

**AN EXPOSITION, WITH PRACTICAL OBSERVATIONS, OF****THE BOOK OF****THE PROPHET JEREMIAH**

Jeremiah was a priest, a native of Anathoth, in the tribe of Benjamin. He was called to the prophetic office when very young, about seventy years after the death of Isaiah, and exercised it for about forty years with great faithfulness, till the sins of the Jewish nation came to their full measure and destruction followed. The prophecies of Jeremiah do not stand as they were delivered. Blayney has endeavored to arrange them in more regular order, namely, ch. 1-20; 22; 23; 25; 26; 35; 36; 45; 24; 29; 30; 31; 27; 28; 21; 34; 37; 32; 33; 38; 39; (ver. 15-18, 1-14.) 40-44; 46-52. The general subject of his prophecies is the idolatry and other sins of the Jews; the judgments by which they were threatened, with references to their future restoration and deliverance, and promises of the Messiah. They are remarkable for plain and faithful reproofs, affection expostulations, and awful warnings.

## CHAPTER 1

*Jeremiah's call to the prophetic office. (1-10) A vision of an almond-tree and of a seething-pot, Divine protection is promised. (11-19)*

### **Jeremiah 1:1**

**Vs. 1-10:** Jeremiah's early call to the work and office of a prophet is stated. He was to be a prophet, not to the Jews only, but to the neighboring nations. He is still a prophet to the whole world, and it would be well if they would attend to these warnings. The Lord who formed us, knows for what particular services and purposes he intended us. But unless he sanctify us by his new-creating Spirit, we shall neither be fit for his holy service on earth, nor his holy happiness in heaven. It becomes us to have low thoughts of ourselves. Those who are young, should consider that they are so, and not venture beyond their powers. But though a sense of our own weakness and insufficiency should make us go humbly about our work, it should not make us draw back when God calls us. Those who have messages to deliver from God, must not fear the face of man. The Lord, by a sign, gave Jeremiah such a gift as was necessary. God's message should be delivered in his own words. Whatever worldly wise men or politicians may think, the safety of kingdoms is decided according to the purpose and word of God.

### **Jeremiah 1:11**

**Vs. 11-19:** God gave Jeremiah a view of the destruction of Judah and Jerusalem by the Chaldeans. The almond-tree, which is more forward in the spring than any other, represented the speedy approach of judgments. God also showed whence the intended ruin should arise. Jeremiah saw a seething-pot boiling, representing Jerusalem and Judah in great commotion. The mouth or face of the furnace or hearth, was toward the north; from whence the fire and fuel were to come. The northern powers shall unite. The cause of these judgments was the sin of Judah. The whole counsel of God must be declared. The fear of God is the best remedy against the fear of man. Better to have all men our enemies than God our enemy; those who are sure they have God with them, need not, ought not to fear,

whoever is against them. Let us pray that we may be willing to give up personal interests, and that nothing may move us from our duty.

## CHAPTER 2

*God expostulates with his people. (1-8) Their revolt beyond example. (9-13) Guilt the cause of sufferings. (14-19) The sins of Judah. (20-28) Their false confidence. (29-37)*

### **Jeremiah 2:1**

**Vs. 1-8:** Those who begin well, but do not persevere, will justly be upbraided with their hopeful and promising beginnings. Those who desert religion, commonly oppose it more than those who never knew it. For this they could have no excuse. God's spiritual Israel must own their obligations to him for safe conduct through the wilderness of this world, so dangerous to the soul. Alas, that many, who once appeared devoted to the Lord, so live that their professions aggravate their crimes! Let us be careful that we do not lose in zeal and fervency, as we gain knowledge.

### **Jeremiah 2:9**

**Vs. 9-13:** Before God punishes sinners, he pleads with them, to bring them to repentance. He pleads with us, what we should plead with ourselves. Be afraid to think of the wrath and curse which will be the portion of those who throw themselves out of God's grace and favor. Grace in Christ is compared to water from a fountain, it being cooling and refreshing, cleansing and making fruitful: to living water, because it quickens dead sinners, revives drooping saints, supports and maintains spiritual life, and issues in eternal life, and is ever-flowing. To forsake this Fountain is the first evil; this is done when the people of God neglect his word and ordinances. They hewed them out broken cisterns, that could hold no water. Such are the world, and the things in it; such are the inventions of men when followed and depended on. Let us, with purpose of heart, cleave to the Lord only; whither else shall we go? How prone are we to forego the consolations of the Holy Spirit, for the worthless joys of the enthusiast and hypocrite!

### **Jeremiah 2:14**

**Vs. 14-19:** Is Israel a servant? No, they are the seed of Abraham. We may apply this spiritually: Is the soul of man a slave? No, it is not; but has sold its own liberty, and enslaved itself to divers lusts and passions. The Assyrian princes, like lions, prevailed against Israel. People from Egypt destroyed their glory and strength. They brought these calamities on themselves by departing from the Lord. The use and application of this is, Repent of thy sin, that thy correction may not be thy ruin. What has a Christian to do in the ways of forbidden pleasure or vain sinful mirth, or with the pursuits of covetousness and ambition?

### **Jeremiah 2:20**

**Vs. 20-28:** Notwithstanding all their advantages, Israel had become like the wild vine that bears poisonous fruit. Men are often as much under the power of their unbridled desires and their sinful lusts, as the brute beasts. But the Lord here warns them not to weary themselves in pursuits which could only bring distress and misery. As we must not despair of the mercy of God, but believe that to be sufficient for the pardon of our sins, so neither must we despair of the grace of God, but believe that it is able to subdue our corruptions, though ever so strong.

### **Jeremiah 2:29**

**Vs. 29-37:** The nation had not been wrought upon by the judgments of God, but sought to justify themselves. The world is, to those who make it their home and their portion, a wilderness and a land of darkness; but those who dwell in God, have the lines villainy to them in pleasant places. Here is the language of presumptuous sinners. The Jews had long thrown off serious thoughts of God. How many days of our lives pass without suitable remembrance of him! The Lord was displeased with their confidences, and would not prosper them therein. Men employ all their ingenuity, but cannot find happiness in the way of sin, or excuse for it. They may shift from one sin to another, but none ever hardened himself against God, or turned from him, and prospered.

## CHAPTER 3

*Exhortations to repentance. (1-5) Judah more guilty than Israel. (6-11) But pardon is promised. (12-20) The children of Israel express their sorrow and repentance. (21-25)*

### **Jeremiah 3:1**

**Vs. 1-5:** In repentance, it is good to think upon the sins of which we have been guilty, and the places and companies where they have been committed. How gently the Lord had corrected them! In receiving penitents, he is God, and not man. Whatever thou hast said or done hitherto, wilt thou not from this time apply to me? Will not this grace of God overcome thee? Now pardon is proclaimed, wilt thou not take the benefit? They will hope to find in him the tender compassions of a Father towards a returning prodigal. They will come to him as the Guide of their youth: youth needs a guide. Repenting sinners may encourage themselves that God will not keep his anger to the end. All God's mercies, in every age, suggest encouragement; and what can be so desirable for the young, as to have the Lord for their Father, and the Guide of their youth? Let parents daily direct their children earnestly to seek this blessing.

### **Jeremiah 3:6**

**Vs. 6-11:** If we mark the crimes of those who break off from a religious profession, and the consequences, we see abundant reason to shun evil ways. It is dreadful to be proved more criminal than those who have actually perished in their sins; yet it will be small comfort in everlasting punishment, for them to know that others were viler than they.

### **Jeremiah 3:12**

**Vs. 12-20:** See God's readiness to pardon sin, and the blessings reserved for gospel times. These words were proclaimed toward the north; to Israel, the ten tribes, captive in Assyria. They are directed how to return. If we confess our sins, the Lord is faithful and just to forgive them. These promises are fully to come to pass in the bringing back the Jews in after-ages. God will graciously receive those that return to him; and by his

grace, he takes them out from among the rest. The ark of the covenant was not found after the captivity. The whole of that dispensation was to be done away, which took place after the multitude of believers had been greatly increased by the conversion of the Gentiles, and of the Israelites scattered among them. A happy state of the church is foretold. He can teach all to call him Father; but without thorough change of heart and life, no man can be a child of God, and we have no security for not departing from Him.

 **Jeremiah 3:21**

**Vs. 21-25:** Sin is turning aside to crooked ways. And forgetting the Lord our God is at the bottom of all sin. By sin we bring ourselves into trouble. The promise to those that return is, God will heal their backslidings, by his pardoning mercy, his quieting peace, and his renewing grace. They come devoting themselves to God. They come disclaiming all expectations of relief and succor from any but the Lord. Therefore they come depending upon him only. He is the Lord, and he only can save. It points out the great salvation from sin Jesus Christ wrought out for us. They come justifying God in their troubles, and judging themselves for their sins. True penitents learn to call sin shame, even the sin they have been most pleased with. True penitents learn to call sin death and ruin, and to charge upon it all they suffer. While men harden themselves in sin, contempt and misery are their portion: for he that covereth his sins shall not prosper, but he that confesseth and forsaketh them, shall find mercy.

## CHAPTER 4

*Exhortations and promises. (1-2) Judah exhorted to repentance. (3-4) Judgments denounced. (5-18) The approaching ruin of Judah. (19-31)*

### **Jeremiah 4:1**

**Vs. 1,2:** The first two verses should be read with the last chapter. Sin must be put away out of the heart, else it is not put away out of God's sight, for the heart is open before him.

### **Jeremiah 4:3**

**Vs. 3,4** An unhumiliated heart is like ground untilled. It is ground which may be improved; it is our ground let out to us; but it is fallow; it is over-grown with thorns and weeds, the natural product of the corrupt heart. Let us entreat the Lord to create in us a clean heart, and to renew a right spirit within us; for except a man be born again, he cannot enter into the kingdom of heaven.

### **Jeremiah 4:5**

**Vs. 5-18:** The fierce conqueror of the neighboring nations was to make Judah desolate. The prophet was afflicted to see the people lulled into security by false prophets. The approach of the enemy is described. Some attention was paid in Jerusalem to outward reformation; but it was necessary that their hearts should be washed, in the exercise of true repentance and faith, from the love and pollution of sin. When lesser calamities do not rouse sinners and reform nations, sentence will be given against them. The Lord's voice declares that misery is approaching, especially against wicked professors of the gospel; when it overtakes them, it will be plainly seen that the fruit of wickedness is bitter, and the end is fatal.

### **Jeremiah 4:19**

**Vs. 19-31:** The prophet had no pleasure in delivering messages of wrath. He is shown in a vision the whole land in confusion. Compared with what



it was, every thing is out of order; but the ruin of the Jewish nation would not be final. Every end of our comforts is not a full end. Though the Lord may correct his people very severely, yet he will not cast them off. Ornaments and false coloring would be of no avail. No outward privileges or profession, no contrivances would prevent destruction. How wretched the state of those who are like foolish children in the concerns of their souls! Whatever we are ignorant of, may the Lord make of good understanding in the ways of godliness. As sin will find out the sinner, so sorrow will, sooner or later, find out the secure.

## CHAPTER 5

*The Jews' profession of religion was hypocritical. (1-9) The cruel proceedings of their enemies. (10-18) Their apostasy and idolatry. (19-31)*

### **Jeremiah 5:1**

**Vs. 1-9:** None could be found who behaved as upright and godly men. But the Lord saw the true character of the people through all their disguises. The poor were ignorant, and therefore they were wicked. What can be expected but works of darkness, from people that know nothing of God and religion? There are God's poor, who, notwithstanding poverty, know the way of the Lord, walk in it, and do their duty; but these were willingly ignorant, and their ignorance would not be their excuse. The rich were insolent and haughty, and the abuse of God's favors made their sin worse.

### **Jeremiah 5:10**

**Vs. 10-18:** Multitudes are ruined by believing that God will not be so strict as his word says he will; by this artifice Satan undid mankind. Sinners are not willing to own any thing to be God's word, that tends to part them from, or to disquiet them in, their sins. Mocking and misusing the Lord's messengers, filled the measure of their iniquity. God can bring trouble upon us from places and causes very remote. He has mercy in store for his people, therefore will set bounds to this desolating judgment. Let us not overlook the "nevertheless," ver. 18. This is the Lord's covenant with Israel. He thereby proclaims his holiness, and his utter displeasure against sin while sparing the sinner, <sup>Psalm 89:30-35.</sup>

### **Jeremiah 5:19**

**Vs. 19-31:** Unhumbled hearts are ready to charge God with being unjust in their afflictions. But they may read their sin in their punishment. If men will inquire wherefore the Lord doeth hard things unto them, let them think of their sins. The restless waves obeyed the Divine decree, that they should not pass the sandy shores, which were as much a restraint as lofty mountains; but they burst all restraints of God's law, and were wholly

gone into wickedness. Neither did they consider their interest. While the Lord, year after year, reserves to us the appointed weeks of harvest, men live on his bounty; yet they transgress against him. Sin deprives us of God's blessings; it makes the heaven as brass, and the earth as iron. Certainly the things of this world are not the best things; and we are not to think, that, because evil men prosper, God allows their practices. Though sentence against evil works is not executed speedily, it will be executed. Shall I not visit for these things? This speaks the certainty and the necessity of God's judgments. Let those who walk in bad ways consider that an end will come, and there will be bitterness in the latter end.

## CHAPTER 6

*The invasion of Judea. (1-8) The justice of God's proceedings. (9-17) All methods used to amend them had been without success. (18-30)*

### **Jeremiah 6:1**

**Vs. 1-8:** Whatever methods are used, it is vain to contend with God's judgments. The more we indulge in the pleasures of this life, the more we unfit ourselves for the troubles of this life. The Chaldean army shall break in upon the land of Judah, and in a little time devour all. The day is coming, when those careless and secure in sinful ways will be visited. It is folly to trifle when we have eternal salvation to work out, and the enemies of that salvation to fight against. But they were thus eager, not that they might fulfill God's counsels, but that they might fill their own treasures; yet God thereby served his own purposes. The corrupt heart of man, in its natural state, casts out evil thoughts, just as a fountain casts out her waters. It is always flowing, yet always full. The God of mercy is loath to depart even from a provoking people, and is earnest with them, that by repentance and reformation, they may prevent things from coming to extremity.

### **Jeremiah 6:9**

**Vs. 9-17:** When the Lord arises to take vengeance, no sinners of any age or rank, or of either sex escape. They were set upon the world, and wholly carried away by the love of it. If we judge of this sin by God's word, we find multitudes in every station and rank given up to it. Those are to be reckoned our worst and most dangerous enemies, who flatter us in a sinful way. Oh that men would be wise for their souls! Ask for the old paths; the way of godliness and righteousness has always been the way God has owned and blessed. Ask for the old paths set forth by the written word of God. When you have found the good way, go on in it, you will find abundant recompense at your journey's end. But if men will not obey the voice of God and flee to his appointed Refuge, it will plainly appear at the day of judgment, that they are ruined because they reject God's word.

**Jeremiah 6:18**

**Vs. 18-30:** God rejects their outward services, as worthless to atone for their sins. Sacrifice and incense were to direct them to a Mediator; but when offered to purchase a license to go on in sin, they provoke God. The sins of God's professing people make them an easy prey to their enemies. They dare not show themselves. Saints may rejoice in hope of God's mercies, though they see them only in the promise: sinners must mourn for fear of God's judgments, though they see them only in the threatenings. They are the worst of revolters, and are all corrupters. Sinners soon become tempters. They are compared to ore supposed to have good metal in it, but which proves all dross. Nothing will prevail to part between them and their sins. Reprobate silver shall they be called, useless and worthless. When warnings, corrections, rebukes, and all means of grace, leave men unrenewed, they will be left, as rejected of God, to everlasting misery. Let us pray, then, that we may be refined by the Lord, as silver is refined.

## CHAPTER 7

*Confidence in the temple is vain. (1-16) The provocation by persisting in idolatry. (17-20) God justifies his dealings with them. (21-28) And threatens vengeance. (29-34)*

### **Jeremiah 7:1**

**Vs. 1-16:** No observances, professions, or supposed revelations, will profit, if men do not amend their ways and their doings. None can claim an interest in free salvation, who allow themselves in the practice of known sin, or live in the neglect of known duty. They thought that the temple they profaned would be their protection. But all who continue in sin because grace has abounded, or that grace may abound, make Christ the minister of sin; and the cross of Christ, rightly understood, forms the most effectual remedy to such poisonous sentiments. The Son of God gave himself for our transgressions, to show the excellencies of the Divine law, and the evil of sin. Never let us think we may do wickedness without suffering for it.

### **Jeremiah 7:17**

**Vs. 17-20:** The Jews took pride in showing zeal for their idols. Let us learn to be earnest in the service of our God, even from this bad example. Let us think it an honor to be employed in any work for God. Let us be as diligent ourselves, and as careful to teach our children the truths of God, as many are to teach the mysteries of iniquity. The direct tendency of this sin is malice against God, but it will hurt themselves. And they shall find there is no escaping. God's wrath is fire unquenchable.

### **Jeremiah 7:21**

**Vs. 21-28:** God shows that obedience was required of them. That which God commanded was, Hearken diligently to the voice of the Lord thy God. The promise is very encouraging. Let God's will be your rule, and his favor shall be your happiness. God was displeased with disobedience. We understand the gospel as little as the Jews understood the law, if we think that even the sacrifice of Christ lessens our obligation to obey.

~~2029~~ **Jeremiah 7:29**

**Vs. 29-34:** In token both of sorrow and of slavery, Jerusalem must be degraded, and separated from God, as she had been separated to him. The heart is the place in which God has chosen to put his name; but if sin has the innermost and uppermost place there, we pollute the temple of the Lord. The destruction of Jerusalem appears here very terrible. The slain shall be many; they having made it the place of their sin. Evil pursues sinners, even after death. Those who will not, by the grace of God, be cured of vain mirth, shall, by the justice of God, be deprived of all mirth. How many ruin their health and property without complaining, when engaged in Satan's service! May we learn to relish holy joys, and to sit loose to all others though lawful.

## CHAPTER 8

*The remains of the dead exposed. (1-3) The stupidity of the people, compared with the instinct of the brute creation. (4-13) The alarm of the invasion, and lamentation. (14-22)*

### **Jeremiah 8:1**

**Vs. 1-3:** Though no real hurt can be done to a dead body, yet disgrace to the remains of wicked persons may alarm those yet alive; and this reminds us that the Divine justice and punishments extend beyond the grave. Whatever befalls us here, let us humble ourselves before God, and seek his mercy.

### **Jeremiah 8:4**

**Vs. 4-13:** What brought this ruin?

- 1.** The people would not attend to reason; they would not act in the affairs of their souls with common prudence. Sin is backsliding; it is going back from the way that leads to life, to that which leads to destruction.
- 2.** They would not attend to the warning of conscience. They did not take the first step towards repentance: true repentance begins in serious inquiry as to what we have done, from conviction that we have done amiss.
- 3.** They would not attend to the ways of providence, nor understand the voice of God in them, ver. 7. They know not how to improve the seasons of grace, which God affords. Many boast of their religious knowledge, yet, unless taught by the Spirit of God, the instinct of brutes is a more sure guide than their supposed wisdom.
- 4.** They would not attend to the written word. Many enjoy abundance of the means of grace, have Bibles and ministers, but they have them in vain. They will soon be ashamed of their devices. The pretenders to wisdom were the priests and the false prophets. They flattered people in sin, and so flattered them into destruction, silencing their fears and



complaints with, All is well. Selfish teachers may promise peace when there is no peace; and thus men encourage each other in committing evil; but in the day of visitation they will have no refuge to flee unto.

**Jeremiah 8:14**

**Vs. 14-22:** At length they begin to see the hand of God lifted up. And when God appears against us, every thing that is against us appears formidable. As salvation only can be found in the Lord, so the present moment should be seized. Is there no medicine proper for a sick and dying kingdom? Is there no skillful, faithful hand to apply the medicine? Yes, God is able to help and to heal them. If sinners die of their wounds, their blood is upon their own heads. The blood of Christ is balm in Gilead, his Spirit is the Physician there, all-sufficient; so that the people may be healed, but will not. Thus men die unpardoned and unchanged, for they will not come to Christ to be saved.

## CHAPTER 9

*The people are corrected, Jerusalem is destroyed. (1-11) The captives suffer in a foreign land. (12-22) God's loving-kindness, He threatens the enemies of his people. (23-26)*

### **Jeremiah 9:1**

**Vs. 1-11:** Jeremiah wept much, yet wished he could weep more, that he might rouse the people to a due sense of the hand of God. But even the desert, without communion with God, through Christ Jesus, and the influences of the Holy Spirit, must be a place for temptation and evil; while, with these blessings, we may live in holiness in crowded cities. The people accustomed their tongues to lies. So false were they, that a brother could not be trusted. In trading and bargaining they said any thing for their own advantage, though they knew it to be false. But God marked their sin. Where no knowledge of God is, what good can be expected? He has many ways of turning a fruitful land into barrenness for the wickedness of those that dwell therein.

### **Jeremiah 9:12**

**Vs. 12-22:** In Zion the voice of joy and praise used to be heard, while the people kept close to God; but sin has altered the sound, it is now the voice of lamentation. Unhumbled hearts lament their calamity, but not their sin, which is the cause of it. Let the doors be shut ever so fast, death steals upon us. It enters the palaces of princes and great men, though stately, strongly built, and guarded. Nor are those more safe that are abroad; death cuts off even the children from without, and the young men from the streets. Hearken to the word of the Lord, and mourn with godly sorrow. This alone can bring true comfort; and it can turn the heaviest afflictions into precious mercies.

### **Jeremiah 9:23**

**Vs. 23-26:** In this world of sin and sorrow, ending soon in death and judgment, how foolish for men to glory in their knowledge, health, strength, riches, or in any thing which leaves them under the dominion of

sin and the wrath of God! and of which an account must hereafter be rendered; it will but increase their misery. Those are the true Israel who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Let us prize the distinction which comes from God, and will last for ever. Let us seek it diligently.

## CHAPTER 10

*The absurdity of idolatry. (1-16) Destruction denounced against Jerusalem. (17-25)*

### **Jeremiah 10:1**

**Vs. 1-16:** The prophet shows the glory of Israel's God, and exposes the folly of idolaters. Charms and other attempts to obtain supernatural help, or to pry into futurity, are copied from the wicked customs of the heathen. Let us stand in awe, and not dare provoke God, by giving that glory to another which is due to him alone. He is ready to forgive, and save all who repent and believe in the name of his Son Jesus Christ. Faith learns these blessed truths from the word of God; but all knowledge not from that source, leads to doctrines of vanity.

### **Jeremiah 10:17**

**Vs. 17-25:** The Jews who continued in their own land, felt secure. But, sooner or later, sinners will find all things as the word of God has declared, and that its threatenings are not empty terrors. Submission will support the believer under every grief allotted to him; but what can render the load of Divine vengeance easy to be born by those who fall under it in sullen despair? Those cannot expect to prosper, who do not, by faith and prayer, take God with them in all their ways. The report of the enemy's approach was very dreadful. Yet the designs which men lay deep, and think well formed, are dashed to pieces in a moment. Events are often overruled, so as to be quite contrary to what we intended and expected. If the Lord has directed our steps into the ways of peace and righteousness, let us entreat him to enable us to walk therein. Say not, Lord, do not correct me; but, Lord, do not correct me in anger. We may bear the smart of God's rod, but we cannot bear the weight of his wrath. Those who restrain prayer, prove that they know not God; for those who know him will seek him, and seek his favor. If even severe corrections lead sinners to be convinced of wholesome truths, they will have abundant cause for gratitude. And they will then humble themselves before the Lord.

## CHAPTER 11

*The disobedient Jews reprov'd. (1-10) Their utter ruin. (11-17) The people would be destroyed who sought the prophet's life. (18-23)*

### **Jeremiah 11:1**

**Vs. 1-10:** God never promised to bestow blessings on his rational creatures, while they persist in willful disobedience. Pardon and acceptance are promised freely to all believers; but no man can be saved who does not obey the command of God to repent, to believe in Christ, to separate from sin and the world, to choose self-denial and newness of life. In general, men will hearken to those who speak of doctrines, promises, and privileges; but when duties are mentioned, they will not bend their ear.

### **Jeremiah 11:11**

**Vs. 11-17:** Evil pursues sinners, and entangles them in snares, out of which they cannot free themselves. Now, in their distress, their many gods and many altars stand them in no stead. And those whose own prayers will not be heard, cannot expect benefit from the prayers of others. Their profession of religion shall prove of no use. When trouble came upon them, they made this their confidence, but God has rejected it. His altar shall yield them no satisfaction. The remembrance of God's former favors to them shall be no comfort under troubles; and his remembrance of them shall be no argument for their relief. Every sin against the Lord is a sin against ourselves, and so it will be found sooner or later.

### **Jeremiah 11:18**

**Vs. 18-23:** The prophet Jeremiah tells much concerning himself, the times he lived in being very troublesome. Those of his own city plotted how they might cause his death. They thought to end his days, but he outlived most of his enemies; they thought to blast his memory, but it lives to this day, and will be blessed while time lasts. God knows all the secret designs of his and his people's enemies, and can, when he pleases, make them known. God's justice is a terror to the wicked, but a comfort to the godly. When we are wronged, we have a God to commit our cause to, and it is our

duty to commit it to him. We should also look well to our own spirits, that we are not overcome with evil, but that by patient continuance in praying for our enemies, and in kindness to them, we may overcome evil with good.

## CHAPTER 12

*Jeremiah complains of the prosperity of the wicked. (1-6) The heavy judgments to come upon the nation. (7-13) Divine mercy to them, and even to the nations around. (14-17)*

### **Jeremiah 12:1**

**Vs. 1-6:** When we are most in the dark concerning God's dispensations, we must keep up right thoughts of God, believing that he never did the least wrong to any of his creatures. When we find it hard to understand any of his dealings with us, or others, we must look to general truths as our first principles, and abide by them: the Lord is righteous. The God with whom we have to do, knows how our hearts are toward him. He knows both the guile of the hypocrite and the sincerity of the upright. Divine judgments would pull the wicked out of their pasture as sheep for the slaughter. This fruitful land was turned into barrenness for the wickedness of those that dwelt therein. The Lord reproved the prophet. The opposition of the men of Anathoth was not so formidable as what he must expect from the rulers of Judah. Our grief that there should be so much evil is often mixed with peevishness on account of the trials it occasions us. And in this our favored day, and under our trifling difficulties, let us consider how we should behave, if called to sufferings like those of saints in former ages.

### **Jeremiah 12:7**

**Vs. 7-13:** God's people had been the dearly-beloved of his soul, precious in his sight, but they acted so, that he gave them up to their enemies. Many professing churches become like speckled birds, presenting a mixture of religion and the world, with its vain fashions, pursuits, and pollutions. God's people are as men wondered at, as a speckled bird; but this people had by their own folly made themselves so; and the beasts and birds are called to prey upon them. The whole land would be made desolate. But until the judgments were actually inflicted, none of the people would lay the warning to heart. When God's hand is lifted up, and men will not see, they shall be made to feel. Silver and gold shall not profit

in the day of the Lord's anger. And the efforts of sinners to escape misery, without repentance and works answerable thereto, will end in confusion.

 **Jeremiah 12:14**

**Vs. 14-17:** The Lord would plead the cause of his people against their evil neighbors. Yet he would afterwards show mercy to those nations, when they should learn true religion. This seems to look forward to the times when the fullness of the Gentiles shall come in. Those who would have their lot with God's people, and a last end like theirs, must learn their ways, and walk in them.



## CHAPTER 13

*The glory of the Jews should be marred. (1-11) All ranks should suffer misery, An earnest exhortation to repentance. (12-17) An awful message to Jerusalem and its king. (18-27)*

### **Jeremiah 13:1**

**Vs. 1-11:** It was usual with the prophets to teach by signs. And we have the explanation, ver. 9-11. The people of Israel had been to God as this girdle. He caused them to cleave to him by the law he gave them, the prophets he sent among them, and the favors he showed them. They had by their idolatries and sins buried themselves in foreign earth, mingled among the nations, and were so corrupted that they were good for nothing. If we are proud of learning, power, and outward privileges, it is just with God to wither them. The minds of men should be awakened to a sense of their guilt and danger; yet nothing will be effectual without the influences of the Spirit.

### **Jeremiah 13:12**

**Vs. 12-17:** As the bottle was fitted to hold the wine, so the sins of the people made them vessels of wrath, fitted for the judgments of God; with which they should be filled till they caused each other's destruction. The prophet exhorts them to give glory to God, by confessing their sins, humbling themselves in repentance, and returning to his service. Otherwise they would be carried into other countries in all the darkness of idolatry and wickedness. All misery, witnessed or foreseen, will affect a feeling mind, but the pious heart must mourn most over the afflictions of the Lord's flock.

### **Jeremiah 13:18**

**Vs. 18-27:** Here is a message sent to king Jehoiakim, and his queen. Their sorrows would be great indeed. Do they ask, Wherefore come these things upon us? Let them know, it is for their obstinacy in sin. We cannot alter the natural color of the skin; and so is it morally impossible to reclaim and reform these people. Sin is the blackness of the soul; it is the discoloring of

it; we were shapen in it, so that we cannot get clear of it by any power of our own. But Almighty grace is able to change the Ethiopian's skin. Neither natural depravity, nor strong habits of sin, form an obstacle to the working of God, the new-creating Spirit. The Lord asks of Jerusalem, whether she is determined not be made clean. If any poor slave of sin feels that he could as soon change his nature as master his headstrong lusts, let him not despair; for things impossible to men are possible with God. Let us then seek help from Him who is mighty to save.

## CHAPTER 14

*A drought upon the land of Judah. (1-7) A confession of sin in the name of the people. (8-9) The Divine purpose to punish is declared. (10-16) The people supplicate. (17-22)*

### **Jeremiah 14:1**

**Vs. 1-9:** The people were in tears. But it was rather the cry of their trouble, and of their sin, than of their prayer. Let us be thankful for the mercy of water, that we may not be taught to value it by feeling the want of it. See what dependence husbandmen have upon the Divine providence. They cannot plough nor sow in hope, unless God water their furrows. The case even of the wild beasts was very pitiable. The people are not forward to pray, but the prophet prays for them. Sin is humbly confessed. Our sins not only accuse us, but answer against us. Our best pleas in prayer are those fetched from the glory of God's own name. We should dread God's departure, more than the removal of our creature-comforts. He has given Israel his word to hope in. It becomes us in prayer to show ourselves more concerned for God's glory than for our own comfort. And if we now return to the Lord, he will save us to the glory of his grace.

### **Jeremiah 14:10**

**Vs. 10-16:** The Lord calls the Jews "this people," not "his people." They had forsaken his service, therefore he would punish them according to their sins. He forbade Jeremiah to plead for them. The false prophets were the most criminal. The Lord pronounces condemnation on them; but as the people loved to have it so, they were not to escape judgments. False teachers encourage men to expect peace and salvation, without repentance, faith, conversion, and holiness of life. But those who believe a lie must not plead it for an excuse. They shall feel what they say they will not fear.

### **Jeremiah 14:17**

**Vs. 17-22:** Jeremiah acknowledged his own sins, and those of the people, but pleaded with the Lord to remember his covenant. In their distress none of the idols of the Gentiles could help them, nor could the heavens give

rain of themselves. The Lord will always have a people to plead with him at his mercy-seat. He will heal every truly repenting sinner. Should he not see fit to hear our prayers on behalf of our guilty land, he will certainly bless with salvation all who confess their sins and seek his mercy.

## CHAPTER 15

*The destruction of the wicked described. (1-9) The prophet laments such messages, and is reproved. (10-14) He supplicates pardon, and is promised protection. (15-21)*

### **Jeremiah 15:1**

**Vs. 1-9:** The Lord declares that even Moses and Samuel must have pleaded in vain. The putting of this as a case, though they should stand before him, shows that they do not, and that saints in heaven do not pray for saints on earth. The Jews were condemned to different kinds of misery by the righteous judgment of God, and the remnant would be driven away, like the chaff, into captivity. Then was the populous city made desolate. Bad examples and misused authority often produce fatal effects, even after men are dead, or have repented of their crimes: this should make all greatly dread being the occasion of sin in others.

### **Jeremiah 15:10**

**Vs. 10-14:** Jeremiah met with much contempt and reproach, when they ought to have blessed him, and God for him. It is a great and sufficient support to the people of God, that however troublesome their way may be, it shall be well with them in their latter end. God turns to the people. Shall the most hardy and vigorous of their efforts be able to contend with the counsel of God, or with the army of the Chaldeans? Let them hear their doom. The enemy will treat the prophet well. But the people who had great estates would be used hardly. All parts of the country had added to the national guilt; and let each take shame to itself.

### **Jeremiah 15:15**

**Vs. 15-21:** It is matter of comfort that we have a God, to whose knowledge of all things we may appeal. Jeremiah pleads with God for mercy and relief against his enemies, persecutors, and slanderers. It will be a comfort to God's ministers, when men despise them, if they have the testimony of their own consciences. But he complains, that he found little pleasure in his work. Some good people lose much of the pleasantness of

religion by the fretfulness and uneasiness of their natural temper, which they indulge. The Lord called the prophet to cease from his distrust, and to return to his work. If he attended thereto, he might be assured the Lord would deliver him from his enemies. Those who are with God, and faithful to him, he will deliver from trouble or carry through it. Many things appear frightful, which do not at all hurt a real believer in Christ.

## CHAPTER 16

*Prohibitions given to the prophet. (1-9) The justice of God in these judgments. (10-13) Future restoration of the Jews, and the conversion of the Gentiles. (14-21)*

### **Jeremiah 16:1**

**Vs. 1-9:** The prophet must conduct himself as one who expected to see his country ruined very shortly. In the prospect of sad times, he is to abstain from marriage, mourning for the dead, and pleasure. Those who would convince others of the truths of God, must make it appear by their self-denial, that they believe it themselves. Peace, inward and outward, family and public, is wholly the work of God, and from his loving-kindness and mercy. When He takes his peace from any people, distress must follow. There may be times when it is proper to avoid things otherwise our duty; and we should always sit loose to the pleasures and concerns of this life.

### **Jeremiah 16:10**

**Vs. 10-13:** Here seems to be the language of those who quarrel at the word of God, and instead of humbling and condemning themselves, justify themselves, as though God did them wrong. A plain and full answer is given. They were more obstinate in sin than their fathers, walking every one after the devices of his heart. Since they will not hearken, they shall be hurried away into a far country, a land they know not. If they had God's favor, that would make even the land of their captivity pleasant.

### **Jeremiah 16:14**

**Vs. 14-21:** The restoration from the Babylonish captivity would be remembered in place of the deliverance from Egypt; it also typified spiritual redemption, and the future deliverance of the church from antichristian oppression. But none of the sins of sinners can be hidden from God, or shall be overlooked by him. He will find out and raise up instruments of his wrath, that shall destroy the Jews, by fraud like fishers, by force like hunters. The prophet, rejoicing at the hope of mercy to come,

addressed the Lord as his strength and refuge. The deliverance out of captivity shall be a figure of the great salvation to be wrought by the Messiah. The nations have often known the power of Jehovah in his wrath; but they shall know him as the strength of his people, and their refuge in time of trouble.



## CHAPTER 17

*The fatal consequences of the idolatry of the Jews. (1-4) The happiness of the man that trusts in God; the end of the opposite character. (5-11) The malice of the prophet's enemies. (12-18) The observance of the Sabbath. (19-27)*

### **Jeremiah 17:1**

**Vs. 1-4:** The sins which men commit make little impression on their minds, yet every sin is marked in the book of God; they are all so graven upon the table of the heart, that they will all be remembered by the conscience. That which is graven in the heart will become plain in the life; men's actions show the desires and purposes of their hearts. What need we have to humble ourselves before God, who are so vile in his sight! How should we depend on his mercy and grace, begging of God to search and prove us; not to suffer us to be deceived by our own hearts, but to create in us a clean and holy nature by his Spirit!

### **Jeremiah 17:5**

**Vs. 5-11:** He who puts confidence in man, shall be like the heath in a desert, a naked tree, a sorry shrub, the product of barren ground, useless and worthless. Those who trust to their own righteousness and strength, and think they can do without Christ, make flesh their arm, and their souls cannot prosper in graces or comforts. Those who make God their Hope, shall flourish like a tree always green, whose leaf does not wither. They shall be fixed in peace and satisfaction of mind; they shall not be anxious in a year of drought. Those who make God their Hope, have enough in him to make up the want of all creature-comforts. They shall not cease from yielding fruit in holiness and good works. The heart, the conscience of man, in his corrupt and villainy state, is deceitful above all things. It calls evil good, and good evil; and cries peace to those to whom it does not belong. Herein the heart is desperately wicked; it is deadly, it is desperate. The case is bad indeed, if the conscience, which should set right the errors of other faculties, is a leader in the delusion. We cannot know our own hearts, nor what they will do in an hour of temptation. Who can understand his errors? Much less can we know the hearts of others, or

depend upon them. He that believes God's testimony in this matter, and learns to watch his own heart, will find this is a correct, though a sad picture, and learns many lessons to direct his conduct. But much in our own hearts and in the hearts of others, will remain unknown. Yet whatever wickedness there is in the heart, God sees it. Men may be imposed upon, but God cannot be deceived. He that gets riches, and not by right, though he may make them his hope, never shall have joy of them. This shows what vexation it is to a worldly man at death, that he must leave his riches behind; but though the wealth will not follow to another world, guilt will, and everlasting torment. The rich man takes pains to get an estate, and sits brooding upon it, but never has any satisfaction in it; by sinful courses it comes to nothing. Let us be wise in time; what we get, let us get it honestly; and what we have, use it charitably, that we may be wise for eternity.

### **Jeremiah 17:12**

**Vs. 12-18:** The prophet acknowledges the favor of God in setting up religion. There is fullness of comfort in God, overflowing, ever-flowing fullness, like a fountain. It is always fresh and clear, like spring-water, while the pleasures of sin are puddle-waters. He prays to God for healing, saving mercy. He appeals to God concerning his faithful discharge of the office to which he was called. He humbly begs that God would own and protect him in the work to which he had plainly called him. Whatever wounds or diseases we find to be in our hearts and consciences, let us apply to the Lord to heal us, to save us, that our souls may praise his name. His hands can bind up the troubled conscience, and heal the broken heart; he can cure the worst diseases of our nature.

### **Jeremiah 17:19**

**Vs. 19-27:** The prophet was to lay before the rulers and the people of Judah, the command to keep holy the Sabbath day. Let them strictly observe the fourth command. If they obeyed this word, their prosperity should be restored. It is a day of rest, and must not be made a day of labor, unless in cases of necessity. Take heed, watch against the profanation of the Sabbath. Let not the soul be burdened with the cares of this world on Sabbath days. The streams of religion run deep or shallow, according as the banks of the Sabbath are kept up or neglected. The degree of strictness

with which this ordinance is observed, or the neglect shown towards it, is a good test to find the state of spiritual religion in any land. Let all, by their own example, by attention to their families, strive to check this evil, that national prosperity may be preserved, and, above all, that souls may be saved.

## CHAPTER 18

*God's power over his creatures is represented by the potter. (1-10)*

*The Jews exhorted to repentance, and judgments foretold. (11-17)*

*The prophet appeals to God. (18-23)*

### **Jeremiah 18:1**

**Vs. 1-10:** While Jeremiah looks upon the potter's work, God darts into his mind two great truths. God has authority, and power, to form and fashion kingdoms and nations as he pleases. He may dispose of us as he thinks fit; and it would be as absurd for us to dispute this, as for the clay to quarrel with the potter. But he always goes by fixed rules of justice and goodness. When God is coming against us in judgments, we may be sure it is for our sins; but sincere conversion from the evil of sin will prevent the evil of punishment, as to persons, and to families, and nations.

### **Jeremiah 18:11**

**Vs. 11-17:** Sinners call it liberty to live at large; whereas for a man to be a slave to his lusts, is the very worst slavery. They forsook God for idols. When men are parched with heat, and meet with cooling, refreshing streams, they use them. In these things men will not leave a certainty for an uncertainty; but Israel left the ancient paths appointed by the Divine law. They walked not in the highway, in which they might travel safely, but in a way in which they must stumble: such was the way of idolatry, and such is the way of iniquity. This made their land desolate, and themselves miserable. Calamities may be born, if God smile upon us when under them; but if he is displeased, and refuses his help, we are undone. Multitudes forget the Lord and his Christ, and wander from the ancient paths, to walk in ways of their own devising. But what will they do in the day of judgment!

### **Jeremiah 18:18**

**Vs. 18-23:** When the prophet called to repentance, instead of obeying the call, the people devised devices against him. Thus do sinners deal with the great Intercessor, crucifying him afresh, and speaking against him on earth,

while his blood is speaking for them in heaven. But the prophet had done his duty to them; and the same will be our rejoicing in a day of evil.

## CHAPTER 19

*By the type of breaking an earthen vessel, Jeremiah is to predict the destruction of Judah.*

### **Jeremiah 19:1**

**Vs. 1-9:** The prophet must give notice of ruin coming upon Judah and Jerusalem. Both rulers and ruled must attend to it. That place which holiness made the joy of the whole earth, sin made the reproach and shame of the whole earth. There is no fleeing from God's justice, but by fleeing to his mercy.

### **Jeremiah 19:10**

**Vs. 10-15:** The potter's vessel, after it is hardened, can never be pieced again when it is broken. And as the bottle was broken, so shall Judah and Jerusalem be broken by the Chaldeans. No human hand can repair it; but if they return to the Lord he will heal. As they filled Tophet with the slain sacrificed to their idols, so will God fill the whole city with the slain that shall fall as sacrifices to his justice. Whatever men may think, God will appear as terrible against sin and sinners as the Scriptures state; nor shall the unbelief of men make his promise or his threatenings of no effect. The obstinacy of sinners in sinful ways, is their own fault; if they are deaf to the word of God, it is because they have stopped their ears. We have need to pray that God, by his grace, would deliver us from hardness of heart, and contempt of his word and commandments.

## CHAPTER 20

*The doom of Pashur, who ill-treated the prophet. (1-6) Jeremiah complains of hard usage. (7-13) He regrets his ever having been born. (14-18)*

### Jeremiah 20:1

**Vs. 1-6:** Pashur smote Jeremiah, and put him in the stocks. Jeremiah was silent till God put a word into his mouth. To confirm this, Pashur has a name given him, “Fear on every side.” It speaks a man not only in distress, but in despair; not only in danger, but in fear on every side. The wicked are in great fear where no fear is, for God can make the most daring sinner a terror to himself. And those who will not hear of their faults from God’s prophets, shall be made to hear them from their consciences. Miserable is the man thus made a terror to himself. His friends shall fail him. God lets him live miserably, that he may be a monument of Divine justice.

### Jeremiah 20:7

**Vs. 7-13:** The prophet complains of the insult and injury he experienced. But ver. 7 may be read, Thou hast persuaded me, and I was persuaded. Thou wast stronger than I; and didst overpower me by the influence of thy Spirit upon me. So long as we see ourselves in the way of God, and of duty, it is weakness and folly, when we meet with difficulties and discouragements, to wish we had never set out in it. The prophet found the grace of God mighty in him to keep him to his business, notwithstanding the temptation he was in to throw it up. Whatever injuries are done to us, we must leave them to that God to whom vengeance belongs, and who has said, I will repay. So full was he of the comfort of God’s presence, the Divine protection he was under, and the Divine promise he had to depend upon, that he stirred up himself and others to give God the glory. Let the people of God open their cause before Him, and he will enable them to see deliverance.

**Jeremiah 20:14**

**Vs. 14-18:** When grace has the victory, it is good to be ashamed of our folly, to admire the goodness of God, and be warned to guard our spirits another time. See how strong the temptation was, over which the prophet got the victory by Divine assistance! He is angry that his first breath was not his last. While we remember that these wishes are not recorded for us to utter the like, we may learn good lessons from them. See how much those who think they stand, ought to take heed lest they fall, and to pray daily, Lead us not into temptation. How frail, changeable, and sinful is man! How foolish and unnatural are the thoughts and wishes of our hearts, when we yield to discontent! Let us consider Him who endured the contradiction of sinners against himself, lest we should be at any time weary and faint in our minds under our lesser trials.



## CHAPTER 21

*The only way of deliverance is to be surrendering to the Babylonians. (1-10) The wickedness of the king and his household. (11-14)*

### **Jeremiah 21:1**

**Vs. 1-10:** When the siege had begun, Zedekiah sent to ask of Jeremiah respecting the event. In times of distress and danger, men often seek those to counsel and pray for them, whom, at other times, they despise and oppose; but they only seek deliverance from punishment. When professors continue in disobedience, presuming upon outward privileges, let them be told that the Lord will prosper his open enemies against them. As the king and his princes would not surrender, the people are exhorted to do so. No sinner on earth is left without a Refuge, who really desires one; but the way of life is humbling, it requires self-denial, and exposes to difficulties.

### **Jeremiah 21:11**

**Vs. 11-14:** The wickedness of the king and his family was the worse because of their relation to David. They were urged to act with justice, at once, lest the Lord's anger should be unquenchable. If God be for us, who can be against us? But if he be against us, who can do any thing for us?

## CHAPTER 22

*Justice is recommended, and destruction threatened in case of disobedience. (1-9) The captivity of Jehoiakim, and the end of Jeconiah. (10-19) The doom of the royal family. (20-30)*

### **Jeremiah 22:1**

**Vs. 1-9:** The king of Judah is spoken to, as sitting upon the throne of David, the man after God's own heart. Let him follow his example, that he may have the benefit of the promises made to him. The way to preserve a government, is to do the duty of it. But sin will be the ruin of the houses of princes, as well as of meaner men. And who can contend with destroyers of God's preparing? God destroys neither persons, cities, nor nations, except for sin; even in this world he often makes it plain for what crimes he sends punishment; and it will be clear at the day of judgment.

### **Jeremiah 22:10**

**Vs. 10-19:** Here is a sentence of death upon two kings, the wicked sons of a very pious father. Josiah was prevented from seeing the evil to come in this world, and removed to see the good to come in the other world; therefore, weep not for him, but for his son Shallum, who is likely to live and die a wretched captive. Dying saints may be justly envied, while living sinners are justly pitied. Here also is the doom of Jehoiakim. No doubt it is lawful for princes and great men to build, beautify, and furnish houses; but those who enlarge their houses, and make them sumptuous, need carefully to watch against the workings of vain-glory. He built his houses by unrighteousness, with money gotten unjustly. And he defrauded his workmen of their wages. God notices the wrong done by the greatest to poor servants and laborers, and will repay those in justice, who will not, in justice, pay those whom they employ. The greatest of men must look upon the meanest as their neighbors, and be just to them accordingly. Jehoiakim was unjust, and made no conscience of shedding innocent blood. Covetousness, which is the root of all evil, was at the bottom of all. The children who despise their parents' old fashions, commonly come short of their real excellencies. Jehoiakim knew that his father found the way of

duty to be the way of comfort, yet he would not tread in his steps. He shall die unlamented, hateful for oppression and cruelty.

 **Jeremiah 22:20**

**Vs. 20-30:** The Jewish state is described under a threefold character. Very haughty in a day of peace and safety. Very fearful on alarm of trouble. Very much cast down under pressure of trouble. Many never are ashamed of their sins till brought by them to the last extremity. The king shall close his days in bondage. Those that think themselves as signets on God's right hand, must not be secure, but fear lest they should be plucked thence. The Jewish king and his family shall be carried to Babylon. We know where we were born, but where we shall die we know not; it is enough that our God knows. Let it be our care that we die in Christ, then it will be well with us wherever we die, though it may be in a far country. The Jewish king shall be despised. Time was when he was delighted in; but all those in whom God has no pleasure, some time or other, will be so lowered, that men will have no pleasure in them. Whoever are childless, it is the Lord that writes them so; and those who take no care to do good in their days, cannot expect to prosper. How little is earthly grandeur to be depended upon, or flourishing families to be rejoiced in! But those who hear the voice of Christ, and follow him, have eternal life, and shall never perish, neither shall any enemy pluck them out of his almighty hands.

## CHAPTER 23

*The restoration of the Jews to their own land. (1-8) The wickedness of the priests and prophets of Judah, The people exhorted not to listen to false promises. (9-22) The pretenders to inspiration threatened. (23-32) Also the scoffers at true prophecy. (33-40)*

### **Jeremiah 23:1**

**Vs. 1-8:** Woe be to those who are set to feed God's people, but take no concern to do them good! Here is a word of comfort to the neglected sheep. Though only a remnant of God's flock is left, he will find them out, and they shall be brought to their former habitations. Christ is spoken of as a branch from David's family. He is righteous himself, and through him all his people are made righteous. Christ shall break the usurped power of Satan. All the spiritual seed of believing Abraham and praying Jacob shall be protected, and shall be saved from the guilt and dominion of sin. In the days of Christ's government in the soul, the soul dwells at ease. He is here spoken of as "the Lord our Righteousness." He is so our Righteousness as no creature could be. His obedience unto death is the justifying righteousness of believers, and their title to heavenly happiness. And their sanctification, as the source of all their personal obedience is the effect of their union with him, and of the supply of this Spirit. By this name every true believer shall call him, and call upon him. We have nothing to plead but this, Christ has died, yea, rather is risen again; and we have taken him for our Lord. This righteousness which he has wrought out to the satisfaction of law and justice, becomes ours; being a free gift given to us, through the Spirit of God, who puts it upon us, clothes us with it, enables us to lay hold upon it, and claim an interest in it. "The Lord our Righteousness" is a sweet name to a convinced sinner; to one that has felt the guilt of sin in his conscience; seen his need of that righteousness, and the worth of it. This great salvation is far more glorious than all former deliverances of his church. May our souls be gathered to Him, and be found in him.

### **Jeremiah 23:9**

**Vs. 9-22:** The false prophets of Samaria had deluded the Israelites into idolatries; yet the Lord considered the false prophets of Jerusalem as guilty of more horrible wickedness, by which the people were made bold in sin. These false teachers would be compelled to suffer the most bitter part of the Lord's indignation. They made themselves believe that there was no harm in sin, and practiced accordingly; then they made others believe so. Those who are resolved to go on in evil ways, will justly be given up to believe strong delusions. But which of them had received any revelation of God, or understood any thing of his word? There was a time coming when they would reflect on their folly and unbelief with remorse. The teaching and example of the true prophets led men to repentance, faith, and righteousness. The false prophets led men to rest in forms and notions, and to be quiet in their sins. Let us take heed that we do not follow unrighteousness.

### **Jeremiah 23:23**

**Vs. 23-32:** Men cannot be hidden from God's all-seeing eye. Will they never see what judgments they prepare for themselves? Let them consider what a vast difference there is between these prophecies and those delivered by the true prophets of the Lord. Let them not call their foolish dreams Divine oracles. The promises of peace these prophets make are no more to be compared to God's promises than chaff to wheat. The unhumbled heart of man is like a rock; if not melted by the word of God as a fire, it will be broken to pieces by it as a humor. How can they be long safe, or at all easy, who have a God of almighty power against them? The word of God is no smooth, lulling, deceitful message. And by its faithfulness it may certainly be distinguished from false doctrines.

### **Jeremiah 23:33**

**Vs. 33-40:** Those are miserable indeed who are forsaken and forgotten of God; and men's jesting at God's judgments will not baffle them. God had taken Israel to be a people near to him, but they shall now be cast out of his presence. It is a mark of great and daring impiety for men to jest with the words of God. Every idle and profane word will add to the sinner's burden in the day of judgment, when everlasting shame will be his portion.

## CHAPTER 24

*Good and bad figs represent the Jews in captivity, and those who remain in their own land.*

### Jeremiah 24:1

The prophet saw two baskets of figs set before the temple, as offerings of first-fruits. The figs in one basket were very good, those in the other basket very bad. What creature viler than a wicked man? and what more valuable than a godly man? This vision was to raise the spirits of those gone into captivity, by assuring them of a happy return; and to humble and awaken the proud and secure spirits of those yet in Jerusalem, by assuring them of a miserable captivity. The good figs represents the pious captives. We cannot determine as to God's love or hatred by what is before us. Early suffering sometimes proves for the best. The sooner the child is corrected, the better effect the correction is likely to have. Even this captivity was for their good; and God's intentions never are in vain. By afflictions they were convinced of sin, humbled under the hand of God, weaned from the world, taught to pray, and turned from sins, particularly from idolatry. God promises that he will own them in captivity. The Lord will own those who are his, in all conditions. God assures them of his protection in trouble, and a glorious deliverance in due time. When our troubles are sanctified to us, we may be sure that they will end well. They shall return to him with their whole heart. Thus they should have liberty to own him for their God, to pray to him, and expect blessings from him. The bad figs were Zedekiah and those of his party yet in the land. These should be removed for their hurt, and forsaken of all mankind. God has many judgments, and those that escape one, may expect another, till they are brought to repent. Doubtless, this prophecy had its fulfillment in that age; but the Spirit of prophecy may here look forward to the dispersion of the unbelieving Jews, in all the nations of the earth. Let those who desire blessings from the Lord, beg that he will give them a heart to know him.

## CHAPTER 25

*The Jews rebuked for not obeying calls to repentance. (1-7) Their captivity during seventy years is expressly foretold. (8-14) Desolations upon the nations shown by the emblem of a cup of wrath. (15-29) The judgments again declared. (30-38)*

### **Jeremiah 25:1**

**Vs. 1-7:** The call to turn from evil ways to the worship and service of God, and for sinners to trust in Christ, and partake of his salvation, concerns all men. God keeps an account how long we possess the means of grace; and the longer we have them, the heavier will our account be if we have not improved them. Rising early, points out the earnest desire that this people should turn and live. Personal and particular reformation must be insisted on as necessary to a national deliverance; and every one must turn from his own evil way. Yet all was to no purpose. They would not take the right and only method to turn away the wrath of God.

### **Jeremiah 25:8**

**Vs. 8-14:** The fixing of the time during which the Jewish captivity should last, would not only confirm the prophecy, but also comfort the people of God, and encourage faith and prayer. The ruin of Babylon is foretold: the rod will be thrown into the fire when the correcting work is done. When the set time to favor Zion is come, Babylon shall be punished for their iniquity, as other nations have been punished for their sins. Every threatening of the Scripture will certainly be accomplished.

### **Jeremiah 25:15**

**Vs. 15-29:** The evil and the good events of life are often represented in Scripture as cups. Under this figure is represented the desolation then coming upon that part of the world, of which Nebuchadnezzar, who had just began to reign and act, was to be the instrument; but this destroying sword would come from the hand of God. The desolations the sword should make in all these kingdoms, are represented by the consequences of excessive drinking. This may make us loathe the sin of drunkenness, that

the consequences of it are used to set forth such a woeful condition. Drunkenness deprives men of the use of their reason, makes men as mad. It takes from them the valuable blessing, health; and is a sin which is its own punishment. This may also make us dread the judgments of war. It soon fills a nation with confusion. They will refuse to take the cup at thy hand. They will not believe Jeremiah; but he must tell them it is the word of the Lord of hosts, and it is in vain for them to struggle against Almighty power. And if God's judgments begin with backsliding professors, let not the wicked expect to escape.

**Jeremiah 25:30**

**Vs. 30-38:** The Lord has just ground of controversy with every nation and every person; and he will execute judgment on all the wicked. Who can avoid trembling when God speaks in displeasure? The days are fully come; the time fixed in the Divine counsels, which will make the nations wholly desolate. The tender and delicate shall share the common calamity. Even those who used to live in peace, and did nothing to provoke, shall not escape. Blessed be God, there is a peaceable habitation above, for all the sons of peace. The Lord will preserve his church and all believers in all changes; for nothing can separate them from his love.



## CHAPTER 26

*The destruction of the temple and city foretold. (1-6) Jeremiah's life is threatened. (7-15) He is defended by the elders. (16-24)*

### Jeremiah 26:1

**Vs. 1-6:** God's ambassadors must not seek to please men, or to save themselves from harm. See how God waits to be gracious. If they persisted in disobedience, it would ruin their city and temple. Can any thing else be expected? Those who will not be subject to the commands of God, make themselves subject to the curse of God.

### Jeremiah 26:7

**Vs. 7-15:** The priests and prophets charged Jeremiah as deserving death, and bore false witness against him. The elders of Israel came to inquire into this matter. Jeremiah declares that the Lord sent him to prophesy thus. As long as ministers keep close to the word they have from God, they need not fear. And those are very unjust who complain of ministers for preaching of hell and damnation; for it is from a desire to bring them to heaven and salvation. Jeremiah warns them of their danger if they go on against him. All men may know, that to hurt, or put to death, or to show hatred to their faithful reprovers, will hasten and increase their own punishment.

### Jeremiah 26:16

**Vs. 16-24:** When secure sinners are threatened with taking away the Spirit of God, and the kingdom of God, it is what is warranted from the word of God. Hezekiah who protected Micah, prospered. Did Jehoiakim, who slew Urijah, prosper? The examples of bad men, and the bad consequences of their sins, should deter from what is evil. Urijah was faithful in delivering his message, but faulty in leaving his work. And the Lord was pleased to permit him to lose his life, while Jeremiah was protected in danger. Those are safest who most simply trust in the Lord, whatever their outward circumstances may be; and that He has all men's hearts in his hands, encourages us to trust him in the way of duty. He will honor and

recompense those who show kindness to such as are persecuted for his sake.

## CHAPTER 27

*The neighboring nations to be subdued. (1-11) Zedekiah is warned to yield. (12-18) The vessels of the temple to be carried to Babylon, but afterwards to be restored. (19-22)*

### **Jeremiah 27:1**

**Vs. 1-11:** Jeremiah is to prepare a sign that all the neighboring countries would be made subject to the king of Babylon. God asserts his right to dispose of kingdoms as he pleases. Whatever any have of the good things of this world, it is what God sees fit to give; we should therefore be content. The things of this world are not the best things, for the Lord often gives the largest share to bad men. Dominion is not founded in grace. Those who will not serve the God who made them, shall justly be made to serve their enemies that seek to ruin them. Jeremiah urges them to prevent their destruction, by submission. A meek spirit, by quiet submission to the hardest turns of providence, makes the best of what is bad. Many persons may escape destroying providences, by submitting to humbling providences. It is better to take up a light cross in our way, than to pull a heavier one on our own heads. The poor in spirit, the meek and humble, enjoy comfort, and avoid many miseries to which the high-spirited are exposed. It must, in all cases, be our interest to obey God's will.

### **Jeremiah 27:12**

**Vs. 12-18:** Jeremiah persuades the king of Judah to surrender to the king of Babylon. Is it their wisdom to submit to the heavy iron yoke of a cruel tyrant, that they may secure their lives; and is it not much more our wisdom to submit to the pleasant and easy yoke of our Lord and Master, Jesus Christ, that we may secure our souls? It were well if sinners would be afraid of the destruction threatened against all who will not have Christ to reign over them. Why should they die the second death, infinitely worse than that by sword and famine, when they may submit and live? And those who encourage sinners to go on in sinful ways, will perish with them.

**Jeremiah 27:19**

**Vs. 19-22:** Jeremiah assures them that the brazen vessels should go after the golden ones. All shall be carried to Babylon. But he concludes with a gracious promise, that the time would come when they should be brought back. Though the return of the prosperity of the church does not come in our time, we must not despair, for it will come in God's time.

## CHAPTER 28

*A false prophet opposes Jeremiah. (1-9) The false prophet warned of his approaching death. (10-17)*

### **Jeremiah 28:1**

**Vs. 1-9:** Hananiah spoke a false prophecy. Here is not a word of good counsel urging the Jews to repent and return to God. He promises temporal mercies, in God's name, but makes no mention of the spiritual mercies which God always promised with earthly blessings. This was not the first time Jeremiah had prayed for the people, though he prophesied against them. He appeals to the event, to prove Hananiah's falsehood. The prophet who spake only of peace and prosperity, without adding that they must not by willful sin stop God's favors, will be proved a false prophet. Those who do not declare the alarming as well as the encouraging parts of God's word, and call men to repentance, and faith, and holiness, tread in the steps of the false prophets. The gospel of Christ encourages men to do works meet for repentance, but gives no encouragement to continue in sin.

### **Jeremiah 28:10**

**Vs. 10-17:** Hananiah is sentenced to die, and Jeremiah, when he has received direction from God, boldly tells him so; but not before he received that commission. Those have much to answer for, who tell sinners that they shall have peace, though they harden their hearts in contempt of God's word. The servant of God must be gentle to all men. He must give up even his right, and leave the Lord to plead his cause. Every attempt of ungodly men to make vain the purposes of God, will add to their miseries.

## CHAPTER 29

*Two letters to the captives in Babylon; In the first, they are recommended to be patient and composed. (1-19) In the second, judgments are denounced against the false prophets who deceived them. (20-32)*

### **Jeremiah 29:1**

**Vs. 1-7:** The written word of God is as truly given by inspiration of God as his spoken word. The zealous servant of the Lord will use every means to profit those who are far off, as well as those who are near him. The art of writing is very profitable for this end; and by the art of printing it is rendered most beneficial for circulating the knowledge of the word of God. God's sending to the captives by this letter would show that he had not forsaken them, though he was displeased, and corrected them. If they live in the fear of God, they may live comfortably in Babylon. In all conditions of life, it is our wisdom and duty not to throw away the comfort of what we may have, because we have not all we would have. They are directed to seek the good of the country where they were captives. While the king of Babylon protected them, they must live quiet and peaceable lives under him, in all godliness and honesty; patiently leaving it to God to work deliverance for them in due time.

### **Jeremiah 29:8**

**Vs. 8-19:** Let men beware how they call those prophets whom they choose after their own fancies, and how they consider their fancies and dreams to be revelations from God. False prophets flatter people in their sins, because they love to be flattered; and they speak smoothly to their prophets, that their prophets may speak smoothly to them. God promises that they should return after seventy years were accomplished. By this it appears, that the seventy years of the captivity are not to be reckoned from the last captivity, but the first. It will be the bringing to pass of God's good word to them. This shall form God's purposes. We often do not know our own minds, but the Lord is never at an uncertainty. We are sometimes ready to fear that God's designs are all against us; but as to his own people, even that which seems evil, is for good. He will give them, not

the expectations of their fears, or the expectations of their fancies, but the expectations of their faith; the end he has promised, which will be the best for them. When the Lord pours out an especial spirit of prayer, it is a good sign that he is coming toward us in mercy. Promises are given to quicken and encourage prayer. He never said, Seek ye me in vain. Those who remained at Jerusalem would be utterly destroyed, notwithstanding what the false prophets said to the contrary. The reason has often been given, and it justifies the eternal ruin of impenitent sinners; Because they have not hearkened to my words; I called, but they refused.

### **Jeremiah 29:20**

**Vs. 20-32:** Jeremiah foretells judgments upon the false prophets, who deceived the Jews in Babylon. Lying was bad; lying to the people of the Lord, to delude them into a false hope, was worse; but pretending to rest their own lies upon the God of truth, was worst of all. They flattered others in their sins, because they could not reprove them without condemning themselves. The most secret sins are known to God; and there is a day coming when he will bring to light all the hidden works of darkness. Shemaiah urges the priests to persecute Jeremiah. Their hearts are wretchedly hardened who justify doing mischief by having power to do it. They were in a miserable thralldom for mocking the messengers of the Lord, and misusing his prophets; yet in their distress they trespass still more against the Lord. Afflictions will not of themselves cure men of their sins, unless the grace of God works with them. Those who slight the blessings, deserve to lose the benefit of God's word, like Shemaiah. The accusations against many active Christians in all ages, amount to no more than this, that they earnestly counsel men to attend to their true interest and duties, and to wait for the performance of God's promises in his appointed way.

## CHAPTER 30

*Troubles which shall be before the restoration of Israel. (1-11)  
Encouragement to trust Divine promises. (12-17) The blessings  
under Christ, and the wrath on the wicked. (18-24)*

### **Jeremiah 30:1**

**Vs. 1-11:** Jeremiah is to write what God had spoken to him. The very words are such as the Holy Ghost teaches. These are the words God ordered to be written; and promises written by his order, are truly his word. He must write a description of the trouble the people were now in, and were likely to be in. A happy end should be put to these calamities. Though the afflictions of the church may last long, they shall not last always. The Jews shall be restored again. They shall obey, or hearken to the Messiah, the Christ, the Son of David, their King. The deliverance of the Jews from Babylon, is pointed out in the prophecy, but the restoration and happy state of Israel and Judah, when converted to Christ their King, are foretold; also the miseries of the nations before the coming of Christ. All men must honor the Son as they honor the Father, and come into the service and worship of God by him. Our gracious Lord pardons the sins of the believer, and breaks off the yoke of sin and Satan, that he may serve God without fear, in righteousness and true holiness before him all the remainder of his days, as the redeemed subject of Christ our King.

### **Jeremiah 30:12**

**Vs. 12-17:** When God is against a people, who will be for them? Who can be for them, so as to do them any kindness? Incurable griefs are owing to incurable lusts. Yet, though the captives suffered justly, and could not help themselves, the Lord intended to appear for them, and to punish their oppressors; and he will still do so. But every effort to heal ourselves must prove fruitless, so long as we neglect the heavenly Advocate and sanctifying Spirit. The dealings of His grace with every true convert, and every returning backslider, are the same in effect as his proceedings to the Jews.



**Jeremiah 30:18**

**Vs. 18-24:** We have here further intimations of the favor of God for them after the days of their calamity have expired. The proper work and office of Christ, as Mediator, is to draw near unto God, for us, as the High Priest of our profession. His own undertaking, in compliance with his Father's will, and in compassion to villainy man, engaged him. Jesus Christ was, in all this, truly wonderful. They shall be taken again into covenant with the Lord, according to the covenant made with their fathers. "I will be your God:" it is his goodwill to us, which is the summary of that part of the covenant. The wrath of God against the wicked is very terrible, like a whirlwind. The purposes of his wrath, as well as the purposes of his love, will all be fulfilled. God will comfort all that turn to him; but those who approach him must have their hearts engaged to do it with reverence, devotion, and faith. How will they escape who neglect so great salvation?

## CHAPTER 31

*The restoration of Israel. (1-9) Promises of guidance and happiness; Rachel lamenting. (10-17) Ephraim laments his errors. (18-20) The promised Savior. (21-26) God's care over the church. (27-34) Peace and prosperity in gospel time. (35-40)*

### **Jeremiah 31:1**

**Vs. 1-9:** God assures his people that he will again take them into covenant relation to himself. When brought very low, and difficulties appear, it is good to remember that it has been so with the church formerly. But it is hard under present frowns to take comfort from former smiles; yet it is the happiness of those who, through grace, are interested in the love of God, that it is an everlasting love, from everlasting in the counsels, to everlasting in the continuance. Those whom God loves with this love, he will draw to himself, by the influences of his Spirit upon their souls. When praising God for what he has done, we must call upon him for the favors his church needs and expects. When the Lord calls, we must not plead that we cannot come; for he that calls us, will help us, will strengthen us. The goodness of God shall lead them to repentance. And they shall weep for sin with more bitterness, and more tenderness, when delivered out of their captivity, than when groaning under it. If we take God for our Father, and join the church of the first-born, we shall want nothing that is good for us. These predictions doubtless refer also to a future gathering of the Israelites from all quarters of the globe. And they figuratively describe the conversion of sinners to Christ, and the plain and safe way in which they are led.

### **Jeremiah 31:10**

**Vs. 10-17:** He that scattered Israel, knows where to find them. It is comfortable to observe the goodness of the Lord in the gifts of providence. But our souls are never valuable as gardens, unless watered with the dews of God's Spirit and grace. A precious promise follows, which will not have full accomplishment except in the heavenly Zion. Let them be satisfied of God's loving-kindness, and they will be satisfied with it, and desire no more to make them happy. Rachel is represented as rising from her grave, and refusing to be comforted, supposing her offspring rooted out. The

murder of the children at Bethlehem, by Herod, <sup><1026</sup>Matthew 2:16-18, in some degree fulfilled this prediction, but could not be its full meaning. If we have hope in the end, concerning an eternal inheritance, for ourselves and those belonging to us, all temporal afflictions may be born, and will be for our good.

### <sup><818</sup>Jeremiah 31:18

**Vs. 18-20:** Ephraim (the ten tribes) is weeping for sin. He is angry at himself for his sin, and folly, and forwardness. He finds he cannot, by his own power, keep himself close with God, much less bring himself back when he is revolted. Therefore he prays, Turn thou me, and I shall be turned. His will was bowed to the will of God. When the teaching of God's Spirit went with the corrections of his providence, then the work was done. This is our comfort in affliction, that the Lord thinks upon us. God has mercy in store, rich mercy, sure mercy, suitable mercy, for all who seek him in sincerity.

### <sup><821</sup>Jeremiah 31:21

**Vs. 21-26:** The way from the bondage of sin to the liberty of God's children, is a high-way. It is plain, it is safe; yet none are likely to walk in it, unless they set their hearts towards it. They are encouraged by the promise of a new, unheard-of, extraordinary thing; a creation, a work of Almighty power; the human nature of Christ, formed and prepared by the power of the Holy Ghost: and this is here mentioned as an encouragement to the Jews to return to their own land. And a comfortable prospect is given them of a happy settlement there. Godliness and honesty God has joined: let no man think to put them asunder, or to make the one atone for the want of the other. In the love and favor of God the weary soul shall find rest, and the sorrowful shall find joy. And what can we see with more satisfaction than the good of Jerusalem, and peace upon Israel?

### <sup><827</sup>Jeremiah 31:27

**Vs. 27-34:** The people of God shall become numerous and prosperous. In <sup><808</sup>Hebrews 8:8,9, this place is quoted as the sum of the covenant of grace made with believers in Jesus Christ. Not, I will give them a new law; for Christ came not to destroy the law, but to fulfill it; but the law shall be written in their hearts by the finger of the Spirit, as formerly written in the

tables of stone. The Lord will, by his grace, make his people willing people in the day of his power. All shall know the Lord; all shall be welcome to the knowledge of God, and shall have the means of that knowledge. There shall be an outpouring of the Holy Spirit, at the time the gospel is published. No man shall finally perish, but for his own sins; none, who is willing to accept of Christ's salvation.

 **Jeremiah 31:35**

**Vs. 35-40:** As surely as the heavenly bodies will continue their settled course, according to the will of their Creator, to the end of time, and as the raging sea obeys him, so surely will the Jews be continued a separate people. Words can scarcely set forth more strongly the restoration of Israel. The rebuilding of Jerusalem, and its enlargement and establishment, shall be an earnest of the great things God will do for the gospel church. The personal happiness of every true believer, as well as the future restoration of Israel, is secured by promise, covenant, and oath. This Divine love passes knowledge; and to those who take hold upon it, every present mercy is an earnest of salvation.

## CHAPTER 32

*Jeremiah buys a field. (1-15) The prophet's prayer. (16-25) God declares that he will give up his people, but promises to restore them. (26-44)*

### **Jeremiah 32:1**

**Vs. 1-15:** Jeremiah, being in prison for his prophecy, purchased a piece of ground. This was to signify, that though Jerusalem was besieged, and the whole country likely to be laid waste, yet the time would come, when houses, and fields, and vineyards, should be again possessed. It concerns ministers to make it appear that they believe what they preach to others. And it is good to manage even our worldly affairs in faith; to do common business with reference to the providence and promise of God.

### **Jeremiah 32:16**

**Vs. 16-25:** Jeremiah adores the Lord and his infinite perfections. When at any time we are perplexed about the methods of Providence, it is good for us to look to first principles. Let us consider that God is the fountain of all being, power, and life; that with him no difficulty is such as cannot be overcome; that he is a God of boundless mercy; that he is a God of strict justice; and that he directs every thing for the best. Jeremiah owns that God was righteous in causing evil to come upon them. Whatever trouble we are in, personal or public, we may comfort ourselves that the Lord sees it, and knows how to remedy it. We must not dispute God's will, but we may seek to know what it means.

### **Jeremiah 32:26**

**Vs. 26-44:** God's answer discovers the purposes of his wrath against that generation of the Jews, and the purposes of his grace concerning future generations. It is sin, and nothing else, that ruins them. The restoration of Judah and Jerusalem is promised. This people were now at length brought to despair. But God gives hope of mercy which he had in store for them hereafter. Doubtless the promises are sure to all believers. God will own them for his, and he will prove himself theirs. He will give them a heart to

fear him. All true Christians shall have a disposition to mutual love. Though they may have different views about lesser things, they shall all be one in the great things of God; in their views of the evil of sin, and the low estate of villainy man, the way of salvation through the Savior, the nature of true holiness, the vanity of the world, and the importance of eternal things. Whom God loves, he loves to the end. We have no reason to distrust God's faithfulness and constancy, but only our own hearts. He will settle them again in Canaan. These promises shall surely be performed. Jeremiah's purchase was the pledge of many a purchase that should be made after the captivity; and those inheritances are but faint resemblances of the possessions in the heavenly Canaan, which are kept for all who have God's fear in their hearts, and do not depart from him. Let us then bear up under our trials, assured we shall obtain all the good he has promised us.

## CHAPTER 33

*The restoration of the Jews. (1-13) The Messiah promised; happiness of his times. (14-26)*

### **Jeremiah 33:1**

**Vs. 1-13:** Those who expect to receive comforts from God, must call upon him. Promises are given, not to do away, but to quicken and encourage prayer. These promises lead us to the gospel of Christ; and in that God has revealed truth to direct us, and peace to make us easy. All who by sanctifying grace are cleansed from the filth of sin, by pardoning mercy are freed from the guilt. When sinners are thus justified, washed, and sanctified in the name of the Lord Jesus, and by the Holy Spirit, they are enabled to walk before God in peace and purity. Many are led to perceive the real difference between the people of God and the world around them, and to fear the Divine wrath. It is promised that the people who were long in sorrow, shall again be filled with joy. Where the Lord gives righteousness and peace, he will give all needful supplies for temporal wants; and all we have will be comforts, as sanctified by the word and by prayer.

### **Jeremiah 33:14**

**Vs. 14-26:** To crown the blessings God has in store, here is a promise of the Messiah. He imparts righteousness to his church, for he is made of God to us righteousness; and believers are made the righteousness of God in him. Christ is our Lord God, our righteousness, our sanctification, and our redemption. His kingdom is an everlasting kingdom. But in this world prosperity and adversity succeed each other, as light and darkness, day and night. The covenant of priesthood shall be secured. And all true believers are a holy priesthood, a royal priesthood, they offer up spiritual sacrifices, acceptable to God; themselves, in the first place, as living sacrifices. The promises of that covenant shall have full accomplishment in the gospel Israel. In **Galatians 6:16**, all that walk according to the gospel rule, are made to be the Israel of God, on whom shall be peace and mercy. Let us not despise the families which were of old the chosen people of God, though for a time they seem to be cast off.

## CHAPTER 34

*Zedekiah's death at Babylon foretold. (1-7) The Jews reprov'd for compelling their poor brethren to return to unlawful bondage. (8-22)*

### **Jeremiah 34:1**

**Vs. 1-7:** Zedekiah is told that the city shall be taken, and that he shall die a captive, but he shall die a natural death. It is better to live and die penitent in a prison, than to live and die impenitent in a palace.

### **Jeremiah 34:8**

**Vs. 8-22:** A Jew should not be held in servitude above seven years. This law they and their fathers had broken. And when there was some hope that the siege was raised, they forced the servants they had released into their services again. Those who think to cheat God by dissembled repentance and partial reformation, put the greatest cheat upon their own souls. This shows that liberty to sin, is really only liberty to have the sorest judgments. It is just with God to disappoint expectations of mercy, when we disappoint the expectations of duty. And when reformation springs only from terror, it is seldom lasting. Solemn vows thus entered into, profane the ordinances of God; and the most forward to bind themselves by appeals to God, are commonly most ready to break them. Let us look to our hearts, that our repentance may be real, and take care that the law of God regulates our conduct.



## CHAPTER 35

*The obedience of the Rechabites. (1-11) The Jews' disobedience to the Lord. (12-19)*

### **Jeremiah 35:1**

**Vs. 1-11:** Jonadab was famous for wisdom and piety. He lived nearly 300 years before, <sup>2015</sup>2 Kings 10:15. Jonadab charged his posterity not to drink wine. He also appointed them to dwell in tents, or movable dwellings: this would teach them not to think of settling any where in this world. To keep low, would be the way to continue long in the land where they were strangers. Humility and contentment are always the best policy, and men's surest protection. Also, that they might not run into unlawful pleasures, they were to deny themselves even lawful delights. The consideration that we are strangers and pilgrims should oblige us to abstain from all fleshly lusts. Let them have little to lose, and then losing times would be the less dreadful: let them sit loose to what they had, and then they might with less pain be stript of it. Those are in the best frame to meet sufferings who live a life of self-denial, and who despise the vanities of the world. Jonadab's posterity observed these rules strictly, only using proper means for their safety in a time of general suffering.

### **Jeremiah 35:12**

**Vs. 12-19:** The trial of the Rechabites' constancy was for a sign; it made the disobedience of the Jews to God the more marked. The Rechabites were obedient to one who was but a man like themselves, and Jonadab never did for his seed what God has done for his people. Mercy is promised to the Rechabites. We are not told respecting the performance of this promise; but doubtless it was performed, and travelers say the Rechabites may be found a separate people to this day. Let us follow the counsels of our pious forefathers, and we shall find good in so doing.

## CHAPTER 36

*Baruch is to write the prophecies of Jeremiah. (1-8) The princes advise them to hide themselves. (9-19) The king having heard a part, burns the roll. (20-32)*

### **Jeremiah 36:1**

**Vs. 1-8:** The writing of the Scriptures was by Divine appointment. The Divine wisdom directed to this as a proper means; if it failed, the house of Judah would be the more without excuse. The Lord declares to sinners the evil he purposes to do against them, that they may hear, and fear, and return from their evil ways; and whenever any one makes this use of God's warnings, in dependence on his promised mercy, he will find the Lord ready to forgive his sins. All others will be left without excuse; and the consideration that great is the anger God has pronounced against us for sin, should quicken both our prayers and our endeavors.

### **Jeremiah 36:9**

**Vs. 9-19:** Shows of piety and devotion may be found even among those, who, though they keep up forms of godliness, are strangers and enemies to the power of it. The princes patiently attended the reading of the whole book. They were in great fear. But even those who are convinced to the truth and importance of what they hear, and are disposed to favor those who preach it, often have difficulties and reserves about their safety, interest, or preferment, so that they do not act according to their convictions, and try to get rid of what they find troublesome.

### **Jeremiah 36:20**

**Vs. 20-32:** Those who despise the word of God, will soon show, as this king did, that they hate it; and, like him, they would wish it destroyed. See what enmity there is against God in the carnal mind, and wonder at his patience. The princes showed some concern, till they saw how light the king made of it. Beware of making light of God's word!

## CHAPTER 37

*The Chaldean army will return. (1-10) Jeremiah is imprisoned. (11-21)*

### **Jeremiah 37:1**

**Vs. 1-10:** Numbers witness the fatal effects of other men's sins, yet heedlessly step into their places, and follow the same destructive course. When in distress, we ought to desire the prayers of ministers and Christian friends. And it is common for those to desire to be prayed for, who will not be advised; yet sinners are often hardened by a pause in judgments. But if God help us not, no creature can. Whatever instruments God has determined to use, they shall do the work, though they seem unlikely.

### **Jeremiah 37:11**

**Vs. 11-21:** There are times when it is the wisdom of good men to retire, to enter into their chambers, and to shut the doors, <sup>2371</sup>Isaiah 26:20. Jeremiah was seized as a deserter, and committed to prison. But it is no new thing for the best friends of the church to be belied, as in the interests of her worst enemies. When thus falsely accused, we may deny the charge, and commit our cause to Him who judges righteously. Jeremiah obtained mercy of the Lord to be faithful, and would not, to obtain mercy of man, be unfaithful to God or to his prince; he tells the king the whole truth. When Jeremiah delivered God's message, he spake with boldness; but when he made his own request, he spake submissively. A lion in God's cause must be a lamb in his own. And God gave Jeremiah favor in the eyes of the king. The Lord God can make even the cells of a prison become pastures to his people, and will raise up friends to provide for them, so that in the days of famine they shall be satisfied.

## CHAPTER 38

*Jeremiah is cast into a dungeon, from whence he is delivered by an Ethiopian. (1-13) He advises the king to surrender to the Chaldeans. (14-28)*

### **Jeremiah 38:1**

**Vs. 1-13:** Jeremiah went on in his plain preaching. The princes went on in their malice. It is common for wicked people to look upon God's faithful ministers as enemies, because they show what enemies the wicked are to themselves while impenitent. Jeremiah was put into a dungeon. Many of God's faithful witnesses have been privately made away in prisons. Ebed-melech was an Ethiopian; yet he spoke to the king faithfully, These men have done ill in all they have done to Jeremiah. See how God can raise up friends for his people in distress. Orders were given for the prophet's release, and Ebed-melech saw him drawn up. Let this encourage us to appear boldly for God. Special notice is taken of his tenderness for Jeremiah. What do we behold in the different characters then, but the same we behold in the different characters now, that the Lord's children are conformed to his example, and the children of Satan to their master?

### **Jeremiah 38:14**

**Vs. 14-28:** Jeremiah was not forward to repeat the warnings, which seemed only to endanger his own life, and to add to the king's guilt, but asked whether he feared to do the will of God. The less men fear God, the more they fear men; often they dare not act according to their own judgments and consciences.

## CHAPTER 39

*The taking of Jerusalem. (1-10) Jeremiah used well. (11-14)  
Promises of safety to Ebed-melech. (15-18)*

### **Jeremiah 39:1**

**Vs. 1-10:** Jerusalem was so strong, that the inhabitants believed the enemy could never enter it. But sin provoked God to withdraw his protection, and then it was as weak as other cities. Zedekiah had his eyes put out; so he was condemned to darkness who had shut his eyes against the clear light of God's word. Those who will not believe God's words, will be convinced by the event. Observe the wonderful changes of Providence, how uncertain are earthly possessions; and see the just dealings of Providence: but whether the Lord makes men poor or rich, nothing will profit them while they cleave to their sins.

### **Jeremiah 39:11**

**Vs. 11-14:** The servants of God alone are prepared for all events; and they are delivered and comforted, while the wicked suffer. They often meet with more kindness from the profane, than from hypocritical professors of godliness. The Lord will raise them up friends, do them good, and perform all his promises.

### **Jeremiah 39:15**

**Vs. 15-18:** Here is a message to assure Ebed-melech of a recompense for his great kindness to Jeremiah. Because thou hast put thy trust in me, saith the Lord. God recompense men's services according to their principles. Those who trust God in the way of duty, as this good man did, will find that their hope shall not fail in times of the greatest danger.

## CHAPTER 40

*Jeremiah is directed to go to Gedaliah. (1-6) A conspiracy against Gedaliah. (7-16)*

### **Jeremiah 40:1**

**Vs. 1-6:** The captain of the guard seems to glory that he had been God's instrument to fulfill, what Jeremiah had been God's messenger to foretell. Many can see God's justice and truth with regard to others, who are heedless and blind as to themselves and their own sins. But, sooner or later, all men shall be made sensible that their sin is the cause of all their miseries. Jeremiah has leave to dispose of himself; but is advised to go to Gedaliah, governor of the land under the king of Babylon. It is doubtful whether Jeremiah acted right in this decision. But those who desire the salvation of sinners, and the good of the church, are apt to expect better times from slight appearances, and they will prefer the hope of being useful, to the most secure situations without it.

### **Jeremiah 40:7**

**Vs. 7-16:** Jeremiah had never in his prophecies spoken of any good days for the Jews, to come immediately after the captivity; yet Providence seemed to encourage such an expectation. But how soon is this hopeful prospect blighted! When God begins a judgment, he will complete it. While pride, ambition, or revenge, bears rule in the heart, men will form new projects, and be restless in mischief, which commonly ends in their own ruin. Who would have thought, that after the destruction of Jerusalem, rebellion would so soon have sprung up? There can be no thorough change but what grace makes. And if the miserable, who are kept in everlasting chains for the judgment of the great day, were again permitted to come on earth, the sin and evil of their nature would be unchanged. Lord, give us new hearts, and that new mind in which the new birth consists, since thou hast said we cannot without it see thy heavenly kingdom.

## CHAPTER 41

*Ishmael murders Gedaliah. (1-10) Johanan recovers the captives, and purposes to retire to Egypt. (11-18)*

### **Jeremiah 41:1**

**Vs. 1-10:** Those who hate the worshippers of God, often put on the appearance of piety, that they may the easier hurt them. As death often meets men where they least expect it, we should continually search whether we are in such a state and frame of mind, as we would wish to be found in when called to appear before our Judge. Sometimes the ransom of a man's life is his riches. But those who think to bribe death, saying, Slay us not, for we have treasures in the field, will find themselves wretchedly deceived. This melancholy history warns us, never to be secure in this world. We never can be sure of peace on this side heaven.

### **Jeremiah 41:11**

**Vs. 11-18:** The success of villainy must be short, and none can prosper who harden their hearts against God. And those justly lose comfort in real fears, who excuse themselves in sin by pretended fears. The removal of a prudent and peaceable ruler, and the succession of another who is rash and ambitious, affects the welfare of many. Only those are happy and steady who fear the Lord and walk in his ways.

## CHAPTER 42

*Johanan desires Jeremiah to ask counsel of God. (1-6) They are assured of safety in Judea, but of destruction in Egypt. (7-22)*

### Jeremiah 42:1

**Vs. 1-6:** To serve a turn, Jeremiah is sought out, and the captains ask for his assistance. In every difficult, doubtful case, we must look to God for direction; and we may still, in faith, pray to be guided by a spirit of wisdom in our hearts, and the leadings of Providence. We do not truly desire to know the mind of God, if we do not fully resolve to comply with it when we know it. Many promise to do what the Lord requires, while they hope to have their pride flattered, and their favorite lusts spared. Yet something betrays the state of their hearts.

### Jeremiah 42:7

**Vs. 7-22:** If we would know the mind of the Lord in doubtful cases, we must wait as well as pray. God is ever ready to return in mercy to those he has afflicted; and he never rejects any who rely on his promises. He has declared enough to silence even the causeless fears of his people, which discourage them in the way of duty. Whatever loss or suffering we may fear from obedience, is provided against in God's word; and he will protect and deliver all who trust in him and serve him. It is folly to quit our place, especially to quit a holy land, because we meet with trouble in it. And the evils we think to escape by sin, we certainly bring upon ourselves. We may apply this to the common troubles of life; and those who think to avoid them by changing their place, will find that the grievances common to men will meet them wherever they go. Sinners who dissemble with God in solemn professions especially should be rebuked with sharpness; for their actions speak more plainly than words. We know not what is good for ourselves; and what we are most fond of, and have our hearts most set upon, often proves hurtful, and sometimes fatal.



## CHAPTER 43

*The leaders carry the people to Egypt. (1-7) Jeremiah foretells the conquest of Egypt. (8-13)*

### **Jeremiah 43:1**

**Vs. 1-7:** Only by pride comes contention, both with God and man. They preferred their own wisdom to the revealed will of God. Men deny the Scriptures to be the word of God, because they are resolved not to conform themselves to Scripture rules. When men will persist in sin, they charge the best actions to bad motives. These Jews deserted their own land, and threw themselves out of God's protection. It is the folly of men, that they often ruin themselves by wrong endeavors to mend their situation.

### **Jeremiah 43:8**

**Vs. 8-13:** God can find his people wherever they are. The Spirit of prophecy was not confined to the land of Israel. It is foretold that Nebuchadnezzar should destroy and carry into captivity many of the Egyptians. Thus God makes one wicked man, or wicked nation, a scourge and plague to another. He will punish those who deceive his professing people, or tempt them to rebellion.

## CHAPTER 44

*The Jews in Egypt persist in idolatry. (1-14) They refuse to reform. (15-19) Jeremiah then denounces destruction upon them. (20-30)*

### **Jeremiah 44:1**

**Vs. 1-14:** God reminds the Jews of the sins that brought desolations upon Judah. It becomes us to warn men of the danger of sin with all seriousness: Oh, do not do it! If you love God, do not, for it is provoking to him; if you love your own souls, do not, for it is destructive to them. Let conscience do this for us in the hour of temptation. The Jews whom God sent into the land of the Chaldeans, were there, by the power of God's grace, weaned from idolatry; but those who went by their own perverse will into the land of the Egyptians, were there more attached than ever to their idolatries. When we thrust ourselves without cause or call into places of temptation, it is just with God to leave us to ourselves. If we walk contrary to God, he will walk contrary to us. The most awful miseries to which men are exposed, are occasioned by the neglect of offered salvation.

### **Jeremiah 44:15**

**Vs. 15-19:** These daring sinners do not attempt excuses, but declare they will do that which is forbidden. Those who disobey God, commonly grow worse and worse, and the heart is more hardened by the deceitfulness of sin. Here is the real language of the rebellious heart. Even the afflictions which should have parted them from their sins, were taken so as to confirm them in their sins. It is sad when those who should quicken each other to what is good, and so help one another to heaven, harden each other in sin, and so ripen one another for hell. To mingle idolatry with Divine worship, and to reject the mediation of Christ, are provoking to God, and ruinous to men. All who worship images, or honor saints, and angels, and the queen of heaven, should recollect what came from the idolatrous practices of the Jews.

**Jeremiah 44:20**

**Vs. 20-30:** Whatever evil comes upon us, it is because we have sinned against the Lord; we should therefore stand in awe, and sin not. Since they were determined to persist in their idolatry, God would go on to punish them. What little remains of religion were among them, would be lost. The creature-comforts and confidences from which we promise ourselves most, may fail as soon as those from which we promise ourselves least; and all are what God makes them, not what we fancy them to be. Well-grounded hopes of our having a part in the Divine mercy, are always united with repentance and obedience.

## CHAPTER 45

*An encouragement sent to Baruch.*

### **Jeremiah 45:1**

Baruch was employed in writing Jeremiah's prophecies, and reading them, see <sup>2881</sup>Jeremiah 36, and was threatened for it by the king. Young beginners in religion are apt to be discouraged with little difficulties, which they commonly meet with at first in the service of God. These complaints and fears came from his corruptions. Baruch had raised his expectations too high in this world, and that made the distress and trouble he was in harder to be born. The frowns of the world would not disquiet us, if we did not foolishly flatter ourselves with the hopes of its smiles, and court and covet them. What a folly is it then to seek great things for ourselves here, where every thing is little, and nothing certain! The Lord knows the real cause of our fretfulness and despondency better than we do, and we should beg of him to examine our hearts, and to repress every wrong desire in us.

## CHAPTER 46

*The defeat of the Egyptians. (1-12) Their overthrow after the siege of Tyre. (13-26) A promise of comfort to the Jews. (27,28)*

### **Jeremiah 46:1**

**Vs. 1-12:** The whole word of God is against those who obey not the gospel of Christ; but it is for those, even of the Gentiles, who turn to Him. The prophecy begins with Egypt. Let them strengthen themselves with all the art and interest they have, yet it shall be all in vain. The wounds God inflicts on his enemies, cannot be healed by medicines. Power and prosperity soon pass from one to another in this changing world.

### **Jeremiah 46:13**

**Vs. 13-28:** Those who encroached on others, shall now be themselves encroached on. Egypt is now like a very fair heifer, not accustomed to the yoke of subjection; but destruction comes out of the north: the Chaldeans shall come. Comfort and peace are spoken to the Israel of God, designed to encourage them when the judgments of God were abroad among the nations. He will be with them, and only correct them in measure; and will not punish them with everlasting destruction from his presence.

## CHAPTER 47

*The calamities of the Philistines.*

### **Jeremiah 47:1**

The Philistines had always been enemies to Israel; but the Chaldean army shall overflow their land like a deluge. Those whom God will spoil, must be spoiled. For when the Lord intends to destroy the wicked, he will cut off every helper. So deplorable are the desolations of war, that the blessings of peace are most desirable. But we must submit to His appointments who ordains all in perfect wisdom and justice.

## CHAPTER 48

*Prophecies against Moab for pride and security. (1-13) For carnal confidence and contempt of God. (14-47)*

### **Jeremiah 48:1**

**Vs. 1-13:** The Chaldeans are to destroy the Moabites. We should be thankful that we are required to seek the salvation of men's lives, and the salvation of their souls, not to shed their blood; but we shall be the more without excuse if we do this pleasant work deceitfully. The cities shall be laid in ruins, and the country shall be wasted. There will be great sorrow. There will be great hurry. If any could give wings to sinners, still they could not fly out of the reach of Divine indignation. There are many who persist in unrepented iniquity, yet long enjoy outward prosperity. They had been long corrupt and unreformed, secure and sensual in prosperity. They have no changes of their peace and prosperity, therefore their hearts and lives are unchanged, <sup>1519</sup> Psalm 55:19.

### **Jeremiah 48:14**

**Vs. 14-47:** The destruction of Moab is further prophesied, to awaken them by national repentance and reformation to prevent the trouble, or by a personal repentance and reformation to prepare for it. In reading this long roll of threatenings, and meditating on the terror, it will be of more use to us to keep in view the power of God's anger and the terror of his judgments, and to have our hearts possessed with a holy awe of God and of his wrath, than to search into all the figures and expressions here used. Yet it is not perpetual destruction. The chapter ends with a promise of their return out of captivity in the latter days. Even with Moabites God will not contend for ever, nor be always wroth. The Jews refer it to the days of the Messiah; then the captives of the Gentiles, under the yoke of sin and Satan, shall be brought back by Divine grace, which shall make them free indeed.

## CHAPTER 49

*Prophecies relative to the Ammonites. (1-6) The Edomites. (7-22)  
The Syrians. (23-27) The Kedarenes. (28-33) The Elamites. (34-39)*

### **Jeremiah 49:1**

**Vs. 1-6:** Might often prevails against right among men, yet that might shall be controlled by the Almighty, who judges aright; and those will find themselves mistaken, who, like the Ammonites, think every thing their own on which they can lay their hands. The Lord will call men to account for every instance of dishonesty, especially to the destitute.

### **Jeremiah 49:7**

**Vs. 7-22** The Edomites were old enemies to the Israel of God. But their day is now at hand; it is foretold, not only to warn them, but for the sake of the Israel of God, whose afflictions were aggravated by them. Thus Divine judgments go round from nation to nation; the earth is full of commotion, and nothing can escape the ministers of Divine vengeance. The righteousness of God is to be observed amidst the violence of men.

### **Jeremiah 49:23**

**Vs. 23-27** How easily God can dispirit those nations that have been most celebrated for valor! Damascus waxes feeble. It was a city of joy, having all the delights of the sons of men. But those deceive themselves who place their happiness in carnal joys.

### **Jeremiah 49:28**

**Vs. 28-33** Nebuchadnezzar would make desolation among the people of Kedar, who dwelt in the deserts of Arabia. He who conquered many strong cities, will not leave those unconquered that dwell in tents. He will do this to gratify his own covetousness and ambition; but God orders it for correcting an unthankful people, and for warning a careless world to expect trouble when they seem most safe. They shall flee, get far off, and dwell deep in the deserts; they shall be dispersed. But privacy and obscurity are not always protection and security.



**Jeremiah 49:34**

**Vs. 34-39:** The Elamites were the Persians; they acted against God's Israel, and must be reckoned with. Evil pursues sinners. God will make them know that he reigns. Yet the destruction of Elam shall not be for ever. But this promise was to have its full accomplishment in the days of the Messiah. In reading the Divine assurance of the destruction of all the enemies of the church, the believer sees that the issue of the holy war is not doubtful. It is blessed to recollect, that He who is for us, is more than all against us. And he will subdue the enemies of our souls.

## CHAPTER 50

*The ruin of Babylon. (1-3,8-16,21-32,35-46;) The redemption of God's people. (4-7,17-20,33,34)*

### **Jeremiah 50:1**

**Vs. 1-7:** The king of Babylon was kind to Jeremiah, yet the prophet must foretell the ruin of that kingdom. If our friends are God's enemies, we dare not speak peace to them. The destruction of Babylon is spoken of as done thoroughly. Here is a word for the comfort of the Jews. They shall return to their God first, then to their own land; the promise of their conversion and reformation makes way for the other promises. Their tears flow not from the sorrow of the world, as when they went into captivity, but from godly sorrow. They shall seek after the Lord as their God, and have no more to do with idols. They shall think of returning to their own country. This represents the return of poor souls to God. In true converts there are sincere desires to attain the end, and constant cares to keep in the way. Their present case is lamented as very sad. The sins of professing Christians never will excuse those who rejoice in destroying them.

### **Jeremiah 50:8**

**Vs. 8-20:** The desolation that shall be brought upon Babylon is set forth in a variety of expressions. The cause of this destruction is the wrath of the Lord. Babylon shall be wholly desolated; for she hath sinned against the Lord. Sin makes men a mark for the arrows of God's judgments. The mercy promised to the Israel of God, shall not only accompany, but arise from the destruction of Babylon. These sheep shall be gathered from the deserts, and put again into good pasture. All who return to God and their duty, shall find satisfaction of soul in so doing. Deliverances out of trouble are comforts indeed, when fruits of the forgiveness of sin.

### **Jeremiah 50:21**

**Vs. 21-32:** The forces are mustered and empowered to destroy Babylon. Let them do what God demands, and they shall bring to pass what he threatens. The pride of men's hearts sets God against them, and ripens

them apace for ruin. Babylon's pride must be her ruin; she has been proud against the Holy One of Israel; who can keep those up whom God will throw down?

 **Jeremiah 50:33**

**Vs. 33-46:** It is Israel's comfort in distress, that, though they are weak, their Redeemer is strong. This may be applied to believers, who complain of the dominion of sin and corruption, and of their own weakness and manifold infirmities. Their Redeemer is able to keep what they commit to him; and sin shall not have dominion over them. He will give them that rest which remains for the people of God. Also here is Babylon's sin, and their punishment. The sins are, idolatry and persecution. He that will not save his people in their sins, never will countenance the wickedness of his open enemies. The judgments of God for these sins will lay them waste. In the judgments denounced against prosperous Babylon, and the mercies promised to afflicted Israel, we learn to choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.

## CHAPTER 51

*Babylon's doom; God's controversy with her; encouragements from thence to the Israel of God. (1-58) The confirming of this. (59-64)*

### **Jeremiah 51:1**

**Vs. 1-58:** The particulars of this prophecy are dispersed and interwoven, and the same things left and returned to again. Babylon is abundant in treasures, yet neither her waters nor her wealth shall secure her. Destruction comes when they did not think of it. Wherever we are, in the greatest depths, at the greatest distances, we are to remember the Lord our God; and in the times of the greatest fears and hopes, it is most needful to remember the Lord. The feeling excited by Babylon's fall is the same with the New Testament Babylon, <sup>(66819)</sup> Revelation 18:9,19. The ruin of all who support idolatry, infidelity, and superstition, is needful for the revival of true godliness; and the threatening prophecies of Scripture yield comfort in this view. The great seat of antichristian tyranny, idolatry, and superstition, the persecutor of true Christians, is as certainly doomed to destruction as ancient Babylon. Then will vast multitudes mourn for sin, and seek the Lord. Then will the lost sheep of the house of Israel be brought back to the fold of the good Shepherd, and stray no more. And the exact fulfillment of these ancient prophecies encourages us to faith in all the promises and prophecies of the sacred Scriptures.

### **Jeremiah 51:59**

**Vs. 59-64:** This prophecy is sent to Babylon, to the captives there, by Seraiah, who is to read it to his countrymen in captivity. Let them with faith see the end of these threatening powers, and comfort themselves herewith. When we see what this world is, how glittering its shows, and how flattering its proposals, let us read in the book of the Lord that it shall shortly be desolate. The book must be thrown into the river Euphrates. The fall of the New Testament Babylon is thus represented, <sup>(66821)</sup> Revelation 18:21. Those that sink under the weight of God's wrath and curse, sink for ever. Babylon, and every antichrist, will soon sink and rise no more for

ever. Let us hope in God's word, and quietly wait for his salvation; then we shall see, but shall not share, the destruction of the wicked.

## CHAPTER 52

*The fate of Zedekiah. (1-11) The destruction of Jerusalem. (12-23)  
The captivities. (24-30) The advancement of Jehoiachin. (31-34)*

### **Jeremiah 52:1**

**Vs. 1-11:** This fruit of sin we should pray against above any thing; Cast me not away from thy presence, <sup><51:11></sup>Psalm 51:11. None are cast out of God's presence but those who by sin have first thrown themselves out. Zedekiah's flight was in vain, for there is no escaping the judgments of God; they come upon the sinner, and overtake him, let him flee where he will.

### **Jeremiah 52:12**

**Vs. 12-23:** The Chaldean army made woeful havoc. But nothing is so particularly related here, as the carrying away of the articles in the temple. The remembrance of their beauty and value shows us the more the evil of sin.

### **Jeremiah 52:24**

**Vs. 24-30:** The leaders of the Jews caused them to err; but now they are, in particular, made monuments of Divine justice. Here is an account of two earlier captivities. This people often were wonders both of judgment and mercy.

### **Jeremiah 52:31**

**Vs. 31-34:** See this history of king Jehoiachin in <sup><2K:27></sup>2 Kings 25:27-30. Those under oppression will find it is not in vain for them to hope and quietly to wait for the salvation of the Lord. Our times are in God's hand, for the hearts of all we have to deal with are so. May we be enabled, more and more, to rest on the Rock of Ages, and to look forward with holy faith to that hour, when the Lord will bring again Zion, and overthrow all the enemies of the church.