JEREMIAH 14

Structure

God to the Prophet for the Nation (1-6)
Prophet for the Nation to God (7-9)
God to the Nation through the Prophet (10)
God to the Prophet (11-12)
Prophet to God (13)
God to the Prophet (14-16)
God to the Prophet for the Nation (17-18)
Prophet for the Nation to God (19-22)

Note the _____________ narrative frame: _____________ (v. 1)

______________ (v. 22)

Crisis: __________
Other Crisis: ______________

?Date:
Cf. duplicate of 14:14 with 27:15 (cf. 27:1)

Interrelation?

Reality: __________
Mirrored in __________
Reverse Mirror: __________

Two stories here: __________
eschatological implication:
___________
eschatological implication:

v. 1— why drought for this era/time? Connection with inclusio (v. 22)
an ______ (v. 22) connected with the antithesis of ________ (v. 1)
Who?

gods of this age

reversal

?distinction: drought → famine → ____________ → ____________
Cf. Jer. 19:9; Lam. 2:19-20; 4:9-10; Ezek. 5:10
Relation to 2 K 25:3 (cf. 2 K 6:24-30 ca. 850-840 BC)
3— Litany: no __________ (3)
   no __________ (4)
   no __________ (5)
   no __________ (6)

? “cisterns” ___________; 2:13 “cisterns” ____________

4— Scene Shift: ___________ → ____________

6— pathetic scene
   Why pant for air? Why eyes fail?

7— awon (Hebrew)
    hata (Hebrew)
    “for your name sake” (where else? )

7— “us” (___________)
   act O Lord your name
   8b— Savior
   8c,d— why are you like a stranger/traveler?
   9a,b— why are you like a man/mighty man?
   9b— not save
   9d— called O Lord your name
   “us” (___________)

Confession (7)
   Profession (8a,b)
   Question (8c,d)
   Question (9a, b)
   Profession (9c,d)
   Petition (9e)

10— inevitable? (cf. Hos. 8:13)
    “in check”
    “will remember” antithesis: “_______________” (31:34)

11— not pray (7:16; 11:14)

12— “sword, famine, pestilence” accompany _______

Mirror: __________ “not” (11) > __________ “not” (12)
narrative interface:


God’s charge =

lex talionis

God pours out?
  inclusive:
    not buried =

Jeremiah _______ →

“land not known”

Recurrent paradigm:

peace, but no ________ (6:14; 8:11; Ezk 13:10, 16)

Hope, change, peace → terror, bloody chaos, fearful despair

awon (Hebrew) and hata (Hebrew) (cf. v. 7)

“idols” = “vanities” = “nothings”/“no gods”