

BROKEN PEOPLE FAITHFUL GOD

A STUDY ON JEREMIAH

STUDY TOOLS

Sunday, October 26, 2025

Teaching Title: How Do I Fill the Vacuum?

Key Scripture: Jeremiah 2:1–13

CEDAR VALLEY

5-DAY READING PLAN WITH QUESTIONS:

Monday: Jeremiah 7

Tuesday: Jeremiah 8

Wednesday: Jeremiah 9

Thursday: Jeremiah 10

Friday: Jeremiah 11–12

1. What does this passage tell you about God?
2. What does this passage tell you about people?
3. If this is God's word, what do I need to do?
4. What's your takeaway?
5. Who would you tell?

MEMORY TOPIC:

Only God Satisfies

MEMORY VERSE: John 4:14 NLT

But those who drink the water I give will never be thirsty again. It becomes a fresh, bubbling spring within them, giving them eternal life."

LIFE GROUP DISCUSSION:

Introduction:

Jeremiah 2:1–13 serves as an introduction to Jeremiah's public ministry. The prophecies in this chapter have themes that are developed throughout the rest of the book. God confronts His people for abandoning Him and failing to remain obedient to the covenant. He reminds them that ultimate fulfillment can only be found in Him, not in the empty promises of idols. Like the Israelites, we often chase after the wrong things, hoping they will fill the void within us, yet they always leave us thirsty for more. Our souls were made for God alone, and true satisfaction comes when we trust in Him, when we surrender control and stop pursuing things that will only leave us empty. Just as a vacuum is designed to be filled in only one way, our souls were made for God alone. A God-shaped vacuum can only be filled by God.

Questions:

Ice Breaker: What was your favorite candy growing up, and why? (Now, how satisfying would it be if you ate that candy every day?)

1. Read Jeremiah 2:1–13 together as a group. In 2:1–3, how does God describe his relationship with His people? How does this help us understand the depth of God's love and hurt?
2. Read the question God asks of His people in verse 5. How does this question challenge you?
3. In 2:5–8, what is the connection between idolatry and our remembrance of what God has done?
4. In verses 5, 11, and 13, God calls the idols they worship "worthless" or "broken cisterns". What do you think He means by this? (See Digging Deeper) What are modern-day examples of "worthless idols" that people turn to instead of God?
5. Read John 4:13–14 and Jeremiah 2:13. How does Jesus fulfill what God is saying in Jeremiah 2?

6. Jesus says His water becomes "a fresh, bubbling spring within." What do you think it means to live from that kind of inner satisfaction?
7. What are some "worthless idols" or "broken cisterns" you personally tend to chase after? What habits or practices would help you drink from the "fountain of living water"?
8. How can you encourage and pray for one another this week to stop pursuing "broken cisterns"?

NOTES

What's God saying in Jeremiah 2:10?

- Cyprus was the western-most point in Judah's geography, whilst Kedar was a desert tribe in the east, so God is telling them to look as far as they can, from east to west and answer the question in 2:11.

DIGGING DEEPER

Question #4—

"Israel is defined here inclusively (i.e. covenantal terms, not political terms) as "my people" (2:13). Note the double address as "house of Jacob" and "clans of the house of Israel." Corporately Israel is accused of having defected from its first love in order to pursue "worthless idols", than other deities. Baal, a popular Canaanite deity, is named specifically in verse 8.

Also in verse 8 Jeremiah singles out Judah's leadership for particular criticism. It is leadership of a particular kind. "Priest" had the sacred task of interpreting God's presence and will among the people and having facility with Torah ("law"). The word translated as "leaders" is more literally rendered as "shepherds." God, who is the great Shepherd of His people, demands that the leadership of the people share in this shepherding role...

The Lord's historic faithfulness in the events of Exodus, desert wandering, and entry to the Promised Land (2:6–7) is contrasted with the emptiness of Baal and other idolatries Succinctly stated: "My people have exchanged their Glory for worthless idols" (v. 11) and have committed two evils: They have rejected the Lord and attempted vainly to support themselves (v. 13). The image of broken cistern in verse 13 is telling, since the care of cisterns was a laborious job in the hill country of Palestine, where earthquake tremors occurred periodically. Jeremiah compares the labor-intensive work of repairing cisterns with the idolatry of following other gods, whereas the Lord is a fountain of living water."

—Dearman, J Andrew. *The NIV Application Commentary: Jeremiah and Lamentations*. Zondervan, Grand Rapids: 2002. Pg. 59.

Theme of Covenant in Jeremiah

*A major theme in the book of Jeremiah is "covenant". John Walton explains that Yahweh gives Jeremiah a commission in 1:10 —"Today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant".

"These six verbs define Jeremiah's role as champion of the covenant. In this role, Jeremiah addressed the covenant made with Abraham and with Moses as he warned the people about the imminent loss of land and decimation of the nation. These disasters are included in the curses for covenant unfaithfulness, as revealed through Moses. Jeremiah is commonly known as the weeping prophet as a result of his dismay at the message of judgment he was obligated to bring to his people as they balanced precariously on the brink of destruction. But his message also goes on to address the Davidic covenant as he offers hope of a future ideal ruler from David's line. In the context of long-term theology, however, his greatest contribution is found in his proclamation of the new covenant (Jer. 31–33). As this unfolds, it becomes the basis of the covenant initiated by Christ with his church."

—Walton, John H. and Andrew E. Hill. *Old Testament Today: A Journey from Ancient Context to Contemporary Relevance*. Zondervan: Grand Rapids, 2003. Pg. 281.