

-Save This Page as a PDF-

## The Covenant is Broken

### 11: 1-17

The covenant is broken DIG: When did God and Isra'el make the terms of this covenant, especially those dealing with cursed is the man (Deut 27:15-26)? What happened in the reign of Josiah to renew such interest in the covenant (2 Kings 22:8-13, 23:1-3)? What did YHVH promise to do for Isra'el? What was their land of milk and honey (Exodus 3:8)? What was their part of the agreement? How are the people of Judah responding to Josiah's and Jeremiah's call (11:9-13)? Again, Yirmeyahu is forbidden to pray for Judah (7:16). Why (see First John 5:16-17)? What is the point of the covenant when Isra'el never keeps it? What curses are coming if she doesn't obey (Deut 28:15-68)? What is Judah doing to try to win the LORD's favor (11:15, 7:10-11, 21-24)? Can anything change ADONAI's mind at this point (11:11 and 14)? Is that fair?

REFLECT: Think of one promise that you have kept for a long time and another promise that you broke. How do you feel about the broken promise? Why is it important to you to keep your promises? When did YHVH and Isra'el make the terms of this covenant? Is it ever too late with ADONAI for a believer? Is God the God of second chances? Does that mean the LORD will never discipline us for our sin? Does Ha'Shem's patience ever run out for your country?

#### During the reign of Josiah

**Exhortation to obey the covenant:** These verses are an initial summons to **the prophet** to articulate **the covenant** and its demands. **This is the word that came to Jeremiah from ADONAI. Listen to the words of this covenant which YHVH made with Isra'el when they left Egypt, and tell them to the people of Judah and to those who live in Jerusalem (11:1-2).** Initially, **the covenant** was the scroll of **Deuteronomy** that was discovered when good king Josiah had the Temple renovated (**to see link click [Ai - Josiah Ruled For 31 Years from 640 to 609 BC](#)**). Once the scroll of **Deuteronomy** had been made public, **Jeremiah** began his ministry by calling **the people** to obey it. **Deuteronomy** is the culmination of the Torah and it repeats many of the commandments already found in **Exodus, Leviticus** and **Numbers**. So the covenant here ultimately points to Mt. Sinai. This

was done, not merely for repetition, but the 365 prohibitions and 248 commandments were put into a covenantal agreement (following the standard covenant system of the ancient world between a king and his subjects). These king-vassal covenants contained specific requirements for **obedience**.

The seriousness of this **covenant** and its required **obedience** is clear in the warning of the next verse. The one who violates **it is cursed**. **Tell them that this is what the LORD, the God of Isra'el, says: Cursed is the one who does not obey the words of this covenant (11:3). A very forceful opening to the address made necessary by the rebellion of the people.** This verse is mentioned four times in the scroll of **Deuteronomy (Deuteronomy 11:28; 27:15-26, 28:15-19 and 29:20-22).**

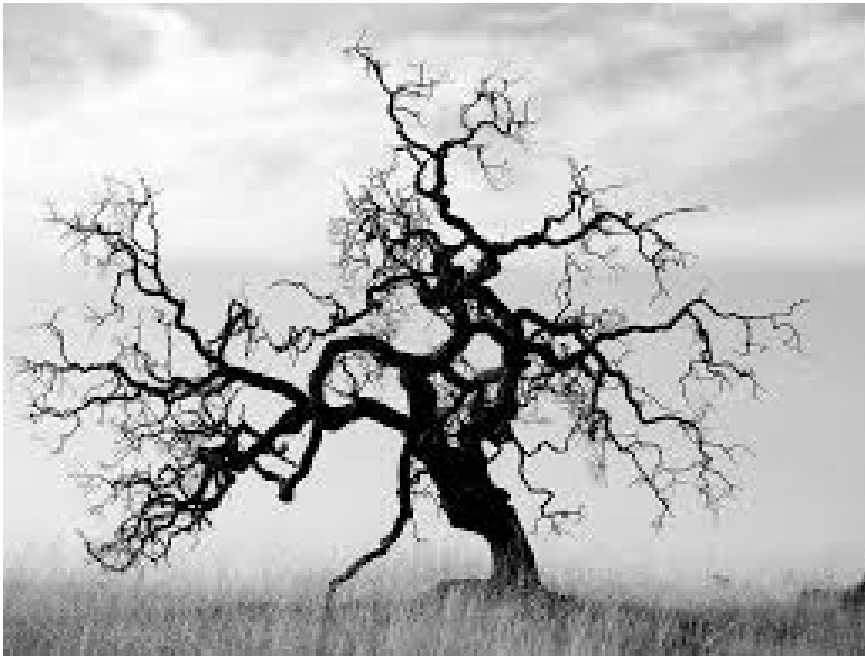
**The words of this covenant that I commanded your ancestors when I brought them out of Egypt, out of the iron-smelting furnace (11:4a).** The phrase: **out of Egypt, out of the iron-smelting furnace** is used only three times in the TaNaKh, each time at a critical juncture. It is found in **Deuteronomy 4:20, First Kings 8:51** and here. **Judah and Jerusalem** are required to listen (**Exodus 19:5-9; Deut 6:4 and 15:5**). **ADONAI** continued: **Obey Me and do everything I command you, and you will be My people and I will be your God.** But listening is not simply an auditory response, but requires obedient action. **Then I will fulfill the oath I swore to your ancestors, to give them a land flowing with milk and honey . . . and the land you possess today (11:4b-5).**

**Past disobedience to the covenant:** The LORD said to me: **Proclaim all these words in the towns of Judah and in the streets of Jerusalem. So Yirmeyahu proclaimed: Listen to the words of this covenant and follow them.** There had been past disobedience by the predecessors of the present generation. **From the time I brought your ancestors up from Egypt until today, I warned them persistently, saying, "obey Me."** This was the message of all the prophets preceding **Jeremiah. But** the problem was that **their ancestors did not listen or pay attention; instead, they followed the stubbornness of their evil hearts (Numbers 14). So I brought on them all the curses of the covenant I had commanded them to follow but that they did not keep (11:6-8).** There was drought and lack of prosperity. **They did not get the production and joy out of the land.**

**Present disobedience to the covenant:** Although **King Josiah** forced outward conformity to **the covenant**; his reform did not penetrate the hearts of the people in any lasting way. After **Josiah** died the people returned to their idolatrous ways. **Then ADONAI** said to me: **There is a conspiracy among the people of Judah and those who live in Jerusalem to abandon the covenant (11:9). The idolatry had become so widespread that it was**

**though all the people had deliberately conspired to renounce their allegiance to God.**

Then the details of **their conspiracy** are revealed. Instead of heeding **the words of Jeremiah they have returned (shuwb) to the sins of their ancestors, who refused to listen to God's words.** Six times the word **listen** is used in this brief message, always in the sense of **obey.** **They have followed other gods to serve them. Both** the northern kingdom of **Isra'el** and the southern kingdom of **Judah have broken the covenant I made with their ancestors (11:10).** **They** refused to **listen, they served other gods,** and broke **the covenant.** Now as a result, **YHVH will not listen. Y'hudah's** deliberate decision to follow after **idols** assured **her** doom.



**Therefore this is what the LORD says: I will bring on them a disaster they cannot escape. Although they cry out to Me, I will not listen to them. Although "the gates of tears are never shut" (Babylonian Talmud, Tractate Berakhot 32b), that is only true when the tears express true repentance. The towns of Judah and the people of Jerusalem will to and cry out to the gods to whom they burn incense, but by then it will be too late to avoid judgment and their idols of wood and stone will not help them at all when disaster strikes (11:11-12).**

Then **He** returned to the indictment, this time in direct address. **You, Judah, have as many gods as you have towns and the altars you have set up to burn incense to that**

**shameful god Ba'al are as many as the streets of Jerusalem (11:13).** This shift from the third person to the second person makes best sense in view of the readers in exile. Those sitting captive in Babylon might be tempted to distance **themselves** from the indictment of the preceding verses, but this verse brings it home to **them** personally. This infidelity was not someone else's problem . . . it's **yours!** **They** would not be able to escape into the proverb, **the fathers have eaten sour grapes and the children's teeth are set on edge (31:30)** and charge **YHVH** with unfairness.

**Jeremiah was ordered by ADONAI not to pray for his people because they were under judgment (7:16, 11:14 and 14:11).** The **LORD** recognized that much, if not all, of **Jeremiah's** report to **the people** would fall on deaf ears and hearts. **God** said: **Do not pray for this people or offer any plea or petition for them, because of the perversion of the covenant I will not listen when they call to Me in the time of their distress (11:14). I certainly will not accept any of your prayers, Jeremiah, on their behalf.**

Why would it be necessary or important for **Ha'Shem** to prohibit intercession? Couldn't **God** just ignore whatever prayers **Yirmeyahu** happened to offer? One possible reason is that the command seeks to bring **the prophet** into harmony with **God's** will for the situation. After all, **YHVH** had determined that judgment was inevitable; therefore, **Jeremiah** should speak and act accordingly. Prohibiting intercession was one way of doing that. It would not be good to have **the Potter** at odds with **the clay**, especially because **the Eternal One** takes our prayers very seriously when charting the future.

At the same time, one recalls a comparable instruction that **ADONAI** gave to Moshe in the wake of the golden calf debacle (see the commentary on **Exodus Gs - Now Leave Me Alone So That My Anger May Burn Against Your People): Leave Me alone!** But Moses didn't **leave God alone**, and it made a great deal of difference. Might the repeated instruction to **Yirmeyahu** be comparably understood? What if **Jeremiah** had prayed? Who knows? The repetition of the prohibition over the course several chapters (**7:16, 11:14, 14:11, 15:1**), however, suggests that the situation was quite different from that of the time of Moshe. The tsunami of sin in **Y'hudah's** life had risen to the point where prayers were useless. **Her** heart was too hard; **her** judgment was inevitable.

The absence of intercessory prayer by **Yirmeyahu** also gave the readers in exile another factor to consider regarding the "why?" of the fall of **Yerushalayim**. The fault could not be laid at the feet of **the prophet**, as if to say, "If only **Jeremiah** had interceded on our behalf, this would not have happened!" **The LORD** here makes clear that **He** commanded **His messenger** not to **pray** for **them** and, to reinforce the point, **God** even refused to listen to

their prayers.<sup>81</sup>

**The perversion of the covenant: What is My beloved** (a term of endearment applied to the wife of YHVH) **doing in My Temple as she, with many others, works out her vile schemes (Ezeki'el 8:1-18)?** But because of all **her** adulteries, **she** really has no business in **the Temple of ADONAI**. **Can consecrated meat avert your punishment?** The external demands of the Torah were perverted because **they** had no inward reality. **It is when you are doing evil that you are happy. God called you an olive tree, beautiful, full of leaves and good fruit. But** now because of the coming judgment, **with the roar of a mighty storm the LORD set it on fire, and its branches are broken (11:15-16).**

This **rebellious people** had forfeited **their** right to approach **God**, and no ritual activity would compensate. Access to the throne of life was denied. **The olive tree** was then only a dead **tree** ready for burning. **ADONAI-Tzva'ot, who planted you, has decreed evil** (Hebrew: *rah*) **for you**. This is a prophetic perfect, meaning a verb tense that describes a future event as being so certain to happen that it is referred to in past tense as if it already happened. Why? **Because the people of both Yisra'el and Y'hudah have done evil** (Hebrew: *rah*) **and aroused My anger by burning incense to Ba'al (11:16-17).** Twice in these verses **Jeremiah** uses the Hebrew word *rah* for **evil** in two different senses: in the case of **Yisra'el**, **evil** in the sense of *sin* . . . in the case of **God**, **evil** in the sense of *calamity*. In effect, **Y'hudah** committed *sin*, so **God** pronounced *calamity*.

Like us, **Judah's** relationship with **God** sustained **her**. That decisive relationship was about to be nullified. When it went, everything went. **Y'hudah** would abandon **her Partner** and so would be dangerously exposed to the Gentile nations. The covenant relation guaranteed a stream of blessing. Without it, like us, **she** would be in acute jeopardy.