**Jeremiah 13 (Lesson 8a)**

**I. Text Of Chapter 13 – The Worthless Waistband (3 min. to read)**

A. 1st Warning: Sign of Loincloth (Heb. *ezor*) (13:1-11; 19:10f; Is. 11:5; Hos. 1:4-9)

1. These cloths were worn close to one’s body & were typically very useful. The linen was unwashed & was hidden by the Euphrates to show how God’s people were supposed to be useful, but had failed. Soaking made more pliable/protected but could refer simply to not cleaning it.

2. *“God wanted her to cling to Him in loyalty & faith, but instead she’d shaped her destiny of ruin through intimacy with pagan deities.”* (Harrison, 99)

B. 2nd Warning: The Cup Of Divine Wrath (13:12-14; cf. Ps. 60:3; Rev. 14:10)

1. *“Just as the drunken person is dazed, confused, & befuddled, the man who has rejected God is represented by this graphic illustration.”* (Harkrider 40)

2. *“Jeremiah stresses that just as alcohol affects judgment and impairs mobility, so in the coming crisis men will behave as though inebriated, being unable to distinguish friend from foe or to defend themselves (cf. Je. 25:15-28; Ezk. 23:31-34; Is. 51:17-23; Ps. 60:3).”* (Harrison, 100)

C. 3rd Warning: Their Pride Leads To Their Captivity (13:15-17)

1. *“Though Jeremiah may appear to be a stern prophet with harsh words, yet his tenderness would be manifest if they continued to reject because tears would well forth from the depth of his soul.”* (Harkrider, 41)

D. 4th Warning: Humbling Of Royal Family (13:18-19) – Heb. *descend from throne*

1. *“Judah’s level of spiritual discernment has been appallingly low, and willful pride has permeated all areas of society to produce a rebellious, apostate nation moving headlong towards destruction.”* (Harrison, 98)

2. This section may prophesy the time of Jehoiachin (c. 600-597 B.C.) when Nahushta was queen mother & Jehoiachin a youth (22:26; 2Kgs. 24:8).

E. 5th Warning: Coming Captivity (13:20-27; v. 22 – Is. 20:4; *bastinado*?)

1. Irony of it all is Babylon was whom Judah had allied herself w/ at times!

2. It’s as if God is saying that Judah has taught here conqueror/lover well!

**II. Thought Questions For Chapter 13**

A. Approximately how far is Anathoth from the Euphrates? (13:4) (>500 miles!)

B. *“Since God is love, how could He ‘not pity, not spare, nor have mercy’ when He destroyed them? (Jer. 13:14)”* (Harkrider, 43)

C. Explain “skirt removed” & “heels exposed”? (13:22, 26; Is 47:3; Ho 2:10; Na 3:5)

D. Does 13:23 suggest total depravity? Why not?

E. What similarity exists between 13:24 and Ezek. 5:1-4 (cf. Lev. 26:33; Dt. 28:64)?

**III. Applications For Chapter 13**

A. God has invested much potential in each one of us. Are we activating our full potential or have we become as a worthless waistband by squandering our potential? How can we push ourselves to develop? (Rom. 12:6-8; 1Pet. 4:10)

B. *“The sincere servant of God often speaks words that sound unloving and harsh to a sinner who is being called to repentance. However, the speaker feels tender affection and is therefore burdened with grief when the word of God is rejected (cf. Acts 20:31).”* (Harkrider 41 on 13:17)

C. No matter who we are, humility is requisite to an eternal reward in heaven (James 4:6-10; et al). Kings and queens are not even exempt! (13:18-19)

D. Hardening one’s heart makes one a willing slave of sin (Heb. 6:4; Rom. 6:16-20).

**Jeremiah 14 (Lesson 8b)**

**I. Text Of Ch. 14 – “Have You Completely Rejected Judah? (3 min. to read)**

A. Severe Droughts (14:1-6) – plural in Hebrew, indicating succession or intensity

1. Prose & poetry will alternate throughout the chapter as Jeremiah unsuccessfully tries to excuse the behavior of God’s people.

2. This condition should cause them to be more dependent on God. However, they merely show worldly sorrow and not godly sorrow (cf. 3:3-5).

3. Abandonment of animal offspring illustrates God’s abandonment of Judah.

B. Jeremiah’s 1st Intercession (14:7-12; cf. Num. 14:13-19; Josh. 7:9; Ps. 79:9f)

1. Jeremiah openly confesses national sin. He appeals to God on the basis of Israel being called by His name (cf. Is. 48:9-11; Deut. 9:25-29).

2. God responds and denies his request because the people’s pretense at prayer and sacrifice is hollow (cf. 7:16; 11:14; Is. 1:11-15). *“Whereas the prophet thinks of God as a traveller who has no interest in the inhabitants of the land through which he is passing, God replies by insisting upon His covenantal rights.”* (Harrison 102)

3. Cf. Ezek. 20:9, 14, 22, 39, 41-44; 38:16, 23; 39:7, 13, 21-29

C. Jeremiah’s 2nd Intercession (14:13-18) – Jeremiah is a priest making intercession!

1. Jeremiah blames the false prophets for the condition of the people. God acknowledges their blame but strongly tells Jeremiah that their blame does not absolve all the people. God will turn the things they said were not coming upon their own heads (cf. Dt. 18:20-22).

2. *“Jehovah wants him to tell the people of his grief. Perhaps this verse explains Jehovah’s choice of Jeremiah, with his deep feelings, as the spokesman for these dark days. If nothing else, perhaps this grief of Jeremiah’s would touch the hearts of the people.”* (Mott, 93)

D. Jeremiah’s 3rd Intercession (14:19-22)

1. Cf. Abraham (Gen. 18:23-33), Moses (Ex. 32:11-13), Samuel (1Sam. 7:5-9)

2. Jeremiah pleads with God not to utterly reject the people. His plea is fourfold: 1) Because of God’s name (cf. Num. 14:13-17); 2) Disgrace of God’s throne (cf. 17:12; Ex. 32:11f); 3) Breaking the covenant (cf. 11:4f; Deut. 26:15); and 4) God alone as Savior (cf. 10:10-16).

**II. Thought Questions For Chapter 14**

A. How can natural phenomena direct our attention to God?

B. What danger lies in only looking to God in times of trouble? (14:10-12) What steps can we take to overcome this tendency?

C. Does the false teaching of others including preachers, teachers, elders, family members, etc. absolve us of personal responsibility? (14:16)

D. How could Jeremiah refer to Jerusalem as a “virgin”? (14:17-18)

**III. Applications For Chapter 14**

A. Worldly sorrow will not avail; godly sorrow will (14:1-6; cf. 2Cor. 7:10)

B. Many will persuade others that God will not judge (14:13-18; cf. 2Pet. 3). They may appeal to God’s love and grace to try and justify this. Many deny the entire doctrine of punishment in Hell and advocate for annihilationism. God has repeatedly shown that His love is wholly compatible with His judgment. He will indeed call all to account for every deed (cf. Eccl. 12:14; 2Cor. 5:10).

C. If the blind lead the blind, both will fall into the pit (Matt. 15:14).