

11/18/01

Intro To Jeremiah

The book of Jeremiah is one that has been misunderstood by many due to the fact that it is not compiled in any seeming chronological order and therefore see it as a very sloppy compilation, concluding that Jeremiah could not of written the book.

But to the contrary the book of Jeremiah gives us the most personal information about the life of Jeremiah than any other prophet.

Jeremiah exercised his ministry about fifty years after Isaiah closed his prophetic ministry.

Jeremiah is known as the “weeping prophet” due to the fact that his heart hurt for his people and he was sold out God.

Sidlow Baxter says, “The man himself is a rich subject for study. He blends his character, to a degree of striking fineness, feminine tenderness with masculine strength, nervous sensitiveness with transparent simplicity, so that his nature reveals its reactions to outside goings-on as sharply as the limpid waters of Alpine lakes reflect every mood of the changeable skies above them. I know of no man who reveals a truer heart-likeness

to Jesus himself than does Jeremiah, in his suffering sympathy both with God and men, in his unretaliation forbearance, his yearning concern for his fellows, his guileless motive, his humility, his willingness for self-sacrifice, and his utter faithfulness, even to the point of unsparing severity in denunciation.”

I. The man Jeremiah.

A. The identity of Jeremiah.

1. The name of Jeremiah is fitting and appropriate for his name means “whom Jehovah has appointed”. Jer. 1:1a
 - a. The idea being of elevated by God’s appointment.
 - b. The root word is “to be high”.
2. Jeremiah was of the priestly order, not the High Priest for the father of Jeremiah was Hilkiah. Jer. 1:1a-b
3. The city of Anathoth was the residence of Hilkiah. Vs. 1:1b
 - a. This was a priestly city, the one that King Solomon vanished Abiathar to for his betrayal to David. 1Kings 2:26-27
 - b. This was in fulfillment of God prophecy to Eli’s judgment on his house.

- c. The city is the modern day Ras el-Kharubbeh, two miles northeast of Jerusalem.
 - 4. The city was in the area of the tribe of Benjamin. Vs. 1:1a-b
- B. The call of Jeremiah.**
- 1. The call of Jeremiah came to him in the days of Josiah. Jer. 1:2-3
 - a. The word of the Lord came to Jeremiah the thirteen year of Josiah's reign, the king of Judah. Vs. 2
 - * The date is confirmed once again by Jeremiah as he spoke to the people of Judah reminding them that for twenty-third year the word of the Lord had come to him but they had not listened. Jer. 25:3
 - b. The word of the Lord came to Jeremiah through the reign of five kings of Judah, though only three are mentioned, most likely due to the brief reign of two. Vs. 2-3
 - 1) Josiah. 639-609 B.C.
 - 2) Jehoahaz. 609 B.C (three months)
 - 3) Jehoiakim. 609-597 B.C.
 - 4) Jehoiachin. 597 B.C. (Three months)
 - 5) Zedekiah. 597-586 B.C.
 - c. The thirteenth year of Josiah, 626-27 B.C., till the eleventh year of

Zedekiah and the carrying away of the captive in the fifth month, 586 B.C.

- 1) A total of forty years of being a prophet to the nation of Israel.
 - 2) Probably up to fifty plus years as he was forced to go to Egypt and he prophesied their judgment. Jer. 43-44
 - * The tradition is that Jeremiah was stoned in Egypt?
2. The call of Jeremiah was to be a prophet. Jer. 1:4-12
- a. The call of Jeremiah by God. Vs. 4-5
 - b. The response of Jeremiah. Vs. 6
 - c. The confirmation to Jeremiah by God. Vs. 7-8
 - d. The preparation and training of Jeremiah by God. Vs. 9-12
3. The call of Jeremiah was one of judgment. Jer. 1:13-19
- a. God revealed His message to Jeremiah through a vision, "And the word of the LORD came to me the second time, saying, "What do you see?" And I said, "I see a boiling pot, and it is facing away from the north." Vs. 13
 - b. God interpreted the vision. Vs. 14-15
 - 1) The direction of the instrument of God's judgment is declared, "Then the LORD said to me: "Out of the

north calamity shall break forth On all the inhabitants of the land.” Vs. 14

2) The conquest of Judah is described, “For behold, I am calling All the families of the kingdoms of the north,” says the LORD; “They shall come and each one set his throne At the entrance of the gates of Jerusalem, Against all its walls all around, And against all the cities of Judah.” Vs. 15

c. God declares the reason for His judgment. Vs. 16

d. God commissioned Jeremiah and warned him, not to be intimidated to disobey as he saw the people’s angry faces. Vs. 17

e. God assured Jeremiah protection and call to proclaim judgment. Vs. 18

f. God calls Jeremiah to trust in Him in the opposition, “They will fight against you, But they shall not prevail against you. For I am with you, says the LORD, to deliver you.” Vs. 19

This was the man Jeremiah!

II. The times of Jeremiah.

A. The historical time was one of shift in world dominance.

1. The death of Ashur-Banipal in 631 B.C signaled a revolt within the Assyrian empire.
2. In 626 B.C., Chaldea under Nabopolassar declared it’s independence and a period of conflict started.
3. Nabopolassar had pressed his campaign into Assyria and shortly afterward the Medes under Cyaxares intervened.
4. Then in 614 B.C., they captured Asshur, the Chaldeans, arriving too late to aid in the attack, he forged and alliance with them, and the allies, joined by the Umman-manda, besieged Ninevah, falling in 612 B.C.
5. At the same time Egypt, under Psammetichus, who reigned from 663-609 B.C., came to the support of the Assyrian army at Harran, but the city was taken in 610 B.C.
6. The following year 609 B.C. Neco, the successor to Psammetichus, went to relieve the hard-pressed Assyrians, at Migiddo where he met Josiah, king of Judah, whom he put to death but arriving too late to help the Assyrians.
7. Then in 605 B.C., the battle at Carchemish, between Chaldea and Egypt

was settled as Nebuchadnezzar, son of Nabopolassar, won a decisive victory..

8. Babylon ruled till the rise of Cyrus, a half century later.
9. The contemporaries of Jeremiah were not few; Zephaniah, Habakkuk, Huldah the prophetess and Ezekiel.
* She is believed to be Jeremiah's aunt.
2Kings 22:14; 2Chron. 34:14-21
10. The writings of Amos and Hosea had to of been familiar to Jeremiah in view of the captivity of the northern kingdom in 722 B.C.
11. The prophecies of Isaiah and his ministry were but sixty years from Jeremiah's call.
12. Hezekiah was a good king but then his son Manasseh reigned from 696-642 B.C. being the most wicked king to pollute Judah.
13. Amon followed in his steps in 642-640 B.C.
14. Josiah the son of Amon came to the throne and was a good king in 640-609 B.C.
15. The discovery of the book of the Law in 622 B.C. took place during the renovation of the temple and Josiah began reforms in Jerusalem but it was superficial in the hearts of the people.
2Kings 22:3-13

These were the times of Jeremiah!

III The book of Jeremiah.

A. The authorship of the book.

1. The title of the book identifies the author of the book, Jeremiah, whose name appears 118 out of a total of 157 times in the entire Bible..
2. Jeremiah is the one who received the revelations and Baruch his secretary seem to be the one responsible for the recording of some we can not say all of them.
 - a. God told Jeremiah to write in a scroll of a book and write all the words God had spoken to him against Israel from the day of Josiah to the fourth year of Jehoiakim in 605 B.C.. Jer. 36:1-2
* About twenty to twenty-one years of God's word coming to Jeremiah to that time. 626 B.C. to 605 B.C.
 - b. Jeremiah called Baruch and he wrote them in a book. Jer. 36:4
* Baruch's name appears twenty-four times in the book.
 - c. Baruch the scribe was to read them before Judah in hope that she might turn from her sin and when Baruch was asked how he wrote the words, he

- said Jeremiah dictated them to him.
Jer. 36:17-18
- d. After the king cut the scroll and burned it God told Jeremiah to write them over again and add words of judgment to King Johoiakim, he would not have anyone sit on the throne of David and his body would be cast out in the heat of the day. Jer. 36:27-32
 - e. Jeremiah wrote and sent letters to the captives in Babylon, the elders, priest and prophets to settle down plant and raise families and God would bring them back after seventy years. Jer. 29:1, 30:3
 - f. Jeremiah wrote in a book all the evils that would come upon Babylon and Seraiah, who is believed to be Baruch's brother, was to read them at his arrival at Babylon, then tie a stone to it and throw it into the Euphrates river and declare that Babylon would sink and not rise. Jer. 32:12, 51:60
* This is about 594 B.C., the fourth year of Zedekiah's reign when he went to Babylon perhaps to clear up the suspicion of the revolt.
3. The book plainly reveals that it went through a few revisions.

4. This explains why there is a difference between the LXX and the MT, the LXX being one eight shorter, about twenty-seven hundred words and the oracles against the nations, chapters 46-51 are placed after 25:13 in the LXX, with a change of sequence also. (Expositor's Bible Commentary:372)
5. The findings in Qumran reveal the longer version which really confirms the recorded revisions, rather than questioning the authenticity of Jeremiah's authorship.
6. Though many may doubt the authorship of Jeremiah today Daniel believe Jeremiah wrote his book and Ezra. Dan. 9:2, Ezra 1:1
7. Jesus certainly believed in Jeremiah as a prophet when He asked who people thought He was.
* "So they said, "Some say John the Baptist, some Elijah, and others **Jeremiah** or one of the prophets."
Matt. 16:14
8. Matthew and the other gospel writers equally believed the book of Jeremiah to be his own.
* "Then was fulfilled what was spoken by Jeremiah the prophet, saying: A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel

weeping for her children, Refusing to be comforted, Because they are no more.” Matt. 2:17-18; Jer. 31:15

- B.** The book contains different types and forms of literature.
1. Poetry in songs, laments, threats and grief.
 - a. Much of the poetry is missed in the NKJ but the RSV, NASB and the NIV makes it more evident.
 2. Prose in parables, protracted sermonic discourse, biographical narrative.
 3. Prophetic oracles or vision.
 4. He uses imagery and figures to bring out the dramatic affect as well as similes from every day life, like the potter, the almond rode, a caldron, a girdle a wine bottles and many others.
 5. Jeremiah’s style is characterized by sorrow and therefore he is known as “The weeping prophet”.
 6. The messages are not all arranged in chronological order.
 - a. For instance chapter 35 and 36 are earlier than chapter 21 and there are other.
 - b. One has to pay attention to the dates and kings reigning.

7. Jeremiah is longer than Isaiah or Ezekiel and the minor prophets combined are a third shorter.

- C.** The divisions of the book.
- * There are many different ways men have divided Jeremiah, this is one I prefer.
1. The first division regards general prophecies that are undated, occurring before the fall of Jerusalem. Jer. 1-20
 - a. The prophets call and commission. Jer. 1
 - b. The general prophecies which are not dated. Jer. 2-20
 - 1) The only time reference is the days of Josiah. Jer. 3:6
 - 2) Most likely that the first twelve chapters fall under Josiah’s reign, the early prophecies of Jeremiah.
 - c. The section closes with opposition to Jeremiah’s ministry and imprisonment by Pashhur, revealing the unpopularity of Jeremiah’s ministry. Jer. 20
 2. The second division regards particular prophecies that are dated, till the fall of Jerusalem. Jer. 21-39
 - a. They are all related to some event, date or reigning king.
 - b. The one’s that do not are part of the preceding date, as chapter twenty-two

and twenty-three are part of chapter twenty-one, as well as chapter thirty and thirty-one continue chapter twenty-nine.

- c. Chapter twenty-two mentions all the last four kings of Judah, who are the false shepherds who led the people astray, resulting in the “Woes” of chapter twenty-three. Jer. 21:3; 22:11, 18, 24; 23:1-2, 11
 - d. Jeremiah writes a letter to the first captives who had been deported to Babylon and he was to commit it to writing for himself. Jer. 30:1-2
 - e. The captive and captivity are the common thread in these chapter. Jer. 29:31, 30:3
 - * In some of the prophecies there is a short term and long term fulfillment such as “Jacob’s trouble” in the Tabulation and Great Tribulation period. Jer. 30:7
 - f. The division ends with the fall of Jerusalem. Jer. 39:1-2
3. The third division regards Jeremiah’s ministry to the Jews, after the fall of Jerusalem. Jer. 40-44
- a. To Judea. Jer. 40-42
 - b. To Egypt. Jer. 43-44

4. The fourth division regards collected prophecies of judgment on the surrounding Gentile nations. Jer. 45-51
- a. Egypt. Jer. 46
 - b. Philistia. Jer. 47
 - c. Moab. Jer. 48
 - d. Ammon. Jer. 49:1
 - e. Edom. Jer. 49:7
 - f. Damascus. Jer. 49:23
 - g. Kedar. Jer. 49:28
 - h. Hazor. Jer. 49:28
 - i. Elam. Jer. 49:34
 - j. Babylon. Jer. 50-51
5. The fifth division regards the appendix and conclusion of the book. Jer. 52
- a. The king Zedekiah is captured, witnessed the death of his sons, blinded and carried off to captivity.
 - b. The city of sacked and the temple is burned as Jeremiah prophesied.

This is the book of Jeremiah!

IV. The theology of Jeremiah.

- A. The theology of Jeremiah is based on the book of Deuteronomy.
 - 1. The circumcision of the hearts. Jer. 4:4—Deut. 10:16,
 - 2. Idolatry, adultery and murder. Jer. 7:8-9; Deut. 5:9, 17-20, 6:4

3. The curses due to disobedience. Deut. 28:15-68
 6. The promise of restoration. Deut. 30:1-15
 7. Seeking God with a whole heart. Deut. 4:29; Jer. 29:13
 8. God would fight as a warrior for them or against them. Deut. 3:22; Jer. 21:5
 9. There are 86 references to the book of Deuteronomy in the book Jeremiah.
 10. There are also references to the book of Job and the Psalms.
- B.** The word of God is in contrast to the word of false prophets.
1. God's word came to him in his call and was sent by God. Jer. 1:4-10
 2. Jeremiah denies that the false prophets have been sent by God. Jer. 23:18, 21-22
 3. They dream dreams of their own and propagate lies. Jer. 23:25-28; 5:31; 14:14; 23:26-27, 32
 4. God's word to the true prophet was like a blazing fire, a hammer crushing the rocks in pieces. Jer. 20:7-9; 23:29
- C.** The all encompassing knowledge of God is in contrast to the limited knowledge of man.
1. God declared, "I Am the One who knows" Jer. 29:23

2. God was aware of Jeremiah's before his birth, making Jeremiah aware of God's foreknowledge. Jer. 1:5
 3. God's knowledge of Jeremiah's cries is often declared. Jer. 12:3; 11:18; 15:15, 17:16
 4. God knows the plans and devices of man. Jer. 18:23, 29:11
 5. God's knowledge is known to the one who walks with Him and the one He reveals Himself to. Jer. 2:8; 4:22; 5:4; 7:9; 8:7
- D.** The activities of God are according to His sovereign will.
1. Regarding His prophet.
 - a. "I knew you".
 - b. "I consecrated you".
 - c. "I appointed you".
 - d. "I send you".
 - e. "I command you".
 - f. "I am with you".
 - g. "I have put My words in your mouth".
 - h. "I have set you over the nations".
 2. Regarding Israel.
 - a. Israel was His betrothed bride. Jer. 2:2
 - b. Israel was holiness to the Lord, the firstfruits of His increase. Jer. 2:3
 - b. Israel was a noble vine that turned into a degenerated plant. Jer. 2:21

- c. Israel was His beloved. Jer. 11:15, 12:7
 - d. Israel was His heritage. Jer. 12:7-9
 - e. Israel was vineyard. Jer. 12:10
 - f. Israel was His flock. Jer. 13:17
 - g. Israel was the potter in the hands of the Potter, God. Jer. 18:1-11
 - h. Israel was His first-born. Jer. 31:9
3. Regarding the Gentile nations.
- a. Nebuchadnezzar is called His servant. Jer. 27:6
 - b. Nebuchadnezzar was the instrument for His purposes. Jer. 27:6-9
4. Regarding the end times and Israel, Eschatology.
- a. There will be a complete restoration of Israel. Jer. 23:1-8; 30:10-11; 18-22; 31:10-14, 23-25
 - b. There will be the gathering of the remnant from the nations. Jer. 23:3-4; 30:10-11; 31:10-14
 - c. There would be the raising up of David, a righteous branch, the Messiah. Jer. 23:5-6
 - d. There would be a New Covenant. Jer. 31:31-34
- E. Key words, phrases and verses.
1. Key words.
- a. “Return” appears thirty-six times.
 - b. “Backsliding”, nine times.

- c. “Woe”, twelve times.
2. Key phrases.
- a. “Lord of host”, six. times.
 - b. “The LORD of host”, fifty-eight times.
 - c. “The word of the Lord”, fifty-two times.
3. Key verses.
- a. **Break up your follow ground and do not sow among thorns.** **Circumcise** yourselves to the LORD, And take away the foreskins of your hearts, You men of Judah and inhabitants of Jerusalem, Lest My fury come forth like fire, And burn so that no one can quench it, Because of the evil of your doings." Jer. 4:3-4
 - b. The prophets **prophecy** falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end? Jer. 5:31
 - c. For My people are foolish, They have not known Me. They are silly children, And they have no understanding. They are wise to do evil, But to do good they have no knowledge. Jer. 4:22
 - d. The harvest is past, The summer is ended, And we are not saved! Jer. 8:20

- e. Can the **Ethiopian** change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil. Jer. 13:23
- f. The heart is deceitful above all things, And desperately wicked; Who can know it? Jer. 17:9
- g. Then I said, "I will not make mention of Him, Nor speak anymore in His name." But His word was in my heart like a burning fire Shut up in my bones; I was weary of holding it back, And I could not. Jer. 20:9
- h. The prophet who has a dream, let him tell a dream; And he who has My word, let him speak My word faithfully. What is the chaff to the wheat?" says the LORD. Is not My word like a fire?" says the LORD, And like a hammer that breaks the rock in pieces? Jer. 23:28-29
- i. Why do you cry about your affliction? Your sorrow is incurable. Because of the multitude of your iniquities, Because your sins have increased, I have done these things to you. Therefore all those who devour you shall be devoured; And all your adversaries, every one of them, shall go into captivity; Those who plunder you shall become plunder, And all

who prey upon you I will make a prey. For I will restore health to you And heal you of your wounds,' says the LORD, 'Because they called you an outcast saying: "This is Zion; No one seeks her." Thus says the LORD: 'Behold, I will bring back the captivity of Jacob's tents, And have mercy on his dwelling places; The city shall be built upon its own mound, And the palace shall remain according to its own plan. Jer. 30:15-18

4. Key chapters.

- a. The call of Jeremiah. Jer. 1
- b. The sin of Israel. Jer. 2
- c. The temple sermon of God's judgement. Jer. 7
- d. The potter's house and the clay. Jer. 18
- e. The righteous Branch of David. Jer. 23
- d. The new Covenant. Jer. 31

This is the theology of Jeremiah!

V. The ministry of Jeremiah.

- A. The ministry of Jeremiah was to declare God's case against His people. Jer. 2

1. The place was at Jerusalem by recalling the love of their betrothal to God in the earlier days. Vs. 1-3
* This is an indictment. Vs. 9, 35
2. The particular charges are declared. vs. 4-13
 - a. They turned to idols. Vs. 5
 - b. The priests abandoned God and don't know Him, the rulers transgressed the law and the prophets speak for Baal. Vs. 8
 - c. The charges were to them and their children's children. Vs. 11
 - 1) They had change their God for gods what were no gods.
 - 2) No other nation had done that.
 - d. The two evils are declared. Vs. 13
 - 1) They had forsaken God.
 - 2) They had hewn themselves cisterns-broken cisterns that can hold no water.
 - 3) Their spiritual decay was directly related to the moral corruption.
3. The people were responsible for the consequences to their lives. Vs. 17-30
 - a. They had brought this destruction on themselves by forsaking the Lord. Vs. 17
 - b. Their own wickedness would correct them, their backsliding would rebuke them. Vs. 19

- c. They were denying their sin. Vs. 20, Vs. 23a-b, 35
- d. They had become a degenerate vine. Vs. 21
- e. Like rebellious children, they did not receive the chastening of their God and killed the prophets. Vs. 30
4. The nation would go into captivity, heartbroken. Vs. 37
 - a. They would go forth from God but with their hands on their heads. Vs. 37a-b
 - b. Their trust in allies was thwarted by God. Vs. 37c
 - c. They would not prosper. Vs. 37d
 - d. The central message of the book is two-fold.
 - 1) God would punish His people.
 - 2) God would restore His people and punish Babylon. Jer. 30:15-18
- B. The ministry of Jeremiah was one of suffering.
 1. He was called to proclaim and observe the death of his nation. Jer. 1:10, 14
 2. He was mocked and ridiculed by his people and family. Jer 20:10
 3. He was sought out with the intent to be murdered. Jer. 11:19
 4. He was struck by Pashur and put in the stocks by the priests. Jer. 20:2

5. He was in prison. When Babylon's army besieged Jerusalem. Jer. 32:2
* He was pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained in the court of the prison. Jer. 38:13
6. His reputation was that he was a traitor to his nation. Jer. 36:13f
* He was going out to the land of Benjamin to claim his property and they said, "You are defecting to the Chaldeans!"
7. He was not to marry due to the gruesome deaths, famine and cannibalism that would take place. Jer. 16:2-4
8. He is known as the weeping prophet being one with his message, over the condition of his people. Jer 9:1; Jer 13:17; Jer 14:17
9. He was at the same time desiring righteous judgment for their sin. Jer. 11:20; 18:19-20; 20:12
10. He cursed the day of his birth, seeing only labor and sorrow! Jer. 20:15, 18
* Dr. G. Campbell Morgan says, "In the story of Jeremiah's shrinking and pain and tears we have a picture of a man in such perfect fellowship with God that through him God was able to reveal His own suffering in the presence of sin." (Baxter:262)

- C. The ministry of Jeremiah was to a spiritually deaf people who would not respond.
 1. God told Jeremiah to go through the streets of Jerusalem to see if he could find one man who executed judgment and truth and He would pardon it. Jer. 5:1
 2. God sent Jeremiah to stand at the gate of the Lord's house and tell those who came to worship in hypocrisy to amend their ways and stop trusting in lying words. Jer. 7:1-4
 3. The people did not want to hear his words, "Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words" Jer. 20:18
 4. The king burnt the word of the Lord, "And it happened, when Jehudi had read three or four columns, that the king cut it with the scribe's knife and cast *It* into the fire that *was* on the hearth, until all the scroll was consumed in the fire that *was* on the hearth. Jer 36:23
 5. The false prophets were opposing Jeremiah., "Therefore do not listen to the words of the prophets who speak to you, saying, `You shall not serve the king of

Babylon,' for they prophesy a lie to you.”
Jer 27:14

6. Three times God told Jeremiah not to pray any longer for the people.
 - a. “Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you. Jer 7:16
 - b. “So do not pray for this people, or lift up a cry or prayer for them; for I will not hear *them* in the time that they cry out to Me because of their trouble.”
Jer 11:14
 - c. “Then the LORD said to me, "Do not pray for this people, for *their* good.”
Jer 14:11

This was the ministry of Jeremiah!

VI. The message of Jeremiah.

- A. The message of Jeremiah still speaks to us today.
 1. The spiritual breakdown of the nation in particular her leaders, resulted in her destruction and judgment. Jer. 2
 2. The prophets prophesied falsely, the priests ruled by their own means and the people loved it so. Jer. 5:31
 3. A nation that degenerates spiritually will end up defying God and His word, even

as the king burned the God’s message.
Jer. 36:27

4. Such a nation becomes deaf to every appeal to repent. Jer. 37:2
5. The nation that attempts to secure herself by the aid of other nations when God has pronounced judgment is fighting against God. Jer. 37:7
6. When a nation is more concern with discussing policy rather than repentance to put away sin, when she justifies her sin rather than confesses it, when she lives like there is not God and then professes to know God, judgment is but around the corner. Xavier
7. G. C. Morgan said, speaking of Jeremiah’s days, “We read the history merely and say: What an unfortunate succession of kings; how singularly these people failed to produce statesmen who were able to cope with the political situation! The lonely figure, observing the race ruin, said: The failure of your kings and the failure of your policy prove that the hand of God is upon you in judgment.”

This is the message of Jeremiah!