

WIERWILLE, V.P.-THE FOUNDATIONS OF THE BOOK OF JEREMIAH

by Wierwille vp

V.P. Wierwille's exegetical study of the Book of Jeremiah, examining the prophet's divine call, the meaning of his name, and the prophecies he was commissioned to deliver.

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1 THE FOUNDATIONS OF THE BOOK OF JEREMIAH

THE FOUNDATIONS OF THE BOOK OF JEREMIAH by VICTOR PAUL WIERWILLE This book is in the public domain. For more teachings by V. P. Wierwille, E. W. Bullinger and others, go to: www.eternallyblessed.org The Scripture used throughout this study is quoted from the King James Version unless otherwise noted. Any explanatory insertions by the author within a Scripture verse are enclosed in brackets [].

2 PART I

PART I

Jeremiah 1:1: The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin. The word "words" literally means "prophecies." They were Jeremiah's prophecies, his words. It was his vocabulary, but since he spoke God's Word they were the prophecies of Jeremiah. The name "Jeremiah" means "one raised up by Jehovah." He was not raised by Elohim, but by Jehovah. One raised up by Jehovah and sent forth. You might use the words "commissioned, ordained." That's the meaning of the word "Jeremiah," the son of Hilkiyah. Time and time again, the Bible will give you a rundown of their family. Now here you have "the son of Hilkiyah, of the priests"; it puts information in there for you. So many times for people they've just been names that they pass over quickly, and they wonder why in the world they're ever in the Bible. It seems you can hardly pronounce half of them, and why all that trouble? I have no scripture to prove all of this except my knowledge of the Word and the whole general pattern of the Word. The Bible says that not all that are Abraham's children are Abraham's children, and yet it says that we are children of Abraham. Abraham had a child by Hagar, remember? His name was Ishmael. Ishmael was Abraham's child, but he was not a believer. He was an unbeliever. The other child he had by Sarah. That's the believer. So not everybody that was of Abraham bloodline-wise was Abraham's child believing-wise.

Now it says that we who believe are the children of Abraham. In genetics, biochemistry and other related fields, they've done a lot of work. But the one thing nobody has ever traced, that I know of, anyplace in our times, is what is there in a bloodline that somehow or other makes it so you are a believer? What's in your background? Where did you come from? What genetically is back there that makes it so that when you heard the Word, you believed it? Someone else, coming out of the same family with the same mother, the same father, doesn't believe. What is it? You see, the Bible says that God knew us before we were even conceived. So God, being God Almighty, He knew the beginning and the ending before the beginning ever started. There is, in the genetic field, something about spiritual awareness and perception and believing, in the genes, that nobody has ever traced. It's there. Now I don't know if they'll ever be able to trace it. I don't know if it's physical or spiritual. One's genetic makeup is an important factor in whether or not a person believes. This is why this man Hilkiyah is named here. Now, there are two Hilkiyah's to be concerned about here. This Hilkiyah of the priests was not of the high priest line through Aaron and Eleazar. Let me show some of this to you.

I Chronicles 6:3: And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. The high priest line came from Aaron through Eleazar. This high priest line is recorded in the following verses.

I Chronicles 6:4-13:

Eleazar begat Phinehas, Phinehas begat Abishua, And Abishua begat Bukki, and Bukki begat Uzzi, And Uzzi begat Zerahiah, and Zerahiah begat Meraioth, Meraioth begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Ahimaaz, And Ahimaaz begat Azariah, and Azariah begat Johanan, And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:) And Azariah begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Shallum, And Shallum begat Hilkiyah, and Hilkiyah begat Azariah.

Verse 13 gives the Hilkiyah of the line which came from Aaron through Eleazar. This was the line God originally set up to be the high priest line. But the Hilkiyah of Jeremiah was of a different line. He was descended from Aaron through the line of Ithamar.

I Chronicles 24:1-6:

Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar. This Hilkiyah, father of Jeremiah, came out of the Ithamar line by way of Ahimelech and Abiathar. This family of priests settled in Anathoth (I Kings 2:26). Jeremiah's father was not the high priest line from Eleazar. All the priests came out of the tribe of Levites. Some of them, including Jeremiah's family, lived in Anathoth, a Levitical city approximately three miles northeast of Jerusalem. This is where Jeremiah lived. In chapter 11 of Jeremiah:

Jeremiah 11:21:

Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the Lord, that thou die not by our hand.

Later on you will find out that Jeremiah moves out of that town and he goes to Jerusalem and a few other places. Anathoth was in the land of Benjamin, and as you know Benjamin was one of the two tribes of the southern kingdom of Judah. Judah and Benjamin made up what is referred to as Judah. The other ten northern tribes made up what is referred to as Israel, and its capital was Samaria. The capital for the two tribes of the south was in Jerusalem.

Jeremiah 1:2: To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. The words of Jeremiah, the prophecies of Jeremiah, were the Word of the Lord. The word "Lord" is Jehovah. Jehovah gave these words to Jeremiah in the days of Josiah who was the son of Amon, king of Judah, in the thirteenth year of his reign

(Jeremiah 1:2). Look at the documentation. By the thirteenth year of Josiah's reign he had brought about a great reformation. Let's put this together with Chronicles.

II Chronicles 34:1:

Josiah was eight years old when he began to reign [so by the thirteenth year of his reign, he may be twenty years old. Still can't be too smart, but he's smartened up a little since he was eight.], and he reigned in Jerusalem one and thirty years [31 years]. So it was in the thirteenth year of his reign that Jeremiah started prophesying. Now you subtract thirteen from thirty-one and you get the balance of years Josiah was king in Jerusalem. This puts some of the facts together. verses 2-33: And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they came to Hilkiyah the high priest [now this is a different high priest, remember?], they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house:

Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick.

Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters. And when they brought out the money that was brought into the house of the Lord, Hilkiyah the priest found a book of the law of the Lord given by Moses. [They're cleaning up the place.] And Hilkiyah answered and said to Shaphan the scribe, I have found the book [the scroll of the law] of the law in the house of the Lord. And Hilkiyah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it. And they have gathered together the money that was found in the house of the Lord, and have

delivered it into the hand of the overseers, and to the hand of the workmen.

Then Shaphan the scribe told the king, saying, Hilkiyah the priest hath given me a book [scroll]. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. And Hilkiyah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

Thus saith the Lord, Behold, I will bring evil upon this place [word of knowledge, word of wisdom], and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

Because they have forsaken me, and have burned incense unto other [what?] gods, that they might, provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again. Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book [scroll] of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their [what?] fathers.

See the man responsible for ruling? If he didn't walk for God and didn't demand it of the people, it became like laws today in our lands. When the laws are not properly written or if there are not judges and people to carry out the law of the land, sin just runs rampant. That's what happened to the children of Israel. Well, back to Jeremiah where it is the thirteenth year of Josiah's reign.

Jeremiah 1:3-9:

It came also in the days of Jehoiakim the son of Josiah king of Judah [There are two guys you have to watch. The one is "kim"; the other is "chin." Jehoiakim and Jehoiachin. Two entirely different fellows so don't get them mixed up when you read about them.], unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then [in the thirteenth year] the word of the Lord [Jehovah] came unto me [Jeremiah], saying,

Before I formed thee in the belly I knew thee; and before thou earnest forth out of the womb I sanctified thee [set thee apart], and I ordained thee a prophet unto the nations. [Even before he was conceived God knew.]

Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. [He said he didn't want to talk. He wasn't fluent in speech. It's like when Moses said the same thing and God told him Aaron would be his mouthpiece.] But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces [in other words, when men stand up to you and yell at you, don't pay any attention to them]: for I am with thee to deliver thee, saith the Lord [Jehovah].

Then the Lord put forth his hand [condescensio; figure of speech], and touched my [what?] mouth. And the Lord [Jehovah] said unto me, Behold, I have put my words in thy mouth.

It was God's Word he spoke, but it was spoken in Jeremiah's vocabulary. verse 10:

See [and here is the first prophecy], I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Second prophecy, verse 11. verse 11:

Moreover the word of the Lord [Jehovah] came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. The "rod of an almond tree." The almond tree is the first to flower or to bloom in the spring. What God was saying to Jeremiah he understood beautifully. A rod of an almond tree meant vigilance. A vigilant watchman would carry such a rod for striking people. Jeremiah was to be the first one that would really stand vigilant, striking as a watchman. That's what God was showing him. verse 12:

Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it.

It's simply telling him that He's going to do it very quickly. verse 13: And the word of the Lord came unto me the second time, saying ["the second time" is the third prophecy, meaning "again"], What seest thou? And I said, I see a seething [boiling] pot; and the face thereof is toward the north. The oldest text has the word "was." King James has "is" in italics. A seething pot. A boiling pot. The truth is much deeper than that. In order for a pot to boil you have to have a fire under it. It just doesn't boil on its own. The face of this boiling pot was toward the north, and what he was seeing was the fire being blown underneath from the north. That just made that old pot boil up like crazy. Understand? He saw the face. The face was that underneath side of the pot which was tilted toward the north. The fire was right under it. What God was showing him is the north wind blowing that fire until it was just a raging fire underneath that boiling pot. It just kept boiling it up. That's that

verse of scripture. verse 14:

Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

Most have never understood the Bible, because they never understood word of knowledge, word of wisdom. They never see these things. They can read it a lifetime. It's just words to them. To us it's the Word of God. Word of knowledge and word of wisdom are in here so beautifully. An evil shall break forth. The word "evil" again is not strong enough. "Catastrophe" would be good, but I think that if I were to translate it literally, I'd say "destruction." That would communicate to my mind. Maybe to you the word "catastrophe." It's not just an evil, you know: chewing tobacco and spitting up in the wind kind of thing. It's not just an evil, but it's an evil that is like a great catastrophe, a holocaust. It's destruction. That communicates to my mind. As we shall see, the whole temple will be destroyed. That's what God is showing him. Destruction shall break forth upon all the inhabitants of the land. verse 15:

For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

"The entering of the gates of Jerusalem" is where the king of Judah would sit to judge. The revelation is that God will bring the families of the kingdoms of the north, that are going to be hotter than crazy like a great fire. They are going to sit on the throne where the king of Judah was supposed to sit, because he's copped out. God is telling him these other countries are coming and those men, those kings, are going to sit on your throne and do the judging; "...and against all the walls thereof round about, and against all the cities of Judah." They are going to sit outside of the gate of the city of Jerusalem where the king of Judah is supposed to sit. Then they are going to sit at all the gates of all the cities of Judah. This prophecy is fulfilled in Jeremiah 39.

Jeremiah 39:3 and 4: And all the princes of the king of Babylon came in, and sat in the middle gate, even...with all the residue of the princes of the king of Babylon. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night [and they were caught the next morning].... That is the fulfillment. Back to chapter one.

Jeremiah 1:16: And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

God did not forsake them. They forsook God. "And have burned incense unto other gods and worshipped the works of their own hands." You will find out as you work the Word of God that most of the things that people think God gets upset about, don't bother God very much. But the very things they never give a thought make God madder than crazy. They burned incense unto other gods and worshipped the works of their own hands. That was a real insult. verses 17 and 18:

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

"Gird up thy loins." God is telling Jeremiah what to do. That doesn't mean wrap his mantle around his hips. It means to gird up the loins of the mind. It means to stay his mind because he's going to be dealing with a bunch of tough cookies, a mass of unbelievers. If I were doing a literal translation I'd say, "Therefore, set your mind and arise and speak unto them all (not two-thirds, not ninety-nine and forty-four one hundredths; all) that I command thee; be not dismayed at their faces (He told him once and tells him again. You know why? Because men of God need that information in difficult situations like this and God has to take care of His man of God by briefing him; talking to him; informing him.) lest I confound thee before them. For, behold, I have made thee this day a defenced city."

There are pillars made out of iron that have stood outside for thousands of years, yet bear no signs of rust. I don't understand them and have not asked the right people to get an answer. Now, what kind of iron is it, you metallurgists and brains in the universities? You figure it out and then we'll both know. You can still see some of these iron pillars in India today. They have the Buddhist scriptures written in them. They have stood there ever since Buddha came on the scene, and they still haven't rusted. I don't know what they put into it. Iron we have in the United States rusts the first day. "And brasen walls." The oldest text that I am able to find says a wall of bronze. Bronze is not strong like iron, but bronze is beautiful, tender. I guess if you have a hammer you can take bronze and dent it very easily, but iron you can't. Look at this man of God, what God says he's going to do with him. He'll make him a defenced city with an iron pillar and a wall of bronze. All true men of God are like that. They're like an iron pillar. You know, Craig said the other night that people in the senses world look upon us as being narrow-minded. We're not narrow-minded; we're just God-minded. That's "iron pillar." They say, well, you don't have any love, you're very "dogmatic." I guess that's the word they use in religious circles. Sure we are. Very simple. Somebody says to me "You're dogmatic." I say, "Wonderful. I am. Do you want to go to the bank? You're dogmatic about your check." We know what we believe and why we believe it. But on the other hand, men of God are also like a wall of beautiful bronze: tender and gorgeous. "Against the whole land, against the kings of Judah." Jehoiakim, Jehoiachin, and Zedekiah. Wasn't that who we read of a little while ago? "Against the priests." He'd also have to stand against the religious leaders as well as the people of the land who have been following those false religions, priests, princes and leaders. verse 19: And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

"And they shall fight against thee; but they shall not prevail against thee." That does not mean they're not going to throw him to the dogs. It simply means that the dogs are not going to eat him. Because you will see later on they threw him down in a well that they used to dump their dung in. The King James says "mire." They dug these out and put their dung in there; then in the spring of the year they dipped it out and put it on the land as fertilizer. While normally such wells were outside of the city limits, they had converted old wells within the city for this purpose because they were under siege. So they dumped old Jeremiah in there. He sank into it until the dung was right up to the bottom of his chin. They left him in there for a period of time to see how he liked it. So I want you to complain tomorrow about all the obstacles with which you are confronted. Tell us how

much you believed God and had to sacrifice to know a little of the Word. Yeah. "They shall not prevail against thee; for I am with thee, saith the Lord" and I'm going to what? "Deliver thee." These are the prices men of God pay, but so what. It's worth it. Now the fourth prophecy begins with chapter 2, verse 1.

Jeremiah 2:1 and 2:

Moreover the word of the Lord [Jehovah] came to me, saying, Go and cry in the ears of Jerusalem....

"Go and cry in the ears of" what? Jerusalem. You've just now changed. The first chapter was cry unto Judah. Now he gets directly to the city and it mentions Jerusalem. verse 7: And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

"And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof." These words, "a plentiful country," are "a land of a Carmel" meaning a "garden land." Now one of the great mountains in the holy land is called the Mount of Carmel. Why? Because it was beautifully green like a garden at the top. That's what the name Carmel means: a garden land, a land of beautiful gardens.

You see how we read the Word and we work this Word with all of our stayed mind and all of our ability to get as much out of it. It's like I was telling Craig today, no matter how hard I work the Word it always still is elusive to the end I never know it all. I never quite get to the place that I'm convinced that there's no more to learn. But I sure thank God for the little light we do have and the accuracy of it. That should help you a little bit on chapter one. Now all the rest of the chapters can be done just as minutely, even more so if we took more time and had more knowledge of God and His Word, or more ability. We will continue with Jeremiah in the next section.

3 PART II

PART II Have you ever been to the Bible lands to Baalbek, the old Roman summer capital? Many of you recall seeing the pictures of Baalbek in the temple with the Corinthian pillars which people still use. Sometimes you see the picture of it on bank calendars in the country. I think it has four of the pillars still standing with the main stone over the top. When you understand Romans, and especially chapters 1 and 2 in Romans, and you understand Paul's ministry to the Corinthian church, the Book of Jeremiah just sort of all fits together. It's a very, very wonderful, yet very down-to-earth and right-down-to-where-they-were-living truth. The 16th verse of the first chapter sets the great apostasy of Israel, which will keep coming up. It talks about burning incense unto gods and worshipping the works of their own hands. We covered the first two verses of chapter 2 already. The first part told Jeremiah to go and cry in the ears of Jerusalem. Jerusalem represented the spiritual seat. That's where the temple was. You see, from the very beginning I can trace at least three different wills of God in the Genesis record. There's what I call a primary will of God which is really what God wanted. Then there is a secondary will of God, and finally there's the third will of God which is basically what we'll see coming up in Jeremiah. You see, God never wanted the sacrifices that they have in the temple in Jerusalem. He didn't want those sacrifices, but the people wanted them. They asked for it by their actions, so God went along with it and then He gave the law on how they were supposed to do the sacrifices. God is Spirit and God wanted His people to worship Him via spirit and truth all along, but people didn't move that way. They wanted sacrifices. So God says, well, if you're going to have a sacrifice, this is the way you're going to do it. It's really something. Even to this day, in the Church of the Body, the greatest thing God ever did, from the day of Pentecost on almost every denomination wanted some sense-knowledge thing they could hold on to, like water baptism or counting the rosary. Anything they can see, taste, handle or touch. It's really very beautiful when you put the whole Word together. Well, it says, "Thus saith the Lord; I remember thee, the kindness of thy youth." This verse two is written from God's point of view.

Jeremiah 2:2:

Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

There's a record, where it just literally says God closed His eyes. That means He knew what Israel was doing, but He refused to see it. He said, "They're my kids; I refuse to see it; I'll just close my eyes." God closed His eyes. It reminds me of a man in the New Knoxville area. He blew all the money Dad had made and Dad kept bailing him out all the time. One thing after another and he turned to my father and he said to him, "Well, if my son gets as much fun out of spending it as I did out of making it we'd both have a lot of fun." So, I thought that was sort of a wholesome attitude. Sort of fatherly. This is from God's point of view. "Thus saith the Lord; I remember thee, the kindness of thy youth." That is referring to when they were a young nation coming out of Egypt.

That's the youth part. "The love of thine espousals," in other words, then you were real hot on me. You (Israel) liked me very much and when you went after me in the wilderness (as when they had to hang in there and eat quail or manna), in a land that was not sown (in other words, a land that did not produce its own). That was the wilderness. God says, "My mind goes back to when I babied you and you were my kids. You were espoused to me. You were my wife, my husband. You were real sweet on me, a real honey with me. I fed you when you could not feed yourself."

Jeremiah 2:3:

Israel was holiness unto the Lord, and the firstfruits of his increase: all that devour him shall offend; evil, shall come upon them, saith the Lord.

Israel was holiness unto the Lord, Jehovah, and they were the firstfruits of His increase and all that devour him shall offend. That goes for anybody that really touches God's person who's walking. Here it's talking about Israel. The word "offend" literally is "are going to be held guilty." The word "evil" is "destruction." "Destruction shall come upon them, saith the Lord." This was the promise. It's from God's point of view, what God did. In the Old Testament you read records where the children of Israel went out and had a big battle. Not one Israelite died at the edge of a sword. Not one. Oodles of the enemy they chopped to smithereens. Then when Israel sinned and blew it, they died just like the enemy or worse. But as long as Israel walked, there was not a sword made to kill them. As long as they walked in the wilderness, even their clothes didn't wear out; their shoes didn't wear out. You see, God's fantastic, but everybody lives so far below par generally. He is still the same God. The Psalmist said, "A thousand will fall on one side and ten thousand on the other but it's not going to come nigh you." How many Christians even believe that? All that devour him, Israel, shall be held guilty. Destruction shall come upon those people who do it. Another place in the Old Testament it talks about the man of God being like the apple of God's eye. It also says in the Old Testament that God has engraven us upon the palms of His hands. I suppose that if some of you men took your shirts off you might have engraving' on your body. Tattoos, that's what an engraving is. I haven't seen any tattoos in the palms of the hands. People don't tattoo there, because the hand is so delicate, so sensitive. You just couldn't stand it when they would burn it in there and cut it with the needle. So you put the tattoo someplace where you have fewer nerve centers to cause pain. God says you're like the apple of His eye. Well, poke yourself one. Hit your eyeball and find out how sensitive it is. In the Old Testament it says your walls are constantly before God because He has engraven us. He looks at us like this and we're constantly before Him and we're tattooed in the palms of His hands. Fantastic, beautiful illustration. If you and I are walking for God, we have God's protection. We have God's care and anybody that hurts us is going to be held guilty, and destruction shall come upon them. In the New Testament when somebody was really out of alignment and harmony, Paul just gave him up to Satan. We just don't think that way anymore because we don't see God that big. You can't see God, you can't hear Him, can't smell Him, taste Him or touch Him. Therefore, even the greatest Christians you usually run into, what you'd think were real fantastic believing Christians, still don't really come to the greatness of walking with the power of God that's there. verse 4:

Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel.

"Hear ye the word of the Lord, O house of Jacob." House of Jacob. I love that. His other name was Israel. Jacob means "sup-planter." One who cheats everybody he can, as quickly as he can.

That's what the word Jacob means. Jacob, if you'll remember, had a wrestling bout one night and God gave him a new name. He called him Israel, which means "one favored with God." The man changed. Jacob changed and God gave him a new name. The first church I had in my denomination was St. Jacob's. They sure lived it. I often think about that. I've always wanted to do a teaching on what's in a name. I've never done it. The title of it would be "What's in a Name," and I'd pick names from the Bible. I might use yours. I know I'd use Jacob, some of those names, just to show people what's in a name. I don't know how much time families spend today picking names for their children, but I'd like to say to you if you're going to have any kids, pick a good name for them. Give them something to live up to, not live down at. They have an old cliché in the United States about giving a dog a good name and he'll live up to it. Give him a bad name and he'll go down to it. It's just as easy to give someone a wonderful name that means something as it is to give him something like Jacob. I think many times names are given to children by daddy and mommy for poor reasons. They maybe had somebody they heard about, they liked the name, sounds good to them so they give it to him. But the words in the Word are not here by accident. These are words which the Holy Spirit speaketh and there's great learning in them. Jacob's brother was Esau. As twins Esau was born first with Jacob coming out grabbing his heel. Then, if you'll remember, Jacob really worked a dandy with his father-in-law and his father-in-law worked a dandy on him. He made him work seven years for a woman and then he had to work another seven years. Then Jacob got back at him by believing that all the sheep would be the kind Laban said he could have so Jacob would get all the sheep. Those guys really lived it up. Here in Jeremiah the house of Jacob is the name of the nation, because they're back to flipping out. They're cheating. "Supplanter" is the meaning of the word Jacob. That's what He calls them here. He could have called them Judah, Israel, or a lot of other things, but the Word calls them Jacob, because the people are crooked again. Not everyone, but the vast majority. This statement, "O house of Jacob," is used 20 times in the Book of Jeremiah. That is significant. verse 5:

Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

What iniquity have your fathers found in me? It's Jehovah's asking the people via the prophet. What iniquity? What shortcoming? How have I, as God, mistreated you that you have gone far from me? You don't have your love for me; you don't have the kindness of thy youth when you went after me in the wilderness. You've gone far from me and walked after vanity. Vanity is the vainness of the human individual which here equals idols. They walked after idols and are become vain idolaters. verse 6:

Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

They no longer say, "Where is Jehovah? Where's our wonderful Jehovah who brought us up out of the land of Egypt? We love Him." They don't say that anymore. "Who led us through the wilderness." People, I've lived long enough to know that you can do a thousand good things for somebody, but if you do one bad thing, they will remember the bad and forget the thousand. Israel was like that. God dug them out time and again. He took care of them. Then when they got a little money, so to speak, a little freedom, instead of staying faithful to the true God, they forgot His

greatness. They started worshipping other gods and going down the drain. verse 7: And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. An "abomination" literally means "stinky, rotten, putrefied." verse 8: The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. The priests said not, "Where is the Lord?" In other words, the priests did not even look for Jehovah. The nation had gotten so far off that the spiritual leaders were not looking for the true God, Jehovah. They that handled the law, the Word of God, "knew me not." The word "pastors" is "shepherds." It refers to the kings. They were shepherds, they were pastors of the people as were other older men called elders in the Old Testament. The word "elders" in the Old Testament is the same word as the word "bishop" is in the New Testament. Only one is Hebrew and the other is a Greek word. The pastors, shepherds, also transgressed. The word transgressed is "revolted." They revolted against God and the prophets prophesied by Baal. Baal is a devil spirit, a big one. I'll hold on telling you more, because I'm going to tell you a lot about Baal after a bit. They prophesied by Baal and "walked after things that do not profit." Those words mean they walked after that which led them to ruin. That's the text. What you follow is where you're going to end up at, right? You follow Castle Road, you get someplace where Castle Road goes. They walked after Baal, so they ended up in ruin. verse 9:

Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead.

"Wherefore I will yet plead with you; I beg you: I implore you. I cry my eyes out for you," saith the Lord. And I'll do this with your "son's sons" is the correct translation. verse 10: For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

Chittim literally is the island Cypress. Chittim is the name for Cypress, but He's talking about passing over the "isles," plural, which Cypress represented. The maritime countries are what He's talking about. Shem was the second son of Noah. He was not the oldest. It says so in the Word. Japheth is the oldest, then comes Shem, and then comes Ham. Shem is spelled "She" and later on they dropped the "h," spelled it "se" and that's where the Semites are from. Semitic people are shemites. Chittim was out of Japheth; he was Japheth's grandson. Genesis 10:4 says so.

Genesis 10:2-4: The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

Here Chittim is spelled with a "K" instead of a "Ch."

It refers to Cypress which stands for those maritime countries. So God is saying, "You pass over the maritime countries to the north and send unto Kedar, which is in Arabia, to the south and consider diligently and see if there is such a thing. See if there's anybody left that really believes. What He's saying is, "Look, go all the way up north, come all the way down south, look at all the people; anybody around believing? NO."

Jeremiah 2:11:

Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

"Hath a nation changed their gods? Which are yet not gods, but they worship them as gods. But my people have changed their glory." There are some thirty places that Ginsberg listed in the Massorah where they deliberately changed a word in scripture. The Massorah gives it to you. They deliberately changed the word in scripture marking the change in the fence around the outside of the text. Instead of "their glory" it should read "my glory." It was God's glory they had turned away from. They didn't want God to be disgraced. That's why here they changed "my" to "their." They didn't want God to be associated with this degradation so they put "their" there. In other words, the glory that belonged to God and God's glory that they had, they changed for that which doth not profit. verse 12: Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. Be astonished, exclamation point, O ye heavens at this and be horribly afraid. Shook up. Be ye very desolate. The root word means "dried up." In my mind, I get the picture of 3 years and 6 months with no rain. That's dry. Not even dew. That's desolate. The picture in my mind is the wind blowing and the dust just flying all over the place. Nothing growing, not even cactus. Then the great 13th verse you use in the Foundational Class, I believe. verse 13: For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. For my people, God's people, have committed two evils, they have forsaken me, the fountain of living waters. Then secondly, as I teach in the Foundational Class, whenever man moves away from the true God, he always hews himself out his own religious systems, and they're cisterns. They'll always be broken cisterns, no matter how beautiful they look to the senses man on the outside. They have cracks in them, and they will not hold the truth of God or the truth of His Word. verse 14: Is Israel a servant? is he a homeborn slave? why is he spoiled?

"Is Israel a servant? A slave born in other people's homes? Why is he become a spoil?" That's the text.

Israel was never to be a servant to other nations. The Assyrians and the Babylonians were never to come in and capture Israel and make the men their slaves, the women their women. That wasn't God's plan at all. He never meant for an Israelite to be born in an unbeliever's home to be the slave in that home. Israel was meant to be a servant to God, a slave to God. In our day and time we're to be slaves for the Lord Jesus Christ. The epistles tell us this. We have the mark of Christ upon us. We are douloses for him, slaves for Jesus Christ and the true God. We are not to be slaves to other fellowmen. Why then is he become a spoil? You know what a spoil is. It's what the enemy that captures you takes from the army. The army comes in and captures the land and they get the spoils, which means they take everything that's there. Isaiah had said they'll take your women to be confectioneries, cooks and that kind of thing. verse 15: The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

"The young lions roared upon him, and yelled." What are the young lions? Countries like Babylon, Egypt and others. These were the younger countries. Maybe not younger historically as far as time, but younger in development. They attacked like young lions. They roared and yelled. Do you know why the lion roars? It is to freeze the prey. The lion never jumps its prey until it freezes it. And he does it by "HEH!" Only worse. That's why it says in here, "the young lions roared." They

scared the living daylights out of the children of Israel by their roar. Froze them. Then they could jump them and eat them as their prey. Then they made his land waste. The cities are burned that there are no inhabitants left. They did one of two things. They either killed them all, or they transported them, took them out of one location and moved them to another. If women were pregnant with babies, they ripped them up. Because if they're going to let them have babies, then they're going to get pregnant by their captors. So they wouldn't have any. And the older men, who couldn't work, they chopped their heads off, too. That was the lenient side. Sometimes they would come in and kill the whole city, men, women, children, the whole bunch. Cities burned, you understand, without inhabitants. Nobody would be left. verse 16:

Also the children of Noph and Tahapanes have broken the crown of thy head.

"Also the children of Noph." Noph is Memphis, the southern capital of Egypt. I have never been there. I've seen the pictures, I've read about it, but every time I've been in Egypt I've been stupid and never took the time to go south. I someday ought to. But Memphis is the southern capital. The northern one is Tahapanes. The children of Egypt in the capital in the south and the capital in the north have broken the crown of thy head. In other words, Egypt just socked it to them. Egypt took you captive, Egypt outwitted you. Tahapanes has been discovered archaeologically, and it really shut the mouths of the higher critics and the unbelievers, because of what it says in other places in Deuteronomy and the Old Testament about this particular place. The critics always said it couldn't have been there. Well, they have found it, archaeologically, and it is exactly what the Old Testament said. It was a very, very exclusive place. Pharaoh's daughter found Moses. Right? She brought him into the palace. Then she got a Hebrew woman to nurse it, and the Hebrew woman was Moses' mother. This is in secular history I read this, not in the Word. But one of the Pharaohs got real sweet on a Hebrew gal. The name of this palace at Tahapanes is "the palace of a Hebrew daughter." That's the name. It was one of the British archaeologists who uncovered this in northern Egypt. "The crown of thy head" means they beat him. verse 17:

Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? The reason they got it laid on them by Egypt is because they had forsaken the Lord, who had led them out of captivity into that green territory, that land flowing with milk and honey. verse 18: And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

"What hast thou to do in the way of Egypt?" Drink the waters of Sihor, and Sihor is the Nile. "What hast thou to do in the way of Assyria?" You drink the waters of the river, and that specifically refers to the Euphrates. In the Mesopotamia area, there are two great rivers. One is the Euphrates, one is the Tigris. In between these two great rivers, the Euphrates over to the west and the Tigris to the east, lived God's people long before Jacob. They spoke the language of the area which was Aramaic. The characters in which the Aramaic was written were Estrangelo. When they crossed over the Euphrates to the west, they brought with them their language. Suppose we who speak English today go to Russia tomorrow. Do we bring our language along? Sure. They did too. When they crossed over the Euphrates to go to Palestine, they were called Hebrews. The word Hebrew does not come from the word Heber, one of the sons mentioned in the Old Testament. Heber comes from the fact that he was born at the time or shortly after they crossed over. The word Hebrew means "cross-over." They crossed over the Euphrates. The Aramaic word for crossing

over is habor. That's where they got the name Hebrews. And for many, many years, of course, they carried Estrangelo Aramaic. Aramaic is the language. Estrangelo is the type of script in which it was written. Then as they got mixed up with the Assyrians and others, there were other words introduced into their language, and they began writing a different type of script. The script changed and the old square characters came into existence, which is called old Hebrew. Then of course, many, many years later, the Estrangelo characters of script were slightly changed in Aramaic. As a result we have extant what we know as the Jacobite script of Aramaic, the Nestorian script of Aramaic, and Estrangelo. The great scholars of the world can read Jacobite and Nestorian. Most cannot handle Estrangelo. There is a great library in England, one of the greats. It is John Rylands at Manchester. I was in the archives there one year looking at some manuscripts in Estrangelo Aramaic. They still had not yet cataloged it. Nobody could read it. So we went down to look at it. I could read it. They had never had a man that could read it. They had these books stacked in a real sloppy manner. You don't stack good books like that. You should stack them carefully, catalog them, and then put a bloodhound on them and a shotgun next to them so nobody steals them. They had them stacked like this. Some they had tilted over in the corner. They had a great collection of Estrangelo Aramaic. The following year, I was at Duke University in North Carolina, and I met with a man by the name of Charlesworth, who is head of the Old Testament theological work at Duke. I had heard that he was a fine Hebrew scholar, and that was one reason I wanted to meet him. We talked about Aramaic. I told him about our research and our interest in Estrangelo Aramaic. It was new to him. He knew Jacobite. He knew Nestorian. But he did not know Estrangelo. Shortly after I left he got very, very interested in Estrangelo, and the last three or four years, in the summer, he has been at John Rylands and has cataloged all the Aramaic work that is at John Rylands. They have changed curators since the time he and I were there. Not long ago somebody took me to the library there again. I went over and asked the curator if I could go down and see the Aramaic stuff, and he said no. I wasn't in the mood to argue with him, so I never went down to see what Dr. Charlesworth did and how it was cataloged. You know, he'd go down and get me a book, but that's an insult to me. I just got mad and didn't pursue it. I just didn't go down. He didn't know that I'm the man that got it cataloged for him. I didn't tell him who I was or what I did, so he doesn't know that I'm the fellow that influenced Charlesworth, so that he came over and cataloged it all for him. But that's life. I suppose I could have spent a half hour pulling out all my credentials and telling him how I influenced Charlesworth to catalog it. But there wasn't much sense in it. By the way, we do have at The Way International perhaps the best in the world today in Aramaic. We are working on an analytical concordance in Aramaic, which will be the first one that's ever been done in Estrangelo. We are putting all of this on computer. We have developed and produced an Aramaic typing ball for the IBM selectric typewriters. We had it made. We produced it, we laid out the letters, we drew them, we had them drawn, and we had them put on the ball. So at least one place we got on the ball. Dr. Charlesworth found out that we had one. He called long distance, I think to Bo Reahard, and asked Bo if we had it. Bo said yes; he said, "Well, what do you want for one?" Bo said \$500. The next day there was a check in the mail for that ball of \$500. I think we've got something like \$4,000 invested in the ball. But if we sell 20 of those for \$500, we'll have \$10,000 back. And I expect to get that back. They have to buy it, because we hold the copyrights on it. We own the thing. So if they want to buy one, they have to get it through The Way Ministry.

Greek was not the language in which the New Testament was originally written. Every academic institution and most scholars (including Manchester's F. F. Bruce, Metzger in Princeton, Aland in Germany) teach that it was. That's what they were taught. That's why they believed it. They are all Protestant teachers too. They were taught that the original texts were in Greek. All three of them should know better today, because we made them sit up and pay attention. If the New Testament was in Greek and they translated the New Testament into English, then the words they did not translate in the King James should be in Greek. They're not; they're in Aramaic. The words talitha cumi are not translated. They're Aramaic words. Eli, Eli, lamana sabachthani are not Greek words. They're Aramaic words, left untranslated to this day! Boy, God sure did us a favor. Greek was a translation from Estrangelo Aramaic. Greek was very beautifully done, fantastically done. Some of those men who translated into Greek were absolutely men filled with the holy spirit, and men who called upon God for revelation when they needed it. Some very, very great fine work in Greek. That's why I believe if you're going to do research in depth, you must not only know Estrangelo Aramaic, you have to be able to handle Jacobite script and Nestorian script, as well as Hebrew and Greek. Latin, forget it. You know, as far as research in the Word is concerned, Latin came out of Rome. The Roman Catholic boys had little accuracy. But the other languages I've given you are excellent for research. Arabic would not be bad to know, because there's such a close resemblance between many words in Arabic with words in Estrangelo, Nestorian and Jacobite. Do you know why they came up with Nestorian script? Because, for example, you are Christians in Manchester, you are Christians in Bristol. You are both Christians, but in order to show that you are Manchester Christians you put a little different type of curve on a word, for instance, than they do. That's how they told where they came from, language-wise. You still do the same in the United States. English in Boston is different than English in Minnesota. In Minnesota it is English much like I talk, but in Boston it's Boston English. I have as much trouble understanding the Bostonians as I do the English English. I said the other day that I wouldn't mind riding on that boat that keeps running around the river over here. It must be a tourist boat. I said I'd do it just so long as you give me an Englishman that I can understand. It took us three weeks to figure out why Mr. Hooley in the army was in the pie office. And one day I figured out that meant pay office. When I finally figured out the pie office was the pay office, I finally figured out where he worked. It's good to understand. Well, that's a little background on Estrangelo Aramaic and other Biblical languages. In our next section we will continue with Jeremiah 2.

4 PART III

PART III

We are now ready for Jeremiah 2:19. Before this chapter is over with, it's really going to blow your mind. You will see how far people walk away from God, yet how religious they are, how sincere and how many statues they have.

Jeremiah 2:19:

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. The word "backsliding," of course, you learned in the Foundational Class. As servants, you could do that; as sons you can't. Here He's speaking to Israel and the wickedness was that they had forsaken God. God did not forsake them. They forsook Him, and that is always the road down. "The Lord God of hosts." This particular usage is used six times in Jeremiah. The word "Lord" is Jehovah, "God" is Adoni and "hosts" is sabaoth. Six different times it's used and the number six should speak loudly to anybody who works the Word. You have to check its usage each place in its context and see the greatness of it. verses 20-22: For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. For of old time, all these many years, God says, "I've broken the yoke that you had on your neck and I've burst your bands." The bands were like handcuffs. To "not transgress" here literally means I will not serve other gods. A "noble" vine is a "choice" vine. How then are thou turned into the degenerate plant of a degenerate vine? A "strange" vine is "degenerate." Nitre is soap that has a lot of cleansing power in it. "And though thou take thee much soap." You just wash and wash and wash. Yet thy iniquity is marked before thee, saith the Lord God. You can do the outside of the body, but that won't clean it up on the inside. No matter how strong a soap you use, it just can't penetrate deep enough. Put all of this together and these verses really set the wickedness of their idolatry.

I'm thinking of the record in Matthew 15, where God says they worshipped Him in vain. Think of Malachi, where they had brought all second-rate offerings and yet they said, "Lord, we don't know what we've done wrong." They always look good on the outside.

People always go through the machinery. They bow at the right time. They count their beads at the right time. They go to pray at the right time. They do everything right except the one great thing: an inside job. Their hearts are rotten.

They put on the outside to make it look good, but inside they're, as Jesus said, dead people, stinking. They wash the outside of the platter. "Every high hill" in verse 20 means that every little

hill that you could look at, they put a statue on. "Under every green tree thou wanderest," they set up statues. "Yet thine iniquity is marked before me, saith the Lord God." verse 23:

How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways.

"How canst thou say, I am not polluted." God is telling them they are so polluted and yet they say they're not polluted. You say I'm not going after Baalim. Look at what you've done. You're like a swift dromedary traversing, entangled in her ways. Look at what else verse 24 compares them to. verses 24-27: A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. Their kings, their princes, their priests, and their prophets were speaking to a stock, an idol. Of course this word here is again in the feminine gender, which you don't see in English. This makes it agree with the previous statement of "loved strangers and after them" in verse 25. Those words are all feminine, because the goddess that they were worshipping here is called Asherah. This word Asherah comes from the word Asher, which means erect. Every time, by the way, in the King James when it's translated "grove" or "groves," it is the word Asherah. See they said in verse 27 to Asherah, "Thou art my father; and to a stone...." All of these gods were either made out of wood or stone; and they're idols. And they said to these gods, "Thou hast brought me forth." But you and I know it was the true God who brought them forth, out of the land of Egypt, out of the house of bondage. For they have turned their back upon, or unto me, the true God; they turned their back to me and not their face. They didn't stay looking at my face. But, in the time of trouble, they'll yell at me again and say, "Oh, God, arise and save us." verses 28-33: But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

"But, when that time comes, where are those idols, those gods, that you made? Let them get up, save thee in the time of trouble. For according to the number of thy cities are thy gods, O Judah."

They had gods every place. They were surrounded with religion like we are at every street corner today. But no truth. A lot of idols were in every city. "Wherefore will ye plead with me," God says. "What do you want to come back to me for; try the gods that you said were so terrific. You've all transgressed against me," saith the Lord. "In vain have I smitten your children." In other words they walked away from God, and God had to take his hand off. Therefore we see the Oriental way of saying it, "I have smitten your children." They didn't learn anything in that correction. "Your own sword devoured your prophets, your men of God, like a destroying lion." "O chosen but now perverse generation" is the text. "See ye the word of the Lord. Have I been a wilderness unto Israel? Is that how I treated Israel? A land of darkness? Then why do my people now brag and say, 'We are lords, we'll come no more unto thee, the true God.' Can a maid forget her ten pieces of silver? Her ornaments?" Ten pieces of silver or the silver cord placed around her neck by her husband. "Yet my people have forgotten me day after day after day after day." Sounds like this was written this morning. verses 34-37:

Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

"Also, in thy skirts is found the blood of the souls of the helpless and innocent." What they were doing is like what happens in every culture; the older people were leading the younger people and the children into the worship of the same idols and the same destruction. That's why your skirts is the evidence. It is in your skirts meaning it's evident in your walk. It's evidenced. I've not found it by secret search, but upon these, your skirts, it is evidenced. Yet thou sayest, "Oh, I'm innocent, surely his anger will turn from me." "Behold, I the true God will judge thee, because thou sayest I have not sinned." Imagine that. Here they were sinning like crazy, but in their minds they were convinced they weren't sinning. We've been just like that in our culture. We've been so far off God and His Word and yet we say, "Oh, we're God's people, we're walking for God, we go to church, we do this." A bunch of junk! It's just as far off. "Why gaddest thou about?" You know what it means to gad about? They were running from idol to idol to idol, that's the gadding about. "Why gaddest thou from idol to idol? Thou shalt be ashamed, by Egypt, as well as by Assyria. Yea, thou shalt go forth from Egypt and thine hands upon thine head." "Hands upon your head" is like when you arrest somebody, you make him put his hands on top of his head or behind his back. It means you're under arrest. You haven't got anything to pull out of your pocket to use on anybody else. You can't kill anybody. You are all done in. "For the Lord hath rejected thy confidences and thou shalt not prosper in them."

Deuteronomy 16:21 and 22:

Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

Neither shalt thou set thee up any image; which the Lord thy God hateth. The word "grove" there, again, is Asherah. God had told his people, very plainly, they were not to set up any idols. Specifically this idol of Asherah was not to be set up and very especially, they weren't to pay any attention to it. It was never to be near to the altar of the Lord thy God. In Jeremiah as you will read it, you will find out they not only had them on every hill and in all the cities of Judah, but they had them right in the temple. Look at Kings.

I Kings 15:13: And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

She had put an idol up of Asherah. And Asa, the king, destroyed his mother's idol, Asherah, and burnt it by the brook Kidron. Yet the high places were not removed. Still Asa's heart was perfect with the Lord.

I Kings 15:14: But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. In II Chronicles it talks about an identical situation. Maachah was the mother of Asa the king. Asa removed her from being queen, because she had made an idol in a grove, and Asa cut down her idol and stamped it and burned it at the brook Kidron.

II Chronicles 15:16: And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

Now an idol of stone, you can't burn. You can crush it to pieces, but you cannot burn it. Asherah, sometimes it is called Ashtoreh, was the goddess of life. Production. Baalbek, that I mentioned yesterday, was the great Roman capital for their summer houses. The big religious temple there was to the god Jupiter. Whenever they would go to worship, the first place they'd go was to that fantastic temple. And that was supposed to be their spiritual worship, Jupiter. After they finished that, they went to the temple of Baachus, which, by the way, still has the keystone in the front of it. It has never fallen down after all those centuries, and everybody beating the place down. Baachus is the god of stuffing, overeating, like we've been doing. Breakfast, dinner and supper. First they worshipped god, then they went to eat. Then after they left that, they went to the temple of Venus to lay women. Great order of events. Get your spiritual food first, then feed your body, and then go sex it up. The Romans really had a system. They met every need of every man or woman by doing just that. Israel wasn't far behind. Ashtoreh was the goddess of life that they were worshipping. This particular statue, the way it was arranged, was as follows: They laid out in the statue all the genitalia of the woman, with the outer labia, the inner labia, the vagina, and then through the middle of it, coming up out of it was an erect penis. That's why I gave you that word Asher, meaning erect. It came right out of the vagina. The male penis was in the vagina, only it was inverted. They didn't want to show the male penis down in the ground, or in the rocks, so they turned it upside down and brought it up out of the vagina. They showed the whole area of the genitals of the female, and then the erect penis coming up out of it. This is what they had set up as gods all over Judah, all over the land. That's what they were worshipping as that which had brought them light and gave them their deliverance. That's what Israel was doing, and time and time again they will call it Baal or Baalim. Baalim is the plural of Baal.

I could take you today to a place in India where they still have the same structure, the same gods today. Mrs. Wierwille and I have been there. For those of us who love the true God, it is sort of nauseating to say the least. And yet there are hundreds of thousands of people who come to worship at that location. The greatest amount of people who come to worship there are first of all virgins, who are betrothed and are going to get married. Secondly, there would be women who are married and are barren, who have no children. Because, in Eastern culture, it is a disgrace for a woman not to have a baby. She is made to have one, and if she doesn't have one, Eastern culture has considered it a disgrace. That's why the Bible has that type of thing in it. Biblical culture had arranged that if you couldn't have a baby, then you would be allowed to take your maid and give it to the man. Then whatever baby she would have would be legally yours. It's in the Word, Old Testament. I think it got somebody in trouble with Hagar. You see, the same gods, the same idols, the same devil spirits are behind these things, and every idol has a devil spirit behind it. Every idol has a devil spirit behind it. It isn't the idol per se that's bad, it's what it represents and the spirit behind it. Inside of this temple in India, before you walk in you ring a bell. That tells the god you're coming. It wakes him up. That bell was ringing all the time. The old fool was awake all the time.

We didn't have to ring it because there were so many women and men in there. Before you come to the bell, there's a tree. There you take a lock of your hair and tie it on that tree. Then you ring the bell and walk in. Inside it's arranged very gorgeously with the altar where the worship is. In the center of the room is this whole genitalia of the female with the erect penis coming out of it surrounded by about two feet of water, rolling around. Water is indicative of the flow of it, of pregnancy, of life. The women come in with their garlands and hang them over the head of the penis. Then they kneel to pray. Some of them come in with precious oils, go to the head of the penis, put oil all over the head of the penis, kiss it, and then go back to pray. I was in there about twice I think, maybe three times. About a quarter of the way up the penis were piled garlands of flowers. One woman would bring a garland, drop it over the top, and then she would kneel there and pray to become pregnant or to have a baby. That's the type of god and the goddess that Israel was worshipping. In other words, they were worshipping sex to the hilt. Of course, as soon as you leave the temple, there are plenty of those images to buy. You can buy them in any size. I brought one home and showed it to the kids at that time. I told them what I'm telling you, and a lot more. That's the degradation to which Israel had gone, and that is why they got destroyed. They were serving another god. And the god was this Asherah, called Baal. Now in the process of it, other gods get involved. On some of the symbols in the Roman Catholic Church, I'm sure you have seen something that looks like the letter "I," and then an "O" behind it. And they tell you it's the God of hosts. That is the symbol of Asherah and Baal.

I'm sure once your mind gets acclimatized to the truth of God's Word, you'll see a lot of things in symbols that you have never recognized before. To you they held little significance. If they put ivory around them, or rubies, you thought it was so beautiful. They bring food, for instance, to the god in India. Women would bring cookies, like cakes. It talks about baked cakes in Jeremiah. That's what it was in India. Women baked special unleavened cakes to bring to the god. Flowers, rubies, and gifts of money were also brought. But if the shepherds, as we read, if the king, if the priests, are worshipping the wrong god, they will lead their people to do the same, because people are just like sheep following a shepherd. In Israel, the high priest, along with all the other priests, the king, and all the elders we read about led them into idolatry. That is the one thing that you

cannot get away with and live before the true God. You just kill yourself, your nation, everything. The first commandment that God ever gave was, "I am the Lord thy God which hath brought thee forth out of the land of Egypt, out of the house of bondage, thou shalt have no other gods before me." Yet the so-called Christian churches have a minimum of three. Most of the Christian churches have had a lot more. They have had at least three since the early part of the second century. By the third century you had to believe in those three or the sword of the Roman Empire would cut your throat. And so all Christendom came under Rome. The Anglican never got out of it. The Episcopalians never got out of it. Christianity never got out of it to this day. Except for a small remnant of people, perhaps, around the world. This is why most nations are still in captivity and those who aren't are going, because the true God will not stand for it. No matter how they try to clean themselves up, no matter how beautiful they make their buildings or their cathedrals or anything else on the outside, inside they stink. God looks on the heart and not on the outside. In Isaiah 57, Asherah represented the goddess of life, the female side. Baal represents the generative side, the erection, the penis side of this thing.

Isaiah 57:8:

Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

Ezekiel 16:17:

Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them.

Here when it's talking about "images of men," it's not talking about the complete physical body of a man. It's talking about an erect penis. "And didst commit whoredom with them." You will be reading in Jeremiah about Israel playing the whore. That simply means she was worshipping other gods than the one true God. The one true God supplies every need for Israel. He was to Israel like the husband is to be to the wife and the wife to be to the husband to supply the complete need. In the Bible, when that complete need is not supplied, there's something wrong. The true God always supplies the complete need and Israel was to reciprocate by supplying the true need to the true God. I put it all together in one verse in John where it says we worship Him via spirit and truth. God would've always and still does supply every need to man. In our administration He does it through His wonderful Son, Jesus Christ, and the power of the holy spirit that is in us. It is Christ in us the hope of glory by which God supplies every need. We in turn worship Him via spirit and truth. It is when Israel walked away from the true God, and got themselves other idols, that God forsook them, because they forsook God. Consequently, Israel went into captivity and so many, many terrible things have happened. I believe there would not be the great religion today called Mohammedanism (or Moslem) had the true Church, the Body of Christ, from the first century on had only one God. I think Mohammedanism saw itself like a cleansing to Christianity, because the Mohammedans know there is only one God. They've only ever stood for one God. Outside of this ministry I know of nothing that can reach the Moslems. They are tough people to reach. But, you'll never reach a Moslem who's got a brain in his head by talking about the trinity. They know better. And when the hordes of the Moslems rode across what we know as the so-called Christian lands, they killed the Christians like crazy, because they thought they were doing the true God a favor

since the Christians had three gods. At least they had some sense in their heads. They've only got one God. Most Christians sit around and say they've got only one, but worship three. Remember what I read a little while ago from Jeremiah? They said, "Oh, we haven't sinned." That's what the Christian church has said for centuries! Then they look at me and say I'm the heretic, I'm the sinner, I'm the person they ought to get rid of because I dare to write a book called Jesus Christ Is NOT God. It's the same damnable stuff you read in Jeremiah. In Ezekiel, they gave gifts to all their whores. That doesn't mean to their physical women, but to their gods. They went whoring after other gods. Let's go back to Jeremiah.

Jeremiah 2:24 and 25: A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? All they that seek her will not weary themselves; in her month they shall find her.

Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

"A wild ass in the wilds (that's the wilderness) snorts out the wind of her soul." Have you ever seen a horse snort? Or an ass snort? That's the word "snuffeth." Snorting out the wind pushes out the wind of her life, of her soul. She is prancing and chasing around. She'll jump up and down, she'll snort, kick up her back legs and jump on the front ones. "Prancing and chasing around when she is in heat. And anyone who desires her, does not have to look far to find her." Verse 25, withhold thy foot from being unshod, reads: "You didn't want to get tamed." The wild horse, unshoed, he didn't want to get tamed. Didn't want to get shoed. "You didn't want to get tamed. Nor have your thirst quenched by good water." The rest of the verse is simple. "You loved idols and after idols you said you were going to go." He's talking about Israel. Like a wild ass, you're snorting out there, prancing and chasing around all these gods. You don't have to look far to find one. They had them on every hill, remember? And they usually did one of three things. They'd take one tree, cut the top out of it, and fashion the top like a penis. It would be a live green tree. That's why it's translated "green tree." They'd cut the top of it, fashion it like a penis and then fill the genitalia of the female around it. Or they would take a tree, fashion it, take it to a place and set it in the backyard, like I see statues setting all over the country and along roadways. If they had good men working in stone, they'd make it out of a stone. In India they had around the base a female section which was made out of very beautiful acara marble. It was gorgeously laid in, just perfect, great workmanship. Those are the three ways and when Josiah the king destroyed them, he tore them down. That's why some of them he burned, others he powdered. That means the stone ones, he broke them up with sledges, powdered them up. The others he burned. Well, that's the translation of two of those verses in Jeremiah 2. They just about tell history to this date. At least I guarantee it tells the history of Jeremiah's prophecy, and that's all you're going to read in the Book of Jeremiah. The reason Jeremiah prophesied against Israel, against the Ammonites, against Moab, against Egypt, and all of that was because they were all worshipping pagan gods. Especially Israel was rampant with idolatry, and they were supposed to be God's people.

Today idolatry is still rampant. There is only a handful of people speaking out for the true God. We must be as committed as Jeremiah in delivering our message. We also have been raised up to hold forth God's Word. We must be men and women who stand for the one true God. The cow may kick you, the bull may rend you, but they'll never lead you to worship the false god. But man

with all of his brain, because it is not renewed according to God's Word, is the wickedest creature God has formed and made. Man without Christ in him, the hope of glory, is no more than body and soul. Under the worst condition, he can be possessed by devil spirits in the mind. This is why when you get to the integrity and accuracy of the Word, there's a lot of things that have to be thought through. Very few people have ever known enough of the Word to think it through, and very few people have enough courage to think today. For most people it's a difficult task to think. They just think they think, they never really get around to thinking. They've let everybody else do the thinking and those they depended on were basically all directed by influence of devil spirits that had manipulated a country. So people have just gone along and accepted these things, and have become part of the problem and never part of the answer. Outside of this ministry, I know nobody trying their best to get back to the Word and walk it. Outside of it, I just don't know where. I think I've been with all the religious groups the Devil has conjured up in this world, including all the denominations. Anytime you belong to one or keep worshipping in one, you are back to where Jeremiah and the children of Israel were then. But I made a decision many, many years ago, and that was I refused to bow down and serve. I made up my mind. I give my life to the best of my ability for the one true God, if I have to walk alone.

I see in Jeremiah some great commitments. It is men who stood like Jeremiah that finally made it possible for a remnant of Israel to come out of the Babylonian captivity, and ultimately for the birth of the Lord Jesus Christ. You know in the Book of Revelation it talks about saying, "Lord, come quickly." I feel that way about the first part of the second coming. If he came back today, I wouldn't have to work so hard. But it's been a joy working in spite of all the bologna you go through with people. You'll never have many opportunities with anybody but people. Dogs won't bother you too much, cows won't bother you too much, horse or jackasses. But human jackasses will bother you like crazy. You get most of your problems from people. Like in the days of Jeremiah, each person has to make up his own mind. A man in the Word of God can read the Word to men and women, but you can't make them believe it. In the Eastern culture when anybody was repeatedly caught stealing, they would often cut off his hand. He sort of quit stealing after he lost both hands. We call it cruel today in our culture. But is it cruel? You see, what if one man has the right to come in here and shoot this whole bunch, but nobody outside has the right to shoot the guy who shot all of you. It seems to me if they shot the guy outside before he shot you, we'd be better off. Today, the greatest amount of justice in the United States is on the side of the criminal, not the innocent person. Law and justice are down the drain because they have moved away from the Word. We have basically gotten rid of capital punishment. Every time this happens, devil spirits come like crazy. They rule. That's why capital punishment must be in a nation and justice has to be swift. I didn't say hurried, I said swift if it's justice. Anytime a court case drags out it will always be unjust. Anytime punishment is meted out and it takes a long time to get to the decision, it will always be unjust. The Word says so. And I study this thing occasionally. I've not seen a system outside of the Word that works. The law, the enforcement of law and order, is given to protect the innocent from the guilty and not to protect the guilty at the expense or the cost of the innocent. Even the word polis, meaning wall of a city, was designed to keep the enemy out and keep the people inside of the wall safe. God gave the rules and regulations in the Word on how government can be run. But I see no government being run that way, including our country. But in the midst of all that, some of us are going to live with the truth of God's Word if we believe it. Just as He did in the days of Jeremiah, God will continue to bless the remnant of us that believe. As Jeremiah faithfully

proclaimed God's Word to a nation full of idolatry, we must proclaim it today with all boldness. Now is the time to make it happen.

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