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If you have questions during the week, please drop us an e-mail at [jim@calvaryroswell.com](mailto:jim@calvaryroswell.com) or [phil@calvaryroswell.com](mailto:phil@calvaryroswell.com)

For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



## Thru the Scriptures 2006-08



*"Be appalled at this, O heavens, and shudder with great horror," declares the LORD. "My people have committed two sins: They have forsaken me, the Spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water." — Jeremiah 2:12-13*

### Jeremiah 1-6

February 21st- 27th, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

## Jeremiah-

Now there were those who thought He (Christ) was Jeremiah, and they had very good reason for believing it, because Jeremiah was a man of sorrows and acquainted with grief. The difference between him and the Lord Jesus was that the Lord Jesus was bearing *our* sorrows and *our* grief, while Jeremiah was carrying his *own* burden, and it was breaking his heart. He went to the Lord one time and said, “I can’t keep on. This thing is tearing me to pieces. I’m about to have a nervous breakdown. You had better get somebody else.” The Lord said, “All right, but I’ll just hold resignation here on My desk because I think you’ll be back.” Jeremiah did come back, and he said, “The Word of God was like fire in my bones; I had to give it out.” He did that even though it broke his heart. God wanted that kind of man, because he was the right kind of man to give a harsh message. God wanted the children of Israel to know that, although He was sending them into captivity and He was judging them, it was breaking *His* heart. As Isaiah says, judgment is God’s *strange* work ( see Isa. 28:21).

—J. Vernon McGee, *Thru the Bible*

### Helpful Study Links:

Additional Commentary: (Great Resource!)  
[http://preceptaustin.org/jeremiah\\_commentaries.htm](http://preceptaustin.org/jeremiah_commentaries.htm)

### Sermon Links:

“Jeremiah: A Profile of Courage” by Ray C. Stedman  
<http://www.pbc.org/files/messages/3087/0224.html>

### Commentary:

The commentary used throughout this booklet is  
**With the Word Bible Commentary**  
by Warren W. Wiersbe.

ISBN 0-8407-9108-9

## Notes for Jeremiah



**Jeremiah the Author:** Our text clearly tells us that Jeremiah is its author (1:1). He dictated all his prophecies to his assistant Baruch.

**Jeremiah: The Man:** The name “Jeremiah” means “whom Jehovah appoints.” Apart from this appointment by God, certainly the prophet could not have continued to minister faithfully. He was of the priestly line and lived. Jeremiah was the son of Hilkiah the priest and lived about two miles north of Jerusalem in the priests’ city of Anathoth. Apparently he had some personal wealth because he was able to purchase real estate and even hire a scribe. He was called to the ministry when but “a child” (1:4–6); this was in the year 627 B.C.

Jeremiah is sometimes called the Weeping Prophet, because although he had a hard message to deliver, it often brought him to tears. He was called to confront kings, false prophets, and hypocritical priests. He labors for more than forty years calling God’s people to turn back to the Lord and proclaiming a message of doom to the stiff-necked people of Judah. Despised and persecuted by his countrymen, Jeremiah bathes his harsh prophecies in tears of compassion. He was bold before men but broken before God, and therefore we call him “the weeping prophet.” He expressed his grief vividly in the book of Lamentations.



**Jeremiah’s Times:** Jeremiah ministered during the last forty years of Judah’s history, from the thirteenth year of Josiah (627 B.C.) to the destruction of Jerusalem and beyond (587 B.C.). He lists the kings during whose reigns he served (1:1–3), the last leaders of the once-prosperous kingdom of Judah.

Josiah was a godly king; he died in 608 B.C. It was during his reign that the Law was found and the temple worship restored.

Jehoahaz followed, but reigned only three months, so Jeremiah does not mention him.

Jehoiakim was next (608–597 B.C.); he was a godless man and did his utmost to persecute Jeremiah. It was he who burned the scroll of Jeremiah’s prophecies in Jer. 36.

Jehoiachin was the next king, but he too reigned just three months before being taken captive to Babylon.

Zedekiah (597–586 B.C.); the last King of Judah. He presided over the ruin of the nation and the capture of the city of Jerusalem. So, the Prophet Jeremiah lived to see his beloved nation go down into sin, war, and judgment; yet through it all he was faithful to preach God’s Word throughout all the lands.

When Jeremiah began his ministry, Assyria was the leading power in the world, but Egypt and Babylon were rapidly gaining strength. In 607 B.C. the Babylonians took Nineveh and destroyed the power of Assyria. Babylon then turned to Judah, and Judah’s “politicians” advised the king to ask Egypt for help. Jeremiah was always against an Egyptian alliance. He knew that Judah’s only hope was the Lord, but her sins were so great, the nation had lost the blessing of God. Babylon finally did capture Judah and take Jerusalem (606–586). Jeremiah wrote Lamentations to commemorate the death of the Holy City.



**Jeremiah’s Message:** Jeremiah’s task was not an easy one because he had to sound the death knell for his nation. The first part of his book records several of his sermons, given in Jerusalem, in which he denounces the people, priests, and princes for their sins, especially the sin of idolatry. In chapter 25 he announces that the nation will go into captivity for seventy years, and then return to reestablish the nation. In chapter 31 he prophesies a “new covenant” between Jehovah and His people, not a covenant of law and works written on stones, but a covenant of love and faith, written in the heart. In the final chapters, Jeremiah deals with the Gentile nations around Judah and tells of God’s plans for them.

One of the key words in the book is “backslide” (2:19; 3:6, 8, 11–12, 14, 22; 49:4). The nation had turned her back on the Lord and was following false prophets who led them to worship idols. Eleven times the word “repent” is used by the prophet, but the nation did not repent. We read of Jeremiah weeping, so burdened was he for his fallen nation. See 9:1; 13:17; 14:17; 15:17–18; and Lam. 1:2; 2:11, 18. Because he prophesied the captivity and told the kings to surrender to Babylon, Jeremiah was called a traitor and was persecuted by his own people. No OT prophet faced more opposition from false prophets than did Jeremiah (see 2:8, 26; 4:9; 5:31; 6:14; 14:13–16; 18:18; 23:9–40; 26:8–19; 27:9–16; chaps. 28 and 29). If Judah had repented and turned to God, He would have delivered them from Babylon. Because they persisted in their sins, the nation had to be punished, but then God prom-

ised restoration “for His name’s sake.” Jeremiah used many dramatic illustrations to get his messages across: fountains and cisterns (2:13); medicine (8:22); a “good-for-nothing” girdle or sash (13:1–11); a clay vessel (chaps. 18–19); yokes (chap. 27); drowning a book (51:59–64).

**Jeremiah like Jesus?:** When Jesus was here on earth, the people identified Him with the prophet Jeremiah (Matt. 16:14). Jeremiah’s life was not easy, and his ministry did not appear successful. But he was faithful to the Lord and accomplished God’s will. Perhaps this is a mold we need to consider....

The similarities between Jeremiah and Jesus Christ are worth noting. Neither married (16:2), and both were rejected by their own towns (11:21 and 12:6 with Luke 4:16–30). Jeremiah ministered under the menacing shadow of Babylon, Jesus under the shadow of Rome. Both were considered traitors by their people. Jeremiah was viciously opposed by the false prophets, Jesus by the scribes and Pharisees, the false leaders of His day. Both wept over the city of Jerusalem, and both predicted its ruin. Jeremiah gathered few disciples about him; Jesus had a small following. Both were arrested falsely and persecuted. Both emphasized a religion of the heart, and not merely one of outward forms and ceremonies. It was Jeremiah 7:11 that Jesus quoted when He cleansed the temple and told the priests they had made it “a den of thieves.” Both emphasized the new covenant in the heart (Jer. 31:31–37; Heb. 8:7ff). In their preaching, both used striking illustrations and comparisons. Both revealed a tender, sympathetic heart that was crushed by the wickedness of a nation that should have obeyed God’s Word. In the end, it seemed that both were failures in their lives and ministries, but God honored them and made their work successful.



### **Unique Features to Jeremiah**

Jeremiah was the most persecuted OT prophet.

He was the only prophet forbidden to pray for his nation (see exposition on 7:16–27).

He was the only prophet to record an eyewitness account of Jerusalem’s fall (39; see Lam.).

Jeremiah contains the Bible’s most extended and detailed prophecies about Babylon, mentioning it 164 times—more than in all the rest of the Bible. The apostle John would give the name Babylon to the city of the Antichrist (Rev. 17–18).

# Outline

- I. Jeremiah's call and commission—1
- II. Jeremiah's messages to his people Judah—2–33
  - A. 1st Sermon: Judah Sinned Willfully 2:1–3:5
  - B. 2nd Sermon: Judah to Be Judged 3:6–6:30
  - C. 3rd Sermon: Judah's Hypocrisy in Worship 7:1–10:25
  - D. 4th Sermon: Judah's Breach of the Covenant 11:1–12:17
  - E. 5th Sermon: Judah's Revived Relationship 13:1–27
  - F. 6th Sermon: The Drought in Judah 14:1–15:21
  - G. 7th Sermon: Jeremiah's Unmarried State 16:1–17:27
  - H. 8th Sermon: Sign of the Potter's House 18:1–20:18
  - I. 9th Sermon: Against Judah's Kings 21:1–23:8
  - J. 10th Sermon: Against Judah's False Prophets 23:9–40
  - K. 11th Sermon: The Two Baskets of Figs 24:1–10
  - L. 12th Sermon: The Seventy-Year Captivity 25:1–38
- III. The Conflicts of Jeremiah 26:1–29:32
- IV. The Future Restoration of Jerusalem 30:1–33:26
- IV. The Present Fall of Jerusalem 34:1–45:5
- V. The Prophecies to the Gentiles (46:1–51:64)
- VI. The Fall of Jerusalem (52:1–34)

# Daily Bible Study

Thursday, February 21st, 2008

## *Passage for today: Jeremiah 1*

### Questions to Ponder

1. As Jeremiah relates his call to ministry—let’s learn some applications for us. How does Jeremiah feel about being called? Why is this important? Where is the authority of Jeremiah's call? Who has initiated it?

### With the word Bible Commentary

#### Jeremiah 1

Kings and rulers come and go, but the Word of God remains and accomplishes God’s work in the world. Yet God needs a voice to herald the Word, and nobody feels adequate for the task.

**Hearing (1–10).** God’s word to Jeremiah was, “You will be what I want you to be, go where I want you to go, and say what I want you to say. I supervised your conception, I consecrated you, and now I am ordaining you.” If God calls you, believe what He says and obey Him. You may not feel up to it, but your adequacy comes from God, not from yourself.

**Seeing (11–16).** God’s servants must have open eyes as well as open ears, for God can “speak” through what they see. In Hebrew, the words almond and watch are similar. God watches over His Word to perform what He says. Our job is proclamation; His job is performance. Babylon came from the north and destroyed Judah and Jerusalem.

**Doing (17–19).** It was difficult for youthful Jeremiah to confront his elders with a message of denunciation, but God made him and God was with him. God’s messengers must be walls and not shifting sand.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Friday, February 22nd, 2008

*Passage for today: Jeremiah 1*

## Questions to Ponder

1. As Jeremiah relates his call to ministry—let’s learn some applications for us. What is it that Jeremiah was to minister to the people? How is this true today? How does God prepare Jeremiah for this ministry? How does God warn Jeremiah about the ministry he would give?

## With the word Bible Commentary

### Jeremiah 1

Kings and rulers come and go, but the Word of God remains and accomplishes God’s work in the world. Yet God needs a voice to herald the Word, and nobody feels adequate for the task.

**Hearing (1–10).** God’s word to Jeremiah was, “You will be what I want you to be, go where I want you to go, and say what I want you to say. I supervised your conception, I consecrated you, and now I am ordaining you.” If God calls you, believe what He says and obey Him. You may not feel up to it, but your adequacy comes from God, not from yourself.

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—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Saturday, February 23rd, 2008

## *Passage for today: Jeremiah 2*

### Questions to Ponder

1. How does God remember and picture the early relationship He had with His people? What is the relationship they have now—how is it different? Is this picture true in our lives today? In the church?
2. Consider today verses 4-13—what is the charge that God levels against His people? Why is this such a serious issue? How would this appear, practically, in our lives today? How can we avoid falling into this trap?

### With the word Bible Commentary

#### Jeremiah 2

Why was judgment coming to the nation of Judah? Because the people were unfaithful to God and had mixed the worship of Jehovah with the worship of heathen idols. Religion was very popular in Judah, but it was not very spiritual.

Judah was an unfaithful wife who had not maintained her “honeymoon love” (vv. 2, 32; Rev. 2:4). The people were a wasted harvest devoured by the enemy (v. 3). They forgot what God did for them and turned to false gods (vv. 4–8). It was like exchanging a pure artesian well for a dirty, leaky cistern (vv. 9–13).

They were stubborn animals that hated the yoke (v. 20) and a degenerate vine that bore no fruit (v. 21; Isa. 5). Their sins were so deep that they could not be washed away (v. 22). Like wild animals in heat (vv. 23–25), they lusted after sin; yet they denied that they had sinned (vv. 33–36)!

The last picture is that of prisoners of war, marching away with their hands on their heads (v. 37). What the people thought was freedom turned out to be slavery.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 2:1). Nashville: Thomas Nelson.



# Daily Bible Study

Sunday, February 24th, 2008

*Passage for today: Jeremiah 3*

## Questions to Ponder

1. The word “backsliding” is used seven times in this chapter. Judah was gradually sliding away from the Lord and ignoring His loving pleas. What is backsliding like? How would you describe it from this chapter?
2. How does God appeal to the backslider in this chapter? What is His offer?

## With the word Bible Commentary

### Jeremiah 3

The word backsliding is used seven times in this chapter. Judah was gradually sliding away from the Lord and ignoring His loving pleas. What is backsliding like?

**Backsliding is like harlotry.** The nation was “married” to Jehovah at Sinai when God gave her His covenant. But Judah became an unfaithful wife whose love was growing cold (Jer. 2:2) and whose “lovers” were many. God could “divorce” His defiled wife; but if He did, she could not return to Him (Deut. 24:1–4). So, instead of divorcing her, God warned her (vv. 3, 6–10). However, she would not listen. He begged her to return, for returning is the only remedy for backsliding; but she refused.

**Backsliding is like sickness (22).** It begins with a secret “infection” of sin, which leads to loss of spiritual appetite, gradual decline and, if not attended to, death. God heals our backsliding if we honestly accept His diagnosis and humbly return to Him.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 3:1). Nashville: Thomas Nelson.



# Daily Bible Study

Monday, February 25th, 2008

## Passage for today: **Jeremiah 4**

### Questions to Ponder

1. Over forty times in his book, Jeremiah calls for God's people to return to the Lord. To describe what that is like, he uses several images. What images does God use in this chapter? What is God stressing in those images?
2. What warnings does God give in this chapter to those who will not return?

### With the word Bible Commentary

#### Jeremiah 4

Over forty times in his book, Jeremiah calls for God's people to return to the Lord. To describe what that is like, he uses several images.

It is like *plowing* (vv. 1–3). Hard hearts need plowing up so they can receive the seed of the Word and bear fruit.

It is like *performing surgery* (v. 4). The Jews put their confidence in external religious ritual and did not let God operate on their hearts (Deut. 10:12–16; 30:6; Rom. 2:28–29). He wants truth deep within the heart (Ps. 51:6).

It is like *joining the army* (vv. 5–6, 19–21). The backslider is serving the enemy; but then he hears the trumpet call, realizes he is a traitor, and returns to obey his commander.

It is like *taking a bath* (v. 14). When we confess our sins, God cleanses us (1 John 1:9) and gives us a new beginning (Ps. 51:1–2, 10–11).

It is like *growing up* (v. 22). Believers should be childlike but not childish (Matt. 11:16–17). Backsliders are foolish, like disobedient children who are only hurting themselves.

No wonder God repeatedly calls to His backslidden people, "Return! Return!"

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 4:1). Nashville: Thomas Nelson.



# Daily Bible Study

Tuesday, February 26th , 2008

*Passage for today: Jeremiah 5*

## Questions to Ponder

1. What kind of person is God searching for in this chapter? Where does He look? How does God describe His inability to find this person and why? How is this true now?
2. Where does God show us much of the problem has come from? What is so “astonishing” to the Lord about it? Why? What should this mean for us?

## With the word Bible Commentary

### Jeremiah 5

**Looking for a man (1–9).** God would have spared Sodom had He found ten righteous men (Gen. 18:26–32); but to spare Jerusalem, He would have settled for one! Yet Jeremiah could not find one, not even among the “great men” who were spiritual leaders in the city. Never underestimate the importance of one person living wholly for the Lord. Perhaps you can be that “righteous one” in your home or place of employment.

**Looking for truth (3).** The eyes of the Lord search for people who are faithful to Him and His Word. They may be in the minority and they may be persecuted, but they are God’s own people and He will bless them.

**Looking but not seeing (20–25).** The eyes of the spiritual leaders were blind to God and what God was doing (Isa. 6:10; Matt. 13:15). They were also blind to the judgment about to fall on the nation. The waves of the sea know where to stop, but Judah’s leaders went beyond the limits God had set. They might be popular and prosperous, but their prosperity would destroy them.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 5:1). Nashville: Thomas Nelson.



# Daily Bible Study

Wednesday, February 27th , 2008

*Passage for today: Jeremiah 6*

## Questions to Ponder

1. In this chapter God pictures the coming judgments on Judah. What word pictures does He use? Why, what do they teach us?
2. God shows us why they would not listen to the warnings—what reasons does He give? What things does He show us about their hardness to Him? How should these warnings affect us today?

## With the word Bible Commentary

### Jeremiah 6

**The watchman.** The prophet saw the invasion coming and warned the people, but they would not listen to him (v. 10). The delicate woman (Jerusalem) would be ruined (v. 2); the sun was going down (vv. 4–5); and the harvest of sin would be reaped (v. 9).

**The physician.** Jeremiah saw the sickness and wounds of the nation and pointed to God as the only source of healing (3:22). The false prophets gave a superficial diagnosis and a false remedy (v. 14), which led the nation into judgment (Lam. 2:14). Beware of religious teachers who look only at the surface and never get to the heart of the problem.

**The guide (16).** Jeremiah saw the people wondering which way to go. The “new religions” confused them, so he called them back to God’s Word. Seek “the old paths” of the Word, not to try to repeat “the good old days,” but to go forward to do God’s will in your day.

**The assayer (27–30).** Jeremiah’s words were like a fire (23:29) that separated the precious metal from the dross. But the people chose to be cheap alloy instead of precious gold and silver: all God’s judgments were in vain.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 6:1). Nashville: Thomas Nelson.



***"I formed thee... I knew thee... I sanctified thee; I have appointed thee."***

Jeremiah 1:5 (R.V.).

Devotional from Our Daily Walk

By F B Meyer

God has a plan for each of his children. From the foot of the Cross, where we are cradled in our second birth, to the brink of the river, where we lay down our armour, there is a path which He has prepared for us to walk in. God also prepares us for the path He has chosen. We are His workmanship, created unto the good works which He has before prepared. There is no emergency in the path for which there has not been provision made in our nature. From the earliest inception of his being, God had a plan for Jeremiah's career, for which He prepared him.

Ask what your work in the world is, that for which you were born, to which you were appointed, and on account of which you were conceived in the creative thought of God. That there is a Divine purpose in thy being is indubitable. Seek that you may be permitted to realize it, and never doubt that you have been endowed with all the special aptitudes which that purpose may demand. God has formed you, and stored your mind with all that He knew to be requisite for your life-work. It is your part to elaborate and improve to the utmost the one or two talents entrusted to your care.

Do not be jealous or covetous; do not envy another his five talents, but answer the Divine intention in your creation, redemption, and call to service. It is enough for thee to be what God made thee to be, and to be always at thy best.

But in cases where the Divine purpose is not clearly disclosed, in which life is rived piecemeal, and the bits of marble for the tessellated floor are heaped together with no apparent plan, we must dare to believe that God has an intention for each of us; and that if we are true to our noblest ideals, we shall certainly work out the Divine pattern, and be permitted some day to see it in its unveiled symmetry and beauty. To go on occupying the position in which we have been placed by the Providence of God, and to hold it for God till He bids us do something else! Such are golden secrets of blessedness and usefulness.

***"They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."***

Jeremiah 2:13

Devotional from Our Daily Walk

By F B Meyer

"If any man thirst, let him come unto Me, and drink."- John 7:37. What an infinite mistake to miss the fountain freely flowing to quench our thirst, and to hew out broken cisterns, in which is disappointment and despair. Many such may read these words---each with soul-thirst craving satisfaction; each within reach of God, whose nature is as rock-water for those that are athirst, but they are attempting the impossible task of satisfying the craving for the infinite and Divine, with men and the things of sense. There is the cistern of Pleasure, engraved with fruits and flowers, wrought at the cost of health and peace; the cistern of Wealth, gilded and inlaid with costly gems; the cistern of Human love, which, however fair and beautiful, can never satisfy the soul that rests in it alone---all these, erected at infinite cost of time and strength, are treacherous and disappointing. At our feet the fountain of God's love is flowing through the channel of Jesus Christ, the Divine Man. He says to each of us: "Whosoever drinketh of the water that I shall give him shall never thirst." We must descend to the level of the stream, if its waters are to flow over our parched lips to slake our thirst. We must come back to Calvary, take our stand at the foot of the Cross, hear again the words of Him who died there for us, saying "I thirst," that He might be able to give the Water of Life freely to all who come to Him. You who are weary of your toil, drop your tools, and come back to God. Forsake the alliances, the friendships, the idolatries, the sins which have alienated you from your best Friend. Open your heart, that He may create in you the fountain of living water, leaping up to eternal life. "The Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athirst, Come! And whosoever will, let him take the water of life freely."

"I came to Jesus, and I drank  
Of that Life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him."

## ***"I am married unto you."***

Jeremiah 3:14

Devotional from Morning and Evening

By C H Spurgeon

Christ Jesus is joined unto his people in marriage-union. In love he espoused his Church as a chaste virgin, long before she fell under the yoke of bondage. Full of burning affection he toiled, like Jacob for Rachel, until the whole of her purchase-money had been paid, and now, having sought her by his Spirit, and brought her to know and love him, he awaits the glorious hour when their mutual bliss shall be consummated at the marriage-supper of the Lamb. Not yet hath the glorious Bridegroom presented his betrothed, perfected and complete, before the Majesty of heaven; not yet hath she actually entered upon the enjoyment of her dignities as his wife and queen: she is as yet a wanderer in a world of woe, a dweller in the tents of Kedar; but she is even now the bride, the spouse of Jesus, dear to his heart, precious in his sight, written on his hands, and united with his person. On earth he exercises towards her all the affectionate offices of Husband. He makes rich provision for her wants, pays all her debts, allows her to assume his name, and to share in all his wealth. Nor will he ever act otherwise to her. The word divorce he will never mention, for "He hateth putting away." Death must sever the conjugal tie between the most loving mortals, but it cannot divide the links of this immortal marriage. In heaven they marry not, but are as the angels of God; yet there is this one marvellous exception to the rule, for in Heaven Christ and his Church shall celebrate their joyous nuptials. This affinity as it is more lasting, so is it more near than earthly wedlock. Let the love of husband be never so pure and fervent, it is but a faint picture of the flame which burns in the heart of Jesus. Passing all human union is that mystical cleaving unto the Church, for which Christ left his Father, and became one flesh with her.

## **But what will you do in the end?"**

Jeremiah 5:30

Have you ever observed someone unknowingly being lied to or being taken advantage of? The feeling is never comfortable. We see the person being taken for a ride and we want more than anything to tell them the truth. Here, we see the Lord looking in on His people, Israel being lied to and being taken advantage of by false prophets and priests. But, that's not all there is to the story. The Lord notes that the people not only are being lied to and being ruled by men operating in human power, but they are actually loving the situation. It is a sad display of their heart for sure.

Here, the Lord shows us that the people really had gotten away from knowing and seeking Him. In Deuteronomy 13, we find that the Lord warned the people before they entered into the Promised Land that there would arise among them prophets who would lie to them. He told them that those very believable and influential prophets would call out to them saying, "Let us go after other gods... and let us serve them" (Deut 13:2). But God commanded them in response to this saying, "You shall not listen to the words of that prophet...for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul" (v.3). Obviously, here at the time that Jeremiah recorded His thoughts, the people had fallen away from that love relationship that the Lord longed for. For here, the Lord tells us that they not only were being lied to by these false prophets, but they were actually liking it that way.

The other thing that we see happening here was that the people of God were subjecting themselves to priests who were ruling or governing them, not by the power of the Living God, but by their own human power. This also displays the dead conditions of their hearts. We know how important it was to the Lord to have priests who would serve Him obediently. We saw this by how severely He chastened the rebellious men during Korah's rebellion for trying to make themselves priests. We also saw how He treated Eli's sons who stood as priests and were not reverent to Him and willing to follow Him fully. But once again, the people loved it this way.

The bottom line of this scathing passage is that the people were following false prophets and prideful priests and they loved it just that way. God's question for the people who were loving things as they were was, "But what will you do in the end?"

Friend, we live in a world today that is in the same state of hardness we observe in Jeremiah. Even sadder, we live among a people who attend “churches” where they are lied to under the guise of “thus saith the Lord.” And they place themselves under leaders who lead by their own power. 2 Timothy speaks of this, “But know this, that in the last days perilous times will come; For men [in the “church” will be lovers of themselves,...proud,...unholy,...unloving,...despisers of good,...lovers of pleasure rather than lovers of God, having the form of godliness, but denying its power” (vv. 1-5). The letter also tells us that people who go to church will heap up for themselves teachers who do not preach the truth but instead tell stories from their own minds. (2 Timothy 4:3-4). God’s question for them is still the same. “But what will you do in the end?”

The people in Jeremiah’s time had lost touch with God. They had allowed their love for Him and their respect for His truth to grow cold. And it was to cost them their freedom and their lives. The same issues are before us today. We have churches full of people who are named by the name of Christ and yet they are not in relationship with Him. They are comfortable now. They feel good now, and yet what will they do in the end? Teachers gather to themselves hoards of people with marketing and gimmicks. They skip out on the word of God and they give stories that make one feel good. And yet what will they do in the end?

Friend, as you consider your standing with the Lord, think upon these issues laid before us in Jeremiah. Are you believing the lies of men and being led away into serving something other than the living God? Are the leaders whom you serve under operating according to the power of men? If you find yourself answering yes to either of these, the next question would be: Are you comfortable in these situations? If you are, what will you do in the end? Jesus told some in Matthew 7 that in the end many will come to Him and say, “Lord, Lord...” They will approach Him with the mindset that they are secure. But in a very scary statement He will say, “Depart from me. I never knew you.” Today, does Jesus know you? Are you loving Him and He loving you? If not, what will you do in the end?