Clips from Psalms

Psalms 97:1-2
Jehovah's Power and Dominion

"Jehovah reigns; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about him; righteousness and justice are the foundation of his throne."

The Book of Jeremiah

"O Jehovah, I know that the way of man is not in himself; it is not in man that walks to direct his steps"

Jeremiah 10:23

Overview of Jeremiah

The first 46 chapters of the book of Jeremiah is, for the most part, an oracle against Judah. The Lord delivers shorter oracles, or judgments, against seven other nations from Jeremiah chapter 47 through 51. God's prophet reveals the stiff oracle against Judah for their disobedience. Babylon, the nation of the north, would crush Judah and resistance would be futile (Jeremiah 25:8-9). The nation is confused and repeatedly asks, "Why is God doing this to us?" (see Jeremiah 16:10) Judah's mind had come to be so hardened against God that they were inflexible to God's divine instructions through the prophets (Jeremiah 2:29-30). The people needed to learn, through violent upheaval, that it is not their place to direct their own steps (Jeremiah 2:17-19; 10:23). The book of Jeremiah is a exposition of God's desired character of meekness (Jeremiah 8:14; 16:21).

Application of the book of Jeremiah

The book of Jeremiah teaches us crucial lessons today (see Romans 15:4; 1 Corinthians 10:11). Those who approach Old Testament books as intellectual exercises of attaining facts of history miss out on learning principles that will save their souls. The Christian today must learn to see and receive the practical application found in these books or forever be deluded as was Judah.
The glaring principle that reaches out and shakes the reader of this book is God's divine expectation for his created beings. God's delight is God's authoritative will through gospel preaching (see Mark 16:15-16; Romans 10:13-17; Ephesians 2:11-17; 3:6-10; 2 Timothy 4:2). The prophets (Isaiah 6:8-12; Jeremiah 1:4-10; Ezekiel 2:1-7), Jesus (Matthew 4:17-23), apostles (Romans 1:17; 1 Corinthians 4:6-13) and godly men today (2 Timothy 2:2) have the duty to preach. Jeremiah embraced God's will to do so. The prophet of God had the work of identifying (Jeremiah 3:13) and condemning sin (Jeremiah 26:2). Jeremiah faithfully called upon all to repent of their sins (Jeremiah 18:8, 11). The apostles preached the terms of the forgiveness of sins and entrance into the kingdom of God (Acts 2:38). The apostles exposed error (Galatians 1:6), named false teachers (1 Timothy 1:20; 2 Timothy 2:16-17), and edified the saints (Acts 14:22; Ephesians 4:11-15). Jesus came preaching and teaching that he might "seek and save the lost" (Luke 19:10). Those who give no heed to the gospel message are due God's fierce judgment (Jeremiah 17:10; Revelation 21:8). Jeremiah had been given the burden of changing people's hardened hearts so that they not face destruction now and forevermore.

When the truth is preached some will receive it and others will not (Romans 1:16-17). King Zedekiah and Judah continued in their rebellious spirit to the bitter end (Jeremiah chapter 52). The same truth that brings spiritual life to some brings spiritual death to most others (see Jeremiah 1:8-10; 12:14-17; 43:11-13; 2 Corinthians 2:14-16). Jeremiah passionately warns Judah to submit to God's will and live!

Another timeless principle found in the book of Jeremiah is personal responsibility. There are many reasons cited for Judah's apostasy yet none have the power to justify. Judah's prophets and priest had misled them (Jeremiah 14:13). Judah's shepherds (Jeremiah 12:10; 14:13-15; 23:1), scribes and wise men also misled the people (Jeremiah 8:8-9). Judah judged themselves faithful apart from the laws of God. They believed that their previous association with God exempted them from perfect obedience to his laws. Judah could not fathom God condemning them based on who they were (see Jeremiah 6:16-20; 7:4). The truth of the matter was that Judah had a love for wrong doing (Jeremiah 5:29-31) and they could not see the value of obeying God's laws perfectly (Jeremiah 18:11-12). Their deception was rooted in the fact that they arrogantly believed that they were God's people and thereby could do no wrong. Jeremiah exposes Judah's sin and helps them see that they are judged guilty by God's standard of righteousness and justice (Jeremiah 2:11-13, 22). No matter what conclusions they drew within their minds they were personally responsible for their actions (Jeremiah 31:29) as are all today (Philippians 1:15-18). Through a study of Jeremiah we see that the spirit of Calvinism was at work far before John Calvin came along.

The Book of Jeremiah Continued

The only way one will move from directing his own path in this life to submitting to God's authoritative will is through gospel preaching (see Mark 16:15-16; Romans 10:13-17; Ephesians 2:11-17; 3:6-10; 2 Timothy 4:2). The prophets (Isaiah 6:8-12; Jeremiah 1:4-10; Ezekiel 2:1-7), Jesus (Matthew 4:17-23), apostles (Romans 1:17; 1 Corinthians 4:6-13) and godly men today (2 Timothy 2:2) have the duty to preach. Jeremiah embraced God's will to do so. The prophet of God had the work of identifying sin (Jeremiah 3:13) and condemning sin (Jeremiah 26:2). Jeremiah faithfully called upon all to repent of their sins (Jeremiah 18:8, 11). The apostles preached the terms of the forgiveness of sins and entrance into the kingdom of God (Acts 2:38). The apostles exposed error (Galatians 1:6), named false teachers (1 Timothy 1:20; 2 Timothy 2:16-17), and edified the saints (Acts 14:22; Ephesians 4:11-15). Jesus came preaching and teaching that he might "seek and save the lost" (Luke 19:10). Those who give no heed to the gospel message are due God's fierce judgment (Jeremiah 17:10; Revelation 21:8). Jeremiah had been given the burden of changing people's hardened hearts so that they not face destruction now and forevermore.

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