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/______________ ‘embodied’ ___________
   Prophet ____________ God

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:

“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.

<table>
<thead>
<tr>
<th>Pelagian</th>
<th>Semi-Pelagian (Arminian)</th>
<th>Non-Pelagian (Augustinian/Calvinist)</th>
</tr>
</thead>
<tbody>
<tr>
<td>No evil nature</td>
<td>No evil nature</td>
<td>Evil nature</td>
</tr>
<tr>
<td>Total ability</td>
<td>Partial ability</td>
<td>Total Inability</td>
</tr>
</tbody>
</table>

Sinner’s condition
Well Sick Dead

v. 25— ?chance/accident
v. 27— “uncleanness”