

Jeremiah 14-17: 14:1-15:9, The "Four Kinds"
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A. Overview

1. (Not in sermon) This larger section may also be chiastic, ABCDCBA (but cautiously asserted).
 - a) **A** deals with the violation of the covenant.
 - 1) 14:1-15:9, Judgment is coming with no hope of intercession. Emphasis on the "four kinds", cf. Deut. 28; Lev. 26.
 - 2) 17:19-27 YHWH -> Jer: quote p: Don't profane the Sabbath, the sign of the covenant at Sinai, Exod. 31:13.
 - b) **B** focuses on Jeremiah's sufferings and his plea for the Lord's help.
 - 1) 15:10-21 Jeremiah's suffering
 - 2) 17:14-18 Jer: Deliver me from my adversaries.
 - c) **C** opens the hope of restoration for the faithful, Gentiles as well as Jews.
 - 1) 16:1-21 YHWH <> Jer: Judgment and Restoration, for Judah and Gentiles
 - 2) 17:5-13 YHWH <> Jer : interchange p: the rewards of faith and penalties of unbelief.
 - d) **D**: 17:1-4 YHWH: Judah's sin is great, and her judgment sure.
2. Two cycles: description of judgment, plea for forgiveness, rejection of plea. In the middle is Jeremiah's description of the promises of the false prophets.
 - a) Description of coming judgment: 14:2-6 14:14-18
 - b) Plea for forgiveness: 14:7-9 14:19-22
 - c) Rejection of the plea: 14:10-12 15:1-9
3. How is this related to Lev. 26 and 2 Chr. 6?
 - a) Lev. 26: A prominent theme throughout is the different kinds of suffering that are in store. Compare 14:12; 15:2. Jeremiah is recalling the warning that Moses gave; now the people are on the verge of feeling the consequences, and the current distresses are only the first sign of it.
 - b) 2 Chr. 6: Solomon had expected that the people could avert any disaster by suitable prayer. God's answer implies that only appropriate prayer, early enough in the disciplinary cycle, will help.

B. 14:1: The Subject

The introductory formula, "The word of the Lord that came to Jeremiah concerning the dearth," is interesting.

1. "Dearth" (famine) has potentially a wider meaning. In its other two occurrences (Ps. 9:10; 10:1) it seems to mean more generally,

"trouble, destitution." The chapter is not just about famine, though it starts on that note. In fact, our study of Lev. 26 and 2 Chr. 6 suggests that the people's prayer is hopeless partially because they are well beyond the "famine" stage.

2. The word is plural, not singular. Probably emphasizes the set of judgments that the Lord is bringing on them.

C. 14:2-11, First Cycle

1. 2-6, YHWH describes a coming drought to the people. The description takes the form of a series of vignettes.
 - a) v.2, like a wide-angle view, the overall summary of their condition is one of despair.
 - b) v.3, we zoom in for a close-up. "Pits" are cisterns, where rain water is stored. The elders send the kids down to the cistern for a pot of water, but they come back empty-handed, because all the water that was stored has been used up.
 - c) v.4, the farmers can't plow without rain to loosen the soil, and can't raise anything without rain to water it. So they're out of business.
 - d) v.5, the hind (deer) cannot find enough nourishment to nurse her own offspring.
 - e) v.6, the wild asses pant for breath in the parched air.
2. 7-9, People to YHWH: Save us for your name's sake, in spite of our sin. Their plea is chiasmic, with requests for salvation for the sake of the Lord's name sandwiched around a description of that name.
 - a) v.7, first plea: Undertake, not because of us (for we have sinned), but for your name's sake. This is the only basis for God's forgiveness. Cf. Ezek. 36:22. We do not merit his favor. In fact, we deserve only his wrath. But for the sake of his name, in order to keep his promises, he has mercy on us.
 - b) v.8 shows us that name, and asks two questions about it.
 - 1) The name: "hope of Israel; its savior in time of trouble." God has revealed himself as Israel's savior. Now the nation calls on him to save.
 - 2) The questions:
 - a> Why should you seem unwilling to save, like a stranger who has no commitment to the land, but only spends the night there on the way to somewhere else? (NB: this language draws heavily on 9:2, where the Lord said he would be just this way.)
 - b> 9a, Why should you seem unable to save?

c) 9b once again appeals to God literally not to let them down. He is in their midst; they are called by his name. Cf. Christians today. They ask God not to dishonor his name. (But of course, they have already dragged it through the mud.)

3. 10-12, YHWH responds first to the people and then to Jeremiah.

a) 10, To the people, he speaks only in the third person, so great is the gulf between them. Their error is not accidental; they have *loved* to wander. In terms of Lev. 26, they have not hearkened unto his voice. Their prayer is founded only on a desire to avoid the penalty, not a hunger and thirst for righteousness.

b) 11-12, Jeremiah is not to pray for them, for the Lord has rejected their fasts and their offerings, and will bring upon them the multiple judgments of Lev. 26. Cf. 7:16; 11:11,14; this sin is beyond intercession or repentance.

D. 14:13, The prophets foretell peace

What Jeremiah hears from the Lord is just the opposite of what the prophets are saying. Things to note here:

1. "The prophets." Jeremiah does not single out any smaller group of them. The vast majority are astray. In fact, the book does not know of any other prophet who tells the truth. Jeremiah is alone.
2. The prophets explicitly deny the coming disaster, and promise peace "in this place." This phrase is a circumlocution for the temple: see 2 Chr. 6:20, 21, 26, 40. They are leaning on the theology that Solomon proposed; that "this place" would guarantee protection from any judgment. As we have seen, Solomon didn't quite have it right. It is not the place that guarantees protection, but the Lord, when we come to him in humble repentance. And that they would not do.

E. 14:14-15:9, Second Cycle

1. 14-18, The Lord emphasizes the coming destruction of prophets and people together. The argument of this section is from cause ("I didn't send these prophets; they are lying") to effect (the coming judgment).
 - a) 14, the Lord didn't send these prophets. Stated chiastically: the outer members emphasize the result (they prophecy lies), while the center presents the cause (the Lord did not send them). v.15 shows us the content of their deception: the disasters foretold by the Lord will not come to pass.
 - b) 15-18, as a result, both the prophets and the people who listen to their false teaching will perish.

Application: Beware the danger of false teaching. You can

never plead, "It's not my fault, I was misled." Those who are mistaught are still liable for their error. You can never hide behind your preacher.

Structure: First a prediction of the coming judgment, then instructions to Jeremiah on how he is to respond. (Break between 18 and 19 marked by change in number of the speaker from "I" to "we".)

- 1) 15-16, the coming events: Both prophets and people will perish. The very tragedies that they refuse to acknowledge (sword and famine) will befall them, and there will be no one to bury them. In summary, this is their own wickedness being poured out on them. "Whatever a man sows, that shall he also reap."
- 2) 17-18, Jeremiah is to weep over the universal destruction that results from the mis-ministry of the false prophets. NB: God *commands* him to exhibit an attitude of pity and mourning, not one of proud condemnation.

Note Jer's restatement of the problem. In summary, Jerusalem has suffered a great breach, a grievous blow. In particular, he singles out the last three steps of the judgment cycle: sword, famine (as a result of siege), and exile.

2. 19-22, People to YHWH: Though you have abandoned us, we will confess and pray to you. Their prayer has four parts: the *evidence* that God has abandoned them, *confession* of sin, *plea* for restoration, and finally their *motive* for turning to him.
 - a) 19, evidence. Compare v.8. This is why the rest of the prayer is futile. They have waited until the Lord left, and then try to call him back, but it's too late.
 - b) 20, confession.
 - c) 21, request. So far as it goes, it is well grounded. It pleads God's name, his glorious throne, and his covenant (the last following Lev. 26:44).
 - 1) His name: cf. v.9. We are known as God's people, and to forsake us would be to dishonor his name in the eyes of those who know us as his.
 - 2) Throne: the temple, and more particularly the ark of the covenant.
 - 3) Covenant: back to the concept of Lev. 26 that the covenant remains even after Israel breaks it.
 - d) 22, motive. They finally accept the argument presented in 10:6-16, especially v.11. Only the Lord is able to move the cosmic order. Only he is worthy of worship.
 - e) **Application:** The best-formed confession can come too late.

Once the Lord's judgment has begun, there is no turning back. Thus the admonition of 1 Cor. 6 to repent in the accepted time.

3. 15:1-9, the Lord reports to Jeremiah that he will exile them without recourse. Their prayers will have no effect. The section is an alternation, between a statement that their prayers are in vain (vv.1,5) and the resulting judgment (2-4,6-9), the latter sections amplified in each case by a description of their sin (4b, 6a). Note that this sin is first the sin of the fathers, then their own sin, in keeping with the confession of 14:20.

So in a nutshell, what we will hear twice over here is:

- a) This people is beyond pity or intercession.
- b) I will punish them
- c) for their sins.

One important change between the panels: the first is in the future tense, the second in the past; the first a prophecy of what is to come, the second a report of what has happened.

- a) First panel: Judgment will fall.

- 1) 1a, *No intercession*

Moses and Samuel are singled out as effective intercessors. Recall Moses in Exod. 32:30ff, offering himself instead of the people in the matter of the golden calf. The people more than once sought out Samuel as an intercessor: 1 Sam. 7:8-11 (cf. v.5) for victory over the Philistines; 1 Sam. 12:19-25, for their sin in asking for a king. Perhaps the pairing of these two is suggested by Ps. 99:6, where Samuel is singled out "among them that call upon his name."

- 2) 1b-4a, *Judgment*

The Lord's verdict, to send the people away, is amplified by their question for details and the Lord's response. They will face the multiple disasters of Lev. 26. Note the double sequence (2, 3-4a), each time culminating in exile.

- 3) 4b, *Sin*

This judgment is traced back explicitly to Manasseh and his sin in Jerusalem. For other statements of this motive, compare 2 Kings 23:26 (in the time of Josiah); 2 Kings 24:3 (Jehoiakim). What is particularly noteworthy is that Manasseh repented of his sin (2 Chr. 33:12-18), and Josiah led a great reform! Yet the judgment still falls. How can this be?

- a> One might claim that the cause here is indirect, that Manasseh corrupted the people and it is their persistent sin, in spite of his repentance, that brings the judgment; but 2 Kings 23:26 seems quite explicit that the provocations of Manasseh himself are to blame.

b> The other possibility is that Manasseh's repentance brought only a retraction of the immediate exile that he suffered, and not forgiveness of his guilt. This appears to be the case.

1> Manasseh is never said to turn to the Lord "with all his heart" or "with a perfect heart" as Josiah did, 2 Kings 23:25 (citing Deut. 6:5, the *shema*). Compare also Jehu's reform, 2 Kings 10:31; and Amaziah, 2 Chr. 25:2.

2> Though Manasseh removed the pagan altars from the temple, there is no record that he destroyed them, and in fact they must have survived, for Josiah later destroyed them, 2 Kings 23:12.

c> *Application*: The Lord's intervention in physical matters here on earth in no way guarantees us salvation! How often do we hear someone say, "I know I'm saved because I asked the Lord to do XYZ for me, and he did it." But God causes his rain to fall on the just and on the unjust; he can answer the prayer of anyone he desires, without saving them. We can only be sure of salvation when we come to God in repentance and seek his forgiveness of sin (not just relief of the symptoms of judgment).

b) Second panel: Judgment has fallen.

1) 5, *No Pity*

The argument here seems to be that the Lord is not being unreasonable in refusing to turn from his decree of judgment, for no one would be any more merciful to them. All observers must agree with the justice of what will befall them.

2) 6a, *Sin*

This time, it is the sin of Jerusalem itself that is taken into account. Two accusations:

a> She has forsaken the Lord. The idiom is from Deut. 32:15, where Moses anticipates the nation's rebelliousness, and goes on to predict that the Lord will deliver them to be judged by another nation.

b> She has gone backward. Cf. 7:24, contrasted with forward. She has certainly not followed the Lord, and has not even stood still, but has gone away from him.

3) 6b-9, *Judgment*

The "thee/them" distinction between 6 and 7ff shows a move from summary to amplification. The summary is succinct: the Lord himself will punish them; they have exhausted his patience and his longsuffering. **Application**: God's

longsuffering can be exhausted! The time available for salvation can expire, and only judgment then remains. Then the amplification gives us successive scenes of disaster.

a> 7, First Scene. Because they do not turn from their evil way, the Lord winnows them. The "fan" is the winnowing fan, used to toss the grain up into the wind so that the chaff can blow away. "In the gates of the land," so that they can blow into captivity.

b> 8-9a, Second Scene. He focuses on the women who are bereaved, the wife and the mother. The third clause should be rendered, "I will cause to fall upon her suddenly anguish and terrors." 9a turns attention to the response of those so bereaved.

c> 9b, Third Scene. For the only time in this panel, he slips into the future tense, to note that any left alive through this purge will be driven before their enemies in defeat.

F. Application:

1. Judgment is never an accident, or a sign that God has lost control. Lev. 26 shows us clearly that God controls the end from the beginning.
2. There is a limit to God's patience. One cannot count on always having another chance to repent. "Behold, now is the accepted time. Behold, today is the day of salvation," 2 Cor. 6. There comes a time when he will no longer withhold judgment, but will let it fall.
3. Until that judgment falls, our attitude is to be one of mourning and pity over the lost, not of proud haughtiness.

ANALYSIS

A. 14:1-11, Interchange p, YHWH <> People: Coming judgment.

1. YHWH to the people: quote p: This famine is going to be a doozy.
 - a) quote f:
14:1):AŞER HFYFH D:BAR-Y:HWFH)EL-YIR:M:YFHW. (AL-D.IB:R"Y
HA/B.AC.FROWT
 - b) quote: a series of vignettes describing the drought.
 - 1) coordinate p
 - a> 2)FB:LFH Y:HW.DFH
 - b> W.Ş:(FREYHF)UM:L:LW.
 - c> QFD:RW. LF/)FREC
 - d> W:/CIW:XAT Y:RW.ŞFLAIM (FLFTFH
 - 2) sequential p
 - a> 3 W:/)AD.IR"Y/HEM \$FL:XW. *C:(OWR"Y/HEM **C:(IYR"Y/HEM
LA/M.FYIM
 - b> B.F)W. (AL-G."BIYM

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c> LO)-MFC:)W. MAYIM
d> $FBW. K:L"Y/HEM R"YQFM
e> coordinate p
  1> B.O$W.
  2> W:/HFK:L:MW.
3) reason p
  a> reason: reason p
    1> text: 4 B.A/(:ABW.R HF/):ADFMFH XAT.FH
    2> reason: K.IY LO)-HFYFH GE$EM B.F/)FREC
  b> text: B.O$W. )IK.FRIYM XFPW. RO)$/FM
4) reason p
  a> text: 5 K.IY GAM-)AY.ELET B.A/&.FDEH YFL:DFH W:/(FZOWB
  b> reason: K.IY LO)-HFYFH D.E$E)
5) reason p
  a> text: coordinate p
    1> 6 W./P:RF)IYM (FM:DW. (AL-$:PFYIM
    2> $F):APW. RW.XA K.A/T.AN.IYN
    3> K.FLW. ("YN"Y/HEM
  b> reason: K.IY-) "YN ("&EB

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2. People to YHWH: Save us for your name's sake, in spite of our sin.

a) reason-concessive p: Save us for your name's sake, for we have sinned.

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1) concession: 7 )IM-(:AWON"Y/NW. (FNW. B/FNW. Y:HWFH
2) text: (:A&"H L:/MA(AN $:M/EKF
3) reason: coordinate p K.IY-
  a> RAB.W. M:$W.BOT"Y/NW.
  b> L/:KF XF+F)NW.

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b) question: Why is the Lord intransigent?

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8 MIQ:W"H YI&:RF)"L MOW$IY(/OW B.:/("T CFRFH
1) LFM.FH TIH:YEH K.:/G"R B.F/)FREC
2) W./K:/)OR"XA NF+FH LF/LW.N
3) 9 LFM.FH TIH:YEH K.:/)IY$ NID:HFM
4) K.:/GIB.OWR LO)- YW.KAL L:/HOW$IY(A

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c) motive p: Don't leave us, for your name's sake

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1) motive: coordinate p
  a> W:/)AT.FH B:/QIR:B/"NW. Y:HWFH
  b> W:/$IM/:KF (FL"Y/NW. NIQ:RF)
2) text: )AL-T.AN.IX/"NW. S

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3. quote p: Because they wander, I will punish them.

a) quote f: 10 K.OH-)FMAR Y:HWFH LF/(FM HA/Z.EH

b) quote: result p

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1) cause:
  a> K."N )FH:ABW. LF/NW.(A
  b> RAG:L"Y/HEM LO) XF&FKW.
2) effect: negated antonym p
  a> WA/YHWFH LO) RFC/FM
  b> coordinate p
    1> (AT.FH YIZ:K.OR (:AWON/FM
    2> W:/YIP:QOD XA+.O)T/FM S

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4. quote p: YHWH: Don't pray for them, for I have abandoned them to

judgment.

a) quote f: 11 WA/Y.O)MER Y:HWFH)"L/FY

b) quote: Don't pray for them, for I have abandoned them to judgment.

1))AL-T.IT:P.AL."L B.:/(AD- HF/(FM HA/Z.EH L:/+OWBFH

2) contrast p

a> coordinate p: I will not receive their worship.

1> conditional p

a: condition: 12 K.IY YFCUMW.

b: text:)"YN/EN.IY \$OM"(A)EL-RIN.FT/FM

2> conditional p

a: condition: W:/KIY YA(:ALW. (OLFH W./MIN:XFH

b: text:)"YN/EN.IY ROC/FM

b> Instead, I will consume them.

K.IY B.A/XEREB W./BF/RF(FB W./BA/D.EBER)FNOKIY M:KAL.EH

)OWT/FM S

B. 14:13 quote p: Jer: The prophets foretell peace.

1. quote f: 13 WF/)OMAR

2. quote:

a)):AHFH.):ADON/FY Y:HWIH

b) quote p

1) quote f: HIN."H HA/N.:BI)IYM)OM:RIYM L/FHEM

2) quote: contrast p

a> coordinate p

1> LO)-TIR:)W. XEREB

2> W:/RF(FB LO)-YIH:YEH L/FKEM

b> K.IY-\$:LOWM):EMET)ET."N L/FKEM B.A/M.FQOWM HA/Z.EH S

C. 14:14-15:9 Interchange p, YHWH <> Jer (speaking for people): No recourse.

1. result p: YHWH: Because I didn't send them, they will perish.

a) text: quote p: I didn't send them; they are lying.

1) quote f: 14 WA/Y.O)MER Y:HWFH)"L/AY

2) quote: chiasitic contrast

a> \$EQER HA/N.:BI)IYM NIB.:)IYM B.I/\$:M/IY

b> coordinate p

1> LO) \$:LAX:T.IY/M

2> W:/LO) CIW.IYTIY/M

3> W:/LO) DIB.AR:T.IY):AL"Y/HEM

c> X:AZOWN \$EQER W:/QESEM *WE/):ELW.L **WE75/):ELIYL03

*W:/TAR:MW.T **W:/TAR:MI74YT LIB./FM H"M.FH

MIT:NAB.:)IYM L/FKEM S

b) result: quote p: YHWH: Both prophets and people will perish.

1) quote f: comment p

a> text: 15 LFK"N K.OH-)FMAR Y:HWFH (AL-HA/N.:BI)IYM

b> comment (on NB)YM):

1> HA/N.IB.:)IYM B.I/\$:M/IY

2> WA/):ANIY LO)- \$:LAX:T.IY/M

3> W:/H"M.FH)OM:RIYM XEREB W:/RF(FB LO) YIH:YEH

B.F/)FREC HA/Z.O)T

2) quote: reporting p: Weep over destruction of prophets and people.

a> event: summary p: Both prophets and people will perish.
1> coordinate p: Both prophets and people will perish.
a: B.A/XEREB W./BF/RF(FB YIT.AM.W. HA/N.:BI)IYM
HF/H"M.FH
b: 16 W:/HF/(FM):AŞER-H"M.FH NIB.:)IYM L/FHEM
YIH:YW. MU\$:LFKIYM B.:/XUCOWT Y:RW.\$FLAIM MIP.:N"Y
HF/RF(FB W:/HA/XEREB
c: W:/)"YN M:QAB."R LF/H"M.FH H"M.FH N:\$"Y/HEM
W./B:N"Y/HEM W./B:NOT"Y/HEM
2> summary: W:/\$FPAK:T.IY (:AL"Y/HEM)ET-RF(FT/FM
b> report: quote p: Jeremiah is to weep over the universal
destruction that results from the mis-ministry of the
false prophets.
1> quote f: 17 W:/)FMAR:T.F):AL"Y/HEM)ET-HA/D.FBFR
HA/Z.EH
2> quote:
a: reason p
1: text: neg. ant. para.
A. T."RAD:NFH ("YN/AY D.IM:(FH LAY:LFH
W:/YOWM/FM
B. W:/)AL-T.ID:MEYNFH
2: reason: amplification p
A. text:
K.IY \$EBER G.FDOWL NI\$:B.:RFH B.:TW.LAT
B.AT-(AM./IY MAK.FH NAX:LFH M:)OD
B. ampl: coordinate p
1. 18)IM-YFCF)TIY HA/&.FDEH W:/HIN."H
XAL:L"Y-XEREB
2. W:/)IM B.F)TIY HF/(IYR W:/HIN."H
T.AX:ALW.)"Y RF(FB
3. K.IY-GAM-NFBIY) GAM-K.OH"N SFX:ARW.
)EL-)EREC W:/LO) YFDF(W. S

2. People -> YHWH. Though you have abandoned us, we will confess and
pray to you.
a) evidence p: you have abandoned us.
1) conclusion: coordinate p: (rhetorical) questions
a> 19 H:A/MF)OS MF)AS:T.F)ET-Y:HW.DFH
b>)IM-B.:/CIY.OWN N.F(:ALFH NAP:\$/EKF
c> MAD.W.(A HIK.IYT/FNW. W:/)"YN L/FNW. MAR:P.)
2) evidence: QAW."H L:/\$FLOWM W:/)"YN +OWB W./L:/("T MAR:P.)
W:/HIN."H B:/(FTFH
b) confession: 20 YFDA(:NW. Y:HWFH RI\$:(/"NW. (:AWON):ABOWT"Y/NW.
K.IY XF+F)NW. L/FK:
c) request: summary p
1) text: coordinate p: request
a> 21)AL-T.IN:)AC L:/MA(AN \$IM/:KF
b>)AL-T.:NAB."L K.IS.") K:BOWD/EKF
c> Z:KOR)AL-T.FP"R B.:RIYT/:KF)IT./FNW.
2) summary: reason p (chiastic summary)
a> reason: coordinate p: YHWH is the only true creator.
1> 22 H:A/Y"\$ B.:/HAB:L"Y HA/G.OWYIM MAG:\$IMIYM
2> W:/)IM-HA/\$.FMAYIM YIT.:NW. R:BIBIYM
3> H:A/LO))AT.FH-HW.) Y:HWFH):ELOH"Y/NW.

b> text: W./N:QAW.EH-L./FK:
c> reason: K.IY-)AT.FH (F&IYTF)ET-K.FL-) "L.EH P

3. 15:1-9 YHWH: quote p: I will exile them without recourse

a) quote f: 15:1 WA/Y.O)MER Y:HWFH) "L/AY

b) quote: alternating reason p

1) First reason p: Exile them, for I will not hear intercession.

a> reason: concessive p

1> concession:)IM-YA(:AMOD MO\$EH W./\$:MW.) "L L:/PFN/AY

2> text:)"YN NAP:\$IY)EL- HF/(FM HA/Z.EH

b> text: amplification p

1> text: \$AL.AX M"/(AL-P.FN/AY W:/Y"C")W.

2> ampl: interchange p: 2 W:/HFYFH (amplifies "exile them")

a: People: quote p: Where shall we go?

1: quote f: K.IY-YO)M:RW.)"LE Y/KF

2: quote:)FNFH N"C")

b: YHWH: quote p:

1: quote f: W:/)FMAR:T.F)AL"Y/HEM K.OH-)FMAR Y:HWFH

2: quote: ampl p

A. text: coordinate p

1.)A\$ER LA/M.FWET LA/M.FWET

2. WA/):A\$ER LA/XEREB LA/XEREB

3. WA/):A\$ER LF/RF(FB LF/RF(FB

4. WA/):A\$.ER LA/\$.:BIY LA/\$.EBIY

B. ampl: prophetic sequence p

1. comment p: death (amplifies 1st 3)

a) text: 3 W./PFQAD:T.IY (:AL"Y/HEM)AR:B.A(MI\$:P.FXOWT N:)UM-Y:HWFH

b) comment: coordinate p

1))ET-HA/XEREB LA/H:AROG

2) W:/)ET-HA/K.:LFBIYM LI/S:XOB

3) W:/)ET-(OWP HA/\$.FMAYIM

W:/)ET-B.EH:EMAT HF/)FREC LE/):EKOL W./L:/HA\$:XIYT

2. reason p: Scattering because of Manasseh (amplifies #4)

a) text: 4 W./N:TAT.IYM *LI/Z:WF(FH **L:ZA(:AWFH L:/KOL MAM:L:KOWT HF/)FREC

b) double reason:

1) B.IG:LAL M:NA\$.EH

BEN-Y:XIZ:QIY.FHW. MELEK: Y:HW.DFH

2) (AL)A\$ER-(F&FH B.I/YRW.\$FLFIM

2) Second reason p

a> reason: coordinate p: 5 K.IY (No one will have mercy on you)

1> MIY-YAX:MOL (FLAY/IK: Y:RW.\$FLAIM

2> W./MIY YFNW.D L/FK:

3> W./MIY YFSW.R LI/\$:)OL L:/\$FLOM L/FK:

b> text: reason p

1> reason: coordinate p

a: 6)AT.: NF+A\$:T.:)OT/IY N:)UM-Y:HWFH
b:)FXOWR T."L"KIY
2> result: amplification p (note shift in person of
object btw. text and ampl.) The amplification seems
to be in successive steps; this is very turbulent;
seems to be climax.
a: text: reason p
1: text:
A. WF/)A+)ET-YFD/IY (FLAY/IK:
B. WF/)A\$:XIYT/"K:
2: reason: NIL:)"YTIY HIN.FX"M
b: ampl-1: reason p
1: text:
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2: reason: MI/D.AR:K"Y/HEM LOW)-\$FBW.
3: result: 8 (FC:MW.-L/IY *)AL:M:NOTOW
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c: ampl-2: result p
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2: result:
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Jeremiah 14-17: The Background of 2 Chr. 6
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A. Overview

A second important background to Jer. 14 is 2 Chr. 6. After God raises the threat of a series of punishments for infidelity in Lev. 26, Solomon in 2 Chr. 6 proposes the temple as the solution for those punishments.

Solomon took seven years (1 Kings 6:37,38) to construct the temple in Jerusalem, and then dedicated it with a great ceremony. A central part of the ceremony was a long prayer that is recorded in 2 Chr. 6:12-42. In the prayer he asks God to hear the prayers that people bring to him by way of the temple. In 2 Chr. 7, God replies.

Here we note:

1. The prayer has a very regular structure, which we will outline. One feature of the outline is a description of the kinds of national disasters for which people will seek help at the temple.
2. The problems that Solomon anticipates are the same as those in Lev. 26. He is seeking a solution to the threat of Lev. 26.
3. God's answer differs subtly from Solomon's request.

B. The Structure of the Prayer

See the grid chart. Each segment of the prayer is an "if-then" statement, and includes most or all of these pieces, which form a chiasm:

1. IF:
 - a) A description of national disaster.
 - b) A recognition that this may result from spiritual disaster (sin). God uses disasters to chastise his people for their sin.
 - c) The people perform some religious ceremony, usually repentance and prayer.
 - d) The prayer is directed toward the temple that Solomon has just built. (The center of the chiasm; clearly, this is where Solomon's attention has focused.)
2. THEN:
 - a) God should hear from heaven.
 - b) He should forgive the spiritual problem.

c) He should solve the physical problem.

3. This prayer shows that, in Solomon's mind, the purpose of the sanctuary was quite different from that of the Tabernacle. The Tabernacle was a mechanism for God to dwell in the midst of a pilgrim people (Exod. 25:8). The Temple was a means for a settled people to petition God. One emphasizes God coming to his people; the other emphasizes the people coming to God.

C. **The Prayer and Lev. 26**

Compare the problems anticipated in Lev. 26 and those that Solomon wants to solve. Run across the disasters that are described: 6:24, 26, 28, 34, 36

	Lev. 26	2 Chr. 6
1. Plague	14	28
2. Drought	18	26
3. Wild beasts	21	(28)
4. Invasion, siege	23	28
5. Exile	27	36
6. Aggression		24,34

The last is interesting. Solomon seeks God's help, not only to restore the people when they sin, but as an implement of colonial expansion.

D. **God's Answer**

God's answer, in 7:13-14, follows the basic outline of Solomon's prayer, but certain points are worth emphasizing.

1. The point about the temple is gone completely! Solomon is almost trying to make the temple magical in some way. God refuses to be controlled by a magical god box.
2. The requirements for being heard, in 7:14, are quite specific. Solomon sometimes requires only prayer or confession. God requires these elements:
 - a) "called by my name." There are two kinds of people in the world: those who are God's people, and those who are not. Ex: We are "Christians," those who belong to Christ. We are called by his name. Only those who are his have any basis to expect his help in the disasters of life.
 - b) "humble themselves." As long as we think we know it all, we are without hope, for God cannot speak to us. Humility is the attitude that makes us receptive to what others have to say. Before we ask God for the fix, we must hear what he has to say about our sin.
 - c) "pray." This is the main thing that Solomon had in mind, but it is only effective in the context of these other things.

d) "seek my face." This idiom occurs in two narrative contexts:
1) 1 Kings 10:24, "all the earth sought Solomon's face, to hear his wisdom"
2) 2 Sam. 21:1, "there was a famine, ... and David sought the Lord's face, and the Lord answered, 'It is for Saul.'"
Thus the attitude seems to be to seek for guidance, for advice. We are not only to ask the Lord to solve our problem, but we are to seek his wisdom for our ensuing decisions. This is what ensures that we will not fall back into the same problem.

e) "turn from their wicked ways." The evidence of real spiritual life is that we do not persist in our sin.

3. In 7:13, God promises deliverance only from drought, locusts, and pestilence, the local disasters. He says nothing about foreign invasion.

There seems to be a scale of disasters.

a) In Lev. 26, the order is pestilence, then drought, then beasts, then invasion, siege, and exile.

b) Compare 2 Sam. 24:13-14, where David chooses pestilence or famine over military defeat.

Thus the suggestion is that if the people heed the early warnings, they can turn back to God, but when their sin is bad enough to require external intervention, they can hope for little relief. By then, they have so hardened their hearts that any repentance is likely to be feigned.

E. Application

Here is a roadmap for how we are to walk before the Lord. If we trust in a ritual, we will never reach him. Only a personal relationship of humility and dependence on him will bring happiness.