

3/10/02

Jeremiah 13-15

The fifth sermon of Jeremiah begins with chapter thirteen, followed by his sixth in chapters fourteen and fifteen.

Chapter thirteen focuses on the corruption of the national life, while chapters fourteen and fifteen focus on the impending judgment and the lamentation, complaint and re-commissioning of Jeremiah.

13:1-11 The proclamation of the linen sash.

13:1-2 *The initial command by Yahweh.*

13:1 The Lord Yahweh commanded Jeremiah to obtain a sash.

- 1) The girdle or sash was to be of linen.
 - a) Linen was the material of the priests garments, causing him not to perspire.
 - b) Jeremiah was of the priestly family.
Jer. 1:1
- 2) The prophet was to put it around his waist.
 - a) Sashes held together a man's robe or out cloak like a belt.
 - b) The sash served also for binding his cloak up around his lions and secured

by the sash so as to be able to work or run without being encumbered.

- 3) The prophet was not to wash the sash, so that it would become dirtier as he wore it from day to day.

13:2 The obedience of the prophet.

- 1) Jeremiah got a sash and wore it around his waist.
- 2) Often the prophets were called to act out their message to communicate in picture form to the people their sinful condition.
* Isaiah, Jeremiah and Ezekiel.

13:3-5 *The Lord Yahweh commanded Jeremiah once again.*

- 1) This was the second time. Vs. 3
- 2) The prophet was to take the sash from his waist and go to the Euphrates River and hid it in a hole in the rock. Vs. 4
 - a) Some believe that the reference to the Euphrates is really an abbreviation of Ephrata, the original name of Bethlehem, six miles northeast of Jerusalem, there being only one letter difference.
 - b) The reasoning is that the journey to the Euphrates would be about 350 miles one way, 700 round trip, taking about two months.
 - c) But there is no good reason to reason away the Euphrates for it would

destroy the entire analogy of the nation going into captivity to Babylon.

3) The prophet Jeremiah obeyed Yahweh and did so. Vs. 5

* The prophet did not ask why but merely obeyed the Lord!

13:6-7 *The prophet was commanded to retrieve the sash.*

1) The command to Jeremiah came after many days. Vs. 6a

2) Jeremiah had to return to the location at the Euphrates and take the sash he had hidden in the rock. Vs. 6b-d

3) Jeremiah went and dug up the sash where he had hidden it. Vs. 7a-b

4) The sash was ruined and profitable for nothing. Vs. 7c-e

* The word ruined “8271” means marred and used for the clay vessel of the potter. Jer. 18:4

13:8-11 *The application of the linen sash.*

13:8-9 *The ruined condition of the sash was an illustration of the nation.*

1) Mark well the number of time the prophet goes out of his way to point out that Yahweh spoke to him. Vs. 8

2) The Lord would do in like manner to the pride of Judah and the great pride of Jerusalem, ruined them. Vs. 9

13:10 The description of the people in relation to the sash.

1) They were evil people.

2) They refused to hear Yahweh’s word.

3) They followed the dictates of their own hearts, walking after other gods to serve them and worship them.

4) The result would be that their condition would be just like the sash, profitable for nothing.

13:11 The privilege of the nation illustrated by the sash.

1) Yahweh had taken the nation to cling to Him as the sash clings to the waist of a man.

* The word cling 1740 means to wrap tightly.

2) The whole house of Israel and Judah are included.

3) The reason being to become His people, for renown, for praise, and for glory.

4) The sharp contrast of their privilege and their rebellion is marked by the word “but”, they would not hear, becoming ingrates and dishonorable. Is. 1

1312-14 The proclamation of the bottles of wine.

13:12 *The prophet was to speak specific words.*

- 1) The message was the in conclusion of the parable of the sash by the word "Therefore". Vs. 12a
- 2) The authority was of Yahweh God of Israel! Vs. 12b
- 3) The message was that every bottle would be filled with wine, a common proverb and without any doubt it was around some festival taking place. Vs. 12c
* These are the largest earthen containers for storing wine. Jer. 30:14
- 4) The people would responded to the prophet, "And they will say to you, `Do we not certainly know that every bottle will be filled with wine?' Vs. 12d-e

13:13 *The prophet was to declare the correct meaning of the wine.*

- 1) This drunkenness would not be of wine but of God's wrath. Jer. 25:25; 51:7; Ps. 75:8; Is. 19:14; Rev. 16:19; 17:2
- 2) Yahweh would fill all the inhabitants of this land being unable to defend themselves.
- 3) The leaders first, even the kings who sit on David's throne, the priests and the prophets.

- 4) The people also, "And all the inhabitants of Jerusalem--with drunkenness!"
* Drunkenness is used of confusion and desperation in view of God's wrath.

13:14 The wrath of God would be with no mercy.

- 1) Yahweh would dash them one against another, even the fathers and the sons together.
* The ate their children. Lam. Jer. 4:10
- 2) Yahweh would not pity nor spare nor have mercy, but would destroy them.
* Three times no pity is mentioned.

13:15-19 The pride of the nation.

13:15-17 *The appeal to repent.*

13:15 The council of the prophet.

- 1) They were to Hear and give ear, in other words, obey Yahweh's words.
- 2) They were to stop being prideful. Jn. 12:35
- 3) They were to do this because Yahweh had spoken.

13:16 The warning of the prophet.

- 1) They were to give glory to the LORD their God before He causes darkness,

And before their feet stumbled On the dark mountains. Vs. 16a-b

- a) The metaphor is of one traveling in the mountains lost and unable to find his way in peril of death.
 - b) The peril was in that the people and nation were not trusting in Yahweh.
- 2) They were to take advantage to act before it was too late trusting in themselves as they were looking for light and Yahweh turned it into the shadow of death And makes it dense darkness.
- a) Yahweh's mercy and long-suffering is ever present, till it is too late!
 - b) The instrument would be Babylon.

13:17 The lamentation of the prophet.

- 1) The prophet says, "But if you will not hear it, My soul will weep in secret for your pride." Vs. 17a-b
* Jeremiah wept out of love for the people.
- 2) The prophet says, "My eyes will weep bitterly And run down with tears." Vs. 17c
* The pain of the prophet was real not an act!
- 3) The prophet gives the reason, "Because the LORD'S flock has been taken captive." Vs. 17d

- a) The man Jeremiah identifies himself with the people.
- b) Jeremiah hurts for the people.

13:18-19 *The appeal to the king.*

13:18 The address is to the king and his mother.

- 1) The king is Jehoiachin who was only eighteen years old when he began to reign and therefore his mother Nehushta really reigned through her influence and did evil in the sight of the Lord. 2Kings 24:8-9
- 2) The call is that they both humble themselves and sit down.
- 3) The reason was that their rule would collapse and the crown of their glory, in the second deportation in 596-7 B. C., he only reigned three months. 2Kings 24:8-16

13:19 The siege would be complete.

- 1) The cities of the South would be shut up and no one would open them, Egypt had been no ability to help.
- 2) Judah would be carried away captive entirely.

13:20-27 **The Babylonians from the north.**

13:20-23 *The coming punishment was deserved.*

13:20 Babylon would take them captive.

- 1) They were to lift up their eyes and see them come from the north. Vs. 20a
* Nebuchadnezzar defeated Pharaoh Neco II in 605 B. C.
- 2) They were asked where the flock was that had been given to her, her beautiful sheep? Vs. 20b-c
* These may refer to the people.

13:21 The people would have no words in that day.

- 1) The people were asked by Jeremiah, what would they say when Yahweh punished them? Vs. 21a
- 2) The prophet blames them for their calamity that well long coming and now was present, “For you have taught them To be chieftains, to be head over you. Will not pangs seize you, Like a woman in labor? Vs. 21c-d
* In depending on the enemy, they revealed their weakness! 2Kings 20:12-13

13:22 The prophet rejects any attempt to clear themselves.

- 1) And if you say in your heart, “Why have these things come upon me?”

2) Jeremiah says, “For the greatness of your iniquity Your skirts have been uncovered, Your heels made bare.”

- * The implication is her spiritual unfaithfulness to Yahweh and lewdness as a prostitute!

13:23 The people were utterly unable to correct their own sinfulness.

- 1) The illustration is classic from nature, they were what they were by their fallen nature, “Can the Ethiopian change his skin or the leopard its spots?”
- 2) The impossibility is implied, “Then may you also do good who are accustomed to do evil.”
* Choice is never denied by God but choice and free-will callouses the ability to make choices, they had gone beyond the point of being able to choose. Jn. 12:28; Gen. 6:5; Jer. 17:9

13:24-27 *The captivity was due to the nations unfaithfulness.*

13:24 Their judgment would certainly come.

- 1) God would be the One doing it, “I will scatter them like stubble”.
- 2) They would be carried off to Babylon like the wind carries stubble.

13:25 This was absolute justice from God.

- 1) This was their lot.
- 2) The portion of their measures from Yahweh.
- 3) The sentence was from Yahweh, “Says the LORD”.
- 4) The reason, “Because you have forgotten Me And trusted in falsehood”.

13:26-27 Their sin would be exposed.

- 1) In conclusion Yahweh would therefore uncover her skirts over her face.
 - * This was the custom and practice of the pagans to the women taken captive, in order to humiliate them before all.
- 2) Yahweh wanted their shame to be evident.
- 3) The evidence of their lewdness had been seen. Vs. 27
 - a) Their adulteries.
 - b) Their lustful neighings. Jer. 5:8, 50:11
 - c) The lewdness of their harlotry.
 - d) Their abominations on the hills in the fields.
 - e) The final woe for her unwillingness to repent, “Woe to you, O Jerusalem! Will you still not be made clean?”

14:1-22 The droughts to come and exile.

14:1-6 *The severity of the drought.*

14:1 The source of the revelation.

- 1) The word of the Lord came that came to Jeremiah.
 - * Literally it says, “That which was the word of the Lord to Jeremiah”, this is the first time of four. Jer. 46:1; 47:1; 49:34
- 2) The revelation concerned droughts, in the plural.
 - a) These were part of the curses described in the covenant law. Deut. 27-28, Lev. 26
 - b) They were for the purpose of turning the people from their sin, not mere castigation.

14:2-6 The effects of the droughts.

14:2 The cities were affected.

- 1) Judah mourned and her gates languished, no one gathered at them.
 - * The word for mourn refers to funeral clothing.
- 2) The people mourn for the land.
- 3) The cry of Jerusalem had gone up to Yahweh in distress.
 - * There are many droughts in the Bible like in he days of Elijah! 1Kings 17:1-18:45

14:3 The Nobles were not excluded.

- 1) They sent their young men for water to the cisterns but found no water.
* Those of the highest society!
- 2) The young men returned with their vessels empty, disappointed.
- 3) Their response was “to be ashamed” and confounded, covering their heads as a sign of their mourning.

14:4 The plowmen were in despair.

- 1) *The ground was parched due to no rain.*
* They were the lowest of society!
- 2) The plowmen were ashamed.
- 3) They covered their heads.

14:5-6 The animals suffered.

- 1) The deer gave birth but abandoned their young, due to there was no grass. Vs. 5
- 2) The donkeys sniffed at the wind attempting to find water and their vision was impaired because there was no grass. Vs. 6

14:7-9 *The intercession of the prophet Jeremiah. (or the people?)*

* Jeremiah confessions?

14:7 The repentance of the people.

- 1) Their iniquities testified against them, literally apostasies.

2) They asked for His name sake, merciful and kind. Ex. 3:13-15

3) They acknowledge their many backsliddings. Jer. 2:19; 3:6, 8, 11, 12, 22

4) They confessed their sin against Him.
a) But all of these were false in the people and Jeremiah knew judgment was coming but in loving sorrow pleads!
b) Jeremiah had pleaded with the people to repent. Jer. 3-4

14:8-9 The hope of the people.

- 1) Yahweh was their hope and Savior in their times of trouble but only as an emergency god.
- 2) They did not want Yahweh to be like a stranger, a traveler or a mighty man unconcerned with the land or a man unable to save them. Vs. 8c-9b
- 3) They acknowledge Him in their midst and called on His name and asked not to leave them. Vs. 9c-g
* You can see the tone of Jeremiah becoming a bit bold towards Yahweh!

14:10-12 *The Lord responds in judgment.*

14:10 The words of the Lord to the people.

- 1) They have loved to wander.
- 2) They have not restrained their feet.

- 3) Therefore the LORD does not accept them.
- 4) He will remember their iniquity now, they were ripe for judgment.
- 5) And He will punish their sins.

14:11-12 The words of the Lord to Jeremiah.

- 1) The Lord told Jeremiah not pray for the good of thee people. Vs. 11
* Jer. 7:16; 11:14
- 2) The way Yahweh would respond to the people. Vs. 12
 - a) When they fast He would not hear their cry.
 - b) When they offered burnt offering and grain offering, He would not accept them.
 - c) But He would consume them by the sword, by the famine, and by the pestilence.
* Much like Amos declared to Israel.
Amos 4:4-5; 5:21-22
 - d) These three instruments of are mention together fifteen times in the book of Jeremiah.

14:13-16 *The Lords word to the false prophets.*

- 14:13** Jeremiah complaints to Yahweh about the false prophets, placing the fault on them.

- 1) The prophet is disturbed and concerned about the message of the false prophet by the phrase “Ah, Yahweh God”.
- 2) He tells Him they prophesied that the people would not see the sword, famine.
- 3) He tells Him they prophecy that Yahweh would give them assured peace in Jerusalem.

14:14 Yahweh answers Jeremiah.

- 1) The Lord said that the prophets prophesied lies in His name.
- 2) The Lord had not sent them, commanded them, nor spoken to them; they prophesied to them a false vision, divination, a worthless thing, and the deceit of their heart.
 - a) Notice the source is Satanic.
 - b) Notice it has nothing of value regarding God.
 - c) Notice the outcome is deceit of the heart. Jer. 17:9

14:15 The judgment of Yahweh pronounced.

- 1) The false prophets are dealt with first, for they had the greater accountability. Vs. 15
 - a) This is the conclusion based on their deceitful messages by the word “therefore”.

- b) The prophets who prophesy in Yahweh's name, whom He did not send, and who said, 'Sword and famine shall not be in this land' -- 'By sword and famine those prophets shall be consumed!

14:16 The people are dealt with second, for their lack of discretion.

- 1) The people to who believed the prophecies would be cast out in the streets of Jerusalem because of the famine and the sword. Deut. 13; Acts 17:11; 1Jn. 4:1
- 2) The people would have no one to bury them. nor their wives, their sons nor their daughters.
- 3) This would be the outcome of Yahweh pouring out their wickedness on them. 2Thess. 2:8-12

14:17-18 *The grief of the prophet Jeremiah.*

14:17 God told Jeremiah to speak to the people and he does it with a broken heart.

- 1) Jeremiah was to declare, "Let my eyes flow with tears night and day, And let them not cease".
 - a) He is known as the "weeping prophet", having a broken heart throughout his life for the people.

b) Jesus wept over Jerusalem. Matt. 23:37; Lk. 19:?

- 2) The reason was that the virgin daughter of his people had been broken with a mighty stroke, with a very severe blow, describing the devastation of war.

14:18 The prophet describes the horror in the land.

- 1) If I go out to the field, Then behold, those slain with the sword! And if I enter the city, Then behold, those sick from famine!
- 2) Yes, both prophet and priest go about in a land they do not know, the land of Babylon.
 - * The idea is like wondering beggars!

14:19-22 *The prophet Jeremiah pleads in prayer for the people.*

14:19 The prophet's lamentable prayer of concern.

- 1) The prophet lament causes him to intercede for Judah out of love. Vs. 19
 - a) He asks Yahweh, "Have You utterly rejected Judah? Has Your soul loathed Zion?"
 - b) The questions are not due to Jeremiah's ignorance about the sin of

the people, but his emotional ties to the people.

- 2) The prophet falls back on Yahweh's steadfast love for Israel and to an extent is in disbelief to Yahweh's actions.
 - a) Why have You stricken us so that there is no healing for us?
 - b) We looked for peace, but there was no good; And for the time of healing, and there was trouble.
 - c) The reason is their sin, rebellion and unfaithfulness!

14:20 The prophet prayer is a confesses their sins.

- 1) The prophet identifies himself with the people's sinfulness. Vs. 20
 - a) He says, "We acknowledge, O LORD, our wickedness."
 - b) He says, "The iniquity of our fathers, For we have sinned against You."

14:21 The prophet's prayer is in view of Yahweh's name.

- * Some think it is the people speaking or the prophet in place of the people because it to an extent accuses Yahweh?
- 1) He says, "Do not abhor us, for Your name's sake."
 - 2) He says, "Do not disgrace the throne of Your glory", the temple.

3) He says, "Remember, do not break Your covenant with us", the ark.

* The prayer is a plead for Yahweh's covenant lovingkindness and mercy!

14:22 The prophet's prayer is an acknowledgment of Yahweh's Omnipotence.

- 1) He declared the impotence of the idols, "Are there any among the idols of the nations that can cause rain?"
- 2) He declared the inability of the creation to act on it's own, apart from Him, the Creator, "Or can the heavens give showers?"
- 3) He declared that Yahweh was their Lord and God, therefore they would wait for Him, in view that He had made all these.

* The intercession of Jeremiah as throughout the book, even though Yahweh tells him repeatedly not to pray for them, it was to late! Jer. 7:16; 11:14; 14:11; 37:3; 42:2, 4, 20

15:1-21 The certainty of judgment and erroneous perspective of Jeremiah.

15:1-4 *The uselessness of praying for the people.*

15:1 Not even known me of prayer would be heard on behalf of the people.

- 1) Even if Moses and Samuel stood before Yahweh, His mind would not be changed. Ex. 32:11-14; 1Sam. 7:5-11
- 2) The people were to be cast out of Yahweh's sight.

15:2-3 God's verdict to be declared to the people.

- 1) When the people would ask Jeremiah where they should go? Jeremiah was to pronounce their sentence of Yahweh. Vs. 2
- 2) The sentence was four-fold. Vs. 2
 - a): Such as are for death, to death.
 - b) And such as are for the sword, to the sword.
 - c) And such as are for the famine, to the famine.
 - d) And such as are for the captivity, to the captivity.
- 3) The manner of destruction is described four-fold. Vs. 3
 - a) "The sword to slay.
 - b) The dogs to drag.
 - c) The birds of the heavens.
 - d) The beasts of the earth to devour and destroy.

15:4 The root of their sin.

- 1) I will hand them over to trouble, to all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for what he did in Jerusalem.
- 2) Manasseh was the son of King Hezekiah who was born during the fifteen year of his extended life. 2Kings 21:1-26; 23:26; 24:3-4
 - a) He was the most wicked king ever.
 - b) The sins of Manasseh were not attributed to the people but their own sin after his example. Ezk. 3, 18

15:5-9 *The lamentation over Jerusalem.*

- 1) Jeremiah lamented for the city. Vs. 5
 - * For who will have pity on you, O Jerusalem? Or who will bemoan you? Or who will turn aside to ask how you are doing?
- 2) The Lord declares the nations sin. Vs. 6
 - a) You have forsaken Me," says the LORD,
 - b) You have gone backward.
 - c) The consequence of God lamenting is, "Therefore I will stretch out My hand against you and destroy you; I am weary of relenting!"
- 3) God would winnow them with a winnowing fan in the gates of the land, bereave them of children and destroy My

people, because they did not return from their ways. Vs. 7

- 4) The destruction would be reversed of their promised blessing. Vs. 8
 - a) Their widows will be increased to Me more than the sand of the seas.
 - b) Yahweh would bring against them and the mother of the young men, a plunderer at noonday; cause anguish and terror to fall on them suddenly.
- 5) The sad picture of the dying nation is described. Vs. 9

15:10-18 *The lamentation of Jeremiah.*

15:10-11 The pouting prophet.

- 1) Jeremiah regrets the day of his birth like Job, “Woe is me, my mother, That you have borne me”. Vs. 10
 - a) His very own family has plotted against him. Jer. 12:6
 - b) Like Job about his the day of his birth. Job 3:6-9
- 2) Jeremiah is feeling sorry for himself and has turned inward, “A man of strife and a man of contention to the whole earth! I have neither lent for interest, Nor have men lent to me for interest. Every one of them curses me.” Vs. 10

- a) The reference to lent money is a proverb that declares that lending money separates the best of friends.
- b) It has been stated that his is one of the saddest cries in the book.
- 3) The Lord responds to the prophet. Vs. 11
 - a) The LORD said He would leave a remnant and did so in the land under Gadaliah.
 - b) Yahweh would protect Jeremiah and cause the enemy to intercede with Jeremiah in the time of adversity and in the time of affliction. Jer. 40:1-6

15:12-14 The unstoppable judgment.

- 1) Yahweh declares the futility of opposing Babylon from the north. Vs. 12
 - * There may be a pun on the fact that strong iron also came from a region in the north of the Black Sea.
- 2) Yahweh would have their wealth and your treasures plundered throughout your territories because of all their sins. Vs. 13
- 3) Yahweh would take them to the unknown land of Babylon with their enemies as a result of God fiery anger against their sin. Vs. 14
 - * Verses 13-14 are repeated later. Jer. 17:3-4

15:15-18 The complaining prophet.

- 1) The prophet for vengeance on his persecutors, declaring he had suffered for His Yahweh's sake. Vs. 15
- 2) The prophet declared his commitment. Vs. 16
 - a) Your words were found, and I ate them. Job 23:12; Ezk. 3:1-3; Rev. 10:8-11
 - b) And Your word was to me the joy and rejoicing of my heart.
 - c) For I am called by Your name, O LORD God of hosts.
- 3) The prophet confesses his consecration. Vs. 17

* I did not sit in the assembly of the mockers, Nor did I rejoice; I sat alone because of Your hand, For You have filled me with indignation. Ps. 1
- 4) The prophet crosses the line and accuses Yahweh of unfaithfulness. Vs. 18
 - a) Why is my pain perpetual And my wound incurable, Which refuses to be healed?
 - b) Will You surely be to me like an unreliable stream, As waters that fail?, Literally a liar. Jer. 2:13

15:19-21 *The re-commission of the prophet.*

- 1) The prophet is rebuked by Yahweh. Vs. 19

- a) The sharp rebuke to the prophet can not be missed.

* Therefore thus says the LORD: "If you return, Then I will bring you back; You shall stand before Me; If you take out the precious from the vile, You shall be as My mouth. Let them return to you, But you must not return to them."
 - b) The repeated word return, the verb "sub" is the same as that use for the people who had turned from Yahweh. Jer. 3-4
 - c) The prophet had to repent from his self-pity attitude and wrong perspective about Yahweh, just like the people he was preaching to, or he would be out of the prophets office!

* The message must not be one to appeal to the people or be compromised!
- 2) The prophet is reinstated to his office. Vs. 20
 - a) And I will make you to this people a fortified bronze wall; And they will fight against you, But they shall not prevail against you; For I am with you to save you And deliver you," says the LORD. Jer. 1:18-19
 - b) This is the same as in chapter one.

3) The prophet is promised protection by
Yahweh. Vs. 21

* I will deliver you from the hand of the
wicked, And I will redeem you from
the grip of the terrible.