

The Book of Jeremiah #3

10/8/2008 – Pastor Ronnie Wolfe

Chapter Two – “Jeremiah’s Call & Protection”

I. ISRAEL’S POSITION WITH GOD (2:1-3)

- A. Seemingly Jeremiah goes from Anathoth to Jerusalem for this prophecy.
- B. He explains to them what their position used to be with Jehovah.
- C. God’s message to Judah (2)
 - 1. God remembers the kindness of Israel’s youth
 - a. This was the kindness of God to Israel when they were in the infancy of their nation. God chose them out and blessed them, bringing them out of Egypt.
 - 2. God remembers Israel’s espousals
 - a. The espousals are the attachments that Israel had to God’s demands: his instructions, his men, his ceremonies, his law, etc.
 - b. Israel went after God in following him out of Egypt and trusting him in the wilderness. They looked to God for every daily necessity.
 - 3. God remembers their following him
 - a. God led Israel to a land they had never seen before, a land in which he would bless them through his law and through mercy.
- D. Jeremiah’s message to Judah (3)
 - 1. Israel was holiness unto the Lord
 - a. They were holy because God made them holy. Without God they had no holiness, so he put it in their hearts to love him and to obey his leadership.
 - 2. Israel was the firstfruits of the Lord
 - a. God made Israel to be paramount among the nations—the precious jewel of all nations.
 - b. Because God has chosen them and favored them and called them, their enemies would offend God if they put their swords against Israel.
 - c. God promises evil upon any nation which comes against Israel.

II. THE SIN OF THE FATHERS AND THE SPIRITUAL LEADERS (2:4-8)

- A. The Fathers’ Sins (4-5)
 - 1. God asks what sin could be found in him that would make Israel turn from God.
 - 2. God cannot sin, and God does not change (Malachi 3:6), “I change not.”
 - 3. Israel has gone, not just a little way, but far from God.
 - 4. They walk after vanity (nothingness), and they have become vain themselves.
- B. They Forgot To Ask (6-7)
 - 1. They used to ask “Where is the Lord that brought us up out of the land of Egypt?”
 - 2. Now they say, “Where is the God of judgment?” (Malachi 2:17), believing that God will not judge them for their sins.
 - 3. God brought them into a land of milk and honey (Exodus 3:8).
 - 4. But when they entered into the land, they defiled it with their sin of spiritual adultery.
- C. The Priests’ Sins (8)

1. They asked not “Where is the Lord?”
2. The priests were to draw the people close to God, but they forgot God.
- D. Those Who Handle the Law
 1. These were the instructors of the law
 2. But they forgot God
- E. The Pastors’ Sins (8)
 1. No mention is made of specific sins here.
 2. But they did trespass against God as well with, no doubt, the same sins.
 3. The pastors were to shepherd the sheep to judge them in civil matters, but they forgot God
- F. The Prophets’ Sins (8)
 1. They prophesied by Baal, or in his name, rather than in Jehovah’s name.
 2. They walked after things (idols) that do not profit.

III. THE LONGSUFFERING OF GOD AND THE TWO EVILS (2:9-13)

- A. God’s Plea (9)
 1. God will continue to plead (strive, contend) with Israel.
 2. He will do this by punishing them or correcting them. He will not stop doing this.
 3. He will plead with Israel in every generation.
- B. Consider The Other Nations (10-11)
 1. Jeremiah asks Israel to travel in their minds to other nations (Chittim, or Kittim).
 2. Think of these lands and see if they would do such a thing as change their gods.
 3. Even though nations worship idols (that which does not profit), they stay with their gods and do not change them.
 4. But God’s people have changed their glory.
 - a. They had the glory of a choosing God and priority people
 - b. But they have change from glory to no glory (idols that do not profit them).
- C. The Cry of the Heavens (12)
 1. The heavens are to be astonished and horribly afraid and hold back their blessings and rather bring lightning and thunder but refrain the rains or parch the crops so they will not grow.
- D. The Two Evils
 1. The first evil is that Israel has forgotten their God (see 2:32). God is the fountain of living waters. There is life in nothing else but God, yet they have forsaken him.
 2. The second evil is that Israel is trying to prosper through its own efforts—broken cisterns that hold no water.

IV. THE BACKSLIDING OF ISRAEL (2:14-20)

- A. Is Israel A Slave? (14)
 1. No, he was born a special child of Jehovah God. He is God’s firstborn.
 2. Why is he, then, spoiled? Why has he suffered so?
 3. Should Israel, then, be spoiled by the nations? No, because God has promised to protect them.
- B. The Nations Will Correct Israel (15-19)

1. The young lions are nations around Israel. They have (or will) cry against Israel and come against them to devastate them.
 2. Noph and Tahapanes are cities of Egypt
 3. Israel has been harmed by these because of battles between Egypt and Assyria through Pharaohnecho.
 4. Why would Israel put their confidence in ambassadors to Egypt when God has brought them out of Egypt?
 5. This is the trend of God's people—they desire to go back to the world after God has brought them out of the world.
 6. Israel's own wickedness will correct them. They should see that it is worse not to serve God than to serve him faithfully (19).
- C. Israel's Promise And Sin of Idolatry (20)
1. God had in the olden days delivered Israel from Egypt
 2. Then Israel said, "I will not transgress."
 3. Yet they have gone to every idol available to them to play the harlot, or to commit spiritual fornication and adultery against God.

V. ILLUSTRATIONS FOR ISRAEL (2:21-26)

- A. The Noble Vine (21)
1. God has made Israel a "right seed," one that would grow and prosper, set by the rivers of water to produce its fruit in its season.
 2. But Israel has turned into a strange vine to the Lord; God does not recognize their faithfulness, because they have turned from him.
- B. The Two Soaps (22-23)
1. Nitre and sope are two cleansing agents for cleaning garments.
 2. Jeremiah is expressing a vital truth here: if Israel cleanses themselves ever so clean with these items, their iniquity is still before God
 3. No earthly cleansing can take away our sins; only the blood of Jesus Christ can do that.
 4. They wash themselves with soap and say they are not polluted, but they are
 5. They try to convince God that they have not gone after Baalim, but they have; and God knows it and sees it.
- C. The Dromedary (23)
1. This is a swift camel.
 2. The idea is that Israel has swiftly gone after other gods and have not been faithful to God.
- D. A Wild Ass (24-25)
1. The stubborn donkey that has a desire to wander through the wilderness and is used to its terrain and its smells will be pleased with it and will not agree to be captured
 2. Thus, Israel has turned to idols with a stern face and a determined mind, not easily turning back to God.
 3. Verse 25 is asking Israel to refrain from their idolatry that their feet would be unshod (naked) and their throat would be thirsty.
 4. But they said, "There is no hope;" that is, no hope in God.
 5. But Israel will continue to go after idols no matter what happens—this is their mind set.

- E. The Thief (26)
 1. The thief is ashamed when he is caught; so Israel should be ashamed of their sins.
 2. They say to the stock (an idol), “Thou art my father.”
 3. They believe that they came from natural means, not divine means (evolutionists).

- VI. ISRAEL’S DEPENDENCE ON IDOLS (27-30)
 - A. What God Will Save Israel?
 1. They have not turned simply their faces but also their backs from God insomuch that they will cry out for the idols to save them (27)
 2. God instructs Israel to let the idols come to them in time of need.
 - B. Gods From Every City
 1. They have gods from every city, not just the one and true God (28).
 2. Why would they ever come back to God to plead with him or ask him anything?
 3. Yet they pretend to worship Jehovah.
 - C. God’s Chastisement Of No Value (30)
 1. God has chastened Israel, yet they have not turned from their sins.
 2. They are incorrigible. They “received no correction.”
 3. Therefore, the sword will devour them.

- VII. GOD WILL CONTINUE TO PLEAD (STRIVE) WITH ISRAEL (2:31-37)
 - A. Israel’s Rejection of God
 1. God seems to Israel to be a wilderness or a place of darkness
 2. They swear that they will no more come to God for help—they do not need him.
 - B. God’s Reminder (32)
 1. God’s question: can a maid forget her ornaments (jewelry)?
 2. ... or a bride her attire?
 3. Yet God’s people have forgotten him days without number
 - C. The Extent of Their Sin (33-34)
 1. Israel “trimmest” their way, or they dress in attire pleasing to their gods
 2. They are not satisfied with their own way, but they must teach others their sinful ways, also.
 3. The innocent are harmed by their new religion, for it does not allow for their compassions but depends upon selfishness.
 4. The sin is so prevalent that God does not have to look intently to find it; it is everywhere and very noticeable (34).
 - D. The Excuse And Punishment For Their Sin (35-37)
 1. Israel think they are innocent, “I have not sinned.”
 2. Their shame will be shown due to putting their confidence in Assyria and Egypt instead of putting it in God.
 3. They will come forth from Egypt with their hands upon their heads as in desperation and shame. Egypt cannot deliver them—only God can.