

A painting of a man in a long, patterned robe sitting and reading a book. The scene is dimly lit with a warm, orange-brown glow. In the foreground, there is a large, ornate object, possibly a ceremonial vessel or a piece of furniture, with intricate details. The overall mood is solemn and contemplative.

Jeremiah

Confront, Covenant
& Captivity

Historical Setting

	640	Josiah's Reign	Assyria strong
Jeremiah's Call	627	Judah Independent	Rise of Nabopolassar, Fall of Nineveh
Josiah Killed	609	Jehoiakim's Reign	Egypt strong
	605	1 st Deportation (Daniel)	Egypt/Assyria fall at Carchemish, Babylon strong
	597	2 nd Deportation (Ezek)	
Jerusalem Falls	586	3 rd Deportation (Siege) Gedaliah's rule	
Jeremiah to Egypt			

Introduction

- Jeremiah: 'YHWH is exalted' (Dan. 9, 2 Chr. 36, Ezra 1)
[lineage (*Anatoth*), life (*unmarried*), relation to nation/God]
- Date: 627-586 B.C. (1:2-3) & beyond (Egypt)
- Setting: Babylon's rise, Judah's demise
(*sins: idolatry, injustice, reliance on rituals*)
- Themes: Confront, Covenant, Captivity
- Message: Jeremiah confronts Judah's sin (1-10), and contrasts broken covenant & coming judgment with a new covenant & future restoration (11-33).

Commissioned by God (1)

- Position: ‘I knew, consecrated, appointed’ (4-6)
Selected & set apart, Jeremiah sent to the nations!
- Prepared: ‘I am with you to deliver you’ (7-10)
Promised God’s presence, preparation, purpose!
- Promise: ‘I am watching over My word’ (11-19)
 - (1) Punish: almond (*šaqed*), watching (*šōqed*);
boiling pot (Babylon) facing Judah (invades)
 - (2) Protect: fortified city, iron pillar, bronze walls

What does this say about Jeremiah’s ministry?

Confront Sin (2:1-3:5)

- Idolatry: ‘Went after idols, became worthless’
 - Former: ‘I remember devotion of your youth’ (1-3)
 - Forgotten: Where is YHWH? His work, word (4-8)
 - Forsaken: ‘changed without profit’ (*cistern*, 9-19)
 - Faithless: slave (20), sour grapes (21), stained (22), stimulated donkey (23-24), shamed thief (26-28)
- Injustice: ‘The lifeblood of guiltless poor’ (34)
- Impossible: ‘You’ve whored, would you return?’

Can an unfaithful spouse return & be restored?

Call to Repent (3:6-4:4) (14x)

- Righteous: 'Faithless Israel was more ...' (6-11)
 - *Witness*: Judah saw Israel's adultery & exile but ...
 - *Whore*: boldly (*no fear, lightly, falsely*) followed suit
- Return: 'Return, O faithless ones' 3x (12- 25)
 - *Wayward*: acknowledge, anticipate, abandon
- Remove: 'Circumcise your heart' (4:1-4)
 - *Whole*: God wants hands (*actions*), heart (*attitude*)

Caution of Judgment (4-6)

○ Ruin & Response (4)

- *Announced*: disaster pending (*north*), [*repent!*]
despair of prophet, de-creation process... hope!

○ Refusal to Repent (5)

- *Adultery*: refuse (*indiscriminate*), ruin (*invade, idols*)
but hope [2x], rebellious (*injustice*)

○ Ruin & Rejection (6)

- *Announced*: disaster pending (*north*), de-creation,
[*repent!*], deceit/peace, disaster pending, discarded

Call, Confront, Caution (7-10)

- Repent: ‘Amend your ways, I’ll let you live’ (7)
 - *Lie*: ritual (*temple*), remember (*Shiloh*), refuse (*prayer*)
reminder (*obey not sacrifice*), retribution (*life*)
- Rejection: ‘They refuse to return’ (8-9)
 - *Listen*: rebel (*ashamed? don’t know*), respond (*annihilate, anguish*), reason (*adultery, don’t/refuse know*) righteous
- Rebuke: ‘There is none like you, O YHWH’ (10)
 - *Lament*: ridiculous (*idolatry*), renown (*incomparable*),
retribution (*indiscriminate*)

“Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these I delight, declares the LORD.”

(9:23-24)

What does this mean? Why is it significant?

Summary

God commissioned Jeremiah to confront Israel's sin (*idolatry, injustice, and reliance on religious rituals*), call the nation to repent and return to covenant obedience (through circumcision of the heart), cautioning Judah & Jerusalem of God's impending judgment for their continued sin, regardless of ethnic (circumcision) or religious connections (temple & sacrifice) to YHWH.