

Friends of the Chapel Weekly Scripture Study

Fifth Sunday after Pentecost

June 28, 2026

Old Testament Reading

Jeremiah 28:5–9

English Standard Version Scripture Text

⁵ Then the prophet Jeremiah spoke to Hananiah the prophet in the presence of the priests and all the people who were standing in the house of the LORD, ⁶ and the prophet Jeremiah said, “Amen! May the LORD do so; may the LORD make the words that you have prophesied come true, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. ⁷ Yet hear now this word that I speak in your hearing and in the hearing of all the people. ⁸ The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. ⁹ As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the LORD has truly sent the prophet.”

Historical Context

Jeremiah ministered during one of the most turbulent periods in Judah’s history. Around 594–593 BC, the Babylonian Empire had already conquered Jerusalem once and deported many leaders. Fear and uncertainty shaped daily life. Hananiah proclaimed a popular message promising a quick end to Babylonian domination and the return of the exiles. Jeremiah, however, proclaimed that Judah needed repentance rather than false optimism. This confrontation highlights the challenge of discerning between messages people want to hear and the truth God is actually speaking.

Verse-by-Verse Exegetical Commentary

Verse 5 – Jeremiah responds publicly to Hananiah.

Verse 6 – He expresses the hope that Hananiah's words might prove true.

Verse 7 – Jeremiah calls the people to listen carefully.

Verse 8 – Earlier prophets frequently proclaimed judgment and repentance.

Verse 9 – A prophet's message is confirmed when it comes to pass.

Theological Themes

- Truth versus false prophecy
- Discernment
- Faithfulness to God's word
- Testing prophetic claims

Epistle Reading

Romans 7:1–13

English Standard Version Scripture Text

Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? ² For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. ³ Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

⁴ Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. ⁵ For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. ⁶ But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

The Law and Sin

⁷ What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” ⁸ But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. ⁹ I was once alive apart from the law, but when the commandment came, sin came alive and I died. ¹⁰ The very commandment that promised life proved to be death to me. ¹¹ For sin, seizing an opportunity through the commandment, deceived me and through it killed me. ¹² So the law is holy, and the commandment is holy and righteous and good.

¹³ Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

Historical Context

Paul wrote Romans around AD 57. The church in Rome included both Jewish and Gentile believers who viewed God's Law differently. Paul explains that the Law is holy and good, yet it cannot save humanity from sin. Instead, it reveals human brokenness and points people toward Christ. His discussion reflects first-century debates about righteousness and covenant membership, culminating in the truth that salvation comes through union with Christ.

Verse-by-Verse Exegetical Commentary

Verses 1–3 – Paul uses marriage as an illustration of law's binding authority.

Verse 4 – Believers have died to the Law through Christ.

Verses 5–6 – Christians serve in the new way of the Spirit.

Verses 7–8 – The Law reveals sin but does not create it.

Verses 9–11 – Sin exploits the commandment and brings death.

Verses 12–13 – The Law remains holy, righteous, and good.

Theological Themes

- Freedom in Christ
- The purpose of the Law
- The reality of sin
- Life in the Spirit

Concluding Reflection

Jeremiah and Paul both call God's people to spiritual discernment. Jeremiah warns against accepting messages merely because they are comforting, while Paul explains how God's Law reveals sin and points toward grace. Together these readings encourage believers to seek truth and live faithfully in Christ.

Thoughts to Consider

1. Why are people attracted to comforting messages even when they may not be true?
2. How can believers discern true and false teaching?
3. What purpose does Paul say the Law serves?
4. Why is it important to distinguish between the Law and sin?
5. How can Christians grow in spiritual discernment today?