

Judah's Sin & God's Judgment

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Text:

Introduction:

- I. Jer. 8:18-22: ¹⁸I would comfort myself in sorrow; My heart is faint in me. ¹⁹Listen! The voice, The cry of the daughter of My people — From a far country: "**Is not the Lord in Zion? Is not her King in her?**" "Why have they provoked Me to anger With their carved images — With foreign idols?" ²⁰"**The harvest is past, The summer is ended, And we are not saved!**" ²¹For the hurt of the daughter of my people I am hurt. I am mourning; Astonishment has taken hold of me. ²²**Is there no balm in Gilead, Is there no physician there?** Why then is there **no recovery** For the health of the daughter of my people?
- II. The story of **Judah's sin and God's judgment** is such a **tragic story**
 - A. So tragic that the prophet **Jeremiah began to mourn** Jerusalem's destruction during the reign of king **Josiah** (641/40-609 BC), **many years** before it actually occurred
 - B. By inspiration, God enabled Jeremiah to **look into the future** and see that:
 1. **God's city** would be **desolated and destroyed**
 2. **God's people** would be decimated by **drought, disease, death, and deportation**
 3. Ultimately **God's house** would be **deserted** by God Himself, **desecrated** by pagan soldiers, and finally **destroyed**
- III. While there is **much more** to the book of Jeremiah than the focus of this particular study, the book is largely about **Judah's Sin & God's Judgment**
- IV. In this study, we will discuss three things:
 - A. **The Enormity Of Judah's Sin**
 - B. **The Ferocity Of God's Judgment**
 - C. **Some Lessons For Us Today**

Body:

- I. **The Enormity Of Judah's Sin**
 - A. Judah's sin **persisted** throughout her history
 1. Jer. 32:30-31: ³⁰ because the children of Israel and the children of Judah have done only evil before Me **from their youth**. For the children of Israel have provoked Me only to anger with the work of their hands,' says the LORD. ³¹ 'For this city has been to Me a provocation of My anger and My fury **from the day that they built it, even to this day**; so I will remove it from before My face
 2. (cf. Jer. 3:24-25; 22:21)
 - B. Judah's sin **pervaded society** from top to bottom
 1. Jer. 5:1: ¹ "Run to and fro through the streets of Jerusalem; See now and know; And seek in her open places If you can **find a man**, If there is **anyone** who **executes judgment**, Who **seeks the truth**, And I will **pardon** her.

- a. The implication of this command is that **such a man could not be found**. This is **hyperbole**, since there were righteous men like **Jeremiah, Baruch**, and **others**; yet such righteous people were **few and far between**
 - 2. Jer. 6:13: ¹³ “Because from the **least** of them even to the **greatest** of them, **Everyone** is given to covetousness; And from the **prophet** even to the **priest**, **Everyone** deals falsely. (cf. Jer. 8:10)
 - 3. (cf. Jer. 7:17-18; 23:11, 14; 32:32)
- C. Judah **rejoiced** to do evil
- 1. Jer. 11:15: ¹⁵ “What has My beloved to do in My house, Having done **lewd deeds** with many? And the holy flesh has passed from you. When you do **evil**, then you **rejoice**.
- D. Judah “proceed[ed] from evil to evil” (Jer. 9:3), committing **all kinds of iniquity**
- 1. **Ignorance**
 - a. Judah did not **know God**
 - 1) Jer. 4:22: ²² “For My people are **foolish**, They have **not known Me**. They are **silly children**, And they have **no understanding**. They are **wise to do evil**, But to do good they have no knowledge.”
 - b. Judah did not **know God** because they did not **know God's word**
 - 1) They **rejected God's law**
 - a) Jer. 6:19: ¹⁹ Hear, O earth! Behold, I will certainly bring **calamity** on this people— The **fruit of their thoughts**, Because they have **not heeded** My words Nor My law, but **rejected** it.
 - 2) As a result, they did not **keep** God's law. Instead they followed the dictates of their own **evil hearts**
 - a) Jer. 11:8: ⁸ Yet they did not **obey** or **incline** their ear, but everyone **followed the dictates of his evil heart**;
 - b) Jer. 16:10-12: ¹⁰ “And it shall be, when you show this people all these words, and they say to you, ‘Why has the LORD pronounced all this **great disaster** against us? Or what is our **iniquity**? Or what is our **sin** that we have committed against the LORD our God?’ ¹¹ then you shall say to them, ‘Because your fathers have **forsaken Me**,’ says the LORD; ‘they have **walked after other gods** and have **served** them and **worshiped** them, and have **forsaken Me** and **not kept My law**. ¹² And you have **done worse** than your fathers, for behold, each one **follows the dictates of his own evil heart**, so that **no one listens to Me**.
 - 1] Please note the connection between **forsaking God** and **not keeping His law**
 - 2] Also note that **Moses warned His people** of this terrible consequence on the plains of Moab before they ever entered the Promised Land (cf. Dt. 29:21-28)
 - c. Judah did not know God's word, because her priests and prophets did not **teach God's word**

- 1) They didn't teach God's word because they **didn't know God**
 - a) Jer. 2:8: The priests did not say, '**Where is the LORD?**' And those who handle the law **did not know Me**; The rulers also transgressed against Me; The prophets prophesied by Baal, And walked after things that do not profit.
- 2) They told the people what they **wanted to hear**
 - a) Jer. 23:16-17: ¹⁶ Thus says the LORD of hosts: "**Do not listen** to the words of the prophets who prophesy to you. They make you **worthless**; They speak a **vision of their own heart**, Not from the mouth of the LORD. ¹⁷ They continually say to those who despise Me, 'The LORD has said, "**You shall have peace**"'; And to everyone who walks according to the dictates of his own heart, they say, '**No evil shall come upon you.**' "
 - b) (cf. Isa. 30:8-11)
- 3) They **prophesied lies** in God's name
 - a) Jer. 23:25-27: ²⁵ "I have heard what the prophets have said who **prophesy lies in My name**, saying, '**I have dreamed, I have dreamed!**' ²⁶ How long will this be in the heart of the prophets who **prophesy lies**? Indeed they are **prophets of the deceit of their own heart**, ²⁷ who try to make My people **forget My name** by their dreams which everyone tells his neighbor, as their fathers forgot My name for Baal.
 - b) (cf. Jer. 23:30-32)
- 4) And God's people in Judah **trusted in lying words**
 - a) Jer. 7:8: ⁸ "Behold, you **trust in lying words** that cannot profit.
 - b) (cf. Jer. 8:5)
 - c) According to Paul this is **what happens** when people reject God's word
 - 1] 2 Tim. 4:1-4: ¹ I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² **Preach the word! Be ready** in season and out of season. **Convince, rebuke, exhort**, with all **longsuffering and teaching**. ³ For the time will come when they will **not endure sound doctrine**, but according to their own desires, because they have itching ears, they will **heap up for themselves teachers**; ⁴ and they will **turn their ears away from the truth**, and **be turned aside to fables**.
- 5) So the false prophets in Judah were **largely responsible** for Judah's apostasy from Jehovah
 - a) They were **not entirely responsible**
 - 1] Every man is **responsible for his own sin** (Jas. 1:15)
 - 2] Every man must **test the spirits** (1 Jn. 4:1)

3] Every man must guard against **being deceived** (Jer. 29:8-9; cf. Mt. 7:15-16; Eph. 5:6)

b) But false teachers are **culpable** for leading God's people astray

1] Jer. 23:13-14: ¹³ "And I have seen **folly** in the prophets of Samaria: They prophesied by Baal And **caused My people Israel to err.** ¹⁴ Also I have seen a horrible thing in the prophets of Jerusalem: They commit adultery and walk in lies; They also **strengthen the hands of evildoers,** So that **no one turns back from his wickedness.** All of them are like Sodom to Me, And her inhabitants like Gomorrah.

2] Jer. 23:21-22: ²¹ "I have not **sent** these prophets, yet they **ran.** I have not **spoken** to them, yet they **prophesied.** ²² But if they had **stood in My counsel,** And had **caused My people to hear My words,** Then they would have **turned them from their evil way** And from the evil of their doings.

3] Jer. 23:32: ³² Behold, I am against those who prophesy false dreams," says the LORD, "and tell them, and **cause My people to err** by their lies and by their recklessness. Yet I did not **send** them or **command** them; therefore they **shall not profit this people at all,**" says the LORD.

2. Irreverence

a. Judah was filled with **pride** and **arrogance**

1) Jer. 2:31: ³¹ "O generation, see the word of the LORD! Have I been a **wilderness** to Israel, Or a **land of darkness?** Why do My people say, '**We are lords; We will come no more to You?**'

2) Jer. 13:8-10: ⁸ Then the word of the LORD came to me, saying, ⁹ "Thus says the LORD: 'In this manner I will **ruin the pride** of Judah and **the great pride** of Jerusalem. ¹⁰ This **evil people**, who **refuse to hear My words**, who **follow the dictates of their hearts**, and **walk after other gods** to serve them and worship them, shall be just like this **sash** which is **profitable for nothing.**

b. Judah did not **fear** and **stand in awe** of Jehovah

1) Jer. 2:19: ¹⁹ Your own **wickedness** will **correct** you, And your **backslidings** will **rebuke** you. Know therefore and see that it is **an evil and bitter thing** That you have **forsaken** the LORD your God, And the **fear** of Me is not in you," Says the Lord GOD of hosts.

2) (cf. Jer. 5:20-25)

c. Judah's **irreverence** was manifested in:

1) **Sabbath violation**

a) Jer. 17:19-23: ¹⁹ Thus the LORD said to me: "Go and stand in the gate of the children of the people, by which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem; ²⁰ and say to them, '**Hear** the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates.

²¹ Thus

says the LORD: “**Take heed** to yourselves, and **bear no burden on the Sabbath day**, nor bring it in by the **gates** of Jerusalem;²² nor **carry a burden** out of your houses on the Sabbath day, nor **do any work**, but **hallow the Sabbath day**, as I commanded your fathers.²³ But they did not **obey** nor **incline** their ear, but made their **neck stiff**, that they might not hear nor receive instruction.

2) Religious ritual without godliness

- a) Jer. 6:20:²⁰ For what purpose to Me Comes **frankincense** from Sheba, And **sweet cane** from a far country? Your **burnt offerings** are not acceptable, Nor your **sacrifices** sweet to Me.”
- b) Jer. 7:21-24: ²¹ Thus says the LORD of hosts, the God of Israel: “Add your **burnt offerings** to your **sacrifices** and **eat meat**.²² For I did not **speak** to your fathers, or **command** them in the day that I brought them out of the land of Egypt, concerning **burnt offerings** or **sacrifices**.²³ But this is what I commanded them, saying, ‘**Obey** My voice, and I will be your God, and you shall be My people. And **walk** in all the ways that I have commanded you, that it may be well with you.’²⁴ Yet they **did not obey** or **incline their ear**, but **followed the counsels and the dictates of their evil hearts**, and **went backward and not forward**.

3) Reliance on foreign political alliances

- a) Jer. 2:18:¹⁸ And now why take the road to **Egypt**, To drink the waters of Sihor? Or why take the road to **Assyria**, To drink the waters of the River?

3. Ingratitude

a. Judah forgot Jehovah's **gracious provision**

- 1) Jer. 2:4-7: ⁴ Hear the word of the LORD, O house of Jacob and all the families of the house of Israel.⁵ Thus says the LORD: “What **injustice** have your fathers found in Me, That they have **gone far** from Me, Have **followed idols**, And have become **idolaters**?⁶ Neither did they say, ‘**Where is the LORD**, Who **brought** us up out of the land of Egypt, Who **led** us through the wilderness, Through a land of **deserts** and **pits**, Through a land of **drought** and the **shadow of death**, Through a land that **no one crossed** And where **no one dwelt**?⁷ I brought you into a **bountiful country**, To eat its **fruit** and its **goodness**. But when you entered, you **defiled** My land And made My heritage an **abomination**.

- 2) (cf. Jer. 5:7)

4. Infidelity

a. Judah **forgot** Jehovah

- 1) Jer. 2:32: ³² Can a **virgin** forget her ornaments, Or a **bride** her attire? Yet My people have **forgotten** Me days without number.

- 2) (cf. Jer. 13:25)

- 3) In forgetting God, they did not understand **God's mercy** and His longing to **forgive** and **restore**

- a) Jer. 18:11-12: ¹¹“Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, ‘Thus says the LORD: “Behold, I am fashioning a **disaster** and devising a **plan** against you. **Return** now every one from his evil way, and make your ways and your doings **good.**’” ¹² And they said, “That is **hopeless!** So we will **walk according to our own plans**, and we will every one **obey the dictates of his evil heart.**”
- b) (cf. Jer. 2:25)
- c. Judah **forsook** Jehovah
 - 1) Jer. 1:16: ¹⁶I will utter My judgments Against them concerning all their wickedness, Because they have **forsaken Me**, Burned incense to other gods, And worshiped the works of their own hands.
 - 2) (cf. Jer. 2:19; 15:6)
- d. Judah **broke** God's covenant
 - 1) Jer. 11:9-10: ⁹And the LORD said to me, “A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem. ¹⁰They have **turned back** to the **iniquities** of their **forefathers** who refused to hear My words, and they have **gone after other gods** to serve them; the house of Israel and the house of Judah have **broken My covenant** which I made with their fathers.”
 - 2) (cf. Jer. 22:8)
- e. Judah was **faithless** despite God's **faithfulness**
 - 1) Jer. 32:20-23: ²⁰You have set **signs** and **wonders** in the land of Egypt, to this day, and in Israel and among other men; and You have made Yourself a **name**, as it is this day. ²¹You have **brought** Your people Israel out of the land of Egypt with **signs** and **wonders**, with a **strong hand** and an **outstretched arm**, and with **great terror**; ²²You have **given** them this land, of which You **swore** to their fathers to give them—“a land flowing with **milk and honey.**” ²³And they came in and **took possession** of it, but they have **not obeyed** Your voice or **walked** in Your law. They have **done nothing** of all that You commanded them to do; therefore You have caused all this **calamity** to come upon them.

5. Idolatry

- a. Judah **worshipped** idols
 - 1) Jer. 8:19 ¹⁹...”Why have they provoked Me to anger With their **carved images**—With **foreign idols**?“
 - 2) (cf. Jer. 1:16; 16:18)
- b. Judah worshipped idols **irrationally**
 - 1) Her idols were nothing more than the **work of human hands**
 - a) Jer. 1:16: ¹⁶I will utter My **judgments** Against them concerning all their **wickedness**, Because they have **forsaken Me**, Burned incense to other gods, And worshiped the **works of their own hands**.
 - b) (cf. Jer. 10:8-10)

- 2) Her idols were **impotent** human creations that could not **speak** or **walk** or **do** anything
- a) Jer. 10:1-7: ¹ Hear the word which the LORD speaks to you, O house of Israel. ² Thus says the LORD: “Do not learn the way of the Gentiles; Do not be dismayed at the signs of heaven, For the Gentiles are dismayed at them. ³ For the customs of the peoples are futile; For one **cuts a tree** from the forest, The work of the hands of the workman, with the ax. ⁴ They **decorate** it with silver and gold; They **fasten** it with nails and hammers So that it will not topple. ⁵ They are **upright**, like a palm tree, And they **cannot speak**; They must be **carried**, Because they **cannot go by themselves**. Do not be afraid of them, For they **cannot do evil**, Nor can they **do any good**.” ⁶ Inasmuch as there is **none like You**, O LORD (You are **great**, and Your name is **great in might**), ⁷ Who would not **fear You**, O King of the nations? For this is Your **rightful due**. For among all the wise men of the nations, And in all their kingdoms, There is **none like You**.
- b) (cf. Psa. 115:4-8)
- 3) Her **impotent idols** were chosen instead of the **great God** of the universe who can **do all things**
- a) Jer. 10:8-16: ⁸ But they are altogether **dull-hearted** and **foolish**; A **wooden idol** is a worthless doctrine. ⁹ Silver is beaten into **plates**; It is brought from Tarshish, And **gold** from Uphaz, The **work of the craftsman** And of the hands of the **metalsmith**; Blue and purple are their clothing; They are all the **work of skillful men**. ¹⁰ But the LORD is the **true God**; He is the **living God** and the **everlasting King**. ¹¹ Thus you shall say to them: “**The gods** that have not made the heavens and the earth shall **perish** from the earth and from under these heavens.” ¹² He has **made the earth by His power**, He has **established the world by His wisdom**, And has **stretched out the heavens at His discretion**. ¹³ When He utters His voice, There is a **multitude of waters** in the heavens: “And He causes the **vapors** to ascend from the ends of the earth. He makes **lightning** for the rain, He brings the **wind** out of His treasures.” ¹⁴ Everyone is **dull-hearted, without knowledge**; Every **metalsmith** is put to **shame** by an image; For his molded image is **falsehood**, And there is **no breath** in them. ¹⁵ They are **futile**, a **work of errors**; In the time of their punishment they shall **perish**. ¹⁶ The **Portion of Jacob** is not like them, For He is the **Maker of all things**, And **Israel** is the **tribe of His inheritance**; The **LORD of hosts** is His name.
- 4) Judah **multiplied idols**
- a) Jer. 11:13: ¹³ For according to the **number of your cities** were your **gods**, O Judah; and according to the **number of the streets** of Jerusalem you have set up **altars** to that shameful thing, altars to burn incense to Baal.
- b) (cf. Jer. 2:28)
- c. Judah even set up idols in the **house of God**

1) Jer. 7:30: ³⁰ For the children of Judah have **done evil** in My sight," says the LORD. "They have **set their abominations in the house** which is called by My name, to pollute it.

2) (cf. Jer. 32:34)

6. Immorality

a. Although Judah's **idolatry** is frequently described as "**spiritual adultery**" (Jer. 2:20; 3:1, 6-9; 13:27), God's people were also guilty of **sexual immorality**

1) Jer. 7:9-11: ⁹ Will you steal, murder, **commit adultery**, swear falsely, burn incense to Baal, and walk after other gods whom you do not know, ¹⁰ and then come and stand before Me in this house which is called by My name, and say, '**We are delivered to do all these abominations?**' ¹¹ Has this house, which is called by My name, become **a den of thieves** in your eyes? **Behold, I, even I, have seen it,**' says the LORD.

2) (cf. Jer. 5:7-8; 23:14)

b. Judah's **prophets** committed adultery

1) Jer. 23:14: ¹⁴ Also I have seen a horrible thing in the **prophets** of Jerusalem: They **commit adultery** and **walk in lies**; They also **strengthen the hands of evildoers**, So that no one turns back from his wickedness. All of them are like Sodom to Me, And her inhabitants like Gomorrah.

2) (cf. Jer. 29:21-23)

c. Judah's land was **filled** with **adulterers**

1) Jer. 23:10: ¹⁰ For the land is full of **adulterers**; For because of a **curse** the land **mourns**. The **pleasant places** of the wilderness are **dried up**. Their course of life is **evil**, And their **might is not right**.

7. Infanticide

a. Judah's idolatry also involved **infant sacrifice** to idol gods

1) Jer. 7:31: ³¹ And they have **built the high places** of Tophet, which is in the Valley of the Son of Hinnom, to **burn their sons and their daughters** in the fire, which I did not **command**, nor did it come into My **heart**. (cf. Jer. 32:35)

2) (cf. Jer. 7:5-7; 19:4-6; 22:3-4, 17)

b. This infanticide was not performed **secretly** but **openly** and **brazenly**

1) Jer. 2:34: ³⁴ Also on your skirts is found **The blood of the lives of the poor innocents**. I have not found it by **secret search**, But **plainly** on all these things.

c. **Manasseh** filled Jerusalem with innocent blood (2 Ki. 21:16; 24:1-4; 2 Chr. 33:6)

8. Injustice

a. Jer. 5:26-28: ²⁶ 'For among My people are found **wicked men**; They **lie in wait** as one who sets snares; They **set a trap**; They **catch men**. ²⁷ As a cage is full of birds, So their houses are **full of deceit**. Therefore they have become **great** and grown **rich**. ²⁸ They have grown **fat**, they are sleek; Yes, they **surpass the deeds**

of the wicked; They do not **plead the cause**, The cause of the **fatherless**; Yet they prosper, And the right of the **needy** they do not defend.

- b. (cf. Jer. 6:6-7; 7:9-11)
- c. Jehovah sent Jeremiah to rebuke **Jehoahaz**, because he built a **magnificent palace** by means of injustice and oppression
 - 1) Jer. 22:13-17: ¹³“Woe to him who builds his house by **unrighteousness** And his **chambers** by **injustice**, Who uses his **neighbor's service** without **wages** And gives him **nothing** for his work, ¹⁴Who says, ‘I will build myself a wide house with spacious chambers, And cut out windows for it, Paneling it with cedar And painting it with vermilion.’ ¹⁵“Shall you reign because you enclose yourself in cedar? Did not your father eat and drink, And do **justice** and **righteousness**? Then it was **well** with him. ¹⁶He **judged the cause** of the poor and needy; Then it was **well**. Was not this **knowing Me?**” says the LORD. ¹⁷“Yet your eyes and your heart are for nothing but your **covetousness**, For **shedding innocent blood**, And practicing **oppression and violence**.”
 - a) Please note the connection between **knowing God** and **treating one's fellowman in the right way**
- d. Jehovah sent Jeremiah with a message of judgment for **Zedekiah** and the inhabitants of Jerusalem when they **reneged** on a covenant to free Hebrew slaves (Jer. 34:8-22)
- e. Judah's injustice was also manifested in **lying** and **deceit**
 - 1) Jer. 9:3-6: ³“And like their bow they have bent their tongues for **lies**. They are **not valiant for the truth** on the earth. For they proceed from **evil to evil**, And they do not **know Me**,” says the LORD. ⁴“Everyone take heed to his neighbor, And do not trust any brother; For every brother will utterly **supplant**, And every neighbor will walk with **slanderers**. ⁵Everyone will **deceive** his neighbor, And will **not speak the truth**; They have taught their tongue to **speak lies**; They **wear**y themselves to commit **iniquity**. ⁶Your dwelling place is in the midst of **deceit**; Through **deceit** they refuse to **know Me**,” says the LORD.
 - 2) Jer. 9:8: ⁸Their tongue is an arrow shot out; It speaks **deceit**; One **speaks peaceably** to his neighbor with his mouth, But in his heart he **lies in wait**.

9. Impudence

- a. Judah was so impudent and insolent that she could **not feel shame**
 - 1) Jer. 6:15: ¹⁵“Were they **ashamed** when they had committed abomination? No! They were **not at all ashamed**; Nor did they know how to **blush**. Therefore they shall **fall** among those who fall; At the time I **punish them**, They shall be **cast down**,” says the LORD. (cf. Jer. 8:12)
- b. Judah's shame was like that of **a thief** who gets caught
 - 1) Jer. 2:26-27: ²⁶“As **the thief** is **ashamed** when he is **found out**, So is the house of Israel ashamed; They and their kings and their princes, and their priests and their prophets, ²⁷Saying to a tree, ‘**You are my father**,’ And to a stone, ‘**You gave birth to me**.’ For they have **turned their back** to Me, and

not their face. But in the **time of their trouble** They will say, ‘**Arise and save us.**’

c. Judah **denied** her sin

- 1) Jer. 2:35-37: ³⁵ Yet you say, ‘**Because I am innocent, Surely His anger shall turn from me.**’ Behold, I will plead My case against you, Because you say, ‘**I have not sinned.**’ ³⁶ Why do you gad about so much to change your way? Also you shall be **ashamed of Egypt** as you were **ashamed of Assyria.** ³⁷ Indeed you will go forth from him With your **hands on your head;** For the LORD has **rejected** your **trusted** allies, And you will not **prosper** by them.

- 2) (cf. Jer. 2:20-22; 16:10-12)

d. To add insult to injury, in the time of her trouble, Judah would **cry out to Jehovah for salvation**

- 1) Jer. 2:27-29: ²⁷ ...But in the time of their trouble They will say, ‘**Arise and save us.**’ ²⁸ But **where are your gods** that **you have made for yourselves?** Let them arise, If they can save you in the time of your trouble.... ²⁹ “Why will you **plead with Me?** You all have **transgressed against Me,**” says the LORD.

- 2) (cf. Jer. 3:1; 11:11; 21:1-2)

10. Indifference

a. Judah refused to **listen** to and **heed** God's repeated **warnings**

- 1) Jer. 35:17: ¹⁷ “Therefore thus says the LORD God of hosts, the God of Israel: ‘Behold, I will bring on **Judah** and on all the inhabitants of **Jerusalem** all the **doom** that I have pronounced against them; because I have **spoken** to them but they have **not heard**, and I have **called** to them but they have **not answered.**’ “

- 2) (cf. Jer. 6:10, 17; 19:15; 22:20-23; 29:19)

b. Judah refused to learn from God's judgment upon **the tabernacle in Shiloh**

- 1) Jer. 7:13-15: ¹³ And now, because you have done all these works,” says the LORD, “and I **spoke** to you, rising up early and speaking, but you **did not hear**, and I **called** you, but you did not **answer,** ¹⁴ therefore I will do to the **house** which is called by My name, in which you **trust**, and to this place which I gave to you and your fathers, as I have done to **Shiloh.** ¹⁵ And I will **cast you out of My sight**, as I have **cast out all your brethren**—the whole posterity of Ephraim.

- 2) (cf. Jer. 26:4-6)

c. Judah refused to learn from the **sins of Israel** and **God's judgment** upon the northern kingdom

- 1) Jer. 3:6-11: ⁶ The LORD said also to me in the days of Josiah the king: “Have you seen what **backsliding Israel** has done? She has gone up on every high mountain and under every green tree, and there **played the harlot.** ⁷ And I said, after she had done all these things, ‘**Return to Me.**’ But she **did not return.** And her **treacherous sister Judah** saw it. ⁸ Then I saw that for all the causes for which backsliding Israel had committed

adultery, I had **put her away** and given her a **certificate of divorce**; yet **her treacherous sister Judah did not fear**, but **went and played the harlot also.**⁹ So it came to pass, through her **casual harlotry**, that she **defiled the land** and **committed adultery** with stones and trees.¹⁰ And yet for all this **her treacherous sister Judah has not turned to Me with her whole heart, but in pretense,**" says the LORD.¹¹ Then the LORD said to me, "**Backsliding Israel has shown herself more righteous than treacherous Judah.**

d. Judah refused to learn from Jehovah's **chastening judgments**

- 1) Jer. 5:3-5: ³ O LORD, are not Your eyes on the truth? You have **stricken them**, But they have **not grieved**; You have **consumed** them, But they have **refused to receive correction**. They have made their **faces harder than rock**; They have **refused to return.**⁴ Therefore I said, "Surely these are **poor**. They are **foolish**; For they **do not know the way** of the LORD, The **judgment** of their God.⁵ I will go to the **great men** and speak to them, For they have **known the way** of the LORD, The **judgment** of their God." But these have altogether **broken the yoke** And burst the bonds.

- 2) (cf. Jer. 2:30; 7:28; Amos 4:6-12)

e. Judah denied **God's promised punishment**

- 1) Jer. 5:11-12: ¹¹ For the house of Israel and the house of Judah Have dealt very **treacherously** with Me," says the LORD.¹² They have **lied** about the LORD, And said, "**It is not He**. Neither will **evil** come upon us, Nor shall we see **sword** or **famine**.
- 2) Jer. 8:7-8: ⁷ "Even the **stork** in the heavens Knows her appointed times; And the **turtledove**, the **swift**, and the **swallow** Observe the time of their coming. But **My people do not know the judgment of the LORD.**⁸ "How can you say, '**We are wise, And the law of the LORD is with us?**'
- 3) (cf. Jer. 19:14-15)

f. Even after the destruction of Jerusalem in 586 BC, **the remnant** who went down to Egypt did not learn from **the judgment** they had witnessed with their own eyes (Jer. 42-44)

- 1) All the captains of the forces (Johanan, Jezaniah, *et al.*) wanted to know if they should **stay in Judah** or **escape to Egypt** as others of their countrymen had done (Jer. 42:1)
- 2) They asked Jeremiah to **pray to the Lord** for His guidance about whether they should stay in the land or flee to Egypt (Jer. 42:2-3)
- 3) Jeremiah agreed to **seek God's guidance** in prayer and **deliver His answer** to the remnant (Jer. 42:4)
- 4) The leaders promised to **obey** the voice of the Lord whether His words were **pleasing** or **displeasing** (Jer. 42:5-6)
- 5) Ten days later, Jehovah told Jeremiah to tell his people that He would **bless** them if they **stayed in the land** and **punish** them if they **fled to Egypt** (Jer. 42:7-22)

- 6) After Jeremiah delivered God's message, the leaders said, "**You are lying! The Lord our God has not sent you...**" (Jer. 43:1-3)
- 7) And ignoring God's warning, they **fled to Egypt** (Jer. 43:4-7)
- 8) Jeremiah revealed that **Nebuchadnezzar** would come and **conquer Egypt** (Jer. 43:8-13)
 - a) The remnant from Judah had **jumped out of the frying pan into the fire**

11. Impenitence

- a. Although Josiah was able to institute **external reforms** during his reign (2 Ki. 23:1-24; 2 Chr. 34:3-12, 33; 35:1-19), Judah's repentance was **half-hearted** and in **pretense**
 - 1) Jer. 3:10: ¹⁰ And yet for all this her treacherous sister Judah has **not turned to Me with her whole heart, but in pretense,**" says the LORD.
 - b. Eventually, Judah's hardened hearts made it **virtually impossible** for her to repent
 - 1) Jer. 13:23: ²³ Can the **Ethiopian change his skin or the leopard its spots?** Then may you also **do good** who are **accustomed to do evil.**
 - c. Yet despite Judah's **faithlessness** and **impenitence**, God was still **ready and willing to forgive** if she **repented** and **returned** to Him
 - 1) Jer. 3:11-13: ¹¹ Then the LORD said to me, "**Backsliding Israel has shown herself more righteous than treacherous Judah.**" ¹² Go and proclaim these words toward the north, and say: '**Return, backsliding Israel,**' says the LORD; '**I will not cause My anger to fall on you. For I am merciful,**' says the LORD; '**I will not remain angry forever.**' ¹³ Only **acknowledge your iniquity**, That you have **transgressed** against the LORD your God, And have **scattered your charms** To alien deities under every green tree, And you have **not obeyed My voice,**' says the LORD.
 - 2) Jer. 3:22-23: ²² "**Return**, you backsliding children, And I will **heal** your backslidings." "Indeed we do **come** to You, For You are the **LORD our God.**" ²³ Truly, **in vain is salvation hoped for from the hills**, And from the multitude of mountains; Truly, **in the LORD our God Is the salvation of Israel.**
 - d. So in the final analysis, it was not Judah's **many transgressions** that brought God's judgments upon her, it was **her impenitence**
 - 1) Jer. 8:5-6: ⁵ Why has this people **slidden back**, Jerusalem, in a **perpetual backsliding?** They **hold fast to deceit**, They **refuse to return.** ⁶ I listened and **heard**, But they do not speak aright. No man **repented** of his wickedness, Saying, '**What have I done?**' Everyone turned to **his own course**, As the **horse** rushes into the battle.
 - 2) (cf. Jer. 6:28-30; 13:26-27; 15:7)
1. Note: God's indictment of Judah's sin **closely corresponds** with Paul's indictment of Gentile sin
- a. **Irreverence** (Rom. 1:21)

- b. **Ingratitude** (Rom. 1:21)
- c. **Ignorance** (Rom. 1:22)
- d. **Idolatry** (Rom. 1:23)
- e. **Immorality** (Rom. 1:24-28)
- f. **Injustice** (Rom. 1:30-31)

E. Judah's evil was committed with **brazen abandon**

- 1. Judah was so wicked, she **taught wicked women** her ways
 - a. Jer. 2:33: ³³“Why do you **beautify** your way to **seek love**? Therefore you have also **taught The wicked women your ways**.
- 2. In forsaking Jehovah, Judah did something that the **heathen nations** around her had not done
 - a. Jer. 2:9-13: ⁹“Therefore I will yet bring **charges** against you,” says the LORD, “And against your children’s children I will bring charges.”¹⁰ For pass beyond the **coasts of Cyprus** and see, Send to **Kedar** and consider diligently, And see if there has been such a thing.¹¹ **Has a nation changed its gods**, Which are not gods? But My people have **changed their Glory For what does not profit**.¹² Be astonished, O heavens, at this, And be horribly afraid; Be very desolate,” says the LORD. ¹³“For My people have committed **two evils**: They have **forsaken Me**, the **fountain** of living waters, And **hewn themselves cisterns—broken cisterns** that can hold no water.
- 3. Judah's lust for her idol lovers knew **no restraint** and it would not be **denied**
 - a. **Israel** was like a **treacherous wife** who departs from her husband
 - 1) Jer. 3:20-21: ²⁰Surely, as a **wife treacherously departs** from her husband, So have you **dealt treacherously** with Me, O **house of Israel**,” says the LORD.²¹ A voice was heard on the desolate heights, **Weeping** and **supplications** of the children of Israel. For they have **perverted** their way; They have **forgotten** the LORD their God.
 - 2) Note: Israel was **more righteous** than Judah (Jer. 3:11)
 - b. She was like a **young camel** and a **wild donkey** in heat
 - 1) Jer. 2:23-24: ²³“How can you say, ‘**I am not polluted, I have not gone after the Baals**’? See your way in the valley; Know what you have done: You are a **swift dromedary** breaking loose in her ways,²⁴ A **wild donkey** used to the wilderness, That sniffs at the wind in her desire; In her time of mating, who can turn her away? All those who seek her will not weary themselves; In her month they will find her.
 - 2) (cf. Jer. 13:27)
 - c. She was like a **lusty stallion**
 - 1) Jer. 5:8: ⁸They were like **well-fed lusty stallions**; Every one neighed after his neighbor's wife.
 - d. She was like an **Arabian**

- 1) Jer. 3:2: ² "Lift up your eyes to the desolate heights and see: **Where have you not lain with men?** By the road you have sat for them Like an **Arabian** in the wilderness; And you have **polluted** the land With your **harlotries** and your **wickedness**.

F. Judah's sin was **absurdly foolish**

1. Like leaving the **snow water** of Lebanon for **strange waters**
 - a. Jer. 18:13-14: ¹³ Therefore thus says the LORD: "Ask now among the **Gentiles**, Who has heard such things? The virgin of Israel has done a very **horrible thing**. ¹⁴ Will a man leave the **snow water** of Lebanon, Which comes from the rock of the field? Will the cold flowing waters be forsaken for **strange waters**?"
2. Like forsaking a **highway** to walk on a **pathway**
 - a. Jer. 18:15: ¹⁵ "Because My people have **forgotten Me**, They have **burned incense to worthless idols**. And they have caused themselves to **stumble** in their ways, From the **ancient paths**, To walk in **pathways** and not on a **highway**,

G. Judah's sin was **beyond the intercession** of great and godly men

1. Jer. 15:1: ¹ Then the LORD said to me, "Even if **Moses** and **Samuel** stood before Me, **My mind would not be favorable toward this people. Cast them out of My sight**, and let them go forth.

II. The Ferocity Of God's Judgment

A. God's judgment on Judah was unleashed **because of her sins**

1. Jer. 9:12-15: ¹² Who is the wise man who may understand this? And who is he to whom the mouth of the LORD has spoken, that he may declare it? Why does the land **perish** and **burn up** like a wilderness, so that no one can pass through? ¹³ And the LORD said, "Because they have **forsaken My law** which I set before them, and have **not obeyed My voice**, nor **walked according to it**, ¹⁴ but they have **walked according to the dictates of their own hearts** and after the Baals, which their fathers taught them," ¹⁵ therefore thus says the LORD of hosts, the God of Israel: "Behold, I will feed them, this people, with **wormwood**, and give them **water of gall** to drink.
2. (cf. Jer. 5:8-10, 29; 7:13-15; 9:8-9; 11:17; 13:22, 25-26; 14:10; 15:4; 16:16-18; 22:8-9; 25:8-9, 14; 30:14-15; 32:23; 40:3; 44:1-3, 20-25)
3. So in a very real sense, Judah **brought** God's judgment upon **herself**
 - a. Jer. 2:17: ¹⁷ Have you not **brought this on yourself**, In that you have **forsaken the LORD your God** When He **led you** in the way?
 - b. (cf. Jer. 4:18; 6:18-19; 11:17)

B. God's judgment on Judah was **promised** and **prophesied** throughout the course of Israel's history¹

1. Jehovah **repeatedly reminds** Judah of this fact throughout Jeremiah's book

¹ The material that follows is adapted from Kevin Kay, "The Wages Of Sin: Your House Is Left Desolate," *Living in Captivity*, Florida College Annual Lectures, February, 2010, pp. 113-132.

- a. Jer. 7:25-26: ^{*“*}²⁵Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. ²⁶Yet they did not obey Me or incline their ear, but stiffened their neck. They did worse than their fathers”
- b. (cf. Jer. 11:7; 25:3-4; 26:4-5; 29:19; 32:33; 35:14-15; 44:4; 2 Chr. 36:15-16)
- 2. In fact, the **first warnings of judgment** began at **Sinai**, near the beginning of Israel's history as a nation
 - a. In the midst of the **spectacular scenes at Horeb**, God promised His people in the **blessings** and **curses** of the covenant, that He would:
 1. **Reward** them if they continued to obey Him (Lev. 26:3-13)
 2. **Punish** them severely if they did not (Lev. 26:14-39)
 - 3. Forty years later, after Israel's **wandering in the wilderness** because of unbelief and disobedience, Moses warned his people again in a reiteration of the **blessings** and **curses** of the covenant (Deut. 27-28).²
 - a. He even taught Israel to sing the **Song of Moses** – a song that foretold God's judgment on His people
 1. Dt. 32:23-25: ²³‘I will heap **disasters** on them; I will spend My **arrows** on them. ²⁴They shall be wasted with **hunger**, Devoured by **pestilence** and **bitter destruction**; I will also send against them the teeth of **beasts**, With the poison of **serpents** of the dust. ²⁵The **sword** shall destroy outside; There shall be **terror** within For the young man and virgin, The nursing child with the man of gray hairs.
 - b. Just imagine what it would have been like for **a parent to teach his children a song like that** – a song that was **passed down** from one generation to the next (Dt. 31:19-21)
 - 4. After the Promised Land was conquered and divided among the tribes, shortly before his death, **Joshua**, like Moses before him, once again warned his people of the **terrible consequences of disobedience** (Josh. 23:11-16, 19-20)
 - 5. 487 years after the Exodus (1 Ki. 6:1, 38), when **the temple was completed** (960 BC), Solomon alluded to Jerusalem's destruction in his **prayer of dedication** for the temple (1 Ki. 8:46-53)
 - 6. 13 years later (947 BC), after Solomon's palace was completed, the Lord appeared to Solomon a second time, and he made a solemn promise:
 - a. 1 Ki. 9:6-7: [“]⁶But if you or your sons at all turn from following Me... ⁷then I **will cut off Israel from the land** which I have given them; and **this house which I have consecrated for My name I will cast out of My sight**. Israel will be a **proverb** and a **byword** among all peoples” (cf. 2 Chron. 7:19-20)
 1. This is the first time that God tells His people that **the fury of His wrath** would be poured out upon **His own house**

² The amount of space given to the curses of the covenant, when compared to the blessings (26:14 verses in Lev. 26 and 54:14 verses in Deut. 28), and the explicit, graphic description of punishment should tell us something about God's desire to keep His people from sin and its horrible consequences.

- b. Are you struck by the fact that **Jehovah prophesied the temple's destruction**, even though it was the house where He put His name and upon which He rested His eyes and His heart (1 Kings 9:3)?
 - 7. Then there were all of **God's warnings of judgment** during the period of the **Divided Kingdom** – warnings too numerous to mention.³
 - 8. Please don't miss the point. God's warnings of judgment were **legion**, and some of these warnings came at **significant points** in Israel's history
- C. God's judgment on Judah was preceded by **various efforts on God's part to avert it**
1. God sent lesser **chastening judgments** in an effort to motivate repentance
 - a. Jer. 3:3: ³ Therefore **the showers** have been withheld, And there has been **no latter rain**.
 - b. (cf. Amos 4:6-12)
 2. God warned His people of **the fury of His wrath**
 - a. Jer. 7:20: ²⁰ Therefore thus says the Lord GOD: "Behold, **My anger** and **My fury** will be **poured out** on this place—on **man** and on **beast**, on the **trees** of the field and on the **fruit** of the ground. And it will **burn** and **not be quenched**."
 - b. Jer. 16:18: ¹⁸ And first I will **repay double** for their iniquity and their sin, because they have **defiled** My land; they have filled My inheritance with the carcasses of their **detestable and abominable idols**."
 1. *F. B. Huey*: "The word should not be pressed to mean **literally two times**. Rather, it suggests **full and ample punishment** (cf. 17:18; Isa 40:2)." (Bold emphasis added, Jeremiah, Lamentations, *The New American Commentary*, 16:170)
 3. Even after God said He would **not turn back** His promised judgment (Jer. 4:28), He also promised repeatedly that if Judah would **repent**, He would **mercifully relent**
 - a. Jer. 26:3: ³ Perhaps everyone will **listen** and **turn** from his evil way, that I may **relent** concerning the **calamity** which I purpose to bring on them because of the evil of their doings.'
 - b. Jer. 18:1-11: ¹ The word which came to Jeremiah from the LORD, saying: ² "Arise and go down to **the potter's house**, and there I will cause you to **hear My words**." ³ Then I went down to the potter's house, and there he was, making something at the wheel. ⁴ And **the vessel** that he made of clay was **marred** in the hand of the potter; so he **made it again into another vessel**, as it seemed good to the potter to make. ⁵ Then the **word of the LORD** came to me, saying: ⁶ "O

³ Jerusalem's destruction is foretold by the following OT prophets: **Joel** [ca. 830? BC] (2:1-11); **Amos** [ca. 755 BC] (2:4-5); **Isaiah** [740-700 BC] (1:2-9, 19-20, 28-31; 2:10-22; 3:1-26; 4:1, 4; 5:1-30; 6:8-13; 22:1-14; 28:11-22; 29:1-4; 30:8-17; 32:9-14; 33:1, 7-16; 64:8-12); **Micah** [735-700 BC] (1:8-16; 3:8-12; 6:9-16); **Zephaniah** [630-625 BC] (1:2-18; 3:6-7); **Jeremiah** [626-586 BC] (1:13-16; 2:14-19; 4:3-31; 5:1-6, 8-11, 14-19; 6:1-12, 15, 19, 21-26; 7:8-15, 20, 25-34; 8:1-3, 8-17; 9:10-22; 11:6-8, 11-12, 17; 13:1-14, 18-27; 14:1-6, 10-18; 15:1-9, 11-14; 16:1-9; 17:1-4; 18:1-11, 15-17; 19:1-13; 21:4-10; 22:1-9; 25:9-14; 26:1-6, 12-15, 17-18; 30:4-7; 31:15; 32:26-35; 33:1-5, 10-11; 34:1-7; 36:27-31; 37:6-1, 16-17; 38:1-3, 17-23); **Habakkuk** [625-605 BC] (1:5-11); and **Ezekiel** [593-570 BC] (4:1-17; 5:1-17; 6:1-14; 7:1-27; 8:1-18; 9:1-11; 10:1-22; 11:1-25; 12:1-20; 15:1-8; 16:35-43; 17:1-24; 20:45-49; 21:1-24; 23:46-49; 24:1-27). Note: The prophets are listed roughly in chronological order (Hailey 19-21), but their prophecies are listed sequentially, not always chronologically.

house of Israel, can I not do with you as this potter?" says the LORD. "**Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel!**"⁷ The instant I speak concerning a nation and concerning a kingdom, to **pluck up**, to **pull down**, and to **destroy** it,⁸ if that nation against whom I have spoken **turns from its evil**, I will **relent of the disaster** that I thought to bring upon it.⁹ And the instant I speak concerning a nation and concerning a kingdom, to **build** and to **plant** it,¹⁰ if it **does evil** in My sight so that it **does not obey My voice**, then I will **relent concerning the good** with which I said I would benefit it.¹¹ "Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, 'Thus says the LORD: "Behold, I am **fashioning a disaster and devising a plan** against you. **Return** now every one from his evil way, and make your ways and your doings good."'"

- c. (cf. Jer. 4:1-2, 14; 6:16; 7:3, 5-7; 22:1-5; 26:13; 36:2-3; 42:10)

4. God even **delayed** His judgment

- a. Jer. 15:6: "You have **forsaken** Me," says the LORD, "You have **gone backward**. Therefore I will stretch out My hand against you and **destroy** you; I am **weary of relenting**!"
- b. (cf. Ezek. 12:26-28)
- c. God promised **Josiah** that He would not bring judgment upon His people during his lifetime (2 Ki. 22:18-20)

D. God's judgment was unleashed on Judah **sorrowfully and reluctantly**

- 1. Lam. 3:31-33: ³¹ For the Lord will not **cast off forever**. ³² Though He causes **grief**, Yet He will **show compassion** According to the **multitude of His mercies**. ³³ For He **does not afflict willingly**, Nor grieve the children of men.
- 2. Ezek. 33:11: ¹¹ Say to them: '*As I live*,' says the Lord GOD, '**I have no pleasure in the death of the wicked**, but that the wicked turn from his way and live. **Turn, turn** from your evil ways! For **why should you die**, O house of Israel?'
- 3. (cf. Jer. 31:20; Hos. 11:8-9)⁴

E. God's judgment unleashed the **curses of the covenant** just as God had promised He would near the beginning of Israel's history (Jer. 11:1ff, 6-8)

- 1. [See Appendix A]

F. God's judgment on Judah was **described** by God's prophets in minute and ghastly detail

- 1. The **historical accounts** of God's judgment on Judah are **mercifully brief** with few of the **graphic details** described (2 Ki. 24-25; 2 Chr. 36)
- 2. However, God used many "**menacing metaphors**" to describe the ferocity of His judgment

a. **A dry desert wind**

- 1) Jer. 4:11-12: ¹¹ At that time it will be said To this people and to Jerusalem, "**A dry wind** of the desolate heights blows in the wilderness— Toward the

⁴ Although these passage refer to God's anguish when He judged Israel (i.e. the northern kingdom), there can be no doubt that He felt the same anguish when He judged Judah as well.

daughter of My people— Not to fan or to cleanse— ¹² A wind too strong for these will come for Me; Now I will also speak judgment against them.”

b. A woman in the pangs of childbirth

- 1) Jer. 4:31: ³¹ “For I have heard **a voice as of a woman in labor**, The anguish as of her who brings forth her first child, The voice of the daughter of Zion **bewailing** herself; She spreads her hands, saying, ‘**Woe is me now, for my soul is weary Because of murderers!**’

- 2) (cf. Jer. 22:22-23)

c. The gleaning of grapes in a vineyard

- 1) Jer. 6:9: ⁹ Thus says the LORD of hosts: “They shall **thoroughly glean** as a vine the remnant of Israel; As a grape-gatherer, put your hand back into the branches.”

d. Stumbling blocks to trip over

- 1) Jer. 6:21: ²¹ Therefore thus says the LORD: “Behold, I will lay **stumbling blocks** before this people, And the fathers and the sons together shall fall on them. The neighbor and his friend shall perish.”

e. Drunken men dashing one another to pieces

- 1) Jer. 13:12-22: ¹² “Therefore you shall speak to them this word: ‘Thus says the LORD God of Israel: “Every bottle shall be filled with wine.”’ ‘And they will say to you, ‘Do we not certainly know that every bottle will be filled with wine?’ ¹³ “Then you shall say to them, ‘Thus says the LORD: “Behold, I will fill all the inhabitants of this land—even the kings who sit on David’s throne, the priests, the prophets, and all the inhabitants of Jerusalem—with **drunkenness!** ¹⁴ And I will **dash them one against another**, even the fathers and the sons together,” says the LORD. ‘I will not **pity** nor **spare** nor have **mercy**, but will **destroy** them.’” ‘¹⁵ Hear and give ear: Do not be proud, For the LORD has spoken. ¹⁶ Give glory to the LORD your God Before He causes darkness, And before your feet stumble On the dark mountains, And while you are looking for light, He turns it into the shadow of death And makes it dense darkness.

f. A forest fire consuming everything in its path

- 1) Jer. 21:13-14: ¹³ “Behold, I am against you, O inhabitant of the valley, And rock of the plain,” says the LORD, “Who say, ‘Who shall come down against us? Or who shall enter our dwellings?’ ¹⁴ But I will punish you according to the fruit of your doings,” says the LORD; “I will kindle **a fire in its forest**, And it shall devour all things around it.””

g. A violent whirlwind

- 1) Jer. 23:19-20: ¹⁹ Behold, a **whirlwind** of the LORD has gone forth in fury— **A violent whirlwind!** It will **fall violently** on the head of the wicked. ²⁰ The anger of the LORD will not turn back Until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly.

- 2) (cf. Jer. 30:23-24)

h. An incurable wound

- 1) Jer. 30:12-15: ¹² "For thus says the LORD: 'Your affliction is incurable, Your wound is severe." ¹³ There is no one to plead your cause, That you may be bound up; You have no healing medicines. ¹⁴ All your lovers have forgotten you; They do not seek you; For I have wounded you with the wound of an enemy, With the chastisement of a cruel one, For the multitude of your iniquities, Because your sins have increased. ¹⁵ Why do you cry about your affliction? Your sorrow is incurable. Because of the multitude of your iniquities, Because your sins have increased, I have done these things to you.

i. A ravenous devouring by wild beasts

- 1) Jer. 5:6: ⁶ Therefore a lion from the forest shall slay them, A wolf of the deserts shall destroy them; A leopard will watch over their cities. Everyone who goes out from there shall be torn in pieces,

j. The exposure of nakedness

- 1) Jer. 13:26: ²⁶ Therefore I will uncover your skirts over your face, That your shame may appear.

- 2) (cf. Ezek. 16:37-38)

k. A cosmic cataclysm

- 1) Jer. 4:23-24: ²³ I beheld the earth, and indeed it was without form, and void; And the heavens, they had no light. ²⁴ I beheld the mountains, and indeed they trembled, And all the hills moved back and forth.

3. God's prophets told God's people just exactly what would happen in minute detail. (From their writings, we can paint a composite picture of God's judgment on Judah)

a. Judah's land was invaded

- 2) So God's people heard the sound of the trumpet, the alarm of war (Jer. 4:19, 21) when a people great and strong (Joel 2:2), cruel and merciless, invaded from the north (Jer. 1:13-16; 4:6; 6:22-23; 25:8-9)

- 3) Their choicest valleys were filled with chariots (Isa. 22:7) – chariots like a whirlwind, drawn by horses "swifter than eagles" (Jer. 4:13; 8:16)

- a) (Do you remember the film footage of the grief-stricken faces of Parisians as Nazi tanks rolled through the city of Paris?)

b. Judah's people were terrified

- 1) As the Babylonian army advanced from the north through the land, the inhabitants of Judah were filled with fear on every side

- a) Jer. 6:24-26: ²⁴ We have heard the report of it; Our hands grow feeble. Anguish has taken hold of us, Pain as of a woman in labor. ²⁵ Do not go out into the field, Nor walk by the way. Because of the sword of the enemy, Fear is on every side. ²⁶ O daughter of my people, Dress in sackcloth And roll about in ashes! Make mourning as for an only son, most bitter lamentation; For the plunderer will suddenly come upon us.

- 2) So God's people fled from the noise of the horsemen and bowmen to the fortified cities throughout Judah (Jer. 4:5-7)

- 3) The sounds of **mirth** and **gladness** disappeared from the land (Jer. 7:34; 16:9; 25:10-11)
 - c. Judah's land was **ravaged**
 1. To feed itself, this marauding army **ate up their harvest**, their **flocks** and **herds**, their **vines** and **fig trees** (Jer. 5:17)
 2. The country was left **utterly desolate**; the cities **laid waste**, **burned** with fire (Jer. 2:15; 34:22), and **left without inhabitants** (Isa. 1:7; 6:11; Jer. 2:15; 4:7; 9:11; 10:22; 22:6-7; 34:22).
 3. Even the **wild animals fled** because of the destruction and desolation throughout the land (Jer. 9:10)
 - d. Judah's wealth was **plundered**
 1. The whole land was **plundered** (Jer. 4:20). The **people's wealth** was given to their enemies "**as plunder without price**" (Jer. 15:13; 17:3; 20:5; cf. Zeph. 1:13)
 - e. Judah's **defenses were destroyed**
 1. The **fortified cities** that God's people looked to for protection were destroyed with the sword (Jer. 5:17)
 2. After the fortified cities were taken, God's people sought to hide in the **thickets** and the **rocks** (Jer. 4:29)
 3. Judah's **weapons of war were defeated** by Jehovah (Jer. 21:3-6)
 - f. Judah's capital city, Jerusalem, was **besieged**
 1. This mighty army from the north **besieged Jerusalem**, cutting down trees to build mounds, raise **siege works** (Isa. 29:3; Jer. 6:6; 32:24), and place **battering rams** against the city all around (Ezek. 4:2)
 2. Houses in Jerusalem were **demolished** to **fortify** against these siege mounds, but all for naught (Jer. 33:4-5)
 - g. Judah's land was filled with **death**
 1. As a consequence of the siege, God **cut off the supply of bread** in Jerusalem, and God's people **ate bread by weight** and **drank water by measure** (Ezek. 4:16-17)
 2. Every **hand became feeble** and every **knee weak as water** (Ezek. 7:17)
 3. Eventually, the famine, caused by the siege of Jerusalem, drove some to **despair** and they resorted to **cannibalism**, eating the flesh of their children and their friends (Jer. 19:9; Ezek. 5:10)
 4. Those who fled to the **field** were slain by the **sword** and those who stayed in the **city** died of the **famine** (Jer. 14:17-18)
 5. Judah was consumed by **sword**, **famine**, and **pestilence**
 - a) Jer. 14:11-12: ¹¹ Then the LORD said to me, "Do not pray for this people, for their good. ¹² When they fast, I will not hear their cry; and when they offer burnt offering and grain offering, I will not accept"

them. But I will consume them by the **sword**, by the **famine**, and by the **pestilence**.”

- b) (cf. Jer. 15:1-3, 9; 16:4; 21:7, 9; 24:10; 27:8, 13; 29:17-18; 32:24, 36; 34:17; 38:2; 42:17, 22; 44:13)
- 6. The **widows** in the land increased “**more than the sand of the seas**” (Jer. 15:8-9)
 - a) In fact, Isaiah prophesied that **seven women would beg one man to marry them** saying, “We will eat our own **food** and wear our own **apparel**; Only let us be called by **your name**, To take away our **reproach**” (Isa. 4:1)
- 7. **Children** were killed (Jer. 15:7)
- 8. **Mothers** were bereft of their sons (Jer. 15:8)
- 9. The **graves** of the dead were **desecrated**
 - a) Jer. 8:1-2: ¹“At that time,” says the LORD, “they shall bring out the **bones of the kings** of Judah, and the **bones of its princes**, and the **bones of the priests**, and the **bones of the prophets**, and the **bones of the inhabitants of Jerusalem**, out of their graves. ²They shall spread them before the **sun** and the **moon** and all the **host of heaven**, which they have loved and which they have served and after which they have walked, which they have sought and which they have worshiped. They shall not be **gathered** nor **buried**; they shall be like **refuse** on the face of the earth.
- 10. **So many died** that:
 - a) There was **no place** left for burial in Tophet
 - 1] Jer. 19:10-11: ¹⁰“Then you shall break the flask in the sight of the men who go with you, ¹¹and say to them, ‘Thus says the LORD of hosts: “Even so I will **break this people and this city**, as one **breaks a potter’s vessel**, which **cannot be made whole again**; and they shall **bury them in Tophet** till there is **no place to bury**.
 - b) There was **no one** left to bury
 - 1] Jer. 14:16: ¹⁶And the people to whom they prophesy shall be **cast out in the streets** of Jerusalem because of the **famine** and the **sword**; they will have **no one to bury them**—them nor their wives, their sons nor their daughters—for I will **pour their wickedness on them**.’
 - c) There was **no time** for lamentation and mourning
 - 1] Jer. 16:3-4: ³For thus says the LORD concerning the sons and daughters who are born in this place, and concerning their mothers who bore them and their fathers who begot them in this land: ⁴“They shall **die gruesome deaths**; they shall not be **lamented** nor shall they be **buried**, but they shall be like **refuse** on the face of the earth. They shall be consumed by the **sword** and by **famine**, and their **corpses** shall be **meat** for the **birds** of heaven and for the **beasts** of the earth.”

- 2] (cf. Jer. 16:6-8; 25:33)
- d) So the **corpses** became food for the **birds** of the heaven and the **beasts** of the earth
- 1] Jer. 7:33: ³³The **corpses** of this people will be **food** for the **birds** of the heaven and for the **beasts** of the earth. And **no one will frighten them away.**
- 2] (cf. Jer. 19:7; 34:20)
- e) A third of God's people died of **pestilence** and **famine**; a third fell by the **sword**; and a third were **scattered** to all the winds (Ezek. 5:12) "like stubble that passes away by the wind of the wilderness" (Jer. 13:24)
- h. Judah's capital, Jerusalem, was **conquered** and **destroyed**
1. Foreign kings **set their thrones** at the entrance of Jerusalem's gates (Jer. 1:15; 39:3)
 2. The city of Jerusalem was **conquered** by Nebuchadnezzar and **burned** (Jer. 32:28-29; 34:22; 52:1-34)
 3. The city of Jerusalem was made "**a heap of ruins, a den of jackals**" (Jer. 9:11)
- i. Judah's temple was **desolated** and **destroyed** (Jer. 22:5)
1. As if all this **desolation** and **destruction** to the land, the city of Jerusalem, and the people were not enough, God **removed His presence** and **destroyed His own house**
 - a) 2 Ki 23:27: ²⁷And the Lord said, "I will also **remove Judah** from My sight, as I have **removed Israel**, and will **cast off this city** Jerusalem which I have **chosen**, and the **house** of which I said, 'My name shall be there.' "
 2. Just as He had **destroyed Shiloh**, the first permanent home for the tabernacle in the Promised Land (Josh. 18:1), God **destroyed the temple in Jerusalem** (Jer. 7:12-14; 26:4-6)
 - a) Jer. 6:8: ⁸Be instructed, O Jerusalem, **Lest My soul depart from you**; Lest I make you **desolate**, A land **not inhabited.**"
 - b) Ezek. 24:21: ²¹Speak to the house of Israel, "Thus says the Lord God: 'Behold, I will **profane My sanctuary**, your arrogant boast, the desire of your eyes, the delight of your soul; and your sons and daughters whom you left behind shall fall by the sword.'
 3. **Zion** was **plowed** like a field (Jer. 26:18; Mic. 3:12)
 4. The mountain of the temple was **left like the bare hills** of the forest (Mic. 3:12; Jer. 26:18).
- j. Judah's people were **deported** to foreign lands
1. Those who survived the **siege** were delivered into the hand of **Nebuchadnezzar**, and many of them were **put to death** (Jer. 21:7)

2. Those who survived the destruction of Jerusalem were **cast out** of the land and **deported** to foreign lands (Jer. 7:15; 9:13-16; 10:18; 13:19, 24; 15:14; 16:13; 18:17; 20:4-5)
3. As Judah had served foreign gods in her land, she was forced to **serve foreign gods** in a strange land (Jer. 5:19; 17:4)

G. God's judgment on Judah brought **unimaginable suffering and sorrow**

1. Judah's leaders were **astonished**
 - a. Jer. 4:8-9: ⁸ For this, clothe yourself with **sackcloth, Lament** and **wail**. For the **fierce anger** of the LORD— Has not turned back from us. ⁹ “And it shall come to pass in that day,” says the LORD, “That **the heart of the king shall perish**, And **the heart of the princes**; The **priests** shall be **astonished**, And the **prophets** shall **wonder**.”
2. Judah's inhabitants were left **speechless**
 - a. Jer. 8:13-14: ¹³ “I will surely **consume** them,” says the LORD. “No **grapes** shall be on the vine, Nor **figs** on the fig tree, And the **leaf** shall fade; And the things I have given them shall pass away from them.” ¹⁴ “Why do we sit still? Assemble yourselves, And let us enter the fortified cities, And let us **be silent** there. For the LORD our God has **put us to silence** And given us **water of gall** to drink,
3. The survivors would have **preferred death over life**
 - a. Jer. 8:3: ³ Then **death shall be chosen rather than life** by all the residue of those who remain of this evil family, who remain in all the places where I have driven them,” says the LORD of hosts.
 - b. Jer. 22:10: ¹⁰ **Weep not for the dead**, nor bemoan him; **Weep bitterly for him who goes away**, For he shall return no more, Nor see his native country.
4. Those who heard of Judah's destruction were **astonished**
 - a. Jer. 19:1-3: ¹ Thus says the LORD: “Go and get a **potter's earthen flask**, and take some of the elders of the people and some of the elders of the priests. ² And go out to the **Valley of the Son of Hinnom**, which is by the entry of the **Potsherd Gate**; and proclaim there the words that I will tell you, ³ and say, ‘Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: “Behold, I will bring such a **catastrophe** on this place, that whoever hears of it, **his ears will tingle**.’
5. Passers-by **shook their heads** in disbelief
 - a. Jer. 18:16: ¹⁶ ...Everyone who passes by it will be **astonished** And **shake his head**.
 - b. (cf. Jer. 15:4-5; 19:8; 23:40; 24:9; 25:9, 11, 18; 26:6; 29:18; 42:18; 44:8, 12, 22)
6. The survivors experienced **unimaginable sorrow**
 - a. Jer. 7:29: ²⁹ **Cut off your hair** and cast it away, and take up a **lamentation** on the desolate heights; for the LORD has **rejected** and **forsaken** the generation of His wrath.’
 - b. Jer. 9:17-26: ¹⁷ Thus says the LORD of hosts: “Consider and call for the **mourning women**, That they may come; And send for **skillful wailing women**,

That they may come.¹⁸ Let them make haste And take up a **wailing** for us, That **our eyes may run with tears**, And **our eyelids gush with water**.¹⁹ For a voice of wailing is heard from Zion: ‘How we are **plundered!** We are **greatly ashamed**, Because we have **forsaken the land**, Because we have been **cast out of our dwellings**.’ “²⁰ Yet hear the word of the LORD, O women, And let your ear receive the word of His mouth; Teach your daughters **wailing**, And everyone her neighbor a **lamentation**.²¹ For **death** has come through our windows, Has entered our palaces, To **kill off the children**—no longer to be outside! And the **young men**—no longer on the streets!²² Speak, “Thus says the LORD: ‘Even the **carcasses** of men shall fall as **refuse** on the open field, Like **cuttings** after the harvester, And **no one shall gather them.**’ “

- c. Lam. 1:1-5: ¹**How lonely sits the city** That was full of people! How like a widow is she, Who was great among the nations! ³Judah has gone into captivity, Under affliction and hard servitude.... ⁴**The roads to Zion mourn** Because **no one comes to the set feasts**. **All her gates are desolate**.... ⁵Her adversaries have become the master.
- d. Lam. 1:12: ¹²**Is it nothing to you**, all you who pass by? Behold and see If there is **any sorrow like my sorrow**, Which has been brought on me, Which the Lord has inflicted In the day of His fierce anger.
- e. Lam. 2:6-7: ⁶He has done **violence to His tabernacle**, As if it were a garden; He has **destroyed His place of assembly**; The Lord has caused The appointed feasts and Sabbaths to be forgotten in Zion. In His burning indignation He has spurned the king and the priest. ⁷The Lord has **spurned His altar**, He has **abandoned His sanctuary**; He has given up the walls of her palaces Into the hand of the enemy.
- f. Lam. 2:11-13: ¹¹My eyes fail with tears, My heart is troubled; My bile is poured on the ground Because of the destruction of the daughter of my people, Because **the children and the infants Faint in the streets of the city**. ¹²They say to their mothers, “Where is grain and wine?” As they swoon like the wounded In the streets of the city, As **their life is poured out In their mothers' bosom**.¹³How shall I console you? To what shall I liken you, O daughter of Jerusalem? What shall I compare with you, that I may comfort you, O virgin daughter of Zion? For **your ruin is spread wide as the sea**; Who can heal you?
- g. Lam. 2:15-16: ¹⁵All who pass by clap their hands at you; They **hiss and shake their heads** At the daughter of Jerusalem: “**Is this the city that is called 'The perfection of beauty, The joy of the whole earth'?**”¹⁶ All your enemies have opened their mouth against you; They **hiss and gnash their teeth**. They say, “**We have swallowed her up!** Surely this is the day we have waited for; We have found it, we have seen it!”
- h. Lam. 2:20-21: ²⁰“See, O Lord, and consider! To whom have You done this? **Should the women eat their offspring**, **The children they have cuddled?** **Should the priest and prophet be slain In the sanctuary of the Lord?**²¹Young and old lie On the ground in the streets; My virgins and my young men Have fallen by the sword; You have slain them in the day of Your anger, You have slaughtered and not pitied.

- i. Lam. 4:1: ¹How the gold has become dim! How changed the fine gold!
The stones of the sanctuary are scattered At the head of every street.
 - j. Lam. 4:4-5: ⁴**The tongue of the infant clings To the roof of its mouth for thirst; The young children ask for bread, But no one breaks it for them.** ⁵Those who ate delicacies Are desolate in the streets; Those who were brought up in scarlet Embrace ash heaps.
 - k. Lam. 4:9-10: ⁹**Those slain by the sword are better off Than those who die of hunger;** For these pine away, Stricken for lack of the fruits of the field. ¹⁰**The hands of the compassionate women Have cooked their own children;** They became food for them In the destruction of the daughter of my people.
 - l. Lam. 5:8-15: ⁸Servants rule over us; There is none to deliver us from their hand. ⁹We get our bread at the risk of our lives, Because of the sword in the wilderness. ¹⁰Our skin is hot as an oven, Because of the fever of famine. ¹¹They **ravished the women in Zion,** The maidens in the cities of Judah. ¹²Princes were hung up by their hands, And elders were not respected. ¹³Young men ground at the millstones; Boys staggered under loads of wood. ¹⁴The elders have ceased gathering at the gate, And the young men from their music. ¹⁵**The joy of our heart has ceased; Our dance has turned into mourning.**
7. How true are the words of **Joel, Zephaniah, and the writer of Hebrews!**
- a. Joel 2:11: ¹¹ The LORD gives voice before His army, For His camp is very great; For strong is the One who executes His word. For the **day of the LORD is great and very terrible;** Who can endure it?
 - b. Zeph. 1:15-16: ¹⁵That day is a day of **wrath**, A day of **trouble and distress**, A day of **devastation and desolation**, A day of **darkness and gloominess**, A day of **clouds and thick darkness**, ¹⁶A day of **trumpet and alarm** Against the fortified cities And against the high towers.
 - c. Heb. 10:31: ³¹ It is a **fearful thing** to fall into the hands of the living God.
- H. God's judgment on Judah **came to pass** just as God's prophets had predicted
- 1. After the **Assyrian conquest of Israel**, the kingdom of Judah survived for a little more than **130 years** before it too **drank the cup of God's wrath**
 - a. Although false prophets assured God's people:
 - 1. That **no evil would come** upon them (Jer. 23:16-17)
 - 2. That they would **not serve the king of Babylon** (Jer. 27:9-11, 14-15)
 - 3. That they would **not see sword or famine** (Jer. 14:13-16)
 - b. God **brought his judgments** on Judah in **successive waves**.
 - 1. Jer. 40:3: ³ Now the LORD **has brought it**, and has **done just as He said**. Because you people have **sinned** against the LORD, and **not obeyed** His voice, therefore this thing has come upon you.
 - 2. (cf. Jer. 32:24-25)
 - 2. In **605 BC**, Nebuchadnezzar **came up against** Jerusalem

- a. He made **Jehoiakim** his vassal (2 Kings 24:1), carried off some of the **temple treasure**, and **deported a few hostages** (including **Daniel**) to Babylon (2 Chron. 36:6-7; Dan. 1:1-7)
- 3. Eight years later in **597 BC**, Nebuchadnezzar **besieged** Jerusalem
 - a. When king **Jehoiachin** surrendered (March 16, 597 BC), Nebuchadnezzar **plundered the treasures** of the temple and the king's palace
 - b. He then carried **Jehoiachin** and **10,000** of Jerusalem's inhabitants into captivity (including **Ezekiel**), leaving only the **poorest people** behind (2 Ki. 24:10-16; 2 Chr. 36:10; Jer. 22:24-30; Ezek. 1:1-3).⁵⁶
 - c. Incredibly, even after Jerusalem was captured by the Babylonians and Nebuchadnezzar placed the puppet king **Zedekiah** on the throne (2 Ki. 24:17), false prophets like **Hananiah** predicted that within two years Jehoiachin, all those in exile, and the vessels of the temple would be **brought back** from Babylon (Jer. 28:1-4)
 - d. False prophets assured the captives in Babylon that there would be **peace in their homeland**, but they plastered their wall of lies with **untempered mortar** (Ezek. 13:10-16)
 - e. Many of the people just could not believe that **God's land would be ravaged** and **His city destroyed** because **God's house was there** (Jer. 7:4). They were wrong – dead wrong!
- 4. In **January 588 BC**, Nebuchadnezzar once again **besieged Jerusalem** (2 Ki. 25:1)
- 5. 18 months later (**July 18, 586 BC**), the Babylonians broke through **the walls** of Jerusalem
 - a. Although King **Zedekiah** and his entourage **fled** the city, he was quickly **captured** in the plains of Jericho
 - b. He was taken to Nebuchadnezzar's headquarters in **Riblah**, 200 miles north of Jerusalem.
 - c. There his **sons were executed** before his eyes, his **eyes were put out**, and then he was **deported to Babylon** (2 Ki. 25:4-7; Jer. 34:1-7, 21; 39:3-7; 52:7-11)
 - 1. The **last thing** Zedekiah saw was **the death of his sons**
- 6. A month later, **Nebuzaradan**, commander of Nebuchadnezzar's guard, **destroyed Jerusalem** and the **temple**
 - a. 2 Ki. 25:9-11: ⁹He **burned the house of the Lord** and the **king's house**; **all the houses of Jerusalem**, that is, all the houses of the great, he burned with fire.¹⁰ And all the army of the Chaldeans who were with the

⁵ The Babylonian Chronicles describe this event in these words: "Year 7 [598-597 B.C.E.], month Kislev [18 Dec. 598-15 Jan. 597 B.C.E.]: The king of Akkad [Nebuchadrezzar] moved his army into Hatti land, laid siege to the city of Judah [Jerusalem] and on the second day of the month Adar he captured the city and seized its king. He appointed in it a king of his liking, took heavy booty from it and sent it to Babylon. (See ANET 564; ABC 102)" (Miller and Hayes 408).

⁶ In the 37th year of the captivity, Jehoiachin was released from prison by Evil-Merodach and accorded due royal recognition and provisions until his death (2 Ki. 25:27-30; Jer. 52:31-34).

captain of the guard **broke down the walls** of Jerusalem all around.

¹¹Then Nebuzaradan the captain of the guard **carried away captive the rest of the people** who remained in the city and the defectors who had deserted to the king of Babylon, with the rest of the multitude. (cf. 2 Chr. 36:19-21; Jer. 39:8-9; 52:13-15).

I. God's judgment on Judah was **tempered with mercy**

1. The prophet Habakkuk pleaded with Jehovah saying, "**In wrath remember mercy**" (Hab. 3:2)
2. Although Jehovah promised that His eye would not **spare or show pity** (Ezek. 7:4, 9, 8:18; 24:14), He did **show mercy**
 - a. Jer. 30:11: ¹¹ For I am with you,' says the LORD, 'to save you; Though I make a **full end of all nations** where I have scattered you, Yet I will **not make a complete end of you**. But I will **correct you in justice**, And will not let you go altogether **unpunished**.'
 - b. (cf. Jer. 5:10, 18; 46:28)
3. In fact, after the **seventy years of exile** in Babylon were over and the remnant had been back in the Promised Land for about **80 years**, Ezra said that God had **punished His people less than they deserved**
 - a. Ezra 9:13: ¹³ And after all that has come upon us for our evil deeds and for our great guilt, since You our God have **punished us less than our iniquities deserve**, and have given us such deliverance as this,

J. God's promises and prophecies of **judgment** were intermingled with promises of **blessing**

1. God promised that the **nation(s)** that punished Judah would eventually be **punished themselves**
 - a. Jer. 30:16: ¹⁶ 'Therefore **all those who devour you shall be devoured**; And **all your adversaries**, every one of them, shall **go into captivity**; Those who **plunder you shall become plunder**, And all who **prey upon you I will make a prey**.
 - b. (cf. Jer. 2:3; 9:25-26; 12:14; 25:12-29)
 - c. Please note that Moses promised His people on the plains of Moab that God would **punish the nations** that would oppress them (cf. Dt. 30:7)
 - d. Jeremiah's book ends with **prophecies of judgment** on surrounding nations:
 1. Judgment on **Egypt** (Jer. 46:1-28)
 2. Judgment on **Philistia** (Jer. 47:1-7)
 3. Judgment on **Moab** (Jer. 48:1-47)
 4. Judgment on **Ammon** (Jer. 49:1-6)
 5. Judgment on **Edom** (Jer. 49:7-22)
 6. Judgment on **Damascus** (Jer. 49:23-27)
 7. Judgment on **Kedar and Hazor** (Jer. 49:28-33)
 8. Judgment on **Elam** (Jer. 49:34-39)

9. Judgment on **Babylon** (Jer. 50:1-46; 51:1-58)
- e. These nations experienced **many of the same judgment consequences** that were experienced by Judah
1. [See Appendix B]
2. God promised that a **remnant** would be **restored** to the Promised Land
- a. Jer. 16:14-15: ¹⁴“Therefore behold, the days are coming,” says the LORD, “that it shall no more be said, ‘The LORD lives who brought up the children of Israel from the land of Egypt,’ ¹⁵but, ‘The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.’ For I will bring them back into their land which I gave to their fathers.
 - b. Jer. 23:3-4: ³“But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. ⁴I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,” says the LORD.
 - c. (cf. Jer. 24:6-7; 29:11-14; 30:17-24; 30:3, 10; 31:23; 32:36-44; 33:6-13; 46:27; 49:19; 50:19)
 - d. The sounds of **mirth** and **gladness** that disappeared from the land (Jer. 7:34; 16:9; 25:10-11) would be restored (Jer. 32:10-11)
 - e. Please note that Moses promised His people on the plains of Moab that God would **restore them to the land** (cf. Dt. 30:1-6, 8-10)
3. God promised that the nations who punished Judah would be **plucked out** and then **later returned**
- a. Jer. 12:15-17: ¹⁵Then it shall be, after I have plucked them out, that I will return and have **compassion** on them and bring them back, everyone to his heritage and everyone to his land. ¹⁶And it shall be, if they will learn carefully the ways of My people, to swear by My name, ‘As the LORD lives,’ as they taught My people to swear by Baal, then they shall be established in the midst of My people. ¹⁷But if they do not obey, I will utterly pluck up and destroy that nation,” says the LORD.
 - b. **Moab** (Jer. 48:47)
 - c. **Ammon** (Jer. 49:6)
 - d. **Elam** (Jer. 49:39)
4. God promised that a remnant would be ruled by the **Branch of Righteousness**
- a. Jer. 23:5-8: ⁵“Behold, *the* days are coming,” says the LORD, “That I will raise to David a **Branch of righteousness**; A **King** shall reign and prosper, And execute **judgment** and **righteousness** in the earth. ⁶In His days Judah will be **saved**, And Israel will **dwell safely**; Now this *is* His name by which He will be called: **THE LORD OUR RIGHTEOUSNESS** ⁷“Therefore, behold, *the* days are coming,” says the LORD, “that they shall no longer say, ‘As the LORD lives who brought up the children of Israel from the **land of Egypt**,’ ⁸but, ‘As the LORD lives who brought up and led the descendants of the house of Israel from the **north**

country and from all the countries where I had driven them.³ And they shall **dwell** in their own land.”

- b. (cf. Jer. 33:14-26)
- 5. God promised that a **new covenant** would be made with the house of Israel and the house of Jacob
 - a. Jer. 31:31-34: ³¹“Behold, the days are coming, says the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah—³² not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt,³³ My covenant which they broke, though I was a husband to them, says the Lord. ³³ But this *is* the covenant that I will make with the house of Israel after those days, says the Lord: **I will put My law in their minds, and write it on their hearts;** and I will be **their God**, and they shall be **My people.**³⁴ No more shall every man teach his neighbor, and every man his brother, saying, ‘**Know the Lord,**’ for **they all shall know Me**, from the least of them to the greatest of them, says the Lord. For I will **forgive their iniquity, and their sin I will remember no more.**”
- 6. So it's not all **doom and gloom**, there is **blossom and bloom** in the book of Jeremiah as well

III. Some Lessons For Us Today

A. God's Judgment Fell Upon God's People Because They Did Not Heed God's Warnings

- 1. As emphasized earlier in this study, **God's prophets foretold God's judgment** on His people, His city, and His house **repeatedly, explicitly, and comprehensively**
- 2. For the most part, these warnings **fell on deaf ears**
 - a. Jer. 44:4-6: ⁴“However I have sent to you all My servants the prophets, rising early and sending them, saying, ‘Oh, do not do this abominable thing that I hate!’”⁵ But **they did not listen** or incline their ear to turn from their wickedness, to burn no incense to other gods. **So My fury and My anger were poured out** and kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is this day.”
 - b. God's people **didn't want to be warned**. They told the seers “**Do not see.**” They said, “**Do not prophesy** to us right things; **Speak to us smooth things**, prophesy deceits” (Isa. 30:10)
 - c. As a result, God said: ³⁰“An astonishing and horrible thing Has been committed in the land: ³¹The prophets prophesy falsely, And the priests rule by their own power; And **My people love to have it so**. But what will you do in the end?” (Jer. 5:30-31)
 - d. God's people found **many false prophets** who were quite willing to **tell them what they wanted to hear**; but their lying words **did not avert God's judgment** (Jer. 14:14-16)
 - e. Hating Jeremiah's message of doom and gloom, their “solution” was to **get rid of the messenger** – “out of sight, out of mind.”
 - 1) They **threatened** his life (Jer. 11:21-23)
 - 2) They **slandered** him (Jer. 18:18)

- 3) The struck him and put him in **stocks** (Jer. 20:1-3)
- 4) They threw him in **prison** (Jer. 32:1-2; 37:15-21)
- 5) They threw him in a **miry dungeon** (Jer. 38:6-13)
- 6) However, that **didn't change the truthfulness** of his message
- f. The exiles in Babylon reacted quite differently to Ezekiel
 - 1) Ezek. 33:30-33: ³⁰“As for you, son of man, the children of your people are **talking about you** beside the walls and in the doors of the houses; and they speak to one another, everyone saying to his brother, ‘**Please come and hear what the word is that comes from the LORD.**’ ³¹So they **come** to you as people do, they **sit** before you as My people, and they **hear** your words, but they **do not do** them; for with their **mouth** they **show much love**, but their **hearts pursue their own gain.** ³²Indeed you are to them as a **very lovely song** of one who has a **pleasant voice** and can play well on an instrument; for they **hear** your words, but they **do not do** them. ³³And when this comes to pass—surely it will come—then they will know that a prophet has been among them.”
 - 2) He was the **talk of the town**
 - 3) The people **flocked to hear him preach**
 - 4) They **marveled at his eloquence**
 - 5) They **heard**, but they **did not heed**
 - 6) They **listened** to God's word....but they **did not live it out** in their everyday lives
- 3. It is obvious from the “success” of **Joel Osteen** that a great many people in the religious world today want “**smooth preaching**.” What about us?
- 4. If I were speaking to **the people in the pews**, I would ask these questions:
 - a. Brethren, do you **get tired** of all those **sermons about sin**?
 - b. Are you **weary of all the warnings**?
 - c. Do you want a preacher who will tell you what you **want to hear** or what you **need to hear**?
 - d. Do you want the preacher to deal with **the sins in YOUR life**?
 - 1) Illust.: We've all heard that old story about the good sister who was right with the preacher as he waxed eloquent against the evils of **drinking** and **smoking**; but when he moved on to **dipping**, she muttered under her breath, “**He's done quit preachin' and gone to meddlin'.**”
 - e. Do you consider those who warn you **your greatest friends** (Prov. 9:7-9) or **your worst enemies**, because they tell you the truth (Gal. 4:16)?
 - f. When you **don't like the message**, do you **take it out on the messenger**?
 - g. Or do you **react like the exiles** in Babylon?
 - 1) Do you **marvel at the preacher's eloquence**, but then **make very few changes** in your life?

- 2) Do you **fidget** and **squirm** and **endure** the sermon, and then go right on **living as you always have**?
- That seems to happen quite a lot when I preach against **immodesty**.
5. And now, my preaching colleagues, may I ask you some questions?
- Do you get tired of **preaching** all those **sermons about sin**?
 - Are you resisting the temptation to **whitewash** and **mollycoddle** – to **look the other way**, because you're just **sick and tired of the hassle**?
 - When you are tempted to **speak no more of sin and judgment**, as Jeremiah was, is there a **burning fire** in your bones that **cannot be quenched** (Jer. 20:9)?
 - Are you tempted to preach words of **comfort** and **encouragement** to the **willing** and basically **leave the unwilling alone**, because after all it doesn't really seem to **do much good**?
 - If so, let me remind you that Ezekiel did not just **preach positive sermons to the faithful remnant** and **leave the hard-hearted majority alone** (Ezek. 2:3-7). He **warned** both the **wicked** and the **righteous** (Ezek. 3:18-21).
 - May I suggest that there are at least three ways that we can **preach “smooth things”** today?⁷
 - First, we can speak “smooth things” by preaching **outright error**
 - The false prophets among God's people cried out “**Peace, peace,**” but there really was **no peace** (Jer. 6:14). They said that the **sword** and **famine** would not come to Jerusalem (Jer. 5:12)
 - It was **popular**. It was **comforting**, but it was the **exact opposite** of what God said
 - Today, when Calvinists preach the “**once, saved, always saved**” doctrine, they are speaking “**smooth things**” by preaching **outright error**
 - It is **popular**, and it is **very comforting**
 - If there was ever a doctrine I would **like to believe**, it is this one; but it is the **exact opposite** of what Jesus teaches
 - Does this kind of “**smooth preaching**” ever occur in our pulpits?
 - When some preachers among us tell folks that sometimes it's all right to **divorce for reasons other than fornication**, I believe they are speaking “smooth things” by preaching outright error
 - Second, we can speak “smooth things” by **preaching in vague generalities**
 - Preaching in **generalities** against **immodesty** will not offend, but when you tell people that **uncovering the thigh** (Isa. 47:2-3) and **showing cleavage** is immodest, many will be offended
 - Third, we can speak “smooth things” by **not being relevant**

⁷ I am indebted to a sermon by David Watts, Sr. entitled “Smooth Preaching” for these points.

- a) “**Hard preaching**” against **denominational false doctrine** may really be “**smooth preaching**” if we fail to deal with the **moral problems** that exist in the local church
- b) “**Hard preaching**” against the sins that are being committed in **Timbuktu** may really be “**smooth preaching**” if we ignore the sins that are being committed **right under our nose**
- c) *Martin Luther*: “If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point.” (*MacArthur, Expository Preaching*, 98)
- f. When we preach to our people, we certainly need to “**Give ‘em heaven**” in all of its beauty, grandeur, and glory; but we also need to “**Give ‘em hell**” in all of its pain, anguish, and horror
- g. In a song about her grandpa, Dolly Parton sings:
 - 1) Daddy was an old time preacher man;
He preached the word of God throughout the land.
He preached so plain a child could understand.
Yes, Daddy was an old time preacher man.

He told the people of the need to pray.
He talked about God’s wrath and Judgment Day
He preached about the great eternity,
And he preached hell so hot that you could feel the heat.
- h. In a day and age when “**hellfire and brimstone**” is out of vogue, and we are told that we need to “**love folks into heaven rather than scare them out of hell**,” I would ask “**Why not both?**” What’s wrong with being “**an old time preacher man**”?
- 6. God **punished the false prophets** who preached “smooth things” (Isa. 30:10), who said “**Peace, peace**” when there was **no peace** (Jer. 6:14; 8:11)
 - a. Jer. 14:13-15: ¹³ Then I said, “Ah, Lord GOD! Behold, **the prophets** say to them, ‘You shall **not see the sword**, nor shall you have **famine**, but I will give you **assured peace** in this place.’ “ ¹⁴ And the LORD said to me, “**The prophets prophesy lies in My name**. I have not **sent them, commanded them**, nor **spoken to them**; they prophesy to you a **false vision, divination, a worthless thing**, and the **deceit of their heart**. ¹⁵ Therefore thus says the LORD concerning the prophets who **prophesy in My name**, whom I did not send, and who say, ‘**Sword and famine shall not be in this land**’—’**By sword and famine those prophets shall be consumed!**’
 - b. (cf. Jer. 23:11-12, 15, 38-40)
 - c. The false prophet **Hananiah**, who prophesied that Babylon’s yoke would be broken and the captives returned to the land within two years (Jer. 28:1-4, 10-11), **died at the hand of the Lord two months later** (Jer. 28:12-17)

- d. **Pashhur**, the priest and chief governor in the temple who prophesied lies and opposed Jeremiah (Jer. 20:1-2), was **deported** to Babylon where he **died**
 - 1) Jer. 20:6: ⁶ And you, **Pashhur**, and all who dwell in your house, shall **go into captivity**. You shall **go to Babylon**, and there you shall **die**, and be **buried** there, you and all your friends, to whom you have **prophesied lies.**"'
- 7. This should serve as a **grave warning** to every preacher, lest we make the **same mistake** and **be punished** like those false prophets
 - a. Jas. 3:1: ¹ My brethren, **let not many of you become teachers**, knowing that we shall receive a **stricter judgment**.

B. God's Judgment Fell Because God's People Refused To Repent

- 1. It was not just their **sins**. It was their **impenitence**
- 2. God would have forgiven their **idolatry**, their **immorality**, their **injustice**, and their **infanticide**
 - a. **Manasseh** was the **worst king** that Judah ever had
 - 1) He raised up **altars for Baal** (2 Ki. 21:3)
 - 2) He worshipped all the **host of heaven** (2 Ki. 21:3)
 - 3) He made his **son pass through the fire** (2 Ki. 21:6)
 - 4) He seduced Judah to **do more evil** than the nations God destroyed before them (2 Ki. 21:9)
 - 5) He filled Jerusalem with **innocent blood** (2 Ki. 21:16)
 - b. Yet when Manasseh **came to his senses** in the land of his captivity and **turned back** to God, God **forgave** him (2 Chr. 33:11-13)
- 3. But God's people **would not turn** from their wicked ways, despite all of **God's warnings** (Jer. 25:4-7) and His **corrective judgments** (Amos 4:6-12; Lev. 26:14-39).
- 4. **What about us?**
 - a. Although we do not bow down to sticks and stones today as did ancient Israel, **idolatry is alive and well** in 21st century America
 - b. Paul said, "Therefore, my beloved, **flee from idolatry**" (1 Cor. 10:14)
 - c. Are we **fleeing** or are we **bowing down** to the pernicious gods of profits, possessions, popularity, prestige, position, and power?
 - d. Do we **truly mourn** our sins?
 - e. Does this mourning produce **resolve to renounce** the sin in our lives?
 - f. Do we cry out as did the publican, "**God be merciful to me a sinner!**" (Lk. 18:13)?

C. God's Judgment Fell Because God's People Viewed The Temple As A Talisman

- 1. Although Jehovah warned His people, "Do not trust in these lying words, saying, 'The **temple** of the Lord, the **temple** of the Lord, the **temple** of the Lord are these'" (Jer. 7:4), they continued to view the temple as a **good luck charm** that would ward off any attack

2. **Micah** described the deplorable attitude of God's people with these words: "Her heads judge for a bribe, Her priests teach for pay, And her prophets divine for money. Yet they lean on the Lord, and say, '**Is not the Lord among us? No harm can come upon us**'" (Mic. 3:11)
 - a. They supposed that the **external trappings** of religion guaranteed a **right relationship** with God.
3. This is an **old delusion**. God's people had made the same mistake in the days of the **judges** when they thought that the presence of the **ark of the covenant** on the battlefield would save them from the **Philistines**; but they were wrong (1 Sam. 4:1-11)
4. Do we ever make that **same mistake** today?
 - a. [See Appendix C]
 - b. Because we **baptize by immersion** for the remission of sins, we partake of the **Lord's Supper every Sunday**, and we **sing without instruments**, etc., do we suppose that these things **guarantee a right relationship** with God?
 - c. Don't misunderstand me. I believe that all of these things are **essential**
 - d. Yet how many times have we seen more than enough **ungodliness** displayed in **business meetings** by those who would **insist on these "essentials"**?

D. God's People Were Cut Off From The Benefits And Blessings Of God's Presence

1. With the destruction of Jerusalem and the temple, **temple worship came to an end**
 - a. The priests could no longer offer **animal sacrifices** on the altar of burnt offering
 - b. The high priest could no longer perform the prescribed rituals on the **Day of Atonement**
 - 1) **Was there atonement for the exiles** during the Babylonian Captivity?
 - a) That is a **question** that I had never thought to **ask** until I began this study
 - b) I don't believe that **Jeremiah, Ezekiel, Daniel, Mordecai**, and **Esther** were **lost** (Ezek. 14:14, 20; Heb. 11:32-40); but I don't believe they were **sinless** either
 - c) Therefore, there **must have been atonement**, but without the regular animal sacrifices and the prescribed rituals on the Day of Atonement, **how?** I don't know the answer
 - 2) **Worship** could not be offered in **God's house** (Psa. 5:7)
 - 3) God's **power** and His **glory** could no longer be seen in His sanctuary (Psa. 63:2)
 - 4) The security and serenity of **God's presence** was gone (Psa. 61:4; 65:4)
 - 5) **The joy of the pilgrims** as they sang the songs of Zion was turned to **mourning** (Psa. 137:3-4).
 2. I am convinced that **God's judgments in time foreshadow God's final judgment** upon the wicked when Jesus returns

- a. This means that **God's departure** from His house and His city and His people in 586 BC was but a **foretaste** of His **final, complete, irrevocable, and eternal departure** from the wicked at the end of time, or more accurately **their departure** from Him (Matt. 7:23; 25:41)
- b. At that moment, for the first time in human history, the wicked will be **completely and totally cut off** from the benefits of God's presence (*cf.* Psa. 145:9; Matt. 5:45; Acts 14:17)
 - 1) They will not hear Jesus say, "**Come, you blessed of My Father, inherit the kingdom** prepared for you from the foundation of the world" (Mt. 25:34)
 - 2) They will not **bask in the presence** of the Creator's majestic glory (Rev. 21:3)
 - 3) They will **never dwell** with the Lion and the Lamb of Judah (Rev. 5:5-6; 22:1-5)
 - 4) Their voices will **never blend** with the heavenly choir made up of the angelic host and the redeemed of all the ages (Rev. 5:11-14; 15:2-4)
 - 5) They will never enjoy the complete **absence of pain and sorrow** (Rev. 7:15-17) – something that mankind has been **longing for since Eden**
 - 6) They will not inhabit a **glorious body** like the body of Jesus (Phil. 3:20-21)
 - 7) They will not receive "**an inheritance incorruptible and undefiled** and that does not **fade away**" (1 Pet. 1:4)
 - 8) They will not enjoy the **blessed, blissful rest** of the righteous (Rev. 14:13)
 - 9) For the wicked, ***Paradise Lost*** will never be ***Paradise Regained***

E. God's People Suffered The Horrible Consequences Of God's Absence

1. In the **80th Psalm**, Asaph describes Israel as a **vine** that Jehovah brought out of Egypt – a vine that **filled the land**, covering the hills and the mighty cedars (Psa. 80:8-11)
2. God's judgment **changed** all that, however
 - a. Her **hedges were broken down**. The **boar** out of the woods uprooted the vines, and the **wild beast** of the field devoured them (Psa. 80:12-13)
 - b. The **removal of God's presence** exposed God's people to the **horrible consequences of His absence**
 - 1) That's what the **disease and death**, the **desolation and destruction** was really all about
 - 2) God's judgment on Jerusalem in 586 BC, illustrates in a very graphic way that indeed "**it is a fearful thing to fall into the hands of the living God**" (Heb. 10:31).
3. The apostle Paul says that when Jesus returns, the wicked will "be punished with **everlasting destruction** from the **presence** of the Lord and from the **glory** of His power" (2 Thess. 1:9)

- a. Removal from God's presence means that **hell will be everything that God is not!**⁸
 - 1) "God is **light** and in Him is no darkness at all" (1 Jn. 1:5); hell will be a place of "**outer darkness**" (Mt. 25:30)
 - 2) God is a God of **hope** (Rom. 15:13); hell will be a place where "**the smoke of their torment ascends forever and ever; and they have no rest day or night**" (Rev. 14:11)
 - 3) God gives **eternal life** (1 John 5:11-13); hell is a place of **eternal death** (Rev. 2:11; 20:6; 21:8)
 - 4) God is the quintessence of **righteousness** and **holiness** (Deut. 32:4; 1 Sam. 2:2; Rom. 9:14; Psa. 89:14); hell will be a **cesspool of putridity** (Rev. 21:8)
 - 5) God is **truth** (Psa. 31:5); hell will be the eternal home of the **father of lies** (John 8:44) and all his **lying children** (Rev. 21:8)
 - 6) God is **love** (1 John 4:8, 16); hell will be inhabited by those who **hate their brothers** (1 John 3:13-15)
 - 7) In heaven, "God will **wipe away every tear** from their eyes; there shall be no more **death**, nor **sorrow**, nor **crying**. There shall be no more **pain**" (Rev. 21:4); but in hell there will be "**the weeping and gnashing of teeth**" (Luke 13:27-28).
- b. Hell will be **everything that God is not**, because **God will not be there**, nor even the **slightest vestige** of His presence
 - 1) Does the thought of this truly **Godforsaken place** cause you to **shudder in fear and dread**?
 - 2) Does it motivate you to "**strive to enter through the narrow gate**, for many...will seek to enter and will not be able" (Luke 13:24)?
 - 3) Does it move you to take **drastic measures to eradicate the sin** in your life (Mark 9:43-48)?
 - 4) Does it fill your heart with **compassion** for the **lost souls** around you who are **headed for a devil's hell**?
 - 5) Does it energize you to "**save others, snatching them out of the fire**" (Jude 23, NASB)?
 - a) "Knowing, therefore the **terror** of the Lord, [do] we **persuade** men" (2 Cor. 5:11)?

Conclusion:

- I. As we contemplate the horrors of **God's judgment upon Jerusalem** in 586 BC and the horrors of **God's final judgment** that it foreshadows, are we not compelled to cry out, as did the prophet Jeremiah so long ago, "Is there **no balm** in Gilead, Is there **no physician** there?" (Jer. 8:22)
- II. How wonderful it is to know the answer and to be able to sing "**There is a balm in Gilead** to make the wounded whole; **There is a balm in Gilead to heal the sin-sick soul....**" ("There Is A Balm in Gilead," *Praise for the Lord*, #881)

⁸ If memory serves me correctly, I am indebted to David Diestelkamp for the idea for this point.

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Appendix A

The Curses Of The Covenant			
Curse	Lev. 26	Dt. 28	Fulfillment
Disease	16, 25	21-22, 27, 35, 59-61	Jer. 14:12; 21:6, 9; 24:10; 27:8, 13; 28:8; 29:17-18; 32:24; 32:36; 34:17; 38:2; 42:17, 22; 44:13
Defeat	17	25	Jer. 21:3-6
Drought	19-20	22-24	Jer. 14:1-6; 23:10
Wild Beasts	22		Jer. 7:33; 15:3; 16:4; 19:7; 34:20; Ezek. 5:17; 14:15, 21; 29:5; 33:27
Dearth	26		Jer. 11:22; 14:12, 16; 16:4; 18:21; 24:10; 27:8; 29:17; 32:24, 36; 34:17; 52:6
Cannibalism	29	53-57	Jer. 19:9; Lam. 2:20; 4:10
Destruction of idols	30		Jer. 2:28; 10:11; 17:3; Zeph. 2:11
Desolation	31-33		Jer. 4:7, 25-31; 6:8; 7:34; 9:11; 10:22, 25; 12:10-13; 18:16; 19:8; 22:5; 25:11, 18, 38; 26:9; 32:43; 33:10; 34:22; 44:2, 6, 22
Deportation	33	36, 41, 64, 68	Jer. 7:15; 9:19; 16:13; 22:28; 30:11; 31:10; 50:17
Distress	36-37	28, 34, 65- 67	Jer. 10:18
Death	38	62	Jer. 9:21; 11:21-22; 15:2; 16:3-8; 21:9; 38:2
Deterioration	39		Ezek. 4:16-17
Oppression		29, 33	Jer. 50:33
Depredation		29	Jer. 4:20; 6:11-12; 8:10; 9:19; 15:13; 17:3; 20:5
Disgrace		26, 43-44	Jer. 3:24-25; 13:25-26; 18:16; 19:8; 23:40; 25:9, 18; 29:18

Invasion		49-50	Jer. 4:7, 16; 5:15; 6:22-23; 25:8-9
Siege		52	Jer. 21:4, 9; 32:1-2; 39:1; 52:4-5

Appendix B

Judgment Language For Judah And The Nations

- **Dismayed**
 - ✓ Judah (Jer. 8:9)
 - ✓ Egypt (Jer. 46:5)
 - ✓ Moab (Jer. 48:1, 39)
 - ✓ Elam (Jer. 49:37)
 - ✓ Babylon (Jer. 50:36)
- **Fear on every side**
 - ✓ Judah (Jer. 6:25)
 - ✓ Egypt (Jer. 46:5)
 - ✓ Ammonites (Jer. 49:5)
 - ✓ Damascus (Jer. 49:24)
 - ✓ Kedar (Jer. 49:29)
- **Enemy from the north**
 - ✓ Judah (Jer. 1:13-15)
 - ✓ Egypt (Jer. 46:6, 10, 20, 24)
 - ✓ Philistines (Jer. 47:2)
 - ✓ Babylon (Jer. 50:3, 9, 41; 51:48)
- **Horses and chariots**
 - ✓ Judah (Jer. 4:13)
 - ✓ Egypt (Jer. 46:9)
 - ✓ Philistines (Jer. 47:3)
- **Avenge Himself**
 - ✓ Judah (Jer. 5:9, 29; 9:9)
 - ✓ Egypt (Jer. 46:10)
- **Sword shall devour or oppressing sword**
 - ✓ Judah (Jer. 12:12)
 - ✓ Egypt (Jer. 46:10, 14, 16)
 - ✓ Babylon (Jer. 50:16)
- **Balm**
 - ✓ Judah (Jer. 8:22)
 - ✓ Egypt (Jer. 46:11)
 - ✓ Babylon (Jer. 51:8)
- **Your shame**
 - ✓ Judah (Jer. 13:26)
 - ✓ Egypt (Jer. 46:12)
- **Prepare for judgment**
 - ✓ Judah (Jer. 6:4; 12:3; 22:7)
 - ✓ Egypt (Jer. 46:14, 19)
 - ✓ Moab (Jer. 48:9)
 - ✓ Babylon (Jer. 51:12, 27-28)
- **Waste and desolate or desolation**
 - ✓ Judah (Jer. 4:7; 44:6)
 - ✓ Egypt (Jer. 46:19)
 - ✓ Edom (Jer. 49:13, 20)
 - ✓ Ammonites (Jer. 49:2)
 - ✓ Babylon (Jer. 50:13, 23, 45; 51:3, 26, 41, 43)
- **Without inhabitant**
 - ✓ Judah (Jer. 2:15; 4:7; 33:10; 34:22)
 - ✓ Egypt (Jer. 46:19)
 - ✓ Edom (Jer. 49:18)
 - ✓ Hazor (Jer. 49:33)
 - ✓ Babylon (Jer. 50:3, 39-40; 51:29, 43, 62)
- **Day of calamity**
 - ✓ Judah (Jer. 18:17; 44:23)
 - ✓ Egypt (Jer. 46:21)
- **Calamity**
 - ✓ Judah (Jer. 1:14; 6:19; 11:11; 25:29; 26:3; 32:23, 42)
 - ✓ Moab (Jer. 48:16)
 - ✓ Edom (Jer. 49:8)
 - ✓ Kedar & Hazor (Jer. 49:32)
- **Time of their punishment**
 - ✓ Judah (Jer. 8:12)
 - ✓ Idols (Jer. 10:15; 51:18)
 - ✓ Egypt (Jer. 46:21)
 - ✓ Edom (Jer. 49:8)
 - ✓ Babylon (Jer. 50:27, 31)
- **Seek their lives**
 - ✓ Judah (Jer. 19:7, 9)
 - ✓ Egypt (Jer. 46:26)
- **Cry and wail**
 - ✓ Judah (Jer. 25:34)
 - ✓ Philistia (Jer. 47:2)
 - ✓ Moab (Jer. 48:20)
 - ✓ Ammonites (Jer. 49:3)
- **Plunder or plunderer**
 - ✓ Judah (Jer. 15:13; 17:3; 20:5, 8; 6:26; 15:8)
 - ✓ Judah's adversaries (Jer. 30:16)
 - ✓ Philistia (Jer. 47:4)
 - ✓ Moab (Jer. 48:3, 8, 15, 18, 20, 32)
 - ✓ Ammonites (Jer. 49:3)
 - ✓ Edom (Jer. 49:10)
 - ✓ Kedar & Hazor (Jer. 49:32)
 - ✓ Babylon (Jer. 50:10; 51:48, 53-54, 56)
- **Sword of the Lord**
 - ✓ Judah (Jer. 12:12)
 - ✓ Philistia (Jer. 47:6)
- **Woe to....**
 - ✓ Judah (Jer. 4:13; 6:4; 13:27)
 - ✓ Moab (Jer. 48:1, 46)
 - ✓ Babylon (Jer. 50:27)
- **Cut off**
 - ✓ Judah (Jer. 44:7)
 - ✓ Philistia (Jer. 47:4-5)
 - ✓ Moab (Jer. 48:2, 25)
 - ✓ Damascus (Jer. 49:26)
 - ✓ Babylon (Jer. 50:16, 30; 51:62)

- **Cut down trees/forest**
 - ✓ Judah (Jer. 22:7)
 - ✓ Egypt (Jer. 46:23)
- **Great destruction**
 - ✓ Judah (Jer. 4:6; 6:1)
 - ✓ Moab (Jer. 48:3)
 - ✓ Babylon (Jer. 50:22; 51:54)
- **Destroyed**
 - ✓ Judah (Jer. 12:10)
 - ✓ Lovers (Jer. 22:20)
 - ✓ Moab (Jer. 48:4, 8, 18, 42)
 - ✓ Babylon (Jer. 51:8)
- **Flee**
 - ✓ Judah (Jer. 4:29; 6:1)
 - ✓ Moab (Jer. 48:6, 9)
 - ✓ Edom (Jer. 49:8)
 - ✓ Damascus (Jer. 49:24)
 - ✓ Kedar & Hazor (Jer. 49:30)
 - ✓ Babylon (Jer. 50:16, 28; 51:6)
- **Trusted in....**
 - ✓ Judah (Jer. 2:37; 13:25)
 - ✓ Moab (Jer. 48:7)
 - ✓ Ammonites (Jer. 49:4)
- **Go into captivity**
 - ✓ Judah (Jer. 20:4-6)
 - ✓ Lovers (Jer. 22:22)
 - ✓ Adversaries (Jer. 30:16)
 - ✓ Egypt (Jer. 46:19)
 - ✓ Moab (Jer. 48:7)
 - ✓ Ammonites (Jer. 49:3)
- **No escape**
 - ✓ Judah (Jer. 11:11; 25:35; 34:2-3; 38:18, 23; 42:17; 44:14)
 - ✓ Egypt (Jer. 46:6)
 - ✓ Moab (Jer. 48:8, 44)
 - ✓ Babylon (Jer. 50:28-29)
- **Affliction**
 - ✓ Judah (Jer. 4:15; 15:11; 30:12, 15)
 - ✓ Moab (Jer. 48:16)
- **Shamed or ashamed**
 - ✓ Judah (Jer. 8:9; 9:19; 15:9; 22:22)
 - ✓ Egypt (Jer. 46:24)
 - ✓ Moab (Jer. 48:1, 20)
 - ✓ Damascus (Jer. 49:23)
 - ✓ Babylon (Jer. 50:2, 12; 51:47, 51)
- **Drink or be drunk**
 - ✓ Judah (Jer. 25:15-18)
 - ✓ Nations (Jer. 25:15-30)
 - ✓ Moab (Jer. 48:26)
 - ✓ Edom (Jer. 49:12)
 - ✓ Babylon (Jer. 51:7, 39, 57)
- **Vomit**
 - ✓ Judah (Jer. 25:17-18, 27)
 - ✓ Moab (Jer. 48:26)
- **Derision**
 - ✓ Judah (Jer. 48:27)
 - ✓ Moab (Jer. 48:26, 39)
- **Pride of....**
 - ✓ Judah (Jer. 13:9)
 - ✓ Moab (Jer. 48:29)
 - ✓ Edom (Jer. 49:16)
- **Lies**
 - ✓ Judah (Jer. 9:3, 5)
 - ✓ Moab (Jer. 48:30)
- **Joy and gladness taken**
 - ✓ Judah (Jer. 7:34; 16:9; 25:10)
 - ✓ Moab (Jer. 48:33)
- **Sackcloth**
 - ✓ Judah (Jer. 4:8; 6:26)
 - ✓ Moab (Jer. 48:37)
 - ✓ Ammonites (Jer. 49:3)
- **Lamentation**
 - ✓ Judah (Jer. 4:8; 6:26; 31:15)
 - ✓ Moab (Jer. 48:38)
 - ✓ Ammonites (Jer. 49:3)
- **Broken down**
 - ✓ Judah (Jer. 4:26; 10:20; 14:17; 50:17)
 - ✓ Moab (Jer. 48:17, 20, 25, 38-39)
 - ✓ Babylon (Jer. 50:2, 23)
- **Year of their punishment**
 - ✓ Judah (Jer. 11:23; 23:12)
 - ✓ Moab (Jer. 48:44)
- **Crown of your head**
 - ✓ Judah (Jer. 2:16)
 - ✓ Moab (Jer. 48:45)
- **Bring back captives or gather**
 - ✓ Judah (Jer. 30:3, 18; 31:7-8; 23; 50:19)
 - ✓ Moab (Jer. 48:47)
 - ✓ Ammonites (Jer. 49:6)
 - ✓ Elam (Jer. 49:39)
- **Alarm of war**
 - ✓ Judah (Jer. 4:19)
 - ✓ Ammonites (Jer. 49:2)
- **Cities/villages burned**
 - ✓ Judah (Jer. 2:15)
 - ✓ Ammonites (Jer. 49:2)
- **No one will gather**
 - ✓ Judah (Jer. 9:22)
 - ✓ Ammonites (Jer. 49:5)
- **Reproach and curse**
 - ✓ Judah (Jer. 24:9; 29:18; 42:18; 44:8, 12)
 - ✓ Edom (Jer. 49:13)
- **Perpetual wastes/desolations**
 - ✓ Judah (Jer. 25:9)
 - ✓ Edom (Jer. 49:13)
 - ✓ Babylon (Jer. 25:12)

- **An astonishment**
 - ✓ Judah (Jer. 25:9, 11, 18; 29:18; 42:18; 44:12, 22)
 - ✓ Edom (Jer. 49:17)
 - ✓ Babylon (Jer. 51:37)
- **Hiss or hissing**
 - ✓ Judah (Jer. 19:8)
 - ✓ Edom (Jer. 49:17)
 - ✓ Babylon (Jer. 50:13; 51:37)
- **Lion coming up**
 - ✓ Judah (Jer. 4:7)
 - ✓ Edom (Jer. 49:19)
 - ✓ Babylon (Jer. 50:44)
- **Earth shakes/mourns/trembles**
 - ✓ Judah (Jer. 4:23, 28; 10:10)
 - ✓ Edom (Jer. 49:21)
 - ✓ Babylon (Jer. 50:46; cf. 51:48)
- **Woman in labor**
 - ✓ Judah (Jer. 4:31; 6:24; 13:21; 22:23; 30:6)
 - ✓ Moab (Jer. 48:41)
 - ✓ Edom (Jer. 49:22)
 - ✓ Damascus (Jer. 49:24)
- **Kindle a fire**
 - ✓ Judah (Jer. 17:27; 21:14)
 - ✓ Egypt (Jer. 43:12)
 - ✓ Edom (Jer. 49:22)
 - ✓ Damascus (Jer. 49:27)
 - ✓ Babylon (Jer. 50:32, 43)
- **A plan against you**
 - ✓ Judah (Jer. 18:11)
 - ✓ Kedar & Hazor (Jer. 49:30)
- **Scatter**
 - ✓ Judah (Jer. 9:16; 13:24; 18:17)
 - ✓ Kedar & Hazor (Jer. 49:32)
 - ✓ Elam (Jer. 49:36)
- **Disaster**
 - ✓ Judah (Jer. 16:10; 18:11; 23:12; 25:32; 42:17)
 - ✓ Judah's oppressors (Jer. 2:3)
 - ✓ Elam (Jer. 49:37)
- **Send sword until consumed them**
 - ✓ Judah (Jer. 9:16; 16:4; 24:10; 27:8; 44:12, 18, 27)
 - ✓ Elam (Jer. 49:37)
- **Set up the standard**
 - ✓ Judah (Jer. 4:6)
 - ✓ Babylon (Jer. 49:37; 51:12)
- **Devour them**
 - ✓ Judah (Jer. 2:3; 12:9, 12; 21:14; 50:7)
 - ✓ Egypt (Jer. 46:10)
 - ✓ Moab (Jer. 48:45)
 - ✓ Babylon (Jer. 30:16; 50:32)
- **Go out**
 - ✓ Judah (Jer. 51:45)
 - ✓ Babylon (Jer. 50:8; 51:9, 45, 50)
- **Captured/taken**
 - ✓ Judah (Jer. 13:17; 38:28)
 - ✓ Egypt (Jer. 48:1)
 - ✓ Moab (Jer. 48:7, 41, 46)
 - ✓ Babylon (Jer. 50:2, 9; 51:31, 41)
- **Grown fat**
 - ✓ Judah (Jer. 5:28)
 - ✓ Babylon (Jer. 50:11)
- **Set/put in array against**
 - ✓ Judah (Jer. 6:23)
 - ✓ Babylon (Jer. 50:9, 14, 42)
- **Sinned against the Lord**
 - ✓ Judah (Jer. 3:25; 8:14; 14:7, 20; 40:3; 44:23)
 - ✓ Babylon (Jer. 50:7, 14)
- **Heap of ruins**
 - ✓ Judah (Jer. 9:11; 26:18)
 - ✓ Babylon (Jer. 50:26)
- **Utterly destroy**
 - ✓ Judah (Jer. 12:17; 25:9)
 - ✓ Babylon (Jer. 50:21, 26; 51:3)
- **Repay**
 - ✓ Judah (Jer. 16:18; 25:14;)
 - ✓ Babylon (Jer. 50:29; 51:24, 49, 56)
- **I am against you**
 - ✓ Judah (Jer. 21:13)
 - ✓ Babylon (Jer. 50:31; 51:25)
- **Dried up**
 - ✓ Judah (Jer. 23:10)
 - ✓ Babylon (Jer. 50:38)
- **Cruel and show no mercy**
 - ✓ Judah (Jer. 6:23)
 - ✓ Babylon (Jer. 50:42)
- **Hands grow feeble**
 - ✓ Judah (Jer. 6:24)
 - ✓ Babylon (Jer. 50:43)
- **Anguish**
 - ✓ Judah (Jer. 4:31; 6:24)
 - ✓ Damascus (Jer. 49:24)
 - ✓ Babylon (Jer. 50:43)
- **Day of doom**
 - ✓ Judah (Jer. 17:17-18)
 - ✓ Babylon (Jer. 51:2)
- **Against her all around**
 - ✓ Judah (Jer. 4:17; 6:3)
 - ✓ Babylon (Jer. 50:15; 51:2)
- **Cup of fury**
 - ✓ Judah (Jer. 25:15-18)
 - ✓ Nations (Jer. 25:15-30)
 - ✓ Edom (Jer. 49:12)
 - ✓ Babylon (Jer. 51:7)
- **Raised up**
 - ✓ Judah (Jer. 25:32)
 - ✓ Babylon (Jer. 50:41; 51:11)

- **Plan against**
 - ✓ Judah (Jer. 18:11)
 - ✓ Kedar & Hazor (Jer. 49:30)
 - ✓ Babylon (Jer. 51:11)
- **Set up watchmen**
 - ✓ Judah (Jer. 6:17)
 - ✓ Babylon (Jer. 51:12)
- **Devised and done**
 - ✓ Judah (Jer. 40:3)
 - ✓ Babylon (Jer. 51:12, 29)
- **Judgment for covetousness**
 - ✓ Judah (Jer. 6:12-13; 8:10)
 - ✓ Babylon (Jer. 51:13)
- **Made the earth by His power**
 - ✓ Judah (Jer. 10:12-13; 27:5; 32:17)
 - ✓ Babylon (Jer. 51:15-16)
- **Every metalsmith is put to shame**
 - ✓ Judah (Jer. 10:14-15)
 - ✓ Babylon (Jer. 51:17-18)
- **The Portion of Jacob is not like them**
 - ✓ Judah (Jer. 10:16a)
 - ✓ Babylon (Jer. 51:19a)
- **Israel is the tribe of His inheritance**
 - ✓ Judah (Jer. 10:16b)
 - ✓ Babylon (Jer. 51:19b)
- **Behold, I am against you**
 - ✓ Judah (Jer. 21:13)
 - ✓ Babylon (Jer. 50:31; 51:25)
- **Blow the trumpet....**
 - ✓ Judah (Jer. 4:5; 6:1, 17)
 - ✓ Babylon (Jer. 51:27)
- **Den of jackals**
 - ✓ Judah (Jer. 9:11; 10:22)
 - ✓ Hazor (Jer. 49:33)
 - ✓ Babylon (Jer. 51:37)

Appendix C

Stuff About Things

Robert F. Turner

I've Been Baptized!

Ten or twelve years back I wrote a poem (?) and published it on this page, and later in a book called (of all things) STUFF ABOUT THINGS. One would think that was enough! But folk continue to ask for copies, and since we are "in a bind" this month, we allow this page to be desecrated, again.

The thoughts came to mind while planning an article on excuses the traditional "Church of Christer" may give when you try to stir him up to serve the Lord. Do not allow its absurdities to detract from its serious purpose. I have heard many of these very statements, in principle; and it is nothing to be "happy" about.

Ticket Fer Heaven!

Well, I wuz baptized on a cold winter day, They busted thu ice and they pushed it away; And Old Brother Sloakum, thu pioneer, Thu one whut's famous fer being queer, Wuz thu one whut put me under then, And I ain't about to do hit again

Praise thu Lord!

I bin baptized!!

Oh, I ain't to strong fer churchin' ways, With thu hypocrites they've got these days; I'll take me a nip, and a snort er two, And I may be awhoopin' afore I'm through; But I got me a record, and don't you forget, Hit's good hard proof that I've been wet....

Praise thu Lord!

I bin baptized!!

When I wuz a boy in Tennessee, Some big-meetin' preachers laid their hands on me; I've set on the knees of Old Brother Tant, And heard more preachin' 'n you can shake a stick at; Hardeman, Nichols, and Old Joe Blue, Has stayed at our house, and they'd tell you....

Praise thu Lord!

He's bin baptized!!

So don't come snoopin' around our place, Disturbin' my coon-hounds, and tellin' Grace 'Bout mendin' our ways, and livin' by the rules; And bringin' our kids to thu Sunday Schools; I got me a Bible, in thu trunk somewhere, And a genuwine record whut's writ in there....

Praise thu Lord!

I bin baptized!!

--Robert Turner, "Stuff About Things," *Plain Talk*, September, 1982, 19:7:8

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