

Engaging Gospel Doctrine (Episode 118.2)

LESSON 41 (STUDY NOTES)

[“I Have Made Thee This Day ... an Iron Pillar”](#)

Hook	
Goal	
Overview	
Conclusion	

Lesson 41: “Enlarge the place of thy tent”

Reading: Jeremiah 1; 2; 15; 20; 26; 36; 37; 38

Additional Reading: Jeremiah 3; 9; 13; 30; 32:37-42; 33; 35

Other Reading: Lamentations

1: Call of Jeremiah; “Before I formed you in the womb I knew you”

2: Calling Israel to repentance

15: Punishment on Jerusalem inevitable; Jeremiah complains/is reassured

20: Jeremiah is punished; his ambivalence toward his calling, “fire in my bones”

26: Jeremiah prophesies Babylon will conquer Jerusalem (being on the right and wrong side of history)

36: Make backup copies (Baruch writes scroll, reads in temple, reads in palace, king has scroll burned, Jeremiah dictates another)

37: Zedekiah asks Jeremiah to talk to God then puts him in prison (Jeremiah, not God)

38: Officials put Jeremiah in a cistern, king has him rescued, Jeremiah schools Zedekiah (Jerusalem falls in 39)

3: God condemns Israel and calls her to repentance

9: Jeremiah weeps for the people; God says everyone else should join in

13: The undies object lesson (which is assigned... why??), symbol of wine jars, Exile threatened/predicted

30: Tough love but promise of restoration

32:37-42: Promise of gathering/restoration

33: More restoration promises (is this later Dtr editing?)

35: Rechabites follow the Word of Wisdom?

Manual Goal: To encourage class members to remain faithful in times of opposition and adversity.

EGD Goal: Class members should appreciate the humanity and ambivalence of Jeremiah, and allow themselves to be human and struggle as well, but in the midst of that vulnerability, be strong and faithful in their vocation.

- I. Sunday School
 - a. Example of Jeremiah as prophet
 - b. Jeremiah's faithfulness
 - c. Jeremiah's humanity and ambivalence
 - d. Jeremiah remaining firm when opposed by those in power
 - e. Application to ourselves:
 - i. Faithfulness with honesty in struggle
 - ii. Feeling of vocation
 - iii. Following what we feel is/know to be right
 - iv. Our lives in the context of history (being on the right side of history)
 - f. Conclusion I

- II. Scholarship
 - a. Correction to consider
 - b. Fun nerdy comments about the composition of Jeremiah (most self aware book in the bible, we have most evidence of its composition)
 - c. Jeremiah, prophecy, and Zion theology (Jer 28)
 - d. Significance of the destruction and exile

- III. Study Notes
 - a. Wrestling with feelings of calling, meaning, purpose, ambivalence
 - b. Personal vocation and institutional callings
 - c. Disagreement between prophets (Jer 28, explain the context between 597 and 587)
 - d. Prophets and humanness
 - e. Challenging the status quo, history (Jeremiah is fascinating because in his own day, he was opposed by everyone in power. But because he was vindicated by history, he became the prophetic poster child).
 - f. Conclusion II

Correction to consider:

I write with kind intent because I feel that you are brilliant and offer some awesome insights that I find absolutely fascinating and illuminating. I've listened to your podcast from time to time and then have also heard you on Mormon Stories and Mormon Matters, and your manners are so distracting that I have a very hard time really hearing the cool insights you're sharing. By manners I mean that you interrupt constantly, talk over your guests or fellow podcast contributors and then proceed to talk more than everyone else combined. It's extremely frustrating and jarring to the nerves, not to mention disrespectful. You seem very anxious to share your ideas but the methods that you are using make it less likely for your ideas to produce the kind of impact you desire. I mean this, as I said, with kindness. I hope you find them useful. Good luck to you. I was touched by this statement from the Jewish Study Bible (p. 918): "He was repeatedly imprisoned and castigated as a traitor for his views. When the Babylonians

offered him a comfortable life in exile in recognition for his efforts, he refused it in order to remain with his people and begin the process of rebuilding even though the exile had just begun.”