

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

Covenant: Broken (11-20)

- Covenant: Hear the words of this covenant' (11-13)
 - *Choice*: refuse to hear? God will refuse to hear! (1-17)
 - *Conflict*: ploy, prayer, prepare (11:18-12:6)
 - *Caution & Comfort*: prey (*repay*), pluck (*reverse*) (7-17)
 - *Condemn*: (1) cloth (*good for nothing*), (2) jars (*filled with judgment*) [repent or be exiled!] (3) skin (*can't change*)

“This is your lot . . . declares YHWH, because you have forgotten me and trusted in lies. Woe to you ,O Jerusalem. **How long will it be before you are made clean?”**

Covenant: Broken (11-20)

- Conditional?: ‘Do not pray their welfare. . .’ (14-16)
 - *Curse*: crisis, cry (*leave?*), consequence (*left*) 1-12)
 - *Consumed*: prophet (*consumed*), plea (*covenant*) (13-22)
 - *Certain*: weary (*mediators*) wicked (*Manasseh*) (15:1-9)
 - *Complaint*: ruse (*complaint*), rebuke (*confess*) (10-21)
 - *Commands*: family (*sword*), funerals (*solace*), feasts (*silence*), [reason] forsaken (*sent away*) (16:1-13)
 - *Comfort*: restore (*pluck*), repay (*pollution*) (14-21)
- ‘They shall know that my name is YHWH’

Covenant: Broken (11-20)

- Broken: 'I will break this people & city!' (17-20)
 - *Sabbath*: keep Sabbath-safe, break-burn (19-27)
 - *Spoiled*: ruin-repent-relent, erect-evil-exchange (1-11)
'I am devising disaster . . . Amend your ways/deeds!'
 - *Stubborn*: idols irrational; repay evildoers (12-23)
 - *Symbol*: idols & injustice = smash, slaughter (19:1-13)
 - *Sword*: disaster, detained, die in exile (19:14-20:6)
 - *Shaken*: complaint-confidence-complaint (7-18)

Captivity Coming (21-29)

Zedekiah rejected, coming exile to Babylon (21:1-10)

I myself will fight against you (strong arm), stay-die or go-live

God demands justice of David's dynasty (21:11-22:9)

Do justice & righteousness (צִדְקָה), God will sustain throne

God denounces injustice of Josiah's sons (22:10-30)

Jehoahaz-exile (10-12), Jehoiachin-exile (24-30, cf. 28:4)

Jehoiakim/Josiah, righteousness (צִדְקָה) is to know me! (13-23)

Righteous Branch promised, exodus-north (23:1-8)

Gather, shepherds; Branch (צִדְקָה); 'YHWH is our righteousness'

Captivity Coming (21-29)

- Figs: ‘Two baskets of figs before temple’ (24:1-10)
good: exiles, return w/ whole heart (vs. 7, cf. Deut. 30:6; Jer. 4:4)
bad: remain, reproach & horror (vs. 9-10, cf. Deut. 28:37)
- Future: ‘After 70 yrs. are complete’ (25; Dan 9)
Disobey (ענש), devote to destruction (70), Babylon and all enemies of God will drink His cup of wrath (cf. ch 46-51)
- Foe: ‘This man deserves sentence of death’ (26-29)
 - People: *repent or perish? respond-Micah, reject-Uriah (26)*
 - Hananiah: *wood yoke broke-release; iron-death (27-28)*
 - Shemaiah: *get settled; rebuke Jeremiah; lie, be cut off (29)*

Summary

With their idolatry & injustice, Judah had clearly broken God's covenant. Thus, judgment was coming, and God would not relent without repentance. Yet, in the future, God promises a new king to reign in justice & righteousness.

But if restoration is not possible without repentance, how will God solve this heart problem?