

LIFE OF JEREMIAH—HANDOUT #9

Rolling Dialogues: Jeremiah 11:1-12:6

	<i>Person(s) Speaking</i>		<i>Person(s) Addressed</i>	
1-2	God	Jeremiah	Judah/Jerusalem (2)	out of Egypt; listen to me (4)
5	Jeremiah	God		
6	God	Jeremiah		
8	God	Jeremiah	up from Egypt; listen to me (7)	
9	God	Jeremiah	Judah/Jerusalem (9)	
11	God	Jeremiah	house Israel/house Judah (10)	
14	God	Jeremiah		
15	God	Judah/People		
17	God	Judah/People	house Israel/house Judah (17)	
18	Jeremiah	God	<i>re</i> “their”	
19a	Jeremiah	God		
19b-c	“they”	Jeremiah		
20	Jeremiah	God	<i>re</i> “them”	
21a	God	Jeremiah	<i>re</i> _____	
21b	_____	_____		
22-23	God	Jeremiah	<i>re</i> _____	
12:1	Jeremiah	God		
12:5-6	God	Jeremiah	<i>re</i> “they”/“them”	

v. 2—covenant presumption like _____ presumption
covenant violation
covenant renewal under Josiah (2 K 23:2-3; 2 Chron 34:30-32)

Covenants in Jeremiah: Sinai (11:4-5); Davidic (33:20-26); new and everlasting (31:31-34; 32:40; 50:5)

v. 4—covenant formula:
?legal disposition
Is inclusion in the covenant dependent/contingent on “listening” and “doing”?
v. 8
What is necessary? (24:7)

v. 6—hear and do
v. 8
Does hearing and commanding effect believing and obeying?

Calvinistic/Reformed psychology

v. 10—“Israel” ?
What happened to Josiah’s reforms?

v. 11—“escape”. Who tried?
7:11; 23:24

v. 12—silence

v. 13—“shameful things” ?
Manasseh’s past (2 K 21)

14—cf. 7:16

15—“vile deeds” covered ?

17—evil for evil?

Mirror paradigm?

18—“deeds” ?

19—“lamb to slaughter”
Ebed Yahweh =

20—? Vindictive

21—what stirred their opposition?

23—no remnant

12:1—theodicy
“ease” cf. Ps. 73:12

v. 2—God plants but they are ?
Is 29:13; Mt 15:8,9; Mk 7:6,7

v. 3—sheep for slaughter

v. 4—“wither”

v. 5—lesser to the greater

v. 6—flattery hides ?

Excursus

v. 9—“conspiracy”

v. 10 → generic rebellion

Hebrew word (*qesher*) = rebellion via a coup (2 K 15:15 [Shallum/Zechariah];

2 K 15:30 [Hoshea/Pekah])

2 K 17:4—King of Assyria finds “conspiracy” in King Hoshea

Egypt’s impact on Judah

Josiah’s death (609 BC) at Megiddo (2 K 23:29-30)

Necho continues north to Carchemish; defeated by Nabopolassar & Nebuchadnezzar

Necho retreats to Egypt; unseats King Jehoahaz/Shallum and enthrones King Jehoiakim

Judah is Egypt’s vassal (609-605 BC)

Necho marches to Carchemish (605 BC) to confront Nebuchadnezzar; defeated

Necho retreats through Palestine; Nebuchadnezzar pursues, besieges Jerusalem, captures Daniel, etc.

Nebuchadnezzar makes Jehoiakim vassal of Babylon, not Egypt

Jehoiakim rebels against Nebuchadnezzar (2 K 24:1)

NB: 2 K 24:7 says king of Egypt did not come out of his land. Does this hint at collusion between Jehoiakim and Egypt against Babylon?

Last king of Judah, Zedekiah, also rebels against Nebuchadnezzar (2 Chron 36:13)

Perhaps due to crowning of new king of Egypt, Hophra, mentioned in Jer. 44:30

Nebuchadnezzar retaliates in last siege of Jerusalem (Jer 37:5)

Nebuchadnezzar lifts siege of Jerusalem to face invasion from south by Egypt. Egypt driven back (Jer 37:7) and Jerusalem burnt 586 BC (Jer 37:8)

Ezekiel refers to this incident in 17:15 by noting Zedekiah rebelled by sending “envoys” to Egypt. But Pharaoh’s army will be “no help” (17:17)

Suggestion: there are a number of incidents in which kings of Israel and Judah appeal to Egypt (via envoys) in support of their rebellion against their suzerain overlords (Assyria or Babylon)

The term “conspiracy” is used explicitly in the case of Hoshea, last king of Israel (2 K 17:4), a “conspiracy” in which he appeals to Egypt via envoys against Assyria.

Zedekiah, last king of Judah, sends envoys to Egypt after rebelling against Babylon.

Jehoiakim is associated in death with a declaration that the king of Egypt did not come out of his land (2 K 24:6-7).

Therefore, was Jehoiakim also involved in a “conspiracy” (? Jer 11:9) in sending envoys to Egypt, allying himself with Egypt, persuading an Egyptian army to come to his aid—which army was driven back to Egypt and no longer “came out” in 598-97 BC?

“Conspiracy” here in 11:9 could refer to a rebellion of Jehoiakim and the people of Judah and Jerusalem against Nebuchadnezzar and Babylon.

If so, does this cast light on Jer 22:18-19 (36:30) which declares that Jehoiakim receives a donkey's burial with his body thrown out of the gate of Jerusalem and exposed to the elements?

Does the dishonorable burial suggest an ignominious death? An ignominious death by assassination (coup) by a faction in Judah and Jerusalem favorable to Babylon and opposed to returning to the suzerainty of Egypt.

This would potentially account for such dismissive treatment of his corpse. His revolt against Nebuchadnezzar, followed by dispatching envoys to Egypt, brought Nebuchadnezzar's wrath down upon the nation. Some pro-Babylonian sympathizers took matters into their own hands in order to placate the wrath of Nebuchadnezzar and assassinated Jehoiakim, throwing his body to the dogs (so to speak) as a sign of contempt, disgrace, dishonor and, at the same time, testimony to their own loyalty to the Babylonian suzerain. Egypt, once again, proved to be a "broken reed" (Isa 36:6) and a nation of death to Israel and Judah.