

22 Jeremiah 24- 30

Chapter 24. He compares figs. Now you know there are some things when they get overripe aren't bad, and there are some things when they get overripe that are terrible in fruits.

You will know this if you've ever shopped and some things are a little extra ripe like a pear. You still can eat it. But when figs begin to spoil, there's nothing more spoiled figs. Now there's a reason for this because whereas some fruits ripen after picking, there are other fruits that do not, a fig does not proceed to ripen for the starch to turn to sugar to any extent. It simply starts to decay and therefore it should be picked ripe in the first place and dried. So there are two baskets of figs set before the Temple of the Lord. The Nebuchadnezzar, the king of Babylon, has carried, all right, that's before the Temple of the Lord. Now after the Nebuchadnezzar had carried away Jechoniah, the son of Jehoi Akim, and the princes of Judah and the craftsmen. All of this happened after that time. Zedekiah is therefore on the throne. Now one was a basket of good figs, very good, like the figs that are first ripe. And the other, very bad. Couldn't be eaten, they were so bad. Moly, sour. The Lord said to me, and now Jeremiah, how do you describe this? And so he describes it. Then God said, now the good figs, I will say those are the captives that are in Babylon, those who go there and want to take root in that land. And the bad figs, those who are one of, who want to fight and put up resistance in Jerusalem. The one I will build up and not pull them down, will not pluck them up. And I'll give them a heart to know me. And indeed that's what happened when they came back under Zerubbabel, when they came back under Haggai, and you remember Ezra, the Jews had a change of attitude. Those were the very good figs, and the very bad ones perished in Jerusalem. And so we may draw a conclusion that there will be when Christ returns, very bad figs that he simply has to get rid of in this life. And the good figs, God will save and reveal himself, and they will turn to him with their whole heart in verse 7. But the bad figs are like Zedekiah, and the residue of Jerusalem to remain in this land, and those who seek to flee to Egypt. I will make them a horror among all the kingdoms of the earth for evil or reproach and a proverb but taunt and a curse. Wherever they're driven, God will send the sword and the famine and the pestilence after them till they're all consumed. They flee and they're caught, and they're caught again till all those who won't obey God are executed from Judah, and those who are willing to do his will survive and preserve the Bible. Remember the king, of course, who represented the bad figs, he thought he could get rid of a message, and he had Jeremiah's book burned in the fireplace in the palace. So we have a very interesting short statement here that there are some whom God will save and call, and there are others he simply will get rid of because there's no way in this age to change them. They're going to have to live a thousand, sorry, they're going to have to be dead and come back after a thousand years. They're going to have to learn they were not immortal souls, they were not in limbo, or they were not in hell, they were not in heaven, and they missed the millennium, and they're going to compare, and they're going to have to come up with all the people who lived and died before. So all their excuses will amount to nothing. Now there came to Jeremiah a message concerning all the people. Now that's interesting, first you have the king, you see, the government officials, then you have the religious officials, now you have the people. The word that came to Jeremiah concerning all the people of Judah. Now you see, government is responsible, yes. The religious leaders, the church is responsible, yes, but the people are also responsible. I say that every nation deserves the government it has.

There was probably a reason why we had administrations like we have had. We wanted every nation to have everything. We didn't want to pay for it, we still don't want to pay for it, but the people share a responsibility. This was the fourth year of Jehoiachim. This was the first year of the Jewish

reckoning of Nebuchadnezzar's reign. And Jeremiah, the prophet, speaks these words to all the people. Now he's addressing them. Remember he's been talking from the 13th year of Josiah, son of Amon, to this day which is now the 23rd year. That's quite a long time. That's how long had elapsed he had been speaking all of that time. Roughly he was speaking 22 full years and he was now in the 23rd year of his ministry. I have spoken to you off and on and he mentions that you did not harken, you didn't incline your ear verse 4. God says now return everyone from his evil ways. There's still the opportunity.

Return from your evil ways and don't do these things that you've been doing. Now it's interesting here. Go not after other gods to serve them verse 6 and worship them and provoke me with the work of your hands. This is the first reference to what I'd call idolatry. The responsibility of the political leaders was moral, social. The responsibility of shepherds and sheep was to direct the people's mind to God and not to say things that God has not authorized them to say. And here we find that the people tend to want to do things that people want to do. Christmas and Easter and all the nice things for the children, you know, this excuse that people make. People are the ones, it isn't the great religious leaders who believe in Christmas, they don't believe in Christmas, they know where it came from. The people want to do that so they put their approval on it because then the people follow them. If they told the people don't do it then the people wouldn't follow them because people want to do those things. So interestingly, the people are identified as interested in idols and seeking other gods, whatever their hands can do, carrying around a deity, a representation of deity. But you don't listen to me, you provoke me with the work of your hands. The people are basically responsible for idolatry. You've not heard my words verse 8, so I will send and take all the families of the north, and I'll, you see, send Nebuchadnezzar as their leader, and he's simply going to punish this land. Now this is the long chapter and we're still going to move straight through. I will cause to cease from among you and all the wonderful things. You enjoy mirth, you enjoy gladness, you listen to all the wonderful occasions of marriage, and you are involved in work with the millstones, you know, all the things you do in the house, outside, all those things you like, the routines of life, this whole thing is going to end in desolation. And all the nations around here are going to serve Babylon for seventy years. Now it is not true that these seventy years were yet to begin. Babylon had the nations serve for seventy years. Babylon destroyed the opposition, the last opposition at the city of Hadrach in 609. Babylon assisted in the fall of the city of Asher, in Galilee, 614. Galilee was in fact 621. Babylon had got its independence in 626, had a first ruler in 625, and then it was destroyed in 612 with the help of the Medes. But the final opposition was met and defeated in 609 on the Euphrates, when the Egyptians coming to the aid of the remnant of the Assyrians who were there were defeated by Nebuchadnezzar, the father of Nebuchadnezzar, and all the nations between Mesopotamia and the border of Egypt began to serve the king of Babylon from that time on, 609 to the time when the army of Cyrus and the Medes came and destroyed Babylon in 539, seventy years.

Those are the seventy years. Now there were rebellions and so different nations not only served the king in their own land, but some of them like Judah had to serve the king in Babylon. Now when those seventy years are accomplished I'll punish the king of Babylon which happened in 539, and of course God said, look I'm going to punish you for your sins, I'm also going to punish the nation that didn't listen to me, that took you captive. So he's telling the people that not only am I dealing with you, I am not unfair, I'm going to deal with the nation that punishes you, but that seventy years downstream so to speak from the time they began to dominate the area. So God also tells the prophet, take this cup of the wine of fury, you know the wine press is referred to in Revelation, and all nations were made to drink of the fury of the Lord, that is this wine that is pressed out, that represents his punishment. They will drink like a drunken person, reel to and fro like madmen,

because of the sword that I will send among them, which of course we're creating, we call the bomb and we can't stop it. I'll take the cup at the Lord's hands and I made all the nations to drink under whom the Lord had sent me, Jerusalem, and interesting now he names all sorts of people. I will go into this because it's better to look at a commentary book.

You will note that it involves Jerusalem and it involves Egypt, those are the first two that are named in this sequence, and very likely because of the present relationship of the Jews in Egypt it's going to fall in this direction. We did not see this before because it seemed under Nasser this was unbelievable, but Nasser is gone. Now we have Sadat and Sadat has changed the whole picture. So there's little reason why Egypt and the ruler of, I should say Judah and the ruler of Egypt should not be mentioned in order. Then you have the land of Uts or Uzz, the land of the Philistines, Ashkelon, Gaza, Ekron, this is the area of the Gaza Strip, the remnant of Ashtad, you have Edom and Moab, the children of Ammon, the kings of Tyre, and here Tyrus doesn't refer to any other than the city of Tyre and the various cities along the Mediterranean where the Tyrians had kings like Carthage, the kings of Sidon. Now right now you're dealing with all those that are right nearby Palestine that we would think of the Mediterranean shore and the eastern Mediterranean. Then it goes out into the desert areas of Arabia, Dedan, Tima and Buzz, and some of these are branches of the family of Abraham, some of Kush, and all that have the corners of their hair pulled in different characteristics, the way they crop their hair. That's true to this day in the Arabian area in East Africa, and all the kings of Arabia and the kings of the Mingled people are dwelling the wilderness because there are mixed areas of the world in the Middle East. They're not Europeans, they're not Africans, the whole Middle East is brown.

It is not the Asian, it is not the African, it is not the European. You have brown people from Hungary, Romania, not so much in Bulgaria, but Hungary and Romania and somewhat in Turkey.

Central Asia to some extent, and Persia all through India, all through the Arab world and all through North Africa is a mixed group that is neither the traditional European of the Northern and Western Europe, and it is not the Negroid people of Africa and they're not the Oriental of Asia. You have a whole area of mixed stock that is in this region, and some of these nations or terms are clear and others are forgotten, and there's Elum and the Medes and all the kings of the North, Far and Near and all the kingdoms of the world, everybody. And of course the king of Shishak, which represents Babylon, will drink in the same manner. After them doesn't mean later, but in the same manner. Jeremiah was careful when he worded this because the king of Babylon must not be offended at this point, so it is under a cipher or a symbol. They're all going to drink and they're all going to be punished like some drunk who takes alcohol, and the nations are going to real spiritually make wrong decisions until they learn that God is God. And all their guessing, all their attempts at alliances, all their attempts to stop the bomb and everything they're going to try to do will come to nothing.

That's what this message is. And if that's going to happen to all of them, do you think that the city where my name is called will go unpunished? Do you think that Jerusalem will go unpunished if I'm going to deal with the Gentiles? There are Jews today who think so, just because they're Israelis. We made a mistake years past where we took older literature, we translated once in German, where we used the word Israel without further definition, and we meant, you know, the House of Israel, not House of Judah. And what God was going to do to punish Israel. And this was in a little question box in this German copy of the magazine circulated in Israel. And they said, what do you mean saying that God is going to punish his people, the state of Israel? Now, they don't believe this can happen. They believe they're God's chosen people. And because they're chosen, they think they can get away with being secular. Yes, they can. Until. So God is going to Lord Yahweh will roar from on high under his voice from his holy habitation, verse 30. He's going to shout and he's going to tread the grapes.

These are parallels with chapter 14 of the book of Revelation and all the inhabitants of the earth are going to be involved. God has a controversy with the nations and he will plead with all flesh. And as for the wicked, he will give them to the sword. God is not going to waste time bothering with wicked people for the beginning of the millennium. He's going to deal with those who want divine help, not those who want to justify themselves. He is not going to spend this time trying to change the minds of the evolutionists.

He's not going to waste his time among people who are self-willed.

Evil will go from nation to nation. God will raise up the storm, which we already read about, the whirlwind from the uttermost parts of the earth. And I'll tell you, the coastal regions inhabited by men and shipping. You read in Revelation how the ships, you know, so many ships of the world will sink. And when all their oil spills over the ocean, you can imagine what will happen to the fish. God is going to punish. The slain of the Lord will be from one end of the earth to the other. Shepherds and leaders will all wonder.

God's just going to find that they didn't understand any other correction. They simply were unwilling to listen. They will have no place to flee. The leaders of the flock, no place to escape. Verse 35, God is going to spoil their pastor. I like that. Verse 36, And the peaceable foes are brought to silence because of the anger of the Lord.

That is, those who want to have God's help and cry out to him in a time of need, he's going to protect and deliver them from those who took advantage of them.

The land will be waste. And now we shall proceed. In chapter 26, in the beginning of the reign of Jehoiakim, very important, the beginning of the reign of Jehoiakim, Josiah died when the Egyptian armies under Neco passed through in 609.

For three months, the sun's shadow was on the throne. The throne and Jehoiakim was put on the throne. This is at the beginning of the power of Babylon in that period of 608 B.C.

God says, stand in the court of the Lord's house, speak to all the cities of Judah, come to worship in the Lord's house, and you tell them certain things. Don't diminish your word. You say everything I tell you. Now this is just after the good reign of Josiah, where Jeremiah had it easy. He got experience under Josiah, and now look what happens. It's a series of kings who were rotten.

If you will hearken to me to walk in my law, verse 4, why? Then of course I'll send to you all sorts of blessings. But if you don't, what's going to happen? Jerusalem is like what happened to the city of Shiloh that was obliterated. That was the city, you know, where they had the tabernacle in the days of the judges. It came to pass when Jeremiah had made an end of saying all these things, verse 8, that the priests and the prophets and all the people laid hold of him, saying, you're going to die for saying something like this. Now listen carefully to the train of thought. Verse 8 says, this is very interesting, to start with, where was the problem? To start with, the problem was among, listen carefully, was among the priests and the prophets who stirred up the people. That's where it began. So when the princes of Judah, the political leaders heard it, verse 10, they came to the king's house and then the priests and the prophets, verse 11, say unto the princes, now you note very carefully, I want to say this so you'll understand, the persecution didn't start through the throne of David or the government. The persecution started by the religious leaders who go to the government. Do you recall anything that happened a couple of years ago? They say, this man is worthy of death, for he has prophesied against the city, as you have heard with your ears. Then Jeremiah tells the message. So we won't repeat everything here because we're trying to get the outline for us for this section.

Now, but he said, look, as for me, I'm in your hand, do as seems good and right in your eyes. But remember, if you put me to death, you're going to be responsible. That was a little bold.

Then said the princes and all the people to the priests and the prophets. Now I want you to notice who changed sides, the people, didn't they? Suddenly the people now stand for the princes. The people are fickle, right? Sure they are. We had people, we have the press, we had all sorts of people who thought that everything that was first said about us was true.

And now they think the opposite. Many of them do. So here we have this interesting thing, that now the princes and the people say to the priests and the prophets, this man isn't worthy of death, for he's spoken in the name of the Lord. But now they were a little afraid of what the priests and the prophets might do. So they named the story of Micah when the king delivered him.

Micah in the days of Hezekiah. And he said all these things. And Hezekiah did nothing. And then there was the story of Uriah. And he prophesied at the very beginning of Jehoiakim's reign. And he fled to Egypt and Jehoiakim got him and punished him and executed him for fleeing.

And so the implication is, the politicians didn't want to make an absolute choice. They said, well, now here's the man and here's the king who made that decision, here's the man, here's the king who made that decision. You see, they were ambivalent. The princes of the land at this moment were ambivalent.

So what happened is, this, the hand of the Heikim, the son of Shafen, verse 24, was with Jeremiah that they should not give him to the hand of the people to put him to death. So the government, in a sense, sat as a judge and said, well, it could go either way. And at this point, one of the men stood up for Jeremiah and changed the course so it was decided then in his favor.

But the government was ambivalent. But this problem started with the religious people, religious leaders, and the people swung from one side to another. And then they, you know, that's just the way they are. Whatever their leaders tell them, whatever the newspapers say today. In the beginning of the reign of Jehoiachim, we're back there that year, the son of Josiah came this word, saying, listen very carefully, now you take certain bands and bars and put them on your neck and send them to the king of Edom, to the various kings around about who, listen carefully, who send messengers to Jerusalem to the king of Judah, Zedekiah. Now, I know there are critics who say, well, then there's something wrong here. This should be the beginning of the reign of Zedekiah, verse 1. No, it isn't. This is the prophecy at the beginning of the reign of Jehoiachim that the time would come 11 years later, that he would be replaced by his brother. And God says at the beginning of the older brother's reign, you fashion these things, and these are going to be symbols, so that when the nations around about send to Jerusalem to King Zedekiah, that was an announcement that Zedekiah would succeed his brother and would also be king. That was a prophecy that all these things are going to happen. And he tells the Jews to serve Nebuchadnezzar, his son, and his son, the son, that is the three generations that did reign. There were more than three kings, but they represented three generations, verse 7. And you know whatever nation won't serve the king of Babylon, this is what's going to happen. Now, that's the way it was that day. There are some things here that may not be parallel. There are some things that may, we have yet to see the way things will go. But in any case, God has to deliver his church so that whereas the Jews here could go to Babylon, albeit in servitude, they were safe. We have to be taken out and protected altogether. That nation that submits verse 11, that nation will I let remain in their own land. I would certainly draw the conclusion that it wouldn't pay to fight the coming world ruler out of Europe. It simply doesn't pay. So I spoke to Zedekiah, king of Judah. This is 11 years later, verse 12. And he says, you know, submit to Babylon. I said this to

Judah and said it to all these nations. I made these yokes so that every nation would realize it's better to serve the king of Babylon than to resist. Because God has given all these nations to his hand. That's just what he's planning as a punishment. Now there was a man who didn't like to hear the story.

And we will see, of course, I'm going to skip most of the rest of this chapter because I think it's all very clear. All you need to do is read what is said here. There is no strange symbolism.

Those things that pertain to the temple would be carried away. The city would be left desolate.

The whole thing is repeated. Now in chapter 28, as we move along, it came to pass the same year in the beginning of the reign of Zedekiah. That goes back to verse 12. He spoke to Zedekiah, king of Judah. Now it's this very time. It's at the beginning of the reign of Zedekiah, the king of Judah, in the fourth year, in the fifth month. Now what is interesting is that if it's in the beginning of his reign, it couldn't be in his fourth year. But it says in the beginning of the reign of Zedekiah in the fourth year. What fourth year is this? Well, it isn't Zedekiah's because it was the beginning of his reign. All right, now I would just have you note that there was such a thing as a sabbatical year sequence. Did you know that if in the beginning of the reign of Zedekiah, you have the fourth year, then let us make it simple. The man reigned 11 years. Now if four years out of seven elapsed, then there are three more to go, right? That is five, six, and seven. There are three more to go. And then another sabbatical year cycle can happen. So you have three more to go plus another seven or ten more to go till you come to the second sabbatical year. I'm just getting ahead of the story purposely here.

So if the beginning of his reign was the fourth year, then you could come before the end of this king's reign to a second sabbatical year, couldn't you? Just by adding three more here and another seven. That's ten, but the total length of his reign is eleven. And the man's last three years, nine, ten, and eleven were part of nine, all of ten, part of eleven were under siege. And during the siege, you remember one thing they did while they were besieged near the end of the king's reign? It was a sabbatical year and they released the captives. The Egyptians came up, the armies of Babylon left to protect their planks, their rear.

The Jews thought the great captains of industry and the political leaders, the princes, now that the Babylonians are gone and we can rely on the Egyptians to help us. Why should we not take our servants back? And they re-enslaved them or made them servants. Instead of releasing them and God had warned them, if you do this, the armies will go. But if you don't, they'll be back. Even if they're all cripples are going to take your city, said Jeremiah. So we have now a picture and I want to make it clear. It is possible to determine the sabbatical years at the close of the Old Testament in the days of Zedekiah in Judah. The beginning of his reign was the fourth year of the seven years.

And if there's no question about this, now it was the fifth month. We have this man, Hananiah, an ugly sort of person. He says, everything that Nebuchadnezzar has said is not true. Sorry, that Jeremiah has said is not true. In fact, in two years, Joyekin, who's in captivity, will be back and will be free. And this man's lying to you. Verse 9, the prophet had prophesied of peace. When the word of the prophet shall come to pass, then that prophet shall be known, says the Lord, that the Lord has truly sent him. Now, he didn't come to pass. There was no peace.

Hananiah was not sent. So Hananiah, of course, abused Jeremiah.

Now, here's the rest of the story. Jeremiah warned what would happen. Therefore, says the Lord, verse 16, behold, I will send you away from off the face of the earth.

This year, said Jeremiah, speaking on God's behalf, you shall die because you have spoken perversion against the Lord. This year, you shall die. Listen very carefully why I've emphasized this.

So Hananiah the prophet died the same year, this year, and it is the seventh month.

Two months later, it started with a fifth. This is the seventh month. Now, what is important here is that if this were autumn to autumn, as we used to think, then the seventh month would be next year, because the seventh month begins the new civil year. But if this is the same year, and it is the seventh month following the fifth, then we're dealing with the sacred year, the spring to spring. Now, these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the elders of the captivity. And here's a letter that goes to Babylon, where the people are. It begins with verse 4. Thus says the Lord of hosts, the God of Israel, to all the captivity which I have caused to be carried. Now, build houses, in other words, maintain the family. It says, be fruitful, take your wives, beget sons and daughters. Now, this, of course, is not the thing to do today. We don't need to marry today. We should be liberated.

Especially women. And I would like you in this connection to read a very important article that appeared in this week's U.S. News and World Report, that the SAT tests for America, going back to the 70s over a decade, that in terms of mass skills of the brightest people, we have lost 22 percent in terms of literary expression, verbal expression on the SAT scholastic aptitude test. We have lost at the highest level of performance, 42 percent.

That is where we had 55,000 just to use a rough figure.

Now, well, yeah, let's call it 55,000. That's just a rough approximation.

We had now reaching the same level of performance. While a population is growing, mind you, in the United States, the number of people reaching that level of performance above a certain number on the test, which means brilliance, real competence in training and ability, we're down from 55,000 functioning at that level to 29,000.

Now, I'll tell you what the problem is. The problem is not because we are having people from Southeast Asia come here who are good minds in many, many cases. The problem is that the bulk of women who think themselves liberated, who are competent to hold administrative jobs and government jobs who have good minds, don't want any children or at least have them aborted.

And this has been going on for nearly 20 years. It is a growing problem in which the women who are most capable of producing our best minds in the next generation are not producing.

I'm going to be plain. And you know what kind are. We have a welfare system in which we take care of the poor and the fatherless and the widow and the needy and the promiscuous.

That's the area that's multiplying the promiscuous. I think it is very significant that approximately half of the women of the United States are caught up in this movement and about half are not.

And those that are most caught up are some of our best minds who should be tending their house instead of public institutions. Because if they had done that, we would need all these public institutions that need their attention, plain and simple. And so God told the children of Judah to multiply and see that there are plenty of you. That was their duty, that you be not diminished.

Verse 6. And seek the peace of the city, that is, don't enter into civil strife.

And don't let any of your prophets, those are among you or your diviners, be guile you.

Verse 8. Now, after those 70 years that I had already spoken about, said Jeremiah, are accomplished, I'll remember you. And of course, you're going to return.

Now that return in the days of Zerubbabel was very small in comparison to the final return in a future exodus. So now we move into the story where Jeremiah repeats again much of what would happen. And that is that there would be some who would be punished, the very vile fakes, and there were others who will go into Babylonian captivity. So this is a kind of repetition.

This is a letter to many people who had already been moved to Babylon who hadn't heard his message, spoken orally that we've already read in the earlier chapters. That is, in any case, do not listen to those who say that it isn't going to happen, that Nebuchadnezzar is not going to punish Jerusalem. You stay where you are, and don't listen to these others who think it's about over.

It's going to be 70 years before Babylon will be overthrown, 70 years.

The people of Eastern Europe are learning it takes a long time to oust the power.

Now there were those, of course, who objected to what Jeremiah was saying.

Then God said what he was going to do to them. You can read how the letter was read.

Zephaniah the priest read the letter in the ears of Jeremiah the prophet, verse 29, objecting to what God had said, and then came the word of the Lord to Jeremiah, sent to all them of the captivity concerning these who prophesied falsely, that I was going to punish these people. And of course, that's in fact what they did read. Chapter 30, the word that came to Jeremiah saying, and here it says the Lord, write all the words that I have spoken in a book. Now for the first time we have a clear reference that all the things that he has spoken must now be written down. God speaks to his servants as to what should be in the Bible.

The days come, says the Lord, that I will bring or turn the captivity of my people Israel and Judah, and they're going to possess the land I gave to their fathers.

You know that the house of Israel has possessed the land for a little more than seven centuries.

They've been in other lands far longer. The house of Judah, since the days of Abraham, the house of Judah has actually dwelt as a powerful force for only half the time, and the other half it's belonged mostly to Arabs, belong to other people because of their sins.

These are the words that the Lord spoke concerning Israel and Judah, and here he says, you have heard a voice of trembling, of fear, and not of peace.

We have people who say, I don't want to read the plain truth anymore. All you say is what's going on in the world, and you tell us what's going to happen, but I don't want to have to face these things. I would like to place my head in the sand. That's what we have regularly, letters like that.

I don't want to know. I don't want to be scared. I don't want to have to do what God says.

I want to go on doing what I like to do. Ask him now, note, and here he describes the state of affairs that's coming is like the birth of a child. It's inevitable, and the day is coming when this is going to be happening, and it's called the time of trouble to Jacob, verse 7.

But Jacob will be saved out of it, speaking of fleshly deliverance, and the power that puts his yoke on Jacob's neck will be broken, and David their king will reign over them, whom I will raise up. So this is the time of the resurrection, the implication therefore is that Israel and Judah will both be in some

kind of servitude to a power that God will break. At the time, he will resurrect David. This is the first resurrection, and now basically, the children of Israel and Judah are not in such servitude. Basically, there are some Jews who don't have it very nice in the Soviet Union, but the bulk are not yet in what is prophesied, so all this must yet happen. And God said, of course, He's going to gather the children of Jacob from all sorts of lands at the end of verse 10. They will no longer be afraid, but I'll make a full end of some of these nations that have scattered you, but I won't make a full end of you. You deserved it, but I made a promise to Abraham that I wouldn't. So there will be some nations that will lose their present national identity that just isn't good. There isn't any question that what I would say, it isn't good for the Russian people to have this vast realm all in their control, and God will give deliverance to all of these republics and these other peoples within the Soviet Union. And they will each be a free people to serve God in their own right.

Then he describes how grievous was their wound, practically incurable. There were no healing medicines that would resolve their problems. Verse 13 implies that there are some medicinal things. There are matters medicinal that do have beneficial effect, whether they are dietary or whether they are external in the prevention, as alcohol might be of certain, let's say, infections. The Bible does not say that there are no medicines that ever have curative or healing power. There are some that do. We have more and more side effects from medicines, the more and more we purify them to try to get very specific. Sometimes God put these things in balance so that we protect ourselves from the side effect. But there is a reference to, especially you see wounds here, and most of the healing medicines are those which are, at that time, found to protect from infection. We've gone far beyond today where we can transplant now this, is it one lung or two? The radio is not always clear. It's one lung and a heart. I'd rather just be healed, a lot cheaper.

He talks about the sins being increased and their adversaries coming, but he will restore health to them. Verse 17, now, heal you of all your wounds, and some of our wounds today are not just external. Some of our wounds are internal. We've wounded our kidneys. We've wounded our wounds. We've wounded our hearts by all the things we've done. We've certainly wounded our minds psychologically. So I'm going to bring back, verse 18, the captivity of my people, Jacob. I'm going to have compassion. There will be thanksgiving. There will be multiplied, verse 19, that their children will be as before time established before me, verse 20, and I will punish those that oppress them. And their princes shall be of themselves, and their rulers shall proceed from the midst of them.

It's best to have a people. You know the Indians of India learned this. They said, if we're going to be oppressed, we'd much rather be oppressed by an Indian than by a Britisher, because the Britisher becomes a symbol of another people oppressing us and not the individual man or woman who does the oppressing. It becomes a national or a racial issue. So it's much better for a people to have its own leadership. That's part of the problem in the world today. You have different kinds. You have Europeans and New World people in much of Latin America, and those who have vanished, they sit as a whole, sit high, and the Indians, they may live higher in the Andes, but they sit low in the social structure. And of course, the same problem exists with the people who have migrated in various areas of the world. It isn't an easy thing.

It's best to have your own leadership of your own people like you that understands you.

So ultimately, as Storm of Fury is going forth, a whirlwind upon the head of the wicked, verse 23, the anger of the Lord will not return until he has executed and performed the purposes of his heart to save those who deserve to be rescued and to put an end to those who have done oppression.

And all of this will not take place in Nebuchadnezzar's time. All of this says the Lord will not take place in your time, Jeremiah. It says in the last phrase, the last clause of verse 24 of chapter 30, in the end of days, you're going to consider it. That is, when the end of the days of this world's civilization are approaching, you're going to consider it. So it was meant to be written for a time well into the future. It was meant to be written for the 20th century. The many of the experiences of that nation going into captivity and coming out will represent what will happen in this generation. Not all of the specific details, but the broad picture.

Samaria was not like this. The people of Samaria went into captivity. They never came back.

Jerusalem is like this, because Jerusalem had people who went into captivity and who came back.

In our day, we will have people who will go into captivity and who will come back.

And so God chose to use the story of Jerusalem and not Samaria as the basis of the parallel for the future. So, Mr. Blackwell, hopefully, will be picking it up next week with chapter 31.

Thank you for your attention and safe driving home for those of you who go distances.