

3/3/02

### Jeremiah 11-12

Jeremiah the prophet begins his forth sermon in chapter eleven and it runs to chapter twelve.

The central theme is the covenant of God which the people were responsible to obey in order to maintain a relationship with Yahweh.

This relationship would bless them but the lack of it would bring curses on them.

In chapter eleven through twenty we find Jeremiah's confessions", containing a sense of private diary. Jer. 11:18-23; 12:1-6; 17:12-18; 18:18-23; 20:7-18

#### **11:1-17      The broken covenant by the people.**

##### **11:1-5      *The consequences of disobedience.***

- 1) The word came to Jeremiah from the Lord again, marking the authority of the message. Vs. 1
- 2) The command to Jeremiah is to hear the words of the covenant and to speak to the men of Judah and Jerusalem. Vs. 2
  - a) Implying the prophet's responsibility to listen to the words of Yahweh.

\* The word "hear" has the understanding of hearing in order to obey!

- b) The accountability of the prophet to speak only what Yahweh revealed.
- 3) The basic understanding of a covenant is declared disobedience brings God's curses on the people. Vs. 3
  - a) The covenant is in reference to the one at Sinai. Ex. 19:5; Deut. 27:15-26; 29:1-28
  - b) This certainly was during the time of the renewed covenant by Josiah and the book of the Law was found, still the focus is on the covenant of Sinai.
    - \* Ancient Eastern treaties contained both blessing and cursings.
- 4) The historical point of the covenant relation of Yahweh and the people was the Exodus from Egypt. Vs. 4
  - a) Yahweh identifies it as bringing them out of the iron furnace.
  - b) Yahweh called them to obey all He commanded them. Lev. 26
  - c) Yahweh would have them as His people and He would be their God.
- 5) The purpose of this mutual relationship was that Yahweh would be true to His oath and give them the land of promise. Vs. 5

- a) A land rich in resources, described as flowing with milk and honey.
- b) The prophet answered Yahweh, “So be it Lord”.
- c) The word covenant “bariyth” has the idea of cutting, describing the process of entering a covenant, appearing five times. Vs. 2, 3, 6, 8, 10; Gen. 14
- d) The prophet Jeremiah certifies the truth and reliability of the covenant by the words, “so be it, Yawheh”, which is the word “Amen”.

**11:6-8** *The proclamation against their fathers.*

- 1) The prophet is to proclaim to the people to hear the words of the covenant and obey. Vs. 6
  - a) In the cities of Judah.
  - b) In the streets of Jerusalem.
- 2) The prophet was to remind the people how Yahweh had faithfully exhorted their fathers to obey by sending the prophets early in the day. Vs. 7
- 3) The message had been ignored and marked by rebellion. Vs. 8
  - a) They followed their own stubborn hearts of evil.
  - b) Yahweh would bring upon them all the words of the curses for their disobedience.

- c) After Josiah, Jehoiakim turned to idolary.

**11:9-10** *The conspiracy against Yahweh.*

- 1) The prophet is told by Yahweh of the conspiracy among the men of Judah and the inhabitants of Jerusalem to turn from the covenant. Vs. 9
  - \* The meaning is a political decision, no longer being led by Yahweh or His word, being apostasized.
- 2) The people have become like their fathers. Vs. 10
  - a) Refusing to hear Yahweh’s voice.
  - b) Going after other gods.
  - c) Israel and Judah have broken the covenant Yahweh made with their fathers.

**11:11-13** *The judgement of the people.*

- 1) Their decision would be regretted. Vs. 11
  - a) Yahweh would bring calamity upon them.
  - b) They will not be able to escape, Yahweh’s patience had come to an end.
  - c) Though they cry out to Yahweh, He will not answer them.
- 2) The people in their despair will call on the idol gods. Vs. 12

- a) The cities of Judah and the inhabitation of Jerusalem is being emphasized by the repeated times the two phrases are mentioned.
  - b) The gods they have burned incense will not save them in the least bit in their time of trouble, which they had brought on themselves.
- 3) The extent of their idolatry was to their shame. Vs. 13
- a) According to the number of the cities of Judah was their gods.
  - b) According to the number of the streets of Jerusalem were their altar to burn incense to Baal.
- 4) The prophet is commanded by Yahweh to not pray for the people. Vs. 14  
\* Jer. 7:16; 14:11
- a) No intercession or lamentation would be heard by Yahweh.
  - b) No response would come from Yahweh to the people's cry in trouble.

**11:15-17** *The inability of Yahweh to be one with the people.*

- 1) The people are rejected by Yahweh. Vs. 15
  - a) The once beloved of Yahweh had no right to be in the Temple and its offerings. Ezk. 23:39; Hag. 2:12

- b) The reason is for her lewdness with many.
  - c) They had set themselves apart not for holiness but to do evil which they rejoiced over.
- 2) The people were the only ones to blame. Vs. 16
- a) The beloved had great potential as Yahweh called her a Green Olive tree, lovely and of good fruit.  
\* The prophet is using poetical language that is symbolic of the nation of Israel! Rom. 11:17-24
  - b) The beloved only brought great destruction and brokenness in judgment.

**11:18-12:6** **The broken prophet is plotted against by the people.**

- \* This is considered the first of Jeremiah's confessions.

**11:18-20** *The prophet's perspective.*

- 11:18** The Lord revealed to Jeremiah the plot against Jeremiah
- 1). Yahweh gave Jeremiah a word of knowledge and he knew it.
  - 2) Yahweh showed Jeremiah the people's doing against him.

**11:19** The plot against Jeremiah.

- 1) He saw himself as a lamb brought to the slaughter, much like Jesus prophetically. Is. 53:7-8
- 2) He was ignorant as to their intents and schemes to kill him.
- 3) He quotes their words, “Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more.”
  - a) They resented Jeremiah’s preaching of judgement.
  - b) They saw Jeremiah as an undesirable tree with its unpalatable fruit.
  - c) Remember that Yahweh warned Jeremiah at his call and commission to not be dismayed at the people’s faces. Jer. 1

**11:20** The prophet entrusts his defense to Yahweh.

- 1) He acknowledges Yahweh as the captain of the armies of heaven, in contrast to the inferior power to fight against the prophet.
- 2) He knew Yahweh would judge perfectly without any mistake, knowing Jeremiah was righteous.
  - \* The phrase to “mind and heart” is literally “kidneys and heart” focusing on the visceral area that was thought to

do with the seat of emotion, intellect and the will.

- 3) He pleads for God’s vengeance on them.
  - \* This is the pattern in each of Jeremiah’s confession. Jer. 12:3;15:15; 17:18; 18:21-22; 20:12
- 4) He was entrusting his cause to the one that could protect him.
  - \* The word cause “Hed” is a legal term often rendered lawsuit.

**11:21-23** *The promise of Yahweh to the prophet.***11:21** Yahweh’s judgment would be specific.

- 1) The Lord in response says that the men of Anothoth who were the culprits were the ones seeking Jeremiah’s life.
  - a) The city of Anothoth was a priestly city, the Abiathar was disposed to it by Solomon for siding with Absalom against David his father.
  - b) Jeremiah was of the priest family, Hilkiah the priest was his father and perhaps he had not moved from there? Jer. 1:1
  - c) Jesus said that a prophet is without honor in his own home. Matt. 8:57

- 2) The Lord quotes their words again, they said, “Do not prophesy in the name of the LORD, lest you die by our hand”.

**11:22** Yahweh’s judgment would be executed in punishment.

- 1) The authority is from the Lord of host, the captain of the armies of heaven.
- 2) The LORD would punish the young men by the sword, their sons and daughters by famine.

**11:23** Yahweh’s complete judgment.

- 1) There would be no remnant of the men of Anothoth who were guilty.
  - \* For 128 men from Anothoth returned with Ezra-Nehemiah from Babylon. Ezra 2:23; Neh. 7:27
- 2) The catastrophe would be the year of their punishment.
  - \* The phrase accuses two other times. Jer. 23:12; 48:44

**12:1-4** *The prophet’s perplexity.*

**12:1** The prophets problem with the wicked.

- \* This is the second confession of Jeremiah.
- 1) The prophet acknowledges the righteousness of God as he pleads with Him.

- \* The word righteous “saddiq” means that which is right.

- 2) Yet he desired to know Yahweh’s judgments by knowing why the wicked prosper. Ps. 73; Hab 1

- \* The presence of evil by God’s allowance is a great stumbling block to some, called theodicy.

- 3) Why are they happy who deal so treacherously?

- \* Job pointed this out to his miserable comforters and physicians of no value!

**12:2** The prophet knows God made them.

- 1) God planted them and they have taken root, referring to their birth and life development.
  - \* It seemed as if God was permitting these things.
- 2) They bear fruit indicating they go on living and God is in their mouths but far from their minds or secret parts.

**12:3** The prophet prays for their judgment.

- 1) Jeremiah declares that Yahweh know and has tested his heart towards Him. Jer. 11:20

- \* The implication being that their ill treatment of him was uncalled for!

- 2) Jeremiah pleads that Yahweh pull the wicked out like sheep to the slaughter, prepared for the day of slaughter.

**12:4** The prophet pleads for the land.

- 1) Jeremiah asks how long would the land mourn, the fields wither and the animals be consumed, due to the presence of the wicked, for they do not care for God's creation?
- 2) Jeremiah quotes their words. "He will not see our final end."

**12:5-6** *The personal reproof of the prophet by Yahweh.*

**12:5** Yahweh tells Jeremiah to not trust himself.

- 1) The metaphor is a military one, "If he had run with the footmen, and they had wearied him, then how could he contend with horses"
  - a) The implication being that Jeremiah had gone through by the men of Anothoth was nothing, what would he do when it got tougher in Jerusalem?
  - b) The ability of our flesh just won't due for spiritual service and warfare!
- 2) The second metaphor is one of the land of peace at the present and he became

wearied, how would he do in the floodplain of the Jordan?

- a) The flood season was around early April and May, when it overflowed it's banks.
- b) Things were going to get much worse before they got any better as the Babylonians made three sieges!
- c) God alone is sufficient for the testings of life, not our flesh! Zech. 4:6; Eph. 5:18; 6:10-18
  - \* If you faint in the day of adversity, your strength is small. Prov. 24:10

**12:6** Yahweh puts his finger on what was overwhelming Jeremiah.

- 1) His brothers and the house of his father had dealt treacherously with him. Jer. 11:18-23
- 2) They had gathered a multitude after Jeremiah.
  - \* Jeremiah was told by God not to marry due to the horror to come in judgment!
- 3) The prophet was not to believe them, even if they spoke good words to him.
  - a) The three-fold repetition of the word "even" is for emphasis so as to not be discouraged or taken in.

- b) The prophet was to depend totally on Yahweh for his direction and protection!

**12:7-17    The broken heart of God over the judgment of His people.**