

## Handout: Jeremiah Lesson 10

There is a link between 16:18, *I shall requite their guilt and their sin twice over, since they have polluted my country with the carcasses of their Horrors, and filled my heritage with their Abominations* (underlining added) and 17:1 and 4:

16:18 their sin (Strong's H2403) → 17:1 the sin (Strong's H2403)  
my heritage (Strong's H5159) → 17:4 your heritage (Strong's H5159)

The severity of the judgment of the Judahites in 16:18 is caused by their internal condition and their failure to the next generation in 17:1 and 4.

Jeremiah 17:1-2 should be compared to God's commands in Deuteronomy 6:5-9 (Dt 6:5 is quoted by Jesus in Mt 23:37) and 11:18-20:

- *You must love Yahweh your God with all your heart, with all your soul, and with all your strength. Let the words I enjoin on you today stay in your heart. You shall tell them to your children, and keep on telling them, when you are sitting at home, when you are out and about, when you are lying down and when you are standing up... (Dt 6:5-7).*
- *Let these words of min remain in your heart and in your soul; fasten them to your hand as a sign and on your forehead as a headband. Teach them to your children, and keep on telling them, when you are sitting at home, when you are out and about, when you are lying down and when you are standing up (Dt 11:18-19).*

Notice the repetition of the key words "heart" and "fruit" in 17:1-10:

- 17:1 = heart
- 17:5-8 = heart/fruit
- 17:9-10 = heart/heart/fruit

Jeremiah 17:5-18 is composed of a number of brief teachings/sayings.

Two kinds of people are contrasted in 17:5-8: the "cursed" and the "blessed."

1. The cursed in verses 5-6 are those who:
  - trust in human beings
  - turn their heart from Yahweh
  - possess a spiritually parched soul that cannot continue in faith during hardship
2. The blessed in verses 7-8 are those who:
  - trust in Yahweh
  - are protected in times of distress
  - bear the good fruit of righteousness

Jeremiah 17:14-18 is Jeremiah's third of Jeremiah's five confessions (see the previous two confessions in 11:18-12:6 and 15:10-21) and contains two prayers: one for personal healing and salvation (verse 14-16a) and the second for protection from Yahweh's divine anger but to unleash a full measure of His anger on Jeremiah's enemies (verses 16b-18).

→over

Genesis 2:2-3 establishes the Sabbath as a “holy day,” but the command to worship on the Sabbath isn’t given until the Theophany at Mt. Sinai and the establishment of the Sinai Covenant. The command to keep the Sabbath is repeated for a total of eight commands in the Pentateuch (Torah):

1. The first command is in the Ten Commandments at the Theophany at Sinai and includes all people living in the Promised Land including children, slaves, resident aliens, and animals who are to observe a day of rest and to engage in no acts of labor (Ex 20:8-11).
2. The same command is repeated in the first articles of the Law (Ex 23:12).
3. The command is repeated a third time at the end of Moses’ first forty-day visit with God on the mountain. Sabbath worship is designated a covenant sign for the Sinai Covenant, and the violation of the Sabbath rest is a death penalty offense (Ex 31:12-17).
4. The command is repeated after the sin of the Golden Calf when Moses returns to the holy mountain for another forty days. Moses is told it will even be observed during the planting and harvesting seasons (Ex 34:21).
5. Moses repeated the prohibition to the people after his return from the mountain interview with God a second time. This list of commands includes the death penalty offense and the command not to light a fire on the Sabbath (Ex 35:1-3).
6. The command to keep the Sabbath is repeated in the Holiness Code (Lev 19:3).
7. A sacred assembly for worship is commanded for the Sabbath day, reaffirming the Sabbath as a holy day of obligation in the Holiness Code (Lev 23:3).
8. Moses repeated the Law of the Ten Commandments for the new generation of Israelites who were the successors of the dispossessed Exodus generation and who were preparing to take possession of the Promise Land, including the Sabbath command and prohibitions (Dt 5:12-15).

In the Ten Commandments, it is significant that the Sabbath obligation comes between those commandments concerning the covenant people’s relationship to God and the covenant people’s relationship to each other. For our Lord’s Day worship obligation see CCC 2180-81.

Chapters 18-19 have two more of Jeremiah’s ten object lessons:

Object lesson #4: Jeremiah 18:1-17 ~ The object lesson of the potter’s clay

Object lesson #5: Jeremiah 19:1-12 ~ The object lesson of the broken clay jars

Chapter 18:1-12 is divided into three parts:

1. Object lesson #4 (verses 1-4)
2. Oracle #1 (verses 5-10)
3. Oracle #2 (verses 11-12)

Persecution and plots against Jeremiah’s life are mentioned twelve times: 11:19; 12:6; 15:10, 15, 20-21; 18:18, 20; 20:10; 26:24; 36:26; 37:11-12; 38:1-16.