

OCTOBER 27

Jeremiah 51:1-53

More on the judgment of Babylon. Reading all of this, the question I have is why so much space is given to Babylon. Babylon did take the last of Israel into captivity, and they did enter the temple and destroy it. These things alone would put them in a special category.

Also, God put a lot of time into His work in Babylon and says some very big, good things about Nebuchadnezzar in Daniel 2. Nebuchadnezzar built one of the seven wonders of the world, and God humbled Neb and revealed Himself to Neb in ways He has never done with other Gentile rulers.

I tend to think that there might also be something about Babylon that typifies the pride and rebellion of man. The Tower of Babel was built there; Nimrod became a great man there, and mankind was unified there in its rebellion, forcing God to judge mankind yet again. (As a result of that curse we have the German language. ☺) There must be something going on beyond the words in Jeremiah. I say this because some of these words against Babylon haven't happened yet, and in Revelation there is a very significant chapter about "Babylon" as represented in a woman sitting on a beast. There is apocalyptic meaning associated with this empire.

To show you what I mean, look at these references: Revelation 14:8, 16:19, 17:5 and 18:1-21. Much of what is written about Babylon in Isaiah, Jeremiah and Ezekiel is repeated in Revelation. The fulfillment is yet to come.

As you read this section, look for structure and things to underline.

Vs. 1-5 Notice that this section mentions that in spite of God's judgment, Israel and Judah are not forsaken.

Vs. 6-10 Notice the references to leave Babylon. Verse 10 seems to be a key verse. God used Babylon to accomplish His work and purposes, and now He would vindicate Israel and restore Zion. Again, when you get to the first five chapters of Daniel, you will see a lot of God's grace being given to Babylon. To reject God's grace, as is seen in Daniel 5, is a good justification for judgment. They did have a chance to change and worship God.

Vs. 11-14 So, who is it who really is bringing the ruin of Babylon? God doesn't use His people. He uses the ambitions and pride of other nations to defeat the proud. Israel, God's redemptive people, are not used in His judgments.

Vs. 15-19 Notice that Jeremiah as a man and prophet declares God to be the true God who is bringing this judgment. Notice how God is referred to in the third person.

Vs. 20-26 Now notice that God is speaking in the first person. This judgment has not fully taken place and is probably reserved for the time of the Tribulation.

Vs. 27-33 This is the poetic description of the battle against Babylon in those future days.

Vs. 34-40 This is Israel's case against Babylon.

Vs. 41-44 This is the taking of the city. Verse 41 sounds like a verse from Revelation 14:8 and 18:2.

Vs. 45-46 In spite of this destruction, Israel is to take courage. During the Tribulation with all the destruction and all the forces at play in the world, that might not be an easy thing for Israel to do. Trust is never easy.

Vs. 47-49 It is interesting to think of this. The Babylon of Jeremiah's day would be punished *for the slain of Israel*. Regardless of who the Babylon of Revelation is, they will be punished because the blood of the saints was found in her. (Revelation 18:24)

Vs. 50-53 Babylon's destruction is guaranteed, and v. 51 is one of the reasons for it.

In reading all of this about judgment and thinking about Revelation, I think of Jesus on His throne, taking the book of judgment. He earned the right to open that book by dying for mankind. He is the only man of all mankind who is worthy to judge mankind. That generation on the earth will behold His glory in His wrath. In heaven, we will bow and worship Him as the Lamb who was slain and lives forevermore.

Titus 2

Some of what Paul tells Titus sounds like things from 1 Timothy, just very brief and condensed.

Vs. 1-6 In 1 Timothy 5 Paul told Timothy how to address different groups. Here Paul tells Titus how these groups are supposed to behave. It is interesting that older people in the church are to be models for the younger people in terms of faith and following Christ. This holds true especially for the older women. This teaching of the younger women looks like more than what accidentally happens over a cup of coffee. It is planned discipleship.

Vs. 6-7 Very brief compared to 1 Timothy 4:11-16.

Vs. 8-10 This is directed to slaves.

Vs. 11-14 What a great declaration as to how our lives should reflect the truth of the gospel. These are the first verses I memorized back in 1875 as an Awana leader. (I might be 100 years off.)

Notice the *good works*. In any time and in any culture, I think this is how the church reaches out, by loving our neighbors for the sake of Christ. This is much deeper than meets the eye and it is very neglected in terms of the harvest. Not only did Jesus list loving your neighbor as the second greatest commandment (Matt. 22:39), but Paul mentions it twice in the last part of Romans (13:9, 15:2).

V. 15 Apparently this thought was supposed to keep everyone focused on the mission of the church. This sounds like Paul's words to Timothy, *Let no one despise you for your youth*.

Psalms 99

Vs. 1-5 The king is very clearly the Lord who reigns in Zion over all the people of the earth. It is hard to read the Bible on any day in The One Year Bible without bumping into the final redemption of man with God reigning over all. I think the Lord wants us to keep that before our eyes in the harvest.

Vs. 6-7 God worked through these great men during crucial times in Israel's history to bring Israel justice and peace. But even though you had these leaders, God's presence and lordship were still visible. He was leading.

Vs. 8-9 Notice the actions of v. 8, answering, forgiving and avenging. The Lord is the King who is exalted and holy and to be loved and honored.

Proverbs 26:17

Amen.