Clips from Psalms

Psalms 97:3-5
Jehovah's Power and Dominion

"A fire goes before the Lord and burns up his adversaries round about. His lightnings lightened the world: the earth saw, and trembled. The mountains melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth."

Floral Heights Church of Christ
1814 Buchanan
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Schedule of Services
Sunday Worship:
9:30 AM Bible Study
10:30 AM Worship
6:00 PM Worship

Wednesday:
7:30 PM Bible Study

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Jeremiah

To look into the life and character of Jeremiah is to gain greater insight of Jesus. Jesus asked his disciples who men say that he is. They answered and said, "Some say John the Baptist; some, Elijah; and others Jeremiah, or one of the prophets" (Matthew 16:13-14). Jeremiah was the son of Hilkiah (Jeremiah 1:1) and had an uncle named Shallum and cousin named Hanamel (Jeremiah 32:6). Jeremiah came on the scene of history thirteen years after Josiah began his reign as king of Judah (583 BC) (Jeremiah 1:1-2). Josiah reigned as king of Judah from 596 BC to 565 (31 years) (2 Chronicles 34:1). At this date the Northern Kingdom of Israel had been conquered by Assyria 93 years earlier (Amos 8:8; Habakkuk 1:5ff; Hosea 4:1, 6; 7:11; 8:4). The last dated person in the life of Jeremiah is Gedaliah (governor of Judah) who was placed in office by Nebuchadnezzar at 543 BC (Jeremiah 40:5).

Jeremiah’s time of prophecy was 583 BC to approximately 543 BC (at least 40 years). During different sections of these years, Zephaniah, Habakkuk, Ezekiel, and Daniel were prophesying as well. These were years of fearful wars. Assyria was conquered by the Medes and Babylonians during the days of Josiah. Egypt was conquered by Babylon and Nebuchadnezzar during the days of Jehoahaz and Eliakim (Jehoikim). Babylon would eventually destroy Judah because of their long standing disobedience (see Jeremiah 7:25-26).

The Lord is not willing that his rebellious people would perish and so he sends Jeremiah to preach to Judah (see Jeremiah 1:5-10; 2:1; 7:1-2; 11:1ff). The prophet's task is to preach in such a way that Judah would acknowledge their sins (Jeremiah 3:13, 25), amend their ways, and repent (Jeremiah 18:8; 11:25:5; 26:13). Jeremiah is commanded not to hold back one word of condemnation (Jeremiah 26:2). The prophet's words would be like fire and the people a consumed fuel (Jeremiah 5:14). The book of Jeremiah reveals the prophet's faithful work as he displayed a spirit fearless of man and driven by God (see Jeremiah 27:9, 12, 16).
This convicted spirit against the unjust is portrayed as the prophet writes, "Bring upon them the day of evil, and destroy them with double destruction" (Jeremiah 17:18).

Jeremiah was not born with this conviction but rather obtained it by God's instruction. There was a time in Jeremiah's life that he actually disagreed with God's violent method of destroying Judah by the hands of Babylon. The words of condemnation and destruction against Judah bothered the prophet. Jeremiah questions God's tactics as to whether they are fair (see Jeremiah 14:19-20). Jeremiah could not see why a nation must perish due to the misguidance of the prophets and priests (Jeremiah 14:13, 18). Jeremiah makes some of the boldest accusations against God found in the Bible. The prophet accuses God of hating his people, disgracing his mighty throne in heaven, deceiving the people, breaking his divine covenant, and setting a poor example to the nations around (Jeremiah 4:10; 14:9, 21). Over and over God told Jeremiah not to pray for Judah because they were destined to the sword, pestilence, and famine yet the prophet ignores his divine command (see Jeremiah 7:16; 11:14; 14:7, 11-12, 20-21). Jeremiah needed to learn the same message that he delivered to the people of Judah. The prophet wrote, "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). Rather than questioning why God was condemning Judah he needed to open his eyes and see that God was actually loving his people. Jeremiah needed to see that God's methods of bringing Judah to repentance were not as a man's thoughts (see Isaiah 55:8-9).

The Lord replies to Jeremiah in clear terms so that the prophet, and all Judah, would know that he is serious about man following his laws (Jeremiah 16:21). Judah would perish in their sins and it mattered not if Moses or Samuel were to plead their cause (Jeremiah 15:1). The Lord calls upon his prophet to repent of his spirit of rebellion and get back to the work he has been ordained to do (Jeremiah 15:19). Jeremiah is not to lament the grievous deaths of Judah because they are sinful and rebellious (Jeremiah 16:4-8). When Jeremiah hears the words of God he bows low in repentance. The prophet said, "Heal me, O Jehovah, and I shall be healed; save me, and I shall be saved: for thou art my praise" (see Jeremiah 17:14-18). Jeremiah now understands what God is doing and the prophet and his God are back on the same page (Jeremiah 18:19-23). Jeremiah gets back to the work of condemning Judah and calling for their repentance (Jeremiah 18:11).