

The Goal of Jeremiah's Scroll - The Prophet

Jeremiah: 5

(0:26 - 1:13:37)

Good morning Jeremiah chapter 1 beginning in verse 4 now the word of the Lord came to me saying before I formed you in the womb I knew you before you were born I consecrated you I have appointed you as a prophet to the nations then I said Oh Lord God behold I don't know how to speak because I'm a youth but the Lord said to me do not say I am a youth because everywhere I send you you shall go and all that I command you you shall speak don't be afraid of them for I am with you to save you declares the Lord then the Lord stretched out his hand and touched my mouth and the Lord said to me behold I've put my words in your mouth see I have appointed you this day over the nations and over the kingdoms to root out to tear down to destroy and to overthrow to build and to plant thus begins the book of Jeremiah particularly from verse 4 we get the initial word of the Lord Yod-Heh-Vav-Heh that came to Jeremiah in the days of Josiah now like the Davidic King Josiah at the time at the same time Jeremiah a Levite a priest from Anatote now the reason I want to bring this up about the two of these Josiah's mission if you will was selected before he was born we recall according to the biblical writers in 1st Kings chapter 13 that Josiah by name is predicted to come some 300 years before so what I find interesting is that Josiah's birth and his mission is selected before he's ever born according to the biblical writers we get the same thing with this Levite this priest from Anatote and I pointed out in a previous class that this priesthood to which Jeremiah belongs this branch of the Levites is a branch which was banished and marginalized it is the one descending from a Vietar we recall that when Solomon assumed the throne of Vietar sided with the wrong king if you will and ultimately Solomon banished that house to the place known as Anatote now Anatote it's interesting that Anatote is a Levitical city we learned that also but the other thing that's important as we are on the outset of the study of the words and world of Jeremiah the prophet is that both of these priests elected the Davidic and the Levitical both of these are very young when the word of the Lord first comes to Jeremiah Josiah is 21 years old and we don't know yet in our study how old Jeremiah is but you just heard when he's initially called in the 13th year of Josiah we get the impression that he too is very young because the text tells us so in other words when you read the text what I just read in Jeremiah chapter 1 he says immediately that he doesn't know how to speak because he's young now he's told by God don't say that you're gonna go wherever I tell you to go and you're gonna say what I tell you to say don't give excuses for why you can't do this now what I find interesting also and we'll point this out really point it out in a further class but just to touch on it briefly we see from the outset a very interesting connection between Jeremiah and Moses it starts from the very beginning when you notice at the very beginning that there is a similarity in the reluctance to assume the role we have Jeremiah say that he can't do it he can't speak very similar to what Moses says in Exodus chapter 4 but these comparisons these similarities are going to go throughout the text over and over as we read through Jeremiah we're going to be able to see a connectedness between the prophetic career of Moses and the prophetic career of Jeremiah in fact I will put forward in this study that unlike any other before or after Jeremiah fits the role that we're going to call a prophet like Moses talked about in Deuteronomy 18 but that is not my class today I want to focus on something different although I will connect Moses and Jeremiah as you'll see now one of the things that I want to show is that when he's given his actual mission verse 10 I've appointed you this day over

the nations and over the kingdoms and then he's told in in verse 10 lintosh balin totes to uproot and break down not tosh not totes uproot and break down I read how rose destroy and overthrow and then the final word is by note the twa to build and to plant good morning and welcome the class number five in our ongoing study the world and words of Jeremiah the prophet now we're talking about the earliest days of the career of Jeremiah as a prophet so I want to set the context just a want you to go with me this morning to 2nd Chronicles 2nd Chronicles chapter 34 2nd Chronicles 34 and I want to begin in verse 3 it says for in the eighth year of his reign while he was still a youth now he's 16 if it's his eighth year of his reign he's 16 it says he began to seek the God of his father David and in the twelfth year right so you can figure out the age he's going to be 20 at this point he began to purge Judah and Jerusalem of the high places the Asherim the carved images the cast metal images and it goes on to describe various reformatory acts that take place in this twelfth year tearing down the altars of the balls etc and remember this is one of the predictions that we get all the way back in first Kings chapter 13 now what I want you to do is to go forward if you go to verse 8 what we see is that from the twelfth year we have a five-year gap and it says now in the eighteenth year of his reign when he had purged the land or actually a six-year gap you have from the twelfth year until the eighteenth year according to the writer of not only Second Chronicles but Second Kings account as well we go from the twelfth year until the eighteenth that leaves us this gap in the middle where we have no record of according to the writer of Kings and Chronicles the next thing that we hear is that the thirteenth year of his reign now we have to pick this up from Jeremiah that's Jeremiah chapter 1 verses 1 through 3 and it's in that thirteenth year the intervening years between the reformatory actions of Josiah according to Chronicles remember Kings doesn't have all of this information about in the eighth year of his reign in the twelfth year of his reign none of that is mentioned by the writer of Kings it's only Chronicles but the Chronicler tells us this that we have this gap at least as far as the records go the official notice my air quotes the official records but Jeremiah is going to feel some of that in for us so one year after this twelfth year when the purge begins in Judah and Jerusalem the word of the Lord comes to Jeremiah and we get this in Jeremiah 1 verse 4 notice that it is a first-person account the word of the Lord comes to me I want to make one touching point or I want to touch on one point it may or may not be touching in that sense but what I want you to recognize is that we've covered this pretty extensively in previous classes we know because of the text that that Jeremiah is not in order chronologically it's just not in order chronologically we might be reading about the days of Josiah and then we fast-forward to Zedekiah and then back in time to Jehoiakim etc you have to read carefully where the writer gives us clues or indication as to the timing that's going to help us get it straight well the reason I'm able to put this at the beginning the reason I can do that with a fair degree of confidence is that when you read Jeremiah chapter 1 it clearly is the initial call he's very young you get to the place in verses 4 through 10 where he says that God reached out his hand and touched his mouth we're gonna get into this in much more depth in another class but what does that mean well it ties directly to Deuteronomy in Deuteronomy 18 where it talks about I will put my words in the prophets mouth we get examples of that in Isaiah chapter 6 which is the call of Isaiah where he gets you remember they the seraphim touch his mouth we get a similar calling a description of a calling of a prophet in Ezekiel where it's also through the mouth but we'll get into all that later I want to focus on the word of the Lord came to me this phrase that you heed the varjehova a lie the word of the Lord was to me first person occurs nine times in Jeremiah nine times that exact phrase by you heed the varjehova a lie

nine times in Jeremiah I was curious I wanted to know where that exact phrase occurs elsewhere in the Bible and I found that precisely the same phrase occurs only in two other prophets Ezekiel in the book of Ezekiel which we'll get to in another study I have planned it occurs 41 times by you heed the varjehova a lie 41 times in Ezekiel and in the prophet Zechariah it appears twice two times in Zechariah 41 times in Ezekiel nine times in Jeremiah now what's interesting about that and we're not going to go into this too much at the present but I just want you to notice that these three prophets are late meaning they're late in the biblical period if you begin with Jeremiah then Ezekiel as far as timing is concerned and then Zechariah earlier prophets Isaiah it never occurs and the word of the Lord came unto me never appears in Isaiah okay now similar language does occur similar language occurs in quite a few of the prophets we see very similarly worded passages we see that the the phrase the varjehova divide on I occurs many many hundreds of times in the biblical text but notice I'm being very very specific I'm talking primarily about this exact phrase in the first person and I find that to stand out now the other thing that I want to touch on as we move into the study today is that there are other references of the word of the Lord in the book of Jeremiah 68 times in fact the varjod hey Vava divide on I divide Jehovah occurs 68 times in the book of Jeremiah 23 times it seems to be another writer other than Jeremiah because it will say something like and the word of the Lord was unto Jeremiah or the word of the Lord was unto him saying so 23 times we have a third person an outside narrator if you will a redactor someone could be Baruch bin Neriah I will talk about that as well 23 times we have 34 occurrences in addition to those 23 and the nine that say the word of the Lord came into me we have 34 which more generically speak of the word of the Lord it might say something like here the word of the Lord O nations are listen to the word of the Lord you kings of Judah now again these are connected it still is presented by the writers of the text to suggest that these are divine words that came to and through Jeremiah but I'm just classifying them separately than the first-person narration that I mentioned earlier and then we also have a couple of other first-person narrations that we'll encounter in the text that don't say exactly it don't say exactly exactly via he devour Yehovah I lie but they are a first-person account slightly worded slightly differently but we can hereby show that according to the presentation of the material Jeremiah is speaking the word of Jehovah to the people of his day and the question becomes was it he did or as we can get into and we will get into what exactly was the word of Yod-Heh-Vav-Heh to the people but but a bigger question that's on my mind this morning we're gonna look at this from the beginning of his reign until the end of his prophetic career was that word he did you're gonna be surprised my focus throughout this study my focus throughout this study will be foremost to discern what is presented as the word of Jehovah the divine word to and through Jeremiah as reported by Jeremiah as reported by other writers within the text of Jeremiah and then at times I want to distinguish the word of the Lord as we might say that's presented in the text which comes to the nations the Kings in each of these categories I want to as we work through we're gonna make basically a chart and you're gonna say this is first person this is third person this is more generically presented as a word of the Lord to and through Jeremiah now what I want to shift gears a little bit based on the account in Jeremiah chapter 1 verse 2 the word of the Lord first comes to Jeremiah the first time in 627 BCE this again is the 13th year of the reign of Josiah I want you to go with me this morning you're gonna get a few of these texts that you've already had in previous classes but we're building another part of the narrative and you have to get this Jeremiah chapter 25 please Jeremiah chapter 25 the word verse 1 that came to Jeremiah concerning all the people of Judah in the fourth

year of your Hoya King the son of Josiah king of Judah that was the first year of Nebuchadnezzar king of Babylon the word which Jeremiah the prophet spoke to all the people of Judah and to the inhabitants of Jerusalem saying okay so we have a lead in to what is reportedly the word of the Lord to and through Jeremiah and he gives us a context it tells us you're in the fourth year of your Hoya King and here's what that word says from the 13th year of Josiah the son of Ammon this is actually Jeremiah speaking according to the text king of Judah even to this day these 23 years the word of the Lord has come to me and I have spoken to you again and again some translations say constantly some translations say persistently again and again and by the way none of these translations are I'll tell you in a moment what it means but you have not listened and the Lord has sent to you all his servants the prophets again and again but you have not listened nor inclined your ear to hear saying turn now everyone from his evil way and from the evil of your deeds and live on the land which the Lord has given to you and your forefathers forever and ever and do not follow other gods to serve them and to worship them and do not provoke me to anger notice how it shifts this is now presented in the first person as God speaking do not provoke me to anger with the work of your hands then I will do you no harm yet you've not listened to me declares the Lord in order to provoke me to anger with the work of your hands to your own harm and it goes on now if we accept Jeremiah's testimony this would be 605 BCE the word has come to him persistently or again and again but the word there literally in Hebrew means rise early in other words what he's saying not only of the word to him but the word to these other prophets is not like we with translations say persistent constantly whatever but it means it's coming to these prophets early you know like early and then it's over and over you could get that implied by the text but no matter what they the people are not listening it says literally I spoke to you plural rising early but you plural have not listened now 23 years from the 13th year all the way up through the fourth year of Jehoiakim 23 years Jeremiah is now reporting that I spoke the word of the Lord to you getting up early rising early and you didn't listen you got Jeremiah rising early proclaiming God's Word and you have the people not listening very clear message 23 years now for the entire duration of Josiah's reign and this is very important which fits into that 23 years in fact takes up 19 of those years 19 of the 23 all right please get this 23 years I spoke to you rising early and you didn't listen of those 23 years 19 years are the days of the reign of Josiah now five years after Jeremiah begins to prophesy five years after he begins to rise early and present speak the word of the Lord to the people of Judah and Jerusalem a great revival takes place a scroll is discovered in fact it's not just any old scroll it is the scroll that Moses wrote the Moses scroll is discovered in the temple five years after Jeremiah begins to rise early and proclaim the word of the Lord to Judah and Jerusalem but that's not all not only is the Moses scroll found and brought forward and read in the hearing of the people but according to the writer of Kings and Chronicles there's a great reformation that takes place there is a revival in the land this begins in the 18th year of Josiah now I want to read you something I've recommended this book some of you have written me and told me that you already bought it so if someone has the funds to do so I do highly recommend it for our studies I want to read a synoptic harmony of this particular thing about which I speak and it appears in 2nd Kings 23 beginning in verse 3 and 2nd Chronicles 34 beginning in verse 31 and I'm going to go back and forth if you had this handy guide you could do this with me Kings and Chronicles say this this is right after the book of the Covenant was found it says verse 3 of 2nd Kings 23 verse 31 of 2nd Chronicles 34 and the King stood both say and the King stood King says by the pillar Chronicles says in his place yeah that's okay the the next phrase is identical in both

and made a covenant before the Lord to walk after the Lord and to keep his Commandments in his testimonies in his statutes with all his heart with all his soul to perform the words of the covenant that were written in this scroll the words the scroll is found and the King stands up whether in his palace or by the pillar either one that's okay and he makes this commitment a covenant to walk according to God's ways now get this Kings adds this and all the people joined in the covenant and all the people joined in the covenant now Chronicles reads a little bit differently listen to this here's what 2nd Chronicles 34 32 says then he meaning Josiah made all who were present in Jerusalem and in Benjamin stand to it and the inhabitants of Jerusalem did according to the covenant of God the God of their fathers and Josiah took away all the abominations from all the territory that belonged to the people of Israel made all who were in Israel served Jehovah their God all his days they did not turn away from following Jehovah the God of their fathers and let me read that one more time because I want to make sure the audio is coming through and all his days they did not turn away from following the Lord the God of their fathers well isn't that nice if you read that you get the impression that all his days would include the 19 years of overlap between the call of Jeremiah when the word of the Lord first came to him in the 13th year of Josiah's reign and it was with him all the way through the next 19 years and beyond into the days of Shalom and your Hoya came and your Hoya King and Zedekiah and you would get the impression according to what I just read Kings and Chronicles particularly Chronicles because it says in all his days that the people were just marching to the tune of God's covenant but I don't I don't think that's what Jeremiah thought you see the writer of Kings and Chronicles has a certain view that they want to present the Jeremiah who's hearing directly from the Lord we're gonna have to see if that matches up with his assessment of those 19 years now Jeremiah let me just put it plainly speak to us plainly Ross Jeremiah knows of no re-covenanting by the people if the people of Benjamin and Judah and Jerusalem and all the territory of Israel were following the covenant it's a secret to Jeremiah he doesn't know anything about this if we accept Jeremiah's testimony the Word of Jehovah to and through him fell on deaf ears during the entirety of Josiah's reign and beyond now in the same 23rd year the same 23rd year that he that Jeremiah says that Jeremiah 25 is clearly the 23rd year and what it says is that in the same the same 23rd year of the Word of the Lord coming to Jeremiah which is the fourth year of your Hoya King you'll begin to keep all this straight four years after Josiah is dead Jeremiah also wrote his original Jeremiah scroll remember that the King your Hoya King threw into the fire that read a little bit cut off a few columns of text and he'd toss it in the fire well when that scroll was written it's the same time let's read that Jeremiah chapter 36 Jeremiah chapter 36 beginning in verse 1 in the fourth year of your Hoya King see that's exactly what we that's the same time as chapter 25 in the fourth year of your Hoya King the son of Josiah King of Judah this word came to Jeremiah from the Lord so this is one of those third-person accounts of the word coming to Jeremiah someone else is telling us this maybe Baruch saying this is what God tells Jeremiah take a scroll and write on it all the words which I've spoken to you concerning Israel and Judah and all the nations from the day I first spoke to you from the days of Josiah even to this day perhaps says God the house of Judah will listen to all the disaster which I plan to carry out against him so that every person will turn from his evil way then I will forgive their wrongdoing and their sin now does it sound like that Jeremiah and the Lord feel pretty good about the way things are going up to this point during the days of Josiah when according to Kings and Chronicles everything is as we say in the south hunky-dory it's all going beautifully they're following the ways they've made a covenant it says but

Jeremiah and God don't seem to see the same picture that the writer of Kings and Chronicles they're looking at different things clearly but I want you to listen again to verse 3 now he says in chapter 36 hey Jeremiah I want you to write a scroll and in this scroll I want you to put everything that I spoke to you from the day I first spoke to you in the days of Josiah up until the present which was the fourth year of your Hoya King right he said I want you to put all that in there now why is it that he wants Jeremiah to write a scroll what is the purpose of the scroll that Jeremiah wrote listen perhaps this is right after he tells him to write all these prophecies perhaps the house of Judah will listen will listen to all the disaster which I plan to carry out against him so that every person will turn away from his evil way then now please hear this write it down underline it and highlight it I will forgive their wrongdoing and sin ultimately the goal of the scroll and by the way that's the title of my class today the goal of Jeremiah scroll is that the people will hear they'll hearken they'll listen they will turn from their bad and then what will God do he says I will forgive their wrongdoing and their sin the purpose of these prophetic cries against their bad behavior is so that it will bring about repentance not the kind of repentance that's written about in Kings and Chronicles which did not happen but a real turning to the God of Abraham Isaac and Jacob a real embracing of the covenant with their fathers he says I will forgive I will forgive literally it says I will forgive for their iniquity and for their sins now I was curious this week as I prepared this class because the Hebrew phrase looked familiar I know you can find the word iniquity and you can find the word sin all through the Bible but I'm looking for a specific phrase and I was a bit blown away I will forgive their iniquity and their sin occurs in one other passage in Jeremiah I want you to go to Jeremiah chapter 31 Jeremiah 31 beginning in verse 31 behold days are coming declares the Lord when I will make a new covenant with the house of Israel and the house of Judah not like the covenant which I made with their fathers on the day that I took them by the hand to bring them out of the land of Egypt which my covenant they broke though I was a husband of them but this is the covenant that I will make with the house of Israel after those days declares the Lord I will put my law within them and write it on their heart and I will be their God and they shall be my people they will not teach again each man each one his neighbor and each one his brother saying know the Lord but they all will know me from the least of them to the greatest declares the Lord listen or I will forgive their wrongdoing and their sin I will no longer remember now the phrase forgive their iniquity or their wrongdoing and their sin that same exact phrase exact phrase is found in Jeremiah chapter 36 in Jeremiah 36 God tells Jeremiah write the scroll with all the words that I gave you from the time that I first spoke to you when he said before you were born I knew you I called you so he's saying from that point 13th year of Josiah's reign up until the fourth year of your Hoya came write down everything I've told you the purpose of which is that they'll listen they'll listen they'll hear it they'll act on it and then God says I will forgive their iniquity and their sin now what is that bringing about going to yield according to Jeremiah 31 nothing less than the new covenant now listen to me I'm not talking about the covenant that is reported by the official record of the White House of the day this is something which is coming from the Word of the Lord this isn't the official position this is not something for public a PSA to make a governmental group look good this is talking about the prophetic assessment what is it it's going to be if they listen then they're going to repent and then I'm going to bring about a new covenant not like the covenant that I made with their father they broke that covenant Kings and Chronicles wants us to believe that they're already signed up they've already sworn in to this new covenant everything's going great in the days of Josiah according to Kings and

Chronicles but not according to Zephaniah Zephaniah is a prophet in the days of Josiah he doesn't have anything good to say about what's going on nothing Jeremiah is not bragging on the behavior of the people in the days of Josiah he doesn't have anything good to say about what's going on he's speaking from his heart he wants it to be good he wants them to be good but he's not saying that that's the case the final phase of the new covenant that's mentioned in Jeremiah 31 34 is that God will forgive their iniquity their wrongdoing and their sin if the people will but here if the people will just listen God will bring about a new covenant but according to Jeremiah and Zephaniah they won't listen they don't listen I mean it's that clear the iniquity and the sin remained through the time of Josiah painted as the most righteous King and I'm not doubting that to be the case but just because he sought God just because he turned himself all his heart and all his soul to the God of his father David just because he did that just because he sought to remove the idols from the land and destroyed the Asherim and so forth that doesn't mean that the people did and if they did guess who had no idea about it Jeremiah and God seems to suggest that that's what is the desire but it's certainly not the case the iniquity and sin remained it was not forgiven there was not a new covenant the forgiveness of iniquity and sin mentioned by Jeremiah now get this I didn't know this I learned that I learned this that's coming this week the forgiveness slack psalmic lamed pet the forgiveness of iniquity and sin sin mentioned by Jeremiah is actually tied to a request from Moses the phrase that is found in 36 where God tells Jeremiah write a scroll this is what I want to come out of this this is the purpose that this is the goal of your scroll Jeremiah is that ultimately they'll listen and I'll be able to forgive their iniquity and sin that reason for the scroll is also found in the New Covenant the purpose of the New Covenant is so that God can forgive their iniquity and remember their sin no more and both of those are tied to a request from Moses go with me to the book of Exodus Exodus chapter 34 Exodus chapter 34 and I want you to go to verse 4 now the context of this is that Moses had received previously the ten words on two tablets of stone written with the finger of God on the front and the back on this and on that and these two tablets were in his hand he came down the mountain he sees the depravity of the people he cast the two stone tablets to the ground shattering them now he's going back up on where of Sinai he's going to receive another set just like the previous ones they're going to have the same words on them we are to understand and so at this meeting look at verse 4 Exodus 34 4 so he cut out two stone tablets like the former ones and Moses got up early in the morning and went up to Mount Sinai as the Lord had commanded him and he took the two stone tablets in his hand and the Lord descended in the cloud and stood there with him as he called upon the name of the Lord then the Lord passed in front of him and proclaimed Yehovah Yehovah God passionate merciful slow to anger abounding in faithfulness and truth who keeps faithfulness for thousands who forgives wrongdoing violation of his law and sin yet he will by no means leave the guilty unpunished inflicting the punishment of the fathers on children grandchildren of the third and fourth generation and Moses hurried to bow low toward the ground in worship and he said if in any way I have found favor in your sight Lord please may the Lord go alongside in our midst even though the people are so obstinate and pardon our wrongdoing and our sin and take us as your possession now in this particular passage in Exodus 34 beginning in verse 4 particularly 5 through 7 we get according to the writer of Exodus 34 a self-description of God's character the Lord just and righteous etc and it includes a phrase that says yet forgiving here in the Hebrew it's not sad to lift forgiving iniquity transgression and sin Moses quickly bows to God and he says and please get this you talking Moses talking to God you slack psalmic lamed yet salak forgive or pardon for our

iniquity and for our sin so in Exodus 34 Moses uses a phrase a request he makes a request to God please pardon or forgive for our iniquity and for our sin that is the same phrase it's almost like if you follow the narrative and you accept that this is connected in a divinely redacted way it gives you the impression that Moses's request is still in the mind of God when God tells Jeremiah write these words that I've spoken to you for the last 23 years put them in a scroll the purpose is that maybe they'll listen and I will be able at long last the pardon for their iniquity and for their sin same thing Moses asked to do in Exodus 34 the new covenant is to the goal of which is to reach the place where God through our return where God can forgive for iniquity and for sin remember it no more those three places use the exact same phrase that is the goal of the covenant the goal of the covenant with Moses the goal of the words which were inscribed upon the stone is that people will take these ten words the covenant that's all the covenant is the ten words that were communicated to an entire assembled nation at the foot of Horeb take those words internalize them live them keep them ultimately write them on the heart yes there is a new covenant if you can read Jeremiah 31 31 through 34 it specifically calls it a new covenant but that new covenant is not a liberty to live as one chooses it is the same covenant in the sense that it is to be written the very things which were written on tablets would be written on the heart that's what he says that's what the new covenant is that's what it says in Jeremiah 31 the goal of the scroll that Jeremiah was to write was to lead them to the place where a new covenant could be written again Kings and Chronicles says there was another covenant made with the people and everybody accepted it in the 18th year of Josiah's reign and he reigned for 31 years so that means for 19 years if you ask the writer of Kings and Chronicles hey how are the people doing they're doing very well thank you for asking the state of the Union is good the tribes of both Israel and Judah are following God's ways they've rededicated themselves if you ask Jeremiah Jeremiah what do you say and he says where did they get that not what I see 23 years in God says look write these prophecies down because maybe they'll listen and then maybe they'll repent and I'll be able to forgive them and at the writing of the new set of ten words on stone tablets the second set Moses goes to Sinai goes to Horeb to the top and those words are written on the heart those words are written on stone tablets and in Jeremiah's day he looks forward to a time when it will be written on the heart much more on this new covenant in another class but that's not my class today the question that I have is did they listen did the people of Israel and Judah hear the word of the Lord from Jeremiah that would have led to a covenant that brought about the forgiveness of iniquity of the pardon of iniquity and sin the answer to that is no Kings and Chronicles has a different story but Jeremiah knows nothing about this he is not Jeremiah nor by the way Zephaniah either Jeremiah and Zephaniah are not the least bit distracted by reports of people being holy and righteous or they're not distracted by any reports of all the great things that are going on in Judah and Benjamin and in all the land of Israel they're not none of that doesn't even they don't even know about it I mean they may know about the reports but it doesn't take them from the mission they never say you know things are going pretty good God I mean I'm you you read the papers this morning it said that there was a re-covenanting right there the King stood by the pillar the King stood in his palace and they all remember that they're not distracted all that Jeremiah knows all that Jeremiah knows is that the word of the Lord has been coming to him from the 13th year of Josiah's reign and during the whole time that Josiah sat on the throne he knows Jeremiah knows that he's rising early and speaking what God tells him and he also knows that the people do not will not listen the major theme consider the following go with me to Jeremiah chapter 7 Jeremiah chapter 7 and I want to

read verse 13 and now because you have done all these things declares the Lord and I spoke to you speaking again and again but you did not listen and I called you but you did not answer this is Jeremiah chapter 7 verse 13 God is speaking he says that I spoke to you again and again there's our word again rising early and you didn't listen all right look down at verse 24 chapter 7 verse 24 yet they did not listen or incline their ear but walked by their own advice and in the stubbornness of their evil hearts and they went backward and not forward since the day that your fathers came out of the land of Egypt until this day seems like it goes back to the Exodus mm-hmm I have sent you all my servants the prophets sending them daily again and again there's our word again rising early yet they did not listen to me or incline the ear but stiff in their neck they did more evil than their fathers how does that sound sound like there's a revival going on in the streets not hardly I want you to go to chapter 11 Jeremiah chapter 11 beginning in verse 1 the word that came to Jeremiah from the Lord saying now you don't know the date of this yet but I'm going to show you how we can date it you'll see internally in other words this chapter 11 verse 1 doesn't say in the 14th year of so-and-so there's none of that but here listen to this verse 2 Jeremiah 11 hear the word of this covenant and speak to the men of Judah and to the inhabitants of Jerusalem and say to them this is what Jehovah the God of Israel said curse it is the one who does not obey the words of this covenant which I commanded your forefathers on the day that I brought them out of the land of Egypt from the iron furnace saying listen to my voice and do according to all that I command you so you shall be my people and I will be your God in order to confirm the oath which I swore to your forefathers to give them a land flowing with milk and honey as it is this day then I replied amen Lord or six and Jehovah said to me proclaim all these words in the cities of Judah in the streets of Jerusalem saying hear the words of this covenant and do them for I solemnly warned your fathers on the day I brought them up from the land of Egypt even to this day warning them persistently saying listen to my voice yet they did not obey or incline their ear but walked in the stubbornness of their evil heart each one of them therefore I brought on them all the words of this covenant which I command them to do but they did not now what covenant want you to proclaim the words of this covenant hot Torah has oath or breathe how breathe what what what covenant are they talking about well I got a clue for you how about this one the one that was discovered in the days of Josiah in the 18th year of his reign by a priest by the name of Hilkiah who discovered the long-lost scroll written by Moses this fits historically into the story of the day if there is a scroll that's found in the days of Jeremiah during the 18th year of Josiah's reign Hilkiah the priest finds it by the way Jeremiah's father's name is Hilkiah more on this later but I believe that he's telling Jeremiah make the words of this covenant heard in the streets now some might say now they already had the Bible they had their King James or JPS the Jewish Publication Society was well known at that day no it wasn't known it wasn't read it wasn't kept it wasn't followed and now in the days of Jeremiah and Josiah scroll is discovered that has the covenant in it with the curses in it by the way and he says make these words known read them to him tell him to keep them they won't do it though so this is talking about the scroll that was discovered now go with me to Jeremiah chapter 26 Jeremiah 26 verse 4 and you shall say to them this is what the Lord says if you do not listen to me to walk in my Torah which I have set before you listen to the words of my servants the prophets whom I've been sending to you again and again but you have not listened then I will make this house like Shiloh and I will make this city a curse to all the nations of the earth ladies and gentlemen this too is referring to the covenant that he put before them in the days of Jeremiah and Josiah a scroll was discovered Jeremiah chapter 7

and 26 by the way are the same context we're going to study those together in more depth later but this is the great temple sermon and he says I know this is talking about after the discovery of the scroll because he says to walk in my Torah which I have put before you there's no excuse here you can't say well we don't have the Torah we don't have your Torah that you gave to him oh yes you do yes you do it was found in the temple in the days of Josiah in the 18th year of his reign 622 BCE he'll the high priest likely the father of Jeremiah Jeremiah is proclaiming the message to the people but they will not listen he's rising early but they will not listen Jeremiah was not distracted by the fanfare of the official claims let me put it this way Jeremiah was not distracted by the claims of the officials yeah there were people who were saying Josiah is the greatest king and he led us in a reformation there's revival in the land and everybody all his days kept the word of the Lord and Jeremiah can picture him going what you're talking about Josiah yes he's righteous but you're saying to me that in the days of Josiah everybody did everything the way God what cuz that's not what he's telling me not what I'm writing down go to Jeremiah 29 Jeremiah 29 verse 19 because they have not listened to my words declares Jehovah which I sent to them again and again there's our word rising early by my servants the prophets but you did not listen declares the Lord everything bad here's the context everything bad that's coming is coming because he sent prophets that he calls my servants and you plural didn't listen now even at this time we know that we have Jeremiah and Zephaniah we know at least of those two that are true prophets of God who are giving the people warning they're rising early they're giving forth the word of the Lord the people aren't listening and we have one account of hold of the prophetess she tells them after the discovery of the scroll when they bring to her the member Josiah doesn't know anything about Zephaniah and Jeremiah or he certainly doesn't involve them when the scroll is discovered he said hey hey hey take this scroll that we just found this is this is powerful take it to hold of the prophetess and then hold uh she says yeah destructions coming because she heard the curses of the law that were read in the scroll and she said yeah curse are coming but go tell Josiah that he's gonna go to his grave in peace yet destruction but he's gonna go to his grave in peace and he dies on the battlefield doesn't sound too peaceful okay go with me to Jeremiah Jeremiah 32 Jeremiah 32 and let's start in verse 26 32 26 then the word of the Lord came to Jeremiah saying behold I am Yehovah the God of all flesh is anything too difficult for me therefore this is what Yehovah says behold I'm gonna hand this city over to the Chaldeans and to Nebuchadnezzar king of Babylon and he will take it the Chaldeans who are fighting against this city will enter and set this city on fire and burn it and the houses where people have offered incense to Baal on the roofs and poured out drink offerings to other guys to provoke me to anger for the sons of Israel and the sons of Judah sound like the whole group doesn't it have been doing only bad in my sight since their youth for the sons of Israel have been only provoking me to anger by the work of their hands declares Jehovah indeed this city has been to me a provocation of my anger and my wrath since the day that they built it even to this day so that it should be removed from my sight because of all the evil of the sons of Israel and the sons of Judah which they've done to provoke me to anger they their Kings their leaders their priest wait a minute even the priest you mean the holy priesthood their prophets what the men of Judah and the inhabitants of Jerusalem they have turned their back to me and not their face though I taught them teaching again and again they would not listen to accept discipline there's our word again rising early now go to chapter 35 seems like a pretty consistent message if you ask Jeremiah 35 verse 14 the words of Jonah Dob the son of Rahab have been followed which he commanded his sons not to drink wine and they

do not drink wine to this day for they've obeyed their father's command but I have spoken to you again and again meaning rising early yet you have not listened to me also I've sent to you all my servants to prophets sending them rising early saying turn now every person from his evil way and amends your deeds and do not follow other gods to worship them then you will live in the land which I've given to you and to your forefathers but you have not inclined your ear to listen to me chapter 44 got a few more to cover Jeremiah 44 and verse 144 1 the word that came to Jeremiah for all Jews living in the land of Egypt so this is after the exile for those who were living in Migdal Top to Kenneseth Memphis the land of Patras saying this is what the Lord of armies the God of Israel said you yourself have seen all the disaster that I have brought on Jerusalem and all the cities of Judah and behold this day they are in ruins and no one lives in them because of their wickedness which they committed to provoke me to anger by continuing to burn sacrifices and serve other gods who they had not known neither you nor they nor their fathers sound like a revival going on verse 4 yet I sent you all my servants to prophets again and again saying oh do not do this abominable thing which I hate that they did not listen or incline their ears to turn from their wickedness so as not to burn sacrifices to other gods therefore my wrath and my anger gushed out and burned in the cities of Judah and in the streets of Jerusalem so they have become ruins and a desolation as it is this day go with me to 2nd Chronicles 2nd Chronicles 34 sorry 2nd Chronicles 36 verse 11 this is towards the end listen Zedekiah was 21 years old when he became king he reigned for 11 years in Jerusalem he did evil in the sight of the Lord his God he didn't humble himself before Jeremiah the prophet who spoke for the Lord he also rebelled against King Nebuchadnezzar who had made him swear allegiance by God but he stiffened his neck and hardened his heart against turning to the Lord God of Israel furthermore all the officials of the priest and the people were very unfaithful following all the abominations of the nations and they defiled the house of the Lord which he had sanctified in Jerusalem yet the Lord the God of their fathers sent word to them again and again rising early by his messengers because he had compassion on his people and on his dwelling place but they continually mocked the messengers of God despised his words and scoffed at his prophets until the wrath of the Lord rose against his people until there was no remedy the Word of the Lord came to Jeremiah came to Zephaniah he came to other prophets these prophets rose early and spoke the things that God told them to say the goal was that they would repent that there would be a revival in the land that the people would attach themselves to the covenant that they would cling to God's covenant that blessings might come and that God if they would only but hear and repent then he would heal their land he would heal and forgive and pardon for their sins and for their iniquities but they wouldn't they didn't there was no revival not among the people Chronicles and Kings says there was the Jeremiah never saw it he wasn't distracted by the words from the officials see he had one voice that he leaned towards that he listened for that voice didn't say there's revival these 19 years in the street Jeremiah there wasn't a revival there wasn't a revival when there was a righteous King who sat on the throne there was not a revival when the temple was restored and the sacrifices were reinstated and the ark was placed back in the ark or back in the temple after it had been removed probably during the time of Hezekiah but it's placed back in sacrifices the aroma is floating to the sky the time was ripe for revival reform was offered it was not accepted even when the scroll that Moses wrote was found and read before the people and it included the curses which would come if they didn't turn but they didn't listen they didn't listen then Moses had requested of God when the covenant was rewritten on two stone tablets that he that God

would forgive for their iniquity and for their sin he requested that in Exodus chapter 34 it's in the context of describing God's very character in chapter 34 of Exodus which includes the desire God has to lift iniquity and transgression and sin it's what he desires to do it is a vital part of the new covenant which is clearly described and defined and named the new covenant in Jeremiah chapter 31 the goal of Jeremiah new covenant is that the people will listen repent and God will then ultimately bring about this new covenant and forgive for their iniquity and their sin for the end of Moses's days he said the people didn't have ears to hear Deuteronomy chapter 29 verse 3 they didn't listen to Moses in Jeremiah's day God says that they've been rebellious from that day until this they didn't listen to Jeremiah they didn't listen to the other prophets this isn't me this is what God says God sent them rising early people speaking his word and yet they did not listen to God sent him anyway from the covenant that was offered through Moses to the new covenant that Jeremiah describes first things first the people must listen listen to the word of the Lord but they haven't listened and I would report that it's probably not much better today because we want to think just like the writer of Kings and Chronicles that you know people are they're following the covenant but look around look at our world is this world following the ten words the Decalogue does the world value the commands that God spoke once and for all to an assembled nation at Horeb if the people will listen if the people will embrace God's covenant ultimately these words will be written on the heart on a circumcised heart that Jeremiah describes I want you to join me next week as we continue to study the world and words of Jeremiah the prophet don't miss it see you next week