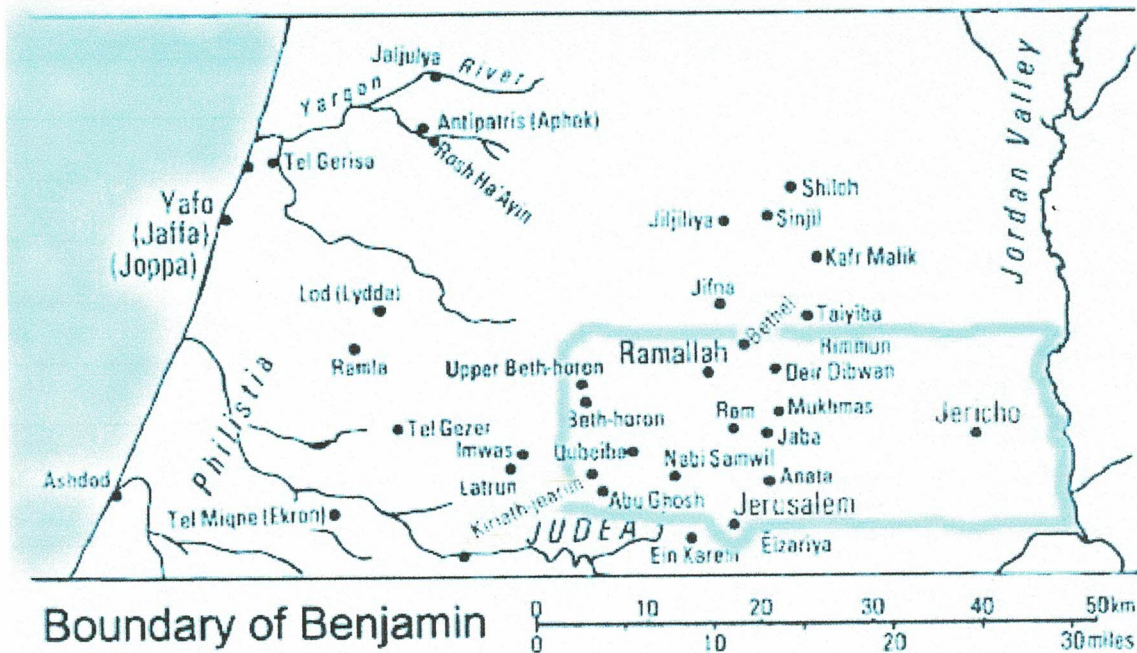


Jeremiah 6

The role of Jesus is partially-defined in Daniel chapter nine. He has come to do numerous things. Some of these things include the city of Jerusalem as a backdrop.

Seventy weeks are determined upon thy people and upon thy holy city,
and to make an end of sins, and to
make reconciliation for iniquity, and
and to seal up the vision and prophecy, and to anoint
the most Holy (Daniel 9:24)

Read Jeremiah 6:1-13: This chapter speaks of a different view of God. This chapter speaks of the opposite of God's intention for Jerusalem. The immediate context is a city immersed in sin. The ultimate purpose and immediate state of things are the opposite. We speak of Jerusalem as part of Judah. Technically the city of Jerusalem is within the territory of Benjamin's tribe. Judah's territory is actually immediately below Jerusalem.



Benjamin appropriately means: 'Son of my right hand'. Jesus sits at the right hand of the Father.

Jerusalem is God's city. Jeru-salem is a two-part word.

The verb ירה (*yara*) means to throw cast or shoot. It's is used when arrows are shot (1 Chronicles 10:3), stones are stacked (Genesis 31:51) and even when lots are cast (Joshua 18:6). This verb is also connected to the act of raining (Hosea 6:3) and to teaching or instructing (Exodus 35:34, Proverbs 4:4).

Basically, the verb and its nouns have to do with many little **impulses** that cause a larger and unified event, or serve to obtain a larger and unified objective.

The general meaning of the graceful root-verb שלם (*shalem*) is that of wholeness, completeness or "unbrokenness". It's used to characterize the uncut stones of the altar (Deuteronomy 27:6) and the temple (1 Kings 6:7). It tells of a "full" or perhaps "fulfilling" wage (Ruth 1:12), and the entirety of a population (Amos 1:6). It also tells of "full" and just weights, which are God's delight (Deuteronomy 25:15 and Proverbs 11:1), and of "whole" hearts devoted to the Lord (1 Kings 8:61).

This verb may also denote the completeness of sin (Genesis 15:16), and in some rare cases it may denote friendship (Jeremiah 20:10, Psalm 41:10).

The word Jerusalem has many aspects such as: 'to make complete', or to bring to peace'. In this chapter the word Jerusalem refers to its alternate meaning: 'completeness of sin'. The time had come to put an end to the sin-filled culture; and exercise righteous judgment. God has had to step in and prevent man from ruining all possibility of survival (the flood, the Tower of Babel, Armageddon, etc.). God is so perfect that his plans affecting the coming of righteousness coincide with his timing of the end of sin. God was done teaching his people to follow him in the desert at the same moment that the Amorite culture had become too far gone to salvage. In effect, you can say that two plays are ongoing on parallel stages. One play is about God perfecting his people. The other stage simultaneously is where man is being manipulated into self-destructive behavior.

-And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; -And also that nation, whom

they shall serve, will I judge: and afterward shall they come out with great substance. -And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. -But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. (Genesis 15:13-16)

Jerusalem is described in many places like a woman. The analogy throughout the Bible is of a beautiful prostitute. One day it will be his beautiful bride; but now it is the opposite. Men confuse themselves by making inaccurate assumptions about the possibilities of being able to have a beneficial relationship with a prostitute. Jerusalem is described here as both beautiful; and unclean. She is enticing to look upon; but in reality she is an open sewer. It is like being entranced by a beautiful poison apple. This is Satan's fishing lure. You know it is bad; but you find yourself being drawn to it regardless. Jerusalem is full of violence and oppression. Men have exchanged what they are supposed to do to gain what they want. Proverbs speaks about being enticed by a prostitute. You know that she is the road to death; but you are still drawn. Like heroin; her lovers allow themselves to sink down to her level of sin for their lusts.

Her sinful living was non-stop. She is not listening to instruction. God is telling her to take action to save herself. She is willfully deaf to God's instruction save herself. She is just standing there and watching the foreign nations gather for destruction around her; and build a siege against her walls. How many times have we known that we are being carried out to sea the wrong direction? Why do we allow ourselves to get carried away in sin? Sin is like that. It is like a drug that causes you to not save yourself. The intoxication of lust goes with adultery and idolatry. She was self-deceived. The deceivers always become deceived. That is part of God's like-kind judgment. We can become so engrained in sin that we can't stand hearing God's word. In fact, it is harder to sit tight for a good message if we are out of fellowship with God. Once a place becomes

too infected, it needs to be burned (completely disinfected/cleansed) to be re-used.

Jesus will return there to set up his millennial throne to fulfill all things. This chapter speaks of how it was occupied with sin; and lacking peace among men.

-That they may keep thee from the strange woman, from the stranger which flatters with her words. -For at the window of my house I looked through my casement, -And beheld among the simple ones, I discerned among the youths, a young man void of understanding, -Passing through the street near her corner; and he went the way to her house, -In the twilight, in the evening, in the black and dark night: -And, behold, there met him a woman with the attire of an harlot, and subtle of heart. -(She is loud and stubborn; her feet abide not in her house: -Now is she without, now in the streets, and lieth in wait at every corner.) -So she caught him, and kissed him, and with an impudent face said unto him, (Proverbs 7:5-13)

Read Jeremiah 6:14-19: It is righteous for God to send destroyers to his people as it is called for. It would be unrighteous for him to not follow through with necessary corrections. It is appropriate when people refuse to repent. How can you tell when a society is merely off course; verses beyond repentance?

1. Political correctness and empty platitudes replace honesty and true solutions.
2. There is no shame in sin
3. There is no appreciation for former virtues
4. There is a refusal to cease sin when confronted
5. A refusal to listen to God's word

Jeremiah asks God to turn his face to his tabernacle among men. The tabernacle represents where men meet God. The true tabernacle is the body of a man. The temple is similar in meaning. It represents where God and man co-exist. Solomon built the temple with that in mind. Outwardly, Solomon built a house where man

could return to God and seek forgiveness. Below is part of Solomon's temple-related prayer:

If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; -Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness. -And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; -Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which you gave to them and to their fathers. -When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when you do afflict them; Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. (2 Chronicles 6:22-27)

Read Jeremiah 6:20-21: God has a prescriptive means to reach him. It is in Jesus only. The incense and sweet cane are components of the priestly incense. Incense is symbolic of our prayers. It goes into God's nostrils. Any unauthorized maker of priestly incense, or any altered formula was to be killed! The point to us is that we can only pray to Jesus; or we will face eternal destruction.

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And the LORD said unto Moses, Take unto yourself sweet spices, [stacte](#), and [onycha](#), and [galbanum](#); these sweet spices with pure [frankincense](#): of each shall there be a like weight: And you shall make it a perfume, a confection after the art of the apothecary, tempered together [salted], pure and holy: And you shall beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with you: it shall be unto you most holy. And as for the perfume which you shall make, you shall

not make to yourselves according to the composition thereof: it shall be unto you holy for the LORD. Whosoever shall make like unto it, to enjoy the smell thereof, shall even be cut off from his people.-

Exodus 30:34-38; 37:29.

The whole point is that God has provided one means of salvation; but mankind is notorious for coming up with some self-appointed pathway to acceptance. No way Jose.

Read Jeremiah 6:22-30: This is a discussion of pending destruction and the intimidation of the violent and cruel invaders. Amidst this conversation God tells Jeremiah that he is a tower and a watchman. A tower is a place of safety and long-distance vision. Staying in God's word puts us ahead of the curve and in a place of safety amidst the surrounding destruction of our way of living.

The refining process is a good description of life's trials and hardships.