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Another Suffering Servant, Part 2

Finishing the Race

Over sixty years ago, three men conducted a series of evangelistic campaigns in Ireland and saw quite a bit of fruit from their labors. Years later an Irish pastor who was converted as the fruit of one of the meetings inquired as to the whereabouts of the three men. He discovered that only one at the time was still faithful to the Lord. Of the other two, one was apostate and the other had died an alcoholic! Our goal in the Christian life is not simply to start well or even battle well; it must also be that we finish! We are exhorted to that end throughout the Bible...

Ephesians 6:13-14a, “Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm. Stand firm...”

The word for “stand firm” (ἵσταμαι [*histamai*]) when used in a military sense had the idea of holding a critical position while under attack. It was to stand boldly in the midst of a battle and give as much as you got- never ceasing, never giving up- though you are tired and ache from the conflict. Christ told the believers in Thyatira this:

Revelation 2:25, “Nevertheless what you have, hold fast until I come!”

In other words, don’t grow weary and lose heart! Hang in there! Don’t compromise your faithfulness! After discussing the glorious victory that is our in Christ, Paul exhorted us this way:

1 Corinthians 15:58, “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.”

Dr. John MacArthur wrote this:

Some believers have done everything well in the Lord’s work, but they do not continue... The issue is not in what a believer has done, but, when the battle is over and the smoke clears, whether he is found standing true to the Savior. (MacArthur, 1986, p. 344)

This is why Paul stressed at the end of his :

2 Timothy 4:7, “I have fought the good fight, I have finished the course, I have kept the faith.”

That must be our outlook and mindset when it comes to our service and walk with the Lord. Will we have set-backs? Indeed! But that which we are after is perseverance! This is why Jeremiah sticks out in the pages of Scripture! He ministered knowing that very few if any would listen to him (Jeremiah 1:18-19a). And yet he hung in there for more than forty years, throughout which time he was a proverbial punching bag of the nation! Now in light of the exhortation of Hebrews 13, how important it is that we both understand Jeremiah’s faith and emulate it!

Hebrews 13:7, “Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.”

We have much in common with Jeremiah’s calling to suffer. We have this also in common with Christ:

John 15:20a, “Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you...”

The book of Jeremiah catalogs Jeremiah's trials and sufferings, and shows us that this man's life was filled with difficulty. For almost fifty years, Jeremiah preached an unpopular message of repentance to the people of Judah. And yet during this time, there was no measurable change in their faith or their lives! Instead, the people of God "bit the hand that sought to feed them." As such, Jeremiah was shunned, rejected, imprisoned, beaten, and persecuted for the duration of his lifetime! He had few, if any, friends and knew even fewer sympathizers. He was not allowed to get married (Jeremiah 16:2) nor attend gatherings of celebration or mourning (Jeremiah 16:5-9). As such, he was viewed with animosity such that even his family sought his death (Jeremiah 12:6; 20:10). Accordingly, he lived a solitary life with sadness and grief oft-times as his only companion (cf. Jeremiah 9:1).

His physical sufferings included but were not limited to the following: At times the people of Judah refused to listen to or answer him (Jeremiah 7:25, 17:23). False prophets preached "good news" to the people (Jeremiah 14:14, 23:16-17, 21, 30-34) which made Jeremiah look like a fool much less a false prophet. Many sought to bring him down (Jeremiah 18:18, 22) and even kill him (Jeremiah 11:19, 21-23, 18:23, 38:4). His own relatives betrayed him (Jeremiah 12:6). Again, he was not allowed to go to a house of feasting with anyone (Jeremiah 16:8). He was beaten and put in stocks by a temple overseer (Jeremiah 20:2) and so mocked all day long (Jeremiah 20:7). His trusted friends watched for his fall and were ready to take revenge (Jeremiah 20:10). The word of the Lord resulted in reproach and derision against him all day long (Jeremiah 20:8). He was seized by the priests, prophets and all the people in order to put him to death (Jeremiah 26:8-15). He was shut up in the king's prison (Jeremiah 32:1-5). He was forbidden to go into the temple (Jeremiah 36:5). He was accused of treason, beaten, placed in a cistern for many days (Jeremiah 37:11-16). Eventually he was let out of the cistern. However his ministry at the time offended the king, and so he was placed in prison (Jeremiah 37:21). Soon after he was imprisoned in a muddy cistern where he was let down with ropes, sank in the mud, and left starving for dead (Jeremiah 38:6-10). Fearing that the prophet would die, the king allowed him to be taken out of the cistern. Yet once again he was placed in the king's prison until Jerusalem was captured (Jeremiah 38:14-28). After enjoying a short-lived freedom following the destruction of Jerusalem, he once again was arrested and then taken by force to Egypt (Jeremiah 43) where presumably he died.

In summary we observed last time that Jeremiah truly was "a man of sorrows acquainted with grief!"¹- and yet he hung in there! For a good fifty years Jeremiah fulfilled the call that God placed on his life!

From all of this I hope you see that Jeremiah is a man worthy of our emulation (Hebrews 13:7)! Accordingly, consider with how it is that Jeremiah coped? How is it that he hung in there ministering when it cost him so much? And so, how is it that we too might be able to hang in there in our ministry!

Let us examine this prophecy to discern how Jeremiah coped. When we do that, we note three distinct things — keys from this book— the first of which is discovered as we consider Jeremiah's fleshly response to his sufferings.

Fleshly Response

What sets Jeremiah apart from the many other prophetic books in the Bible is NOT Jeremiah's sin, BUT his transparency. We know that as sinners, the other prophets would have struggled at times; we just rarely see it, for God in His providence deigned not to record it. Yet such was not the case with Jeremiah. Some have called Jeremiah the godliest prophet in the Old Testament. I don't know about that. Yet as we'll see, he was a man of Christ. In light of this, consider with me how a godly man at times copes with his trials. The first thing we notice is that Jeremiah sought an escape.

Jeremiah 9:2, "O that I had in the desert a wayfarers' lodging place; that I might leave my people, and go from them! For all of them are adulterers, an assembly of treacherous men."

In the face of the arduous task of calling a thoroughly wicked people to repentance, Jeremiah at times just wanted an escape. *God, if only I could find an inn/a lodging place way away in the desert-* one far enough from Judah where practically Jeremiah couldn't confront the people, but also one that would be stocked with the necessities of life that he might be comfortable (that is the idea behind the word for "a lodging place" in this text)! This passage occurred early in Jeremiah's ministry, and so we have here a record of what essentially comprised Jeremiah's first struggle both with the wickedness of the nation and with his own call. J. A. Thompson put it this way:

So despondent did he become... with the wickedness and dishonesty of his fellows that he could have wished to leave his fellow countrymen and escape to some wayfarer's lodge in the desert... The simplest accommodation in an uninhabited area would enable the prophet to be free from the sights which thrust themselves upon him day by day in Jerusalem (Thompson, 1980, pp. 88-92, 309)

Family of God understand that this is equivalent to me announcing publically that I no longer want to be a pastor here. In fact, I'm looking for a greener pasture; one with a lot less headache and yet which would enable me and my family to subsist with little effort. That was one of Jeremiah's responses to the gospel ministry. Notice he also at times called God's justice into question.

Calling God's Justice into Question

Jeremiah 12:1, "Righteous art Thou, O Lord, that I would plead *my* case with Thee; indeed I would discuss matters of justice with Thee: why has the way of the wicked prospered? *Why* are all those who deal in treachery at ease?"

Whether you realize it or not, this is a strong indictment against God's justice. Jeremiah begins by affirming that God was/is just— *so he had been taught!* Yet if that truly were the case, then "...why is God allowing wicked people to prosper?" Think of it! Jeremiah truly was a man of

God called by the Lord unto the service of His kingdom. And all in all, he had been faithful. And what had he received for his fidelity? A world of trouble! In contrast, what had the wicked in the nation received? At the time, as the nation continued to live in light of the temporal blessings of Manasseh's prosperous reign, nothing but ease of days, wealth, prosperity, and the like!

Now with Asaph we need only to go to the temple of the Lord to perceive the end of the wicked- and therefore see that their prosperity really isn't prosperity at all (cf. Psalm 73:17). Yet this perspective at times is difficult to maintain, especially in the face of personal suffering and want. In fact sometimes, we can take our eyes off the eternal which is very dangerous as Christians. That is what Jeremiah did in this passage. He lost his eternal perspective which brought him to the point of questioning the justice and so the goodness of God! Notice also that Jeremiah appealed to his own righteousness on multiple occasions.

Jeremiah's Appeal to His Own Righteousness

Jeremiah 12:3, "But Thou knowest me, O Lord; Thou seest me; and Thou dost examine my heart's *attitude* toward Thee. // Drag them off like sheep for the slaughter and set them apart for a day of carnage!"

This is amazing! The basis for Jeremiah's anticipated treatment on the part of God toward the wicked was his own righteous living! *God, I have been the epitome of covenant fidelity! With me as the standard, punish your people!* In fact, Jeremiah even is willing to barter with God on account of his own godliness.

Jeremiah 18:19-21a, "Do give heed to me, O Lord, and listen to what my opponents are saying! Should [my] good be repaid with evil? For they have dug a pit for me. Remember how I stood before Thee to speak good on their behalf, so as to turn away Thy wrath from them. [IOW, you answered that prayer, Lord. Now answer me again based on my godly conduct...] Therefore, give their children over to famine, and deliver them up to the power of the sword..."

We are going to discuss this verse again in a bit, but for now understand what Jeremiah here is asking! He is appealing to God on the basis of his own merit for the Lord to judge the nation. *Lord, hasn't my devotion to you earned at least that?!* R. K. Harrison put it this way:

...their wickedness is even more appalling by comparison with Jeremiah's own fidelity, and he demands to know how much longer such behaviour will go unpunished, coming very close in the process to the nadir of despair. (Harrison, 1981, pp. Vol. 21, 100)

Brothers and sisters, as shocking as this may seem, nevertheless this is where ministry at times brings a servant of the Lord. Is this sin? Indeed! But as sinners it is quite understandable. This is where ministry brought Asaph (cf. Psalm 73), the Apostles (Luke 9:51-56), Paul (Acts 23:3)

and at times this is where it may bring you. It certainly brought Jeremiah there. Pretty ugly! And yet, we have just begun. Notice another fleshly coping mechanism of Jeremiah was that he blamed his mother for his sorry calling.

Blaming Mother

Jeremiah 15:10a, “Woe to me, my mother, that you have borne me as a man of strife and a man of contention to all the land!...”

The word for “woe” is a self-malediction essentially pronouncing condemnation upon a person or thing. Here it is Jeremiah’s mother, because she bore and raised him for “strife” and “contention” both of which are legal words referencing Jeremiah’s call to indict the nation on account of its sin. In hindsight, as Jeremiah put the pieces together, he traced many of his current struggles to the way he was raised. As he reflected upon that which led him to stand for that which was right and just before the Lord, as he considered his ability to argue, his uncompromising character, he saw a correlation between the training of his youth and the man he had become. And rather than being grateful, at times he laid the blame for his suffering at the feet of his mom.

The equivalent for us today would be to regret a spouse, a parent, a fellow co-laborer for the mess we are in. *If it weren't for my wife's encouragement to go to seminary, I wouldn't be in the mess I am in today! I wasn't sure I should take the job, but my wife hounded me. She is to blame for the mess I am in!*

Engagement in Pity-Parties

Jeremiah 15:10b, “Woe to me, my mother that you have borne me as a man of strife and a man of contention to all the land! I have neither lent, nor have men lent money to me, yet everyone curses me.”

Keeping with the legal terms, Jeremiah resents being treated as “an enemy of the state”- as if he had borrowed a large sum of money from a community and failed to pay it back! Truly, he was innocent of any harm to community or person; and yet, everyone treated him as public enemy #1, “cursing him” everywhere he went! Clearly it wasn’t fair nor was it deserved! It is obvious that Jeremiah here is engaging in a bit of a pity party. *Why is everyone cursing me? I haven't done anything wrong! Why is my life so hard?* Has ministry brought you there yet?

Criticizing God for His Providence

Jeremiah 15:18, “Why has my pain been perpetual and my wound incurable, refusing to be healed? Wilt Thou indeed be to me like a deceptive *stream* with water that is unreliable?”

This is another serious indictment of God. In essence, Jeremiah here is saying that God had abandoned him at his time of greatest need! That is the idea behind the expression, “deceptive stream” (אֶזְבָּב [’akzāb]). It is a brook that goes dry in summer for seemingly no reason and therefore cannot be depended on for water. That essentially is what Jeremiah is saying God was to him at times! What a striking indictment of God’s faithfulness as the prophet’s savior! It seemed to Jeremiah that when the prophet needed God’s provision the most, the Lord was nowhere to be found. Yet in truth, this was a blasphemous indictment for which God in the next verse called Jeremiah to repentance. Yet that is where ministry found Jeremiah at times!

Wishing Evil upon His Persecutors

Jeremiah 18:21-23, “Therefore, give their children over to famine [I remind you that there is no Hebrew word for “grandchild.” Accordingly, we could take this as a plea on the part of Jeremiah that God curse multiple generations!], and deliver them up to the power of the sword; and let their wives become childless and widowed. Let their men also be smitten to death, their young men struck down by the sword in battle. May an outcry be heard from their houses, when Thou suddenly bringest raiders upon them; for they have dug a pit to capture me and hidden snares for my feet. Yet Thou, O Lord, knowest all their deadly designs against me; do not forgive their iniquity or blot out their sin from Thy sight. But may they be overthrown before Thee; deal with them in the time of Thine anger!”

If we think the best about Jeremiah, it is tempting and most likely correct to take the many imprecatory statements of this prophecy as one and the same as the Imprecatory Psalms (divine revelations ultimately of God’s disposition toward sin and the reprobate, e.g., Psalm 12, 44, 74, 79). Yet when Jeremiah wished evil upon the yet-to-be-born children of his adversaries (as he does here in v. 21), we note that it obviously has become personal for Jeremiah! Jeremiah not only wanted the enemies of God to be judged, but because of their cruel treatment directed against him, Jeremiah wished ill upon their children and grandchildren! *Lord, make them suffer!!!*

I hope you see that this is way over the top! Obviously the persecution and difficulty Jeremiah received as a servant of the Lord had become personal. As such, the prophet resented his persecutors. And at times the resentment turned into hatred as Jeremiah longed for the death and destruction of their future heirs! J. A. Thompson noted this:

[Jeremiah here] asked God to deliver up their children to famine and give his foes over to the sword so that their wives might become childless and widowed. It was a grim cry from a man in deep despair... Commentators have often been struck by the vehemence of Jeremiah’s words in these verses. They seem to be so much out of character with Jeremiah’s other utterances [again, Jeremiah is viewed as one of the more godly prophets] that some commentators regard them as the work of an entirely different author. But Jeremiah’s cries for vengeance are too constant a feature in the book to be so easily

removed. They have to be seen in the light of the long years of working and watching and waiting as the prophet delivered God's words to a people who seemed hopelessly deaf and utterly unresponsive. (Thompson, 1980, pp. 88-92, 441-442)

Family of God, I hope that ministry doesn't bring you here. But it could if you don't bring the sin perpetrated against you in ministry to the cross! We'll talk about this next time: but, Oh how we need short sin-accounts when it comes to ministry! Otherwise, you will be eaten up with bitterness!

Charging God with Wrongdoing

Jeremiah 20:7a, "O Lord, Thou hast deceived me and I was deceived; Thou hast overcome me and prevailed. I have become a laughingstock all day long; everyone mocks me..."

Jeremiah used a key term here for "deceived." It is the word for "seducing"- as in Exodus 22:16 where a young girl is seduced by a man such that she lies with him. In other words, Jeremiah is reflecting upon his calling and the time he entered into the prophetic ministry. As he reflects upon the history, he saw himself as a young, inexperienced lad being enticed to the prophetic office with great and glorious promises, only in the end to be disappointed. It started with such wonderful pledges like, "I will never leave you or forsake you" (Jeremiah 1:19)! But when it came down to it, Jeremiah at times felt alone. *Where was God when Jeremiah needed Him most?!* So God not only had proven unfaithful to the prophet (see above), but the Lord here also had let him down! Jeremiah here was a disillusioned servant of the Lord! *The church is a mess... I've been consumed far too much... I'm finished!*- which leads to his withdrawal from ministry.

Withdrawing from Ministry

Jeremiah 20:9a, "But if I say, 'I will not remember Him or speak anymore in His name,' then in my heart it becomes like a burning fire shut up in my bones; and I am weary of holding it in, and I cannot endure it."- we'll talk about the latter part of this verse in time. For now notice: there were times when Jeremiah, on his part, walked away from the ministry. In essence he said, *"I'm done! Lord, if you want your word to be heard in this land, you are going to have to find someone else!"*

It is reminiscent of Peter who at one point after the crucifixion of Christ was disillusioned and essentially abandoned the Apostolic call and so returned to his former life as a fisherman.

John 21:1-3, "After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested *Himself* in this way. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples. Simon Peter said to them, 'I am going fishing.' They said to him,

‘We will also come with you.’ They went out, and got into the boat; and that night they caught nothing.”

Dr. MacArthur wrote of this verse:

Peter was an impulsive man of action, not given to standing idly by for very long. He was not suggesting that they do some recreational fishing to pass the time, but rather was declaring that he was returning to his former livelihood. (MacArthur, John 12-21 MacArthur New Testament Commentary, 2008, p. 390)

That is the idea behind the expression, “I am going fishing!” IOW, *I’m done with this stuff. I’m going back to that time when life was a little easier!* That in essence is what Jeremiah did on more than one occasion in his ministry. When the going got tough, at times Jeremiah simply abandoned his prophetic calling saying, “I’m finished!” Now the text indicates that this abandonment didn’t last for long; but you must see, it did occur! In fact notice further that he cursed his birth and calling.

Cursed His Birth and Calling

You must read this in light of the fact that God told Jeremiah that he had been set apart from the womb to be a prophet (Jeremiah 1:5).

Jeremiah 20:14-18, “Cursed be the day when I was born; let the day not be blessed when my mother bore me! Cursed be the man who brought the news to my father, saying, ‘A baby boy has been born to you!’ *And* made him very happy. But let that man be like the cities which the Lord overthrew without relenting, and let him hear an outcry in the morning and a shout of alarm at noon; because he did not kill me before birth, so that my mother would have been my grave, and her womb ever pregnant. Why did I ever come forth from the womb to look on trouble and sorrow, so that my days have been spent in shame?”

Once again, do you think Jeremiah’s being a little strong here? Wow!! And yet we must see that Jeremiah ultimately is cursing the ministry to which he was set apart from the womb. J. A. Thompson wrote this:

This brought him to the lowest point of his inner conflicts and struggles. He cursed the day of his birth, which by implication, since he was appointed to his task before birth (1:5), was tantamount to cursing his prophetic call (20:14–18; cf. 15:10). (Thompson, 1980, pp. 88-92)

Truly, there were times when Jeremiah hated the ministry. During these times had Jeremiah never heard of such a thing as a prophet call that would have been fine by him! *God, I wish I had never heard the word fellowship or refreshment! I seek to engage in your ministry, and yet get so much flack for it!* And this brings us to another coping mechanism that Jeremiah

employed as a prophet; he abandoned the life of faith for fleshly manipulation.

He Abandoned the Life of Faith for Fleshly Manipulation

Jeremiah 38:24-28, “Then Zedekiah said to Jeremiah, ‘Let no man know about these words and you will not die. But if the officials hear that I have talked with you and come to you and say to you, “Tell us now what you said to the king, and what the king said to you; do not hide *it* from us, and we will not put you to death,” then you are to say to them, “I was presenting my petition before the king, not to make me return to the house of Jonathan to die there [realize that this was a half-truth and so a lie! We would expect that Jeremiah would have here rebuked the king preferring to live by faith rather than manipulation. What therefore do we read?].”’ Then all the officials came to Jeremiah and questioned him. So he reported to them in accordance with all these words which the king had commanded; and they ceased speaking with him, since the conversation had not been overheard. So Jeremiah stayed in the court of the guardhouse until the day that Jerusalem was captured.”

This is an interesting conspiracy into which Jeremiah entered with Zedekiah. Together they agreed to misrepresent Jeremiah’s conversation with the king in the hopes of preserving Jeremiah’s life. Along with Jeremiah’s imprecatory statements (cf. Jeremiah 18), it is tempting to take this passage as a proof text in a discussion on the theology of lying. Recall, truth is a tool- like a gun. Just as you wouldn’t give a gun to someone you knew was going to use it for evil, so likewise we are not obligated in Scripture to give truth to a man who wants to use it for evil. And it is tempting to employ this reasoning here knowing that there was a powerful minority in Jerusalem — obviously stronger than the king— who wanted Jeremiah dead. The king therefore is simply trying to save Jeremiah’s neck and in essence plans to withhold the tool of truth from these evil men!

The problem with this arises when it is understood that the message that Zedekiah and Jeremiah endeavored to keep hidden from this powerful minority was the very message Jeremiah had been preaching in public and in the open now for a couple of years! And throughout all this time, God had protected Jeremiah without the cunning manipulation of King Zedekiah! Yet this time, most likely in a moment of weakness, Jeremiah agreed to participate in a ruse to save his life! Heretofore his protection had been the Lord when it came to this message; now it was deception and the cunning of man!

A slow and thorough reading of Jeremiah no doubt would produce many more fleshly responses, on the part of Jeremiah when it came to the ministry, that go beyond what we have examined. Yet we’ve seen enough to get a glimpse of the responses to which Jeremiah resorted in the flesh when the ministry got difficult! Now as you process this, bear in mind that Jeremiah is pictured in Scripture as a man of God and a faithful servant of Christ! In light of this we are tempted to say, “*This is a man of God?! Jeremiah was a wretched sinner just like me who struggled at times with faithfulness!*” And indeed he was! So what made him special? What is

the first key we discover in Jeremiah's perseverance? We must realize that Jeremiah's perseverance wasn't anything he did; rather it is what God deigned to do with and through him! Come to grips with this; it is a huge tool when it comes to perseverance in the ministry! Again, listen to what God told Jeremiah:

Jeremiah 1:18-19, "Now behold, I have made you today as a fortified city, and as a pillar of iron and as walls of bronze against the whole land, to the kings of Judah, to its princes, to its priests and to the people of the land. And they will fight against you, but they will not overcome you, for I am with you to deliver you," declares the Lord."

When we look at Redemptive History and see the failure of Saul, for example, juxtaposed against the success of David, our default assumption in explaining the difference is that Saul did bad and David did good. But then we look at their lives and see that David was as much a sinner as Saul we become confused! Christian, don't be confused!

Ecclesiastes 9:11b, "...the race is not to the swift, and the battle is not to the warriors, and neither is bread to the wise, nor wealth to the discerning, nor favor to men of ability..."

Truly the battle, including its outcome, belongs to the Lord! Accordingly, God's choice of David was not predicated upon the beauty of David or any preconceived notion of merit. David was a sinner just like Saul. It was the Lord's good pleasure which made David what he was. Listen to the Apostle Paul:

1 Corinthians 15:9-10, "For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. [Paul regretted his sinful past, but he understood that it was part of God's plan...] But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me."

And this was Christ's message to His disciples:

John 15:16, "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask of the Father in My name, He may give to you."

Paul speaking ultimately of the Christian on account of his "master," Christ, "...and stand he will, for the Lord is able to make him stand" (Romans 14:4). If all of this is true, then you must see that the theme of our lives must be dependence upon God and so faith, a life driven and directed by faith!

We will continue to examine what specifically were the factors that God used to enable Jeremiah to endure! However, let us understand that

- Perfect living is NOT what set Jeremiah apart as a servant of Christ- nor was it his

superior moral character, or anything else in Jeremiah!

- What set Jeremiah apart was God's claim- the very claim that has been set on you! As such, he knew he was not his own. His life was for Another, the Lord Jesus Christ. Accordingly, in and through all things he ministered- as it were- on holy ground!
- And though he had his setbacks, nevertheless he could not forget or ignore the hand of divine providence that rested upon his shoulders and moved and directed him to so much more than his flesh could ever allow!

That same hand rests on you this day!

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End Notes

¹ I reference Is. 53 because the sufferings of Jeremiah resembled quite closely the life of Christ. In fact, there have been some Hebrew scholars who have believed that Is. 53 was written about Jeremiah (and not the messiah). And when Jesus asked the disciples, "Who do people say the Son of Man is?", do you remember their reply, "Some say... Jeremiah!" (Mt 16:13-14)- In other words, looking at Christ's life brought to mind the life and ministrations of Jeremiah!

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About the Preacher

Greg Thurston preached this sermon on December 1, 2013. Greg is the preacher at Bethel Presbyterian Church.