



OHBC MEMORY VERSE

WEEK #34

THIS WEEK'S VERSE: NAHUM 1:3a

"The LORD is slow to anger, and great in power, and will not at all acquit the wicked."

Why Nahum 1:3a?

First of all, because the verse encompasses so many of our Lord's attributes in just three simple phrases! To those of who know Him, it serves as a great reminder of who He is.

Secondly, since the Spirit of God always works in conjunction with the Word of God, and one of the key ministries of the Holy Spirit is to reprove the world of sin, righteousness, and judgment (John 16:8), this is a great verse to have at our disposal when witnessing to the lost. It provides the Spirit of God ample opportunity to carry out His threefold "reproving" work.

"The LORD is slow to anger." He is "slow to anger" because He is longsuffering, tenderhearted, gracious, and merciful, all of which flow out of His love.

"And great in power." In fact, so "great in power" that He possesses ALL POWER! That is, He is omnipotent. There is nothing, absolutely nothing that is outside of His power. By His "great in power," He can regenerate the absolute vilest of sinners if they will simply humble themselves before Him, calling upon His name for salvation (Rom. 10:13).

"And will not at all acquit the wicked." Though His "power" is certainly "great" enough to save the "wicked," and because He is "slow to anger," He provides every man the opportunity to repent (Titus 2:11; II Peter 3:9), the Lord "will not at all acquit the wicked." That is, all who choose to remain "wicked" by refusing His offer of righteousness provided through His Son (II Cor. 5:21). Why will He not "acquit" them? Because not only is our Lord longsuffering, tenderhearted, gracious, merciful, loving and omnipotent, He is also holy and just! By simply "acquitting the wicked" (i.e. sweeping sin under the rug), He would cease to be just. If He ceased to be just, He would cease to be holy. If He ceased to be holy, He would cease to be God! For Him to cease to be God is an impossibility, because He is immutable!

We are hiding Nahum 1:3a in our hearts this week because it is such a great verse to reveal to us how beautifully and perfectly our Lord's attributes fit together. It teaches us that God is worthy of being adored, revered, hallowed, and worshipped, and yet at the same time, that He is to be feared! See Him that way as you worship and serve Him as His child, and present Him that way as God opens doors of utterance for you to the lost.

DAY 166

TODAY'S READING: JEREMIAH 27-30

OVERVIEW: Jeremiah's cry to reject the false prophets and false prophecy concerning Babylon (27:1-22); Jeremiah's cry to reject the false prophets and false prophecy concerning the Babylonian captivity (28:1-17); Jeremiah's letter to those already taken into captivity urging them to reject the false prophets, and to seek the Lord (29:1-32); Jeremiah's message about Israel's future restoration (30:1-24).

HIGHLIGHTS & INSIGHTS:

At the beginning of King Zedekiah's reign the Lord prophesied that Babylon, under the leadership and rule of Nebuchadnezzar, would overthrow Judah. The Lord commanded that Judah serve the one that He had used to discipline them (27:8). The prophets of Judah told the people not to serve the king of Babylon, just as did the "diviners, dreamers, enchanters and sorcerers" (27:9). It is a definite sad state of affairs when those who stand in the place of speaking for God, are saying the same thing as those who are speaking for the Devil! Jeremiah passionately warns the people not to hearken to their lies (27:9, 14, 16). He tells them that God would ultimately restore them, but not before being brought into captivity (27:22). Chapter 27 teaches us that though a "positive" message from a stereotypical Laodicean "preacher" (II Tim. 4:3-4) feels a whole lot better on the ears than a "negative" message from a non-

stereotypical Laodicean preacher (II Tim. 4:2), God's "negative" message will have a whole lot more positive ramifications in our lives than their supposed "positive" one! Don't ever lose sight of Jesus' words in Rev. 3:19 to those of us living in this "negative" Laodicean Church Period: "As many as I love, I rebuke and chasten"! In other words, the results of Jesus' negativity through His preachers are very positive!

Chapter 28 lets us know that in the same year that the events of chapter 27 were taking place, that Jeremiah encountered what must have been one of the "well respected" and "big name" prophets of Judah: a man by the name of Hananiah. His message from "the LORD of hosts, the God of Israel" (28:2) was that God had broken Babylon's power over Judah, and that within two years all of the vessels that had been taken out of the Temple would be returned, along with all of the exiles. Man, what a positive message that was! The only problem with it is that it wasn't true! God had said no such thing (28:15)! Jeremiah tells Hananiah that Babylon's yoke was not a yoke of wood that would be easily broken, but was a yoke of iron, and that he was a liar. Jeremiah then prophesied Hananiah's death for his sin of misleading the people, and he died, verifying which one of them was truly speaking for the Lord. Even so, the people refused to listen to the Words of the Lord through Jeremiah.

In chapter 29, Jeremiah writes a letter to the Jewish people who had already been taken into captivity. He tells them not to listen to the false prophets who have been prophesying their soon release. He tells them that the captivity is actually going to last 70 years and that they should go ahead and make the best of it by building houses, planting gardens, and strengthening their families, because this is where most of them would die. Our gracious God even wrote to them through Jeremiah saying that if they refused to listen to the false prophets and would seek Him, their lives in captivity in Babylon would be blessed, and actually be better than those who lived in the freedom of Judah, but refused to listen to Him.

In chapter 30, Jeremiah's message actually turns in more of a positive direction. Though the positive nature of his message pertained to a future time, (actually, the time of the Great Tribulation and Second Coming of Christ when God will restore the nation of Israel not only to her homeland, but to her Messiah), the break from the negativity of Jeremiah's message had to be refreshing to him. Do recognize that all of the events that are taking place in the Middle East today are simply setting the stage for what God was prophesying through Jeremiah in this chapter. It is an exciting time to be alive if for no other reason than that! Lift up your head, your redemption draweth nigh!

SPECIFIC REFERENCES TO "THE DAY OF THE LORD":

30:7a – "That day is great, so that none is like it."

30:7b – "The time of Jacob's trouble" (Specifically, the Tribulation Period). 30:8 – "In that day." 30:24 – "In the latter days."

CHRIST IS REVEALED:

As the LORD WHO WILL BE RAISED UP AS DAVID THEIR KING – Jer. 30:9 (Matt. 2:2; 1:1; Luke 1:31-33).

DAY 167

TODAY'S READING: JEREMIAH 31-33

OVERVIEW: God's promise that Israel will be His people (31:1-14); God's promise of mercy to weary Israel (31:15-26); God's promise to make Israel secure (31:27-30); God's promise of a New Covenant with Israel (31:31-40); God's instruction to Jeremiah to buy a field (32:1-15); God's explanation to Jeremiah (32:16-35); God's promise to bring the exiles home (32:36-44); God's promise to keep His promises (33:1-26).

HIGHLIGHTS & INSIGHTS:

Jeremiah continues his positive message for Israel in chapter 31, though, as was discussed in yesterday's reading, the ultimate fulfillment of his prophecy wouldn't be until the Second Coming of Christ. In verse 28 of chapter 31, Jeremiah says, "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD." In other words, just as careful as God was to punish Israel, He will be just as careful to bless them.

Verse 31 of chapter 31 is very significant. God speaks of a New Covenant that He would make with the house of Israel and Judah. As we have made our way through the Old Testament, we have seen God

make at least three major covenants. The first was what we call the Abrahamic Covenant in Genesis 17:7-8: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Coupled with what God had told Abraham in Genesis 12:2-3, the Lord promised to give Abraham heirs, a great name, a homeland, fame, protection, and the blessing of all nations through him.

The second major covenant was the covenant God made with Israel at Mount Sinai (Ex. 20; Lev. 27). We refer to it as the Mosaic Covenant because this covenant with Israel was mediated by Moses. In contrast with the Abrahamic Covenant, this was not an unconditional and everlasting covenant.

The third major covenant, what we call the Davidic Covenant, was God's promise to David of an everlasting kingdom. Through Nathan the prophet, the Lord told David, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever" (II Sam. 7:12-13). As Jeremiah repeated in chapter 23:5, the coming King of Israel, or Messiah, whose kingdom would be eternal, would come through the kingly line of David.

It must be understood that God's promise of a New Covenant in Jeremiah 31:31-34 would certainly not negate the everlasting covenants that He had previously made with Abraham and David. This covenant would participate with them and work in conjunction with them. One of the tremendous beauties of this New Covenant is whereas the Mosaic Covenant was filled with God saying, "Thou shalt," this covenant is filled with God saying, "I will"!!! (See how many times you can find God saying, "I will" in Jer. 31:31-40, and then in chapter 32:36-44, where God picks up the subject again!). Recognize, also, that though this is an everlasting covenant that God made specifically with Israel and Judah, we have been permitted to participate in the blessing of this New Covenant by God's sovereign plan and grace. Paul said in Romans 11:17, that we, "being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree."

The promise of a New Covenant in the future is wonderful, but what about right now? After the glorious promises of chapters 30 and 31, God brings things back into Jeremiah's present situation, and the impending judgment that He was about to unleash upon Israel and Judah. Just before Babylon's final siege of Jerusalem, God tells Jeremiah to do something that certainly must have seemed strange to him. Purchasing property just before your entire city is overtaken by a foreign enemy is not what you would call a wise business deal to say the least. Yet, that is exactly what God tells Jeremiah to do. As we have seen God do repeatedly throughout Jeremiah's ministry, this is another object lesson God intended to use to make His point. His point was that though judgment would come, He would restore the people back to their homeland. He wanted to drive home the fact that there is nothing too hard for him (32:17, 27). He would bring the people back to their land, and they would enjoy the blessing of His New Covenant with them. Again, we now know that these promises will be fulfilled in the Great Tribulation as Israel turns to her Messiah, and will be enjoyed as He returns at the end of the Tribulation to establish His Millennial Kingdom.

Chapter 33 is a joyous chapter as it focuses on God's character. It reminds us that the truth of God's Word is grounded in the trustworthiness of His person. He will perform every single thing He has ever promised (33:14). It will be fulfilled just as He said, right when He said, and just how He said. It is true for Israel and Judah, and just as true for you!

SPECIFIC REFERENCES TO "THE DAY OF THE LORD":

- 31:29 – "In those days." (Specifically, the Tribulation Period)
- 31:31 – "Behold, the days come."
- 31:33 – "After those days."
- 31:38 – "Behold, the days come."
- 31:15 – "In those days, and at that time."
- 31:16 – "In those days."

CHRIST IS REVEALED:

As the ONE WHO FORGIVES SINS – Jer. 31:34 (Matt. 9:6; John 8:10-11).

By JEREMIAH, WHO ACTED AS A KINSMAN-REDEEMER IN PURCHASING THE LAND OF HIS COUSIN – Jer. 32:6-14 (Lev. 25:25,44; Ruth 2:20; 3:12-13; Gal. 4:4-5; Titus 2:13-14).

DAY 168

TODAY'S READING: JEREMIAH 34-38

OVERVIEW: God's faithfulness to the Davidic Covenant (34:1-11); Israel's unfaithfulness to their fellow countrymen (34:12-22); Israel's unfaithfulness to their God (35:1-19); Israel's rejection of God's Word (36:1-32); Jeremiah preaches against a false sense of security and self-deception (37:1-10); Jeremiah is imprisoned (37:11-21); Jeremiah is delivered (38:1-16); Jeremiah presents Zedekiah's alternatives (38:17-28).

HIGHLIGHTS & INSIGHTS:

We enter into the second and third sections of the Book of Jeremiah in today's reading. Whereas the first 33 chapters detailed the fate of Judah, chapters 34 and 35 detail the fate of Jerusalem, and chapter 36 to the end of the Book is basically the detailing of the fate of the Gentile nations. This is the fulfillment of what God said to Jeremiah when He first called him: "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... 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." (1:5, 10).

As chapter 34 opens, Babylon is about to overtake Jerusalem. God tells Jeremiah to go and tell King Zedekiah that the city would in fact fall to the Babylonians, but that he would not be killed in the invasion. The fact that God was willing to spare this wicked king's life is not only a testimony of God's mercy and grace, but a testimony of His faithfulness to keep His promises. In the Davidic Covenant God had promised that David's lineage would survive as we have talked about. Though the covenant was obscured in the fact that David's kingly line would actually live in exile, the covenant was not revoked.

In verses 12-22 of chapter 34 God speaks through Jeremiah to show Israel that they had not been faithful to one another in the fact that they had not obeyed His plan for releasing on the seventh year, those who for financial reasons sold themselves into slavery. In chapter 35, he uses the example of the faithfulness of the Rechabite family to reveal to Israel their unfaithfulness to Him. In the same way that the family of Rechab stood as a shining light in the midst of the darkness in Jeremiah's day, may our families likewise bring glory to God against the "lukewarmness" (Rev. 3:15-17) and apostasy (I Tim. 4:1) of our day!

Chapter 36 is an absolute classic in terms of revealing the divisiveness of the Word of God, and its utter indestructibility! Because Jeremiah had been forbidden to enter the Temple (36:5), he was forced to dictate the words of Lord for Baruch the Scribe to write into a scroll and deliver to the leaders of Israel, once again, calling for Israel's repentance. The words were so powerful that the Temple officials sent them to the king. As the words were read to the king by Jehudi, before he could get to the fourth "page," the king grabs it out of Jehudi's hand, takes out his pen knife and begins cutting it into shreds, and then threw it into the fire. It's a very interesting story, and very easy to follow. But there is really more than meets the eye going on here. The chapter actually opens up one of the clearest explanations in the entire Bible about the whole process of the inspiration and preservation of Scripture!

The process of inspiration is described in verses 4 and 6, just how II Peter 1:21 said it happened, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Jeremiah SPOKE his words to Baruch the scribe, but the words Baruch wrote weren't actually Jeremiah's words, but the very "WORDS OF THE LORD" (36:4)! Jeremiah restates the process in verse 6 as he says to Baruch: "Go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD." Almost as if to telegraph the point again, God records the words of the Temple leaders to Baruch in verse 17: "Tell us now, How didst thou write all these words at his mouth?" Baruch responded in verse 18: "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book."

That is a great simplistic description of the process of inspiration. What Baruch had in written form, were the very words of God — what we have come to call "original manuscripts." Note what happened in this chapter to the original manuscripts. They were totally destroyed! But remember, God not only "inspired" His Word, but promised to "preserve" it (Psalm 12:6-7; Matt. 5:18)! Though the "original manuscripts" were no longer in existence, God had no problem remembering what they said, and no problem

producing a copy that contained “all the words of the book (original manuscript) which Jehoiakim king of Judah had burned in the fire” (36:32). The reason this is so significant, is that people balk at the very idea that we believe the Bible we are able to actually hold in our hands (as opposed to original manuscripts that do not exist!) is the very word and words of God just as He intended them. Every word (Prov. 30:5)! If God went to the “trouble” of inspiring His words in/on original manuscripts (that He obviously did not intend to keep in existence or we’d have ‘em!) it certainly is no trouble for Him to preserve them in a Book that we can actually wrap our hands and our lives around! One of the contentions people have when we say that we believe that we have preserved for us “every word of God,” are the italicized words in our King James Bible. (Since there is no such thing as a “word for word” translation because there is no “word for word” equivalency in translating words from one language to another, the King James translators italicized the words that were “added” to convey the meaning of the word from the original language.) Is that a problem for the God who promised to preserve His Word? The last verse of chapter 36 says that not only did the copy God produced contain every single word of the “original,” check this out: “And there were added besides unto them many like words” (36:32).

In chapters 37 and 38, Jeremiah continues to hammer the message of Jerusalem’s destruction per God’s instruction, and is cast into prison for carrying out God’s will. For a more detailed concisement of chapters 37 and 38, refer to the Overview.

CHRIST IS REVEALED:

By JEREMIAH, WHO STOOD AS A FAITHFUL WITNESS TO THE REVEALED WILL OF GOD – Jer. 38:2-10 (Matt. 26:59).

DAY 169

TODAY’S READING: JEREMIAH 39-43

OVERVIEW: The destruction of Jerusalem (39:1-10); God’s deliverance of Jeremiah and Ebedmelech (39:11-18); Jeremiah’s release (40:1-16); the plot against Gedaliah, Babylon’s appointed governor over those remaining in the land (41:1-10); the hostages taken by Ishmael are rescued (41:11-18); the Jews request a word from God through Jeremiah (42:1-6); Jeremiah delivers God’s Word (42:7-22); the people reject God’s Word (43:1-7); God’s rejection of the people (43:8-13).

HIGHLIGHTS & INSIGHTS:

That fateful day of which Jeremiah had been prophesying had finally arrived. Verse one of chapter 39 says that Nebuchadrezzar and “all his army came against Jerusalem, and they besieged it.” Those who had been called to be the holy people of God, with a holy standing before Him, with a holy Temple in a holy land had finally desecrated their holy calling. Zedekiah escaped in the middle of the night out of a secret passage way, but was overtaken in the plain and brought before Nebuchadrezzar, king of Babylon (39:4-5). Nebuchadrezzar killed Zedekiah’s sons right “before his eyes” (39:6), just before he “put out Zedekiah’s eyes” (39:7). Imagine that the last thing you would ever be permitted to see for the remainder of your whole life was your own children being slaughtered, and have to go to your grave realizing that it was because of your own sin! It is an amazing phenomenon that as parents we can choose to be so willfully blinded to the consequences of our sinful choices upon our own precious children! Sadly, Zedekiah represents the rule rather than the exception when it comes to the affects of sin upon our homes.

Just as God promised Jeremiah when He first called him (1:17-19), Jeremiah’s life was spared in the whole demise of the nation (39:11-18). It is rather ironic that Jeremiah was shown more kindness by the King of Babylon than he had ever received from the previous four kings of Judah. In chapter 40, Jeremiah is actually freed by the Babylonians, and presented with the option of going into Babylon and being provided for, or remaining with the remnant that had been permitted to stay in the land (40:4). In the great spirit and tradition of Moses, Jeremiah “chose to suffer affliction with the people of God, rather than to enjoy the pleasures of” Babylon (Heb. 11:24-26).

In chapter 40 and verses 5 and 6, Gedaliah is appointed by Babylon as governor over the people who were permitted to remain in the land. He encouraged the people to quietly and respectfully serve Babylon, assuring them that if they did, things would go well with them (40:9). Unfortunately, a plot was devised against Gedaliah, and in chapter 41, Ishmael murdered him along with other citizens, as well as taking hostages. Ishmael’s plan was to flee to the city of Ammon, leaving the Jews around Jerusalem to suffer the wrath of the Babylonians. They understood that they had two possibilities. First, they could

flee to Egypt and trust them to help against the Babylonians, or, they could remain where God had placed them, and trust God to help them. Stating it in that fashion makes the decision they “should” make a “no brainer,” until we look back over our shoulder to how many times during a time of difficulty or trial, we trusted the world’s (Egypt’s) solution, rather than trusting God. Surprisingly, they sought Jeremiah’s counsel as to what they should do (42:1-4), pledging that whatever God said through him, regardless of what it was, they would obey it (42:5-6). God’s word came back through Jeremiah, telling them that if they would remain in the land, God would protect them and bless them (42:7-12), but that if they went to Egypt for help, He would allow them to be blasted to “kingdom come” (42:13-18)! Jeremiah suspected that they were all full of talk, but no walk – all full of show, but no go (42:19-22), and chapter 43 proved that his hunch was right. Rather than obey Jeremiah’s words to them, which is to say, God’s words to them, they accuse him of telling them the things he did so they would fall to the Babylonians. What this really proved is that they had planned to do what they wanted to do all along; they just had hoped God’s will lined up with theirs. It sounds unbelievable and ludicrous, but again, their spiritual sounding/looking shenanigans masking their self-will may represent the rule rather than the exception in Laodicea (II Tim. 3:1-5).

Chapter 43 ends with another of God’s many object lessons through Jeremiah, pointing to the fact that Babylon would conquer Egypt just as they had Judah.

SPECIFIC REFERENCES TO “THE DAY OF THE LORD”:

39:16 – “In that day”

39:17 – “In that day”

CHRIST IS REVEALED:

Through GEDALIAH, as he instructed the Jews to pay homage to the heathen nation that ruled over them – Jer. 40:9 (Matt. 22:21).

DAY 170

TODAY’S READING: JEREMIAH 44-49

OVERVIEW:

God’s condemnation through Jeremiah of the remnants idolatry in Egypt (44:1-4); the people blatantly confess their affection for idols (44:15-19); God’s last word concerning the faithless remnant (44:20-30); God’s exhortation to Baruch (45:1-5); God’s judgment upon Egypt (46:1-28); God’s judgment upon Philistia (47:1-7); God’s judgment upon Moab (48:1-47); God’s judgment upon Ammon (49:1-6); God’s judgment upon Edom (49:7-22); God’s judgment upon Damascus (49:23-27); God’s judgment upon the lesser nations (49:28-33); God’s judgment upon Elam (49:34-39).

HIGHLIGHTS & INSIGHTS:

When we ended yesterday’s reading, the remnant chose to rebel against the word of the Lord through Jeremiah in spite of their extravagant promises not to do so, and went to Egypt to hopefully find a place of refuge against the wrath of the Babylonians. Not content to simply go themselves, they forced Jeremiah and Baruch to go with them. Perhaps they thought that God would not exercise judgment against them if these two men of God were with them. Regardless of what they thought, Jeremiah’s preaching against them was anything but over! Nor was God’s judgment! Jeremiah walked them through the wickedness and idolatry of Judah, despite God’s cry to them through the prophets, “Oh, do not this abominable thing that I hate” (44:4), and promised that just as surely as God’s “fury” and “anger” was poured out on their cities and in the streets of Jerusalem, leaving them “wasted” and “desolate,” God’s judgment would fall on them in Egypt. It is indeed amazing how after watching the effects of sin on people’s lives, and observing the pain people endure as a result of incurring the chastisement of Almighty God, that we can deceive ourselves into thinking that “it’ll be different for us,” or that “we’ll be the exception.”

Rather than cause the people to repent, they somehow concluded that their problem was that they had not served other gods enough! They resort back to worshipping the queen of heaven (Ashtoreth), reasoning that life turned for the worse when they stopped worshipping her (44:17-19). Excuse me, but have I mentioned how utterly stoooooupid sin can make us? And before we think that this idolatry “shoe” certainly doesn’t fit us, remember that in the New Testament, God identifies covetousness as idolatry (Col. 3:5). He doesn’t say that it’s like idolatry, He says that it IS idolatry!!!!!! And do note that at least three times in the New Testament covetousness is specifically referring to the desire for illicit sexual fulfillment. What happens in that whole sexual sin world is no different than what was happening to this

remnant in Egypt. People know how sexual sin has destroyed thousands and thousands and tens of thousands of homes before them, but deceive themselves into thinking it won't destroy theirs. Oh God, deliver us from ourselves!

Chapter 45 is a short chapter with God's Word for Baruch. Baruch was one of only two people (Ebedmelech being the other one) in all of Jeremiah's 40 year ministry who had ever responded in any kind of positive way. God wants Baruch to realize that though he was bummed at how things had shaken down for Jerusalem, the reason he was bummed was because of how it had affected him, not how it had affected God. Again, with God saying that the chief characteristic of our day is that we love ourselves (II Tim. 3:1-2), we must be careful that we don't deceive ourselves into thinking we're "spiritual" because of how we're repulsed by the condition of our country, and, yea, the world. Do we hurt because God hurts, or do we hurt because of how the sin of the world has affected our lives?

In the remaining chapters in today's reading, God details His judgment upon the Gentile nations: •His judgment upon Egypt (46:1-28). •His judgment upon Philistia (47:1-7). •His judgment upon Moab (48:1-47). •His judgment upon Ammon (49:1-6). •His judgment upon Edom (49:7-22). •His judgment upon Damascus (49:23-27). •His judgment upon the lesser nations (49:28-33). •His judgment upon Elam (49:34-39).

The nations listed encompassed basically all of the nations of the known world at that time. It seems that God's message through Jeremiah was that there is no nation who can defy Him and not inflict upon themselves His judgment. If that be true, our nation is on a collision course with disaster!

SPECIFIC REFERENCES TO "THE DAY OF THE LORD":

46:10 – "The day of the Lord God of host, a day of vengeance." 48:41 – "At that day." 48:47 – "In the latter days." 49:22 – "At that day." 49:39 – "In the latter days."

CHRIST IS REVEALED:

Through GOD'S SERVANTS, THE PROPHETS – Jer. 44:4 (Jesus was God's "chosen Servant" – Matt. 12:17-18; Acts 3:20-21).