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*Simply teaching the Word simply*

An open, aged Bible with a sunset background. The Bible is open to a page with visible text, including the words "riches shall fall" and "house". The sunset is in shades of orange, red, and yellow, with a dark sky above. The Bible is the central focus, with the text on the pages clearly visible.

# Through The Bible Session 25 Jeremiah & Lamentations

*From the miracle of our origin to the mystery of our destiny*

An open scroll of the Book of Jeremiah, featuring Hebrew text. The scroll is unrolled from a wooden handle on the left. The text is written in black ink on aged, yellowish paper. The background is dark, making the scroll stand out. The title 'The Book of Jeremiah' is overlaid in large, bold, yellow letters with a black shadow effect. Below the title, the subtitle 'The Weeping Prophet' is written in white, sans-serif font.

# The Book of Jeremiah

The Weeping Prophet

# Jeremiah

- The Author:
  - It is "the words of Jeremiah the son of Hilkiah" of Anathoth (1:1).
  - "Baruch wrote from the mouth of Jeremiah all the words of Jehovah...upon a roll of a book" (36:4)
- More is known about Jeremiah than any other Old Testament prophet.

# Jeremiah

- About the author:
  - He was born about 650-645 B.C.
  - At Anathoth, a small priestly village some 3-4 miles northeast of Jerusalem in the territory of Benjamin & ministered for c.45yrs
  - His father was Hilkiah, a priest (1:1).
  - His name means "Jehovah hath appointed" or "whom Jehovah sends forth."

# Jeremiah

- About the author:
  - Known as the “weeping prophet”, not because of weakness or fear, but because of compassion and sorrows.
  - He belonged to the upper class and had the respect of princes and nobles.
    - The fact he was able to have a personal secretary and buy property indicates he was a man of means.
  - His knowledge of history, political life, the earlier Scripture and Egyptian religion indicates a broad and thorough education.

# Jeremiah

- His ministry:
  - He was called to his prophetic mission at an early age (c. 21 years).
  - Jeremiah no doubt encouraged Josiah's national reformation.
  - As a preacher he was bold and daring, uncompromising in his message, yet he was sensitive to the spiritual needs of his people.
  - He was a rebel against the false religion, governmental corruption and moral degeneracy of his day.

# Jeremiah

- His ministry:
  - His message was that God was going to give the nation into the hands of the Babylonians and that none should resist.
  - He was rejected by his family, townsmen and nation.
  - He was imprisoned several times, beaten, placed in stocks and assaulted with intent to kill.
  - Tragically he preached to deaf ears and received only hate in return for his great love.



# Jeremiah

- Key Verses:
  - 3:12-13 *"...Return, thou backsliding Israel, saith Jehovah...only acknowledge thine iniquity, that thou has transgressed against Jehovah..."*
  - 6:16 *"...stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein..."*
  - 31:3 *"...yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."*

# Jeremiah

- Key Words:
  - Backsliding/backslider, used 13 times.
  - Forsake/forsaken, used 24 times.
  - Return, used 47 times.
- Key Phrase:
  - "Thus saith the Lord," used 15 times.
- Key Thought:
  - Judah must pay for her sins by defeat and exile at the hands of Babylon.

# Jeremiah

- Key Characters:
  - Jeremiah,
    - God's faithful prophet.
  - Baruch,
    - his devoted secretary.
  - Jehoiakim,
    - a wicked king of Judah who contributed to her downfall. He died in disgrace.
  - Zedekiah,
    - Judah's last king who at times wished to do better but lacked the moral strength to do so. Under his reign Judah fell to Babylon's troops.

# The Times of Jeremiah

- In his early years Assyria was dominant but rapidly declining. Assyria had destroyed the northern kingdom of Israel in 722 B.C.
- In 612 Nineveh fell to the combined forces of the Babylonians, Medes and Scythians.
- The contest for world power was between the Babylonians and Egyptians.

# The Times of Jeremiah

Josiah 641 B.C.

Died in battle against Pharaoh Necho

Jehoahaz 609 B.C.

Reigned 3 months

Taken to Egypt by Pharaoh Necho

609 B.C.

Jehoiakim

Reigned 11 years

3<sup>rd</sup> yr (606 B.C.)

Nebuchadnezzar

1<sup>st</sup> Siege

Jehoiachin 598 B.C.

(Jeconiah)

Blood Curse: Jer 22:30

Reigned 3 months

Taken to Babylon

Zedekiah 598 B.C.

Appointed by Nebuchadnezzar

Reigned 11 years

Finally taken captive in final siege

587 B.C.

# The Times of Jeremiah

- Gedaliah was appointed governor of the territory but was soon assassinated by rebellious Jews (41:1-3).
- The assassins and their group fled to Egypt, forcibly taking the aged prophet along (43:5-7).
  - Tertullian relates an ancient tradition that he was stoned to death in Egypt.
  - Jewish tradition says he escaped to Babylon and died there.

# Religious Background

- Josiah's efforts to reform the spiritual life of the nation had faded with his untimely death.
- Jeremiah saw that the reform had primarily affected the outer life, not the hearts of the people (3:10).
  - It seems the Hebrews worshipped Jehovah in the same way their Canaanite neighbours worshipped Baal.

# Religious Background

- In Jeremiah's day the temple had become a “good luck charm” to the citizens of Judah. They thought the presence of the Temple guaranteed the invincibility of Jerusalem (7:8-15).
  - It is important to remember that the Jews never ceased to worship God -- they simply took up the worship and lifestyle of Baalim along with their Jehovah worship.



# Religious Background

- Following Josiah's death and the rise of the pro-Egyptian faction in the nation, Jeremiah's reception changed.
  - His temple sermon effectively led to his arrest (26:1-24).
  - Subsequently forbidden to enter the temple grounds from this point (609 B.C.).
  - Thus he sent Baruch to read his sermons to the people (36:5-8).

# Religious Background

- Jeremiah's contemporaries were
- Huldah, Habakkuk and Zephaniah in Judah
- Ezekiel and Daniel among the captives in Babylon.

# Political Background

- Three military crises that affected Jeremiah's ministry:
  - The Battle of Megiddo between Judah and Egypt (609 B.C.).
    - King Josiah sought to block Pharaoh Necho's attempt to aid Assyria against Babylon.
    - Josiah was killed; Egypt assumed control of Judah.
    - See II Kings 23:28-30.

# Political Background

- Three military crises that affected Jeremiah's ministry:
  - The Battle of Carchemish (605B.C.).
    - Babylon defeated Egypt and gained control of Syria and Judah.
    - Many Jews were deported to Babylon.
    - II Kings 24:1-3.

# Political Background

- Three military crises that affected Jeremiah's ministry:
  - The fall of Jerusalem in 587 B.C.
    - Babylonian troops lay siege to the city for around 18 months.
    - They captured and burned it (II Kings 25:1-12).
    - Most of her survivors were deported to Babylon.

# Political Background

- In the sixth century B.C. several notable religious leaders were born:
  - Gautama Buddha in India (570 B.C.).
  - Confucius in China (about 551 B.C.).
  - Zoroaster in Persia (his birth date is disputed).
  - Lao-tzu, founder of Taoism.
- For a historical review of Jeremiah's times, see:
  - II Kings 22-25.
  - II Chronicles 34-36.

# About The Book

- The book is not arranged in chronologically
  - Contents are arranged topically rather than by chronology.
- The book is an anthology or collection of Jeremiah's writings
- We have a second edition of the book,
  - the 1<sup>st</sup> being burned by king Jehoiakim (36:19-26).
- In addition to the original manuscript, "there were added besides unto them many like words" (36:32).

# About The Book

- The book contains history, autobiography, biography, poetry and prophecy.
- Chapters 1-20 generally refer to Jeremiah in the first person.
- Chapters 21-52 are usually in the third person, i. e., about Jeremiah.
  - Some suggest that this is from Baruch's point of view.



# About The Book

- There are some 40 quotes or allusions from Jeremiah in the New Testament;
- ...20 of which are found in Revelation.

# Jeremiah's Message

- Initially he tries to turn the people back to God so disaster could be averted (3:12-13)
- Then he sought to prepare the people for the coming judgment their sins demanded (27:1-11)
- He dedicated himself to exposing the hypocrisy and lies of false priests and prophets (28:1-17)

# Jeremiah's Message

- He sought to help the Jews during the captivity in Babylon by words of comfort and hope (30:8-11)
- He announced the coming Messiah and his new covenant (23:5-6; 31:31-34)

# Jeremiah's Message

- His 'surface' message was directed to the people of Judah during the period of Babylonian domination leading up to and including her fall
- He was a messenger of doom, announcing that Jerusalem would fall.
- He also was a messenger of hope, reminding that God would save the faithful remnant.

# Jeremiah's Message

- He thus preached the certainty of God's judgment because of sin, contrasted with the tenderness and eternity of God's love.
  - This is a message that transcends the ages
- It is a mirror showing that the errors of backsliding Israel are reflected in the church
- The book also foretells the final destruction of the corrupt religious system **51-52**
- It is a book that unequivocally shows God's plan for Israel is not over **31:36**

An open scroll of the Book of Jeremiah, showing Hebrew text. The scroll is unrolled from a wooden handle on the left. The text is written in black ink on aged, yellowish paper. The background is dark, making the scroll stand out. The title 'The Book of Jeremiah' is overlaid in large, bold, yellow letters with a black shadow effect.

# The Book of Jeremiah

The Call of Jeremiah

- <sup>1</sup> The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:
- <sup>2</sup> 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.
- <sup>3</sup> It came also in the days of Jehoiakim the son of Josiah king of Judah, 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..

4 Then the word of the LORD came unto me, saying,  
5 Before I formed thee in the belly I knew thee; and  
before thou camest forth out of the womb I sanctified  
thee, and I ordained thee a prophet unto the nations.  
6 Then said I, Ah, Lord GOD! behold, I cannot speak:  
for I am a child.  
7 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.  
8 Be not afraid of their faces: for I am with thee to  
deliver thee, saith the LORD.

**Jeremiah 1:1-10**



9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, 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.

**Jeremiah 1:1-10**

# Jeremiah's Call

- To nations:
  - To root out
  - To Pull down
  - To destroy
  - To Throw down
- Where does Jeremiah begin?
  - Jerusalem?
  - Anathoth!

# The day of small beginnings

- Your calling begins where you are, where God has placed you
- Don't strive for the 'big' thing while all the time the little thing remains undone
  - We can be so intent on seeing others come to know the LORD we forget our own family
  - Have you been zealous to serve God in a big way, but forget to serve in the little ways
  - Attitude / Vocabulary / Example / Love?

# Jeremiah's Question

- Why God is all this happening to me
  - Hated by his nation
  - Hated by his own family
  - They had even hired an assassin to kill him

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

Jeremiah 12:5

- God's Answer:
  - You haven't seen anything yet!
  - You struggling against the cavalry, but the horses are coming



# The Book of Jeremiah

Jeremiah Speaks To Us!

# Repeating History

*I The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

**Ecclesiastes 1:9**

If there is one thing that history teaches us, it's that man learns nothing from history.

Hegel

# Why Judgment?

<sup>15</sup> 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. <sup>16</sup> 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.



# Love of espousal?

<sup>1</sup> Moreover the word of the LORD came to me, saying, <sup>2</sup> 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.

Jeremiah 2:1-2

# Love of espousal?

*I Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;...<sup>4</sup> Nevertheless I have somewhat against thee, because thou hast left thy first love.*

Rev 2:1,4

# Priests & Pastors

*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.*

**Jeremiah 2:8**

# They that handle the law knew Me not

A major national poll...by one of America's leading researchers.. commissioned by Answers in Genesis, as a follow-up to the results of an alarming Barna Research poll of 2002 and a Southern Baptist poll... clearly shows that ... many have left the church because they no longer believe the Bible is the absolute Word of God

# Pastors transgressed against Me

How do mainline Protestant clergy stand on theological issues such as biblical infallibility? Many take a decidedly nonconformist view, according to a survey of 7,441 ministers conducted by sociologist Jeffrey Haden.

Here are the percentages of ministers who answered “No” to the following questions, by denomination:

# Pastors transgressed against Me

Question: *Do you accept Jesus' physical resurrection as a fact?*

Methodist ministers 51%

Episcopalian ministers 35%

American Baptist ministers 33%

Presbyterian ministers, 30%

American Lutheran ministers, 13%

# Pastors transgressed against Me

Question: *Do you believe in the virgin birth of Jesus?*

Methodist ministers 60%

Presbyterian ministers, 49%

Episcopalian ministers 44%

American Baptist ministers 34%

American Lutheran ministers, 19%

# Pastors transgressed against Me

Question: *Do you believe the scriptures are the inerrant work of God in faith, history and secular matters?*

Episcopalian ministers 95%

Methodist ministers 87%

Presbyterian ministers, 82%

American Lutheran ministers, 77%

American Baptist ministers 67%



# What wisdom is in them?

9 *The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?*

**Jeremiah 8:9**

# Broken Cisterns

<sup>12</sup> Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. <sup>13</sup> 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.

Jeremiah 2:12-13

Idiomatically, water represents...

God's Word (Eph 5:26)

# Broken Cisterns

- We have over 200 translations of the Bible in English
- All designed to make it easier to read and understand
- Yet we have the most biblically illiterate generation imaginable!

# Broken Cisterns

SV - 1993

## Scholars Version (The Five Gospels)

Four Gospels, Gospel of Thomas

[Home](#) [Contacts](#) [Versions](#)

The sub-heading is: "The Search for the Authentic Words of Jesus." This new translation and commentary was prepared by Robert W. Funk, Roy W. Hoover, and the Jesus Seminar.

This is the collective report of gospel scholars working closely together for six years on a common question: "What did Jesus really say?" The Fellows and the Jesus Seminar represent a wide array of Western religious traditions and academic institutions and have been trained in the best universities of North America and Europe.

First, they inventoried all the surviving ancient texts for words attributed to Jesus. Next, they examined those words in the several ancient languages in which they have been preserved. Then, they produced a translation of all the gospels, known as the Scholars Version. Finally, they studied, debated, and voted on each of the more than 1,500 sayings in the inventory.

They used a color-coding of the translation of Jesus' words. Those words that are most probably spoken by Jesus are in red. Those that are less certain in being traced back to Jesus or have suffered modification in transmission are in pink. Those that did not originate with Jesus though they may reflect his ideas are in grey. Those that were given to Jesus to speak by his admirers (a few by his enemies) and are, therefore, inauthentic are in bold black. Explanations for the reasoning are given throughout.

- Voting on what Jesus actually said!

# Broken Cisterns

NTUV - 1995

New International Version

## New Testament: An Understandable Version

New Covenant

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William Paul, the translator, states that the purpose of this New Testament version is "to enhance the personal understanding and spiritual devotion of its publisher, his family members, and those persons especially interested in Bible versions." He acknowledges that the text does not guarantee to be exactly what the Holy Spirit inspired the original writers to record, but rather represents what he, the translator, understands those writers to be saying.

The version was produced by consulting the Greek text, notably in the Nestle-Aland 26th corrected edition (1986), and the United Bible Societies' 4th corrected edition (1993); also several Greek-English interlinear texts, and a large number of English translations. The meaning of each word was then confirmed from exegetical commentaries. Atlases and other reference works were used "to confirm historical, geographical, cultural, circumstantial and theological details." A list of reference works used is available on request.

Apart from chapter headings, no section headings or sub-headings are used in the text. Verse numbers follow the standard pattern; paragraph breaks appear to be the publisher's own. Simple explanatory notes appear - in small type and enclosed in square brackets - in appropriate places in the text. These provide helpful historical, geographical, cultural, or theological information, rendering the text accessible to the non-specialist reader.

- My opinion or God's?

# Broken Cisterns

NIV - 1978



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This is a completely new translation of the Holy Bible done by over one hundred scholars. It followed several years of exploratory study by committees from the Christian Reformed Church and the National Association of Evangelicals. There were participants from the United States, Canada, Australia, and New Zealand in the translating process. The denominations included Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan, and others.

Each book was translated by a team of scholars. An Intermediate Editorial Committee revised their work. A General Editorial Committee checked it in detail and revised again. The Committee on Bible Translation reviewed, revised, then released the translation for publication.

The goals were that the translation would be accurate and have clarity and literary quality so as to be suitable for reading, teaching, preaching, memorizing, and liturgical use. A concern was that the English be idiomatic but not idiosyncratic, contemporary but not dated.

Texts used for the Old Testament included the latest *Biblia Hebraica*, *Dead Sea Scrolls*, *Samaritan Pentateuch*, ancient scribal traditions, *Septuagint*, *Vulgate*, *Syriac Peshitta*, *Targums*, *Juxta Hebraica*, and others. For the New Testament, the best current Greek New Testament texts were used.

- NIV – from the Alexandrian manuscripts! ?

# Broken Cisterns

AIV - 1995

## An Inclusive Version

Psalms

New Covenant

[Home](#) [\[Contacts\]](#) [\[Versions\]](#)

This revolutionary new version, adapted from the [New Revised Standard Version](#) and edited by six scholars -- three men and three women -- pushes the English language to new levels of inclusive expression. This work addresses such issues as race, gender, and ethnicity more directly than ever before.

There are two reasons for this new version. The languages into which the Bible is rendered are changing. New manuscripts are discovered that are older and more reliable, and new investigations into the meanings of words reveal that more accurate renderings are possible.

People who have disabilities are not referred to as "the blind" or "the lame," but as "people who are blind" or "those who are lame." Because the church does not assume that God is a male being, in this version God is never referred to by a masculine pronoun, or by any pronoun at all. As the church does not believe that God is literally a father and understands "Father" to be a metaphor, "Father" is rendered in this version by a new metaphor, "Father-Mother." When Jesus is called "Son of God" or "Son of the Blessed One," and the maleness of the historical person Jesus is not relevant, but the "Son's" intimate relation to the "Father" is being spoken about, the formal equivalent "Child" is used for "Son," and gender-specific pronouns referring to the "Child" are avoided. This version uses "the Human One" as a formal equivalent to "the Son of Man." In the genealogy that begins the Gospel of Matthew, women's names, where they are known, have been added, e.g., David and Bathsheba, the wife of Uriah, were the parents of Solomon. These are a few examples of changes made in this version.

- Older & more reliable? Says who??

**T**he Renovare Spiritual Formation *Bible*  
with Richard Foster and Eugene Peterson

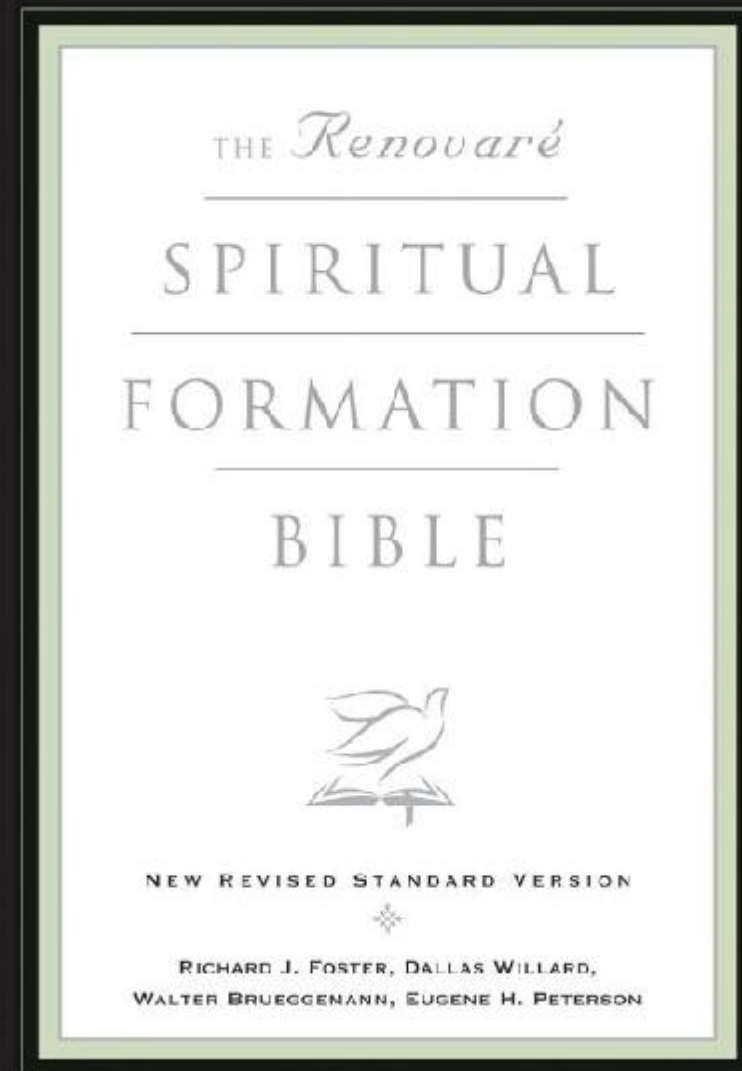
# Renovare

A Richard Foster Bible called the Renovare Study Bible, has been released by Harper SF in 2005. The Renovare "Bible" focuses on Richard Foster's six disciplines (from his book **Streams of Living Waters**), one of which is the contemplative practice. Thomas Kelly is quoted in that book as saying:

"Deep within us all [all human beings] there is an amazing inner sanctuary of the soul, a holy place, a Divine Center"

**See Sample** of the Renovare Study Bible

Edited and compiled by universalists, catholics and contemplatives, this bible will be read by thousands of evangelical Christians.



★★★★☆ **Great Gift for Yourself or Others**, January 3, 2007

By [Nancy Penry](#) (Victoria, TX) - [See all my reviews](#)

REAL NAME™

We used this book for a gift for a high school graduate and will use it again with future graduates. It was also recommended by our pastor. The commentary is excellent for young people seeking to make their way through the world in a way that is pleasing to God.

- **Classes Gen 1-11 as Hebrew myth!**



# Degenerate Plant

*<sup>21</sup> 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?*

Jeremiah 2:21

- A plant that has become something it should not have been?
- Haven't I read that before...

# Degenerate Plant

<sup>31</sup> Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:<sup>32</sup> which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Matt 13:31-32

- Birds = ministers of Satan – in the branches!

# Uncleansable?

<sup>22</sup> For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.

Jeremiah 2:22

# Uncleansable?

<sup>18</sup> Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isaiah 1:18

- The difference is repentance!
- No repentance, no forgiveness.

# ...like a thief?

<sup>26</sup> 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,

Jeremiah 2:26

# ...like a thief?

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Rev 3:3

# ...like a thief?

<sup>3</sup> For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. <sup>4</sup> But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Thess 5:3-4

# The Greatest Insult?

<sup>27</sup> 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.

Jeremiah 2:27

Evolution – *‘it rained on the rocks for millions of years...’*

The C of E recently apologised to Darwin!!?



# The Greatest Insult?

<sup>27</sup> 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.

# “Arise, and save us”

<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matt 7:22-23

**“I am innocent...I have not sinned”**

*<sup>35</sup> 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.*

**Jeremiah 2:35**

# “I am innocent...I have not sinned”

<sup>17</sup> Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Rev 3:17

- The cry of the apostate church is the same as apostate Israel's

# Judgment Will Come

*4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?*

*5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldst.*

Jeremiah 3:4-5

- The Lord is not slack concerning judgment... it will come.

# A Final Warning

<sup>5</sup> Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. <sup>6</sup> Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

Jeremiah 4:5-6

# A Final Warning

- Declaration of the coming judgment
- A trumpet blown
- A cry 'gather together' (cf. Ps 50:4-5)
- The faithful depart for the defenced cities
- Picture of the Rapture?

# A Place Prepared

*5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.*

**Psalm 27:5**



# Denial of God's Word

<sup>12</sup> They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: <sup>13</sup> And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

Jeremiah 5:12-13

# Denial of God's Word

<sup>10</sup> To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

Jeremiah 6:10

*“The trouble with you is that you put too much trust in that book”*

– Minister of a church speaking to a Calvary Chapel Pastor

# Peace, Peace

<sup>13</sup> For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

<sup>14</sup> They have healed also the hurt of the daughter of my people slightly, saying, **Peace, peace;** when there is no peace.

Jeremiah 6:13-14

# Peace, Peace

*3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*

1 Thess 5:3

## Neale Donald Walsch Peace Plan

"In October, 2005 Neale Donald Walsch stood before an audience in Deventer, The Netherlands and said, 'You give me 1000 people from across the globe who are as dedicated to Spirit as some people are dedicated to violence and we'll change the world.'" from Neale Donald Walsch's **website**.

**Walsch's New Spirituality:** "The New Spirituality is a global movement to create the space for humanity to experience its natural impulse toward the divine in a way which makes no one else wrong for the way in which they are doing it." Neale Donald Walsch, from the **Group of 1000 website**.

"These are the **Five Steps to Peace**, and if you take them, you can shift everything on our planet."

—**Neal Donald Walsch**

"The New Revolution also contains a five-step plan for peace in the world. We call it the Five Steps to Peace.... We are suggesting that people become modern day Martin Luther's and take the five steps to peace and tack them up on church house doors, as Martin Luther did with his 95 theses in 1517 in Wittenburg, Germany, which started of course, **the first Reformation**. Our intention is to stimulate the **second great Reformation** of world religion. That is our intention, our goal and our purpose. We intend to, in fact, inspire the second great Reformation of world religion.... It is now time for a call to action.—**Living the New Spirituality, an interview with Neale Donald Walsch by Debbie Smoker**

# Peace Peace

*"I'm dreaming a bold impossible dream: that positive-thinking believers in God will rise above the illusions that our sectarian religions have imposed on the world, and that leaders of the major faiths will rise above doctrinal idiosyncrasies, choosing not to focus on disagreements, but rather to transcend divisive dogmas to work together to bring peace."*

*- Robert Schuller's Peace Plan*

# Peace Peace

*“Rick Warren claims he will [bring about his peace plan] with his billion man army. His billion man army from where I might ask? There are only several hundred million true Christians on the whole earth. I guess General Warren’s plan is to draft pseudo Christians and Moslems into his billion man army and expect everyone to follow his marching orders.*

*- Don Koenig*

# Peace Peace

*The Rev. Rick Warren, pastor of Saddleback Church in Lake Forest and one of America's most influential Christian leaders, has embarked on an effort to heal divisions between evangelical Christians and Muslims by partnering with Southern California mosques and proposing a set of theological principles that includes acknowledging that Christians and Muslims worship the same God.*



# Peace Peace

*The men presented a document they co-authored outlining points of agreement between Islam and Christianity. The document affirms that Christians and Muslims believe in “one God” and share two central commandments: “love of God” and “love of neighbour.” The document also commits both faiths to three goals: Making friends with one another, building peace and working on shared social service projects. The document quotes side-by-side verses from the Bible and the Koran to illustrate its claims.*

*– The Orange County Register*

# No Shame

<sup>15</sup> Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

Jeremiah 6:15

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## Jesus might have been homosexual, says the first openly gay bishop

By Elizabeth Day

Last Updated: 11:57pm BST 02/04/2005

The first openly gay Anglican bishop has sparked outrage for suggesting that Jesus might have been homosexual.

The Rt Rev Gene Robinson, the Bishop of New Hampshire in the Episcopal Church of the United States, said that Jesus was an unmarried, "non-traditional man" who did not uphold family values, "travelled with a bunch of men" and enjoyed an especially close relationship with one of his disciples.

His comments, made in a recent address at the Christ Church of Hamilton and Wenham in Massachusetts, have enraged traditional Anglicans who have suggested that the Bishop should be "struck down by thunder and lightning bolts". Bishop Robinson, whose consecration in 2003 triggered a schism between evangelicals and liberals in the worldwide Anglican Communion, was giving an address entitled "Homosexuality and the Body of Christ: Is There a New Model?"



Bishop Robinson, who married his partner, Mark, said that he had come to reconcile his sexuality with his faith and could feel "God's light and God's life ooze over me like warm butter".

# Can you hear...?

<sup>17</sup> Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

Jeremiah 6:17

*“When the disciples wanted to talk about prophecy, Jesus quickly switched the conversation to evangelism. He said in essence. “The details of my return are none of your business.”* — Rick Warren, *The Purpose Driven Life*

# The Final Judgment

- <sup>32</sup> Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.*
- <sup>33</sup> And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.*

Jeremiah 7:32-33

# The Final Judgment

<sup>34</sup>Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

Jeremiah 7:34

# The Final Judgment

- Just as God's judgment came upon apostate Jerusalem...
- So God's judgment will come on the apostate religious system that bears his name

# Israel

Espousal **Jer 2:1-2**  
38 years **Deut 2:14**

Victory through time of war  
cf: Promised Land

Complacency brings defeat **Prov 29:18**  
Time of the Judges / Embracing the world

Rejection of Theocracy **1 Sam 8:7**  
Beginning of the Monarchy - Saul

Division of Kingdom  
Solomon's Apostacy

**Israel** (Idolatry) **Judah** (Not perfect)  
Good works **(Jer 3:11)** worse than Israel **(Jer 3:10)**

Judgment foretold **Jer 25:9**  
Faithful taken to Babylon **Jer 21:9 / 29:4-10**

Apostates / False Prophets Destroyed  
**Jer 52:12-13 Jerusalem burned with fire**

Faithful return to inherit the land.  
Temple built that Messiah will teach from **(Hag2:9)**

# Church

Espousal **Rev 2:4**  
38 years / Ephesus **AD32-70**

Victory through suffering  
cf: Smyrna

Complacency brings defeat  
cf: Pergamos/Constantine-Married to the world

Rejection of Theocracy **Rev 2:6**  
Beginning of the Papacy / cf:Thyatira

Division of Church  
Catholic Apostacy / cf:Sardis

**Catholic** (Idolatry) **Protestant** (Not perfect) **(Rev 3:2)**  
Good works **(Rev 2:19)** Nothing good said

Judgment foretold **2 Pet2:1-2**  
Faithful Raptured / cf:Philadelphia **Rev 3:10**

Apostates / False Prophets Destroyed  
cf:Laodicea *"Lord, Lord...I never knew you"* **Matt 7:22-23**  
'burned with fire' **Matt 13:30 / Rev 17 & 18**

Faithful return to inherit the land.  
Temple built that Messiah will teach from **(Is2:2-3)**

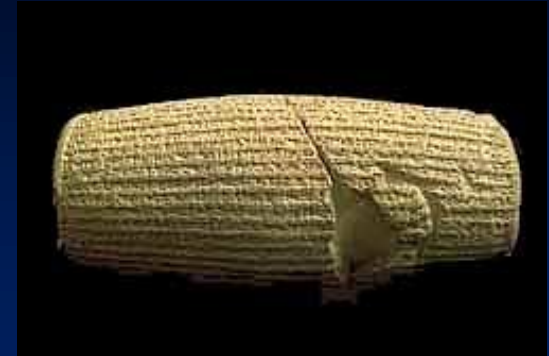
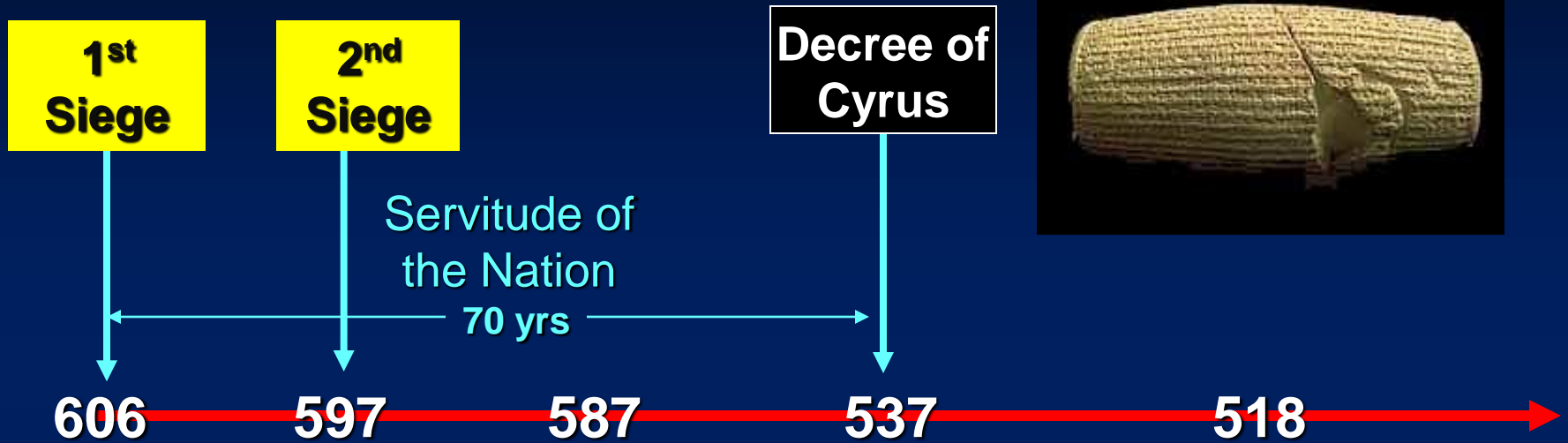


# Servitude of the Nation

<sup>10</sup>For thus saith the LORD, That after **seventy years** be accomplished at Babylon **I will visit you,** and perform my good word toward you, in causing you to return to this place.

Jeremiah 29:10

# The Babylonian Captivity

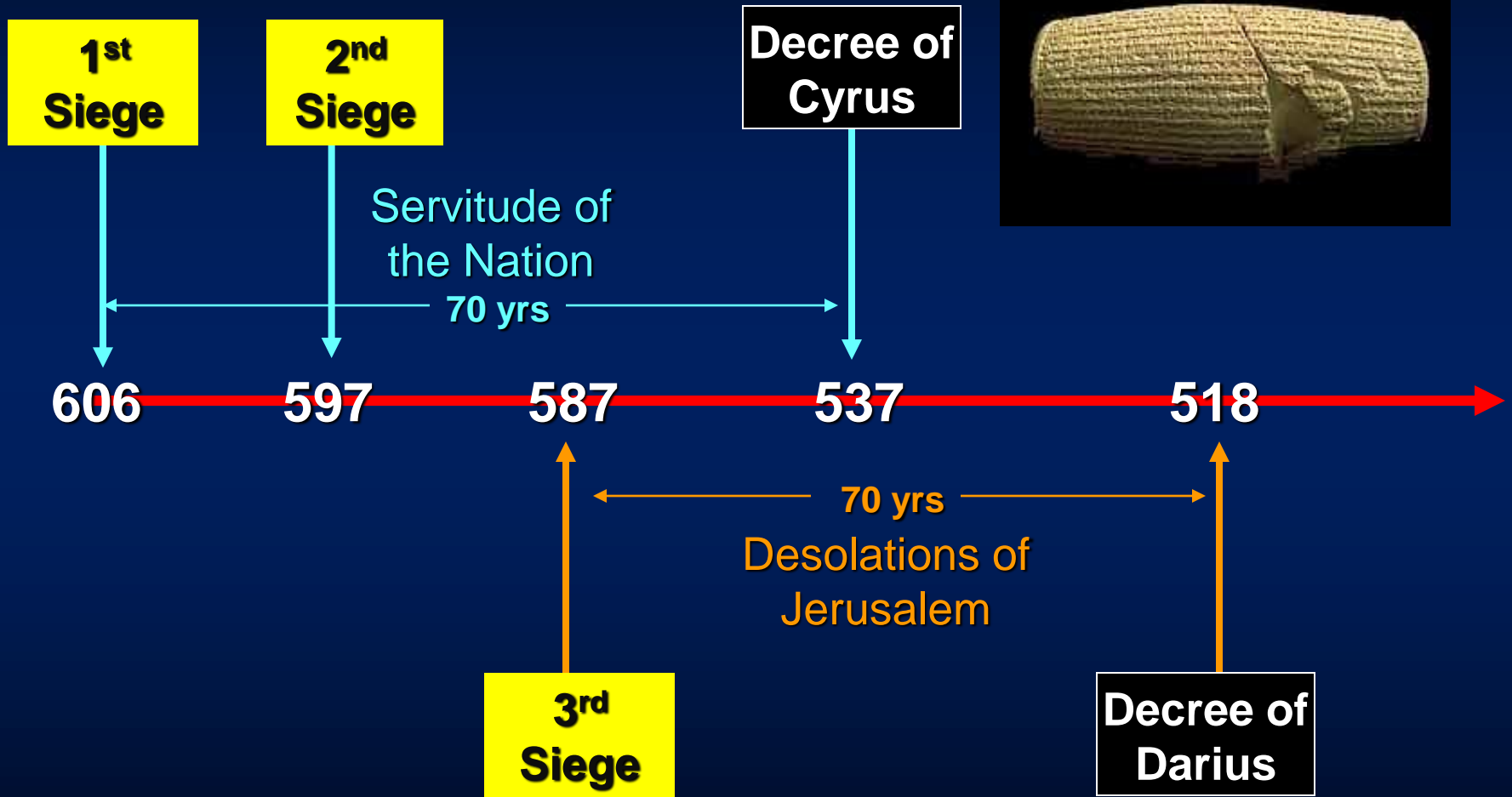


# Desolations of Jerusalem

II And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Jeremiah 25:11

# The Babylonian Captivity





# The Book of Jeremiah

Israel's Place in God's Plan Secured

# The Future of Israel

<sup>14</sup> Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

<sup>15</sup> But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Jeremiah 16:14-18

# The Future of Israel

<sup>16</sup> Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

<sup>17</sup> For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

<sup>18</sup> And first I will recompense their iniquity and their sin double; because they have defiled my land.

# The Future of Israel

<sup>35</sup> Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

<sup>36</sup> If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Jeremiah 31:35-36



# The Future of Israel

- See also:
  - Jeremiah 23:1-8
  - Jeremiah 25:5-8
  - Jeremiah 30:1-11
  - Jeremiah 31:31- 37
  - Jeremiah 32:36-42
  - Jeremiah 33:17-26

An open scroll of the Book of Jeremiah, showing Hebrew text on both sides. The scroll is unrolled from a wooden handle on the left. The text is written in a traditional Hebrew script. The background is dark, making the scroll stand out.

# The Book of Jeremiah

Life's Great Lesson

# Life's Great Lesson

- 5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.
- 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.
- 7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

# Life's Great Lesson

- 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.*
- 9 The heart is deceitful above all things, and desperately wicked: who can know it?*

Jeremiah 17:5-9



# The Book of Lamentations

A Funeral Dirge For Jerusalem

# Lamentations

- In the Hebrew Bible, it is listed among the "Five Rolls," called "Megilleth," appointed to be read on special occasions.
  - They are Ruth, Song of Solomon, Ecclesiastes, Lamentations.
- It is read in synagogues annually on the ninth day of Av (about mid-July), to commemorate the destruction of the temple by Nebuchadnezzar.
- On Friday afternoon, pious Jews in Palestine still gather at the "wailing wall," the ruins of Solomon's temple, and read these verses and mourn:

# Lamentations

- First Stanza:
- Jerusalem, Like a Weeping Widow Mourning in Solitude (1:1-22):
  - The desolation of Jerusalem (1:1-7).
  - Sin brings suffering (1:8-11).
  - Appeal to passers-by for sympathy (1:12-19):
  - Prayer to God for mercy and justice (1:20-22),

# Lamentations

- Second Stanza
- The City as a Veiled Woman, Mourns as She Realizes It Is God Who Has Punished Her (2:1-22).
  - Her destruction is the act of God (2:1-9),
  - Horrors of desolation and famine (2:10-13).
  - Guilt of false prophets (2:14).
  - They that pass by reproach her (2:15-16):
  - God vindicated (2:17),
  - Prayer of the survivors (2:18-22).



# Lamentations

- Third Stanza
- Jerusalem's Bitter Mourning Represented by the Weeping Prophet (3:1-66).
  - Lament of the afflicted (3:1-20).
  - His hope amidst suffering (3:21-33):
  - God is just in his discipline (3:34-39):
  - A call for conversion (3:40-42).
  - Sorrows of sin (3:43-54).
  - Appeal to the Lord for help (3:55-66):

# Lamentations

- Forth Stanza
- The City Represented as Gold, Tarnished and Dimmed in Her Desolation (4:1-22).
  - Horrors of the siege (4:1-10):
  - The cause of their judgment; corrupt religious leaders (4:11-16). God was justified in his judgments.
  - Vanity of human helpers and past achievements (4:17-20).
  - Edom shall not escape (4:21-22).

# Lamentations

- Fifth Stanza
- The City Represented as One Appealing for Mercy (5:1-22).
  - An appeal for mercy in their calamity (5:1-6).
  - The disasters of sin (5:7-18).
  - An appeal to the Lord of the universe (5:19-22).

- 21 This I recall to my mind, therefore have I hope.*
- 22 It is of the LORD's mercies that we are not consumed, because his compassions fail not.*
- 23 They are new every morning: great is thy faithfulness.*

**Lamentations 3:21-23**



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