

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 contemplative and historical.

Jeremiah

Confront, Covenant
& Captivity

“Circumcise yourselves...
remove the foreskin
of your heart”

(Jer. 4:4; cf. Isa. 1:16, Ezek. 18:31, Deut. 10:12f)

Covenant: Promise (30-33)

- Restore: 'Days are coming, declares YHWH' (30-31)
 - *Reckoning* (30:5-7) *Repopulated* (30:19-21)
 - *Released* (30:8-9) *Renewed* (30:22, 31:1-3)
 - *Return* (30:10-11, 31:7-11, 15-21)
 - *Reversed* (30:12-17, 31:27f)
 - *Rebuilt* (30:18b, 31:4-6, 38-40)
 - *Rejoice* (30:19, 31:4, 12-14)
- New: '...not like the covenant w/ their fathers'
 - Internal ('*all know me*'), iniquity (*none*), indissoluble

Dialogues w/ God

- Reassure: ‘A youth, don’t know how to speak’ (1)
 - God: ‘I’m with you, put my words in your mouth’
- Reality: ‘Wicked prosper, set for slaughter!’ (12)
 - God: ‘Don’t get tired yet. It’s going to get worse’
- Rebuke: ‘Are you reliable? Will you fail me?’ (15)
 - God: ‘You need to repent, be restored’
- Restraint: ‘You have deceived me!’ (20)
 - God: SILENCE
- Restate: ‘You’ve made disaster... Yet buy a field?’ (32)
 - God: Is anything too hard for me? (cf. 32:17)

Covenant: Promise (30-33)

- Restated: ‘Is anything too hard for me?’ (32-33)
 - *Redeem?* (1-25) Jeremiah (in prison) told to purchase land from a relative during the siege. He obeys & instructs Baruch to store deed. Then prays, ‘why?’ From God’s answer, it appears Jeremiah doubts!
Do we know what God says & doubt? How to deal w/ doubt?
 - *Rehearse* (32:26-33:13): retribution & restoration
(return, internal, reversed, restored, rejoice)
- Righteous Branch: Davidic, Abrahamic covenant
(As sure as the day/night, God will fulfill His covenants)

Brief Outline (34-52)

- Study of Contrasts (34-36)

In contrast to the obedience of the Rechabites, Judah & its kings continue to reject God's commands

- Sacking of City (37-45, 52)

Despite God's warning, Zedekiah refuses to surrender, exiles refuse to remain in Judah. Thus, Jerusalem is sacked & burned by Babylon, exiles flee to Egypt and perish there

- Sentence is Coming (46-51)

God issues oracles of judgment on Judah's enemies

Study of Contrasts (34-36)

- Disobey: 'Repented... turned & took back' (34)
 - Release: Babylon (6-7), brothers released (8-10), [Egypt, 34:22, 37:5] brothers enslaved (11), broke oath (שוב, 12-22)
- Obey: 'I've spoken, but you haven't listened (35)
 - Rebuke: Rechabites obey (wine, 1-11; blessing, 18-19), but Judah persistently disobeyed, so disaster is coming (12-17).
- Disdain: 'The entire scroll was consumed' (36)
 - Repent? Jeremiah dictates, Baruch writes/reads (1) people, (2) officials fear, (3) king tears scroll (≠garments), unafraid

Sacking of City (37-45)

- Looms: 'Please inquire of YHWH for us!' (37-38)
 - *Disobey*: (1) Z: *pray*, J: *city will burn* [imprisoned],
(2) Z: *any word?*, J: *fall to Babylon* [better treatment?]
(3) J: *stay-die, go-live*, Z: *he's yours* [saved foreigner!]
(4) Z: *hide nothing*, J: *go-live or stay-fall* [fear of man]
- Lost: 'A breach was made in the city' (39-40, 52)
 - *Destroy*: breach, officials flee, overtaken (Jericho!),
Zedekiah's sons slaughtered, eyes gouged, exiled;
[temple burned, wall broken, exiles, king released]
Jeremiah spared, allowed to remain in land (*why?*)

Sacking of City (37-45)

- Later: He struck down Gedaliah, governor (40-45)
 - *Destroy*: Ishmael (*royal*) assassinated Gedaliah (*gov*) & pilgrims, remnant intends to go to Egypt (40-41)
 - *Disobey*: pray for God's way, promise obey *good/bad*: remain-relent/Egypt-end (no remnant); promise broken, word rejected, exodus reversed (*Jer.*, 42-43)
 - *Defiant*: exiles rebuked for ignorant worship of idols (*queen of heaven*), coming end foretold (44).
 - *Devastated*: Baruch laments, given hope of survival, but God highlights His own loss (45)

Sentence is Coming (46-51)

○ Oracles Against Nations (46-51)

- *Egypt* (46): victory taunt to proud (Carchemish, 1-12) prepare for Babylon exile (601/582/567, 13-26), *hope!*
[*Israel*: discipline but not full end, cf. 30:10-11]
- *Philistia* (47): invasion coming (*north*), Ashkelon-604
- *Moab* (48): ruin for self-sufficient (7), mistreated of Israel (26f, 42), pride (29), worship (35), *restored* (47)
- *Ammon* (49:1-6): desolation for theft, *restored*

Sentence is Coming (46-51)

○ Oracles Against Nations (46-51)

- *Edom* (7-22): proud stripped bare, devoured (*cf. Obad*)
- *Syria* (23-27): judgment brings fear, fire (*Amos 1:4*)
- *Kedar & Hazor* (28-33): self-secure looted, scattered
- *Elam* (34-39): distant land east of Babylon, divine destruction (*consume?*), *but restored!* (*Medo-Persians*)
- *Babylon* (50-51): destroyer destroyed (*covenant renewal*)
proud defied YHWH, (*Israel restored*), Sodom-like desolation, justice (*Medes*), read, cast in river (*sign*)

Summary (30-52)

Judah had broken God's covenant, and thus, His judgment was coming. After their sin was paid, God promised to reverse the judgment, restore their fortune, and change their hearts (30-33). Despite repeated warnings, Judah continues to reject God's commands. Zedekiah refuses to surrender and the exiles refuse to remain in Judah. Thus, Zion is burned by Babylon and the exiles in Egypt will perish there. Yet, God promises judgment against Judah's enemies. The book concludes with a note of hope, as Judah's king is released from prison.