

KINGDOM SPIRIT



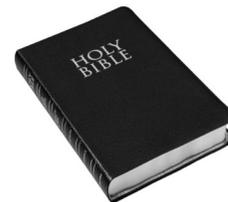
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail ksm@fone.net

“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1310

A STUDY OF THE BOOK OF REVELATION

In our last issue we dealt with the history of the world during the time of the Protestant Reformation. We are ready this issue to proceed with Revelation 10 starting with verse 3.

(Read Rev. 10:3-7) John is told to seal up what the seven thunders said and not write them. Most of the writers that I have studied have their own idea of what was said by the seven thunders and they all differ from each other. I am not going to try to speculate myself. I believe that when the time comes for us to know, God will make it plain to us. Most translations that I have each render the last of verse 6 a little differently. The margin of my King James substitutes the word “delay” for the word “time,” which is the general theme of the other translations.

When the seventh angel shall sound his trumpet, verse 7 tells us that the mystery of God will be finished. Even though each of the 7 event series, such as the 7 seals and the 7 trumpets, deal with different times, at least in their beginning, they all seem to culminate in one event, which I believe is the return of Jesus Christ to rule on the earth. Because, as we have studied these events thus far, we are on the verge of, or have already begun the seventh event, it is very important for us to strive to understand all that God has planned that we might face these things with confidence and not fear.

(Read Rev. 10:8-11) John is a stand-in, so to speak, for all Christians. His eating of the little book is symbolic of us reading, studying and seeking understanding of this book. As the saying

goes, “we are what we eat.” If we have “eaten” the book, we will be like what we have “eaten.” John is told that even though it will be sweet as honey in his mouth, it would be bitter in his belly. This is true of learning God’s Word. It is very sweet to begin with, but as we learn what God expects of us, saying and doing it in a world that hates God becomes very bitter. Nevertheless, we must “eat” His Word because, like John, we have a responsibility to God. Keep in mind that God is sovereign, He chooses whom He will and uses us as He wills. This is certainly not without great reward, but in this life, it can be quite difficult. So no matter where you are in your understanding of God and His ways, you are there at this point because God has put you there, no matter what we might have thought we decided on our own. Because God has put us in the position we are in, we have a certain degree of responsibility that goes with that position. Our reward comes in proportion to how well we handle that responsibility.

Revelation 11 is one of the more controversial chapters in Revelation as different people have different ideas as to who the two witnesses are. (Read Rev. 11:1-14) It is important, as we try to identify these two witnesses, to be sure that all of the criteria listed in these verses is met. But let’s first deal with the first two verses.

Measuring, like is commanded in these verses, usually has to do with building. As we said in our last lesson, John is a type of the Israel people to whom the Bible is written. The Israel people, in their job as witnesses of and for God, are, in effect, building the Kingdom of God. Ex. 19:5,6 tells us, **“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye**

shall be unto me a kingdom of priests, and an holy nation.” This was the essence of the Old Covenant with His voice and covenant being His law. (Read Heb. 8:8-12) This is the New Covenant. We need to understand that God’s intent in His plans for Israel do not change between these two covenants. Only the condition, the **“if ye will obey my voice indeed, and keep my covenant”** has changed to **“I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying know the Lord: for all shall know me, from the least to the greatest.”** In other words, the change is from “if ye will obey” to “ye will obey.” Of course the difference is that Christ has come and sacrificed Himself on the cross for our sins that God will see Christ in us, instead of the real us, when we appear before Him. The point I want us to understand is that the rest of the Old Covenant is now part of the New Covenant, **“ye (meaning all Israel that has remained true to Him and those non-Israelites who have joined themselves to the Kingdom through Jesus Christ) shall be a peculiar treasure unto me above all people (denoting exclusive ownership by God): for all the earth is mine: And ye shall be unto me a kingdom of priests (rulers), and an holy (set apart) nation.”** Israel has been given a job to do which they are responsible for until the return of the King of Kings to rule on the earth and the restoration of all things, that is to build that kingdom.

The temple represented God’s dwelling place among men. When the tabernacle was completed in the wilderness, The Glory of the Lord filled the tent. When Solomon dedicated the temple in Jerusalem, the Glory of the Lord filled the House. What the tabernacle and the temple in the midst of Israel was to the nation, the nation Israel is to become unto all nations around them, a holy people and sanctuary. This is what Isaiah is saying to Israel in Isa. 60:1-3 (read).

There are those who will argue that because of Israel’s sin God abandoned Israel. Ezekiel does tell us that the Glory of the Lord did depart from the Temple. (Read Ez. 11:22,23) However, Isaiah assures us that God will not forsake Israel. (Read Isa. 44:21, 22) What needs to be understood is that all that happened to Israel is part of God’s plan and purpose. We need to read

Ez. 43:1-7 for God’s assurance of this.

We appear to have drifted off subject, but we needed this to proceed. As we said, Solomon’s Temple represented God’s dwelling place among men. It is God’s plan to dwell among men. The Tabernacle and Solomon’s Temple were a shadow of the true Temple, the Temple made up of people. (Read I Cor. 3:16, 17) There were basically the Holy of Holies and three courts in the Tabernacle and Solomon’s Temple. The inner court was the priests court, the middle court was for the Israelites in good standing, and anyone could enter the outer court, or in this case the court of the gentiles. The governmental structure of the Temple referred to here in Revelation is similar. There will be the Holy of Holies, or the throne of the King of Kings, the priests or cabinet of the King (the overcomers), the people of the Kingdom, and then the non- Israelite, or non-Christian. John is looking at the entire order of the Kingdom, so in this case the outer court would represent the Gentile activity, i.e. the activity of the non-Israelite nations of the world. In this instance, I believe the Gentiles being referred to here are the nations that are or have been a part of the Babylonian succession of empires. God had given them a specific time to rule, so until that time was up, they could not be in the sphere of influence of Israel, or the Kingdom of God. (Read Daniel 2:36-39) This period of time, we’re told, was 42 months, or in long term prophecy, $30 \times 42 = 1260$ years. I don’t want to get bogged down in time periods as I am not thoroughly educated on them. But I think we can get pretty close. The total time of the Gentiles is generally considered to be 7 times, or 2520 years. The time that John is writing about here is 1260 years, or half of 2520. Depending on when one figures the first capture of Jerusalem, 1260 years from that time takes us to about 657 A.D. It was in this year that Pope Vitalian became Pope and it was he who commanded the universal use of the Latin language in divine services. So the language of the Scriptures was taken from the people of Israel that occupied a good part of the lands of the Roman Empire and replaced with the language of the last of the Babylonian succession of empires. At that time, the people of Israel that had migrated from the land of the Assyrian captivity were, for the most part, either under the rule of the Moslems or the Romans. 1260 years later, 1917 Gen-

eral Allenby drove the Turks out of Jerusalem and the British had already driven them out of Egypt, and the power of the Papacy, or Holy Roman Empire had been very dramatically reduced, so that the Israel people were, for the most part, back in control of themselves. It is from this point that building the Temple really took an earnest turn for the positive with major missionary efforts worldwide.

Now, let's see if we can identify the two witnesses discussed in verse 3. We're told in verse 4 that **"These are the two olive trees, and the two candlesticks standing before the God of the earth."** Let's deal with the two olive trees first. There is an interesting passage in the book of Zechariah that relates to this. (Read Zech. 4:1-4) The answer that the angel gave Zechariah didn't answer his question, so he asked it again in verse 11 being more specific about the olive trees. (Read Zech 4:11-14) This gave him a little more information, but it is still not specific. The word "anointed" comes from a combination of Hebrew words that mean "sons of oil," which Strong's indicates means giving light, i.e. oil for lamps. This still does not give us a definitive answer, but before we look further at the olive trees, let's look at the two candlesticks. In Rev. 1, John saw the Son of man in the midst of seven candlesticks. We see in Zech. 4 that there was one candlestick, but with seven lamps that presumably were fed their oil from the two olive trees. In Rev. 1:20, Jesus told John that **"the seven candlesticks which thou sawest are the seven churches."** From this, I believe that the seven candlesticks represented the church as a whole. Two candlesticks would represent only a part of the whole church.

Let's jump ahead to verse 6 of Rev. 11 for a moment as I think this will help us in our identification of these two witnesses. John says, **"These have power to shut heaven, that it rain not in the days of their prophecy and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."** If we think back to the Old Testament as to who shut the heaven that it didn't rain, we find in I Kings 17:1, **"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word."** In Ex-

odus 7:17, Moses told the Pharaoh, **"I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood."** So symbolically I think we can say that Moses and Elijah represent the two candle sticks and the two olive trees. Also symbolically, Moses represents the law and Elijah represents the prophets, so we might say that the law and the prophets represent the candle sticks and the olive trees. I believe we can say that the law represents government, or the kingdom, and the prophets represent the ecclesiastical element of society, or the church. Would it not be reasonable then to say that the kingdom and the church represent the two candle sticks and the two olive trees?

In Ex. 27:20 we find a statute that the children of Israel, as a whole, were responsible to provide **"pure oil olive beaten for the light"** for the candlestick that was to burn continually in the tabernacle of the congregation without the veil. I believe that we can, from this, again assume that the two olive trees represent the Kingdom of Israel and the church within that kingdom. I believe that the two have to be considered separate from each other because they have different jobs to do, though so far as the individual is concerned, he or she may be a part of both. The kingdom here would be the overcomers, those who will be called to rule with Christ, to have part in the first resurrection. Anyone in this group would of necessity be a part of the Church, or Congregation as well, but not all those who are a part of the Church, in my mind, will be a part of the rulers. Rev. 20:4 makes this evident.

So, have these two elements fulfilled the rest of the description in Rev. 11? We're told in verse 5, **"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."** In Heb. 4:12 we're told, **"For the word of God is quick, and powerful, and sharper than any twoedged sword."** Eph. 6:17 speaks of the **"sword of the Spirit, which is the word of God"** and Rev. 1:16 tells us the description of the one John saw sitting on the throne and says, **"and out of his mouth went a sharp twoedged sword."** Deut. 33:2 refers to God's law as a **"fiery law"** and Hebrews 12:29 tells us **"For our God is a consuming fire."** As witnesses of God, I believe that

this is what is meant by fire proceeding out of their mouth. The last of Rev. 11:5 goes on to say, **“And if any man will hurt them, he must in this manner be killed.”** This refers to the fact that by the words from the mouth of these Witnesses would their enemies be finally judged, and by the condemnation of that Word they must die.

We determined that the rivers were symbolic of the tributaries of Rome, those areas away from the central part of the Empire from which tribute was required. The earth was that of the Western Empire, particularly the area adjacent to Rome itself. We have already seen that the testimony of the Witnesses in the tributary territory subject to Rome caused some of the bloodiest wars and massacres known to history. They had power to turn these “tributary waters” into blood through their witnessing.

Because of the testimony of these witnesses, the ecclesiastical center of Rome was smitten as with a plague. In 1886 Pope Leo XIII told his cardinals, “With deep regret and profound anguish we behold the impunity with which Protestants freely propagate their heretical doctrines and attack the most august and sacred doctrines of our holy religion, even here in Rome, the center of the faith and zeal of the universal and infallible teachers of the Church.”

Going back to verse 3, **“they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”** One problem I see with many of the prophecy teachers that I have read after is that instead to determining an event being a starting point and then adding the time given Scripturally to it, they choose some date either in history or in the future and work backwards. I am probably guilty of this to a degree, though it is unintentional. I do not want to think that way. In this case in this verse, I don’t know when this has ended or will end, so I am not going to go back and choose a date and look for an event. But with all of the bloodshed we have seen in history, usually due to religious agitation, or religious orders, I think we can see why the witnesses are clothed in sackcloth, a sign of mourning.

Keep in mind that chapter 10 presented the history of the Reformation and the opening of the Bible to the common man. It is God’s intent to build His corporate temple, i.e. the temple we all are a part of, and bring about its earthly manifes-

tation. Opening the little book was part of His intent. The witnessing of the two witnesses is a continuation of that intent.

(Re-read Rev. 11:7-14) There is no literal bottomless pit, so it has to represent something else. I believe it represents symbolically the abode of darkness and evil, the opposite of heaven, our source of light and power. It is out of this pit that something, described as a beast, comes that is able to accomplish something that Papal Rome was never able to do. Though Rome made war against these witnesses, it was never able to overcome them, only to force them to carry on in mourning. However, this beast is able to make war against these witnesses and ultimately kill them.

We have no further description of this beast by which to identify it, we are only told what it does. The beast obviously attacks these witnesses with a different strategy than has been used before. The sword was used against Christians for centuries resulting in millions being martyred for the Word of God. But the sword is helpless against a doctrine. Sword must meet sword and doctrine must meet doctrine. This beast did not have the power of the sword, but rather the power of a doctrine. If one doctrine can overcome another, ultimately the doctrine that is overcome is no longer heard and for all intents and purposes becomes dead. I believe this is what is being referred to here. The “little book” was open and could not be closed, so the strategy used by this “beast” has been to bring the Scriptures into disrepute. We have seen this happen in many ways. Atheists have made great headway in our court system to remove any mention of God, Jesus Christ, or the Bible out of public view. Unfortunately, many Christians, because of the many denominational divisions, have agreed with the purport of the atheists for fear that another denomination might gain something over their own. Modernistic teachings have poured forth from our seminaries such as denying the virgin birth, the resurrection, the divine nature of Christ as well as convincing people that most, if not all, of the Bible stories are nothing more than myths. Churches have become nothing more than social clubs with virtually no teaching of God’s Holy Word. People have become fearful of expressing anything that might associate them with Christianity for fear that they might be politically incorrect. People are afraid of names that might be applied

to them if they actually lived like a Christian. At what point we might say that the witnesses are dead or have died, I am not sure, but it is the inevitable result of such thinking.

We will continue with this discussion in our next issue. JRL

away from the people because he says they are all adulterers and an assembly of treacherous men.

In verse 3, God calls the people liars. He warns the people to take heed and not trust their neighbor or even one's own brother. He says they will deceive each other and will not speak the truth. He tells Jeremiah that his habitation is in the midst of deceit. Because of this, God says He is going to refine them and test them. What they say and what is in their heart are two different things.

(Read Jeremiah 9:9-11) God asks Jeremiah why should He not punish the people for this. Jeremiah responds that he will take up a weeping and a lamentation for the mountains and the wilderness because the cattle, the fowls, and the beasts are all fled because of what is coming. God then responds that He will make Jerusalem heaps and a den of Jackals and the rest of the cities of Judah desolate.

(Read Jeremiah 9:12-16) Jeremiah asks who is the wise man that can understand all of this? God responds that the reason there is no understanding is because the people have forsaken His laws and have not obeyed Him. They have walked after the imagination of their own heart and have worshipped Baalim of whom their fathers have taught them. As a result, God says He is going to feed them with wormwood and give them water of gall to drink. He is going to scatter them among the nations whom they have not known and will send a sword among those that are left.

(Read Jeremiah 9:17-22) Jeremiah says that God said to call the mourning women and those that are skillful at wailing and to let them take up a wailing for the people. At this point, this is all prophecy of what is going to happen. Jeremiah says he can hear the voice of wailing coming out of Zion. Jeremiah emphasizes how badly the people will be plundered and confounded because they have forsaken the land. The enemy has cast down their dwellings. He tells the women to hear the word of the LORD, and to teach their daughters wailing and their neighbors lamentations. He says death has come upon them, even into the king's palace. He says the dead will be left in open fields as dung.

(Read Jeremiah 9:23-26) Verses 23,24 need no explanation. In verses 25,26 God is simply telling Judah in particular, that even

A STUDY OF THE BOOK OF JEREMIAH

In Jeremiah 9, Jeremiah is very upset and sad because of what he sees in his fellow citizens of Jerusalem. (Read Jeremiah 9:1-8) In the first two verses, Jeremiah mourns for his people, but wishes that he had a place where he could go

though they have kept the rituals, including circumcision, because they are uncircumcised in the heart, they will be treated as the other nations that are uncircumcised, i.e. God has not been their God.

(Read Jeremiah 10:1-10) Though verses 1-5 sound very much like how people of today reverence the Christmas tree, that isn't the intent, at least originally. Unfortunately, the custom has virtually become a type of worship, so I believe it could almost be considered the same as the worships of idols that these verses are talking about.

Jeremiah, after assuring people that the idols can do neither good nor evil, praises the true God exclaiming that He is great and there is none like Him among the nations.

Jeremiah says that those men who create the idols, whether they are of wood, silver, or gold, though they be very talented men, are still dull hearted and foolish. The LORD is the true God, the living God and an everlasting King. The nations cannot stand before Him.

Verse 11 seems to be a commentators interjection. (Read) Only the God that has created the heavens continues to exist under and above those heavens.

(Read Jeremiah 10:12-16) Jeremiah goes on to tell us that the earth and the heavens were created by the power of God. He controls the rain, the lightning, and the wind. Compared to the true God and His power, those who make the idols are dull hearted and shamed by their creations. There is no breath in their idols, they are vanity and Jeremiah says they are the work of errors. The inheritance of Jacob, i.e. the true God, is not like the idols for He is the former of all things and Israel is the rod, or tribe, of His inheritance. The LORD of hosts is His name.

(Read Jeremiah 10:17-18) God tells the people to gather their belongings because He is going to cast them out of the land.

Then follows the woe that will be heard by these people when they are in captivity. (Read Jeremiah 10:19-22) It will be too late, but the people will then realize what has happened and why. Their homes have been destroyed, their children are gone, and they have no one to turn too it seems to them.

(Read Jeremiah 10:23-25) Jeremiah acknowledges that he is not entirely faultless and knows that for man to walk in God's ways is not

in man to do by himself. He asks God to correct him with judgment, but not to do it when He is angry as it might totally destroy Jeremiah. He asks God to pour out His fury on the nations that do not know Him as their God for they have devoured Jacob, he says, and have made his habitation desolate.

(Read Jeremiah 11:1-5) The covenant God is speaking of is what is referred to as the Old Covenant, the covenant that God made with Israel at Mt. Sinai as they came up out of Egypt to Canaan. Keep in mind that it is a conditional covenant. For God to do what He promised, Israel had to do what they promised (Ex. 19:8). Jeremiah is in agreement with God concerning this covenant.

(Read Jeremiah 11:6-17) Remember, not only did the covenant contain the Ten Commandments, but it also contained blessings for keeping the covenant and penalties for not keeping it plus remedies to correct obedience. So what is going to happen to Judah and has already happened to Israel is part of that covenant, i.e. God's law. Jeremiah is instructed to proclaim this covenant, or law, on the streets of Jerusalem and the cities of Judah. God says the people have turned from him as did their forefathers and have turned to idols. Again, God says that as are the number of cities of Judah are the number of false gods and as are the number of the streets of Jerusalem are the number of altars that are set up to burn incense to Baal.

When there is true justice, if someone commits a crime, the penalty is set in God's law and no judge has the right or authority to change that penalty. Only the victim of the crime has that right or authority. So when a nation violates that law, and the penalty is set, the same thing applies. If God is a just judge, He cannot mitigate the sentence except to take on part or all of the penalty Himself. Such is the case here, Judah had broken the covenant and judgment has been rendered. What has to happen here cannot be stopped, even by God. In this case, the penalty is 70 years of captivity. This cannot be changed, therefore, God says in verse 11, **"though they shall cry unto me, I will not hearken unto them."** He then instructs Jeremiah not to pray for the people. Though God had planted them as one would an olive tree, He cannot and will not turn from the judgment that has been passed on them.

Jeremiah was not without his own problems. God reveals to him that there is a conspiracy among those who he trusted most to kill him if he did not stop prophesying in the name of the LORD. (Read Jeremiah 11:18-23) This conspiracy has come from the priests at Anathoth. God assures Jeremiah that He will punish these men so that there will not be a remnant of them left after his punishment.

Jeremiah has a concern that he wants to discuss with God. (Read Jeremiah 12:1-4) It is a concern that we all have at one time or another. That is, why do the wicked seem to prosper and be happy even though they are doing abominable things? It sounds like Jeremiah is acknowledging that the drought that they are suffering and even causing the animals and the birds to suffer is because of this wickedness, yet those who are doing wicked still seem to prosper. He asks how long will this last.

God's answer seems somewhat strange. (Read Jeremiah 12:5-6) In effect, God says you haven't seen anything yet. Watch as it gets worse.

(Read Jeremiah 12:7-13) I think sometimes that when we read what Israel or Judah has done, we look at God, as He carries out His law upon them, as almost a bully who can't wait to get even. Nothing could be farther from the truth. I remember a story of my father many years ago. He had been appointed as town magistrate. The son of a very good friend of his got a ticket for some traffic infraction, or something of that type, and had to appear before my dad. Thinking he was doing the boy and his father a favor, he fined the boy thinking it was a sufficient penalty to help the boy straighten up and grow up. However, the boy's father took an entirely different view and my dad lost a good friend. The point is that as parents we sometimes, because of our love for our child, will do our best to prevent that child from facing the punishment coming to them for something that they did. God had similar feeling for Israel and Judah. He loved them so much that while He recognized that true justice had to be done, it hurt Him greatly to see them go through it. These verses exemplify that love. God knew what the result of disobedience of His law would bring, but it didn't make it any easier on Him.

(Read Jeremiah 12:14-17) As we have seen before, it wasn't just Israel and Judah that

were going to be affected by the scourge of the Babylonians. All of the nations that bordered Israel and Judah were going to feel the fury of the Babylonians as well. God says that if these nations would diligently learn His ways and swear by His name, "**The LORD liveth,**" as they had taught the Israelites and the Jews to swear by Baal, they would be rebuilt. But if they refused to do so, God says that He will utterly destroy that nation. Some of these nations, like Egypt, survived, but others disappeared from history at this point.

(Read Jeremiah 13:1-11) God had Jeremiah do different and sometimes strange things to try to get the people's attention and get His message across to them. This is one of those object lessons.

(Read Jeremiah 13:12-14) There are always those who believe because of their riches, their status, or their position they will be delivered from the troubles that the masses have to endure. And it often seems that way. I recently read a novel in which the story took place right after World War I. Many of the soldiers that were returning home were coming home wounded and maimed for life. However, there were several that because of their fathers wealth, or status, or position, never had to serve. These young men were called "slackers" by those who had had to serve and there was life-long animosity as a result. But here in this situation, God is assuring the people through Jeremiah that wealth, position, or status, from the king on down, was not going to make any difference at all.

(Read Jeremiah 13:15-21) Pride appears to be one of the things that keep the people, especially the king and the people of higher position, from turning back to God. Jeremiah tries to get the people, including the king, to humble themselves before God. Keep in mind that Nebuchadnezzar came against Jerusalem and laid siege to it three different times before he took the city and completely destroyed it. We don't know for sure at what point during this time that this chapter was written, but the point is that anytime after that first siege, the possibility that Nebuchadnezzar could and would return was very much a probability. So for the people, and particularly the king, to remain prideful is a little hard to understand.

Jeremiah asks what they are going to say when they are punished?

(Read Jeremiah 13:22-27) “Ethiopian” usually refers to the descendants of Cush, son of Ham, in the Bible. They were probably dark skinned as they are today, but not black as are most of the current day Ethiopians. It appears that most of the people could not see what they were doing wrong, or not doing right. They were so accustomed to doing evil that they couldn’t do what was right. They were as the leopard that couldn’t change his spots. But God says that He is going to uncover their sin that they be shamed. What appears hidden will see the light of day and be made the spectacle that it is.

(Read Jeremiah 14:1-6) As we’ve mentioned before, not only did God bring the Babylonians against Jerusalem, but He also brought a great drought on the people as well. It was so bad that even the wild animals were abandoning their young because there was not any grass.

(Read Jeremiah 14:7-9) Jeremiah offers a prayer to God for the people. He pleads with God to not leave or forsake the people.

(Read Jeremiah 14:10-12) God’s answer is that the people have brought this on themselves. He tells Jeremiah to not pray for the people as He will not hear the prayers, or accept their sacrifices. He is going to consume them by the sword, famine and pestilence.

(Read Jeremiah 14:13-22) Jeremiah is greatly concerned for the people and tries to reason with God to prevent the tragedy that is coming upon them. He tells God that part of the problem is that the prophets are telling the people that they have nothing to worry about. God tells him that He did not send those prophets, that they are prophesying lies and false divinations. By the sword and the famine will these prophets be consumed. The people to whom they are prophesying will be cast out in the streets of Jerusalem because of the sword and the famine.

But Jeremiah continues to plead for the people. He asks God if He has utterly rejected Judah. He acknowledges the wickedness and iniquity of the people and admits that they have sinned against Him. He pleads for God not to abhor them for His name’s sake, and asks that He not disgrace the throne of His glory. Without knowing what was to follow, I can appreciate that to Jeremiah it would look like God was going to destroy the throne that He had promised David would remain forever. It certainly would not look good from Jeremiah’s standpoint.

He tells God that he knows there are none of the gods or idols of the nations around them that can cause it to rain. Therefore he says they will wait on God for he knows that God has made all things. JRL