

JUNE 2026 | DAY 14

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Jeremiah 26
Jeremiah 27
Jeremiah 28
Jeremiah 29
Psalms 129

The truth can be a bitter pill to swallow. Jeremiah's severe message to the Southern Kingdom was never popular. As a result, neither was he.

In today's reading, Yahweh sends Jeremiah to plead with the people of Jerusalem: If you turn around and stop engaging in this catastrophic evil, Yahweh will relent from sending catastrophic judgment. But the people's resistance to Jeremiah and his message grows increasingly more hostile. The temple crowds become so outraged by Jeremiah's dire warnings that they threaten to kill him.

The following story (starting in chapter 27) picks up several years later. By this point, Babylon has already invaded Jerusalem once, looting the temple treasury and exiling the city's entire elite class. With Judah's future hanging by a thread, Jeremiah warns the people that serving Babylon is their only hope of survival. The prophet walks around the city wearing a wooden livestock yoke—a symbol of Israel's inevitable subjugation to Babylon—in a dramatic attempt to get the people's attention. (At least Jeremiah got to keep his clothes on.)

The people double down on their refusal to listen. A brazen false prophet named Hananiah tries to one-up Jeremiah's prophetic sign act by breaking the yoke on Jeremiah's neck. "Don't worry," Hananiah announces, "within two years, Yahweh will break Babylon."

JUNE 2026 | DAY 14 - CONTINUED

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Jeremiah 28
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Psalms 129

Hananiah's fiction is simpler, more comfortable, and easier for the Israelites to stomach. Jeremiah's truth hit hard. God will indeed break the yoke of Babylon, but it's going to be a lot longer than two years. Think more like several decades.

Jeremiah urges the people to accept reality and to settle down. Get married. Plant gardens. Make yourselves at home, because Babylon's going to be your home for a long while. He even tells them to "seek the peace of the city" they live in (Jer. 29:7). This suggests they can live as Yahweh designed them to, even under oppressive rule.

JUNE 2026 | DAY 15

ONE STORY THAT LEADS TO JESUS

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SCRIPTURE

Jeremiah 30
Jeremiah 31
Jeremiah 32
Jeremiah 33
Psalms 130

Today's reading transports us into Jerusalem's darkest hour. The puppet king, Zedekiah, has rebelled against his Babylonian overlords, bringing the full force of Nebuchadnezzar's fury upon the Southern Kingdom. Just outside Jerusalem's walls, the fields teem with Babylonian soldiers. Inside the city, long months of siege threaten to crush the people with hunger and despair. Jeremiah watches from behind bars as his city plunges into the very catastrophe he spent 20 years trying to prevent.

Yet, it's in these dark days that we also find the book's brightest moment. Israel's rebellion will lead to destruction and exile, but Yahweh promises that this apparent end is not actually the end. Israel's rebellion will end, and God will one day rescue them from Babylon. It will be like a new exodus, and it will come with a new covenant, one where Yahweh writes his law not on stone tablets but on the hearts of his people.

In the Hebrew mind, the heart was the seat of desire and knowledge. Jeremiah pictures a time when, at their core, people want to obey Yahweh and know how to. The messiah will rule with justice. Israelites will pick up their tambourines and dance through the streets of a rebuilt Jerusalem. Olives, barley, and grapes will burst forth from land ravaged by drought and war. The people will finally be able to love Yahweh with all of their healed hearts.

JUNE 2026 | DAY 15 - CONTINUED

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Jeremiah 30
Jeremiah 31
Jeremiah 32
Jeremiah 33
Psalms 130

As the Babylonian army closes in on Jerusalem, Jeremiah trusts this message of hope. Before the exile, he buys a plot of land in the city. He knows the Babylonians will destroy the city, and the whole nation will live in exile for decades. It's a terrible real estate investment. Unless, of course, Yahweh's promises are as sure as the sun rising in the east. It's another prophetic sign act. Jeremiah purchases land sure to be "lost" because he knows it's just as sure to be restored and made whole.

JUNE 2026 | DAY 16

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Jeremiah 34
Jeremiah 35
Jeremiah 36
Psalms 131

At this point in the book of Jeremiah, you may have felt as if the story skipped ahead or backwards or ... where are we, exactly? Don't worry. The book is not arranged with a linear, chronological design.

Today's reading cuts away from the siege of Jerusalem to give us two flashbacks from Jeremiah's previous ministry, well before any siege began.

The first story features a clan called the Rechabites. Their ancestor Jonadab required his descendants to be nomads and Nazirites: no houses, no farms, no wine, no haircuts. When Jeremiah invites the Rechabites to dinner at the temple and offers them a glass of wine with their meal, the Rechabites politely but firmly refuse. All these generations later, they remain faithful to their father.

The Rechabites' integrity stands in stark contrast to the Israelites' disobedience in the following story. Yahweh has Jeremiah write down a long list of warnings about the disasters Judah will experience if they don't repent of their idolatry and injustice. Jeremiah sends his scribe Baruch to the temple to proclaim this colorful collection of curses to the crowds. The prophet's scathing scroll causes such a stir that it ends up in the hands of Judah's king, Jehoiakim—who shreds Jeremiah's scroll and flicks the pieces into his fireplace.

He can destroy the paper, but not the prophecy. Yahweh tells Jeremiah that the people's flagrant disregard for God's word will bring about the very judgment they've done their best to ignore. Deny it, defy it, silence it, or even burn it: The word of Yahweh stands firm.

JUNE 2026 | DAY 17

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Jeremiah 37
Jeremiah 38
Jeremiah 39
Psalms 132

Babylon's army tightens its grip on the Southern Kingdom, squeezing Jerusalem harder each day and increasing pressure on Jeremiah. In today's reading, the prophet ends up beaten and imprisoned on spurious charges of treason for exposing the truth and saying things that made people uncomfortable.

Scrapes and shackles do not silence Jeremiah. He proclaims Yahweh's word, even if no one around him wants to hear it: If you fight back against the Babylonians, you will die. But if you surrender, you will survive; in exile, yes, but with hope that your grandchildren might one day make it home.

It's not a message that boosts morale among the troops defending Jerusalem, so the city's incensed officials throw Jeremiah into a cistern. Fortunately, someone intervenes before the prophet starves to death in the muddy pit. Ebed-Melek isn't a priest or a Levite, or even an Israelite. He's a Cushite eunuch. This makes him both an ethnic outsider and a religious outsider. He's the non-Israelite who acts like an Israelite is supposed to.

Ebed-Melek, the outsider, receives Yahweh's protection when Jerusalem finally starts crumbling under Babylon's pressure. The city's walls crack, and enemy soldiers flood the streets. The royal palace goes up in flames. All but the poorest people in Judah trudge to Babylon in chains. Jeremiah's worst predictions have come true. What are Judah's destitute survivors and their heartbroken prophet going to do now?

JUNE 2026 | DAY 18

ONE STORY THAT LEADS TO JESUS

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SCRIPTURE

Jeremiah 40
Jeremiah 41
Jeremiah 42
Jeremiah 43
Jeremiah 44
Psalms 133

Today's opening scene pans across Jerusalem's shell-shocked survivors who are trying to find their feet in the city's wreckage. No houses stand. No walls. A smoking pile of rubble lies where Yahweh's gleaming temple once stood.

Yet, for a moment, it looks like the seeds of a new Eden might be sprouting. The remnant in Judah gathers baskets filled with olives and grapes at the summer harvest. The Babylonian governor promises peace and safety throughout the land. Jewish expats who fled to Moab and Edom during the Babylonian invasion make their way home.

Then, like aftershocks following a great earthquake, new spasms of violence tear through Jerusalem. A bloodthirsty army officer named Ishmael assassinates the Babylonian governor, shattering the city's already fragile sense of security.

With the threat of Babylonian retribution looming large, the terrified remnant in Judah consults Jeremiah for Yahweh's direction. "Stay," Jeremiah advises them, "Yahweh will keep you safe in your homeland." But their leader, Johanan, trusts his own "wisdom" instead. He guides everyone down to Egypt, entrusting their safety to Egypt's military power and idols rather than Yahweh and his promise.

It's not going to work, Jeremiah says. He tells the rebellious remnant, "Running away to Egypt and trusting its gods will bring the very pain you're trying to escape. Disaster from Babylon is coming because you disconnected from Yahweh, your only real source of life."

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Jeremiah 40
Jeremiah 41
Jeremiah 42
Jeremiah 43
Jeremiah 44
Psalms 133

While that disaster will not be the end, it will be intensely difficult. God will continue guiding the people toward a way of life compelled by love and trust in him rather than being driven by fear and trust in created things.

JUNE 2026 | DAY 19

ONE STORY THAT LEADS TO JESUS

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SCRIPTURE

Jeremiah 45
Jeremiah 46
Jeremiah 47
Jeremiah 48
Psalms 134

After nearly 50 chapters of (mostly) doom and gloom, you've reached the final stretch of Jeremiah. But the weeping prophet's somber message isn't quite over. When you approach Jeremiah's conclusion, it's worth taking a moment to review the basic literary design of this sprawling, intense book.

In the first section of Jeremiah (chs. 1-24), the prophet accused Israel of breaking its covenant with Yahweh by joining with idols and military allies rather than Yahweh and by treating one another unjustly, harming especially the most vulnerable. Jeremiah warned that such choices were the equivalent of covenant adultery and would bring severe consequences.

Today's reading brings you to the end of the book's second movement (chs. 26-45). This concludes with a flashback to the beginning of Jeremiah's ministry and echoes Yahweh's message to Jeremiah way back in Jeremiah 1:10: He was to serve as a prophet to Israel and to the surrounding non-Israelite nations. God said Jeremiah's words would "uproot and tear down," and they would also "plant and build up."

So far, you've seen Jeremiah bring this dual message of judgment and hope to Israel. Now, in the third and final section of the book (chs. 46-52), Jeremiah turns to judgment and hope for the surrounding nations.

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SCRIPTURE

Jeremiah 45
Jeremiah 46
Jeremiah 47
Jeremiah 48
Psalms 134

The poetry in this final section employs vivid, apocalyptic imagery to describe how violent empires will ultimately collapse. It emphasizes Babylon's warmongering as the wicked agent that will crush wicked empires. Soldiers will descend upon Egypt like a locust swarm. Chariots will flood Philistia's land like the cosmic waters of chaos, a common image of de-creation (as you'll see in the video). Moab will be shattered like an empty jar. The simmering pot of disaster from Babylon is about to boil over.

JUNE 2026 | DAY 20

ONE STORY THAT LEADS TO JESUS

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SCRIPTURE

Jeremiah 49
Jeremiah 50
Psalms 135

The tide of Babylon's army continues to rise, flooding the nations around Israel with Yahweh's de-creation judgment. Flames engulf the villages of Ammon. The arrogant Edomites fall from their mountain fortresses, causing the Earth to shudder. Terror wracks Damascus like labor pains. Dust blows through Hazor's deserted streets. The bows of Elam's world-famous archers snap like toothpicks. Empires built with evil always crumble.

But then, in the final poem of the book, the tide of divine de-creation turns against Babylon itself. The empire that poured out Yahweh's wrath drinks from the same cup. This reversal of Babylon's fortunes raises an important point: Just because violent empires become an instrument of God's judgment does not mean God approves of violence toward enemies, as Jesus (who is God) teaches throughout his mission.

This war poetry is complex. One key point is that evil empires, whether Israel's or another's, might win big by using violence, but will fall by violence as well. The sword begets the sword, as they say.

Yahweh lets Israel fully experience what it's like to reject his love and guidance, which meant allowing Israel to experience Babylonian destruction and chaos for a time. Then, because Babylon's blood lust won't relent, the devastating power that Yahweh once wielded against Egypt will soon be unleashed upon Babylon.

JUNE 2026 | DAY 20 - CONTINUED

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SCRIPTURE

Jeremiah 49
Jeremiah 50
Psalms 135

Through all of this mayhem, it's essential to remember Jeremiah's other words, which always remind listeners about Yahweh's willingness and power to redeem. God allows the destruction, but God also rescues and restores the destroyed. As you'll learn in the video, the Hebrew word for redeem is ga'al—the same word used to describe God's redemption of the Israelites in Exodus. Ga'al is about restoring family land or lineage that would otherwise be lost.

Oppressive empires, be warned: When Yahweh shows up to break chains and redeem people from oppression, even mountains won't dare to stand in his way.