

Jeremiah Part I Word Studies

Lesson 2

Day 1

treacherous #901 – *bagod*

An adjective meaning treacherous, unfaithful. The word describes Judah's attitude and actions, even after she sees Israel's rebellious actions (Jeremiah 3:7,10). It contains the idea of false pretense.

Day 4

fallow ground

Fallow ground is unusable. It is a land that could be productive, but for whatever reason has not been broken up, tilled, plowed, and prepared for planting. Land was allowed to lie fallow that it might become more fruitful; but when in this condition, it soon became overgrown with thorns and weeds. The cultivator of the soil was careful to "break up" his fallow ground, i.e., to clear the field of weeds, before sowing seeds in it.

Lesson 3

Day 1

truth #530 – *munah*

A noun meaning truth, faithfulness. It is used to describe God's character and His actions in Deuteronomy 32:4. The psalmist often used this word in their praise of the Lord and His faithfulness (Psalm 33:4; 100:5; 119:90). When people are faithful, good comes their way (2 Chronicles 19:9; Proverbs 12:22; 28:20). The word *munah* is also used with righteousness to describe character (Proverbs 12:17; Isaiah 59:4; Jeremiah 5:1).

truth #571 – *met* (used in 4:2 and translated truth also)

A feminine noun meaning truth, faithfulness. It is frequently connected with lovingkindness and occasionally with other terms such as peace, righteousness and justice. To walk in truth is to conduct oneself according to God's holy standards. Truth was the barometer for measuring both one's word (I Kings 22:16; Daniel 11:2) and actions (Genesis 24:49; Joshua 2:14). Accordingly, God's words (Psalm 119:160; Daniel 10:21) and actions (Nehemiah 9:33) are characterized by this Hebrew term also. Indeed, God is the only God of truth (Exodus 34:6; 2 Chronicles 15:3; Psalm 31:5-6).

Day 2

apostasies #4878 – *mesubah*

A feminine noun referring to a turning away, an apostasy, a backsliding. It indicates figuratively a way of life that is fluctuating, vacillating, insecure (Proverbs 1:32). In a religious sense, it indicates apostasy, turning from truth; a lack of constancy, a defection (Jeremiah 3:6; 5:6; 8:5; 14:7; Hosea 14:4-5): or an act of turning away; a transgression (Ezekiel 37:23; Hosea 11:7).

Lesson 6

Day 2

glory #8597 – *tipharah*

A feminine noun meaning beauty, glory. Isaiah used the word to denote the so-called beauty of finery that would be snatched away by the Lord (Isaiah 3:18). The word was used in a similar manner in Ezekiel to denote that which the people trusted in other than God, in addition to what would be stripped away (Ezekiel 16:17; 23:26). The making of priestly garments and other apparel brought glory to Aaron and his sons, giving them dignity and honor (Exodus 28:2, 40). Wisdom was portrayed as giving a garland of grace and a crown of splendor in Proverbs (Proverbs 4:9); Zion was told that it will be a crown of splendor in the Lord's hand (Isaiah 62:3); and in the book of Jeremiah, the king and queen were told that the crowns would fall from their heads (Jeremiah 13:18). The word was used in Deuteronomy to describe how God would recognize His people (Deuteronomy 26:19). In Lamentations, it was used in an opposite manner to describe the splendor of Israel that was thrown down from heaven to earth in the Lord's anger (Lamentations 2:1). Deborah used the word to describe the honor or glory of a warrior which would not be Barak's because he handled the situation wrongly (Judges 4:9).

Lesson 7

Day 3

trust #982 – *batah*

A verb indicating to trust, to be confident. It expresses the feeling of safety and security that is felt when one can rely on someone or something else. It is used to show trust in God (2 Kings 18:5; Psalm 4:5-6; Jeremiah 49:11); in other people (Judges 9:26; 20:36; Isaiah 36:5,6,9); or in things (Psalm 44:6-7; Jeremiah 7:4; Habakkuk 2:18). In addition, this expression can also relate to the state of being confident, secure, without fear (Judges 18:7,10,27; Job 11:18; Proverbs 28:1).

Day 5

fashioning, potter #3335 – *yasar* (same Hebrew word used for both)

A verb meaning to form, to fashion, to shape, to devise. The primary meaning of the word is derived from the idea of cutting or framing. It is used of God's fashioning man from the dust of the ground (Genesis 2:7); God's creative works in nature (Psalm 95:5; Amos 4:13); and in the womb (Psalm 139:16; Jeremiah 1:5); the molding of clay (Isaiah 29:16; 45:9); the forging of metal (Isaiah 44:12); the crafting of weapons (Isaiah 54:17); the making of plans (Psalm 94:20; Isaiah 46:11; Jeremiah 18:11). It also signifies a potter (Psalm 2:9; Isaiah 41:25); a sculptor (Isaiah 44:9); or the Creator (Isaiah 43:1; 44:2,24). By extension, the word conveys the notion of predestination and election (2 Kings 19:25; Isaiah 49:5).

Lesson 9

Day 4

oracle #4853 – *massa*

A masculine noun meaning a burden or load; by extension, a burden in the form of a prophetic utterance or oracle. It is derived from the verb *nasa* (#5375) meaning to lift, to bear, to carry. When used to express a burden or load, it is commonly used to describe that which is placed on the backs of pack animals, like donkeys (Exodus 23:5); mules (2 Kings 5:17); or camels (2 Kings 8:9). Another common usage is in designating what parts of the Tabernacle the sons of Kohath, Gershon, and Merari were to carry (Numbers 4:15, 19, 24, 27, 31, 32, 47, 49). In Ezekiel 24:25, it is interesting that the lifting of one's soul, *massa napsam* (#5315), is used to mean the desires of the heart and that to which persons lift up their souls. By extension, this term also is applied to certain divine oracles that were negative proclamations. Isaiah used this formula to pronounce judgments against the nations of Babylon (Isaiah 13:1); Damascus (Isaiah 17:1); Egypt (Isaiah 19:1); the desert of the sea (Isaiah 21:1); Dumah (Isaiah 21:11); Arabia (Isaiah 21:13); the Valley of Vision (Isaiah 22:1); Tyre (Isaiah 23:1). Other prophets used the same formula to pronounce judgments on Nineveh (Nahum 1:1); Judah (Habakkuk 1:1); Damascus (Zech. 9:1); Jerusalem (Zech. 12:1); Israel (Mal. 1:1). This formula was also employed to prophecy threats or judgments on individuals (2 Kings 9:25; 2 Chronicles 24:27; Proverbs 30:1; 31:1).