Jeremiah Chapter 15

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Chapter 15

Theme: It was too late for prayer; Judah was without remedy, but He would save Jeremiah from enemies.

Outline:

1-4 No Prayers Would Work Due to Manasseh

5-9 No One Would Pity Judah for Many Sins

10-14 God Made a Difference with Jeremiah

15-18 Jeremiah Asked God to Destroy Enemies

19-21 God Promised to Protect Him if Faithful

Preparatory Reading: Deuteronomy 28.

Related Links:

1. Short Overview of Jeremiah *(slides; 2024).*
2. *Short Overview of O.T. Prophets (slides; 2023) … The Prophets of the Old Testament, here.*
3. Long Overview of O.T. Prophets *(slides; 2019), here.*
4. Introduction to Jeremiah *(sermons only; 2024), here.*
5. The 'R' Factor *(Repentance).*

Introduction:

1. Readers must remember this is the church of God of the Old Testament and take the warnings to heart.
2. Things written in the O.T. are to help and warn us in the New Testament (Rom 15:4; I Cor 10:1-12).
3. Every word of God is pure and profitable (Prov 30:5; Luke 4:4; II Timothy 3:16-17; II Peter 1:19-21).
4. Keep in mind in this chapter and others that Jeremiah may use past or present verb tenses for the future.
5. Keep in mind in this chapter and others that prophets used similitudes, so expect them (Hosea 12:10).
6. Keep in mind in this chapter and others that noun persons can also change from first to second to third.

No Prayers Would Work Due to Manasseh – Verses 1-4

1 Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my

sight, and let them go forth.

A. Moses and Samuel were two of God's greatest intercessors, saving the nation at times by their prayers, but such great men and great prayers would not help this hopeless case.

B. God inspired a similar statement by Jeremiah's contemporary in exile (Ezekiel 14:14).

C. Recall the previous chapter ended with a coordinated, inspired prayer (Jer 14:17-22).

D. Recall the previous chapter had a limited prohibition of any prayer for good (Jer 14:11).

E. There are many factors involved in this prayer rejection and difficult to isolate just one.
   1. Some or much of the instruction against prayer was coordinated (Jer 14:17-22), by which we mean Jehovah was intentional to convict rather than absolutely prohibit; these words from God through Jeremiah should have terrified the people to repent.
   2. God had fully purposed the removal of the nation with total certainty (Jer 1:11-16).
   3. Great intercessors pray anyway, like Moses against the LORD (Ex 32:10-11,30-34).
   4. But it was too late in this situation for the greatest intercessors (Jer 15:1; Ezek 14:14).
   5. Sometimes similar statements include opportunities for prayer (Is 38:1-5; Jonah 4:4).
   6. Captivity was certain, but yet mercy in its execution (Numbers 14:11-25; 14:26-45).
   7. There are times without remedy, and this was one of them (II Chr 36:14-21; Pr 29:1).
   8. Jeremiah knew of a remnant; there was no hope for rebels (Jer 50:20; Isaiah 6:9-13).
   9. Jeremiah made a difference with violent men (Jer 11:20; 12:3; 17:18; Rev 6:9-11).

F. If you do not think of such angles, you end up with God and Jeremiah contradicting; this is another way of rightly dividing the word of truth or end up ashamed in doctrine.

G. Jehovah's mind was made up; even the greatest prayer warriors would not change Him.
   1. He stated His certain judgment of Judah – cast them out of His sight in Jerusalem.
   2. He declared they would go forth from Judah into captivity or death by three means.

H. Lesson: We esteem these two men, Moses and Samuel, for their faithful intercession.

I. Lesson: You should fear with holy and sober conviction rebellion that has no remedy.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

A. God intended for Jeremiah to preach his prayer and its rejection here (Jer 14:17-22), for the wording of their question is based on God's rejection of even Moses and Samuel.

B. The LORD had four destinations for these rebellious sinners that prayer could not save.
   1. **Death** = pestilence, which is missing (Jer 14:12), otherwise there is bad redundancy.
   2. **Sword** = killed by soldiers in action whether by a sword, arrows, axes, or catapults.

3. **Famine** = starvation due to the combination of the dearth and any siege of the city.
4. **Captivity** = being among few left to walk to distant Babylon as despised prisoners.

C. God creatively and furiously judged His people and answered their foolish question.

D. Lesson: You have no idea how creative God can be to render justice to foolish sinners.

E. Lesson: Chastening of His own people is called damnation, so never presume to bear it.

3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

A. In case the previous four ways of dying were not bad enough, God further distinguished.

B. He took the sword from the previous verse (soldier activity) and divided it three ways.
1. Dying by sword is easier and quicker than famine or pestilence, so He made it worse.
2. Once killed by the sword, their bodies might lie unburied as prophesied (Jer 14:16).
3. But then the dogs would tear into their corpses for the most ignominious funeral rite.
4. Then birds would land on the carcasses to devour and destroy their putrid bodies.
5. Other beasts, not domesticated at all, but wild beasts, would also devour and destroy.

C. Lesson: God is very detailed in all His ways, including His creative judgment of sinners.

D. Lesson: Praise, give thanks, comfort one another we have escaped His wrath to come.

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

A. For fools that think living is better, God had horrible destinations for the surviving Jews.
1. Hear Cain's grief to live and be a fugitive and vagabond in the earth (Gen 4:11-16).
2. The Jews have been despised for various things from Egypt to present (Gen 46:34).
3. The Jews have been despised by divine appointment (Jeremiah 24:9; 29:18; 42:18).

B. Why was God angry? For 1000 years of sins, but pointedly the vile sins of Manasseh.
1. They had sinned 1000 years from Sinai to Jeremiah's 14th year (Jer 7:25; 11:7-8).
2. Manasseh, Judah's worst, was the tipping point (II Kgs 21:11-13; 23:26-27; 24:3-4).

C. Hezekiah was one of Judah's best, but he fathered a monster that was creatively vile.

D. Yet Manasseh humbled himself greatly in prison and was recovered (II Chr 33:11-13).

E. The significance of Manasseh reminds of family sins (Ex 20:5; 34:7; Mat 1:8; Ahaziah).

F. Lesson: Sickness and death is not the worst chastening; God can tear your spirit apart.

G. Lesson: Good men can have terrible sons: Jacob, David, Jehoshaphat, Hezekiah, Josiah.

H. Lesson: If you must generate children, then train them the best you can by His blessing.

I. Lesson: If you find yourself buried under great sins, recall God's mercy to Manasseh.

Section Lessons

A. Lesson: We esteem these two men, Moses and Samuel, for their faithful intercession.
B. Lesson: You should fear with holy and sober conviction rebellion that has no remedy.
C. Lesson: You have no idea how creative God can be to render justice to foolish sinners.
D. Lesson: Chastening of His own people is called damnation, so never presume to bear it.
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No One Would Pity Judah for Many Sins – Verses 5-9

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

A. These are the LORD's words of judgment about Jerusalem, not lamenting by Jeremiah.
B. When God judged His rebel people, no one would care one whit about them (Jer 49:9).
C. Moses had promised in Israel's beginning of being despised by all nations (Deut 28:37).
D. Lesson: If you never want to be left desolate on earth, put your trust in God (Ps 34:22).

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

A. The only way they could forsake Him to go backward is to have before been His people.
B. His judgment against them was due to them deserting Him after His incredible blessing.
C. Jehovah was tired of backing off and showing mercy – of repenting from judging them.
    1. Experienced parents and others in authority tire at some point of repeated rebellion.
    2. God had turned His anger away from Israel and Judah many times (Ps 78:38-40).
    3. But now He intended to bring judgment to pass soon, not far off (Ezekiel 12:26-28).
    4. Even Jeremiah was full of the fury of the Lord and tired of holding it in (Jer 6:11).
D. But God in merciful compassion had earlier kindled great repentance (Hosea 11:8-9).
E. Lesson: Backsliding, even in heart, is a horrible sin that God will judge (Prov 14:14).
F. Lesson: You can sin until there is no remedy, until God is tired of showing you mercy.

7 And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.

A. Fanning, done near doors, to get rid of chaff, would send Jews out of cities (Jer 51:2).

B. Their children would be killed as earlier (Jer 9:21), and others would be taken captive.

C. He would destroy His own church by sending into captivity and killing their children.
   1. Note the triple repetition of the singular, first person pronoun directing this violence.
   2. Who? The LORD, and He alone; Nebuchadnezzar obeyed him (Jer 10:23; Pr 21:30).
   3. Why? Because in spite of many warnings to repent and return, they would not listen.

D. Lesson: Hate rebellion and stubbornness that keeps you from returning from your sins.

E. Lesson: Hate all inputs and influences that keep you from living your holiest life ever.

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

A. God would kill so many men that the number of widows would exceed sand of the seas.

B. He sent a Chaldean spoiler in broad daylight and unexpectedly to kill their young men.
   1. The plural pronoun them is the people or widows, in either case a loss of young men.
   2. The clause is unusual, but context is bereavement, so it is a collective mother of sons.
   3. Jerusalem is not the singular mother, though city follows, for literal widows are here.
   4. Whether literal mother or the metaphorical city mother, it is the death of young men.

C. The Chaldean spoiler, or Nebuchadnezzar, arrived quickly to terrorize Jerusalem city.

D. The Chaldean spoiler, or Nebuchadnezzar, did not sneak in at night but came boldly.

E. Jehovah knows the closeness of marriage and prize sons, so terrorized women for sin.

F. Lesson: Here is a rule for mothers – a child left to himself will shame you (Prov 29:15).

G. Lesson: Jesus promised family division for Him, including children (Matt 10:34-37).

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

A. The collective noun for mothers (she), widows losing sons as well, is the subject here.
   1. Whether literal mother or the metaphorical city mother, it is the death of young men.
   2. Though she birthed seven sons, a great blessing (I Sam 2:5), she is faint and feeble.

3. Women, through loss of husband and/or sons, gave up the ghost, their lively spirit.
4. We do not choose death by this clause due to the clauses of spirit before and after it.
5. Previously at the height of life with her men, life before the evil days is now night.
6. The turn of favor in a previously blessed life now shames and confounds her by loss.
7. For those that have read or viewed war events like private Ryan, the grief is terrible.

B. For those not bereaved of husband and/or sons, their just God killed them by the sword.
C. Here in all its splendor is the offended fury of a jealous God for Jewish unfaithfulness.
D. Lesson: Your effort to clean, comfort, and educate children is nothing to your godliness.
E. Lesson: God can make your life miserable long before evil days of old age for your sins.

Section Lessons

A. Lesson: If you never want to be left desolate on earth, put your trust in God (Ps 34:22).
B. Lesson: Backsliding, even in heart, is a horrible sin that God will judge (Prov 14:14).
C. Lesson: You can sin until there is no remedy, until God is tired of showing you mercy.
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God Made a Difference with Jeremiah – Verses 10-14

10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

A. With mothers having just been mentioned, Jeremiah bemoans his fate as God's prophet.
   1. His mother was not bereaved of him, her son, for he lived and would outlive most.
   2. Instead, she would never read anything good about him in local or foreign papers.
   3. Mother, my life is continual fighting and arguing with domestic and foreign enemies.

B. With an exclamation of grief, he describes his life of contending with the whole world.
   1. He found little to no friendship or support among his own people of the sending God.
   2. He would find no more among the nations he was sent to crush foolish patriotism.
   3. This is the life of a faithful minister – fighting and arguing against sin and sinners.

C. Usury was despised among the Jews, but Jeremiah was hated as if he were a vile usurer.
   1. Within the church of the Old Testament, usury was forbidden (Ex 22:25; Neh 5:7).

2. By lending on usury or borrowing on usury, he used creditor and debtor as example.
3. He had wronged no man, much like Moses earlier, and ye he was hated by them all.
4. The nation hated him, as it would John the Baptist, Jesus, Paul for preaching truth.
5. In the future it would be usury that caused all nations to hate Jews (Romans 11:9).

D. Before God's comforting answer to Jeremiah, know that he was faithful beyond the end.
E. Lesson: Pray for pastors, as much of their life is to fight and argue against Corinthians.
F. Lesson: Help your pastor by living a godly life yourself and correcting others as needed.
G. Lesson: Jesus warned you, *Marvel not, my brethren, if the world hate you* (I John 3:13).

11 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

A. Jeremiah's great GOD Jehovah, who called him to preach, promised lifelong protection.
B. **Remnant** = remainder, rest, residue. Here it is Jeremiah's remnant, the rest of his life.
C. The LORD Jehovah would cause the Chaldeans to treat Jeremiah well when Judah fell.
    1. Fulfillment of this by the great Nebuchadnezzar is precious (Jer 39:11-12; 40:1-6).
    2. What a difference between his treatment of Jeremiah and Zedekiah (Jer 52:1-11).
D. The LORD had promised Jeremiah protection and repeated it again (Jer 1:18-19; 15:21).
E. Lesson: If you will be faithful to God, He can and will take care of you in any disaster.
F. Lesson: Those that delight in the Lord will only see the reward of the wicked (Ps 91:8).
G. Lesson: New Testament pastors should know that God will not forget them (I Peter 5:4).
H. Lesson: When your ways please the LORD, he can put your enemies at peace (Pr 16:7).
I. Lesson: When you live upright and perfectly, your end will be peaceful (Psalm 37:37).

12 Shall iron break the northern iron and the steel?

A. The LORD now transitioned from speaking to Jeremiah to condemning the Jews again.
    1. The verse is clearly transitional, for that before is Jeremiah and that after is the Jews.
    2. This transition may intend or include him as steel (Jer 1:18-19; 15:20; Ezek 3:8-9).
    3. The north, by usual context throughout, refers to the Chaldeans from that direction.
    4. The time of evil and affliction Jeremiah taught would surely come and be irresistible.
B. The Jews had no hardness to resist or withstand the iron and steel of Nebuchadnezzar.
    1. Efforts and words to research the harder iron and steel of the north are unnecessary.
    2. The efforts and words to research the composition of the steel are also unnecessary.
    3. If any thought the Chaldeans not strong, Jehovah would do it Himself (Jer 21:4-5).
    4. Habakkuk under inspiration described them as quite invincible (Habakkuk 1:5-10).

C. Only Jehovah could so direct that the hard Chaldean king would gently treat Jeremiah.

D. Lesson: Do not deceive yourself that you are resilient and can withstand his chastening.

13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

A. This is not Jeremiah, but rather the sinners of Judah, so a transition has been completed.

B. God promised He would give the assets and wealth of the Jews to the pagan Chaldeans.
   1. He would harden the Chaldeans so no offer of Jewish reward could buy them off.
   2. He had so little regard for their assets He would give all away for nothing (Ps 44:12).

C. Why this total ruin of property? For their many sins extending throughout all the nation.

D. There was no difference throughout the land; the Jews were great sinners in all places.

E. Lesson: God does not care what you think precious and will give it away in chastening.

14 And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

A. Jehovah would send His rebellious people into captivity far away to a place unknown.

B. The few that survived sword, famine, and pestilence would have to live with enemies.

C. Why? Because these rebellious sinners had kindled a fire in their jealous God by sins.

D. Where? A fire of God's angry vengeance that would burn upon them, not burn for them.

E. John and Jesus announced another fire of 70 A.D. (Matthew 3:1-12; 22:7; Luke 12:49).

F. Lesson: Most Christians do not know such a God, but make sure you fear and love Him.

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B. Lesson: Help your pastor by living a godly life yourself and correcting others as needed.

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D. Lesson: If you will be faithful to God, He can and will take care of you in any disaster.

E. Lesson: Those that delight in the Lord will only see the reward of the wicked (Ps 91:8).

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K. Lesson: Most Christians do not know such a God, but make sure you fear and love Him.

Jeremiah Asked God to Destroy Enemies – Verses 15-18

15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

A. Let the back and forth between Jeremiah and God be sweet to you and have your own.

B. God knows all, but the righteous can call on His memory of good (Is 38:3; Neh 13:14).

C. God knows all, but the righteous can call on His view of their enemies (II Chron 16:9).

D. Jeremiah's prayer here is filled with sober and sound reasoning that we should learn.

1. He appealed to the certain fact God knew all about him – good works and enemies.
2. He asked the One that matters to remember him, to visit him, and to revenge him, and prayed while not seeking revenge himself but rather trusting God (I Peter 2:23).
3. If you are too patient with my enemies, they might get the better of me, so hurry up.
4. The only reason I have these enemies is because I have obeyed thy ministerial call.
5. He then in the next verse specifically claimed extraordinary love of God's words.
6. He also in the next verse identified himself as God's messenger by eternal purpose.
7. In that following, he declared separation from mockers and partiers to stand for God.
8. In that following, he lived alone with God's words of indignation against their sins.
9. In the last verse of the section, Jeremiah described his constant grief without relief.

E. Lesson: Learn holy reasoning in prayer and boldly speak thus with thy God and Father.

F. Lesson: The best revenge is doing good for evil and His vengeance (Romans 12:17-21).

G. Lesson: True pastors will be different by commitment to God's words and against error

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

A. Love this verse of his ministerial calling and joy to serve God by preaching His words.

1. The LORD at Jeremiah's ordination gave ability and content to preach (Jer 1:6-10).
2. Jeremiah was Jehovah's special man for the time, by eternal predestinating purpose.
3. About being called by Jehovah's name, Jehoshaphat asked for such (I Kings 22:7).
4. Jeremiah was only a prophet by Jehovah's choice, and Jeremiah had only His words.

B. Refer to the notes in the previous verse for this and surrounding verses used in prayer.

C. Lesson: Pastors must love the words of God and commit to teach and defend each one.

D. Lesson: Pastors are ambassadors, not representing themselves but rather Zion's King.

E. Lesson: May every adopted child of God love the words of God (Psalm 19:10; 119:111).

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

A. Jeremiah rehearsed his lonely situation on earth as a minister of Jehovah with bad news.
   1. He had separated from lying prophets preaching peace and mocking God's warnings.
   2. He had separated from those foolishly and jovially enjoying Judah while it burned.
   3. He had separated from others for God handpicked him to preach against the nation.
   4. He had separated from those taking ease in Judah due to God's fury revealed to him.

B. Refer to the notes in verse 15 for combining this and surrounding verses used in prayer.

C. Lesson: Pastors must despise and separate from compromisers (I Tim 6:5; II Tim 3:5).

D. Lesson: Pastors, if they commit fully to Bible truth, see God and life quite differently.

E. Lesson: Pastors cannot need approval or friendship lest it weaken them to compromise.

18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

A. Jeremiah continued his appeal to God for help – here he implied God had forgotten him.
   1. His pain by suffering as a lonely preacher with a negative message went on unabated.
   2. O LORD God, you called me to this work, have you forgotten your promises to me?

B. Grieving Jeremiah asked if God would end up looking like a liar by voiding promises.
   1. The pained prophet asked if God could end up disappointing like a well going dry.
   2. Do not think Jeremiah sinned badly; see God's kind answer; note others (Gen 18:25).
   3. Yet, the degree of this meltdown caused God to exhort Jeremiah to spirit renewal.

C. There can be no doubt God used this public exchange for the profit of any with ears.

D. Jeremiah had not gone over to the other side or fled to Tarshish or anything like that; he had fallen into some self-pity and fearful doubting of his calling, but not much more.

E. Lesson: God pities all His children like a good father, but He especially pities pastors.

F. Lesson: God's pastors are subject to like passions as all men; think Elijah (James 5:17).

Section Lessons

A. Lesson: Learn holy reasoning in prayer and boldly speak thus with thy God and Father.

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God Promised to Protect Him if Faithful – Verses 19-21

19 Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

A. Here is God's kind answer to the grieving prophet calling His faithfulness in question.

B. There can be no doubt God used this public exchange for the profit of any with ears.

C. Jeremiah had not gone over to the other side or fled to Tarshish or anything like that; he had fallen into some self-pity and fearful doubting of his calling, but not much more.

D. *If thou return* – take up again thy former commitment and contentment to mock quitting.
   1. Jeremiah had not fled to Tarshish or loved this present world like Demas. Be wise.
   2. However, he had in this exchange pulled back from full commitment to his calling.
   3. Do not let the word return bother you. **Return** = To revert; to come back to oneself.

E. *Then will I bring thee again* – I will renew our fellowship and put my help upon thee.
   1. However God had allowed Jeremiah to wallow in self-pity, He would restore him.
   2. Jehovah would again consider him and use him as His mouthpiece (Deut 10:8; etc.).
   3. Such restorations of spirit David described many times (Ps 23:3; I Sam 30:6; etc.).

F. *If thou take forth the precious from the vile* – by discriminating doctrine and persons.
   1. The vile lies of the false prophets abounded on every side, which he was to reject.
   2. He was to preach the precious truth given to him and honor any that were precious.
   3. Preachers must take care to properly address each kind of person (Ezekiel 13:22).
   4. Preachers must take care to properly distinguish holy and profane (Ezekiel 44:23).

G. *Thou shalt be as my mouth* – I will again give thee my words to say to all near and far.
   1. Preachers do not preach their words, but their words are God's words (I Thess 2:13).
   2. Thus, ordinary ministers must study diligently to obtain His approval (II Tim 2:15).

H. Let any that hear thy truth turn to thee, but you may not turn to the common opinions.
   1. Do not take the word return too far, for neither party had gone over to the other side.
   2. Any of the priests, prophets, or people that had deserted him might turn back to him.
   3. But he was not to turn back from his calling and join with his previous colleagues.
   4. Jeremiah had gone too far like Job had gone too far (Job 34:8-9,36-37; 36:17; etc.).

I. There can be no doubt God used this public exchange for the profit of any with ears.

J. Lesson: Preachers do have fainting spells, or meltdowns like others, but must turn again.

K. Lesson: Preachers must have a lofty holy standard for truth and not compromise it ever.

L. Lesson: Let all Christians know they must end melancholy fits of self-pity to worship.

M. Lesson: Let all Christians but especially preachers hate even disappointing their Lord.

20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD.

A. To comfort His preacher, Jehovah repeated certain safety from ordination (Jer 1:18-19).
   1. Jeremiah, if you renew your commitment to the ministry I gave you, I am with you.
   2. These people will not be able to hurt you, for I will make you a protected, brass wall.

B. All men once left Paul, but our Lord stood with him and saved him (II Tim 4:16-18).

C. Lesson: Pastors need to know from the start that they will have enemies but will survive.

D. Lesson: Avoid a prospect with thin skin or weak heart, for he is not fit for fights coming.

E. Lesson: The promises here, which are comforting, may be applied to all (Heb 13:5-6).

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

A. Wicked and terrible men are coming (not Nebuchadnezzar), but God would save him.

B. Jeremiah did not know yet how bad it would get, as God had recently said (Jer 12:5).

C. But trials responded to properly lead to patience, experience, and hope (Rom 5:3-5).

D. Lesson: No person or punishment should stop you; embrace the glorious martyrs' spirit.

Section Lessons

A. Lesson: Preachers do have fainting spells, or meltdowns like others, but must turn again.

B. Lesson: Preachers must have a lofty holy standard for truth and not compromise it ever.

C. Lesson: Let all Christians know they must end melancholy fits of self-pity to worship.

D. Lesson: Let all Christians but especially preachers hate even disappointing their Lord.

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