

LIFE OF JEREMIAH—HANDOUT #10

Jeremiah 13:1-27

“no doubt a vision is here narrated, and not a real transaction” (John Calvin)

A real _____

Jer. 19

Jer. 27-28

Jer. 32

Jer. 43

?Jer. 16:1-9

Structure:

Act (1-7)

Meaning of the Act (8-14)

Consequent Plea and Declaration (15-27)

v. 1— waistband

linen (Lev. 16:4)

?next to skin; or ?over another garment

“not in water”

v. 2— “hide” ?

Read Parah for Euphrates (Josh. 18:23)

v. 7— result:

process of ruin:

Geerhardus Vos calls this “the incarnate vision” (*Biblical Theology*, 250). Why?

Word _____

Deed _____

Interface: word and deed/ _____

Prophet _____ God

‘embodied’ _____

Narrative interface:

Person/act in _____

Mirror: God/act in _____

?Twofold symbol

(1)

eschatological vector:

(2)

eschatological vector:

Significance of vv. 12-14

v. 12— “do we not know?”

Why fill them? (v. 13)

25:

25:

“wine”

v. 14— “dash”

v. 15— pride rises from _____ (glory to _____)

v. 16— ?day of Yahweh (Amos 5:18-20; 8:9; Zeph 1:15)
death shadow/death blackness

v. 17— ?

“captive”

“flock of the Lord”

v. 18— “king” = Jer. 29:2; 22:26 (cf. v. 24); 2 K 24:8, 12, 15

“queen mother”

“crown down”

“seat” (cf. 1 K 2:19)

v. 19— Negev

v. 20— north

v. 22— self-righteous declare, “Why me?”

“skirts”

v. 23— double rhetorical question

“can” = _____

Unable:

Ethiopian/Cushite/Sudanese

Question of the ability to do good who are by nature evil.

| <u>Pelagian</u> | <u>Semi-Pelagian (Arminian)</u> | <u>Non-Pelagian (Augustinian/Calvinist)</u> |
|---------------------------------|-----------------------------------|---|
| No evil nature Total ability | No evil nature Partial ability | Evil nature Total Inability |
| Sinner's condition Well | Sick | Dead |

v. 25— ?chance/accident

v. 27— “uncleanness”