

# The prophets - Jeremiah

## Part 3

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] In chapter 16 of the book of Jeremiah, I'm sorry if this is the last of these occasions, I've been gathering prophets from these readings, if you haven't, and it all seems to me that the book of Jeremiah begins to get very exciting when we get to chapter 17, and I'm afraid we've only got five-sixteen today. If at all, perhaps we can look at it on another occasion.

Chapter 16, verse 1.

The word of the Lord came also unto thee, saying, Thou shalt not take your wife, neither shalt thou have sons or daughters in this place. For thus saith the Lord concerning the sons and the sons of daughters that are born in [00:01:04] this place, and concerning their mothers and their mothers, and concerning their fathers and their fathers, and concerning their fathers and their mothers, that we get them in this land, they shall die a grievous death. They shall not be lamented neither shall they be buried, for they shall be adoned upon the face of the earth.

And they shall be consumed by the salt of Thy famine, their carcasses which are in need for the thousands of them, and of the beasts of the earth. For thus saith the Lord, enter not into the house of Mormon, neither loatheth a mentor nor the merman, by taking away my produce from his people, such as all the unloving kindness and mercies.

Both the great and the small shall die in this land. They shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves poor for them. Now shall men care for them in the morning, and comfort them for the day. Now shall men give them the cup of consolation and drink for their fathers, and for their mothers.

[00:02:02] But not also go into the house of feasting, to sit with them to eat and to drink. For thus saith the Lord of hosts, the God of Israel, The old I will call to speak unto this place in your eyes and in your days, the voice of Moab, and the voice of Dagon, the voice of the bridegroom, and the voice of the bride. If you come to pass, you will know that each other could draw these words. May you say unto me, Wherefore hath the Lord pronounced all this great evil against us? Or what is our iniquity, or what is our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law, and have done worse than your fathers, for we know that you walk every one after the imagination of your heart, that they may not walk after me. Therefore will I cast you out of this land into a land that you know not, neither you [00:03:02] nor your fathers, and there shall you serve other gods day and night,

for I will not show you favour.

Therefore, behold, the day is come, saith the Lord. It is no more, we say, that the Lord liveth and brought up the children of Israel out of the land of Egypt, but the Lord liveth and brought up the children of Israel from the land of the north, and from all the lands where he hath driven them, and I will bring them again to their land as I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them. And afterwards I will send for many hunters, and they shall hunt them from every mountain, from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways, they are not deep from my face, neither is there iniquity deep from my eyes.

And first I will recompense their iniquity and their sin double, because they have defiled my land, they have filled my impotence with the carcasses of their detestable and abominable [00:04:02] things.

O Lord, my strength and my fortress are my refuge in the land of Egypt. For Gentiles who come unto thee from the ends of the earth, and who say, Surely our fathers have inherited lies, vanity, and things wherein they were no proper. Shall a man make gods unto himself, and there are no gods therefore to hold? I will this once cause them to know. I will cause them to know mine hand and my mouth, and they shall know that my name is the Lord.

This prophecy, like the one just before, is not dated, so we can assume it must have taken place during the time between the reign of Josiah, the godly king, and the last of [00:05:05] the kings, Zedekiah.

It seems so, it was during that period, and God is giving his people a warning, a solemn warning, about the result of their sins.

Very sadly, where it begins, the word of the Lord came unto me.

We recognize, as we saw in the beginning, there's an expression that comes in many times in the first chapter of Jeremiah, we have in there, the words of Jeremiah, whom the word of the Lord came.

And we find this coming all the way through this book, and I remind you again, it's not Jeremiah's idea, not like the prophets we read about the other week, who were not sent by God.

Jeremiah was entrusted with the word of God.

God said, whatever I speak, let it say. [00:06:03] Let it go to whom I send it. God's words were spoken.

I was just looking today to see how many times he uses this title, Lord God.

It's interesting, it's only used 14 times in this book of Jeremiah, whereas in Ezekiel Ezekiel is used over 200 times, the Lord God, the Lord Jehovah. Whereas the title of the Lord, Jehovah, comes 700 times in this book of Jeremiah. 700 times Jeremiah the prophet reminds the people of this God, and the name by which he called himself when he first called them out of Egypt. We don't believe that God revealed himself in this way to them until they were ready to come out of Egypt. God said, by my name Jehovah was I not known? They knew him as God Almighty, they knew him as the Creator, but now he was a coming, keeping [00:07:04] God, an unchangeable God, a God who is the same. That's why his title is the same. And the word Jehovah contains this thought, and he is. Yes he was, he will

be, but he is.

There is no time to regard God as eternal. And so, this title comes in so many times, and we find it in this chapter again, Word of Jehovah, Word of the Lord came more times with me. Personally to him this time, this is only just for the prophet himself. Often happens in this book, you remember the first chapter, God said, Jeremiah, I want to be a prophet. Jeremiah said, I'm not fit. God said, all right Jehovah, you'll be obedient. You'll be obedient, you'll be fitter to the cast. And we now know what's fitter to the cast, God has made you a brazen wall, a wall of brass.

And he is indeed a wall of brass, he's one that stands up to the king and the false prophets, [00:08:05] to the thieves of his people who are so unfaithful. He understands a wall, it's not going to be broken down. But also, in the first chapter we notice God said twice to him, Jeremiah, what seest thou? It was a personal message to him, what seest thou? He had his eyes opened to see the visions of God. And we know how he could see, fainted on the edge, he seen the light. Then again we notice how God spoke to him, told him, get a goat for example, told him to wear it, keep it dry, and then after many days they put it in the Euphrates, and then a long time afterwards get it out again. He had to do these little personal things for him, a message from God to him and to no one else. And yet of course, to him, the one who felt it, the one who did it, it was a message to [00:09:04] the people.

We find somewhere in the book of Ezekiel, you remember we were looking at some months ago, how he had to feel things.

He had to eat defiled food.

He said, I've never had it, never done this in my life. God said, yes, what you are doing now, my people have got to presently in a strange country.

And finally we remember how God even took his wife from him, and he wasn't to mourn. Because he was only one picture of all the thousands whose wives were going to be killed, who were going to lose their children and so on. And similarly Jeremiah here is forbidden to take his wife, forbidden to have sons and daughters.

And when we think what this meant to a godly Jew or a priest at that, it meant harm to him. Because the succession of a priesthood depended on the priest having a good wife, and a fruitful [00:10:06] wife, and begetting sons, so that the priesthood could continue. And Jeremiah was a priest, and you would have expected him to continue in this way. God says, no Jeremiah, the message for you, the message came to me, thou shalt not take your wife, neither shall thou have sons or daughters in this place. This poor man had to feel what it was, to be deprived of a family life, we know what he experienced in later chapters, imprisonment, persecution, being taken head and liver, blocked into a mud, left there to die.

Yes, he had to feel it all.

Why? Well because thus saith the Lord concerning the sons and daughters that are born in this place, and their mothers, and their fathers, that shall die a grievous death. [00:11:05] He had to enact in his own life, he had to feel what these people were going to feel in the terrible time that was coming upon them, because of their disobedience. It wasn't because of his disobedience, he was a faithful man, but he had to feel something of what his people were going through. You may have said this

before, but how important it is to feel for other people, and so often we cannot feel for them unless we have been to them and experienced them. When we are called upon to go and condole someone who is bereaved, they are empty words if we haven't been to experience ourselves. As I remember, someone who is grievously sick and in pain, we've never had pain or sickness ourselves, we can't really enter into it, can we? And God brings us to experiences, very often experiences which we've never chosen, just [00:12:07] for the very purpose so that we might feel. As we think about Blessed Lord, we read, he's one who is touched with a feeling of having families.

He's been through this world, he could weep at the grave of letters, he could groan in spirit, sigh as he saw one that was deaf and could hardly speak.

He groaned and felt the weight, the burden of the results of sin in this world.

And of course we know he bore our sins in his own body on the tree.

Then he felt the accumulated sorrow and guilt and grief and pain of all his people.

[00:13:01] What an accumulated load was there.

And here in my mind I picture the Lord in this very thing. There are some rabbis that believe that the 49th or the 53rd chapters of Isaiah refer to Jeremiah. They believe this is a description of Jeremiah. And God we know from the New Testament teaching, they've heard about this at all. But it makes us think how closely the experiences of Jeremiah were a picture of the sufferings of our Blessed Lord.

And that's why he's called the weeping prophet, one who went through these things. He does not take a wife. No, there's no continuation.

He was to be cut off.

Our Blessed Lord was cut off out of the land of the living. It was to finish with him. The sign finished with Jeremiah.

He found his geniality in buying the views of the priests. [00:14:02] Yet Jeremiah stopped.

No temporary wife for him. No joy of sons and daughters.

No handing over the priesthood in due time to his eldest son and seeing him following on the ways of the Lord. No, God says, cut off.

Cut off.

No future for us. No future for God's.

There is no future for your people. No future for Jerusalem. As for these sons and daughters that are born in this city and their fathers and their mothers.

There's every one of them done a grievous death. Read through the lamentation that follow this book. You see there just what they went through.

Read that through at leisure. Read that through prayerfully and carefully and see what these people went through.

And then let us think again.

[00:15:03] How little do we understand what God's people are going through today. The Church of God is going through in many countries. How can we think that our first human brethren were so privileged here? And yet He would have us to think of. Think of the suffering ones.

Think of those that are homeless, hungry.

Those that are imprisoned for their faith.

Those that are being battered and tortured because of their faith in Christ. And nothing else.

Let us learn the rest of it simply. Let us talk to this man in a very practical way. And go through this very experience. What a shock it must have been to him. And God says, no goodbye.

No and no one for you.

Your picture and others. You're going to be consumed by the soul of your family. Your carcass will be made for the house of heaven and the beasts of the earth. [00:16:05] Then to it God's being to enter into their joy. The joy of others.

He was denied even what? And yet God said, he was not to go into the house of mourning. But he was not allowed to go into the house of feasting. Verses.

To sit with them and eat and drink.

We serve long about the Lord himself. I believe long for fellowship. You see.

He's talking about a prayer. How he gladly went to Bethany. Went to Bethany where?

On one occasion he made him a feast. Now this Lord was able to rejoice there. To rest there. To relax if you may use that word.

From the opposition of the Pharisees.

And the wantonness of the people of Israel.

Able to get a little haven. Where those that understood him. Those that loved him. Those that were willing to serve him. [00:17:02] And yet poor Jeremiah was willing to have that. Thus said the Lord. He was not to go into the house of mourning. Nor to go into lament. But take away feasting of people. Take away loving kindness. Take away their mercies. Then that's not all. To go into the house of feasting. To sit with them and eat and drink. Normal things. Perfectly normal.

But now.

At this moment.

Forbidden to the prophet.

So there's everything out of the context. So if you love to grab a text like this out of the middle of the Bible. So there you are. You mustn't go to a house of mourning. Not a bit of it.

There's a particular case. You must see where it fits in here. This is given to Jeremiah. At this particular time. Just before the siege of Jerusalem. He is to be a picture to these people. What is going to happen. There won't be any feasting. There won't be any time to bury the dead. Just think of that terrible time in 1944. [00:18:02] When the great cathedral in Amsterdam was so full of bodies.

There was no one to carry them.

People have died of hunger in the city. During that last winter of the war. I forget how many thousands of bodies were lying there. There was no possibility of burying them.

There were so many. The other people that would have buried them were themselves. Starving and unable to carry out the task.

You may just think even at that time. Of the awfulness that must have been in this city. Being weighed in the lamentations. The state of that city.

The siege city. When there was no opportunity even to roam the gate. Because they would get the lift to the birds and the animals. What a terrible thing.

But then he says here.

Verse 10.

You come to pass when I've told the people these words. [00:19:02] And they say I think.

Why? Why does it happen?

Yes people do say why.

Every time there's a disaster people say. Why has God allowed it?

Don't say why has God allowed us to enjoy so many years of peace. Don't say why has God allowed us to have a good income. Don't say why has God allowed us to have so many beds in our houses and enjoy those. They never ask that question. But as soon as something is missing they say. Why has God allowed it?

They don't perhaps even thank God for children. When a child is taken away. Why does God take my child away? I can't believe.

That there's a God that would do a thing like that. I don't believe in God because he took my child away. You get how easy it is.

They get the things they can't get. And not what the reason.

We may ask.

Why? It says.

Wherefore hath the Lord pronounced all his great evil against thee? What is our iniquity? What is our sin?

[00:20:02] That we've committed against the Lord our God. Oh what a brazen people this is.

What have we done wrong? We've always done our best. Why should God do something to this? The answer.

God's answer is this. Tell them why God said it. You tell them why. Then has to say to them. Because your fathers have forsaken me.

Because they walked out of proper guards and served them and forsaken me and have not kept my law. Because you have done worse to your fathers. You walk every one out of the imagination of the evil heart. Because you do not mark it to me.

Therefore.

For that reason says God. I will cast you out of this land into a land that you do not want at all. I will send you to a strange land where you will serve other gods. If you don't want to serve them. Where you will know what it means to serve evil gods. Very solemn aren't reasons in this world.

[00:21:04] Because.

Because.

Therefore.

You find it again and again. Especially in the prophets. Because.

You have forsaken me. It all comes back to that. Because you have forsaken me. You can't often trace a misfortune to that.

Not always.

But very often.

Sometimes the first step is very simple. Slight deviation from the truth. Slight deviation from the path of uprightness.

The next step is further from the way. Until finally we are in opposition to God.

We don't even notice it. We find in the book of Hosea that Ephraim.

Ephraim was unconscious of the fact that his strength was being set.

[00:22:03] He was unconscious of the fact that he was getting old and grey.

Unconscious of the fact that the heathen had taken his possession.

Why? Because it didn't all happen at once. Little by little.

His mind was dull.

And God said you know it if not. That's all it is.

When in our spiritual life we come against this very fact. That sometimes we are woken up by some very serious event.

God has to speak to us because he can't get through to us on any other way. Any other way.

Sometimes we have noticed he has to bring us into illness or trouble. And people into bankruptcy or disaster of one kind or another. Because we fail to listen.

When the first step away is taken.

[00:23:01] God speaks to us.

God desires to bring us back. But we have not hearkened.

We have not hearkened to leave.

And perhaps God speaks a little more loudly next time. But we still think on our own way.

Thinking still we are carrying on with our religious practices. Still coming along to the meetings. Thinking just as heartily.

Still coming to a form of prayer day by day perhaps. And reading the scriptures. And the end.

But the first of Azar is a lodge in a garden of cucumbers.

It's a little shed that was put up in the summer. And there is no view of it anymore. It's empty.

President will fall to pieces and you will see how empty and worthless it is. That was the religion of these people. [00:24:01] Empty.

Perhaps we may see something of this in the people around us.

Sometimes we see it plainly in people that we know. The saddest thing is we never see it in ourselves do we? We never notice ourselves that these things are going wrong. He says you have done worse than your fathers. That's something.



We all blame our parents. We blame our elders.

We blame the generation that went before us for getting us in such trouble. Because you are worse than they were. You are worse than your fathers.

And he says not only you are worse. He says you walk in the world with the imagination that you leave your heart. But they may not find it.

So God says that's why.

That's why I brought you to this.

[00:25:03] And then he says because of this I was sent for many fishes. And I fished.

Don't think of Anglism.

It's not a question of going out with a rod and line. It's not called fishing or a rod and a line. But this is the big nets that go out here. To bring in a whole lot of fish at once. And God says I'm going to send for many fishes too. We were talking this morning about the number of toilets that used to go out from here. And hundreds of toilets used to go out to bring the fish in. Yes God said I've got them all ready. I've got a crowd of fishers ready.

And they're going to fish you in and grab you in. Then he said after that I'm going to get my hunters ready. And they're going to hunt you. What does God mean by this? God has his eye on his people. Just as he had his eye on them when they were in the land. He blessed them and said so I'm going to see that they go through this experience. [00:26:06] They're going through a total experience of being dragged in a drag net. They're going to be hunted. As beasts are hunted.

And he says then he says I'll send for these fishes.

And they will hunt them from every mountain and every hill and out of the holes of the rocks. For my eyes are upon all their ways. They're not looking past us. My eyes are upon their ways. God knows our ways.

God knows our words.

God doesn't know what we say.

God doesn't know what we say at home. God doesn't know what we say to our children. He knows our ways.

And somehow God's ways speak more loudly than our words don't they? Because I know them.

I know them. I've seen them. My eyes are upon all their ways.

And he said I'll recompense their iniquity and their sin double. [00:27:02] Because I know my name.

They filled my inheritance with their carcasses of their detestable and their vulnerable things. What

man produces is filled with my name.

My inheritance.

It was God's inheritance. It wasn't theirs. He filled it with your vulnerable detestable things.

Does God have to say this to his people today? I believe he does. Just think of the vulnerable and detestable things that go on in Christendom today. What detestable and vulnerable things God sees perhaps in our lives.

Detestable things. Abominable things. Things of this grace are very Christian professional.

And God says because of this is my inheritance.

My church.

My church you're defiling. [00:28:02] It's not our church.

It's the church of God that's being defiled by these abominable and detestable things. What things?

For we know how many there are today who have no respect for the person of the Lord Jesus Christ. The familiarity of many with him who are things.

And God has told his people, in this very book of Jeremiah, to make a difference between holy things and those that are ordinary, common things.

There's a distinction to be made.

And so many of us, I'm afraid, do not make this distinction. We treat holy things as though they're common.

God finds it detestable. There is a tendency to undermine the authority of the word of God.

[00:29:05] Oh, there's only Paul speaking there. There's only Peter speaking there because Peter never had the insight that Paul had. I heard it. I heard people say it.

Of course, it's only Peter's epistle. You must take it too seriously because Peter never had the insight that Paul had. Is this not one book?

Is this not the word of God?

Let us hold it fast.

It's detestable. It's abominable to God. And then we know how many false emphases there are today.

You can sometimes speak a sentence that is perfectly true, and if you emphasize the wrong word, you'll give an entirely different meaning. And in the same way, there are people that, so to speak,

take the words of scriptures on their lips and yet they twist the meaning by false emphases.

[00:30:04] It's very disheartening because if this is done intentionally, it is wresting the word of God, as Peter himself writes, to their own destruction. Let's be very careful how we handle the word of God. Not to emphasize one part to the expense of another.

Not to give it a meaning that it has not done it. Let us be dependent on the spirit of God to understand this word of God. And so he says, I will cause them to know.

I will cause them to know what?

I will cause them to know my hand and my might. Then it's wonderful to see that God has a message of hope for this nation. It isn't the end.

They're going into captivity. They're going to be taken away to Babylon, far away. [00:31:01] The city is going to be sacked. You'll find this in this very book. If you look at the last chapter, you'll find the description of how, bit by bit, the city was tormented, the tables were broken down, everything was combusted, it was burned with fire. All the precious vessels had been consecrated in service of God and taken away to adore the hidden temples in Babylon. And a few poor, despised people were left behind in this country.

There had once been the joy of all the earth. This place that God calls His inheritance was made waste.

But it's not the end.

Thank God it's not the end.

Every prophet has something of hope to tell.

Read in this chapter, verse 14.

It says, Therefore behold, the day is come, saith the Lord. [00:32:02] If ye know more than this here, the Lord hitherto hath brought up the children of Israel from the land of Egypt, but the Lord hitherto hath brought up the children of Israel from the land of the north, and from all the lands of Egypt.

And I will bring them again to their land, that I know not their fathers.

The nation began, as a nation, with Exodus.

They came out of Egypt.

Again and again God reminded them, I am the Lord your God, I've brought you up out of the land of Egypt. He wanted them to remember that all through their history. Again and again they were reminded that God had brought them up out of the land of bondage into a land firm with no companion. It was God's doing from beginning to end. God brought them through the great sea. God brought them through the Jordan. God brought them into a land. God is now.

But God says, [00:33:01] I'm going to give you something more than that. More than deliverance from Egypt.

I'm going to give you a return to your country that will so eclipse even the Exodus that you won't talk about anymore.

Not that all deliverance brought up the children of Israel from the land of Egypt, but that all deliverance brought up the children of Israel from the land of the Lord, from all the countries where I scattered you. Oh, there's a day coming, He said, when you're coming back. I'll bring you again to your land.

I promise it's your fathers. And God cannot break His word. I'm going to bring you back to your land. Then the Exodus will be forgotten.

The Exodus, all that's past history. We've got something more recent than that. We've got a new history now. The people that were taken into captivity and have been brought back. Restoration.

Have a look at the book of Joel. God says there, [00:34:01] I will restore the ears of the locusts to eating. Beginning of that book you'll find the locusts swarming over the land.

Before them is like a garden of Eden. And when they've passed, it's a wilderness, a desert, nothing growing at all.

But God says, I will restore the ears of the locusts to eating. God's going to bring restoration.

It's going to be more glorious even than their first deliverance from Egypt.

God's going to bring them back to their country to enjoy a glory they've never had before. They've got purpose with people. God has purpose and glory through people.

And when you get this wonderful day, that day is coming. The days are coming.

But you won't talk about this anymore. [00:35:01] You won't think about deliverance from Egypt. You'll have something better to talk about. Maybe this too has something for us.

Do we perhaps dwell too much on the fact that we've been saved? What a wonderful thing it is to be saved. What a wonderful thing it is to know that we've been delivered from the power of Satan. Wonderful to know all my sins are forgiven.

But we don't want to stop there, do we? God wants us to go on.

Can you think of the deliverance this week? All the deliverance of God. All what I've learned from Him this week. The Lord lives. That's the message. The Lord lives.

Not the Lord that saved me 50 years ago.

But the Lord that keeps me and has blessed me this week in a way that I've never experienced before. The Lord has given me joy this week. It's quite new to me. The Lord is more precious to me

today than He was yesterday.

It's a new experience for the Lord. [00:36:02] That's what He wants us to have. Not to dwell only on our blessings, many of them, through the years of the past. We can remember those, yes, with gratitude. But not to dwell upon them. Because God wants us to go on. To follow on to know the Lord.

You know, so many Christians, we talk to them, they don't seem to get beyond this one point. I've once been, you know, wonderful.

I've seen them again.

Yes, yes, of course they are.

But I enjoy the Lord Himself.

I enjoy Him more today than I did yesterday. Is He more precious to you now than He was last week?

Have you had such an experience in the Lord today? Have you really had something you can write in your book and it's not the book Precious Things. My experience today is just this. I was reading the Word this morning, [00:37:01] or yesterday, I was reading in sleep sometime. Do you know I was reading the Word this morning? I've never heard it before. Isn't that wonderful?

Day after day, as we read the Word of God, God's waiting to give us His precious things. He's waiting to give us the blessing of today.

Not the blessing of the past. You remember the manor, had to be gathered day by day.

They couldn't keep it Monday to the next. They weren't able to stand. They wouldn't.

Only on the Sabbath day they could go out because they had enough on the sixth day to carry them over.

But in the ordinary way, they would go out every morning and gather enough.

And there was enough.

There were plenty.

But one didn't get through on each day. It had to be eaten and enjoyed that day. This man, he was so slow to learn.

[00:38:02] God wants to give us fresh manna every day.

That is what he said.

He said, it's coming a day when your manna is so well. You won't talk about Egypt anymore. Egypt won't come into the picture. Because it will be the Lord who delivers from the land of the orphans,

and all the land of the orphans, that all the corpses exist, but keeping the face where they are today. You see, I'm going to bring them into their manna to identify their powers. The face of promise.

The face of blessing. The face of deliverance. That's what God wants them to do. Because in the last chapter he said, I will call them by my hand and by my mouth.

Yes? Thou canst see that too. And they shall know that my name is the Lord.

If you go back to the experience of Abraham, you'll find that God called Abraham. [00:39:03] But then, we find that Abraham had a particular experience when he went out to deal a lot, and he discovered a God in an altar.

He was the most high.

The possessor of heaven and earth.

And then, God said to him, I am God Almighty.

Won't be formed to be perfect. And so it went on for 800, a continually progressive knowledge of God.

Each time God revealed himself in a new name.

Because there's a new appreciation of God.

Not only what he was doing, not only what God was going to do for him, but he was God himself.

And we read, Abraham believed God.

We were noticing that the title was given here. The friend of God.

We read this three times in this text. [00:40:01] The friend of God.

One who was so close to God, he could enjoy his company, as God would have loved to enjoy the company of Adam. He sought an example. And he came in the cool of the evening, talking to God. There was no community.

Adam hid himself from the presence of the Lord. But Abraham was able to enjoy his community, able to plead, to intercede for Lot, to intercede even for the guilty cities of the plain. But, it was the Lord himself.

That's why God was able to give him a sense of view of himself again and again.

Jehovah-Jireh.

The last title we find there. Yes. Life's history. The Lord who provides. The Lord who provides.

The new title again. Jehovah-Jireh.

The Lord who provides.

Yes, provides in this case. A land of God's offering. [00:41:02] But, he was a providing Lord. This other one here, come back, talk to find you a little more. But my name is the Lord.

In these prophets, we find this very often, God had one intention for his people, had one intent, for the nations too, they shall know that I am the Lord. They shall know that I am Jehovah. To get here, they should know, my name is Jehovah.

What is his name?

It's not his real name.

It was a name he took to reveal himself to men. And he said, I want you to know that. I want you to know me. I want you to know me.

Who am I?

I want you to know me more and more.

Do you think of Paul, Saul of Tarsus?

He looked up into the heavens and saw that blinding light. Who art thou, Lord?

I am Jesus, [00:42:02] whom thou hast crucified.

Years after, he writes to the Ephesians. What does he say? That I may know him.

That I may know him.

Does she want him to know him all those years? Paul, yes.

But I still want to go on and know him. I want to know him more and more. I want to go on to know him. You don't have all this time. Not just to go back to Egypt.

Not back to things that were delivered long ago.

But, the experience of today, the experience of knowing him, and it's good to see him in his 19th verse.

Jeremiah himself has this experience. He's able to call God by this name. Oh Lord, oh yes, my strength, my fortress, my refuge in the days of Egypt.

He don't bless him.

Jeremiah doesn't bless him. [00:43:01] He's able to call him Lord, yes, in that name, my strength, my fortress, my refuge in the days of Egypt.

Isn't it good to know this God? This God is our God forever and ever.

And so, he did I know. I know the time is coming when even the Gentiles will come to me. The ends of the earth. You get a wonderful vision here. Jeremiah was able to look on beyond the barrenness of his life.

It was going to be a barren life for him. No family life for him.

No children, no children wanting to meet him. No succession and priesthood. But if you look beyond all that, he's I know, the day is coming when even the Gentiles will come from the ends of the earth and they'll come and confess their guilt and receive the blessing that God has for them.

He had eyes to see the glorious future.

Haven't we?

[00:44:01] You've seen it out now, haven't you? The place where all the saints from every country and region sing each with each for all the banks and creeds for all the height and depth of glory will be to own it all and share it all with you. What a glorious gospel, isn't it? So it comes on chapter 17 because that's where it begins to get exciting.

And that's the place we continue if we all will.

Thank you.