

Lesson 6 | April 10, 2022

The Call of Jeremiah

Study Text: Jeremiah 1:1–19

Central Truth: God empowers through the Holy Spirit those He calls to gospel ministry.

Key Verse: Jeremiah 1:5

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations (KJV).

“I knew you before I formed you in your mother’s womb. Before you were born I set you apart and appointed you as my prophet to the nations” (NLT).

Learning Objectives

- Students will understand the nature of God’s prophetic call.
- Students will grasp that God calls each of His people in various ways and to various roles, and seek to experience God’s calling.
- Students will be encouraged to give testimony of the one true God in the community and in society.

Introducing the Lesson

Say: Today we begin a study of Jeremiah, one of the most important prophets in the Bible. Because his ministry took place during catastrophic events, he is often referred to as “the weeping prophet.” (*V Play the video available at RadiantLifeCurriculum.com/Adult*).

[Dan 9:2 KJV] 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Opening Activity—Does God Call Me?

Ask: *Does every believer have a calling from God or is that only for ministers? How can we discern what God is calling us to do in His kingdom? You may expect answers such as: We discern our calling by what we are good at, by what we are passionate about, through the voice of the Holy Spirit, or through the guidance of spiritual leaders.*

Say: We are all familiar with the word “vocation,” usually used in reference to our jobs. Yet it comes from the Latin term *vocatio*, which literally means “calling.” In the Middle Ages, the Church taught that only the clergy had a sacred calling or vocation. The Protestant Reformation introduced a doctrine called “the priesthood of all believers,” which teaches that every vocation is a sacred calling from God. Jeremiah was called to be a prophet, but you and I also have a call from God, that is also spiritual and necessary. (Share your highlights from the following text.)

Abram, Moses, Ezekiel, Isaiah, Gideon, Elisha, and Samuel are other good examples from the Bible of God's calling.

The Bible only recognizes as legitimate prophets those who have received a divine call to the prophetic office. The Old Testament includes several accounts of such a call. Moses' encounter with God at the burning bush is an example (Exodus 3), as is Isaiah's vision of God as exalted, high and lifted up (Isaiah 6). Today we will explore the call of the prophet Jeremiah and its significance for our understanding of our own prophetic mission in the world.

Part 1— Call to Prophetic Ministry

Divine Calling, Divine Choice

Jeremiah 1:1–5

[Jer 1:1-19 KJV] 1 The words of Jeremiah the son of Hilkiah, of the priests that [were] in Anathoth in the land of Benjamin: 2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. 4 Then the word of the LORD came unto me, saying, 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, [and] I ordained thee a prophet unto the nations.

Say: Jeremiah's calling came directly from God. The calling was strongly confirmed to Him by the Holy Spirit, and it was clear to him that God had indeed spoken. Jeremiah's calling fits the pattern of a number of prophetic call narratives in the Old Testament, and so we can learn much from his calling, and also receive understanding into the callings of others.

(Share your highlights from the following text.)

The account of Jeremiah's call to the prophetic office, in Jeremiah 1, is one of several prophetic call narratives in the Old Testament. Other call narratives include those of **Isaiah (see Isaiah 6)**, **Ezekiel (see Ezekiel 1–3)**, and **Amos (see Amos 7:10–15)**. Indeed, a divine call was an absolute prerequisite for prophetic ministry.

14 Then answered Amos, and said to Amaziah, I [was] no prophet, neither [was] I a prophet's son; but I [was] an herdman, and a gatherer of sycomore fruit: 15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

A call is not something people choose for themselves. It is not a career choice. Its source is external to us; it comes from God. The author of Hebrews wrote concerning the priestly office, “No one can become a high priest simply because he wants such an honor. He must be called by God for this work, just as Aaron was” (Hebrews 5:4, NLT). This principle also applies to the prophetic calling today. God appoints whom He wishes to this ministry; we cannot call ourselves. Those who undertake a prophetic career without a divine commission are like the prophets that Jeremiah denounced later in his book: “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied” (Jeremiah 23:21, KJV).

Resource Packet Item 1: The Profile of a Prophet

Distribute the information sheet illustrating the “job description” of an Old Testament prophet. Touch on each of the seven points and challenge the students to reflect on this list in light of Moses’ statement: “I wish that all the Lord’s people were prophets and that the Lord would put his Spirit upon them all!” (Numbers 11:29, NLT).

Jeremiah 1:4–5 indicates that Jeremiah’s calling was given before he was even conceived in the womb. Based on His infallible foreknowledge, God had mapped out a plan for Jeremiah’s life. God’s plan was to use Jeremiah as an instrument to accomplish His purposes for His people Israel. The calling that God placed on Jeremiah was a difficult one. It would bring purpose to his life, but also hardship and suffering.

Likewise, God has a purpose for each of us. Not everyone is called to be a prophet or a minister; many have a calling into business, education, medicine, or parenthood. Whatever the specifics of our calling, knowing that God has a purpose for our lives gives us a sense of meaning and significance. Like Jeremiah, each of us needs to be willing to accept the challenge of our divine call, whether that calling brings us recognition or obscurity, riches or poverty, acceptance or rejection.

Discuss

? How do you think a person’s actions might impact his or her calling? Explain your answer.

? What might be the outcome of someone going into ministry without a call? Why might a person want to enter ministry despite not having a calling from God?

? If a person fails in ministry or abuses people, were they not called?

Resistance and Reassurance

Jeremiah 1:6–10

6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I [am] a child.

7 But the LORD said unto me, Say not, I [am] a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I [am] with thee to

deliver thee, saith the LORD. 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Say: Like many other servants of God, Jeremiah was not eager to take up the mantle of a prophet. He was fully aware of the responsibilities and dangers that accompanied such a mandate. While ministry is not to be undertaken casually, when we are called by God, we can depend on Him to equip us to fulfill that calling. (Share your highlights from the following text.)

Jeremiah's initial response to God's call was to raise an objection. **"I can't speak for you! I'm too young!" (Jeremiah 1:6, NLT).** Scholars have often pointed to the similarities between Jeremiah's response to God's commission and that of Moses (Exodus 4:10–12). Both men asked to be excused because they could not speak well; Jeremiah because of his youth and inexperience, and Moses because of a lack of eloquence. **In both cases, God refused to accept their excuses.** To Moses, He replied, "Who makes a person's mouth?" (Exodus 4:11, NLT), emphasizing that the Creator is not limited by the skills or abilities of His instruments. God reassured Jeremiah by touching his mouth and saying, "I have put my words in your mouth!" (Jeremiah 1:9, NLT). **God promised to empower Jeremiah's speech, thus enabling him to fulfill his calling.**

God never asks people to do something without supporting them in the task to which they are called. He gives people His Holy Spirit and makes them equal to the task. Our excuses and inabilities cannot overcome the power of God at work in our lives.

Resource Packet Item 2: Jeremiah and Jesus

Distribute the work sheet to the class. Assign half of the class to look up the passages in the "Jesus" column and the other half to look up the passages in the "Jeremiah" column. As parallels between Jesus and Jeremiah are identified, write them on the board and discuss them. Ask: "What might the fact that Jeremiah's ministry has significant parallels to Jesus say about him as a prophet?"

Discuss

? Has God ever asked you to do something that you felt unqualified for, or that you were afraid to attempt? How did it turn out?

? What other instances in the Bible can you recall where people who were unqualified from a human standpoint were given divine ability to perform a task?

Part 2—Vision of Divine Judgment

An Almond Branch

Jeremiah 1:11–12

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. 12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

Say: Whenever someone is given a commission to undertake a serious and difficult task, that person wants to know that the one calling them “has their back.” In the first of two visions, God let Jeremiah know that just as He was calling Jeremiah, He was also going to provide for him in his ministry. (Share your highlights from the following text.)

Hebrews tells us that God spoke to the prophets “in many ways” (Hebrews 1:1, NLT). One of the ways God spoke to Jeremiah was through visions, and, in this part of Jeremiah’s call narrative, God gave him two visions. In the first vision, God showed Jeremiah a branch from an almond tree (Jeremiah 1:11) and asked, “What do you see?” (NLT).

[Heb 1:1 KJV] 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

[Heb 1:1 NLT] 1 Long ago God spoke many times and in many ways to our ancestors through the prophets.

Not surprisingly, Jeremiah replied that he saw a branch from an almond tree, to which God explained, “That’s right, and it means that I am watching, and I will certainly carry out all my plans” (verse 12, NLT). While it is difficult to understand the connection in English, the Hebrew term for “almond tree” (*shaged*) sounds very much like the term for “watching” (*shoged*), and so this play on words would emphasize the point.

Turn on the light with what? Right a switch. You must switch your thoughts from this world to Christ.

The vision served as a word of assurance that Jeremiah’s prophecies would not fail because God would watch over them to guarantee their fulfillment. Thus, the reluctant young prophet could speak God’s message boldly, knowing that the Lord was committed to seeing it fulfilled. Knowing that God would surely honor Jeremiah’s pronouncements would have been extremely important to Jeremiah.

Discuss

? Have you ever had God place a truth in your heart that you knew was a word of encouragement for you? How did you feel when you saw it confirmed?

? Have you ever doubted that a word you felt you ought to share actually came from God? How did you respond?

A Boiling Pot

Jeremiah 1:13–16

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof [is] toward the north. 14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. 15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. 16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Say: While Jeremiah's first vision gave him assurance of God's support for the prophetic message, a second vision revealed the substance of Jeremiah's message and ministry.

(Share your highlights from the following text.)

The second vision is of a boiling pot tilting away from the north (that is, toward the south). **The Lord explained to Jeremiah that this boiling pot represented peoples and kingdoms coming from the north that would someday invade Judah and besiege Jerusalem. We know from history that Babylon, the major city of the region of Mesopotamia and namesake of the Babylonian Empire, is spoken of here. Babylon was almost due east of Judah, but due to vast tracts of desert in this region, invaders from Mesopotamia came from the north. This was also the route used earlier by the Assyrians in their conquest of Israel, in the time of Isaiah, and it would be the path taken by the Babylonians in Jeremiah's time.** This inaugural vision of Jeremiah, in verses 13–16, was a preview of the major focus of Jeremiah's future ministry—the Babylonian threat, and how the Judean leaders should respond to it. The boiling pot would be poured out from the north and would flow over the leaders and people of Judah, causing untold pain and destruction, and ultimately exile.

Resource Packet Item 3: Prophet to the Nations

The mention of Babylon here opens up an opportunity to discuss Jeremiah's role as a prophet to the nations. Assign individuals or groups to look up the passages listed on the work sheet and discuss the fact that Jeremiah's ministry was not limited to Judah, but also extended to foreign nations. How might this help you better understand the ministry of the prophets?

Discuss

? Do you think disastrous events that happen today are ever examples of divine judgment on nations? Explain.

? How do you think twenty-first century Christians would respond to a contemporary prophet foretelling disaster for the nation or the world?

Part 3—Divine Encouragement and Empowerment

A Commission

Jeremiah 1:17

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

Say: Like a good coach or commanding officer, the Lord gave Jeremiah his marching orders. He told the prophet what He wanted him to do, and how He wanted him to do it. These same marching orders can be applied to witnesses for Him today. (Share your highlights from the following text.)

Prepare yourself! In light of the grave nature of Jeremiah's message, God commanded him to steel himself against the opposition that would inevitably come (Jeremiah 1:17). **Jeremiah needed to prepare himself emotionally and spiritually to face this opposition. We know from Jeremiah's confessions (see Jeremiah 11:18–23; 12:1–4; 15:10–21; 17:14–18; 18:19–23; 20:7–18) that the prophet struggled with his calling, with the people to whom he was sent, and even with his understanding of God himself. Some of God's servants, like Jeremiah, are notably called to endure hardship and rejection. When we say yes to the call of God, we must be prepared for whatever comes, resting in the peace that God is with us and preserving us.**

Say what I tell you! God also exhorted Jeremiah to stand and speak. Jeremiah needed to overcome his hesitation and speak God's message boldly. **The prophet was told to speak "all that I command thee" (verse 17, KJV). In Jeremiah's day many so-called prophets were speaking visions from their own minds, not from the "mouth of the Lord" (23:16, KJV). Now, like in Jeremiah's time, it is imperative that God's spokespersons speak only what God has said, and not what they have thought of in their own hearts—no matter how good those words may sound. God will only honor His Word, not ours. When King David was contemplating building a temple, he presented the idea to the prophet Nathan, who, assuming that he knew the mind of God, told him to do what was in his heart. However, later that night, God spoke to Nathan and told him to alter his message to David. It was not God's will for David to build the temple; rather his son Solomon would do it (2 Samuel 7:1–17). It is a solemn thing to speak for God, and so we must speak only what God has directed us, based upon the truths of His Word.**

Do not be afraid! Moving ahead in Jeremiah 1:17, God told Jeremiah not to be afraid of his audience. **The term translated “afraid” in the New Living Translation is a strong one. In Hebrew, the verb literally means “to be broken in pieces,” so it might be translated “don’t break down in front of them.”** A number of studies have indicated that public speaking is more fearful to people than almost anything, more than heights, flying, and darkness. We can easily imagine that Jeremiah’s fears were compounded by the thought of speaking before a hostile audience and delivering an unwelcome message. That is why God’s charge to Jeremiah echoed His charge to Joshua: “Do not be afraid or discouraged. For the Lord your God is with you wherever you go” (Joshua 1:9, NLT). When we are obedient to God, He stands beside us and strengthens us for every challenge.

Discuss

? Have you ever been hesitant to share God’s Word with someone because you were afraid of rejection? How did you handle the situation?

? Take a moment to read Jeremiah 9:1. Have you ever been so burdened for someone or something that you were driven to tears? How does this reflect the heart of God?

A Commitment

Jeremiah 1:18–19

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19 And they shall fight against thee; but they shall not prevail against thee; for I [am] with thee, saith the LORD, to deliver thee.

Say: Commitment works two ways. We must be committed to the work God has called us to do. At the same time, He commits to us, as He did to Jeremiah, that He will be with us, giving us the strength we need and caring for us. (Share your highlights from the following text.)

In Jeremiah 1:18–19, God warned Jeremiah that the rulers, the priests, and the people would oppose his preaching. There would be a price for obedience. In the face of unrelenting attacks, Jeremiah must become like a “fortified city,” an “iron pillar,” and a “bronze wall” (verse 18, NLT). In other words he must be committed to his calling and stand firm against all resistance. It is never easy to stand alone against popular opinion. As a human being, Jeremiah likely craved the support and approval of those who meant the most to him. However, in this instance, he would need to place his desire for God’s approval above his desire for human praise.

Most people would struggle to make the kind of stand that God was asking Jeremiah to make. **Throughout history, only a very few individuals have been able to do it. One is reminded of the great reformer Martin Luther, specifically his summons to appear before the Holy Roman Emperor at the Diet of Worms, in 1521, to defend his teaching of justification by faith and other Reformation teachings. When called upon to recant under the threat of martyrdom, he is reported to have said, “I cannot and will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I can do no other, so help me God. Amen.”** Jeremiah needed this kind of determination. He was strengthened in his commitment by God’s promise, “I am with you and I will take care of you” (verse 19, NLT). **It is comforting to know that, as we commit to God, we can know that He has promised to take care of us.**

Discuss

? How do you determine the difference between taking a firm stand against ungodliness as opposed to unnecessarily alienating people and thereby being at risk of pushing them away from the message of the gospel?

? Think of a time when you were called upon to take an unpopular stand. What went through your mind at that time?

What Is God Saying to Us?

Say: God’s calling is not just for Old Testament prophets. The Book of Jeremiah challenges us to believe that God has a purpose for each of us. His calling will look different in each person’s life. Sometimes, His purpose will be difficult to accept and may even be intimidating. However, as we obey, He will be with us and enable us to do what He asks of us.

Living It Out

Ministry in Action

- Ask yourself if God is calling you to a new commitment to ministry. What is He calling you to do?
- Is there a person or a situation that God is prompting you to speak to but which you are avoiding for fear of rejection? Ask God to give you courage to speak into the lives of those you love and care about.
- Pray for the nation of which you are a citizen. Intercede for its leaders, its needs, and its people. Ask God to use you as an instrument to bring revival.

Daily Bible Readings

Monday:

Call of Abram Reaffirmed.
Genesis 17:1–8

[Gen 17:1-8 KJV] 1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk

before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Tuesday:

Call of Moses Reaffirmed.
Exodus 4:10–17

[Exo 4:10-17 KJV] 10 And Moses said unto the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. 13 And he said, O my Lord, send, I pray thee, by the hand [of him whom] thou wilt send. 14 And the anger of the LORD was kindled against Moses, and he said, [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God. 17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Wednesday:

Call of Gideon.
Judges 6:11–18

[Jdg 6:11-18 KJV] 11 And there came an angel of the LORD, and sat under an oak which [was] in Ophrah, that [pertained] unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide [it] from the Midianites. 12 And the angel of the LORD appeared unto him, and said unto him, The LORD [is] with thee, thou mighty man of valour. 13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where [be] all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. 14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family [is] poor in Manasseh, and I [am] the least in my father's house. 16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. 17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. 18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set [it] before thee. And he said, I will tarry until thou come again.

Thursday:

Call of Samuel.

1 Samuel 3:1–3,8–14

[1Sa 3:1-3, 8-14 KJV] 1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; [there was] no open vision. 2 And it came to pass at that time, when Eli [was] laid down in his place, and his eyes began to wax dim, [that] he could not see; 3 And ere the lamp of God went out in the temple of the LORD, where the ark of God [was], and Samuel was laid down [to sleep]; ... 8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here [am] I; for thou didst call me. And Eli perceived that the LORD had called the child. 9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. 11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12 In that day I will perform against Eli all [things] which I have spoken concerning his house: when I begin, I will also make an end. 13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. 14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Friday:

Call of Elisha.

1 Kings 19:13–21

[1Ki 19:13-21 KJV] 13 And it was [so], when Elijah heard [it], that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, [there came] a voice unto him, and said, What doest thou here, Elijah? 14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away. 15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael [to be] king over Syria: 16 And Jehu the son of Nimshi shalt thou anoint [to be] king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint [to

be] prophet in thy room. 17 And it shall come to pass, [that] him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. 18 Yet I have left [me] seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. 19 So he departed thence, and found Elisha the son of Shaphat, who [was] plowing [with] twelve yoke [of oxen] before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. 20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and [then] I will follow thee. And he said unto him, Go back again: for what have I done to thee? 21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Saturday:

Call of Isaiah.

Isaiah 6:1–8

[Isa 6:1-8 KJV] 1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar: 7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me.