

# Jeremiah Chapter 6

11/26/2008 – Pastor Ronnie Wolfe

“The Coming Judgment”

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## I. THE METHOD OF JUDAH’S DESTRUCTION (6:1-13)

### A. The Children of Benjamin, 1

1. They are addressed here, because this is where Jeremiah is from
2. And Benjamin is the one tribe that remained faithful to the Lord longer than any other.
3. They were to flee from Jerusalem to see if there were any place they could flee and be safe, protected and perhaps ready for war against the great enemy that is to come.
4. Tekoa is mentioned here, because there was once a wise woman in it – 2 Sam. 14:2. It was built upon a very high hill according to some, and it may be a good place for protection from the enemy.
5. Bethhaccerem is mentioned also, and it means “the house of the valley of the vineyards.”
6. A Sign of Fire (vs 1) – (Gill) for it was usual with all nations, Persians, Grecians, and Romans, to signify in the night, by signs of fire, by burning torches, and the like, either the approach of an enemy, or help from friends; the former was done by shaking and moving their torches, the latter by holding them still (n); see [Jdg 20:38](#),

### B. An Evil Out Of The North, 1b - 2

1. We know that the evil out of the north is Babylon
2. Verse 2 tells us that Judah is like a “comely and delicate woman.” The word “comely” literally means “an abode or a habitation.” The word delicate means “soft” and “dainty.” So, Judah was like a woman who stays at home in her luxuries.

### C. God’s Command To Babylon, 6:3-6

1. Babylon is to prepare for war against Judah (3)
2. Babylon is to go by night with God’s approval and destroy Judah (4-5)
3. Babylon is to hew down trees and go forth to Jerusalem to destroy it (6)

### D. God Commands Jerusalem, 6:7-8

1. They are as a fountain casting out its waters with their wickedness.
2. Before God is grief and wounds, the wounds of the poor, who were neglected, and others who were oppressed.
3. Verse 8 calls for Jerusalem to be instructed, disciplined, or chastised so that this great calamity might not come upon them.
4. Verse 8 also mentions “lest my soul depart from thee.” This is the glory of God which sat upon the mercy seat. This glory will be gone, and God would not be among them as before. This will make Judah susceptible to destruction.
5. He will also make them desolate and uninhabited (vs 8).

### E. The Extent of the Destruction, 6:9-13

1. Leave out verse 10 for now
2. He is talking either to Jeremiah or Babylon (it’s very hard to tell)
3. He uses the simile of a vine – hands going to the vine and back to the basket, back and forth as the grapegatherer gathers all the grapes on the vine—complete destruction.

4. Verse 11 says that Jeremiah is “full of the fury of the LORD.” He is tired of giving the bad news to Judah constantly, vs 11
5. The Lord will stretch his hand out and touch every part of the land: fields, wives, the least to the greatest, from the prophet to the priest; they have all had covetousness and dealt falsely (verse 12-13).

## II. THE MOTIVE OF JUDAH’S DESTRUCTION (6:10; 14-26)

- A. Because Their Ear Is Uncircumcised, vs 10
  1. This means they are listening as a Gentile would listen, meaning the word of the Lord is a reproach, and they have no delight in it.
- B. Because They Have Healed Their Hurt, vs 14
  1. They do this by saying “Peace, peace” when there is no peace.
  2. They cannot believe that the enemy will actually come – certainly many Americans are in this mode at this time
- C. Because They Were Not Ashamed, vs. 15
  1. They committed abominations with their idols, and they were not ashamed.
  2. They could not blush, because their minds were set that they were doing right rather than wrong.
- D. Because They Will Not Obey The Lord’s Words, vs 16
  1. The Lord gives the remedy here, 16a
  2. But they will not walk therein, 16b
- E. Because They Will Not Hearken To The Watchman, vs 17, 18
  1. The prophet said to hearken to the sound of the trumpet, the trumpet of the announcement from the prophet that Judah would be destroyed
  2. They said, “We will not hearken.”
  3. Now Jeremiah calls upon the nations around Judah to hear the trumpet sounding.
  4. The congregation is the many nations that surround Judah. They are “among them,” living with them and help those who come from without.
- F. Because They Rejected God’s Law, vs 19
  1. The Law of Moses had become contemptible to Judah
  2. They rejected the words of the prophets as they spoke.
- G. Because Judah Is Not Giving Proper Sacrifices To God, vs 20
  1. No incense from Sheba (in Persia or Arabia–Gill), from which the proper incense comes for the worship of the Lord in the temple. They are not purchasing it to give proper incense in their worship.
  2. No sweet cane from a far county. Gill says this is the oil for anointing in Israel. They are not buying it, because they are obeying God’s order of anointing.
  3. Offerings and Sacrifices are not sweet to God.
    - a. Isa 1:13 *Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; [it is] iniquity, even the solemn meeting.*
- H. A Description Of The Destruction Due To Disobedience, vs. 21-26

### III. THE MESSAGE TO JEREMIAH (6:27-30)

#### A. A Tower and A Watch, vs 27

1. Jeremiah was set “in” a tower to watch over Judah
2. He has become a fortress against Judah
3. He is to know and try their way.

#### B. Grievous Revolvers, vs 28

1. They are the worst revolvers in the world, because no other nation is God’s nation.
2. Other nations are expected to revolt against God, but not Judah.

#### C. Brass And Iron

1. Brass and iron are not gold and silver
2. Judah was one gold and silver, but now they are brass and iron, rough metals, nothing of beauty.

#### D. Corrupters

1. They have corrupted the worship of God
2. They have corrupted the law of Moses
3. They have corrupted their own moral lives into immorality, idolatry, and covetousness

#### E. The Warning of Jeremiah to Judah

1. The bellows is burned - meaning the refining has been done to no avail
2. The lead is consumed of the fire – meaning that lead, being used rather than quicksilver for refining the silver; and when it is burned away, it is to no avail.
3. The wicked are not plucked away – at any rate, this is the crux of the whole matter. The dross (the wicked) are not plucked away. The sin is not ridded of. The sin still remains in the silver; it has not been burned away by the judgment and chastisement of God.
4. Reprobate Silver
  - a. G. Campbell Morgan says this:
    - (1) In the Hebrew the word is the same in each case, and this is realized if we read, “Refuse silver shall men call them, because Jehovah hath refused them.”<sup>1</sup>
  - b. Men shall call them Rejected Silver, because God has rejected them.
  - c. Their neighbors will know and will proclaim that Judah has been rejected by God himself.
  - d. This is a sad state for Judah to their own shame.

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<sup>1</sup>Morgan, G. Campbell, D.D., *Studies In The Prophecy of Jeremiah*, (Fleming H. Revell Company, Old Tappan, New Jersey, 1969), 42.