Jeremiah Chapter 2

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Chapter 2

Theme: Creative, emotional, and logical appeals to condemn Judah's religious treachery against Jehovah.

Outline:

1-8 Ungrateful Nation Forsook Their Father

9-13 Scornful Nation Changed Out Their God

14-19 Forsaking God Had Cost Them Liberty

20-28 Religious Adultery Would Shame Them

29-37 Religious Adultery Would Trouble Them

Preparatory Reading: Psalm 106; Isaiah 5.

Related Links:

A. *Introduction to the Book of Jeremiah … here.*
B. Overview of O.T. Prophets *(1).*
C. Overview of O.T. Prophets *(2).*
D. Timeline of the O.T. Prophets.
E. *Interpreting Prophecy (slides) … here.*
F. Overview of Minor Prophets *(1).*
G. Overview of Minor Prophets *(2).*
H. Prophets of God *(Men and Work).*

Introduction:

A. When we open our Bible, we are in the divine library from heaven to take one of its 66 volumes down.
B. The greatest blessing, opportunity, privilege, and pleasure is to preach or to hear God's word preached.
C. Faith cometh by hearing, and hearing by the word of God, so let us increase our faith (Romans 10:17).
D. When God reveals Himself to a nation or man, He rightly expects faithfulness from that blessed object.
E. Our glorious God is Jealous, and rightly so, for He has no competitor of any kind by any measure.
F. Keep in mind these appeals to the nation are to God's church, not to the pagan nations of that world.
G. God appeals to all men by creation, providence, conscience, and nature but uses more with His people.
H. In a chapter like this, do not slight it for the sin of idolatry; remember covetousness (Eph 5:5; Col 3:5).
I. Do not think yourself so different from this audience and its rebuke, for it was Jehovah's O.T. church.
J. You also have been blessed by God and made promises to Him, so the warnings here are good for you.

K. God is no different today as some wish. Jesus is severe to His churches. Think Ephesus and Laodicea.

L. The historical facts are important: God made Israel the most blessed nation; He then had to destroy it.

Ungrateful Nation Forsook Their Father – Verses 1-8

1 Moreover the word of the LORD came to me, saying,

A. After ordination and a charge from Jehovah, God gave him his first message to Judah.

B. The only thing faithful men preach is God's word, and they must reject everything else.

C. Lesson: Until a man of God or preacher is convicted by God's word, he should be silent.

2 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.

A. God knows the difference between cry or whisper, and He told Jeremiah to cry to them.
   1. If the message is for God's glory, but especially for warning sinners, then get loud!
   2. For more Bible evidence of intense, urgent preaching, see *Instant Preaching* … Instant Preaching.

B. God directed the preaching to Jerusalem, a simple metonym, a city used for its citizens.

C. As we saw before and shall see again, we love the divine mandate, *Thus saith the LORD,* which is used 147 times in 52 chapters, an average of three reminders in each chapter.

D. God remembered Israel's affection for Him in the wilderness after departing Egypt.
   1. They were certainly not perfect, but think of Red Sea episode and second generation.
   2. God mercifully recalls good deeds, like overlooking Abraham and Sarah's laughter.

E. Jesus remembers our first love, and He called the church at Ephesus out for it (Rev 2:4).

F. Lesson: Preaching is to be done intensely, for time is short and the consequences great.

G. Lesson: Do not let life, inputs, laziness, or pride steal affection from our knowing God.

H. Lesson: We often fear and speak of spiritual adultery, but He also remembers our love.

I. Lesson: If God recalls these actions and times of love, He can be moved by you today.

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.

A. This verse makes a change in person, from first and second to third. Get well used to it.

B. Israel was not perfectly holy, but God viewed them as His holy people (Deut 7:6; 14:2).

C. Israel was God's firstfruits by being the first (and only) nation He chose for Himself, so He used a metaphor from a key part of Israel's worship – firstfruit celebrations and use.

D. Jehovah considered Israel to be His son, even His firstborn (Exodus 4:22; Jer 31:9).

E. God's rule was simple – if you touch the apple of my eye, my church, you offend me.

F. God's rule was simple – if you mess with my people, I will judge you. Think Sihon.
G. Lesson: As a child of God, you were adopted by extreme love. Live like it (I Jn 3:1-3).
H. Lesson: Never fear threats or attacks of men, if you are living a holy life; He will judge.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

A. Preachers should remind their hearers often that the words are not theirs but God's.
B. The house of Jacob = the house of Israel = for the father of the twelve tribes was both!
C. Many of the northern tribes had been removed by the Assyrians into other area nations.
D. At times Israel will mean the ten tribes, and other times it will mean all twelve tribes.
E. When the distinction is key, context will indicate it; otherwise history and truth fit both.

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?

A. Never tire of hearing Jehovah's words from the Bible; they are God's (I Thess 2:13); this delightful and authoritative phrase is used 147 times in the 52 chapters of Jeremiah.
B. The history of Israel from Egypt to the then current situation under Josiah was idolatry.
    1. David summarized the sordid history, revivals, and divine punishments (Psalm 106).
    2. Stephen gave an inspired account of the idolatry of the early fathers (Acts 7:37-43).
    3. But Josiah's own father Amon and his own father Manasseh were terrible idolaters.
    4. You cannot go farther from the true and living, creator God than to pagan idol gods.
    5. Though in some respects, evolution and current thinking without any god is worse.
    6. **Vanity** = That which is vain, futile, or worthless; that which is of no value or profit.
    7. Isaiah and Jonah respectively mocked the folly of idolatry (Is 44:9-20; Jonah 2:8).
C. God appealed to them to tell Him what sin He had committed to make them idolaters.
    1. This is a very creative and emotional appeal that should have stunned his hearers.
    2. What other reason could there possibly be to flush the LORD Jehovah for idols?
D. Lesson: When you choose to follow vanity in any aspect of life you make yourself vain.
E. Lesson: Your lack of zeal and fruitfulness following Christ must be that God has sinned.

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?

A. Here is another connected and very creative and emotional appeal against their idolatry.
B. Israel's history of turning to other gods meant that they did not ask about their Deliverer.
C. What incredible ungratefulness it indicates when a people so delivered reject their God.
    1. They were groaning and sighing in Egypt under taskmasters, but He saved them.
    2. He led them through a land that a large group of people could not have survived.
    3. He provided them water, manna, and quail miraculously to feed and sustain them.
    4. There was no man or nation that could have or would have done this for them.
D. Lesson: It is your duty to remember all God has done for you and worship Him for it.
E. Lesson: There are many details, dots, or choices in your life that you should remember.
F. Leson: If it were not for the grace of God, and nothing else, you would be in hell now.

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

A. What was the destination God had planned and executed for them? The land of Canaan.
    1. How plentiful? The literal name for Canaan was a land flowing with milk and honey.
    2. Israel took walled cities, houses, wells, vineyards, orchards, and furniture of others.
    3. God gave them cities intact, and weak Israel beat seven nations with hardly a loss.
    4. He brought enemies into the open for easy killing and to preserve cities (Josh 11:20), so Israel could possess all the improvements and infrastructure He had promised.
B. What did Israel do? They defiled it by idolatry and perverse religious and sex practices.
C. Lesson: Never forget God gave other nations for Israel due to His choice (Is 43:3-4).
D. Lesson: You have more abundance of all things than Israel ever had to love Him more.

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.

A. Here are four religious offices or roles of Israel: priests, scribes, pastors, and prophets.
    1. Priests, whose job is to mediate with God, did not even ask about the LORD Jehovah.
    2. Scribes, who spend their lives reading and copying scripture did not meet the Author.
    3. Pastors, whose job is to shepherd people like sheep, sinned officiously, personally.
    4. Prophets, who bring revelation from God to men, spoke by Baal and did so for Baal.
B. These offices were to profit the people, but they followed inventions that did not profit.
    1. The fables of all kinds being taught today do not profit God's people (II Tim 4:3-4).

2. Consider profane ideas of unconditional love and self-love of moderns … Lie Of Unconditional Love, Lie Of Self-Love.

C. Lesson: Bishops today have the Bible for profit, if they will preach it (II Tim 3:16-17).

D. Lesson: God's great judgment takes away preachers to leave a famine (Amos 8:11-13).

E. Lesson: God's greater judgment is to blind preachers to preach lies (Ezekiel 14:1-11).

F. Lesson: Preachers themselves must be diligent personally and officiously (I Tim 4:16).

Scornful Nation Changed Out Their God – Verses 9-13

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

A. Here is another very creative and logical line of argument against their pagan idolatry, which God Himself kept track of by His use of "yet" to indicate going even further.

B. Note His pleading, which God through Jeremiah used several ways here (Jer 2:29,35).

C. **Plead** = To contend in debate; to wrangle, argue *with, against*. To urge a suit or prayer; make an earnest appeal, entreaty, or supplication; to beg, implore. Compare Jer 12:1.

D. Lesson: God does not quickly crush backsliding or rebellion, but pleads for repentance.

E. Lesson: many lines of argument or reasoning are good for our souls in prayer or praise.

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.

A. Chittim, or Kittim, included Cyprus at first but extended to Aegean islands (Greece).
   1. It is in the Bible 6 times as Chittim and 2 times as Kittim, as a world-founding father.
   2. Japheth's son Javan had sons Elishah, Tarshish, Kittim, and Dodanim (Gen 10:4).
   3. They divided the islands of the Gentiles in their lands, especially coastal and Aegean.
   4. Elishah is mentioned by Ezekiel (Ezek 27:7). Dodanim is nowhere else in the Bible.
   5. Chittim later included a wide area of the Mediterranean, even of Italy (Dan 11:30).

B. Kedar was a great place in Arabia from Ishmael (Gen 25:13; Is 21:16-17; Ezek 27:21).

C. Lesson: God expects us to consider how our religious practices compare (I Tim 5:8).

D. Lesson: Devotion and sacrifice of other religions (like Mormon lads) could provoke us.

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.

A. In the annals of human history, nations do not change gods. India is and has been Hindu.
   1. All earth's nations keep their same gods, even though their gods never helped them.
   2. This is an amazing religious fact proving the depravity and insanity of natural man.

3. Some Indians had totem poles; other tribes had the Great Spirit without any poles.

B. Yet Israel swapped out GOD Jehovah, the only true and living, creator Almighty God.
   1. This was the glorious God, I AM THAT I AM, that saved them in Egypt by Moses.
   2. This was the glorious God that destroyed Egypt and got them to the land of Canaan.
   3. His signs and wonders were without end of all kinds for His people to believe Him.

C. Israel changed from the LORD Jehovah to worthless and manmade gods of the heathen.
   1. The prophets of Baal, Israelites all, could not raise him to light a fire against Elijah.
   2. Not only were they worthless gods, they demanded child sacrifice and other cruelty.

D. Lesson: The attributes of God should be learned, promoted, and used for high worship.

E. Lesson: What do you let steal affection from Jehovah and His Son? Less than gods?

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

A. Rational creatures swapping out the true and living God for manmade idols is insanity.
   1. In typical prophetic language, God called the heavens to examine this profane folly.
   2. Such poetic terms are dramatic and used elsewhere (Deut 4:26; 30:19; 32:1; Is 1:2).

B. The effect of such bizarre religious conduct is astonishing, frightening, and destructive.

C. God is in heaven, and the angels are in heaven, and they cannot believe human vanity.

D. Lesson: Every bad choice you make can be identified similarly as stupid by degrees.

13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

A. God explained and summarized Israel's changing gods as properly being two bad sins.

B. First, they forsook the only true and living God with infinite attributes and help to them.
   1. God was a source of water for them in the wilderness that saved lives (Ex 17:6-7).
   2. He also provided springing water, which is lifelike by perpetual flow (Gen 26:19).
   3. Further, Jehovah their Provider took constant and similar care of them (Isaiah 58:11).
   4. Yet also, He provided them spiritual grace that caused their souls to live and prosper.
   5. The metaphor belongs here, but the Spirit is rivers of living water (Jn 4:10; 7:38-39).

C. Second, using the figure of water, they made broken cisterns that were totally worthless.
   1. A cistern is a stone container to hold water – it can never provide water like a spring.
   2. But a broken cistern is entirely worthless, for it cannot even hold any kind of water.

D. Our glorious God is incredibly creative and intelligent to make our ideas utter insanity.

E. Lesson: Exchanging God's rules for man's has two evils – lose profit and hurt yourself.

Forsaking God Had Cost Them Liberty – Verses 14-19

14 Is Israel a servant? is he a homeborn slave? why is he spoiled?

A. These questions are opposite Israel as God's special nation, His firstborn son (Ex 4:22).
   1. Instead, he had an inferior role as a nation to abuse, pick on, punish, and steal from.
   2. Instead, he begged others to help; they required tribute; they destroyed (Jer 2:18,16).
   3. Instead, those enemies might also move against them; they had lost liberty (Jer 2:16).
   4. Remember what the Assyrians did to the northern tribes and Sennacherib to Judah.
   5. Furthermore, in prophetic language the past tense can be used for sure future events.

B. Though not stated in this verse, the cause of the reversal was Judah's sins (Isaiah 42:24).

C. Lesson: In the day of adversity consider what you might have done wrong (Eccl 7:14).

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

A. Foreign powers and their armies are called lions, like Nebuchadnezzar (Jeremiah 4:7).

B. All this happened to the northern tribes called Israel; they were dispersed worldwide.

C. All this had happened in lesser degrees to the southern tribes by Sennacherib, etc.

D. As before, this describes past incursions, present threats, and future certainty of them.

E. God can call those things which be not as though they were, whether good or evil.

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

A. These are two cities in Egypt that had contributed to destruction of Israel (Jer 44:1).

B. God would later promise Nebuchadnezzar's desolation of them (Jeremiah 46:14,19).

C. The former history of Israel was of two great enemies on both sides – Egypt and Assyria.

D. Furthermore, the Jews looked to Egypt for help against Nebuchadnezzar to no avail, though the effort cost them dearly as it did in the days of Sennacherib (Isaiah 30:1-6).

E. Lesson: If you look only to men for help, it might break you without help (Luke 8:43).

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

A. Jeremiah reviewed their history and the causes of trouble replacing blessing (Jer 2:3-8).

B. Note the longer term he had in mind, for he referred here to the wilderness (Jer 2:6-7)

C. The shame of the history of Israel was their constant turning from Jehovah to idolatry.

D. Lesson: Never blame God or others for your pain, if they can be traced to your sins.

E. Lesson: From a warning perspective, Be sure your sin will find you out (Num 32:23).

F. Lesson: From a regretful perspective, every man will bear his own burden (Gal 6:5).

G. Lesson: The right thing to do is admit sins and chastening and repent (Jer 31:18-20).

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

A. Israel, as the smallest nation, would seek to large nations to protect from large enemies.

B. They had a large nation to the south – Egypt – that they often begged (Isaiah 30:1-6), where the great Nile River for Egypt's wealth and power is referenced by name Sihor.

C. They had a large nation to the north – Assyria – that they also begged (II Kgs 16:7-9), where the great Euphrates River is often not named (Isaiah 8:6; Joshua 24:15).

D. Lesson: When you look to government or physicians for help, He sees it (II Chr 16:12).

E. Lesson: Your need for assistance from others is ordinarily the result of your backsliding.

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.

A. Why all this trouble described in the verses before? Because of backsliding and sins.
   1. The reversal of fortune was their fault – they had forsaken their loving, mighty God.
   2. Forsaking God, backsliding, sinning, and not truly fearing Him had caused the pain.
   3. Jeremiah taught them correction, reproof, knowledge, and sight of their situation, for the cause of their trouble described before had a simple cause and source – their sins.
   4. Wickedness, backsliding, forsaking God, and not fearing is evil and bitter by results.

B. Note the all capital letters of GOD, by which the name Jehovah is indicated in a different way (Jer 1:6; 2:19,22; 4:10; 7:20; 14:13; 32:17,25; 44:26; 46:10 (2); 49:5; 50:25,31).

C. Lesson: Learn now without the pain and trouble that your sins cause most problems.

D. Lesson: The way of transgressors is hard – an evil thing and bitter in your life (Pr 13:15).

Religious Adultery Would Shame them – Verses 20-28

20 For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

A. God had in their history often delivered them; they promised Him much, but did little.

1. If they would repent, even partially or temporarily, God would save them from evil.
2. When He would deliver them, they would promise obedience, but would not do so.
3. What evil! Sin and get chastened; pray and get delivered; promise and yet not pay.
4. This is terrible hypocrisy to promise God good conduct and then backslide again.

B. The extent of idolatry in Israel was great; it was hardly ever eliminated (I Kgs 15:14), though the zeal of Josiah was great within Jerusalem and outside it (II Kings 23:4-25).

C. Here we have the first reference to religious adultery – *harlot* – many more will follow.

D. Lesson: If you have or do make promises to God for His help, make sure you perform.

E. Lesson: It is better to not vow anything to Him than to vow and not pay (Eccl 5:1-7).

21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

A. Like Isaiah's parable of a vineyard, God by Jeremiah asks why the result (Isaiah 5:1-4).

B. God did everything He could have or should have for a devoted nation, but not Israel.

C. The graphic language is by and from the God of heaven – accept the "degenerate plant."

D. Lesson: The things God has done for you should be remembered to drive your actions.

E. Lesson: If God has blessed you more than others, then you owe Him more (Luke 12:48).

22 For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.

A. Israel was rescued from slavery and then planted like a vineyard, but here is washed.

B. Their hypocrisy could not be covered or hid, for He saw their sins easily (Prov 15:3).

C. Jeremiah will later remind them that God fills heaven and earth to see all (Jer 23:24).

D. Like Adam and Eve in the beginning with fig leaves, their efforts were totally worthless.

E. Lesson: Never deceive yourself that God does not know your sins precisely – He does.

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;

A. God hates hypocrisy, so He mocked the Jews saying one thing but doing the opposite.

B. They might say they had not done this or that, but He saw their sins they greatly loved.

C. **Dromedary** = a light and fleet breed of camel, specially reared and trained for riding.
1. Female dromedaries in heat are known for erratic wandering for males for mating.
2. Jeremiah mocked the denial of idolatry by describing lustful cravings of this female.

D. Lesson: You must examine yourself to know your sins lest you say or imply godliness.

24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

A. We learn truth by the incorrigible wild ass for its insatiable lust for green grass and mating; here is a female again like the previous verse (Job 6:5; 24:5; 39:5-8; Hosea 8:9).
   1. When in heat, the untamable female sniffs for males and nothing can stop her pursuit.
   2. When in heat, in her month, this creature used to wild places will come after males.
   3. Jeremiah mocked the denial of idolatry by describing lustful cravings of this female.

B. Rather than dislike or resent such graphic language, love the God that picked each word.

C. Lesson: If a lukewarm Christian (there are many), you are worse than a wild ass … Three Choices for Living.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

A. The first clauses pertain to sexual lusts and religious adultery, which God condemned.
   1. Context of the previous verse is spiritual adultery by comparing a female wild ass.
   2. Context of the second half of this verse is a rebellious spouse intent to love others.
   3. To be unshod is taking off shoes, always done for intimacy in bed, and feet are a gentle euphemism in the Bible for lovemaking (Ezek 16:25), so God warned against.
   4. Thirst is a powerful desire, compared to sex (Pr 5:15; 9:17), so God warned against.
   5. The first half of the verse is God condemning the Jews for their religious adultery.
   6. Or, the first half is to avoid captivity by repentance (Jer 13:22; Deut 28:48; Hos 2:3).
   7. Which of the two interpretations is it? Inspired ambiguity might allow both options.

B. However, Israel responded that they did not like Jehovah but loved other gods for sure.
   1. The verse horribly describes their vile, wicked hearts and lustful craving for idolatry.
   2. God nor prophets should hope for their repentance; they were committed to lovers.
   3. They intended to pursue idolatry no matter what their husband God had to say of it.

C. Lesson: Never say you cannot or will not do something God expects, for the sin is great.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

A. The five parts of Jeremiah's audience are ashamed by their hypocritical sins (Jer 1:18).

B. Thieves are ashamed when caught, and Israel was ashamed by their gods failing them.

C. The sentence does not end here – it is surely a shame for any to end up like what is next.

D. They were not ashamed in conscience but rather by the vain outcome of their idolatry.

E. Lesson: You will be ashamed for any backsliding in sin when it comes home to roost.

27 Saying to a stock, 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.

A. Here is the shame of the previous verse – adoring idol gods until desperately in need only to discover their gods cannot help and they must return in some way to their God.

B. Here is idolatry – talking to a tree stump or a stone image – with grand terms of help.
   1. In an effort to promote golden calf worship, Aaron said terrible things (Ex 32:1-5).
   2. Also to promote golden calf worship, Jeroboam said terrible things (I Kings 12:28).

C. God accurately and graphically describes their religious treachery – turning their back on the true and living God rather than turning their face toward Him (Psalm 123:2).

D. Lesson: The only way you can expect God to help you is to turn your face fully to Him.

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.

A. God mocked the Jews' devotion to idol gods by telling them to get their help from them.

B. The whole issue of Israel's idolatry is hard to read, accept, or understand. It was insane.

C. God mocked further that they had so many idol gods that surely the number could help.

D. Lesson: Any choice we make against God, His word, or His people will cost us greatly.

E. Lesson: No quantity, volume, or reputation of anything can compete with our Jehovah.

Religious Adultery Would Trouble Them – Verses 29-37

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

A. The pleading of the Jews to Jehovah is from verse 27, "Arise, and save us" (Jer 2:27).

B. How dare they plead with their former God unless all sins had been forsaken (Ps 66:18).

C. Lesson: It is a shame when politicians say, "God bless America," without repentance.

D. Lesson: Never think you will be heard or blame God for not hearing, if you have sins.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

A. Persons are called *children* very commonly e.g. children of Heth and children of Israel.

1. Here in this section they are called generation, Israel, and people in verses following.
2. Yet with chastening but no correction being considered, the term children is perfect.

B. God had chastened the nation and its citizens repeatedly, but they did not repent wholly.

C. God had sent perfect chastening on children that also did not work (Ezekiel 20:23-26).

D. Rather than be corrected by God's chastening, they had killed prophets (Jer 26:20-24).

E. Lesson: When you are chastened by God, consider your ways to repent (Heb 12:5-17).

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?

A. Note the unusual verb used – *see ye the word of the LORD* – to look into it (Jer 2:19).

B. They should consider how Jehovah had wonderfully taken care of them since Egypt.
1. God had not left them to live like the Arabians in tents in sand storms with camels.
2. God had not left them in a dark land of trouble and anguish (Isaiah 8:22; Lam 3:2).

C. But in response Israel had said, more by action than words, we have ability to take care of ourselves, so we have chosen against your religion to find a better way of worship.

D. Lesson: Never think yourself competent or independent like Corinth did (I Cor 4:8).

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

A. The chapter has many creative, different appeals to convict Israel to choose repentance.

B. Here are two rhetorical questions – demanding negative answers – to get their attention.
1. Maids are single girls and very motivated to look their best; they never forget looks.
2. Brides have a special day when they dress their best, and they take great pains for it.

C. For a lengthy list of efforts of Israel's women to look good, see the last half of Isaiah 3.

D. In spite of the obvious appeal that that they do not forget, yet the Jews had forgotten Jehovah over and over – days without number – though maids or brides never forget.

E. Lesson: If you are distracted, lazy, or weak, you may miss God's many appeals to you.

F. Lesson: Make sure God's pleasure and spiritual growth are above anything else in life.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

A. The Spirit used attractive female attire in the previous verse; here is another angle on it.

B. In whorish terms, the Jews decked themselves to appeal to foreigners (Ezek 23:40-41).

C. In national need, the Jews also decked themselves to get military help (Jeremiah 4:30).

D. No nation was as bad as Israel religiously – they taught pagans to be viler (II Chr 33:9).

E. Prophets elsewhere describe extreme whoredom without compensation (Ezek 16:6-34).

F. Lesson: Let us exceed unbelievers by all good measures, not lose to them (I Tim 5:8).

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.

A. Yet another appeal from attire by which God exposed the murder of children and others.
   1. They burned their children to pagan gods demanding it – murder of innocent souls.
   2. Blood by Manasseh filled Jerusalem just a few years earlier (II Kgs 21:16; 24:3-4).

B. God did not have to look into bedrooms of private homes, for the murders were public.

C. Lesson: America is openly guilty and condemned for murder of innocents by abortion.

D. Lesson: May God save each reader from ever being brazenly guilt of sin before God.

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.

A. God confronted the vile, wicked sinners for arrogant, delusional appeals to innocence.

B. Thus God promised even further preaching by Jeremiah to expose widespread iniquity.

C. Lesson: Never seek God's favor or mercy by denying sin. Rather, claim it to confess it.

D. Lesson: Never measure your goodness or holiness by any standard but the holy Bible.

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

A. God mocked them for their many international efforts to win the help of other nations.
   1. **Gad** = To go from one place to another, to wander. No other use in the KJV Bible.
   2. Why do you wander in apparent confusion in different directions at different times?
   3. Why did they gad about so much? To go from one nation to another in desperation.
   4. Why did they gad about so much? To keep their new religion rather than Jehovah's.

B. God promised it would not work, for those nations could not save from His judgment.
   1. They should have learned the lesson by the great Assyrian failure (II Chr 28:16-21).
   2. They would learn the lesson of Egypt failing many times (Jer 37:7-8; Isaiah 30:1-5).

C. Lesson: Rather than try this and then try that means to help you, turn fully to your God.

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.

A. Trusting in Egypt would have a result similar to Tamar's rape by Amnon (II Sam 13:19).
B. God knew the confidence of their Egypt fantasies, and He had purposed to wreck them.
C. They would not prosper with Egypt, for Egypt was afraid of the great Chaldean king.
D. Lesson: Let your confidence for any matter be always and only in the LORD Jehovah.
E. Lesson: If you put your confidence in anything even close to Him, He will expose it.