

LIFE OF JEREMIAH—HANDOUT #4

Jeremiah 2:1-11

Structural Considerations:

1:2—Formula: “word of the Lord came” + _____
1:4— “word of the Lord came” + [_____]
1:5—Vocabulary: “womb”, “born”
2:1—Formula: “word of the Lord came” + [_____]
2:2—Formula: “thus says the Lord”
3:6
6:22—Formula: “thus says the Lord”
7:1—Formula: “word that came to Jeremiah from the Lord saying”
11:1— “word that came to Jeremiah from the Lord saying”
Confessions/Plaints: 11:18-20
12:1-6
15:10-12, 15-21
18:1— “word that came to Jeremiah from the Lord saying”
Confessions/Plaints: 18:18-23
20:7-18
Vocabulary: “born”, “womb” (20:14, 15, 17, 18)
21:1— Formula: “word that came to Jeremiah from the Lord . . . saying” + _____

2:2— ? Motif (_____)

3:1-5—? Motif (_____)

Antithesis:

Retrospective redemptive-historical paradigm:

Cf. also Hos. 1-3; Ezk. 16, 23

3—“firstfruits”

4—“hear”

Alleged ‘covenant lawsuit’ motif based on cognates of *riḇ* (Hebrew for “contend”, “charge”, “accuse”, etc.; cf. v. 9 below). Supposed elements of a covenant lawsuit: (1) formal summons to court or legal appearance; (2) record of past acts of benevolence by the sovereign; (3) accusations/charges (*riḇ* terms=“contend”, etc.); (4) testimony of witnesses, i.e., “the heavens and the earth”. **NB:** no covenant lawsuit here in Jer. 2:4-12; nothing more than standard prophetic language of disobedience to God. “Jeremiah 2 is therefore not a ‘covenant lawsuit,’ either in full or in part”—Jack Lundbom (Commentary on Jeremiah, 1:258).

The same is true in other alleged covenant lawsuit texts: Isa. 1:2-9; Hos. 4:1-10; Mic. 6:1-8; Ps. 50. None of these alleged examples of ‘covenant lawsuit’ contain all the four elements above necessary to satisfy the criterion for the paradigm; in every case, one or more elements is missing. The covenant lawsuit pattern is thus the invention of OT scholars attempting to impose an Ancient Near Eastern paradigm upon the Scriptures.

5—“walked after” (‘delusion’/’vanity’)

6—“Where is God?”

> vv. 6-7: expansion of _____

8a—“Where is God?”

8b—“walked after” (‘no profit’)

9—“contend” (*rib* cognate)

10—Kittim

Kedar

Idolatry in the Book of Jeremiah

Terms

“gods”—2:11 (5:7)

10:11

11:13 (2:28)

“other gods”—1:16

7:6 (v. 9)

11:10

13:10

35:15

“foreign gods”— 5:19

“idols”—10:14 (51:17)

14:22

“foreign idols”—8:19

“graven images”—8:19

“molten images”—10:14, 15

51:17

“detestable things/idols”—4:1

7:30 (32:34)

13:27

16:18

Foreign Varieties: Canaanite; Assyro-Babylonian; Transjordanian; Egyptian

Names

Baal—2:8 (23:13)
7:9 (11:13, 17)
12:16
19:5
23:27
32:29
Asherim—17:2
Moloch—32:35
Chemosh—48:7, 13, 46
Queen of heaven—7:18
Egyptian gods—43:12, 13 (ch. 44)

Locations

“house” (of the Lord)—7:30; 32:34
“high places”—7:31
17:3
“hills”—13:27
2:20 (3:6, 13)

Offerings

Incense
Libations/drink offerings
Burnt sacrifices
Children
Bodies (sexual cult prostitution)