

Bible Study Class

Date: 9/18/13

Chapter 2: 14- 37

Commentary on Jeremiah 2:14-19: Guilt the cause of sufferings!

Is Israel a servant? Is he a slave purchased with money or a servant born in the family? No, they are the seed of Abraham. If so, then why is he spoiled? Not because God has not shown him love and kindness; but because he forsook God, turned to and is joined with idols.

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. Verse 18: "*What hast thou to do in the way of Egypt*" - What has a Christian to do in the ways of forbidden pleasure or vain sinful ways or with the pursuits of covetousness and ambition? Why make alliances with the Assyrians? All such worldly connections will only expedite your ruin.

Sin is an evil thing and has no good in it. It is the greatest corruption of human nature. It is bitter. A state of sin is the *gall of bitterness*, and every sinful way will be *bitterness in the latter end*; the wages of it is death, and death is bitter. The fatal consequence of sin is bitter so it has a direct tendency to make us miserable. The application of this is that you should repent of your sin, that your correction may not be your ruin.

Commentary on Jeremiah 2:20-28: The sins of Judah.

In these verses the prophet goes on with his charge against this backsliding people. Observe here that the sin itself that he charges them with is idolatry which they were so notoriously guilty of. They frequented the places of idol-worship (v. 20), first to one place and then to another like one unsettled and still uneasy and unsatisfied; but in all *playing the harlot*," worshipping false gods, which is spiritual whoredom. Note that those that leave God wander endlessly and a vagrant lust is insatiable.

In v. 23 some of them had the discourtesy to deny the thing itself; they said, *I am not polluted, I have not gone after Baalim*. Because it was done secretly and concealed (Eze 8:12) they thought it could never be proved upon them and they had to deny it. In this as in other things, their way was like that of the adulterous woman that says *I have done no wickedness!* (Prov. 30:20).

How can they deny the fault and say, *I am not polluted*? One thing for sure is that their own conscience is a witness against them. God's omniscience is also a witness against them: *Thy iniquity is marked before me, saith the Lord God*; it is laid up and hidden, to be produced against thee in the day of judgment, *sealed up among his treasures*," Deu. 32:34 ; Job. 21:19 ; Hos. 13:12 . So some read it but still deny their fault but God's eye is upon it, and we are sure that His judgment is coming which is according to truth!

They made images for themselves, and gave divine honor to them (v. 26, v. 27); not only the common people but even the kings and princes who should have restrained the people from doing this evil deed and the priests and prophets who should have taught them to do well were themselves so wretched and stupid and under the power of such a strong delusion as to say to a stock, "**Thou art my father**" (that is, Thou art my god, the author of my being, to whom I owe duty and on whom I have a dependence)," and to an idol made of stone, "*Thou hast begotten me, or brought me forth*; therefore protect me, provide for me, and bring me up." What greater insult could men put upon God who is our Father that has made us?

It was a downright disowning of their obligations to Him. They made stocks and stones their parents, therefore making themselves no better than the stocks and stones? Read verse 28. They multiplied these dunghill deities endlessly: *According to the number of thy cities are thy gods, O Judah!* They were not satisfied with any gods they had but still desired more. The more men have the more they want to have which they find to continuously be insufficient and unsatisfying.

They could not agree in the same god. Having left the centre of unity, they fell into endless discord; one city fancied one deity and other city another deity, and each was anxious to have one of its own to be near them and to take special care of them. Thus did they in vain seek that in many gods which is to be found in one God only

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. 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.

Commentary on Jeremiah 2:29-37: Their false confidence.

The prophet here goes on in the same strain here aiming to bring a sinful people to repentance that their destruction might be prevented. They did not answer God's end in afflicting them; their consciences were not awakened, nor their hearts softened and humbled, nor were they driven to seek unto God. (v. 31): "*O generation!*" (God does not call them as He might, *O faithless and perverse generation! O generation of vipers!* but speaks gently, *O you men of this generation!*) See *the word of the Lord*, do not only hear it, but consider it diligently, apply your minds closely to it. The loving father is calling now, yield yourself to Him now.

It is sad that any should be more in love with their fine clothes, ornament, houses, cars and any other material things than with their God, Is not God our ornament? 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 fallen to them in pleasant places. How many days of our lives pass without suitable remembrance of God! 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 nobody ever hardened himself against God or turned from Him and prospered. God is pleading today too to the sinners and to convince them that His anger is just – be humble, turn away from your sin and repent today.

References:

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