27). God’s reply: “It will no longer be delayed, but in _____ days, O rebellious house, I will speak the word and perform it, declares the Lord God” (Ezek 12:25). This teaches us not to presume on God’s patience and forbearance, for His kindness is meant to lead us to _____ (Rom 2:4)! Second, God dealt with the fact that Ezekiel was predicting disaster while the other prophets were saying “_____!” (Ezek 13:10). The people had built a flimsy wall of wickedness, and instead of condemning the wall, the false prophets covered it with _____! God’s reply: “I will break down the wall that you have smeared with whitewash, and bring it down to the ground, so that its foundation will be laid bare. When it falls, you shall perish in the midst of it, and you shall know that I am the LORD” (Ezek 13:14). This teaches us that when we _____ our sin rather than confessing it, we are setting the stage for our own destruction. Third, God dealt with the false piety of the elders who insisted they were listening to God’s words. They would come and sit before Ezekiel and ask him to inquire of God on their behalf (Ezek 14:1). God’s reply: “Repent and _____ away from your idols...For anyone who separates himself from me, taking idols into his heart...and yet comes to a prophet to consult me...I will set my face against that man; I will make him and sign and a byword and cut him off from the midst of my people” (Ezek 14:7–8). This teaches us not to _____ sin in our hearts and then come to God and act like all is well. If we do, we’ll get God’s attention, but it won’t be the kind of attention we want! Last, God dealt with the belief that His wrath would not fall on Jerusalem as long as there were a few _____ people left (Ezek 14:13–14). God’s reply: “Even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their _____ lives by their righteousness, declares the Lord God” (Ezek 14:14). This teaches us that we can’t _____ on the righteousness of others. We must have a righteousness that is our own (Phil 3:9).

- 22) [August 22] God told Ezekiel a beautiful and tragic story about an unwanted _____ (Jerusalem) who abandoned her loving _____ (the King of kings) to become an insatiable _____. This allegory teaches us so much. First, that God's love is _____. When God found Jerusalem, it was unwanted and unloved, cast into a field to die. Yet God loved them! Why? (Deut 7:7–9; 1 John 4:8). It also teaches us that God's love is _____. God loved Jerusalem, not from a _____, but in the most intimate way possible: God _____ her. God did this knowing that He would suffer the pain of betrayal! (cf. Jesus' life). It also teaches us that God's love is _____. God manifested the depth of his love in the person of Jesus Christ: "While we were yet _____, Christ died for us" (Rom 5:8). More than anything else, _____ is the action most closely associated with God's love.
- 23) [August 23] The exiles responded to Ezekiel's story by accusing God of punishing them for the sins of their _____ (Ezek 18:2). God responded in the strongest possible terms (cf. Ezek 18:3–4). This teaches us that while the wickedness of earlier generations may have _____ that affect us in the present, God will not hold us _____ or punish us for the sins that others commit. God's promise to visit the iniquity of the fathers on the children was for "those who _____ me" (Exod 20:5). Children who _____ in their parent's wicked ways will justly receive such a visitation (cf. 2 Chr 21:12–15; Matt 23:32). Ezekiel also reminded the exiles of what God said through Moses (Deut 24:16). This means that each individual stands on their _____ before God. We are innocent or guilty based on our own decisions. Ezekiel went on to say that the wicked who repent will _____ and the righteous who rebel will _____. It's clear that this refers to more than _____ life and death, for what profit is there for the wicked to live in this life, if they will die eternally in the next? God was speaking of the life that comes from a "new _____ and a new _____" (Ezek 18:31). Such life will last _____ because it is united with the source of life, Jesus Christ. In the same way, the _____ that comes from apostasy and rebellion will also last forever. "The soul who sins shall die," and that death is _____ separation from God in the fires of hell.
- 24) [August 24] The exiles refused to believe that God would cut off everyone from the holy city of Jerusalem. After all, the city had seen two _____ already (604 and 597 BC), and there were still princes, priests and prophets left. Surely the presence of a few _____ people would save the city. In reply, God said that a flashing _____ was poised to strike, and it would cut off both "the righteous and the wicked" (Ezek 21:2–4). The upright people who remained could not save the city from God's avenging sword. They, like Daniel and Ezekiel, would be _____ from Jerusalem, and the city would sit forsaken and alone (Lam 1:1). This teaches us that there comes a time when the sins of a city or nation must be punished, and the righteous can no longer _____ back the tide of judgment. How important it is to be _____ and _____ while there is still time! Ezekiel told the story of Oholah (Samaria) and Oholibah (Jerusalem), two sister-cities who "played the _____ in their youth." The graphic depiction of their wickedness teaches us that idolatry is like _____. When we _____ God for something else, we commit spiritual prostitution, and when we _____ ourselves to unbelievers, we commit spiritual whoredom (Ezek 23:14–17). We must strive to make sure that we never join Christ with _____ (2 Cor 6:14–15)!
- 25) [August 25] On January 27, 589 BC, Nebuchadnezzar began the _____ and final siege of Jerusalem (cf. Ezek 24). The tragedy is that it didn't need to happen. It could have been avoided if Zedekiah and the people had listened to God. This teaches us: "He who is often reproved, yet stiffens his neck, will suddenly be _____ beyond healing" (Prov 29:1). The same day that Jerusalem was besieged, God told Ezekiel that his _____ was going to die, and she died that evening. God did not allow him to mourn, and when the people asked what it meant, God told them that he was about to _____ the temple: "The pride of your power, the desire of your eyes

and the delight of your soul” (Ezek 24:21). Just as Ezekiel’s cherished wife had been taken from him, the people’s cherished temple would be taken from them. Ezekiel was a _____ testimony to the exiles; everything in his life communicated God’s message of coming judgment. This shows us what it means to be _____ of God. Are we willing to suffer personal loss in order to minister to others? When Nebuchadnezzar lifted the siege of Jerusalem to deal with Pharaoh Hophra’s army, Zedekiah thought the city had been saved (cf. Jer 37:5–10). Do we allow circumstances to bring _____ into our minds about the certainty of God’s word? Do we remain steady and faithful even when it looks like God’s promise has failed?

- 26) [August 26] The siege provoked a return to covenant obedience. Zedekiah, the officials and the people made a _____ together, and they freed all their Hebrew _____ (cf. Exod 21:1–4). Sadly, their obedience didn’t last long. When Nebuchadnezzar left Jerusalem to deal with the threat from Pharaoh Hophra’s army, the king and the people went back on their word and forced the slaves to return to service. This shows us that repentance which is born in the heat of the moment _____ quickly once the pressure is gone. If we really desire God’s blessing, we will _____ in obedience instead of going back to our old ways. While Nebuchadnezzar was gone, Jeremiah tried to leave Jerusalem on business. When he tried to pass through the Gate of Benjamin, Irijah, the captain of the guard, accused him of defecting to the Babylonians. Jeremiah protested his innocence, but they beat him and threw him into a dungeon. This teaches us that we can be in the center of God’s will, doing God’s work, and yet be falsely accused and _____. Such is the life of those who stand firm in the midst of an wicked and perverse generation. Eventually, Zedekiah rescued him, but he wouldn’t listen to Jeremiah’s warnings. He was interested in what God had to say (“Is there a word from the LORD?”), but he wasn’t willing to _____ himself to do God’s will. Jeremiah didn’t allow the threat of death to keep him from speaking the truth (Jer 38:1–3), and it wasn’t long before he was thrown into an empty well to die from hunger and exposure. Once Jeremiah was out of the well, Zedekiah wanted to speak to him again. Yet he still wouldn’t listen! He was more afraid of his officials and the Jews who had gone over to the Babylonians than he was of God. We show who we fear the most by whom we choose to _____ (Matt 10:28).
- 27) [August 27] While Jeremiah stayed in the guardhouse, God’s word concerning _____ came to Ezekiel. Pharaoh _____ had interrupted Nebuchadnezzar’s siege of Jerusalem, and the people of Judah thought their political alliance with Egypt was going to save them. But Egypt was interfering with God’s plan to judge Jerusalem through Babylon, and so they too came under His wrath. This shows us the _____ of ignoring God’s word and trusting in the might of man. It also teaches us that those who resist God’s plans make themselves His _____. We should be careful not to defy the authority of a leader that is carrying out God’s divine will—even if that leader is wicked! Meanwhile, back in Jerusalem, the Babylonians had returned to the city after dealing with Egypt, and their siege ramps were reaching toward its walls. In despair, the people mourned the fate of Jerusalem—it was about to be destroyed forever. In the middle of this desperate situation, God told Jeremiah to buy a _____! His purchase signified that one day God would _____ His people to Jerusalem. This reminds us that God is indeed, “the LORD, the God of all flesh” (Jer 32:27). Nothing is too _____ for Him!
- 28) [August 28] The fall of Jerusalem in July 587 BC. Everything God predicted through the prophets was fulfilled. God said that there would be _____: the people would eat their bread with care (Ezek 4:16), and finally, they would eat their own _____ (Ezek 5:10). Just as God said, it happened (2 Kgs 25:3). Babies cried out for thirst, children begged for food, and women _____ and ate their own children (Lam 4:4, 10). God said that the temple would be destroyed and burned with _____ (Isa 64:11; Jer 7:14). Just as God said, it happened (Jer 52:13). Nebuzaradan, the captain of the king’s bodyguard, came to Jerusalem and burned the temple with fire (2 Kgs 25:9). God said

that Zedekiah would not escape. He would see and talk with Nebuchadnezzar face-to-face (Jer 34:3). Just as God said, it happened (Jer 39:3–5). Zedekiah tried to escape by _____, but he was captured on the plains of Jericho and brought before the king of Babylon. God said that Zedekiah would be brought to Babylon, yet he would not _____ it (Jer 32:5; Ezek 12:13). Just as God said, it happened (Jer 39:6–7). Nebuchadnezzar killed Zedekiah’s sons “before his eyes,” then had him _____ so it would be the last thing he ever saw (2 Kgs 25:7). If there’s anything today’s reading teaches us, it’s that *what God says will come to pass*.

- 29) [August 29] _____ himself sent word that Jeremiah should not be harmed, but “deal with him as he tells you” (Jer 39:12). His kind treatment of Jeremiah was ultimately due to God’s _____: “I am with you to deliver you, declares the LORD” (Jer 1:8, 19). God took Jeremiah from the guardhouse and placed him in the care of _____. This shows us that God takes _____ of those who are faithful to follow His will, and that even in the midst of ruin, God can prosper and protect us. The reading includes two psalms of Asaph that speak of the devastation of Jerusalem. The first, Psalm 74, begins by asking, “O God, why have you rejected us _____?” This psalm teaches us that it’s appropriate to call God to action on the basis of His _____ and His _____. The second, Psalm 79, begins by announcing that the nations had defiled the temple: “They have laid Jerusalem in _____” (Ps 79:1). This psalm teaches us that God’s judgments are designed to _____ us to His side. We should run to Him, ask for His forgiveness, and then call on Him to restore and refresh. Then we will be able to praise His name (Ps 79:13).
- 30) [August 30] Lamentations answers this question: ‘How should God’s people respond to the terrible judgment that had fallen on them because of their wickedness?’ First, they should realize how _____ they had fallen. In the past, Jerusalem had been “full of people,” “great among the nations,” “a _____ among the provinces,” “the perfection of beauty,” “a _____ to all the earth,” filled with “precious things,” and mighty in its “strongholds.” This greatness had not come from their own strength or power; it had come from God’s _____. Second, they should recognize what had brought about their destruction: “The LORD has afflicted her for the multitude of her _____” (Lam 1:5). The city’s devastation was not due to the sin of one generation. It was the result of generation after generation of wickedness, where _____ embraced their parents’ legacy of idolatry, murder and perversion. Third, they should _____ the pain of God’s judgment. This was not a punishment to be shrugged off. This was a grief to be _____, a grief that should cause their eyes to run with _____ (Lam 1:16).
- 31) [August 31] God continued by urging the people to remember who they had _____ aside (Lam 3:21–22). Next, God told them to accept the punishment of their sin without _____ (Lam 3:39). Instead, they should patiently bear the yoke of His _____ (Lam 3:28–29). Next, God told them to _____ of their sin and turn back to Him (Lam 3:40, 49–50). They had much to be sorry for—they had “transgressed and rebelled” (Lam 3:42)—and godly sorrow always leads to _____ (2 Cor 7:10). God also told them to leave _____ in His capable hands (Lam 3:64). God had used the Babylonians to punish Judah, but they would be held _____ for what they had done, for they were a wicked and idolatrous nation.