

OCTOBER 6

Jeremiah 6:15-8:7

If you notice the way the verses are laid out in chapters 1-6, most of it appears to have been prophecy given in a declarative fashion. Looking at 6:27-30, you have a sense that God's commissioning of Jeremiah is now complete. In those verses, God is stating for Jeremiah one of His purposes among the people. It seems then that all of chapters 1-6 were during the time of Josiah, probably before Josiah's revival. Chapter 7 will be the first sermon that Jeremiah preaches, and we'll see, without needing anyone to tell us when this happened, it was definitely after Josiah's death. The sermon is reporting, in real time, what the people were actively involved in.

I'm saying this all just to help you understand a little how to look for clues that give you some order of events and where there are changes. Remember to keep underlining phrases that recur or connections between words if they stand out to you. An easy phrase to begin with is *thus says the Lord*.

Jeremiah 6:15-30

V. 15 The lack of shame isn't just rebellion; it had now become something they were unable to do. Worshiping idols and doing bad stuff was the new normal for them. But God's perspective of reality is the only one that counts. Jesus said that if the light in man became darkness, that darkness would be great. And so it was, and is.

Vs. 16-17 As a result of the lack of shame in v. 15, God tried to reason with them. Do you notice the dialog here?

Vs. 18-20 This is why God was bringing the punishment on them. Notice that even the nations were being called upon to take note of this judgment. I have the sense that when Nebuchadnezzar destroyed Jerusalem and the temple years later, he fully understood that he was fulfilling God's judgment on these people.

Vs. 21-26 There are two separate punishments here, each introduced with *thus says the Lord*. How would you describe these? The first was internal; the second was external. The nation would rot from within, and a nation from without would destroy some and take others captive.

Vs. 27-30 This is how God will use Jeremiah in the lives of these people in the history of this nation. Sometimes God uses us this same way and we have to accept it as His assignment for us.

Jeremiah 7

You have to get to vs. 16-20 to see what was actually happening in Jerusalem. This has to have happened during the reign of Jehoiakim, meaning it was after Josiah's death. That would be 15-18 years after God's appointment of Jeremiah. Now the fun begins.

Vs. 1-4 Notice the location where Jeremiah gives this sermon. You get the point right? Talk about God sending His man into harm's way.

Vs. 5-7 This is what God really wanted. If they wanted to dwell in Jerusalem and worship in the temple, all they had to do was obey.

Vs. 8-11 Notice that the *do not trust* in v. 4 is picked up again in v. 8. This is a really strong charge against the people. Christians wouldn't do this, right? Remember what Paul said to the believers in 1 Corinthians 10? They became involved in idolatry too. In Jeremiah and 1 Corinthians, the people didn't get rid of God (they thought), they just brought in other gods that they could worship alongside of God. It might be easier to be idolatrous than we think. A disciple needs to be alert. Paul says in that famous verse in 1 Corinthians 10:13 in the context of idolatry, *No temptation has overtaken you that is not common to man. God is faithful, and he will*

not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

V. 11 I believe this is part of what Jesus quotes the second time He cleanses the temple in Matthew 21:13. Jesus knew the OT.

Vs. 12-15 God shows them that He's done it before. *Ephraim* refers to the northern kingdom of Israel, already taken into exile.

Vs. 16-20 This is really interesting. Jeremiah was always weeping for the people. God says not to intercede for them. Later, after Jeremiah gets roughed up, he will be the one to tell God not to listen to the people.

Vs. 21-26 I'll bet when Paul read these words after he had found Christ, v. 23 burned right through his heart. This is all God ever really wanted.

Vs. 27-28 God is preparing Jeremiah for how the people will respond to his first sermon.

Vs. 29-34 This section begins with a call to mourn. Look at what the people had done. They themselves had desecrated the temple. They had begun again to offer their children in sacrifice. Notice back in 7:9 there is a mention of Baal. Where you had Baal worship, you had people sacrificing their babies. You had to do something with those unwanted children that came through Baal worship. That generation was beyond repair.

Jeremiah 8:1-7

Vs. 1-3 This is what God says to Jeremiah as fact. Notice in v. 2, this will only be done to those who had served these things. David's bones wouldn't be out there, but I wonder about Solomon's.

Vs. 4-7 Notice the difference here. This is the prophetic word that God has given Jeremiah to declare.

When I read v. 7, I thought of Paul's charge to Timothy in 2 Timothy to preach the Word. People need to constantly hear what God says. In the harvest, it isn't our job to make people believe, but we need to herald. Those who *hear* the words of God will step forward.

Colossians 2:8-23

Vs. 8-15 The key to this section is the threat in v. 8, the declaration in v. 9, and the words *in Him*. Paul didn't need to write a book. Jesus Himself was the answer.

V. 8 Adding religious works or routine to Christ might seem logical, but it is foreign to the living faith in following Christ. Traditions appeal to the past ways and rote formulas for being acceptable to God. The elementary teachings are for babies, not for the mature.

Vs. 9-10 We do not come into the fullness of Christ by doing things. Period. We own the fullness of Christ and experience it as we follow and mature.

Vs. 11-15 Notice how Paul uses the catch words of legalism and shows how those old forms were fulfilled in being made alive in Christ. He shows that the spiritual meaning of circumcision was fulfilled in coming to Christ and putting off the old nature, the flesh.

V. 15 The rulers were disarmed because their authority to "rule" as guardians of mankind was only theirs if mankind was constantly proven to be guilty before God in perpetual sin and unrighteousness. Therefore Satan is a constant accuser. When Jesus lived a sinless life, died for our sins and was raised from the dead, man could be declared righteous; and Jesus Himself, the man, was seated at the right hand of God and declared the righteous ruler of mankind. Satan was served notice and disarmed. The enemy can accuse, but Christ makes righteous all who come to Him. True freedom then is only in Christ, not obedience to laws and rituals.

Vs. 16-19 Notice the phrase *let no one*. This represents the teaching of these Jewish teachers. Verse 19 is what the Colossians needed to focus on.

Vs. 20-23 This self-inflicted suffering seemed religious and good. Paul had real suffering that came from working in the harvest. Paul's scars came from working alongside Jesus, not trying to suffer for Jesus. Working in the harvest, we work in the freedom of Christ. If He wants us to suffer or experience hard times, He'll provide them, not us.

V. 21 This verse was used in the prohibition of the early 1900's in the States, quoted out of context, saying these words were God's opinion about drinking. Ironically, that misuse of these verses is exactly what Paul and the Spirit were warning against. If you take away the choice to obey, grow and mature in Christ by building fences and traditions, you produce rebellion and immaturity. Only by freely following Christ can we fully mature in Him. That is a good thought as we make disciples in the harvest who make disciples.

Psalm 78:1-31

Like before, we will be in Psalm 78 for three days. This will be a good review of some events we read about at the beginning of the year.

Vs. 1-4 I mentioned before that Matthew and the Spirit quote v. 1 of this introduction as the reason why Jesus told parables, thus fulfilling this verse. Go figure. What that means for us is that in the rest of Psalm 78, there is a parable for us to understand. What fun! What stands out to you and what do you think the real point of this recounting of history is?

Vs. 5-8 Look at what God gave and why. What an honor to receive this information and the personal words of the Lord. That was grace, but God showed us in Israel that the sin within us is stronger than the perceived privilege of receiving the words of rescue and life.

Vs. 9-11 It may be that Ephraim is mentioned here because of the northern kingdom going into exile during the time of Hezekiah. Judah represented the godly line which produced David and eventually the Messiah. Look again at Jeremiah 7:15 in today's reading.

Vs. 12-16 This is what God did. Underline *He*.

Vs. 17-20 This is what *they* did. Notice that v. 20 is a part of their words against God.

Vs. 21-31 This is a retelling of Numbers 11. If you look at Numbers 11:20 you'll see the miracle of God making quail come out of noses. Why do I find this funny?

In Jeremiah today we read how God allowed Shiloh to be destroyed, the place where the tabernacle had been. If we were reading this entire psalm today, we'd read Psalm 78:60. Kind of interesting, huh?

As I was highlighting the high points of this reading, what stood out to me were vs. 7, 11, 19 and 21-22. I don't think God wants a lot from us. I don't want to fall into acting like they did. God wants us to review and remember His grace and love. That is what helps us through the hard times on earth, in the harvest. We walk in the daily reminder of the love of Christ as we follow Him in the harvest.

Proverbs 24:26

This is an interesting analogy. I think He means a kiss that brings satisfaction, peace and delight, not some politically motivated or correct little peck.