



Session 1: Overview

10 Jan 2023

Overview

10 January

14 February

14 March

Jeremiah an overview

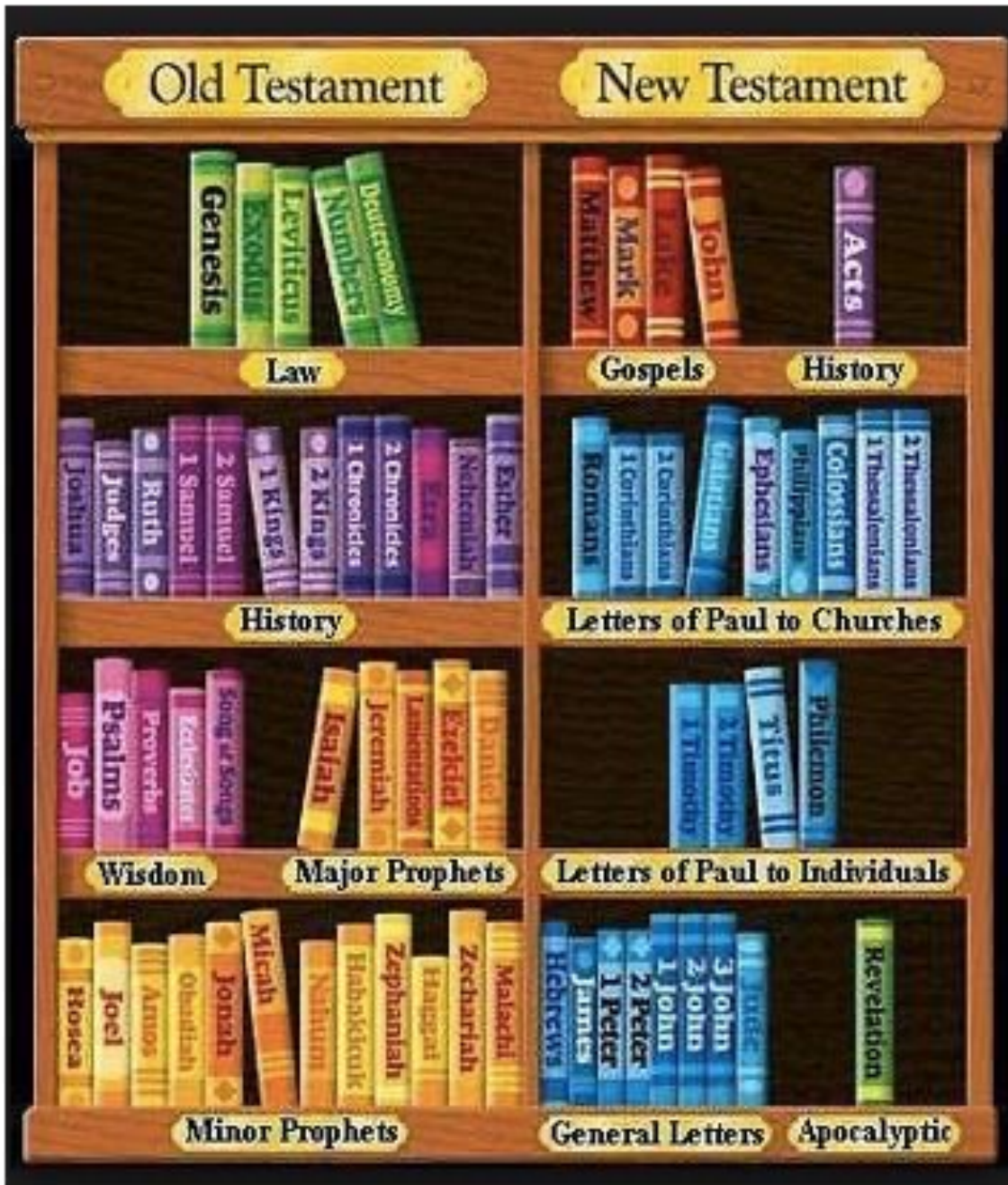
Discontinuity and Possibility

Post exile and beyond



May - December

Employing prophetic Imagination
with the Book of the Twelve
Minor Prophets



Bible

A library of books

Different genre
and purposes

Not chronological

Authorship?



Who was Jeremiah?

What is the message of the book of Jeremiah?

How has prophecy been understood and passed down?

What can it mean for us today?



Breakout Groups

Why are you here?

What is your interest in coming to Logos and learning about the Old Testament prophets?

How would you describe the Old Testament prophets?

What do you want to get out of these sessions?



Who was Jeremiah?

The *Weeping Prophet*, prophesied during the great crisis in Israel's history, the downfall of Judah, the destruction of the Temple, and exile into Babylon.

<https://biblediscoverytv.com/spotlight/2020/the-weeping-prophet/>

Jeremiah, as depicted by Michelangelo from the Sistine Chapel ceiling.



Jeremiah, fact or fiction?

Historical critical
biblical studies.

Deuteronomistic history
– retelling the story as
theology.



1 The words of Jeremiah son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, ² to whom the word of the Lord came in the days of King Josiah son of Amon of Judah, in the thirteenth year of his reign. ³ It came also in the days of King Jehoiakim son of Josiah of Judah, and until the end of the eleventh year of King Zedekiah son of Josiah of Judah, until the captivity of Jerusalem in the fifth month.

Jeremiah's Call and Commission

⁴ Now the word of the Lord came to me saying,
⁵ 'Before I formed you in the womb I knew you,
and before you were born I consecrated you;
I appointed you a prophet to the nations.'



⁶ Then I said, 'Ah, Lord God! Truly I do not know how to speak, for I am only a boy.' ⁷ But the Lord said to me, 'Do not say, "I am only a boy"; for you shall go to all to whom I send you, and you shall speak whatever I command you.

⁸ Do not be afraid of them, for I am with you to deliver you, says the Lord.'

⁹ Then the Lord put out his hand and touched my mouth; and the Lord said to me, 'Now I have put my words in your mouth.

¹⁰ See, today I appoint you over nations and over kingdoms, **to pluck up and to pull down, to destroy and to overthrow, to build and to plant.'**



¹¹ The word of the Lord came to me, saying, 'Jeremiah, what do you see?' And I said, 'I see a branch of an almond tree.' ¹² Then the Lord said to me, 'You have seen well, for I am watching over my word to perform it.' ¹³ The word of the Lord came to me a second time, saying, 'What do you see?' And I said, 'I see a boiling pot, tilted away from the north.'

¹⁴ Then the Lord said to me: Out of the north disaster shall break out on all the inhabitants of the land. ¹⁵ For now I am calling all the tribes of the kingdoms of the north, says the Lord; and they shall come and all of them shall set their thrones at the entrance of the gates of Jerusalem, against all its surrounding walls and against all the cities of Judah.



¹⁶ And I will utter my judgements against them, for all their wickedness in forsaking me; they have made offerings to other gods, and worshipped the works of their own hands. ¹⁷ But you, gird up your loins; stand up and tell them everything that I command you. Do not break down before them, or I will break you before them. ¹⁸ And I for my part have made you today a fortified city, an iron pillar, and a bronze wall, against the whole land—against the kings of Judah, its princes, its priests, and the people of the land. ¹⁹ They will fight against you; but they shall not prevail against you, for I am with you, says the Lord, to deliver you.

The Jeremiah Call



Jeremiah 1.10 is constructed from six infinitives,
set out in pairs:

to pluck up (*lintosh*) and to pull down (*lintots*),

to destroy (*leha'abid*) and to overthrow (*laharos*),

to build (*libnot*) and to plant (*lintoa*).

The reader is invited '*to reckon with the reality of the discontinuity in the historical process, out of which God can work a powerful newness, utterly inexplicable*'.

(Brueggemann, *Exile and Homecoming*, 1998, p. 26)

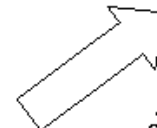
DISCONTINUITY

To pluck up and to pull down



POSSIBILITY

To build and to plant



Israel's decline -
warnings of judgement

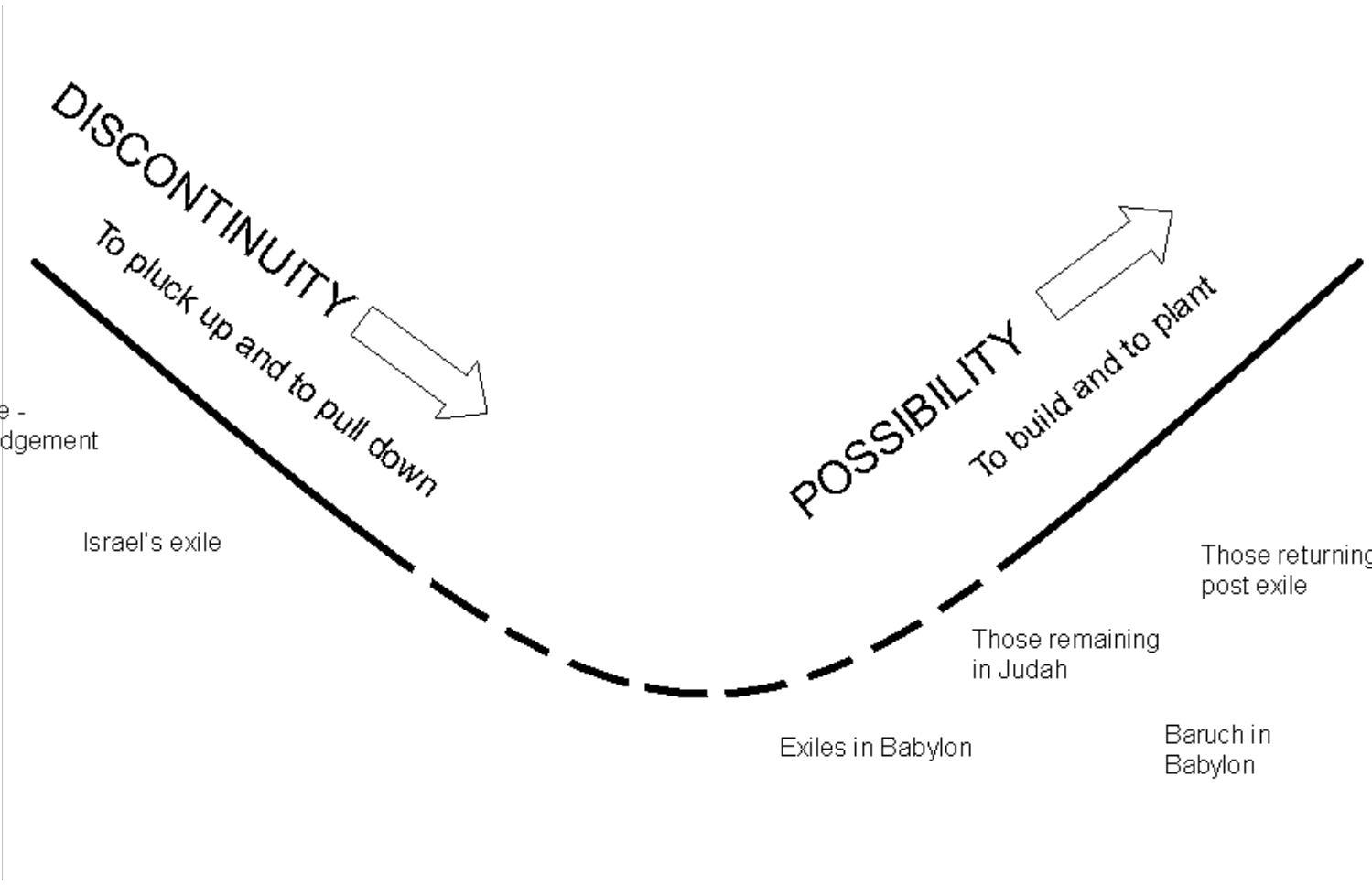
Israel's exile

Those returning
post exile

Those remaining
in Judah

Exiles in Babylon

Baruch in
Babylon





Today's readers are left with questions which mirror the questions of the ancient communities:

Was destruction and judgement inevitable?

What was the cause of judgement?

Has God abandoned us?

How do we understand God's promises in times of crisis?

How can new possibilities grow after a time of trauma and destruction?

