

Jeremiah 16

In this chapter God tells Jeremiah that He has removed His peace, mercy and love from the nation. Jeremiah is told by God not to mourn or lament for this people. The last eight verses of this chapter take us to the final days of history before the Lord returns. Jeremiah transitions from the evil of his present country to the judgment of God on a future generation, Israel in the Tribulation period, whose sin is of the like as Jeremiah's countrymen and God's judgment also is poured out.

- 1 The word of the LORD came also unto me, saying,**
2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.
3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;
4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

God's compassion for Jeremiah is seen in His telling Jeremiah not to marry or have children. The coming destruction of the nation will be accompanied by horrible deaths for even women and children and God wants Jeremiah spared from the emotion of seeing his children and wife in pain and dying.

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

When God sends judgment on a nation both the saved and the unsaved are subject to the same judgments.

- 5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies.**
6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:
7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

God has removed His love, mercy and peace from the nation. Jeremiah is told not to grieve for the people as they are getting what they deserve. This may be a difficult concept, but evil, wicked, law-breakers deserve their punishment. God doesn't mourn for them anymore and neither should we. Did God have any compassion on these people? (2 Chronicles 36:15-17).

Does a time come when God doesn't have compassion on sinful, rebellious people? Jeremiah 16:5

Like what God told Jeremiah, is there a time we should have no compassion on sinful rebels when they are punished for their acts?

How about Kermit Gosnell, the PA abortionist, convicted of killing 3 babies born alive in 2013 and aborted thousands of babies, as well as Charles Manson, Jeffrey Dahmer, and Ted Bundy and the like?

What about politicians that support the killing of babies, promote and legalize homosexuality, and legislate immoral, anti-God, practices?

In light of this, what about the Great, White, Throne Judgment when believers are present and hear the verdict of eternal damnation (and its degree of punishment) against loved ones, family and others? Is not the application of this command the same at this final judgement?

Revelation 20:

- 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
 14 And death and hell were cast into the lake of fire. This is the second death.
 15 And whosoever was not found written in the book of life was cast into the lake of fire.

What about Revelation 21:4?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"The emphasis of these verses is that it is God's visible and personal presence that gives this perfect happiness and blessing and not simply the removal of the sources of our problems."

J. Hampton Keathley III, *Commentary on the Revelation*, The Eternal State (Rev 21:1-22:5)

In our glorified bodies, which we will have when we are at the Great White Throne Judgment, we are perfect, have the "mind of Christ," 1 Corinthians 2:16, in complete perfection, and view things as God views things, without the hindrances of our sinful nature. Not only, will we not sorrow for these people cast into the Lake of Fire, but we will understand and be pleased that justice has been followed. Revelation 21:4 is more likely a statement about the characteristics of the eternal kingdom than an actual act that God does in "wiping away all tears." God has "wiped away our tears" through redemption and glorification.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.
9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

The prohibition continues as Jeremiah is to have nothing to do with their celebrations. The seriousness of the impending judgment is illustrated by Jeremiah not being allowed to show any joy in the activities of the people.

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

The people have repeatedly been told their sin and God's anger and coming judgment. Yet, they are unable to understand their sin against God and why God would bring this great judgment against them.

The blindness of the people to their sins and wickedness so that they question Jeremiah about why this would come upon them from God in that they saw no evil in their actions.

The reality of unsaved mans blindness, and developed, ignorance, in acts of evil is seen throughout history.

Romans 2:3-5, 8-9

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;
12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:
13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

Jeremiah is told to tell them that their sins are worse than that of their fathers. They "walk after the imagination of their evil hearts." And they will be judged for their sin.

- 14 **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;**
15 **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.**

God states that the day is coming that the exodus from Egypt will no longer be talked about because a greater exodus, from all the nations of the world, will happen.

These verses speak of a coming captivity greater than Babylonian captivity and that God will bring the Jewish people back to the land of Israel from this world-wide captivity.

"But they [vss. 14-15] are not an interpolation because the prophets often tempered condemnation with promise so that the godly among the people might not be overwhelmed by despair....The regathering is the final one in the consummation of Israel's national history in the last days."

Dr. Charles Feinberg, Jeremiah: A Commentary, page 124

- 16 **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.**

This verse has some interesting possibilities in interpreting it.

1. The context is the return from world-wide captivity and thus in the "last days."
2. God will send fisherman and hunters.
 - A. Represents pagan conquerors -

Fisherman and hunters represent the pagan conquerors who God uses to discipline Israel. The reasoning for this view is that verse 17-18 and supports this as it speaks of God judging the nation because of her sin.

Many commentators reject the next view because vs. 13 speaks of God's judgment and vs. 17-18 pick up the judgment theme using the terminology of fishers and hunters.

"In recent years vv. 16-18 have, quite oddly, been used to support a compassionate effort on the part of Christian Zionists who search out and bring to the land of Israel Jews who are suffering hardship or persecution around the world. As commendable as this activity is, it is difficult to find a more inappropriate context from which to justify these actions (despite vv. 14-15), since the subject matter of v. 16, speaking of the fishers and hunters, is highly threatening throughout, heavily underscored by vv. 17-18."

The Expositor's Bible Commentay, Jeremiah & Ezekiel, page 252

Bringing them home to the Holy One of Israel <https://www.tarshish.org.il/why-aliyah>

Fishers and Hunters

The prophet Jeremiah spoke of two factors that would motivate Jewish immigration to Israel. One is that there would be "fishers" and the other that there would be "hunters." (Jeremiah 16:16)

It is generally believed that "fishers" are those who are seeking and enticing the Jews to bring them home. There are many Christians working in the former Soviet Union and other eastern countries, who are involved in "fishing" for His People to bring them home.

While there are those who believe that "hunters" are also looking for Jews to bring them home, Jeremiah 16:16 says "they will hunt them down on every mountain and hill and from the crevices of the rocks." It seems to me that these "hunters" would seek to kill and destroy. After all, that is what hunters do. And the Jews who are being hunted appear to be hiding in crevices of rocks of fleeing to the mountains.

B. Represents the ingathering of Jews -

This ingathering will be in the last days, likely the Tribulation period, where there are "evangelists," (think of the 144,000 in Revelation 7), sharing the gospel with the Jewish people. Many respond to the message but not all. So, God then sends hunters, (think of the Anti-Christ and the nations "hunting" Jewish people to destroy them, Revelation 12), which ends with all remaining Jews, entire nation of Israel, accepting the Lord at the end of the Tribulation, Zechariah 12:10).

In appealing to the rejection of the "fishers and hunters" end-time re-gathering view because of the context of verses 13 and 17-18, , these same sources recognize that vv 19-21 are speaking of the end times.

"These nations among whom his own people will be scattered, who are idolaters by their very culture and upbringing (cf. Deut. 4:19), will themselves come to God from around the world , to worship the Lord in Jerusalem (cf. Isaiah 2:1-4; Micah 4:1-5)...they will recognize his character and nature and understand that Israel's God is the only true God."

The Expositor's Bible Commentary, Jeremiah & Ezekiel, page 254, comments on vv 19-21.

"Jeremiah next worships the Lord for the restoration of Israel and the drawing of the Gentiles to him....So the nations will come to the Lord, not by human persuasion, but spontaneously and voluntarily (cf. Isaiah 2:1-4; 45:14; Zechariah 8:20-23). Without doubt the picture is messianic."

Dr. Charles Feinberg, Jeremiah: A Commentary, page 126, comments on vv 19-20.

Why change the context back and forth?

Vs. 13 and 17-18 go together?

Vs 14-16 and 19-21 go together?

The context and flow is best to see vs 14 -21 as a whole, speaking of the last days, and thus fishers and hunters must be understood in a last days (Tribulation period) context.

- 17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.**
- 18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.**

God sees the sins of all and the people of Israel have defiled His land (land of Israel).

"recompense their iniquity and their sin double"

"Double" means in equal portion - מִשְׁנֵה' mish-neh' - properly, a repetition, i.e. a duplicate (copy of a document)

First, comes discipline. The, regathering and blessing follow.

- 19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.**
- 20 Shall a man make gods unto himself, and they are no gods?**
- 21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.**

The Gentiles come to the Lord through God's dealing with Israel.

Ezekiel 36:

- 22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.
- 23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.