

Jer. 22:1-23:8, The Great Oracle Against the Royal House
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H. Van Dyke Parunak

A. Overview

1. Chiastic structure
 - a) 22:3-9, General royal oracle, with hope of restoration
 - b) 22:10-12, 13-18, Two oracles vs. specific kings (Shallum and Jehoiakim)
 - c) 22:19-23, Personification of Jerusalem as woman
 - d) 22:24-30, Specific oracle vs. Coniah
 - e) 23:1-8, General oracle vs. pastors, with promise of restoration

2. This is an amplification of 21:11-14. 21:12 corresponds to the general oracles with hope of restoration; 13 to the personification; 14 to the specific oracles of judgment.

A. 22:1-2, Introductory Formula

This IF covers all of 22:1-23:8, though we discuss only 1-9 in this study.

There are some instructive details even in the setting in which Jer is to proclaim his message.

1. *Where* he presents it: in the King's house. The king sent to him (21:1), but before that, he had already gone to the king.

Application: The Great Commission is not to "sit and answer" but to "go and preach." We need to take the initiative in seeking out and making opportunities to tell others.

2. *To whom* he gives it: not just the king, or even his cabinet ("thy servants"), but also "thy people." Some of the things to be said in this oracle are pretty scathing against the royal house, and one might expect Jer. to deliver these condemnations in private, not public. Perhaps he did, at first. But when leadership sins publically, public rebuke is needed. Cf. 1 Tim. 5:20, "them that sin rebuke before all."

B. 22:3-9, First General Oracle

At the time this is uttered, there is still room for true repentance. If the king will judge righteous judgment, the society will be preserved; but if not, destruction will fall. We won't see the hope of restoration again until the final general oracle in ch. 23.

The general structure is a command followed by two motives, one positive and one negative.

1. 3, We have the command as a general rule, followed by specific examples. The emphasis is on the role of the king as judge. He

must be fair and upright in his decisions.

- a) The general statement: "Do judgment and righteousness." "Do judgment" refers explicitly to the responsibility of the judge to make fair decisions in cases presented before the court. "Do righteousness" includes this, and also other aspects of personal uprightness.

Detailed notes:

- 1) Full expression is "do mercy and judgment and righteousness," 9:23, and is the imitation of God.
- 2) Order reversed in Prov. 21:3; better than sacrifice to do this.
- 3) People told to \$MR M\$P+ and (&H CDQH in Ps. 106:3; Isa. 56:1. Isa. 58:2, do CDQH and not forsake M\$P+.
- 4) Jer. 5:1, "do judgment" parallel to "seek for truth."
- 5) The double phrase is applied first to David, 2 Sam. 8:15. = 1 Chr. 18:14. Then Josiah, Jer. 22:15. The messianic king will do this too, Jer. 23:5; 33:15.
- 6) "do judgment" = "maintain s.o.'s cause," as is clear from cases of genitive after M\$P+: Deut. 10:18; 1 Kings 8:45,49; Ps. 140:13 (// DYN). Without genitive, Gen. 18:25, make distinction btw. good and bad people. Cf. Jer. 7:5.

- b) The detailed examples: the first, positive, corresponds directly with "do judgment," while the second two can be understood either of judgment or of the king's personal righteousness.

- 1) "Do Judgment:" "Deliver the robbed out of the hand of the oppressor." Imagine that one party is trying to cheat another, perhaps by an unfair lawsuit, or by moving boundary stones. The king is to decide on the side of justice, not of cronyism.
- 2) "Do Righteousness:" Don't oppress the stranger, fatherless, or widow (the three classes that the king was particularly to protect); and don't shed innocent blood. These seem to focus more on temptations to the king himself to do evil.

- c) *Application:* God expects his people to demonstrate integrity in their lives. Elders, for example, "must have a good report of them that are without." God is not concerned only about right doctrine and right conduct in the church, but also about what we do in the world in which we live.

2. 4, Positive motive: messianic restoration of the nation's political fortunes.

- a) The condition: "If you do this thing *indeed*." "Indeed" reflects the Hebrew inf. absolute, which strengthens and intensifies the verb. "If you will really do this thing, do it in truth and not just in appearance." The warning is parallel to the contrast that we saw in ch. 14-18 between a superficial prayer

of repentance and true turning to the Lord. What God requires is a genuine change of heart and life.

- b) The promise: recalls 17:25, but with some significant differences.
 - 1) Instead of "sitting on the throne of David," we have "sitting for David on his throne."
 - 2) Then at the end of the verse, instead of "they ... their" (referring to the kings), we have "he ... his," which must refer back to David.
 - 3) The picture is of David restored to his throne, with his viceroys ruling for him. This is a common messianic picture in the prophets:
 - a> JER 30:9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.
 - b> EZE 34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.
 - c> EZE 34:24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.
 - d> EZE 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.
 - e> EZE 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.
 - 4) The interesting aspect of this promise is that the other promises of the restoration of David are unconditional; this one is conditional (like many restoration promises that do not mention David, ch. 17). Thus the restoration in view in both conditional and unconditional passages is a messianic one, with David risen from the dead and sitting on his throne.

Application: The gifts of God's grace are in no way inferior to those that we might vainly think we can earn ourselves.

3. 5-9, Negative motive.

- a) The condition: "If you will not hear." It's not that they tried and were unsuccessful; they would not even hear what God said. Their judgment comes not because they have failed in good faith, but because they have had no faith at all.
- b) The promise: a Summary, then an Illustration, and finally an Explanation.

- 1) The Summary, 5b. "This house" will be turned into a ruin. We have heard this about the temple (ch. 7); now we hear it about the palace. The two foci of the civilization are to be destroyed. NB: Throughout here, there is a subtle pun in the phrase "royal house." This can refer either to the physical palace or to the family that lives there; often, it seems we are to include both ideas.
- 2) The Illustration, 6-7. Jer compares the royal house to Gilead and Lebanon, the heavily wooded mountains west of the Jordan and north of the Litani rivers, respectively. Famous for their beauty and luxuriant growth. Remember that the temple and palace both were heavily decorated with precious woods from these areas: 1 Kings 7:2-7 describes the "house of the forest of Lebanon," which seems to have been built to make one think that one was in the forest, with numerous pillars of cedar. God will destroy their beauty, as though one set a swarm of lumberjacks loose in the mountains of Lebanon.

Details to notice:

- a> "Surely" is the particle that indicates this is an oath. God is making a solemn promise.
 - b> "I will prepare [literally "sanctify"] destroyers against you." "Sanctify" indicates that they are set apart to this task. Their whole purpose, their full-time job, is to strip the mountain clean.
 - c> Nor is this wood being gathered for a constructive purpose elsewhere. They are just throwing it into the fire.
- 3) The Explanation. Now we're back to talking about literal cities and buildings. Jer imagines some future tourists walking among the ruins of the metropolis, recalling how great it was, and wondering why God destroyed such an impressive city. They conclude that it is because of their idolatry.

Application: What lessons do we learn from the ruins we see? We don't see many ruined cities in this country, but we do see ruined people, and our TV news shows us desolation around the world. We should always be in tune to the spiritual implications of these things.

Ps. 72, "Oh God, Thy Judgments Give the King"

Analysis

22:1-23:8 ampl: quote p (YHWH to Jer): The Lord sends Jer. to the King.

A. quote f 22:1 K.OH)FMAR Y:HWFH

B. quote: quote p

1. quote f:

- a) R"D B."YT-MELEK: Y:HW.DFH
- b) W:/DIB.AR:T.F \$FM)ET-HA/D.FBFR HA/Z.EH
- c) 22:2 W:/)FMAR:T.F

2. quote: quote p

a) quote f:

- 1) \$:MA(D.:BAR-Y:HWFH MELEK: Y:HW.DFH HA/Y.O\$"B (AL-K.IS.)
DFWID)AT.FH WA/(:ABFDEY/KF W:/(AM./:KF HA/B.F)IYM
B.A/\$.: (FRIYM HF/) "L.EH S
- 2) 22:3 K.OH)FMAR Y:HWFH

b) quote

Basic pattern of each paragraph seems to be command or "woe" statement, followed by "thus saith the Lord" to amplify on it. The overall organization of the paragraphs is chiasmatic.

1) General Oracle with Hope of Restoration

reason (motive) p: impv + KY "(L King's House": to the King: judge righteous judgment, or you will be judged.

a> text: ampl p: command to judge righteous judgment

1> summary: (:A&W. MI\$:P.F+ W./C:DFQFH

2> ampl:

- a: W:/HAC.IYLR. GFZW.L MI/Y.AD (F\$OWQ
- b: W:/G"R YFTOWM W:/)AL:MFNFH)AL-T.ONW.
- c:)AL-T.AX:MOSW.
- d: W:/DFM NFQIY)AL-T.I\$:P.:KW. B.A/M.FQOWM HA/Z.EH

b> reason: contrast

1> conditional p: consequences of obedience

a: if: 22:4 K.IY)IM-(F&OW T.A(:A&W.)ET-HA/D.FBFR HA/Z.EH

b: then: W./BF)W. B:/\$(A(:AR"Y HA/B.AYIT HA/Z.EH
M:LFKIYM YO\$:BIYM L:/DFWID (AL-K.IS:)/OW ROK:BIYM
B.F/REKEB W./BA/S.W.SIYM HW.) {W:/(AB:DFW}
[WA/(:ABFDFY/W] W:/(AM./O75W

2> conditional p: consequences of disobedience

a: if: 22:5 W:/)IM LO) TI\$:M:(W.)ET-HA/D.:BFRIYM HF/) "L.EH

b: then: ampl. p

1: text: quote p

- A. quote f: B./IY NI\$:B.A(:T.IY N:)UM-Y:HWFH
- B. quote: K.IY-L:/XFR:B.FH YIH:YEH HA/B.AYIT HA/Z.EH S

2: ampl: quote p "concerning the royal house"

A. quote f: 22:6 K.IY-KOH)FMAR Y:HWFH (AL-B."YT MELEK: Y:HW.DFH

B. quote: contrast p (singular pronoun KF)

1. text: G.IL:(FD)AT.FH L/IY RO)\$ HA/L.:BFNOWN

2. contrast: seq p

- a))IM-LO)):A\$IYT/:KF MID:B.FR (FRIYM LO) {NOW\$FBFH} [NOW\$FBW.]
- b) 22:7 W:/QID.A\$:T.IY (FLEY/KF

MA\$:XITIIYM)IY\$ W:/K"LFY/W
c) W:/KFR:TW. MIB:XAR):ARFZEY/KF
d) W:/HIP.IYLW. (AL-HF/)"\$
e) 22:8 W:/(FB:RW. G.OWYIM RAB.IYM (AL
HF/(IYR HA/Z.O)T
f) interchange p
1) iu: quote p
a> quote f: W:/)FM:RW.)IY\$
)EL-R"/"HW.
b> quote: (AL-MEH (F&FH Y:HWFH
K.FKFH LF/(IYR HA/G.:DOWLFH
HA/Z.O)T
2) ru: quote p
a> quote f: 22:9 W:/)FM:RW.
b> quote:
1> (AL):A\$ER (FZ:BW.
)ET-B.:RIYT Y:HWFH
):ELOH"Y/HEM
2> WA/Y.I\$:T.AX:AWW. L"/)LOHIYM
):AX"RIYM
3> WA/Y.A(AB:DW.M S

2) Specific 1:
reason p: impv + KY ")EL Shallum"
a> text: contrast
1> text:
a: 22:10)AL-T.IB:K.W. L:/M" T
b: W:/)AL-T.FNUDW. L/OW
2> contrast: B.:KW. BFKOW LA/HOL"K:
b> reason: ampl p
1> summary: K.IY LO) YF\$W.B (OWD W:/RF)FH)ET-)EREC
MOWLAD:T./OW S
2> ampl: quote p "to Shallum"
a: quote f: 22:11 K.IY KOH)FMAR-Y:HWFH)EL-\$AL.UM
B.EN-YO)\$IY.FHW. MELEK: Y:HW.DFH HA/M.OL"K: T.AXAT
YO)\$IY.FHW.)FBIY/W):A\$ER YFCF) MIN-HA/M.FQOWM
HA/Z.EH
b: quote:
1: LO)-YF\$W.B \$FM (OWD
2: 22:12 K.IY B.I/M:QOWM):A\$ER-HIG:LW.)OT/OW
\$FM YFMW.T
3: W:/)ET-HF/)FREC HA/Z.O)T LO)-YIR:)EH (OWD S

3) Specific 2:
result p: Woe + LAKEN ")EL Jehoiachim"
a> 22:13 HOWY ...
1> B.ONEH B"YT/OW B.:/LO)-CEDEQ
2> WA/(:ALIY.OWTFY/W B.:/LO) MI\$:P.F+
3> B.:/R"/"HW. YA(:ABOD XIN./FM
4> W./PO(:AL/OW LO) YIT.EN-L/OW
5> quote p
a: quote f: 22:14 HF/)OM"R
b: quote:)EB:NEH-L./IY B."YT MID.OWT WA/(:ALIY.OWT
M:RUW.FXIYM

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7> W:/SFPW.N B.F/)FREZ
8> W./MF$OWXA B.A/$.F$AR
b> contrast with his father
1> 22:15 H:A/TIM:LOK: K.IY )AT.FH M:TAX:AREH BF/)FREZ
2> )FBIY/KF H:A/LOW) )FKAL W:/$FTFH W:/(F&FH MI$:P.F+
W./C:DFQFH
3> )FZ +OWB L/OW
4> 22:16 D.FN D.IYN-(FNIY W:/)EB:YOWN
5> )FZ +OWB
6> H:A/LOW)-HIY) HA/D.A(AT )OT/IY N:)UM-Y:HWFH
7> 22:17 K.IY )"YN ("YNEY/KF W:/LIB./:KF K.IY
)IM-(AL-B.IC:(/EKF W:/(AL D.AM-HA/N.FQIY LI/$:P.OWK:
W:/(AL-HF/(O$EQ W:/(AL-HA/M.:RW.CFH LA/(:A&OWT S
c> quote p "to Jehoiachim"
1> quote f: 22:18 LF/K"N K.OH-)FMAR Y:HWFH
)EL-Y:HOWYFQIYM B.EN-YO)$IY.FHW. MELEK: Y:HW.DFH
2> quote: nap
a: negative: coordinate
1: quote p
A. quote f: LO)-YIS:P.:DW. L/OW
B. quote: HOWY )FX/IY W:/HOWY )FXOWT
2: quote p
A. quote f: LO)-YIS:P.:DW. L/OW
B. quote: HOWY )FDOWN W:/HOWY HOD/OH
b: positive:
1: 22:19 Q:BW.RAT X:AMOWR YIQ.FB"R SFXOWB
W:/HA$:L"K: M"/HFL:)FH L:/$A(:AR"Y Y:RW.$FLFIM
S

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4) Address to female auditor

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a> reason p
1> text:
a: 22:20 (:ALIY HA/L.:BFNOWN
b: W./C:(FQIY
c: W./BA/B.F$FN T.:NIY QOWL/"K:
d: W:/CA(:AQIY M"/(:ABFRIYM
2> reason: K.IY NI$:B.:RW. K.FL-M:)AH:ABFY/IK:
b> contrast p
1> 22:21 D.IB.AR:T.IY )"LAY/IK: B.:/$AL:WOTAY/IK:
2> quote p
a: quote f: )FMAR:T.:
b: quote: LO) )E$:MF(
c> ZEH DAR:K./"K: MI/N.: (W.RAY/IK: K.IY LO)-$FMA(AT.:
B.:/QOWL/IY
d> 22:22 K.FL-RO(AY/IK: T.IR:(EH-RW.XA
e> W./M:)AH:ABAY/IK: B.A/$.:BIY Y"L"KW.
f> K.IY )FZ T."BO$IY W:/NIK:LAM:T.: MI/K.OL RF(FT/"K:
g> 22:23 {YO$AB:T.IY} [YO$AB:T.:] B.A/L.:BFNOWN
{M:QUN.AN:T.IY} [M:QUN.AN:T.:] B.F/):ARFZIYM
MAH-N."XAN:T.: B.:/BO)-L/FK: X:ABFLIYM XIYL K.A/Y.OL"DFH

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5) Specific 3: interchange p: Jeconiah

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a> iu: Lord: quote p

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1> quote f: 22:24 XAY-)FNIY N:)UM-Y:HWFH
2> quote: concessive p

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a: concession: K.IY )IM-YIH:YEH K.FN:YFHW.
BEN-Y:HOWYFQIYM MELEK: Y:HW.DFH XOWTFM (AL-YAD
Y:MIYN/IY
b: text:
1: K.IY MI/$.FM )ET.:QEN/:K.F
2: 22:25 W./N:TAT.IY/KF B.:/YAD M:BAQ:$"Y
NAP:$/EKF W./B:/YAD ):A$ER-)AT.FH YFGOWR
MI/P.:N"Y/HEM W./B:/YAD N:BW.KAD:RE)C.AR
MELEK:-B.FBEL W./B:/YAD HA/K.A&:D.IYM
3: 22:26 W:/H"+AL:T.IY )OT/:KF W:/)ET-)IM./:KF
):A$ER Y:LFDAT/:KF (AL HF/)FREC )AXERET ):A$ER
LO)-YUL.AD:T./EM $FM
4: W:/$FM T.FMW.TW.
5: 22:27 W:/(AL-HF/)FREC ):A$ER-H"M M:NA&.:)IYM
)ET-NAP:$/FM LF/$W.B $FM $FM./FH LO) YF$W.BW. S
b> cu: Jer? question: why?
1> 22:28 HA/(ECEB NIB:ZEH NFPW.C HF/)IY$ HA/Z.EH
K.FN:YFHW.
2> )IM-K.:LIY )"YN X"PEC B./OW
3> MAD.W.(A HW.+:ALW. HW.) W:/ZAR:(/OW W:/HU$:L:KW.
(AL-HF/)FREC ):A$ER LO)-YFDF(W.
c> ru: Lord: quote p
1> quote f
a: 22:29 )EREC )EREC )FREC $IM:(IY D.:BAR-Y:HWFH S
b: 22:30 K.OH )FMAR Y:HWFH
2> quote: reason p
a: text: K.IT:BW. )ET-HF/)IY$ HA/Z.EH (:ARIYRIY
G.EBER LO)-YIC:LAX B.:/YFMFY/W
b: reason: K.IY LO) YIC:LAX MI/Z.AR:(/OW )IY$ YO$"B
(AL-K.IS.) DFWID W./MO$"L (OWD B.I/YHW.DFH

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6) General Oracle with Promise of Restoration

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result p: Woe + LAKEN "(AL pastors"
a> 23:1 HOWY RO(IYM M:)AB.:DIYM W./M:PICIYM )ET-CO)N
MAR:(IYT/IY N:)UM-Y:HWFH
b> quote p "concerning the pastors"
1> quote f: 23:2 LF/K"N K.OH-)FMAR Y:HWFH ):ELOH"Y
YI&:RF)"L (AL-HF/RO(IYM HF/RO(IYM )ET-(AM./IY
2> quote:
a: The sin of the pastors
1: )AT./EM H:APICOTEM )ET-CO)N/IY
2: WA/T.AD.IXW./M
3: W:/LO) P:QAD:T.EM )OT/FM
b: The Lord's promise to restore: series of
statements of what the Lord will do, together with
result of each.
1: HIN/:NIY POQ"D (:AL"Y/KEM )ET-RO(A
MA(AL:L"Y/KEM N:)UM-Y:HWFH
2: 23:3 WA/):ANIY ):AQAB."C )ET-$:)"RIYT CO)N/IY
MI/K.OL HF/):ARFCOWT ):A$ER-HID.AX:T.IY )OT/FM
$FM
3: WA/H:A$IBOTIY )ET/:HEN (AL-N:W"HEN

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A. W:/RF(W./M
 B. W:/LO)-YIYR:)W. (OWD
 C. W:/LO)-Y"XAT.W.
 D. W:/LO) YIP.FQ"DW. N:)UM-Y:HWFH S

5: temporal p

A. time: 23:5 HIN."H YFMIYM B.F)IYM
 N:)UM-Y:HWFH
 B. text: WA/H:AQIMOTIY L:/DFWID CEMAX CAD.IYQ
 1. W./MFLAK: MELEK:
 2. W:/HI&:K.IYL
 3. W:/(F&FH MI\$:P.F+ W./C:DFQFH B.F/)FREC
 4. temporal p
 a) time: 23:6 B.:/YFMFY/W
 b) text:
 1) T.IW.F\$A(Y:HW.DFH
 2) W:/YI&:RF)"L YI\$:K.ON LF/BE+AX
 5. W:/ZEH-\$.:M/OW):A\$ER-YIQ:R:)/OW Y:HWFH
 CID:Q/"NW. S

c: people's response: temporal p

1: time: 23:7 LF/K"N HIN."H-YFMIYM B.F)IYM
 N:)UM-Y:HWFH
 2: text: contrast p
 A. quote p:
 1. quote f: W:/LO)-YO)M:RW. (OWD
 2. quote: XAY-Y:HWFH):A\$ER HE(:ELFH
)ET-B.:N"Y YI&:RF)"L M"/)EREC MIC:RFYIM
 B. quote p
 1. quote f: 23:8 K.IY)IM-
 2. quote: XAY-Y:HWFH):A\$ER HE(:ELFH
 WA/):A\$ER H"BIY))ET-ZERA(B."YT
 YI&:RF)"L M"/)EREC CFPOWNFH W./MI/K.OL
 HF/):ARFCOWT):A\$ER HID.AX:T.IY/M \$FM
 W:/YF\$:BW. (AL-)AD:MFT/FM S