I. Temple Message, 7-10:

1. **7:1-8:3:** involve abuses in worship.
   
      
      (1) **7:1-7:** Make good your ways!
      
      (2) **7:8-11:** Is my house a robber’s den?
      
      (3) **7:12-15:** Have another look at Shiloh!

2. **7:16-8:3—Abuses in worship:**
   
   a. **7:16-20:** Because of the people’s apostasy, Jeremiah is commanded not to intercede for the people any more, cf. 11:14; 15:1; Amos 7:2,5.
   
   b. **7:21-28:** Faithfulness, not sacrifice is what is required; sacrifices are acceptable only when the right relationship exists between God and the worshiper, 6:20; Ps 51:15-19.
   
   c. **7:29-8:3:** Describes the fate of Judah. Because Judah had engaged in child sacrifice in the temple (vv. 30-31; cf. 19:5; 32:35) the nation was to symbolize their mourning by cutting off their hair (v. 29; cf. 16:6; Mic 1:16; 2 Kgs 23:10; Lev 18:21). The punishment will be heaps of unburied bodies, 31-34. When that occurs all those buried who had served these idols will have their bones brought out of the tomb and spread before all the creation they served.

3. **8:4-10:25—Miscellaneous oracles:**
   
   a. **8:4-7:** Israel’s indifference described—falling people get up, birds follow their natural instinct, but Israel, God’s people, forget God’s law, cf. 18:13-17.
b. **8:8-9:** The Word vs. law. Jeremiah contrasts the *word of the Lord* with the *written law misinterpreted by the scribes*

c. **8:10-12** continues the thought, but is a *doublet*, since it repeats 6:13-15, which seem to be used differently there than here, where it describes the punishment they will receive for misusing the law.

d. **8:13:** Judah, like an unfruitful fig tree will be destroyed, cf. Lk 13:7.

e. **8:14-17:** Frightened by the invading army, the inhabitants seek safety in their fortresses, which serve as no good defense. The punishment has the same effect as drinking poisoned water. Death and destruction at the hands of the army, which is described in detail.

f. **8:18-9:22** is a lament over Judah. Jeremiah is disturbed by having to denounce his people. The departing summer signified a coming harvest. But here the only harvest was the coming punishment. Jeremiah can only vent his grief. The people are totally corrupt producing only contempt from God (9:2-9), which produces only more lamentation, 9:10-22.

g. **9:23-26:** True glory (cf. 1 Cor 1:31) comes not from human wisdom and power, but through the knowledge of God, which in the end will bless all those, even non-Israelites, who serve and obey him.

h. **10:1-16—God vs. Idols:** Compares God to the idols which people worship. The creation and care of the idols is described in detail. The people look for signs form heaven, deck their idols with silver and gold, carry them around, are thus worthless, cf. Isa 44:9-20; 46:1-7; Ps 115:3-8. God, however, is the very antithesis of this.

i. **10:17-22:** Prepare to leave! Description of a siege (597?) Which will not be lifted. The people will be “thrown into exile.” Words are put into the mouths of those exiled—what they will say at that time. All this comes about due to the stupidity of Judah’s shepherds, or rulers.
j. 10:23-25 is a prayer for God to direct his attention away from Judah to the neighboring nations.

B. Covenant and Conspiracy, 11-13

1. 11:1-17—Jeremiah and the covenant: Jeremiah holds up the covenant, encouraging people to be true to it, 1-8. However Judah would not obey the covenant, 9-13. The result was that Jeremiah was not to pray for them, for God would no longer listen; instead punishment was coming, 14-17.


a. 11:21-23: The reason for the plot against Jeremiah may be due to his identification of certain fellow citizens with the false prophets and the priests.

b. 12:1-6: Using language of the law court Jeremiah questions the idea of the wicked prospering and the righteous suffering. After Jeremiah’s assertions of his integrity, God, by two proverbs, informs him that the present problems are small compared to future difficulties—Things are going to get worse!


4. 12:14-17—Judah’s neighbors: If Judah’s enemies are converted (16:19-21; Ps 87), God will spare them when Judah is restored; otherwise they will be destroyed.

5. 13:1-11—The Loincloth: Jeremiah evidently associated the name of a village near his home town of Anathoth, Parah (Josh 18:23), where there are rocky cliffs (v. 4), with the Hebrew name of the Euphrates (Perath). He buried the loincloth underscoring the corrupting effect of Jehoiakim’s pro-Babylonian foreign policy (2:18) and the accompanying religious syncretism in Judah, 2 Kgs 24:1-7.

6. 13:12-14—Allegory of the wine jar: Using the metaphors of wine-jars and darkness to illustrate the coming judgment.
7. **13:15-17—the last opportunity:** for repentance is offered to Judah; for the captivity is imminent, v. 17.

8. **13:18-19—Exile!:** takes note of the deposition of Jehoiachin (2 Kgs 24:8,15), the Babylonian military occupation of Judah (597), and the second deportation, Jer 52:28.

9. **13:20-27—Jerusalem’s shame:** Using the simile of the ravishing of a woman to describe the future Judgement (here the trustworthy shepherdess, Isa 47:2), Jeremiah describes the approaching rape (vv. 22, 26) of Jerusalem by Babylonians. Her shamelessness brought about here shame. In her present state, she cannot change herself (v. 23; cf. Hos 5:4; John 8:34).