

4/7/02

Jer. 16-17

The seventh sermon of Jeremiah runs from chapter sixteen to the eighteenth verse of chapter seventeen, it is one unit.

The sin of the people has become as natural as breathing and God can have no part with them, so He communicates through Jeremiah His giving up of them a separation from their marriage for God had given her a certificate of divorce. Jer. 3:8

Then it is followed by a section of the violation of the Sabbath. Jer. 17:19-27

16:1-9 The prophet Jeremiah is commanded to remain celibate.

16:1-4 *The prophet Jeremiah was prohibited from marriage.*

- 1) Once again as so often the word of the Lord came to Jeremiah. Vs. 1
 - a) The phrase marks the inspiration of the message being from God not the prophet.
 - b) The prophet was merely the instrument of Yahweh.
- 2) Jeremiah is told not to take a wife nor have children. Vs. 2

- a) The norm for life is marriage, this is God's will from the beginning. Gen. 1:28; 3:4-25; Deut. 7:14
 - * The syntax in verse two expresses a permanent prohibition, "Do not ever".
- b) Barrenness was considered disfavor with God. Ps. 113:9; 127:3-4
- c) Marriage was expected, usually around 18-20, but marriage at 14-15 was not uncommon.
- d) The Talmud pronounces a curse on the young man who was not married by age twenty.
- e) The exception is the celibate life, as God's gift. Matt:24:19; 1Cor. 7:26
- f) The prophet had already been ostracized by the people and his family. Jer. 11:21, 12:6, 15:17
- g) The marriage relation of other prophets was used by God to communicate his message. Is. 8:3-4; Hos. 1-3; Ezk. 24:15-27
- 3) The prophet Jeremiah is told the reason for the prohibition of marriage.
 - a) The sons and daughters born in Jerusalem as well as the mothers and father who bore them would die gruesome deaths. Vs. 3-4a
 - * Epidemic of diseases associated with war and famine!

- b) They would not be lamented nor buried but become as refuse on the earth. Vs. 4b-c
 * Ezekiel was called not to mourn the death of his wife after the Lord took her. Ezk. 24:1-27
- c) The reason was due to war and the coming judgment in which they would be consumed by the sword and famine and their corpses would become meat for the birds and the beasts. Vs. 4d-e
- (1) The judgment to come was to be horrible and complete, so his obedience would be a warning to all!
- (2) This would be another sign like the sash, in this case signifying the end of the marriage relation between the people and Yahweh. Jer. 13
- (3) The life of the prophet Jeremiah is the epitome of the call of Jesus to discipleship, “If any man come after Me, let him deny himself, pick up his cross and follow Me. Mk. 8:34

16:5-7 *The prophet Jeremiah was prohibited from mourning.*

- 1) Jeremiah is told by Yahweh to not enter the house of mourning, Vs. 5
 * These were all according to the customs of the people.
- a) He was not to go lament or bemoan them. Vs. 5c
- b) The reason was that Yahweh had taken away His peace, His lovingkindness “hesed” and mercies or compassion as evidence of His judgment. Vs. 5d-e
 * Jeremiah again was a sign to the people of Yahweh’s removal from them!
- 2) No one would be excluded. Vs. 6
- a) The small and the great would die in the land. Vs. 6a
- b) They would not be buried or lamented due to the danger and inability by the siege of the city. Vs. 6b-c
- c) They would not cut themselves or make themselves bald, which were pagan practices they had learned for mourning the dead. Vs. 6d-e
 * Lev. 19:28; 21:5; Deut. 14:1
- 3) No one would be able to console the living. Vs. 7
- a) The usual custom was of friends to provide the meal after the funeral. 2Sam. 3:35

- b) Men would not be breaking bread with the bereaved family in attempt to comfort them, the nation being under attack by Babylon by the judgment of Yahweh. Vs. 7a-b
- c) Men likewise would not be able to console people at the loss of their parents by the customary gathering and drinking the special cup of consolation for the chief mourner. Vs. 7c; Prov. 31:6-7

16:8-9 *The prophet Jeremiah was prohibited from feasting.*

- 1) Jeremiah was not to celebrate with the people in their weddings. Vs. 8
 - a) The prophet was not to sit and partake with any celebration in view of their near destruction and captivity. Vs. 8a
 - b) To eat and drink would indicate Jeremiah was in agreement with them and their false prophets who were saying they would soon be delivered.
- 2) The specific reasons are given the Jeremiah. Vs. 9
 - a) The one speaking is the LORD of hosts, the God of Israel: the One who was the captain of the armies of heaven and the One who would fight against Israel. Vs. 9a-b

- b) Normal life would cease to exist in the city of Jerusalem. Vs.9 c-g
 - * “Behold, I will cause to cease from this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.”

16:10-13 **The prophet Jeremiah was commanded to respond to the people’s inquiry.**

16:10 *The people’s inquiry.*

- 1) The people would come to Jeremiah as he withdrew from the people. Vs. 10a-c
- 2) They would ask three things. Vs. 10d-f
 - a) Why has the LORD pronounced all this great disaster against us?
 - b) What is our iniquity?
 - c) What is our sin that we have committed against the LORD our God? Jer. 5:19

16:11 *The prophet’s answer.*

- 1) Because your fathers have forsaken Me,' says the LORD; Vs. 11a-c
- 2) Because they have walked after other gods and have served them and worshiped them. Vs. 11d

- 3) Because they have forsaken Me and not kept My law. Vs. 11e

16:12 *The people's evil.*

- 1) They had done worse than their fathers. Vs. 12a
- a) The people in the day of Jeremiah were saying, "Our parents have eaten sour grapes and our teeth are on edge", so God told Jeremiah that each individual is responsible for the own life of sin. Jer. 31:29-30
- b) They would be punished for their own sin not the sins of the fathers. Ezk. 18:2-4
- * They much like our day of not only pluralism but worst the tolerance of every philosophy, religion and life-style regardless of it's depravity or perversion, while being appalled and embarrassed at any thought at the exclusive claim of Christianity!
- 2) For behold, each one follows the dictates of his own evil heart, so that no one listens to Me. Vs. 12b-c
- a) The one will always lead to the other.
- b) The problem is the heart of man, the imaginations of his evil heart is continual, set on his own will and ways. Gen. 6:5; Jer. 17:9

- c) Eight times this phrase appears in Jeremiah. Jer. 3:17; 7:24; 9:14; 11:8; 13:10; 18:12; 23:17

16:13 *The sentence of Yahweh.*

- 1) They would be taken to Babylon, into a land that they nor their fathers knew. Vs. 13a-b
- a) The word cast means to throw violently.
- b) It is used to describe Saul hurling a spear at David and Jonathan, the storm hurled against the boat carrying Jonah and the sailors throwing Jonah overboard. 1Sam. 18:11; 20:33; Jonah 1:4, 15
- 2) There they would serve other gods day and night. Vs. 13c
- 3) In Babylon Yahweh would show you favor. Vs. 13d

16:14-21 The prophet Jeremiah was commanded to proclaim the future restoration of the nation.

16:14-15 *The focal point of their historical deliverance would change.*

- 1) The days would be coming that the people would no longer look back to the exodus from Egypt. Vs. 14

- 2) The people would have a new exodus from Babylon back to the land of their fathers. Vs. 15

16:16-18 *The manner of their going into captivity is described.*

- 1) God would draw them back. Vs. 16
- a) The phrase “I will” appears twice in the verse, referring to Yahweh.
 - b) The figurative language of fishermen and hunters are used to indicate the tenacity and certainty of their going into captivity first, searching them out from every location, be it mountain, hill or hole in the rock. Amos 4:2; Hab. 1:14-15
* Jesus would make men fishers of men for the Kingdom!
- 2) God was doing this due to their sin. Vs. 17
- a) His eyes were on all their ways, not hidden from His face. Vs. 17a-b
 - b) He was aware of their iniquity, they weren’t hidden. Vs. 17c
- 3) God would first punish them for their sins. Vs. 18
- a) He would repay them double “misneh” for their iniquity, which means full and complete punishment. Vs. 18a; Is. 40:2

- b) The reason was that they had defiled Yahweh’s land and inheritance with the carcasses of their detestable and abominable idols. Vs. 18b-c

16:19-21 *The righteous judgment of Yahweh is affirmed.*

16:19-20 The prophet proclaims God’s goodness to him in the present and to the Gentile in the future.

- 1) Yahweh had been the strength of Jeremiah, a fortress and refuge in the day of affliction. Vs. 19a-b
- 2) Yahweh’s grace would extend to the Gentiles and from all over the earth confessing their father’s inheritance of lies and worthless things. Vs. 19c-e
* In the church age and the millennial. Gen. 12:3; Is. 2:2-3; Ps. 2; Matt. 4:15

16:20-21 The fullness of light imparted to the Gentiles.

- 1) The Gentiles would acknowledge the vanity of idols. Vs. 20
- 2) The Gentiles would know Yahweh. Vs. 21
* The Hebrew for “know”, which appears three times in this verse are different and different tenses.

- a) Yahweh would be the One responsible for their knowing, teaching them the emptiness of idols. Vs. 21a-b
- b) Yahweh would cause them to know His hand and might by the stages of His instruction. Vs. 21c
- c) They would know by the result of His teaching that His name was Yahweh, “I AM THAT I AM”, the eternal and living One. Vs. 21d

17:1-13 The sin and punishment of Judah.

17:1-4 *The nature of Judah's sin.*

- 1) The sin of Judah were so ingrained that they marked her heart. Vs. 1a-b
 - a) The iron stylus and the diamond were used to engrave the hardest substances.
 - b) Sinning had become her nature, enslaving her mind and dominating her life, it could not be removed.
- 2) The horn of her alters also bore the engraving of her sin. Vs. 1c
 - a) Rather than offering sacrifices to Yahweh, they offered them to idols.
 - b) They were her doom.
- 3) The children had been contaminated by witnessing the alters, idols and the religious sites of green trees and the high places. Vs. 2

- 4) God would give over all this plunder in the various mountains of their sin to the enemy Babylon. Vs. 3
 - a) The mountain could refer to Mount Zion.
 - b) These had been erected within their borders, in like manner today individuals bring into their living rooms the alters of pornography!
- 5) The land would be taken and Judah would serve Babylon. Vs. 4a-d
- 6) Judah had kindled a fire in Yahweh's anger that would burn forever. Vs. 4f
 - a) God does not compromise with sin, nor is he indifferent to it.
 - b) God will not be mocked. Gal. 6:7-8

17:5-8 *The failure of Judah's sin by contrast.*

- 1) The cursed individual. Vs. 5
 - a) Cursed is the man who trusts in man and makes flesh his strength, literally his arm. Ps. 146:3
 - (1) Judah had been trusting that Egypt deliver her from Babylon. Jer. 2:18
 - (2) Anything that is depended on as a substitute for God or to thwart the purposes of God is “the arm of flesh”.
 - b) Whose heart departs from the Lord.

- (1) The heart speaks of the whole person, who they are in reality, the inner being and character.
- (2) The heart's departure means there is no longer a dependency, trust loyalty to Yahweh.
- 2) The results of the curse individual. Vs. 6
 - a) For he shall be like a shrub in the desert, and not see good when it comes. Vs. 6a-b
 - * He or she will be a dwarfed person spiritually speaking.
 - b) But shall inhabit the parched places in the wilderness, In a salt land which is not inhabited. Vs. 6c-d
 - * He or she will struggle, just get by in live and be alone, having departed from God.
- 3) The blessed individual. Vs. 7
 - a) Blessed is the man who trusts in the LORD.
 - (1) The one who is depending on the Lord for his strength, wisdom, etc.
 - (2) The one who relies on Yahweh's loyalty and faithfulness.
 - b) And whose hope is the LORD.
 - (1) Hope speaks of the future.
 - (2) Hope is based on faith, the substance of things hoped for the evidence of things not seen. Heb. 11:1

- (3) Hope cries out, "I know so", not "I hope so".
- 4) The results of the blessed individual. Vs. 8
 - a) For he shall be like a tree planted by the waters, Which spreads out its roots by the river. Vs. 8a-b
 - (1) He or she will be abide in their walk with God, knowing He is the source of life, committed.
 - (2) He or she will draw all their strength and nourishment from the Lord, being totally dependent on him and committed. Ps. 1
 - b) And will not fear when heat comes, Vs, 8c
 - (1) He or she is looking outside of self for the victory, having the peace of God.
 - (2) He or she through their consistency and firm grounding will not be move, even in difficult times or testings.
 - c) But its leaf will be green, And will not be anxious in the year of drought. Vs. 8d-e
 - (1) His or her life will flourish.
 - (2) Their life will not be controlled by tension and worry in the times of scarcity, due to contentment, flexibility and gratefulness.

- d) Nor will cease from yielding fruit. Vs. 8f
- (1) Their life will reveal the life of God in them.
 - (2) Their life will increase in the things of God and the business of the kingdom.

17:9-10 *The source of Judah's sin.*

- 1) The heart is deceitful above all things, And desperately wicked. Vs. 9a-b
 - a) The problem of man is not his environment.
 - b) The problem of man is not his lack of education.
 - c) The problem of man is his sinful nature that is evident by his deceitful and desperately wicked heart.
 - (1) The word for deceitful "aqob" means treacherous, it is self serving.
 - (2) The same word is used for the name "Jacob", heel-catcher, surplanter.
 - (3) But it is also desperately wicked "'anush", desperately sick, diseased or incurable. Jer. 15:18
* The heart once again refers to the activities of man's inner life, the inner man where all action is

evidence of the intellect, emotions and the will.

- (4) Keep your heart with all diligence, For out of it spring the **issues** of life. Prov. 4:23

- d) The philosophy of blaming other is nothing new, Adam started it, "It's the woman You gave Me".

* The evil nature of man is re-iterated. Jer. 3:17; 7:24; 9:14; 11:8; 13:10; 16:12; 18:12; 23:17

- e) The people in the days of Jeremiah were saying, "Our parents have eaten sour grapes and our teeth are on edge". Jer. 31:29-30

* In fact it is identified as a proverb of the people in Ezekiel. Ezk. 18:2

- 2) Who can know it? I, the LORD, search the heart, I test the mind. Vs. 9c-10e
 - a) God alone knows the inner thoughts of man, searching and testing the mind constantly. 1Cor. 2:11; Heb. 4:13, Rev. 1:4

* **Search** me, O God, and know my heart; Try me, and know my anxieties; And see if there is any wicked way in me, And lead me in the way everlasting. Ps. 139:23-24

- b) God alone tests the mind.

- 1) The LORD knows the **thoughts** of man, That they are futile. Ps 94:11
- 2) You know my sitting down and my rising up; You understand my thought **afar** off. Ps. 139:2
- 3) Even to give every man according to his ways, According to the fruit of his doings. Vs. 10d-e
 - a) The principle of sowing and reaping in kind is consistent through nature.
 - b) The principle of sowing and reaping in kind is true to the unbeliever or believer.
 - c) The principle is sowing to the flesh or the Spirit. Gal. 6:7-8
 - d) White Throne will reveal all and no one will be short-changed. Rev. 20:11-13; 22:12

17:11-13 *The foolishness of Judah's sin.*

- 1) The proverb revealed that Judah had relied on her wealth through dishonesty and played the fool. Vs. 11
 - * Like a bird with young birds she has not hatched, soon they forsake her, so her riches dishonestly gained!
- 2) Judah had failed to rely on the true sanctuary and having departed would be ashamed, says Jeremiah. Vs. 12-13b
 - * A glorious high throne from the beginning Is the place of our

sanctuary. O LORD, the hope of Israel, All who forsake You shall be ashamed.

- 3) Yahweh writes the name of those who depart from Him. Vs. 13c-e
 - * Those who depart from Me Shall be written in the earth, Because they have forsaken the LORD, The fountain of living waters.”
 - a) The significance is that those name would soon disappear by the wind and elements.
 - b) The writing of the names could also be prophetically of the men who accused the woman caught in adultery, as Jesus wrote on the ground and one by one they departed. Jn. 8:8
 - c) One of the two evils of the people of God mentioned in the opening of the book reiterated. Jer. 2:13; Jn. 7:38-39

17:14-18 **The prayer of Jeremiah for deliverance.**

- * This is again another “confession of Jeremiah”, giving us a glimpse into his personal pain, anxiety and suffering throughout his ministry. Jer. 11:18-23; 12:1-6; 17:12-18; 18:18-23; 20:7-18

17:14 *Jeremiah's cry to Yahweh.*

- 1) He calls for Yahweh to heal him, recognizing his own deceitful heart. Vs. 14a-c
- 2) He call on Yahweh to save him and then affirms that God would do it. Vs. 14d-e
- 3) He declares Yahweh to be his praise. Vs. 14f

17:15-16 *Jeremiah's confession to Yahweh.*

- 1) The words of the people. Vs. 15
 - a) The people were taunting Jeremiah, "Indeed they say to me, "Where is the word of the LORD?" Vs. 15a-b
 - b) The people were arrogantly saying, "Let it come now!"
- 2) The word of the prophet. Vs. 16
 - a) He had not been unfaithful to his call as a prophet, "As for me, I have not hurried away from being a shepherd who follows You." Vs. 16a-b
 - b) He had not rejoiced in their calamity or judgment, "Nor have I desired for the woeful day. Vs. 16c
 - c) He acknowledge Yahweh's knowledge of the intent and motive of his heart, "You know what came out of my lips; It was right there before You." Vs. 16d-e

17:17-18 *Jeremiah's petition to Yahweh.*

- 1) For himself. Vs. 17

- a) That Yahweh not be a terror to him or leave him in the lurch. Jer. 1:17; 15:19-21
 - b) That Yahweh was his hope in the day of doom.
- 2) For the people. Vs. 18
 - a) To allow his persecutors to be put to shame, while not allowing himself to be put to shame. Vs. 18a-b
 - b) To allow the people to be dismayed but not him. Vs. 18c-d
 - c) To bring on the people the day of doom and crush them with double destruction. Vs. 18e-f
 - * Jeremiah's confession all have the prayer for the judgement of the people!

17:19-27 **The proclamation to keep the Sabbath day.**

17:19-23 *The call to not violate the Sabbath day.*

- 1) The command to Jeremiah by Yahweh. Vs. 19
 - a) He again is assured that the message is from Yahweh, "Thus the Lord said to me". Vs. 19a
 - b) He was to commanded to go and stand in the gate where the people and kings came into the city. Vs. 19b-d

- 2) The people Jeremiah was to address. Vs. 20
- a) He was to speak to the kings of Judah. Vs. 20c
 - b) He was to speak to all of Judah. Vs. 20d
 - c) He was to speak to the inhabitants of Jerusalem. Vs. 20e
 - d) All of these would enter the gate. Vs. 20f
 - e) They were to, “Hear the word of the LORD”. Vs. 20a-b
- 3) The message Jeremiah was to deliver. Vs. 21-23
- a) The people were not to travel or do business on the Sabbath day at the gates of Jerusalem. Vs. 21
* This was the covenant between Yahweh and Israel. Ex. 31:13-17
 - b) The people were not to be involved in household work on the Sabbath day as commanded to their fathers. Vs. 22
* The broken covenant. Jer. 11;1-8
 - c) The fathers as well as the people were not obedient, “But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction.” Vs. 23
 - d) This is not for the church. Rom. 14, Col. 2

17:24-26 *The two-fold promise regarding the Sabbath day.*

- 1) If they obeyed the Sabbath, the city would remain forever, the social and religious life of the city would continue. Vs. 24-26
 - a) This would mark a change of heart through repentance and obedience to Yahweh!
 - b) The ultimate fulfillment will be in the Kingdom Age.
- 2) If they disobeyed the Sabbath day, Yahweh would kindle a fire in it’s gates and devour the palace of Jerusalem, it would not be quenched. Vs. 27
* Literally fulfilled by Nebuchadnezzar as he burned the temple and the city!