

June 8, 2014

Jeremiah 16:19

“O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.”

Jeremiah 10:23-25

O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Jeremiah 17: 9-10

⁹The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

¹⁰ I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

Jeremiah 9:23-24

²³ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

²⁴ But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

MAY 30, 2014

It is made clear from the teachings of Our Master Himself that servants who stay true to their Lord have to be on guard continually so that they “quench all the fiery darts of the wicked”, so that we remain “totally focused” our “High Calling”, as we are told by Paul in Eph. 6:16. Given the teaching by Jesus to ‘count the cost’ and given the commitment that one has to make to serve Him, it

should be no surprise that those who wish to come under the everlasting covenant by baptism have to understand that the **servants of Jesus are bought, that is redeemed with a price, WHICH is His precious blood**, as of a lamb without blemish and without spot:” (1 Pet. 1:18-19) and from 1 Cor. 6:19 – 20, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 **For ye are bought with a price:** therefore glorify God in your body, and in your spirit, which are God's.”

USE PASSAGE IN WHICH WE READ IN THE NEW TESTAMENT, “JESUS COMMITTED HIMSELF”..

1 Peter 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but **committed** *himself* to Him that judgeth righteously:

But committed himself; or his cause; neither is in the Greek, but either may be well supplied, and to the same purpose: the sense is, Christ did not retaliate, nor act any thing out of private revenge, but so referred himself, and the judgment of his cause, to his Father’s good pleasure, as rather to desire pardon for his persecutors, than vengeance on them, Luke 23:34

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We are unable to express strongly enough the importance placed upon the fact that one must, “commit himself or herself” forevermore to service in the Lord’s vineyard when he comes into covenant relationship, in this era through the ‘waters of baptism’.

It is not okay to just not sin! We are not to be neutral, passive or independent, rather, we are to be active and positive and passionate about God’s word. We are to study and consider and work on those things which do profit. (H. Thomas)

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EXHORTATION: JEREMIAH

Chapters taken in the chronology suggested by Dr. Adam Clark

Creation 4000 BC

Noah and time of flood 2600 BC

Ninevah app. 2200 BC

Abram was called about 2000 BC

Moses received the Law at Sinai in app. 1450 BC

Children of Israel enter Promised land in 1400 BC.

Judges 1400 BC until app. 1050 BC

Saul first King of Israel 1050 BC

Kingdom divided into 10 northern and 2 southern tribes in app. 950 BC.

Various Kings of ten northern and 2 southern tribes 950 BC until 720 BC

Ten Northern Tribes go into Assyrian Captivity in 720 BC

Jeremiah started his warnings to the two Southern Tribes in 629 BC.

Two Southern Tribes went into Babylonian Captivity in 606 BC.

Chapter 1: 610 BC (This chapter seems to come much later than chapter 2, but since it is the very first chapter of the book, we will introduce it at this point).

Jeremiah was merely a youth, scholars believe when he was called of God to deliver a message to his kinsmen, AA. At 19 (629 BC) God directed Jeremiah to be very forthright with the Two Southern Tribes, that is Benjamin and Judah, who had fallen into same abominable practices as their heathen neighbors.

Jeremiah realized that the request made of him would be a large task and that he would meet much opposition from his very own countrymen, the AA. God reassured Jeremiah that he would be with him in his speeches and actions. The prophet's charge was to deliver the message to Judah and Benjamin that a strong force from the north was about to come down upon them. God had declared judgment upon them for their evil ways. The Almighty had become quite wroth with the AA because of their idolatrous practices, for His own chosen people had become absolutely shameless in their behavior, rather we should say mis-behavior. Jeremiah was to stand strong, and though his own people, even their leaders would fight against him, he was informed by The Almighty that he would not fail.

Although it was years earlier, and occurred with with 10 Northern Tribes, when we refer to 2 Kings 10, we learn serious king Jehu was to cleanse the Baal worship from the Northern Kingdom. In about 880 BC, Jehu slew all of Israel who would worship Baal, that is if they obeyed his call to appear the Temple of Baal for a called sacrifice. Once they were assembled, he ordered his guards to slay every man, and great was that slaughter, however, he still allowed calf worship by the Tribe of Dan at Bethel. We note, it had been under King Ahab, (875 – 854 BC) whose wife Jezebel had strongly encouraged Baal worship that it became so pervasive amongst God's chosen people.

Also, in 2 Kings 22 and 23 we read of Baal worship being stamped out. In about 624 BC, Josiah the child King read in the temple to the elders of Judah, the priests, and the people, the book of the covenant which had been found. He

made a covenant , and the people stand to it. He destroyed the vessels of Baal and Asherah, and put down the idolatrous priests; breaks down the houses of the sodomites and the high places of Topheth; takes away the horses of the sun; destroys the altars of Ahaz; breaks in pieces the images; and breaks down and burns Jerobam's altar at Bethel. And he put away the high places in Samaria, slayed idloatrous priests, celebrates a great passover, and puts away all the dealers with familiar spirits, but Jehoahaz reigns after him and he did evil in the sight of the Lord. Jehoahaz who reigned only three months or more likely his brother Jehoiakim, who reigned 10 years is likely the King who was on the throne when the first book of Jeremiah was written, that is in 610 BC. Jehoiakim, was an oppressive and godless king and God sent Jeremiah to oppose him, in as much as he informed the people of their terribly evil ways and to encourage them to turn to God.

Chapter 2, 629 BC.

At the age of eight years old, Josiah became king of the southern tribes. Josiah was the son of Hezekiah. In the reign of king Manasseh from 686 to 642, although the king was personally righteous, it seems he was not able to influence the Children of Israel sufficiently so that they reformed their terrible practices. It is interesting to note here that of the two southern tribes, scholars list only three as good Kings for the twenty kings they had from the time of Rehoboam, that is beginning in 931 BC until 586 BC when Zedekiah was king and they went into Babylonian Captivity. The three kings that are considered good kings are Jehoshaphat (870 to 848 BC), Hezekiah (716 to 687 BC), and Josiah (641 to 609 BC). Manasseh reigned from 686 to 642, and he became a fanatical idolotar and many credit him with the final ruin of the two southern tribes. He was taken captive by Assyria and later returned to the throne in Jerusalem and he repented and attempted to right the terrible wrongs he had caused, but the Children of Israel would not turn, he was unable to influence the Children of Israel sufficiently so that they reformed their terrible practices. Scholars write that the land was peremated with Gross Idolatry – Baal alters, asherim, star and planetary worship, Milich diety acknowledged in the sacrifice of children in Hinnom Valley, astrology, occultism, altars for worshipping the host of Heaven in the temple court, and the shedding of innocent blood – all these were quite evident in the society of the Children of Israel. Since the majority of the Children of Israel practiced such things, was it the correct thing to do? **Isn't the majority right? NO! NO! NO!; not necessarily, the majority is not right unless "God's Word is their guide and their behavior**

reflects their understanding of the word and faith in “the word” and thus walk righteously in “The Word”.

The gross and widespread idolatry that was practiced by the Children of Israel was in place in the reign of Josiah. As stated earlier, Josiah reigned from 641 BC until 609 BC. After Josiah had been king about 12 years, he enacted widespread reforms to destroy the idols throughout the nation.

Again, this second chapter of Jeremiah was written in 629 BC, and it is a strong condemnation against the C of I for their evil and ungodly ways. It was in approximately the same year, that is 629 BC when Josiah began the reforms. In 622 BC, some 7 years later, in the process of rebuilding the temple, The Book of the Law was recovered. It is difficult for us to imagine that the Book of the Law had been lost. We have to wonder if it was lost on purpose, to allow the C of I license, at least in their own minds to turn to idolatry or was is gradually disregarded until it was not followed or consulted at all by the priests.

This chapter, that is chapter 2 seems to be the first chapter in the order written. In this chapter, Israel is heartily condemned by the Prophet for their widespread idolatry, for God was totally dissatisfied with their mis-behaviour. Of course God was completely justified for they had turned so far from Him that they sought alliances with foreign nations, that is both Syria and Egypt, but neither of them embraced Judah as Judah desired. Israel is particularly denounced for their worship of Idols, for Idols as is pointed out can give neither natural nor spiritual assistance, yet both are readily available from The God of Abraham, Issac and Jacob.

The commentary of Adam Clark gives the outline of chapter as the following: *“God expresses his continued regard for his people, long since **chosen** (emphasis by H. Thomas), He then expostulates with them on their ungrateful and worse than heathen return to his regard, at which even the inanimante creation must be astonished. After this their guilt is declared to be the sole cause of the calamities which their enemies has power to inflict on them. They are upbraided for their alliances with idolatrous countries and for their strong propensity to idolatry, notwithstanding all the caer and tender mercy of God. Even the chastenings of the Almighty have produced in this people no repentance. The chapter concludes with comapssionately remonstrating against their folly and ingratitude in revolting so deeply from God, and with warning them of the fearful consequence.”*

In the book titled, Jeremiah, by the English Christadelphian, C.C. Walker, he titles chapter 2, “God’s memory and Israel’s Forgetfulness – a nation changing its gods”.

To draw from C.C.Walker’s book, we will quote or read various explanations he gives for this chapter.

Reading verses 2 and 3, “Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

3 Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.” Who except the C of I had such an heritage from God. NONE! They were chosen, as we read in Deut. 7:1 – 8, When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

And in Deut. 6:1 - 7 they had been told, 6:1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God is one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Although the instructions were given to their Fathers some 800 years before Jeremiah preached, they were still to be followed. This is evident for many reasons, but one that is conclusive is that they were not to marry the peoples of the nations in the Land of Cannan, it was totally forbidden, thus the laws that were given to the Fathers were to remain in force, from God, the God of Israel, the ONLY God, and not to be changed down through the generations.

In verse 2 of Jeremiah, we read that God told them through the prophet, "I remember thee". God had told Moses to tell Pharaoh, "Israel is my firstborn, Let My Son go". "Israel was holiness to the Lord". In Psalm 147:19-20, we read, "19 He showeth his word unto Jacob, his statutes and his judgments unto Israel. 20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD." The destiny of the true "Israel of God was immortality because of righteousness, according to the divine covenants of promise to the fathers. Verses 4 – 6 of Jeremiah chapter 2 read, "4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

Comment: "become vain" This indicates a process, over a period of time they more and more neglected God, is what is indicated by the translation to English. We might be reminded of the verse Psalm 39:5 "...Man in his best state is altogether Vanity". How strong a condemnation this is to all who are born of

Adam and all too many who stay in Adam. Those who care to serve God should be in a quite different category.

6 Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?" God through Jeremiah should not have had to appeal to them, "Hear the word of the Lord", they should have observed it daily. For Israel to forget is entirely inexcusable, it was to let go their hope altogether, so rather they chose to enjoy "the pleasures of sin for a season". Even to the time of the Apostle Paul, recounts were made of "the sins of Egypt", we read in Heb. 11:24 – 27, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

The priests, the very leaders were corrupt before the God and the C of I. Those in authority, who should have set the proper example, are rather are denounced. Some 500 years earlier, the two sons of Eli the priest of the C of I caused Israel to sin greatly before God. Those two sons, Hophni and Phinehas were shameless in their disregard for proper sacrifice before God and the C of I observed it and were encouraged in sin. Although Eli seemed to tolerate the gross misbehaviour of his sons, Hophni and Phinehas, God did not approve and in a battle, in which Hophni and Phinehas had brought the Ark of the Covenant, both Hophni and Phinehas were slain along with some 4000 men of Israel. Eli had tried to correct his sons, after they became priests, but his attempts were weak and they persisted in their most evil ways. When Eli, at age 90 learned of the death of Hophni and Phinehas and the taking of the Ark by the Philistines at the battle of Aphek he fell off his seat and died of a broken neck. Eli, a righteous man, was not decisive enough towards the mis-behaviour of his Sons, particularly since they were so open and rebellious towards God and His word. God expected his servants, particularly those he chose to lead the C of I to be firm and defend his word, even if it required punishment of his own natural sons and daughters.

Also the priests some 150 years later at the time of the writing of Malachi, after the Temple had be rebuilt, again, the God appointed leaders of the C Of I, were negligent and thus termed “Partial in the Law” (Mal. 2:9).

In verse 8 of Jeremiah 2 we again see that the priests have tremendous responsibility, for we read, “8 The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.” The did not call upon the name of the Lord, and they actively “prophesied by Baal”. This is a scathing condemnation. We know and they should have known that God is a jealous God. Their fathers had been told as we read in Exodus, Deuteronomy and Joshua that God is jealous. Within the 10 Commandments, that Moses received at Sinai (Horeb) we read in Ex. 20:5 – 6, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;”

No excuse could be offered which would absolve them of their wrong. God would not negotiate it, nor debate it, their Fathers had already been informed and they should have been informed by their Fathers that God meant what he said. Their only hope was to repent and then continue in the “Right Way”, but Oh, how they desired the idols of their neighbors.

We need not give details of what idol worship involved. It differed among various cultures and nations, but in every case was completely unacceptable to Yahweh. Two general classes of worship was prevalent, one was that whereby false gods were worshipped and the other was that of offering improper sacrifices to Yahweh, In the case of improper sacrifices to God, a mockery was made of His instructions to the C of I through his prophets and teachers, either sacrifices that were not in strict accordance with the requirements (knowingly or unknowingly or the offerer knowingly worshipped images in the Name of Yahweh, all of which God denounced and despised. Briefly stated, the idolatry of the Cannanites involved, snake worship, Immorality, (prostitution) and child sacrifice. Any idolatry practiced by the C of I was considered to be religious infidelity.

Continuing on in Jeremiah chapter 2, we read, 9 “Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. In this set of verses, God condemns Israel, this time He tells them, you have changed your Gods, but the idolatrous nations have not. God reproves them, whereby He as much as said through the prophet, *you had me for your God, but I was not good enough, you set me aside for other god.* It is a terrible thing for one to accept God and turn from Him, or in the case of the C of I, have been chosen by Yahweh Himself and leave Him. In either case, God is not pleased with those who put Him in second place or worse. Yet, as we see, the C of I were content to turn from the God of Abraham, Issac and Jacob to those despicable vanities. More than 100 years earlier, Isaiah as accounted in chapter 40:17 – 27 had told the children of the northern tribes of the attributes of God and clearly instructed that God was to be revered and recognized as Almighty. We read, Isa 40:17 – 27, “17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

18 **To whom then will ye liken God?** or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. (*And it continues with instructions against idolatry.*)

20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 **That bringeth the princes to nothing; he maketh the judges of the earth as vanity.**

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

In Jeremiah chapter 10, which was written some 20 years after chapter 2, (our subject chapter) we read verses 1 – 5, “Hear ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, **Learn not the way of the heathen**, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.”

It was such a serious matter that the C of I not desire or give any credit to the Heathen gods, in Ex 23:13, we read, “13 And in all things that I have said unto you be circumspect: **and make no mention of the name of other gods, neither let it be heard out of thy mouth.**”

At this point, we ask, are the children of this world in which we presently live less guilty than Israel of old? In Daniel 11:35 – 36, we have an indication of the “mind of Kings in latter days”. We accept that this chapter is speaking of things contemporary with or prophetic, even in our day. We read, “35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous (to be wonderful – Young’s Concondance) things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

The Apostle Paul also warned in this regard in 2 Thes 2:2 – 3, “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition”.

Verses 14 – 17 of this chapter reads, 14 Is Israel a servant? is he a homeborn slave? why is he spoiled?

15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

Israel was not slave or servant of other nations, and it is unreasonable that they should be in servitude to any other nation. Israel even called a stone their father as we read in verse 27 of this chapter, “27 Saying to a stock (tree or pole), Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us.

The wickedness of the Cannanite nations was so great that God had instructed Moses during the time of his leadership of the C of I to tell them to destroy them completely when they went in to drive them out and we read of this in Deut. chapters 9 and 13. In Deut. 9: 3, 6, “3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; **for thou art a stiffnecked people.** Clearly, God did not reward the C of I because of any righteousness in themselves, rather, because of promises He had made to their fathers and to show forth His Own Glory and Power. In Deut. 13, verses 6 thru 9 instructed the C of I to kill anyone who would entice them to serve other gods. We read, “6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, (**What persists round about us today both individually and collectively?**) nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; (Very close to real time of instantly, we see today via computer or television from one end of the earth to the other.)

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.”

This might seem to many people to be a “strong or harsh” passage, but let us fully recognize that the Creator of mankind declared it.

It appears that one reason the people initially would sacrifice to the idol gods was to gain favor with other nations that served those other gods, so that they could make alliances with those other nations, particularly if they needed protection from a hostile foe. Does this remind us of anything we might individually or collectively observe or consider to do today? It is easy to participate in activities that perhaps we should not participate in these days, just to keep peace or to prevent offence to someone or some group. What Moses had told the C of I just before his own death came true and abundantly so, for we read in Deut. 31:29, 29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger **through the work of your hands.** **Note, our hands are directed by our minds !**

Jeremiah was largely following the footsteps of other prophets who had come before him. Some 100 years earlier, Isaiah had rebuked Ahaz, King of Judah, one of the kings of the southern tribes. Ahaz (732 – 716 BC) had made an alliance with the king of Syria and we read of this and its outcome in 2 Chron. 28:23, “For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel”.

In verse 23, Jeremiah directly confronts the C of I when he asks, 23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways. (Traversing means having no direct path). This might indicate that God challenged them to recognize the evil of their ways in the Valley of Hinnom, or more generally in the public places – they had become altogether shameless. If God had not cared for them, because they had greatly fallen, He would not have sent Jeremiah. Continuing on, we read verse 28, “28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.” So

they are charged here with having a god in every city, **they made no attempt to hide their idoltary. Every city worshipped other gods.**

We are reminded here of the time (about 400 years earlier) late in the life of Samuel when he dealt with the C of I when they desired a king. They told the prophet, as we read in 1 Sam, 8:4 -5, and 19 – 20, 4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us **like** all the nations.

19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be **like** all the nations; and that our king may judge us, and go out before us, and fight our battles. The statement they made is that “That we also may be **like** all the nations”, not fully appreciating the fact that they already were the only nation that God had chosen and He had remained faithful to them for over 400 years to this time, and further on to the time of Jeremiah, He had remained faithful to them over 800 years.

Verses 31 and 32, read, “31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.” The C of I even went so far as to say, “We are Lords, we will come to thee no more – how totally reprobate could they become, to claim that they would no more come to God. In verse 32, God charges them with “forgetting them days without number”- which strongly indicates that they forsook Him. Actually, according to scholars, they had forgotten God 55 years, that is all the reign of Manasiah, and the reforms of Josiah had not had sufficient effect. Reference is made to a bride and even in her older years remembering her wedding attire, and rightly so, even in scripture, weddings are festive and significant occasions – they are times of happiness and are looked upon favorably in God’s sight.

Verses 33 – 37 complete the chapter and read, “33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

These concluding verses condemn the C of I for their attempts to become allied with idolatrous nations and by so doing have increased your own idolotary. With blood in their skirts, they are condemned for their allowing their own children to be offered in sacrifice to Molech – a terrible act and one that we can not imagine, it almost sickens us to think about it. Then they have the arrogance to claim they are innocent and thus Yahweh will not bring His anger upon them, but God through Jeremiah leaves them no room for misunderstanding for the prophet tells them, “I will plead with thee”. They sought help from the Assyrians, but the Assyrians injured them instead of helping them as we read in, 2 Chron 28: 16 – 20, “At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not.”

Judah had sought help from Egypt against the Babylonians, but Egypt had been defeated by the Chaldeens and did not stop by to help Isreal on their return to the Nile. So in desparation, the C of I put their hands upon their heads, God promises here to reject them and their vain confidences and we see that the C of I found not help in the idols and the sacrificies they made, nor in the nations they attempted to please by participating in their abohorrent practices of sacrifice and idolotary. The various actions they took when they turned from God, all resulted in their not being saved, rather distressed in their natural lives and more importantly, condemned in their lack of proper spirit before God.

If Judah had only heard Isaiah, who taught the Northern Tribes, as we read in chapter 40:8, “Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea,

there is no God; I know not any.” Later in the book of Jeremiah and about 20 years after this first chapter, the prophet told them, in Jere 16:19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, **Surely our fathers have inherited lies, vanity, and things wherein there is no profit. At that time, the Gentiles themselves will recognize that their own gods were “Totally Vain”.**

Added from Chapter 5 comments: The irony of this era in the times of the C of I is that they did more than ignore God’s prophet Jeremiah, they even said that he was not of God and what he spake was thus not of God. We know from this and numerous passages in Scripture that God does not care to be opposed, He even requires more of His own people that He does of others.

Added from Chapter 6 comments: How serious God is about His word and how important it is for His chosen ones to follow it, in fact God calls upon the whole earth to hear what has come upon those whose fathers worshipped Him but these in the times of Jeremiah have rejected Him. God will not share His people with other nations.

Added from Chapter 7 comments: They went so far as to set up false worship in the Temple and God found this quite an affront, it was beyond distasteful to Him.

Added from Chapter 26 comments: As we end this talk on some of the chapters of Jeremiah, let us be reminded of how important it is for us to not be taken in by the crowd and popular philosophy and popular behaviour. Let us do as Jeremiah did, that is he followed the instructions of God. We are to follow God and as a result, we will be “Ensamples”.

Added from Chapter 19 comments: Today, many apparently tend to think that man has the final say about things, but it is quite clear that the leaders of the C of I did not have the final say, rather, God in Heaven did and does to our day. All the opposition to Jeremiah and God that could be mustered by the leaders and the C of I did not satisfy God. All their attempts to refute Jeremiah and condemn him were futile. God laid down the law and they were to uphold it. But no, they wanted to be like the other nations and worship other gods, who were no gods and deny Yahweh, the God of Heaven and Earth, the God of their fathers, the very Creator and Sustainer of the universe. Do we want to be like other nations, other peoples who do not know God, who go about their lives as

if there were no God in Heaven? We can not so participate and expect God to accept such behavior. We are to daily, even at all times, shun the “things that are in the world” for the things that are in the world are not of God’. (I John 2:15 – 17).

Added from Chapter 25 comments
Chapter 25: 607 B.C.

This is a most informative, interesting and important chapter in Jeremiah. We might care to mark at least some of the verses. It has the very important prophecy or the seventy years of Babylonian Captivity. It is also quite worthy to note that by this time for at least 20 years, Jeremiah had been prophesying to the C of I and to a lesser degree the other nations. He had charged both the C of I and the other nations with gross idolatry and given them warning after warning from God to repent, and serve God in the future, but neither would hear. We will read selected verses beginning at verses 3 and 4, “3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. 4 And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.” In Second Chronicles chapter 36 verses 15 – 17, we find a summary of the activities of the C of I during this era. The verses read, 15 “And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; **because he had compassion on his people, and on his dwelling place:** 16 **But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.** 17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.”

For those who would think that God is a good friend and always forgives His own people, I really wonder how they explain this passage. As we have stated so often, God is serious about His word, and His own people are held to strict accountability.

Now we look carefully at verse 9 of our subject chapter, 25 of Jeremiah, “Behold, I will send and take all the families of the north, saith the LORD, and

Nebuchadrezzar the king of Babylon, **my servant**, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.” Nebuchadrezzar is called here “**My Servant**”. Was he a servant of God? Yes he was, but for a purpose that was quite different than God requires of His “righteous servants”. In the case of Nebuchadrezzar, he was chosen to bring great destruction and hardship upon the C of I and keep them in captivity and his successors were to keep them in captivity until the years of captivity reached precisely 70. God has total prerogative and sovereignty and thus even though the C of I were His chosen, God could and can bring upon them an evil nation. **We read in Prov. 16:4, “The LORD hath made all things for himself: yea, even the wicked for the day of evil.”**

Added from Chapter 25 comments

As great as Babylon was in its day, we must remember the scripture, we must consider, most seriously the scripture, **Isa. 40:13 – 15, “Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.”** As brethren of Christ we should say, Great is Our Creator, how Mighty are His works and how blessed we are to know these things and to be allowed to study them together without intrusion from those who have a different understanding than we.

Added from Chapter 13 comments

Chapter 13: 599 B.C.

This chapter gives another pronouncement upon the C of I, to make them know that they had sinned greatly and that it was time for them to suffer for it. Verses 11, 18 – 19 read, 11 “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: **but they would not hear.**” What an opportunity had been given to the C of I, but they would not hear. We have also been given an equal opportunity. Do we hear? As one of our Hymns says, we make our answer now. Now to verse, 18 Say unto the king and to the

queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.”

Added from Chapter 31 comments

Chapter 31: 587 B.C.

Verse 1 reads, “At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.” So beautiful and plain are the words in Romans 12, in which The Apostle Paul relates this to the time of the Millenium in verses 25 and 26, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:” And we read Zech 12:6-7, “6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. 7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.” We again see without question that Isreal was never to be totally destroyed by her enemies, God’s plan for the future had and still has a special place for His People Israel. Continuing on in Jeremiah 31 we read verses 10 – 12, “10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.” At that time, the nations from Assyria and Babylon on down in time will know that it was God who scattered them and also, it will be God who has regathered them and established them in their own land to be for 1000 years. In that time the beautiful passage we see in Zech 8:23 will be fulfilled, 23 “Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of

him that is a Jew, saying, We will go with you: for we have heard that God is with you.” We now read the last few verses of this chapter, 31 – 40, “31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. 35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: 36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. 37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. 38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. 39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, **shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.**

What a contrast that will be to what is in place today with the nations that are in opposition to Israel. Among the nations, Israel is less and less favored year by year and often only the United States votes with them on United Nations measures. The time of God’s favoring Israel that is spoken of in Scripture to its most full extent has yet to come. God is certainly in control of matters as He always has been and when the time for him to “favor Israel” the entire world will be unable to stop Him from doing so and all their efforts with at last fail.

Chapter 33 Comments:

Chapter 33: 588 B.C.

This entire chapter is one of our blessed hope in God’s promise to favor His chosen people Israel.

We will read selected verses, “Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, 2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name; 3 **Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.** 4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; 5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. 6 **Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.** 7 **And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.** 8 **And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.** 9 **And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.** 10 Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, 11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, **Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.**

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. 13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD. 14 **Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.** 15 **In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.** 16 **In those days shall Judah be saved, and**

Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. 17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; 18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. 19 And the word of the LORD came unto Jeremiah, saying, 20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; 21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. 22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. 23 Moreover the word of the LORD came to Jeremiah, saying, 24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. 25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; 26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.” END

The Apostle Paul tells us in Heb. 10:31, “***It is a fearful thing to fall into the hands of the living God.***”

Internet Site: GodQuestions.org

Idolatry extends beyond the worship of idols and images and false gods. Our modern idols are many and varied. Even for those who do not bow physically before a statue, idolatry is a matter of the heart—pride, self-centeredness, greed, gluttony, a love for possessions and ultimately rebellion against God. Is it any wonder that God hates it?.

To Close:

Isa 46 9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

4 10 2009

Jeremiah 47 (617 B.C.)

According to some scholars, this chapter is the next in order written by the prophet in 617 BC some 12 years after chapter 2 and actually 7 years before chapter 1. It has only 7 verses and is a condemnation of The Philistines. They were implacable enemies of the C of I and the most gross of idolatries. It appears that God’s patience with them had expired and by the hand of the Babylonians, destroyed the Philistines. Here is a specific case in which God, by His Own Divine Prerogative brought one evil nation upon another, of course to destroy one of them. We see this in many other accounts in the Old Testament. The main thing for us to remember is again, God is Creator and Sustainer of the Universe and he can use any nation against any other to assist any other at any time, regardless of the moral character of the nation or nations. It is also quite evident in Scripture that God did bring evil nations upon His chosen, that is the C of I on numerous occasions to correct them, because they also had become evil.

Jeremiah chapters 3 thru 6, 18, 7 – 9, and 26 ; 612 - 610 B.C.

Chapter 3: 612 B.C.

The first 5 verses of chapter 3 continue the last verses of chapter 2, in which Jeremiah exhorts to repentance. Even though the errors and evils of the C of I had been great and after the example of divorce, they should not have been accepted back by the Almighty, they are told by the prophet that God will forgive them and joy over their repentance if they would return to Him. They had performed many aggravations against God, but at this point in time in the career of Jeremiah's preaching, God would still forgive them.

In verses 6 – 11, “The prophet had seen the apostacy of the northern Kingdom of Israel, and the judgments of God that had followed because of it. And not he saw “her treacherous sister Judah”, unwarned by Israel's fate, taking the same broad way to destruction. There appears to have been a spirits of boastfulness on the part of Judah against Israel as was only natural on the part of “the house of David” against the Northern successors of Jeroboam the son of Nebat, who made Israel to sin”. But God is no respecter of persons, and Jeremiah had to declare this: “The Lord said unto me, the backsliding (Young's for this verse “turning away) Israel hath justified herself more than treacherous (Young's for this verse “deceitfully) Judah (verse 11). A like fate therefore awaited the Kindgom of Judah. Yet out of both kingdoms should at last come the “remants” that should find immortal place in “the Israel of God” (Gal. 6:1^), that is, “as many as walk according to this rule” -- the word of God concerning Christ. (Jeremiah by C.C. Walker) In Deut 12: 2 – 5, Moses in a clear instruction told the C of I what to do when they went in to possess the Land. We read, 2 “Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: >> Elaboration is done here on the word “places”. This was likely added to emphasize the instructions given. It indicates God's seriousness on the matter. Fewer words could have been spoken, but this needed focuses and dedicated attention by the Prophet.

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come”

In this chapter, some 6 years before the first Invasion of Nebuchadnezzar, the prophet makes reference to the Messianic Kingdom, as we read in verse 17, “**Jeremiah 3:17** At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. We expect an extremely small number heard him at this time.

We see from this that God is not so democratic we might say, rather, He is totally Authoritarian, The Sovereign over the entire Earth and He has been since before the Creation of Adam and Eve. In the latter verses of this chapter, the C of I confess their sins and even state that their fathers, likewise sinned. We read verses 20 – 25, 20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

Chapter 4; 612 B.C.

In this chapter, Jeremiah again exhorts the C of I to repent and reform and then informs them that if they do, they will not be invaded by an outside enemy. He then sounds an alarm for war and scholars agree that the Babylonians under Nebuchadnezzar is meant in verse 7 and then in verse 9 a terrible judgment is specified upon the king, princes and priests. The lying prophets of Israel had flattered the people with their hopes of peace and safety, they are now introduced when their predictions are falsified by the event excusing themselves and with great disrespect laying the blame of the deception upon God. In verses 11 – 18, Jeremiah again reminds them of the impending doom, which was to come upon them through Nebuchadnezzar. In verse 20, annihilation is predicted even to the tents of the people. Verse 20 reads, “Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. Verse 22 is a reminder to them of the

reason for the impending destruction, **“For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.”** In the final verses of this chapter, 23 – 31 a pronouncement upon Judah is described in much detail and the destruction is to be so wide that it will appear that the earth has become “without form and void.”

Chapter 5; 612 B. C.

In this chapter, we see more condemnation of the C of I who were so terribly evil. Verses 3 - 5 are quite indicative of the judgment pronounced upon the C of I throughout this book. The verses read, “3 O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.” We see in verse 10 that even though the destruction was to be great, it was not to be complete, because God through his prophet instructed or prophesied that the enemy was not to make a full end, “10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD'S.” The irony of this era in the times of the C of I is that they did more than ignore God’s prophet Jeremiah, they even said that he was not of God and what he spake was thus not of God. We know from this and numerous passages in Scripture that God does not care to be opposed, He even requires more of His own people that He does of others. Verse 14 reads, “14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.”

To conclude our comments on this chapter, we will read verses 15 through 25, 15 “Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these things, and your sins have withholden good things from you.”

Chapter 6; 612 B. C.

In this chapter, again Jeremiah foretells of bad times to come upon the C of I. Verses 16 through 25 inform us of how serious God is about His word and how important it is for His chosen ones to follow it, in fact God calls upon the whole earth to hear what has come upon those whose fathers worshipped Him but these in the times of Jeremiah have rejected Him. God will not share His people with other nations. Verses 16 - 25 read, “Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.”

Chapter 18; 612 B.C.

In the earlier verses of this chapter Jeremiah exhorts the C of I to repent. They are reminded of the fact that God can do with them as He wishes, and they have committed many iniquities. Jeremiah used the Potter's decisions as analogous to those of God – the potter can totally discard a defective vessel, or he can work with that vessel to make it into a fit vessel. The C of I refuse to repent and their destruction is predicted as it has been in many other chapters, but in this chapter a conspiracy is formed against the prophet. Verse 12 reads, “And they said, **There is no hope**: but we will walk after our own devices, and we will every one do the imagination of his evil heart.”

Now to verse 18,

18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and

be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

Chapter 7; 610 B.C.

This chapter is likewise one in which the C of I have put before them their evil ways and how abhorrent it is to God. We read verses 8 – 11,

“8 Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

12 But go ye now unto my place which was in **Shiloh**, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

They went so far as to set up false worship in the Temple and God found this quite an affront, it was beyond distasteful to Him.

Chapter 26; 612 B.C. This chapter as does chapter 7 the one we just commented upon, makes reference to the destruction of Shiloh, therefore we will take it next in order.

In the message as given to Jeremiah, we are reminded of 2 Pet. 1:21, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

26:1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

6 Then will I make this house like **Shiloh**, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like **Shiloh**, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

The reference to Shiloh is important and should have gotten the attention of the C of I to whom Jeremiah was speaking. In Jeremiah 7:12 we read 12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. Joshua headquartered Israel in Shiloh after the Cannanites were defeated. See what I did to my tabernacle and ark formerly; after a long residence at Shiloh, for the iniquity of the priests and the people, I suffered it to be all into the hands of the Philistines, and to be carried captive into their land, and to be set up in the house of their land, and to be set up in the house of their idols. And because of your iniquities, I will deal with you and this temple in the same way; for as I spared not Shiloh, though my ark was there, but made it a victim of my wrath, so will I do to Jerusalem and her temple.

More on Shiloh:

*Many times did Jeremiah chide the C of I because they did not reflect upon or learn from History. We should remember that this is a pervasive method in both the Old and New Testaments. Jesus and the Apostles made references to what had happened in history, especially as it related to God's chosen people. Jesus is recorded to have told the Pharisees in Luke 16:31 "And he said unto him, If they hear not **Moses and the prophets**, neither will they be persuaded, though one rose from the dead." The Apostle Paul stated in 1Cor. 10:11, "Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come." Perhaps we should more often ask ourselves, do we recall Biblical history as walk towards the Kingdom of God. Jeremiah and Ezekiel make mention of Sodoms sins in their writings. The comparsons are to events that had happened about 1400 years earlier. Jeremiah lists Sodom once in three different chapters and Ezekiel 6 times all I the same chapter 16 of his book. Of course, no true prophet of God is every recorded to perceive or speak of Sodom but in a condemnatory distain. Let us note also that we see much repetition and quite similar verses in the four Gospels, when that are compared to each other.*

In Psalm 78:58 -60 Asaph mentiontions the abandonment of God of His dwelling place in Shiloh. " For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men;"

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD'S house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. (Daniel and his three brethren a few years later said likewise unto the kings guard in respect to their rejection of the kings portion lest they be defiled, and later Daniel and the three refused to bow to the golden image that

Nebuchadnezzar had made, rather they trusted their fate to Yahweh. In the new testament, Peter and those with him who had been put into jail for teaching the “Word of God” against the instructions of the High Priest, because they had no doubt that they were in process of a work in the “Lord’s Vineyard”.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.”

As we end this talk on some of the chapters of Jeremiah, let us be reminded of how important it is for us to not be taken in by the crowd and popular philosophy and popular behaviour. Let us do as Jeremiah did, that is he followed the instructions of God. We are to follow God and as a result, we will be “Ensamples”

I Pet 4:16 – 19 and 2 Pet. 5:1-4, 16 “Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

1 Pet. 5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

Also from the Apostle Paul we read on the subject of whom we should follow, I Cor. 11:1-2; “Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.”

If Judah had only heard Isaiah, who taught the Northern Tribes, as we read in chapter 40:8, “Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.” Later in the book of Jeremiah and about 20 years after this first chapter, the prophet told them, in Jere 16:19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

Chapter 8; 6 12 B.C.

In this chapter in the first three verses we see that the evil practices of those who had died had been in such opposition to God and His prophet, God decided to have their bones on display before the so called “deities of the idols”. Verses 1 – 3 read, “At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and

the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.”

In this chapter, Jeremiah speaks of the impending doom as if it had already occurred and towards the end of the chapter, he laments the fate of his kinsmen the C of I. In verse 18, the prophet said, “When I would comfort myself against sorrow, my heart is faint in me.”

Chapter 9, 612 B.C.

Thus far in our study of Jeremiah we have read that the prophet laid charges against the C of I, that is God’s chosen people. That is continued in this chapter, but also, Jeremiah reminds the C of I and the heathen who might have heard or hear unto this day, that they also will not escape the judgments of God. In addition, a more general characterization of all of fallen mankind is briefly stated. We read verses 23 – 26, 23 “Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.”

Chapter 10; 607 B.C.

This chapter might be titled, “the way of the heathen”. Verses 14 and 15 largely characterise the entire chapter, except for the closing three verses.

Verses 14 and 15 read, “14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

Verses 23 – 25 have received much criticism, moralists have decryed these verses and not suprisingly so, for they read, “23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.” Many educated would have us believe that mankind (although he is fallen), can guide his steps, can control his own destiny, but Scripture in no uncertain terms informs us that this is far from truth.

Chapter 19: 607 B.C.

The broken pot in the potter’s field. This chapter according to scholars is set in 607, only a few months prior to the first of three of Nebuchadnezzar’s invasions into Judah. Again the prophet Jeremiah pronounces that God is angry with His chosen people, Israel and because of their turning from Him, they are to be destroyed. We read only a few verses of this chapter, verses 4 and 5 and 8 through 11, “4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:” 8 “And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee.

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.”

We might tend to think that man has the final say about things, but it is quite clear that the leaders of the C of I did not have the final say, rather, God in Heaven did and does to all future. All the opposition to Jeremiah and God that could be mustered by the leaders and the C of I did not satisfy God. All their attempts to refute Jeremiah and condemn him were futile. God laid down the law and they were to uphold it. But no, they wanted to be like the other nations and worship other gods, who were no gods and deny Yahweh, the God of Heaven and Earth, the God of their fathers, the very Creator and Sustainer of the universe. Do we want to be like other nations, other peoples who do not know God, who go about their lives as if there were no God in Heaven? Can we so participate and expect God to accept such behavior. We are each day, even at all times, to shun the “things that are in the world” for the things that are in the world are not of God’. (I John 2:15 – 17).

Chapter 20: 607 B.C.

This chapter follows in the order it was given to Jeremiah to prophesy. Because of Jeremiah’s pronouncements of destruction upon Judah, Pashur, who was chief governor of Judah and son of the priest beat Jeremiah and put him in stocks overnight. The prophet was released the next day and he then pronounced to Pashur that he and his house would die in Babylon and be buried there and all his friends also. This is further wrath that is to be singled out upon those who would oppose the prophet of God.

All the contention with which Jeremiah dealt weighed heavy upon him, so much so that he decried his calling and duties and even stated that he should never have been born. We note here that Job had centuries before been downtodden so that he cave in and likewise became depressed and to a much greater extent than did Jeremiah. Jeremiah seems to have quickly recovered and some scholars think that Jeremiah’s expressions are not to be taken literally, that is, he was merely relating by the verses in the latter part of this chapter that he had been almost totally rejected after repeated attempts to instruct and correct God’s own people. Verses 14 and 15 of this chapter read, 14 “Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.” In verse 11, we find the prophet positive about the fate of those who would oppose him, “But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.”

Chapter 25: 607 B.C.

This is a most informative, interesting and important chapter in Jeremiah. We might care to mark at least some of the verses. It has the very important prophecy of the seventy years of Babylonian Captivity. It is also quite worthy to note that by this time for at least 20 years, Jeremiah prophesied to the C of I and to a lesser degree the other nations. He had charged both the C of I and the other nations “round about” with gross idolatry and given them warning after warning from God to repent, and serve God in the future, **but neither would hear**. We will read selected verses beginning at verses 3 and 4, “3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. 4 And the LORD hath sent unto you all his servants the prophets, **rising early and sending them**; but ye have not hearkened, nor inclined your ear to hear.” Benson’s commentary>> A metaphor taken from persons who, being diligent in their business, are wont to rise up early; as if he had said, I not only spoke to you by my prophets, but they, in my name, made all possible haste, and used all possible diligence to reclaim you, continually and carefully preventing you with remonstrances; employing with all possible attention severity and softness, promises and threats; but all to no purpose.

In second Chronicles chapter 36 verses 15 – 17, (610 – 595 BC) we find a summary of the activities of the C of I during this era. The verses read, 15 “And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; **because he had compassion on his people, and on his dwelling place: 16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.**

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.”

For those who would think that God is a good friend and always forgives His own people, I really wonder how they explain this passage. As we have stated so often, God is serious about His word, and His own people are held to strict accountability. Jesus made his followers a promise of deliverance, as we read in **John 10:27 - 28** “My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* **pluck them** out of my hand.”

A little earlier in 2 Chronicles in chapter 24:19 – 21 is the passage that our Lord Jesus Christ quoted in Matt. 23:35 with reference to the end of His own age. The passage in 2 Chronicles reads, 24:19 – 21, “19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah (Not Prophet) the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.”

To the time of the era of Jesus, in the Woe to the Pharisses and Saducees, that is Matt. 23, we read in verses :35- 39, “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

Now we look carefully at verse 9 of our subject chapter, 25 of Jeremiah, “Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, **my servant**, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.” Nebuchadrezzar is called here “**My Servant**”. Was he a servant of God? Yes he was, but for a purpose that was

quite different than God requires of His “righteous servants”. In the case of Nebuchadnezzar, he was chosen to bring great destruction and hardship upon the C of I and keep them in captivity and his successors were to keep them in captivity until the years of captivity reached precisely 70. God has total prerogative and sovereignty and thus even though the C of I are His chosen, God could and can bring upon them an evil nation. **We read in Prov. 16:4, “The LORD hath made all things for himself: yea, even the wicked for the day of evil.”**

“This passage of Jeremiah is a very striking illustration of the proverb, and no one recognized the truth of it more clearly than the Lord Jesus Christ, who, yielding to the Sin-power said, ‘This is your hour, and the power of darkness’. (Luke 22:53). It is noted as a remarkable divine fact that this expression, ‘My Servant’, is equally applied to Moses in Number 12:7-8 and Josh 1:2, 7, and to Nebuchadnezzar three times, Jere 25:9, 27:6 and 43:10 and to Jesus three times Isa. 42:1, 52:13, and 53”¹¹. A great commission truly is indicated in each case, but how unspeakable is the difference between the mission and destiny of Nebuchadnezzar, king of Babylon, and that of Jesus of Nazareth, king of the Jews. (C. C. Walker, “The Ministry of Jeremiah”, page 120).

God delivered the C of I and all the other nations into the hands of the King of Babylon.

Lets read verses 11- 12, and 14 – 19, “And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;”

The madness of intoxication is a figure of divine punishment found throughout scripture. Examples are, against Edom Jere 49:12, against Zion in Lam 4:21, in Jere 51:7, Babylon is considered to be a golden cup of wrath, in Rev. 17, Babylon that is to be interpreted to be Rome is depicted as making the nations mad. In Rev. 14, Babylon interpreted to be Rome and all evil systems, is to incur great wrath, depicted as “the cup of wrath” of God. Job 21:20 says of the wicked, “His eyes shall see his destruction, and he shall drink of the wrath of the Almighty”, and in Isa. 51:17 Jerusalem that had, “Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.” (C. C. Walker, “The Ministry of Jeremiah”, page 120).

If man is “good” in this day and age as many present day leaders and philosophers say, it was not the case of those in the times of Jeremiah, nor Jesus Christ nor Judges, nor the times of Noah!

It is most noteworthy that with reference to ‘all nations’ enumerated, judgment begins at the house of God’; Jerusalem and Judah stand first in the list and Egypt, the unprofitable ally of Judah, stand next on the list” And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts..” (C. C. Walker, “The Ministry of Jeremiah”, page 120 - 121).

With reference to verses 15, 17 and 28, we are reminded of many passages in scripture in which we read “cup of wrath, or God’s pouring out his wrath. In The Apocalypse, we find this term in many verses, 2 in chapter 6, one in 11, one in 12, three in 14, two in 15, two in 16, one in 18 and one in 19.

Rev. 11:18, And the nations were angry, and thy **wrath** is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Mankind within the last 70 years has constructed 10s of 1000s of nuclear weapons. The US alone has made some 60,000 nuclear weapons. The USA first introduced and detonated a nuclear bomb on an enemy and we are told the only nation which has done so. Many that have been manufactured have been destroyed.

Among the largest ever reported to have been made is the 25 megaton nuclear bomb. None this size has been detonated.

Scientists who are experts in the the field, estimate, if detonated at optimal height, the B-41 would generate a fireball approximately 4 miles (6.4 km) in diameter. It would have been able to destroy reinforced concrete buildings 8 miles (13 km) from ground zero and would have been able to destroy most residential structures 15 miles (24 km) from ground zero. It could produce third degree burns 32 miles (51 km) from ground zero.

In the case of a surface burst, the fallout's maximum downwind cloud distance could possibly reach 658 miles (1,059 km) from ground zero.

The USA manufactured and stored many 9 Megaton bombs in the 1960s. I think have all been destroyed made by USA was in kilo ton capacity 430 times the one dropped on Nagasaki, Japan in 1945. In Nagasaki, 60 to 80 thousand people had died within 4 months and 120,000 buildings destroyed. A bomb the size of the 9 megaton at 430 times as powerful as the one used on Nagasaki would be so powerfully destructive, it is unimaginable.

It is reported on internet by Jane’s of England that in early 1995 the US had 7700 nuclear warheads and could deliver a total of 2000 megatons. That total is 95 thousand times the power of the bomb dropped on Nagasaki. It was reported that the USSR and the USA in the early 1980s had enough nuclear

weapons to destroy all plant and animal life on earth 50 times over. This is Staggering.

In more recent years, the US claims to have 3 to 5 thousand nuclear warheads. This is Staggering.

Who could think, even though God has allowed fallen mankind the latitude to design, manufacture, store and deliver to an enemy such weapons that He would condone such in His servants? If so, how do we explain the passages **Psalms 33:17** An **horse** is a vain thing for safety: neither shall he deliver *any* by his great strength. **Psalms 147:10** He delighteth not in the strength of the **horse**: he taketh not pleasure in the legs of a man. **Proverbs 21:31** The **horse** is prepared against the day of battle: but safety *is* of the LORD. **Psalms 34:7** The angel of the LORD **encampeth** round about them that fear him, and delivereth them.

Psalms 146:3 Put not your **trust in princes**, *nor* in the son of man, in whom *there is* no help.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and **wrath** of Almighty God.

A sword upon all the inhabitants of the earth. How in contrast the word of God is to “The Humanist” whose motto is, man is the measure”.

Chapter 35: 607 B.C.

In verses 1 – 11 of this chapter we find that Jeremiah is instructed to go to the House of the Rechabites, who on the approach of the army of Babylon took refuge in Jerusalem; and to try them against the command give to their family by Jonadab, their great progenitor, who lived in the reign of Jehu, king of Israel, some 250 years before this time. Jonadab made a vow not to drink wine and stated that his family would do likewise. Jeremiah tried them by offering them wine, which Jonadab had instructed them to refrain from drinking, and they refused and gave that reason, further they stated that they had not as a

family taken wine since that commandment to them 250 years earlier. (Adam Clarke Chapter 35, Jeremiah Introduction).

Also, the *House of the Rechabites* dwelt in tents and did not own vineyards, per the vow taken by Jonadab. Verses 7 – 10 read, “7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

With the direction of God, this gave Jeremiah the opportunity to upbraid the Jews for their disobedience and by contrast, a blessing is pronounced upon the House of the Rechabites. (Adam Clarke Chapter 35, Jeremiah Introduction).

“The divine explanation of this incident of the House of the Rechabites is given in verses 12 – 15. The Rechabites had received and obeyed the words of their father. But Judah and Jerusalem would not receive and obey the words of their Heavenly Father. Verse 14 reads, The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me” and to verse 17, “17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.”

(C. C. Walker, “The Ministry of Jeremiah”, page 190).

The Rechabites received a blessing as pronounced by Jeremiah in verses 18 – 19. 18 “And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.”

Chapter 36: 607 B.C.

In this chapter, God commanded Jeremiah to write down in one roll or volume all the predictions he had already uttered against Israel and Judah, and all the surrounding nations, from the day that Jeremiah began writing as a prophet, that the house of Judah might have abundant warning of the dreadful calamities with which their country was about to be visited, if not prevented by a timely response. The prophet employs Baruch the scribe, the son of Neriah, to write from his mouth all the words of Yahewh, and then to read them publicly upon a fast day in the Lord's House. In the next year, at a fast day, Baruch read all the words he had written down from Jeremiah. They were read to all the people in the new gate to the temple. The princes hearing of this sent for Baruch who was instructed to read from the scroll. The princes were greatly alarmed by the reading and solemnly promise to give the scroll to the king, and advise Baruch to find Jeremiah and the both of them hide themselves. Jehoikim, upon hearing part of the scroll read to him, although advised by the princes against doing so, took the scroll, cut it in pieces and cast it into a fire. Next, Jehoikim orders his servants to sieze Jeremiah and Baruch, but upon looking for them, the servants found them not. (Adam Clarke Chapter 36, Jeremiah Introduction).

In verses, 27 – 32, we see terrible pronouncements upon Jehoikim and the Children of Israel. We read the passage, “27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,
 28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.
 29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?
 30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.
 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.
 32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the

book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.”

We thus see in this chapter that God was patient and longsuffering and gave the Children of Israel multiple opportunities to refrain from their great and many evils, but they refused and God soon after poured out His anger upon them through His servants, Nebucadnezzar and the Babylonian Army.

In 2015, we have had 6000 years of warnings from Yahweh and fulfilled prophecy. Are we ready to face the Judgment Seat of Christ? His return could be quite soon, and we will do well to remember that “judgment will begin at the Household of Faith”, as we read the stark warning by the Apostle Peter in 1 Pet 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

End of chap 36.

Chapters 46 thru 51 617 – 595 B.C.

These chapters are prophecies against the Gentiles and are not given in the order in which the various Gentile nations were destroyed. The following nations are called out for destruction, Egypt (46) Philistine (47), Moab (48), Ammon, Edom, Damascus, Kedar and Elam (49) and Babylon (50 and 51). We note many things of interest in this account, 1) Babylon was to destroy “Gentile nations”, 2) The prophecy was given by Jeremiah a prophet of God, the God of the Jews, but the prophecy was against non-Jews, that is “The Gentiles”, 3) God instructed Jeremiah what to declare to the nations, 4) Babylon was to be destroyed, although they had been chosen earlier to be the power to destroy other “Gentile nations”.

When we read in Scripture that a nation will be destroyed, it is most often the case that the nation will not be “totally destroyed”, but likely severely damaged and captives taken, but most often thus far in history the nations that have been destroyed have not been destroyed to the extent that the land is forever after the destruction uninhabitable. From these facts, it is clear that God is in total control, and He even reveals to heathen-Gentile nations His intentions in some cases. Because God is in total control He can favor a nation and very soon thereafter disfavor the same nation so much so that He has it destroyed by

another nation, and not necessarily a righteous nation, and at a later time destroy that nation. Babylon, “the Hammer of the whole earth”, as called by Adam Clarke in his Commentary, “is the great desolator of nations, shall itself become a desolation because of its intolerable pride and because of the iron yoke it has rejoiced to put upon the people whom a mysterious Providence had placed under its domination (Introduction to Jeremiah 50). The destruction upon Babylon is to be reminiscent of that of Sodom and Gomorrah and many will be amazed at the destruction of this great power, which held such strong sway over the nations. Of the activities of Babylon, of all that God would not continue to tolerate was their insistence that those they had in captivity, the Jews and all others they captured were to participate in their idolatrous worship. As great as Babylon was in its day, we must remember the scripture, we must consider, most seriously the scripture, **Isa. 40:13 – 15, “Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.”** As brethern of Christ we should say, Our Creator, is Great, how might are His works and how blessed we are to know these things and to be allowed to study them together without intrusion from those who have a different understanding than we.

In the last verses of chapter 51 of Jeremiah, we read a prophecy that indicated that the great Babylon of old would fall greatly and quickly upon its start to fall. Verses 61 – 64, “61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

This passage quite similar to the one found near the end of Revelation chapter 18, the chapter that addresses “Mystery, Babylon the Great, The Mother of Harlots and Abmontations of the Earth (Rev. 17:5). Throughout chapters 17 and 18 significant detail is given to paint a clear picture that the earth and all it represents, that is the “things of the flesh”s will be destroyed and ‘Mystery,

Babylon the Great, as the head of the world' will also fall with a great fall. We read in Revelation 18:22 – 24 and 20 – 21, in the order in which the end of the nations will occur “22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” The great millstone cast into the sea by the angel is almost the same wording used by Jeremiah near the end of chapter 51 in which he said “the stone bound around the book of destruction upon Babylon would be cast into the Euphrates”

Chapter 23: 605 B.C.

When we comment on chapter 33, we will look at the earlier verses of this chapter.

Verse 23 – 40 in this chapter are very much “to the point” of Israel’s transgressions and strongly are they condemned for them.

“23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? (We recall **Hebrews 12:29**, “For our God *is* a **consuming fire.**”). (God will break the manifestation of the Image of Nebuchadnezzar’s Dream of which we read in **Daniel 2:45** Forasmuch as thou sawest that the stone was cut out of the mountain **without hands**, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.)

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

Although we read in verse 39 that God through Jeremiah tells the C of I that “He will utterly forget them” other verses that we will read soon in another chapter make clear the meaning of this verse. It is quite true

however that God did severely punish them for their iniquities, as Jeremiah predicted in so many messages.

Chapter 16: 604 B.C.

In this chapter we find that God states that He will punish His chosen people and this will in turn show the Gentiles the way or at a minimum that God does execute His plan and that what the Gentiles have believed and practiced is false and of no use at all.

Verses 17 – 21, “For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. We are reminded here of the passage in **Proverbs 15:3** The eyes of the LORD *are* in every place, beholding the **evil and the good**. Evil men love darkness and can in many cases hide their evil deeds from the majority and those in authority, but God’s power penetrates the darkness as if it were noon light. 18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. 19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. 20 Shall a man make gods unto himself, and they are no gods? 21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.”

Chapter 17: 604 B.C.

We quickly look at two verses in this chapter, that is verses 9 and 10, “9 The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” All will be judged eternally according to their works. Those accountable to Adam, will remain in the congregation of the dead never to rise again. **Proverbs 21:16** The man that wandereth out of the way of understanding shall remain in the **congregation of the dead**.

Only God and the individual himself can know his own mind. We do not really know the mind and heart of another. The best we can know is based on the words and actions of another, but what is not spoken or what is not done that really would reveal the heart and mind of another?

It is to be understood that we will not deceive God, “He will give to every man **Matthew 16:27** For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man **according to his works**.according to his works” -- how serious a matter this is.

Chapter 13: 599 B.C.

This chapter gives another pronouncement upon the C of I, to make them know that they had sinned greatly and that it was time for them to suffer for it. Verses 11, 18 – 19 read, 11 “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: **but they would not hear.** What an opportunity had been given to the C of I, but they would not hear. We have also been given an equal opportunity. Do we hear? As one of our Hymns says, we make our answer now. Now to verse, 18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory. We are here reminded of **Psalms 49:10** For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. **Psalms 49:11** Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive. When they were carried away captive, that is at the third and last invasion by Nebuchadnezzar in 586 BC, the last of Judah fell, thus no vestige of a nation of Israel existed – they were captives of Babylon and most all removed from Jerusalem and Judah.

Chapter 11: 598 B.C.

We read verse 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”. “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: “

One is unable to be passive or indifferent and escape judgment (in most cases Adamic Condemnation from the time of birth) . Will one be okay if he simply choses to disregard God? Hardly. Scripture teaches that a person will serve God or perish eternally.

Verses 7 & 8, “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 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.” Their fathers (Israel) obeyed not in former years. We note, they were God’s chosen people – what honor, what privilege and what opportunity they had and we likewise have. Let us all pray to God that we not be condemned as were the C of I.

Verse 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.” Both houses broke God’s covenant.

Who were the men of Anathoth? Lets look at verses 21 – 23,

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

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

This chapter is in condemnation of the Children of Judah. Does it harken back to Eli whose sons, the young men Hophi and Phinehas were wicked and they were slain in one day when the Ark of God was taken by the Philistines.

Special condemnation is leveled against the men of Anathoth. Also, it seems to relate forward to the time of Christ when he was condemned although he was a priest after the order of Melchizedek for we know that Jesus was totally rejected by those in authority, who were his brethren of the C of I and even sentenced to death.

Chapter 12: 598 B.C.

As we related earlier, although God through Jeremiah promised to severely punish His own chosen people, and we also read one of the times in the Old Testament in which the Gentiles, called “evil neighbors” in this verse will be given an opportunity to be accounted with Israel, but only if they obey. This is the promise of a great blessing to be bestowed upon those who obey, whether Jew or neighbor, that is Gentile. At least some Gentiles were given the opportunity to obey as were the returning Jews given that opportunity.

14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; **then shall they be built in the midst of my people**. If we reflect upon the word diligently we might think of the passage **Acts 14:22** Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much **tribulation** enter into the kingdom of God. **Another the comes to mind is Acts 20:27** “For I have not shunned to declare unto you all the counsel of God.” One more also comes to mind quite readily, **1 Peter 4:18** And if the righteous **scarcely** be saved, where shall the ungodly and the sinner appear?

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

Chapter 39: 598 B.C. This chapter gives some details of the sad account of the second invasion into Israel by the army of Babylon. We must add however, the people were warned repeatedly by Jeremiah, the prophet of God, yet they would not mend their ways. Verses 5 – 8 read, 5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. 7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. 8 And the Chaldeans burned the king's house, and the houses of the people, with

fire, and brake down the walls of Jerusalem.” Thus we see that serious judgment fell upon them, even by the hand of the heathen Nebuchadnezzar, a prideful, arrogant, pompous king who later was brought so low by The Almighty that he grew out claws as a bear and crawled upon his knees for seven full years.

Chapter 29: 597 B.C.

In this chapter we find that although Jeremiah had for twenty years preached a message of repentance to the C of I, who would not listen to him, rather to others who opposed him, they finally were made captives in Babylon. Jeremiah wrote to them a letter of encouragement in which he told them they were in better circumstances than their kinsmen who had remained in Israel. But those in captivity, still would not hear Jeremiah who told them that their captivity would be for seventy years. They rather listened to those in captivity with them who again opposed Jeremiah. **WHAT DOES IT TAKE FOR A PEOPLE TO HEAR?**

Chapter 28: 595 B.C.

In this chapter we find that God did pour out His anger upon a prophet who opposed Jeremiah, that prophet being Hananiah. He contradicted and opposed Jeremiah and received the pronouncement that he would die in that very year. He died seven months later because he spoke without commission to do so and God was quite displeased with it.

Chapter 44: 571 B.C.

Some Jews had escaped the invasions of Babylon into Israel and gone to Egypt. Jeremiah, in his final prophecy told them to repent of their idolatry, which in Egypt was terribly abhorrent, but as the large majority had been in Israel, they were also defiant in Egypt. Since they were in Egypt, they were to be destroyed as were the Egyptian to be destroyed by Babylon the nation from which they had escaped destruction a few years early in their own homeland, Israel. As we read and study this chapter, again we see that idolatry was rampant with the Jews in the many years since the division of the kingdom after the reign of King Solomon. We are bewildered when we consider that the C of I who went into Egypt would regress or perhaps we should say continue on defiant, even with the destruction and displacement they saw from Nebuchadnezzar, all of which was predicted by Jeremiah.

Rehoboam, son of Solomon took up the practices of his Father, Solomon, in that he lived in luxury and heavily taxed the people. He set up pagan high places and shrines throughout the land and allowed abominable practices to be observed by the men. I Kings 14:22-24 read, “And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 23 For they also built them high places, and images, and groves, on **every** high hill, and under **every** green tree. The word “every” here mentioned twice, emphasizes that they were persistent in their idolatrous activities and thus it had become pervasive in the Land. 24 And there were also **sodomites** in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.” **This sounds like a society that has a “Live and Let Live” philosophy, one that scarcely considers God’s word and those who do so, have their voices drowned out by the political, vocal carefree populous.**

Jeroboam, who had been the director of public for Solomon in his reign was encouraged to go to the king Rehoboam the son of Solomon and the one who succeeded him to plead the cause of the people, **that is that their taxes were entirely too heavy.** Jeroboam and thus the people were not heard, in fact the **pompous Rehoboam** told them that he would make their taxes even heavier. This caused further dissuasion among the people and a prophet came to Jeroboam, who was of the tribe of Ephraim, and told him the kingdom would be divided into ten tribes and two tribes and he would become the king of the ten northern tribes and Rehoboam remained the king of the two southern tribes of Benjamin and Judah. Jeroboam was also told by the prophet who came to him and told him he would be king of the northern tribes also informed him in no uncertain terms that if he walked in the fear of the Lord and kept his commandments, the kingdom would be his and his descendants for many a year. Scripture gives much detail of accounts of Jeroboam setting up idols and places of worship and in fact he even made priests of the lowest of the people, but the Law of Moses specified that there was to be only one altar and one place of the burning of incense, that was at Jerusalem, but Jeroboam in great opposition to the Law, set up his own places of worship, one in Bethel, which was 25 miles away and one in Dan which was 275 miles away. We read in I Kings 12:28-31 and 16:26, 28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. 29 And he set the one in Bethel, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

I Kings 16:19, 25 - 26 “For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin..... 25 “But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. 26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.”

We discuss this chapter in detail because it gives such bad examples of how leaders in one case was trying to make himself great and basked in luxury at the expense of the people, which was doubly wrong, for he, that is Reoboam was found abhorrent in the site of God for his adulterous practices, and he mistreated God’s own people with the hardships and heavy hand by which he ruled. And Rehoboam allowed and did not discourage the men from practicing idolotary.

In the case of Jeroboam, he had been instructed by the prophet who told him he was to be king, **to fear God and keep his commandments**, but he did not want the ten tribes to worship at Jerusalem and **he also set up places for idolatrous worship**.

What do we thus see here? Two leaders of God’s chosen people, one who was the son of the wisest King who reigned over Israel, but both the leaders deviated far from the commandments of God and the Law that was related by Moses. Simply stated the two leaders failed miserably. It is so important for leaders to demonstate true faith and righteous obedience. Although we are not leaders of nations, or even small groups of fellow citizens, we are in leadership positions as heads of our families, as elders in the brotherhood as brethren in our home ecclesias and as “brethren of Christ” in a general sense and at all times. The great majority of followers are almost certain to be unfaithful and disobedient of the leaders are such. Let us all take all of our leadership responsibilities seriously, even ones that we might view as minor or less important.

End 44

Chapter 30: 587 B.C.

This entire chapter is yet to be fulfilled. The language is such that it is of the latter days and even says so in verse 24. We will read verses 7 – 11, 16-17, 21, 23-24;

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. COMMENT Nations and individuals must through much tribulation enter into the Kingdom, as we read in Acts 14:22. Let key on the verse which speaks of salvation “**but he shall be saved out of it**”. “8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: 9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them. We note here, the first David had died over 350 years earlier. 10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. 11 For I am with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.**....., 16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. 17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border..... VS 19 **Jeremiah 30:19** And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. At the time of the Kingdom, the Jews will be full of Happiness in Righteousness, quite in contrast to the time of Jeremiah when they were in happy in idolatry. This is stated again in chapter 31:4, which reads **Jeremiah 31:4** Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. It is also stated in 31:12-13, “ **Jeremiah 31:12** Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Jeremiah 31:13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort

them, and make them rejoice from their sorrow. **Jeremiah 30:21** **And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. This verse is Messianic, it refers to a governor in their midst.** 23 “Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. 24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.”

Chapter 31: 587 B.C.

Verse 1 reads, “At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.” Verse three is beautiful, **Jeremiah 31:3** The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

So beautiful and plain are the words in Romans 12, in which The Apostle Paul relates this to the time of the Millenium in verses 25 and 26, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:” And we read Zech 12:6-7, “6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. 7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.” We again see without question that Israel was never to be totally destroyed by her enemies, God’s plan for the future had and still has a special place for His People Israel. Continuing on in Jeremiah 31 we read verses 10 – 12, “10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and

their soul shall be as a watered garden; and they shall not sorrow any more at all.” At that time, the nations from Assyria and Babylon on down in time will know that it was God who scattered them and also, it will be God who has regathered them and established them in their own land to be for 1000 years. In that time the beautiful passage we see in Zech 8:23 will be fulfilled, 23 “Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.” Continuing in Jeremiah verse 23: “Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.”

We now read the last few verses of this chapter, 31 – 40, “31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. 35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: 36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. 37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. 38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. 39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, **shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.** What a contrast that will be to what is in place today with the nations that are in opposition to Israel. Among the nations, Israel is less and less favored year by year and often only

the United States votes with them on United Nations measures. **This year, 2015 has experienced a big rift between Israel and the administration of the US government. It could be that the final stage is in process to be set for Israel to become without another nation on earth to support them.** The time of God's favoring Israel that is spoken of in Scripture to its most full extent has yet to come. God is certainly in control of matters as He always has been and when the time comes for him to "favor Israel" the entire world will be unable to stop Him from doing so and all their efforts will at last fail.

Chapter 32: 589 B.C. In this chapter we find that Jeremiah, during the time of the siege of the Land purchases a field in Israel to show that God would bring the captives back from Babylon. The set back to the nations was temporary and they would once again flourish. Verses 38 -42 must be read, **Jeremiah 32:38** And they shall be my people, and I will be their God:

Jeremiah 32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

Jeremiah 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Jeremiah 32:41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

Jeremiah 32:42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

This is further evidenced by the last verse of this chapter, in 44 we read, "Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD." That is return them from captivity and salvation into the Kingdom Age.

Chapter 33: 588 B.C.

This entire chapter is one of our blessed hope in God's promise to favor His chosen people NATURAL Israel, but with language some verses that also is perspective on the 1000 years reign of Jesus Christ. Natural Israel will be corrected in Measure and then and only then will be saved.

We will read selected verses, “Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, 2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name; 3 **Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.** 4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; 5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. 6 **Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.** 7 **And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.** 8 **And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.** 9 **And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.** COMMENT: The nations then will themselves see the tremendous and great power of God, by His actions through Jesus and the Saints and initially, they will tremble in total ignorant disbelief and fear. 10 Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, 11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, **Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.**

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. 13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD. 14 **Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of**

Judah. 15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. **16** In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. **17** For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; **18** Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. **JEREMIAH 17:24-26, Jeremiah 17:24** And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

Jeremiah 17:25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

Jeremiah 17:26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. ...

33:19 And the word of the LORD came unto Jeremiah, saying, **20** Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; **21** Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. **Jeremiah 23: 5-6, Jeremiah 23:5** Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jeremiah 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. **22** As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. **23** Moreover the word of the LORD came to Jeremiah, saying, **24** Considerest thou not what this

people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. 25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; 26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.” END

The Apostle Paul tells us in Heb. 10:31, “*It is a fearful thing to fall into the hands of the living God.*”

Internet Site: GodQuestions.org

Idolatry extends beyond the worship of idols and images and false gods. Our modern idols are many and varied. Even for those who do not bow physically before a statue, idolatry is a matter of the heart—pride, self-centeredness, greed, gluttony, a love for possessions and ultimately rebellion against God. Is it any wonder that God hates it?.

To Close:

Isa 46 9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Below is further information on SHIOLH from Internet.

Although Israel first had her headquarters in Gilgal, prior to defeating the Canaanites throughout the Land of Promise, Joshua headquartered Israel in Shiloh once the land had been conquered. The Tent of Meeting

was set up there, which would have included the Ark and the other articles of furniture. Joshua 14:6 18:1

b. Shiloh was located in Ephraim, a little northeast of the center of Ephraim, in a place which was almost the center of west and east Israel.

c. Other than its central location we do not know why Shiloh was chosen as a place of worship. However, ZPEB suggests that, because there has been no evidence of Canaanites found in excavations of that area, Shiloh was relatively free of heathen religious influences.¹

d. The period of the judges. It apparently was in Bethel for a period of time. Joshua 18:1 Judges 18:31 20:26–27 1Sam. 1:3 4:4

Tent of Meeting remained in Shiloh throughout the remainder of Joshua's life and through most of the period of the judges. It apparently was in Bethel for a period of time. Joshua 18:1 Judges 18:31 20:26–27 1Sam. 1:3 4:4

Asaph mentions the abandonment of God of His dwelling place at Shiloh in Psalm 78:58–60: [For they provoked Him with their high places, and aroused His jealousy with their graven images. When God heard, He was filled with wrath, and He greatly abhorred men. Israel, so that He abandoned the dwelling place at Shiloh, the Tent which He had pitched among men.](#)

John Gill Commentary

Isaiah 51:17

Awake, awake, stand up, O Jerusalem

As persons out of a sleep, or out of a stupor, or even out of the sleep of death;

for this respects a more glorious state of the church, the Jerusalem, the mother of us all, after great afflictions; and especially if it respects the more glorious state of all on earth, signified by the New Jerusalem, that will be preceded by the resurrection of the dead, called the first resurrection, when the saints will awake out of the dust of the earth, and stand upon their feet; see ([Daniel 12:2](#)) ([1 Thessalonians 4:16](#)) ([Revelation 20:5](#)), though the last glorious state of the church, in the spiritual reign of Christ, is also expressed by the rising of the witnesses slain, by their standing on their feet, and by their ascension to heaven, ([Revelation 11:11](#) [Revelation 11:12](#)), before which will be a time of great affliction to the church, as here: **which hast drunk at the hand of the Lord the cup of his fury;**

it is no unusual thing in Scripture for the judgments of God, upon a nation and people, or on particular persons, to be signified by a cup, and especially on wicked men, as the effect of divine wrath, ([Psalms 11:6](#)) ([85:8](#)) ([Jeremiah 25:15](#) [Jeremiah 25:16](#) [Jeremiah 25:17](#)). Here it signifies that judgment that begins at the house and church of God, ([1 Peter 4:17](#)), which looks as if it arose from the wrath and fury of an incensed God: and though it may greatly intend the wrathful persecutions of men, yet since they are by the permission and will of God, and are bounded and limited by him, they are called "his cup", and said to come from his hand; and the people of God take them, or consider them as coming by his appointment: **thou hast drunk the dregs of the cup of trembling, and wrung them out;**

alluding to excessive drinking, which brings a trembling of limbs, and sometimes paralytic disorders on men, and to the thick sediments in the bottom of the cup, which are fixed there, as the word ^{F21} signifies, and are not easily got out, and yet every drop and every dreg are drunk up; signifying, that the whole portion of sufferings, allotted to the Lord's people, shall come upon them, even what are most disagreeable to them, and shall fill them with trembling and astonishment.

25 megaton nuclear bomb:

If detonated at optimal height, the B-41 would generate a fireball approximately 4 miles (6.4 km) in diameter. It would have been able to destroy reinforced concrete buildings 8 miles (13 km) from ground zero and would have been able

to destroy most residential structures 15 miles (24 km) from ground zero. It could produce third degree burns 32 miles (51 km) from ground zero.

In the case of a surface burst, the fallout's maximum downwind cloud distance could possibly reach 658 miles (1,059 km) from ground zero.

God Found not one good man:

Psalms 53:2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

Psalms 53:3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

None that doeth Good:

Matthew 19:17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

Mark 10:18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

FAITH IN MAN TOTALLY UNWISE

Book was first published in 1949

Herbert W. Butterfield ("Christianity and History"): "Nobody may pretend that there has been an elimination of the selfishness in human nature, and the self-centeredness of man." (p. 52) "What history does is...to uncover man's universal sin." (p. 63) "What we are always faced with is the defect of human nature in general." (p. 76) "It is essential not to have faith in human nature. Such faith is a recent heresy and a very disastrous one." (p. 66

Off Internet: The Christian Courier

The Marvelous Book of Jeremiah

The Author

The author of this book is Jeremiah, a prophet (cf. Dan. 9:2; Mt. 2:17) of the city of Anathoth, a priestly community (cf. Josh. 21:18) about three miles northeast of Jerusalem. His father's name was Hilkiah. Some suggest that this was the high priest who found the copy of the law (2 Kgs. 22:4) in the ruins of the temple (Smith, 311-12). Most commentators do not make that connection.

The meaning of his name is uncertain; various suggestions have been: "Jehovah establishes," "Jehovah exalts," and "Jehovah casts down." Jeremiah had no immediate family; in fact, he was the only prophet of the Old Testament whom God forbade to marry (16:1,2).

"Jeremiah is an intensely human personality, a man whom we can understand and love, and yet a person endowed with such mysterious power from on high that we at times are overawed by his grandeur. Jeremiah, so humanly weak, and yet so divinely firm; his love so humanly tender, and at the same time so divinely holy; his eyes streaming with tears at beholding the affliction about to come upon his people, yet sparkling with fiery indignation against their sins and abominations; his lips overflowing with sympathy for the daughter of Zion, only to pronounce upon her almost in the same breath the judgment and condemnation she so fully deserved. Truly so remarkable and powerful a personality, at the same time so lovable, that we cannot fail to recognize in him an instrument especially chosen and prepared by the God of grace and strength and wisdom" (Laetsch, 23).

The Recipients

The bulk of the prophetic message is directed to the southern kingdom of Judah—though sometimes referred to as "Israel"—with its capital city, Jerusalem (chapters 2-45). Samaria and the northern kingdom had

fallen to Assyria almost a century earlier. Additionally, miscellaneous oracles are aimed at a few other ancient nations (cf. 1:5). Chapters 46-51 address several of Judah's pagan contemporaries, e.g., Egypt, Philistia, Moab, Amon, Edom, Syria, Babylon, etc.

The Historical Time Frame

Jeremiah prophesied during the administrations of five of Judah's kings:

1. Josiah (639-608 B.C.)—31 years
2. Jehoahaz (608 B.C.)—3 months
3. Jehoiakim (608-597 B.C.)—11 years
4. Johoiachin (597 B.C.)—3 months
5. Zedekiah (597-586 B.C.)—11 years

The prophet commenced his labor in the 13th year of Josiah (626 B.C.); he concluded his ministry in Judea when the temple was destroyed in 586 B.C. Thus, his work in the southern kingdom spanned approximately forty years. However, he prophesied periodically even after the fall of Jerusalem. The last date mentioned in the book comes thirty-seven years following the capture of Jehoiachin (597 B.C.), thus in 560 B.C. (52:31). This is twenty-six years beyond Jerusalem's fall. If chapter 52 was added by Jeremiah—though not authored by him (Young, 255), his career could have spanned some sixty-six years.

The Conditions of the Time

When Judah's good king Hezekiah died, he was succeeded by his son, Manasseh. Under Manasseh, the nation became engrossed in idolatry. Baal was worshipped, pagan alters were built, children were sacrificed to Moloch, worship of the stars was instituted, etc. The prophets were persecuted. Tradition has it that Isaiah was sawn asunder in this era (cf. Heb. 11:37). It was a very bad time.

During Manasseh's administration the people of Judah "did more evil" than their heathen neighbors (2 Chron. 33:9). Manasseh was taken as a prisoner to Assyria; there, he came to his senses and repented of his evil. When he returned to Palestine, he tried to undo the spiritual damage he had done, but he could not stem the tide of idolatry. When the ruler died, he was succeeded by his son Amon who quickly re-instituted the wicked practices of his father's early days.

Amon was followed by his son Josiah, Judah's last good king. Josiah began to seek Jehovah when he was but a lad of sixteen years (2 Chron. 34:3). By the time he was twenty, he sought to purge the land of idolatry. One of his projects was to repair the temple. During this enterprise, a copy of the sacred law was discovered. When the king noted the contrast between the pure religion described in the Mosaic law, and the corrupt practices of the current Hebrews, he initiated a great reformation, which, however noble, was but superficial and temporal. The nation was on a headlong course of destruction; it was just a matter of time. It was during this era—in the thirteenth year of Josiah's reign—that Jeremiah was called to his great prophetic ministry.

Purpose of the Book

The basic thrust of Jeremiah's ministry is two-fold. Initially, he seeks to bring his people to a state of repentance (cf. 7:2-7). If Judah will turn back to God, she can avoid the horrible destruction that looms like a dark cloud on the horizon (the Babylonian invasion). Eventually, though, it became apparent that the people had no intention of abandoning their apostasy. Accordingly, it was Jeremiah's sad task to warn them of the approaching destruction (see 21:1-10). He informed them that this catastrophe was a judgment from God. They must submit to it and take their punishment. It was this message that provoked livid anger in the Jews. Jeremiah was viewed as a traitor and persecuted more intensely than any other Hebrew prophet ever had been.

Divisions of the Book

The book is a collection of Jeremiah's prophecies. Scholars outline the book differently, but the main segments appear to be:

1. Prophecies concerning Judah and Jerusalem (1-25).
2. Biographical data relating to Jeremiah, and prophecies of redemption in the coming Messianic age (26-45).
3. Oracles regarding the nations (46-51).
4. A historical appendix (52).

Chronology of the Book

A careful consideration of the material within the book reveals that events, prophecies, etc. are not always set forth chronologically. For example, chapters 21 and 24 come from the time of Zedekiah's reign (597-586 B.C.), while chapter 25 is related to Jehoiakim's administration (608-597 B.C.). D.J. Wiseman offers the following table, suggesting that some material might be arranged according to the administrations of certain rulers (817). This involves some speculation.

- Josiah (1:1-19; 2:1-6; 30; 7:1-10:25; 18:1-20:18)
- Jehoahaz (none)
- Josiah or Jehoiakim (11:1-17:27)
- Jehoiakim (25-26; 35-36; 45-48)
- Jehoiachin (31:15-27)
- Zedekiah (21-24; 27-34; 37-39; 49-51)
- Gedaliah (& Egypt) (40-44)

Why is there a lack of chronological sequence? Some suggest the materials of this book were circulated originally in the form of separate scrolls, each of which illustrated a particular teaching. Later, it is

contended, these scrolls were assembled to constitute the current book of Jeremiah (Deere, 898). On the other hand, some argue that Jeremiah himself arranged the materials, not in a sequential fashion, but in a logically topical way. Professor Charles Dyer has argued this case in his discussion of this book (Dyer, 1128). It is important to observe, however, that the arrangement of the book does not at all affect the question of inspiration. The task of the commentator is to deal with the book in the order given without being preoccupied with rearranging the text (Feinberg, 367). The liberal view—that the book is a collection from various authors, later assembled by an editor (Ash, 22ff)—should be rejected.

Features of the Book

The book of Jeremiah has several significant features that are worthy of note:

Repentance

Over and over again the prophet stresses that the nation of Judah is a “backsliding” people (13 times). The Hebrews have “committed iniquity” (or sin, transgression, etc.—53 times) against Jehovah. She should thus “return” (47 times) to the Lord. Because of their sins, the people of Judah would be “scattered” (14 times) and held “captive,” or be in “captivity” (51 times) by the Babylonians. The Babylonians are referred to more times in the book of Jeremiah than in the balance of the Bible combined.

Prophecy

This is a powerful book of prophecy. For example: The seventy years of Babylonian captivity are foretold (25:11). But the captivity will not be a “full end” of Judah (5:18); rather, the Jews will return from Babylon (29:10-14). Eventually, mighty Babylon herself will fall (25:12-14). The “Righteous Branch” (the Messiah) will come to earth (23:5), and provide

a “new covenant” (31:31-34) by means of which all nations may potentially be saved.

The Persecuted

Jeremiah is the most persecuted prophet of the Bible. He was led as a lamb to the slaughter (11:18ff); his brethren dealt treacherously with him (12:6); he was confronted by false prophets (14:13); his brethren cursed him (15:10); he was smitten, put in stocks, and denounced (20:1ff); his heart was broken (23:9); he was seized and threatened with death (26:8,24); his teaching was opposed (28:1ff; 29:1ff); he was imprisoned (32:2,3); he was pursued (36:26); he was beaten and imprisoned (37:15); he was thrown into a dungeon (38:6); he was bound in chains (40:1); he was falsely accused (43:2); he was taken to Egypt (43:6,7). Tradition says he was stoned in Egypt.

Nature of Inspiration

The book of Jeremiah testifies quite eloquently to the biblical doctrine of inspiration. First, Jeremiah himself reflects a very high regard for earlier biblical documents. For instance, some sixty-six passages from the book of Deuteronomy are echoed in about eighty-six references in this book (Feinberg, 368). Second, this narrative itself claims prophetic inspiration over and over again. “In Jeremiah there are 151 clearly marked prophecies commencing with the prophetic formula, ‘The word of the Lord came.’” (Boyd, 286). Third, he is designated as “Jeremiah the prophet” in the New Testament (Mt. 2:17; 27:9—for a discussion of the accuracy of this latter reference, see “Did Matthew Blunder?”). The writer of Hebrews cites from Jeremiah 31:31ff and attributes the declaration to God (8:8). The Greek Text of the United Bible Societies lists about ninety-six concurrences between the book of Jeremiah and the New Testament (Aland, Black, Metzger, & Wikgren, 904).

Practical Lessons from the Book

The things written aforetime were written for our learning and admonition (Rom. 15:4). We would thus expect that there would be many enduring truths in the book of Jeremiah that can serve us well today (cf. Yates, 148,149).

God's Omniscience

The book stresses the omniscience of God. In his foreknowledge, Jehovah knew the character of the prophet, and his fitness for the job, even before he was formed in the womb. The creator will always respect our freedom of choice; yet, he knows. He is God!

God Empowers the Servant

When one is willing to be used in the service of Jehovah, God can take his weaknesses and turn them into strengths. Jeremiah was a timid, sensitive youth who initially shrunk from the awesome responsibility with which he was challenged. But he became one of the Lord's greatest, most courageous men.

Remember Your Vows

When one forsakes his covenant vows to God, and pursues religious activity not sanctioned by him, he has committed a grievous evil. He must abandon the false and return to the true.

God Hates the Superficial

External religion, without true devotion of heart, is worthless. Shallow formalism makes the Lord sick.

True Repentance

Genuine repentance requires a cessation of evil and a turning to God. Either one without the other is void.

The High Price of Sin

Sin extracts a high price. It ruins internally, externally, and eternally.

Jehovah Will Be Victorious

God's righteous cause will eventually triumph over evil. Truth pressed to the ground will rise again.

Jesus Is the Only Hope

The only hope for the world is through the Messiah and his new covenant system.

Expect Persecution

Those who uncompromisingly proclaim God's truth, refusing to condone evil, will suffer persecution.

Judgment Day Will Come

Every man will ultimately have to stand before the Judge of the Universe and give an account for his life.

Jeremiah and Archaeology

Several archaeological discoveries bear upon the book of Jeremiah. A few examples will suffice at this point.

Letters from Lachish

Between 1935-38, twenty-one pottery fragments (called ostraca), were discovered at the site of ancient Lachish (thirty miles SW of Jerusalem). Lachish was one of the last three cities to be conquered by Nebuchadnezzar (cf. Jer. 34:7). These potsherds were in a small guard-room located outside the city gate. Inscribed with Hebrew script reflecting the writing of Jeremiah's time, they are dated from the autumn of 589 B.C., having been found in an ash layer—the remains of Nebuchadnezzar's burning of the city. They are thus contemporary with

Jeremiah. Some of the fragments represent letters written by an outpost soldier to his commander at Lachish.

Letter VI complains about certain princes who “weaken our hands” by their defeatist actions. This is almost identical to the charge that some were lodging against Jeremiah:

“He weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them, for this man seeketh not the welfare of this people, but the hurt” (Jer. 38:4).

Letter IV states that “we are watching for the signals of Lachish....” Compare this with Jeremiah 6:1, where the same word for “signal” is employed. Letter III contains a reference to a certain “prophet” who had proclaimed a message of “Beware.” Some have speculated that this may be a reference to Jeremiah, but the identification is not certain. The texts of these communications are found in Pritchard (212-214).

Confirmation of Gedaliah’s Administration

Following the fall of Jerusalem, Gedaliah, grandson of Shaphan (Josiah’s scribe), was appointed governor over Judea by Nebuchadnezzar. His administration was centered at Mizpah and was short-lived; he was assassinated (2 Kgs. 25:22-26; Jer. 40:5-41:8). In the ruins of Lachish, a jar handle was found which read: “Gedaliah who is over the house.” This may have been the Gedaliah of the book of Jeremiah (see Lewis, 113,114).

In the British Museum there is a small stone seal, dating from the 6th century B.C., that contains the inscription: “Belonging to Hannaniah, son of Gedaliah.” It is also possible that this is a reference to the Judean governor (Mitchell, 76).

A seal impression at Mizpah bore the inscription “Jaazaniah, servant of the king.” Scholars believe that this is the same Jaazaniah who met with Gedaliah at Mizpah (cf. Jer. 40:8; see Cornfield, 177).

Treatment of Jehoiachin

Jeremiah mentions that Jehoiachin, king of Judah, was a captive in Babylon, and that he was treated “kindly” (Jer. 52:31-34). Clay tablets found in the ruins of ancient Babylon confirm that Jehoiachin was treated well by Chaldean officials. He is referred to as “Yaukin, king of Judah,” and a list of the provisions (e.g., oil and barley) for the former ruler and his family are detailed.

For further study of the book of Jeremiah see the author’s book “Jeremiah and Lamentations” available from “Courier Publications”.

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Quick Overview of Jeremiah. -- 1 -- the call of Jeremiah -- 1-20 -- Jeremiah's prophecies against Judah under the reigns of Josiah and Jehoiachim -- 21-39 -- Jeremiah's prophecies against Judah until the fall of Jerusalem -- 40-45 -- Jeremiah's prophecies after the fall of Jerusalem -- 46-51 -- Jeremiah's prophecies against the surrounding nations -- 52 -- the historical appendix.

Jeremiah's prophecies consisted of these primary messages:

- 1) The impending destruction of Jerusalem by Babylon;
- 2) the possibility of averting this destruction by repentance;
- 3) the submitting to Babylonian rule after it becomes apparent that domination is inevitable;
- 4) Babylon herself will be destroyed, never to rise again; and
- 5) Judah will return from captivity and eventually achieve an unsurpassed glory.

Outline of the Book of Jeremiah

The prophecies contained in the book are not in chronological order, a factor which makes logical analysis somewhat difficult; however, the following general divisions of the material is outlined here:

- 1) The call of Jeremiah (Jeremiah 1).
- 2) The depravity of Judah and the inevitability of destruction from the north (Jeremiah 2-6).
- 3) The illusions of temple security (Jeremiah 7-10). In this section Jeremiah weeps over the attitude of the people that their formal observance of the temple services will save them from destruction. He warns them that genuine repentance is their only hope.
- 4) Jeremiah's complaint over his own miserable estate and the infidelity of the Jews of the covenant (Jeremiah 11-12).
- 5) Further preaching and signs of the impending doom (Jeremiah 13-25). In Jeremiah 25, Jeremiah predicted that the length of the captivity would be 70 years.
- 6) Prophecies and events during the reigns of the last kings of Judah (Jeremiah 26-39).
- 7) Prophecies and events in Judah after the captivity (Jeremiah 40-41).
- 8) Jeremiah's activity after he is forced to flee to Egypt (Jeremiah 42-51). After a final exhortation to abandon idolatry (Jeremiah 44), the bulk of this section consists of prophecies against foreign nations, including a prediction of the eventual fall and desolation of Babylon.
- 9) A summary chapter on the captivity of Judah (Jeremiah 52).