

Jeremiah 11 - The Broken Covenant; Plot to Assassinate Jeremiah

II. Thirteen prophecies of judgment upon Judah (Jer 2:1–25:38)

(1) Nine general prophecies of judgment that include offers of repentance (Jer 2:1–19:15)

- (D) Fourth message: broken covenant (Jer 11:1–12:17)
 - (a) Covenant restated (11:1-5)
 - (b) Covenant violated (11:6-10)
 - (c) Consequences of covenant violation (11:11–12:17)
 - (i) Coming destruction (11:11-17)
 - (ii) Plot against Jeremiah (11:18–12:6)

Jeremiah 11

(D) Fourth message: broken covenant (Jer 11:1–12:17)

(a) Covenant restated (11:1-5)

1 The word that came to Jeremiah from the LORD, saying,

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1 This is the message that came to Jeremiah from the LORD:

1 The word that came to Jeremiah from the LORD, saying,

2 "Hear the words of this covenant, and speak to the men of Judah and to the inhabitants of Jerusalem;

2 "Hear the words of this covenant, and speak to the men of Judah and to the inhabitants of Jerusalem;

2 "Listen to the words of this covenant, and convey them to the people of Judah and the residents of Jerusalem.

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 and say to them, 'This is what the LORD, the God of Israel says: "Cursed is the one who does not obey the words of this covenant

3 and say to them, 'Thus says the LORD, the God of Israel, "Cursed is the man who does not heed the words of this covenant

3 You are to say to them, 'This is what the LORD God of Israel says: "Cursed is the person who does not listen to the words of this covenant

3 And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant,

- Some curse the covenant with Moses (Deut 11:28; 27:26; 28:15-19; 29:20-21)

— If you compare that, Jeremiah is given the same curse and same covenant that was articulated by Moses. The Lord himself links it up.

— This is going to be a contrast, because the work that He is going to perform later, will contrast, making the work he did for Israel (taking them out of Egypt in the Exodus) pale in significance compared to the work that He is going to do.

— All through the OT, we speak of Him as He Who delivered them out of the bonds of Egypt. The whole Exodus from Egypt is a sign, an identifier that is used all through the Scriptures.

— We will find a place here that says He is going to eclipse that; the whole Babylonian captivity will be more visible and more known than the Exodus from Egypt.

4 which I commanded your forefathers on the day that I brought them out of the land of Egypt, from the iron furnace, saying, 'Listen to My voice, and do according to all that I command you; so you shall be My people, and I will be your God,'

4 which I commanded your forefathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying, 'Listen to My voice, and do according to all which I command you; so you shall be My people, and I will be your God,'

4 which I commanded to your ancestors on the day I brought them out of the land of Egypt, from the iron furnace. I said, 'Obey me and do everything1 that I commanded you. Then you will be my people and I'll be your God.'

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

- Strange idiom - not in an iron furnace in a literal sense, but in the sense that it was where they were refined, purified.

— That phrase will also be used in the tribulation. It is interesting that the whole Exodus period is seen as the period in which he is promulgating the Mosaic Covenant.

5 in order to confirm the oath which I swore to your forefathers, to give them **a land flowing with milk and honey**, as *it is* this day."'" Then I replied, "Amen, LORD."

5 in order to confirm the oath which I swore to your forefathers, to give them a land flowing with milk and honey, as *it is* this day."'" Then I said, "Amen, O LORD."

5 As a result, I'll fulfill the oath that I made with your ancestors to give them a land flowing with milk and honey, just as is the case today."'" Then I answered, "So be it, LORD."

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.

- Several things here: he is obviously speaking to the men of Judah and the inhabitants of Jerusalem and the curse is the same curse as the covenant.

- "...a land flowing with milk and honey" - this phrase occurs three times outside the Torah; here; 32:22; Ezek 20:6,15

(b) Covenant violated (11:6-10)

6 And the LORD said to me, "Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, 'Hear the words of this covenant and do them.'

6 And the LORD said to me, "Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, 'Hear the words of this covenant and do them.'

6 The LORD told me, "Proclaim all these words in the towns of Judah and in the streets of Jerusalem. You are to say, 'Listen to the words of this covenant and do them.'

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I solemnly warned your fathers on the day I brought them up from the land of Egypt, even to this day, warning *them* persistently, saying, "Listen to My voice."

7 For I solemnly warned your fathers in the day that I brought them up from the land of Egypt, even to this day, warning persistently, saying, "Listen to My voice."

7 For I've diligently warned your ancestors from the day I brought them out of the land of Egypt until now, regularly warning them, saying, "Obey me!"

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they did not obey or incline their ear, but walked in the stubbornness of their evil heart, each one *of them*; therefore I brought on them all the words of this covenant which I commanded *them* to do, but they did not."

8 Yet they did not obey or incline their ear, but walked, each one, in the stubbornness of his evil heart; therefore I brought on them all the words of this covenant, which I commanded *them* to do, but they did not."

8 But they would not listen or turn their ear, and each of them stubbornly followed his own evil desires. So I brought on them all the consequences of this covenant that I commanded them to fulfill, but they did not."

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 Then the LORD said to me, "A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem.

9 Then the LORD said to me, "A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem.

9 The LORD told me, "Conspiracy has been found among the people of Judah and the residents of Jerusalem.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They have turned back to the wrongdoings of their ancestors who refused to hear My words, and they have followed other gods to serve them. The house of Israel and the house of Judah have broken My covenant which I made with their fathers."

10 They have turned back to the iniquities of their ancestors who refused to hear My words, and they have gone after other gods to serve them; the house of Israel and the house of Judah have broken My covenant which I made with their fathers."

10 They have turned back to the iniquities of their ancestors of old6 who refused to listen to my words. They followed other gods to serve them. The house of Israel and the house of Judah broke my covenant which I made with their ancestors."

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

(c) Consequences of covenant violation (11:11—12:17)

(i) Coming destruction (11:11-17)

11 Therefore this is what the LORD says: "Behold, I am bringing disaster on them which they will not be able to escape; though they will cry out to Me, I will not listen to them.

11 Therefore thus says the LORD, "Behold I am bringing disaster on them which they will not be able to escape; though they will cry to Me, yet I will not listen to them.

11 Therefore, this is what the LORD says: "I'm about to bring disaster on them from which they won't be able to escape. They'll cry out to me, but I won't listen to them.

11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then the cities of Judah and the inhabitants of Jerusalem will go and cry out to the gods to whom they burn incense, but they certainly will not save them in the time of their disaster.

12 Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they burn incense, but they surely will not save them in the time of their disaster.

12 The towns of Judah and the residents of Jerusalem will go and cry out to the gods to whom they burn incense, but they'll be no help at all to them in the time of their disaster.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For your gods are as many as your cities, Judah; and as many as the streets of Jerusalem are the altars you have set up to the shameful thing, altars for burning incense to Baal.

13 For your gods are as many as your cities, O Judah; and as many as the streets of Jerusalem are the altars you have set up to the shameful thing, altars to burn incense to Baal.

13 Judah, you have as many gods as you have towns, and you have set up as many altars to the shameful idols as there are streets in Jerusalem. You burn incense to Baal on these altars.

13 For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, even altars to burn incense unto Baal.

- In the Hebrew there is a play on words because the word "shame" and the word Baal are similar, they sound almost the same.

— Back in v9 there is an allusion to a conspiracy, and before this is over we will discover that there is a secret conspiracy, in a very literal, immediate sense.

- We do know that earlier in Jeremiah's history, under Josiah the good king, there was a lot of secret resistance to the reforms of Josiah, so when these evil kings came to power, it was very prevalent for the people to return to idol worship.

— There is another idea: that no piety or religious position comes by osmosis, or by being in just the collective group. All repentance to God and His ways has to be individual. They are being collectively judged, but just because they were in that "group" was no excuse. We are dealing not only with the individual, spiritual problems. At the same time we are going to see Jeremiah weep because he is presiding over the death of a nation.

Pray Not for this People

14 "So as for you, do not pray for this people, nor lift up a cry or prayer for them; for I will not listen when they call to Me because of their disaster.

14 "Therefore do not pray for this people, nor lift up a cry or prayer for them; for I will not listen when they call to Me because of their disaster.

14 "Jeremiah, don't pray for this people and don't cry or pray for them. I won't listen when they cry out to me because of their disaster.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 "What right has My beloved in My house When she has carried out many evil schemes? Can the sacrificial flesh take away from you your disaster, So *that* you can rejoice?"

15 "What right has My beloved in My house When she has done many vile deeds? Can the sacrificial flesh take away from you your disaster, So *that* you can rejoice?"

15 "What right does my beloved have in my house, when she has carried out many evil schemes? Can sacrificial flesh turn disaster away from you, so you can rejoice?"

15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

16 The LORD named you "A green olive tree, beautiful in fruit and form"; With the noise of a great tumult He has set fire to it, And its branches are worthless.

16 The LORD called your name, "A green olive tree, beautiful in fruit and form"; With the noise of a great tumult He has kindled fire on it, And its branches are worthless.

16 The LORD once called you a green olive tree, with beautiful shape and fruit. With a great roaring sound, he has set fire to it and its branches will be destroyed.

16 The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

- He is using several different idioms: the virgin in the house, the olive tree.

— Paul picks that up and runs with it in Romans 11. He builds upon that idiom of Israel as the olive tree and the grafting and so forth.

17 The LORD of armies, who planted you, has pronounced evil against you because of the evil of the house of Israel and the house of Judah, which they have done to provoke Me by offering sacrifices to Baal.

17 The LORD of hosts, who planted you, has pronounced evil against you because of the evil of the house of Israel and of the house of Judah, which they have done to provoke Me by offering up sacrifices to Baal.

17 The LORD of the Heavenly Armies who planted you has called for disaster on you because of the evil of the house of Israel and the house of Judah, has provoked me by

burning incense to Baal."

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

- He makes reference to the house of Israel as well as Judah.

— Don't be confused: the house of Israel had been taken into slavery over a hundred years before. The subtle thought here is that Israel was judged, Judah would be judged no less. In fact, in concept more so because they should have had the benefit of realizing how God treated the house of Israel. They went into idolatry, and didn't listen. They were warned and didn't listen and were taken into slavery. A hundred years later, Judah still doesn't listen or repent and so they will do the same thing.

Plot to Assassinate

In the last part of this chapter, we have a very specific crisis that is the first of many personal crises in Jeremiah's life. Jeremiah was an aggressive prophet of God, and he was the victim of plots against him. Anathoth was his hometown. It was the home of the priestly house of Abiathar, who was a friend of David, but the house was deposed by Solomon who supplanted with the house of Zadok, the high priest. The people of Anathoth, including his friends, family, and the people in his hometown, didn't just reject him, they were collectively involved in a plot to assassinate him.

(ii) Plot against Jeremiah (11:18—12:6)

18 Moreover, the LORD made it known to me and I knew it; Then You showed me their deeds.

18 Moreover, the LORD made it known to me and I knew it; Then You showed me their deeds.

18 The LORD made it known to me, and so I understood. Then you showed me their malicious deeds.

18 And the LORD hath given me knowledge of *it*, and I know *it*: then thou shewedst me their doings.

19 But I was like a gentle lamb led to the slaughter; And I did not know that they had devised plots against me, *saying*, "Let's destroy the tree with its fruit, And let's cut him off from the land of the living, So that his name will no longer be remembered."

19 But I was like a gentle lamb led to the slaughter; And I did not know that they had devised plots against me, *saying*, "Let us destroy the tree with its fruit, And let us cut him off from the land of the living, That his name be remembered no more."

19 I was like a gentle lamb led to the slaughter. I didn't know that they had devised schemes against me. They told themselves, "Let's destroy the tree with its fruit. Let's eliminate him from the land of the living, so his name won't be remembered again."

19 But I was like a lamb or an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, LORD of armies, who judges righteously, Who puts the feelings and the heart to the test, Let me see Your vengeance on them, For to You I have committed my cause.

20 But, O LORD of hosts, who judges righteously, Who tries the feelings and the heart, Let me see Your vengeance on them, For to You have I committed my cause.

20 LORD of the Heavenly Armies, the righteous judge, the one who tests feelings and the heart, let me see your vengeance on them, for I've committed my cause to you.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore this is what the LORD says concerning the people of Anathoth, who are seeking your life, saying: "Do not prophesy in the name of the LORD, so that you do not die by our hand";

21 Therefore thus says the LORD concerning the men of Anathoth, who seek your life, saying, "Do not prophesy in the name of the LORD, so that you will not die at our hand";

21 Therefore, this is what the LORD says about the men of Anathoth who seek to kill you, all the while threatening you, "Don't prophesy in the name of the LORD so you won't die by our hand!"

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 therefore, this is what the LORD of armies says: "Behold, I am going to punish them! The young men will die by the sword, their sons and daughters will die by famine;

22 therefore, thus says the LORD of hosts, "Behold, I am about to punish them! The young men will die by the sword, their sons and daughters will die by famine;

22 Therefore, this is what the LORD of the Heavenly Armies says: "I'm about to punish them. The young men will die by the sword. Their sons and daughters will die by famine.

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 and a remnant will not be *left* to them, because I will bring disaster on the people of Anathoth—the year of their punishment."

23 and a remnant will not be left to them, for I will bring disaster on the men of Anathoth—the year of their punishment."

23 Not one of them will be left, for I'll bring disaster on the men of Anathoth when I punish them."

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

- Even Judah will be judged; they will go into captivity, but a remnant will return.

— The whole ordeal of Ezra, Nehemiah, and the return: there is 30,000 that return, but a remnant of Anathoth will not return. Other tribes will have people returning to re-establish the land; Anathoth gets their due.

— Jeremiah, in another chapter, will complain to the Lord a little too rashly. The Lord rebukes him, recommissions him and from that time on he never complains again. In fact, the Lord watches over him, but all through he gets opposition. Even from Zedekiah the king he gets no help, because his second tier is rebellious and trying to do Jeremiah in.