

Exegesis of prophet jeremiah essay



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The Profit Jeremiah in an essay of 1, 250 words in which you do the following:

- 1) Establish the historical context of the text, and describe the extent to which Jeremiahs prophecy is oriented toward events contemporary with the historical context.
- 2) Determine and describe the poetic devices of the text.
- 3) Establish whether the prophecy is conditional or unconditional.
- 4) Explain how the selection of prophetic text relates to the terms of the Covenant.

Exegesis of the Prophet Jeremiah Introduction Historical Context and the Extent to which the Prophecy is Oriented As realtors will say, the key to success is location, location, location. The same applies in hermeneutics. However, when talking about texts and not real estate, the proper phrase is context, context, context. The location of the text, historically, canonically, and culturally, determines how to interpret a text. This is being reiterated because nowhere in biblical literature is context more important than in the prophetic literature.

Despite the span of time that the biblical prophets cover collectively, the active role of the prophets can be appropriately described in clusters. These clusters revolve around two things: political instability and covenant defection. The first cluster involves Moses and Aaron and the beginning of Israel as a nation proper. The second cluster involves most of the so-called nonwriting prophets, Samuel, Elijah, and Elisha. However, these first two are pale in comparison to the final two clusters of prophets, numerically speaking. The first centers on the religious and political crisis of the Assyrian conflict of the 8th century B.

The second centers on the Babylonian religious and political crisis of the 7th and 6th centuries B. C. In order to properly interpret the prophetic voice for today, it is imperative the reader grasps the original historical and cultural role of the prophets. While the personality and background of these prophets can be diverse, to say the least, they are united in their service to YHWH through these three roles: God's messengers (2 Kings 17: 13), God's lawyers (Micah 6: 1-2), and the people's mediator (1 Samuel 12: 21-23). Poetic Devices

The rulers of Jerusalem would not hear anything else but imprisoned Jeremiah. But at the same time this was Jeremiah advisor for him was to be the last king of Israel, King Zedekiah. Zedekiah would not listen to the advice of Jeremiah to surrender to the Babylonian army and he tried to escape. Thus, the city was captured and burned the temple. Zedekiah was captured. The upper class in Jerusalem was forcibly moved to Babylon, while the poor were allowed to remain in the country. This was the beginning of exile or the Babylonian captivity (Joubert, 2012). It lasted about. 60 years.

In Ezra and Nehemiah book you can read about how the people returned from exile in Babylon. But Jeremiah was speaking not only of God's punishment. He spoke of a new covenant that God would stop his people. This covenant he would write into their hearts (Jer. 31. 31 to 34). God would be the people God and they would be His people. God would not forgive men their sins, and no longer remember it. This is very similar to what is said in the New Testament. It is also quite obvious that we can understand what is happening to Jesus, his life, death and resurrection from the dead in fulfillment of the words of Jeremiah.

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Like most other prophets of the Old Testament prophet Jeremiah is not just happy to be a prophet. He complained several times in the book of Jeremiah over his fate and that everyone was against him (McConville, 1991). These complaints, as one finds in Jer 18. 18 to 23 or 20. 7 to 18 , has been called the “ jeremiad. ” It is a term that was used frequently in the distant past. Jeremiah began to receive the word of God in the thirteenth year of Josiah’s reign (Jer 1: 2). As a prophet of God, called for the conversion of the people and prophesied the Babylonian invasion of Jerusalem (Jer 1, 13-16).

The people of Judea had been deeply affected by the defeat and death of Josiah, distrustful of the goodness of the Lord so sought refuge in idols (Jer 2. 1 to 19), and the feigned piety of the temple (Jer 7 , 1-15). King Joachim, successor of Josiah, was a despot and loved extravagance (Jer 22. 13 to 19). Jeremiah denounced his sin (Jer 22, 1-19) and also betrayed the hypocrisy of the Temple (Jer 25. 1-4). The prophet also sensed the period splendor of the Babylonians and Joaquin enjoined not to engage combat with the great power, because only avoiding war could survive Judah (Balentine, 1981).

Prophecy Is Unconditional Jeremiah prophesied the destruction of Jerusalem and the Temple. He explained that the coming catastrophe was due to sin that surfaced in many respects: the temerity to confront Egypt Josiah, the precipitation of the nobles to elect Jehoahaz; Joaquin constant swings seeking suitable alliance for him, but not for the people, the temple worship negligence to not worry about social problems and above all, self-interest of the powerful class that led the country into a hopeless war.

Broyles gives an extensive analysis by elaborating the needed steps and procedures in a profoundly conservative manner but he is keeping it contemporary (2001). Faith in God would supply human irresponsibility. On top of Jerusalem were the temple and the royal palace. The people believed that the presence of God in the temple and the palace of the king of Jerusalem made a city invincible. But faith would supply the lack of common sense. The pride of the holy city turned to madness when his intelligence was clouded into thinking that God had defeated his small army in Babylon (Christensen, 1990).

Jeremiah was imprisoned and Joaquin King fought against Nebuchadnezzar. This is addressed and conquered Jerusalem in 597 of the population deported to Babylon and putting as King Zedekiah. But nobody bothered to Jeremiah. Zedekiah king Nebuchadnezzar challenged at a low point of this, but as soon as I recover, Nebuchadnezzar turned to Jerusalem and destroyed this time, Temple and royal palace were destroyed, is the year 587. Almost the entire population deported and made Gedaliah as governor. Jeremiah remained in Judah with local farmers who continued to encourage having trust in the goodness of God (Jer 40. to 6). But not this time he was ignored (Joyce, 2010). A leader of the region, Ishmael, rebelled against Babylon and killed Gedaliah. The people fearing retribution fled to Bethlehem. Jeremiah pleaded with the people to remain on their land, but they scared fled to Egypt taking to force the prophet and his secretary Baruch. Ending his days in Egypt, calling on his countrymen to stay in faith and warning them against the dangers of idolatry (Jer 40. 7 to 44. 30). Ultimately, the prophets remind

the New Testament of what it means to live as the people of God, the Church, after the Easter event.

The prophets again remind the New Testament reader of the character of the God they serve ? one who loves justice, fairness, loyalty, and sincerity in worship. These themes crop up throughout the literature of the prophets and they point behind the commands and prohibitions based on the Old Covenant to a God the Christian now tries to emulate through Christ. Ultimately, the prophets call for the believer's orthodoxy (right belief) to match their orthopraxy (right practices), a common refrain in the writers of the New Testament and even Christ himself.

Prophetic Text and the Treaty Although no one listened to the prophet, Jeremiah performed his task because at all times the Lord protected with tenderness (the image of the almond). The almond (Jer 1: 11-12) bloom in winter, and their flowers seem to keep the other trees until they wake up to spring. It seems as if God revealed: I am an almond. To you be my prophet has fallen during the winter in the history of my people. I am sending you to the Israelites to remember that I am always at your side. Few will listen, but discouragement is forbidden because next to you is the Lord.

The most famous of these is the rib (pronounced reeve), or covenant lawsuit found in Micah 6: 1-2: " Stand up, present your case (rib) before the mountains, and let the hills hear your voice. Hear, you mountains, the case (rib) of YHWH ? You firm foundations of the land! For YHWH has a case (rib) against his people; he is pursuing a lawsuit against Israel. " The people realized that Jeremiah was right all admitted that pride was the root of their

woes, but a funny thing happened: the deportees thought the proud were those who stayed and those who were thought they were the proud deported (Brueggemann, 2002). Jeremiah wrote to the exiles telling them to humble themselves and be faithful in the tests (Jer 29) and moreover urged Zedekiah and the people that remains, to obey and not to face Nebuchadnezzar and live faith in this test.