I. Messages Concerning the Drought, 14-15

A. 14:1-15:9–Lament regarding catastrophic drought and military defeat:

1. 14:2-6 draws examples from city and country, forest and wilderness.

2. 14:7-9 describes the people’s confession of sin, who, as covenant people, plead with God to remember them.

3. 14:10-12 records God’s response–they are not to be interceded for because, though they offer sacrifices and worship, he no longer listens.

4. 14:13-16 Jeremiah attempts to excuse the people arguing they have been misled by the false prophets.

5. 14:17-18 graphic description of the calamity using figures of war, drought, unburied dead, hunger, and confused spiritual leaders.

6. 14:19-22 the people plead their case more strongly than in 10-12

7. 15:1-4 God’s response is that even intercessors par excellence such as Moses (Exod 32:11-14; Num 14:13-19) and Samuel (1 Sam 12:17-18) would not be successful pleading their case–Destruction would not be withdrawn!

8. 15:5-9 God is weary of relenting (v. 6; cf. Amos 7:1-9). The people will be/have been? destroyed.

B. 15:10-21: Jeremiah’s second personal lament.

1. 10-18 Jeremiah points to the ostracism he faced due to his faithfulness to God’s message.

   a. 15 prays for retribution against his persecutors

   b. 17 The hand of God (inspiration?) is perceived as a burden, describing God as a dried up stream (v. 18)
2. 19-21 Jeremiah has gone to far, so God fires him from his prophetic office, informing him that if he repented God would again restore him.

II. Disaster and Comfort, 16:1-17:18

A. 16:1-9—Jeremiah’s life is a symbol to the nation (cf. Hos 1:2-9; Isa 8:3-4), illustrating 15:17.
   1. 1-4 the present situation rules out hope for home and family. This serves as a sign of judgment (cf. Ezek 24:15-27; 1 Cor 7:25-40)
   2. 5-9 Israel’s faithlessness has freed God from any obligation of covenant; so all symbols of mourning are futile

B. 16:10-13–Judah’s fate: Since Judah has abandoned the true God, so she is condemned to worship false gods in exile, 5:19.

C. 16:14-15–Israel’s homecoming: The return will be a new Exodus—duplicate of 23:7-8

D. 16:17-18–Judah’s fate: Contrastingly, Judah cannot escape either Egypt or Babylonia.

E. 16:19-21–Conversion of the heathen: Recognizing the vanity of worshiping idols, the nations will one day join Israel in worshipping only God, cf. Isa 45:20-24; Mic 4:1-4

F. 17:1-4–Judah’s sins: are indelibly written on their hearts—they are totally bound to sin.

G. 17:5-8–Trust in God: Modeled after Psalm 1 the godless person is a fruitless desert while the godly person is a fruitful, well-watered tree

H. 17:9-10–devious hearts: Only God can understand humans (Rom 7:18-19), meaning that only He can judge human beings (1 Sam 16:7).

I. 17:11—a proverb, perhaps referring to Jehoiakim (22:12; 2 Kgs 23:35), describing God’s law of spiritual sowing and reaping.

J. 17:12-13: Those who forsake God have a shameful reward
K. **17:14-18—Jeremiah’s third lament:** Very disturbed by his opponents’ taunts, Jeremiah prays for healing, for he does not want to see God’s judgment. Yet if that brings vindication, then let it come.

III. **Command to Keep the Sabbath Holy, 17:19-27:**

A. The violation of the Sabbath is symptomatic of the people general alienation from God.

B. Several conditional sentences lay out the people’s options.