

Jeremiah Chapter 23

Verses 1-2

“Woe be unto the pastors”

These were false leaders who failed in their duty to assure the people’s welfare (as in verse 2).

Starting with the kings (in chapter 22), and other civil heads, as well as prophets and priests (compare verse 11).

They stood in utter contrast to the shepherds God would later give the nation (verse 4; 3:15).

Other significant chapters which condemn evil shepherds and false prophets include (chapters 14, 27, 28; Isa. 28; Ezek. 13, 34; Micah 3; and Zech. 11).

Jeremiah 23:1 "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD."

The shepherd is a common metaphor for Israel’s civil and spiritual leaders (Psalm 78:70-72; Ezek. Chapter 34).

But these leaders have destroyed their flocks rather than protecting them and meeting their needs.

We decided in a previous lesson, that pastor meant the same thing as shepherd.

The false shepherd, whether then or now, has no regard for the sheep.

He is interested only in his own welfare.

I believe this Scripture is speaking to the leaders of the people then, but also to the leaders in our churches today.

Notice 2 things these false shepherds do; they scatter and destroy the sheep.

Jeremiah 23:2 "Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD."

Or, "O ye shepherds" or "governors", as the Targum.

The civil rulers and magistrates, kings and princes of the land of Israel.

Since ecclesiastical rulers, the priests and prophets, are mentioned as distinct from them in (See Jeremiah 23:9).

Whose business it was to rule and guide, protect and defend the people.

But, instead of that, they were such;

"I will visit upon you the evil of your doings, saith the LORD God":

Set them bad examples, and led them into idolatry and other sins.

Which were the cause of their ruin, and of their being carried captive and scattered in other countries.

And their sin was the more aggravated, inasmuch as these people were the LORD's pasture sheep.

Whom he had an interest in, and a regard unto, and had committed them to the care and charge of these pastors or governors, to be taken care of.

The food here is the Word of God.

It is extremely important to bring the Word of God in absolute truth.

The majority of the people are greatly influenced by the message the shepherd brings.

If the message is truth, it brings life, health, and joy in the LORD.

If the message they bring is not truth, then it brings death to the body and the soul.

The statement "LORD God of Israel" lets us know that the crime against the evil shepherd is false religion.

Israel did not and does not, have many gods.

The LORD God is their only God.

This is true of the Jewish nation who is physical Israel, and it is true of all believers in Christ (spiritual Israel).

It was really the leaders who had scattered the people to the foreign lands with their false worship.

Verses 3-4:

“I will gather”:

God pledged to restore exiled Israelites to their ancient soil.

Compare similar promises (in chapters 30 to 33, and 16:14-15).

The land in view was literally Palestine, being contrasted with all the other countries (verse 3), thus assuring that the regathering would be as literal as the scattering.

The restoration of Judah from Babylon is referred to in language which in its fullness can only refer to the final restoration of God’s people (“out of all the countries” and verse 8), under Messiah.

“Nor will any be missing” indicates that no one will be missing or detached.

These are prophecies not yet fulfilled (compare 32:37-38; Isa. 60:21; Ezek. 34:11-16).

Jeremiah 23:3 "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase."

That this prophecy looks beyond the returning exiles of Judah to the eschatological scene is clear from the universal scope of the context.

The prophets repeatedly predicted that God will regather His people in the distant future, that they will turn to the Messiah, and enter into His millennial kingdom (compare 31:1-14; 23-37; 33:14-26; Isa. 10:20-23; Ezek. chapter 36; 37:15-28; Joel 2:32; Micah 2:12-13; 4:1-8; 5:7-8; 7:18-20; Zech. 8:6-8).

God has always had a remnant of His people.

This has more than one fulfillment.

We know that the very thing this is speaking of, happened at the end of the Babylonian captivity.

The sheep came back to Israel.

It also is in the process of coming about today in Israel.

In 1948, Israel became a nation, and ever since, Israelis from all over the world have been coming to the homeland.

There seems to be a truth also to the fruitfulness of the Hebrews.

They think children are a blessing from God.

They also feel as if God has not looked kindly upon them, when they do not have children.

The Promised Land (Israel), is growing in population every day.

Jeremiah 23:4 "And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD."

The word “shepherds” is the same as that translated “pastors” (in verse 1).

In contrast to Judah’s wicked pastors, God will give His people a good One.

The whole passage (verses 1-8), is taken from the imagery of shepherding.

God Himself, as a Good Shepherd, will gather together the scattered sheep of Israel and will give them new shepherds who will serve under the Chief Shepherd (compare 1 Peter 5:4), of the flock (compare Isa. 10:20-22; Ezek. 34:22-24).

“Shepherds ... shall feed them”:

Compare Ezek. 34:23-31.

Zerubbabel, Ezra, Nehemiah, and others were small fulfillments compared to the consummate shepherding of the Messiah Jesus.

The theme of the shepherd is a familiar one in the Scriptures.

It was assumed by God as He led Israel (Psalm 80:1), while seeing to their needs (Psalm 23:1-2), and protecting and guiding them in accordance with His good purposes for them (compare Isa. 40:9-20 with Ezek. 34:12; Zech. 9:15-16).

As noted previously (see the notes at 3:15 and 10:1), Israel’s leaders were charged with the care of God’s people as a shepherd would watch over his flock (Num. 27:17); but too often they proved to be false shepherds (compare 2:8; 10:21; 25:32; Ezek. 34:2; Zech. 10:2; 11:4).

Accordingly, God announced through His prophets that He would send His own true Shepherd, the Messiah, who would save and care for His flock (Ezek. 34:22-24).

Christ affirmed that He was that Good Shepherd who, as a smitten Shepherd (compare Zech. 13:7), would lay down His life for the sheep (John 10:11).

The writer of Hebrews (Heb. 13:20-21), points out that Christ is also that Great Shepherd who sees to the maturing and well-being of His believing flock (compare 1 Peter 2:25).

Peter affirms that Christ is the Chief Shepherd who has entrusted His work to other “under shepherds” until He Himself shall come again for His flock (1 Peter 5:4), so that it is no accident

that one of the terms for pastor in the New Testament means “shepherd” and that Paul could instruct the Ephesian elders in “shepherding” (Acts 20:17-38).

God had miraculously provided for the Israelites over and over.

The best example was the 40 years they wandered on their way to the Promised Land.

God fed them with manna from heaven.

God will choose men of good character to lead His sheep.

The great Shepherd (Jesus Christ), is the real Shepherd.

Others who watch over smaller flocks are actually subordinate to Him.

Verses 23:5-8

Looks forward to the time when the Messiah, Israel’s Shepherd and “King” will sit on the throne of “David” (compare 33:14-26; Ezek. 24:22-31; 37:22-28), in fulfillment of the promises of the Davidic covenant (see the note on 2 Sam. 7:12-16).

His reign will be a time of renewed peace, “justice”, and righteousness (compare 32:37-44; 33:10-13; Isa. 2:1-4; 11:1 – 12:6; 35:1-10; Ezek. 34:25-31; 36:26-38; Micah 4:1-5).

Jeremiah 23:5 "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

“Branch”:

The Messiah is pictured as a branch (Literally “shoot”), out of David’s family tree (compare 33:15-16; Isa. 4:2; 11:1-5; Zech. 3:8; 6:12-13), who will rule over God’s people in the future (compare 33:14-17), where the same promise is repeated.

The phrase “the days come” refers to the messianic era (compare 31:27-40), when the “righteous Branch” (compare Zech. 3:8; 6:12 with Isa. 11:1), of the LORD (Isa. 4:2), will “grow up unto David” (33:15).

The “righteous Branch” refers to the future Messiah who would be the rightful heir that would emerge from the Davidic line like a branch sprouting from a tree stump (Zech. 3:8; 6:12).

Unlike wicked King Zedekiah, whose name means “The LORD our Righteousness”.

Jesus as Messiah will truly live up to His name and will rule over His people in righteousness (See Isaiah 11:4-5).

This is a prophecy about the coming Messiah.

Jesus Christ was their Messiah.

He is the righteous Branch.

He was the Lion of the tribe of Judah.

He was of the house of David.

His Father was God.

When it speaks of His reign, it is speaking of Him coming back to the earth as King of kings and Lord of lords.

He (Jesus Christ), is the righteous Judge.

Jeremiah 23:6 "In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

“THE LORD OUR RIGHTEOUSNESS”:

This emphasis is stated 3 times (in verses 5-6).

Messiah’s shepherding is contrasted with that of the false shepherds (verses 1-2, 11, 14). Judah and Israel will be reunited (compare Ezek. 37:15-23).

The Messiah’s title “The LORD our Righteousness” will also be given to Jerusalem (33:14-16), because the Righteous One will be there (compare Ezek. 48:35; Joel 3:17, 21).

In the Old Testament, God’s name is recorded as being on the temple (7:10-14, 30; 32:34; 34:15; 1 Kings 8:43; 2 Chron. 6:33), the city of Jerusalem (25:29; 33:14-16; Dan. 9:18), and His people, both Israel (14:9; 2 Chron. 7:14; Isa. 4:1; 63:19; Dan. 9:19), and among the Gentiles (Amos 9:12).

Jeremiah also identifies himself by the title (15:16).

In the New Testament, that name becomes particularly identified with God’s Son, Jesus Christ (Acts 5:41; 3 John 7; Rev. 2:13; 3:12; 22:4).

I personally believe this is looking ahead to the 1,000 year reign of Jesus Christ as King and Lord.

We do know that many times there is more than one meaning for a prophetic Scripture.

“Judah” in the verse above, could be speaking of Judah and Benjamin coming back into their homeland after their captivity.

There has really never been a time in the past when Judah was saved and Israel dwelled safely.

I believe this is speaking of that special time when Satan will be bound for a thousand years, and all who believe in Jesus will reign on this earth with Him.

Notice this special name, THE LORD OUR RIGHTEOUSNESS.

Jesus Christ is our righteousness.

He will reign as Lord of lords and King of kings during this special time.

There will be perfect peace, because the King of Peace will be here.

Verses 7-8

See the note on 16:14-15.

Jeremiah 23:7 "Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;"

Or, "are coming"; and will begin to take place in a little time, even upon the Jews' return from Babylon.

And reached to the times of Christ, to which they have a special regard.

And include the whole Gospel dispensation, even the latter day glory, when the Jews shall return to, and dwell in, their own land (Jer. 23:8) shows:

"That they shall no more say, the LORD liveth":

The people of Israel in particular.

Or the LORD's people in general, shall no more swear by the living God, described as follows.

Or, as the Targum, declare no more the power of God, in the instance next mentioned, they had been used to do.

"Which brought up the children of Israel out of the land of Egypt":

Which, though a wonderful deliverance, and never to be forgotten; yet not to be compared with the redemption and salvation wrought out by Christ the Lord our righteousness.

That being a deliverance from far greater and more powerful enemies, and from the far greater bondage of sin, Satan, and the law.

Nor with the restoration of the Jews in the latter day, which will be a most wonderful and amazing event (Rom. 11:15).

Jeremiah 23:8 "But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

Or they shall swear by the living God.

Or declare the power of the Lord, as the Targum, in their redemption by the Messiah.

"Which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them":

Which respects not only the deliverance of the Jews from Babylon, which lay north of Judea; but the conversion of many of the ten tribes.

Through the preaching of the Gospel in the several countries where they were, to which the apostles of Christ were sent with it.

And also the gathering of them together at the latter day, when they shall turn to the LORD, and return to their own land as follows.

"And they shall dwell in their own land":

Which has never been fulfilled as yet of the seed of the house of Israel, or of the ten tribes; but will be when all Israel shall be saved.

This passage is applied in the Talmud to the days of the Messiah (Jer. 16:14-15).

God is not the God of yesterday, He is the great I AM.

He is God of the present.

He is alive.

He eternally exists.

Again, we see two meanings here.

God did bring them out of Babylon back to Jerusalem.

He also is bringing them from the lands all over the world right now.

They shall dwell in their own lands.

Jeremiah 23:9 "Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness."

The prophet having denounced the wrath of God against the wicked rulers of Judah.

Under the notion of pastors, comes here to discharge the like trust with reference to those orders of persons amongst the Jews.

Whose office it was, or at least who took upon themselves, to reveal the mind and will of God to people.

And who were upon that account called.

"Prophets":

For these, he declares a great passion and trouble.

Either for their sake, in prospect of that vengeance of God which he saw was like to be poured out upon them.

Or for the people's sake, who had been deceived by their unfaithful revelations of the Divine will, and led into wickedness by their vile examples.

Jeremiah says, "Mine heart ... is broken ... my bones shake":

And he was even astonished and stupefied, and like a drunken man he knew not what he did.

He was so stricken at the apprehensions of the wrath of the LORD ready to be revealed against them.

And to consider what words the holy God had put into his mouth to speak against them.

Jeremiah has jumped back to the way he was feeling in his own heart about the false prophets who had led the people astray.

His bones shook from the weeping he was doing.

Being like a drunken man, or like a man whom wine has overcome, just means he could not control his grief.

Jeremiah is overwhelmed by the holiness of God and cannot understand why the false prophets are not overcome by God's holiness as well.

Jeremiah 23:10 "For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force [is] not right."

The context shows that the words must be taken literally, and not of the spiritual adultery of the worship of other gods.

The false prophets and their followers were personally profligates, like those of (2 Peter 2:14; compare Jer. 5:7-8; 29:23).

Because of swearing.

Better, because of the curse, i.e., that which comes from Jehovah on account of the wickedness of the people.

"The land mourneth":

This, and the "drying up" of the "pleasant places" or "pastures," refers apparently to the drought described in (Jer. 12:4; 14:2), or to some similar visitation.

"Their course":

Literally, their running, i.e., their way or mode of life.

"Their force is not right":

Literally, their might or their valor: that in which they exulted was might, not right.

This adultery was physical.

Swearing would be connected with spiritual adultery.

God tells us not to swear at all.

Swearing then, would be breaking the commandments of God.

One of the false worship services that had been going on had to do with male and female prostitutes.

We can easily see why the curse of God would be on the land.

Jeremiah 23:11 "For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD."

The priests, by their formality and hypocrisy, profaned the ordinances of God which they were appointed to administer.

And the prophets, by their lies, false doctrine, and corrupt practice, profaned the word of God, which they pretended to deliver.

“Yea, in my house have I found their wickedness, saith the LORD.”

Even in my temple, where they assemble under a presence to worship and do me honor.

They say and do many things contrary to my law, and are guilty of various acts of profaneness and immorality.

Hophni and Phinehas had been profaners of sacred things.

We studied in another lesson how the priest and the false prophets were involved in idol worship.

It had gotten so bad, they were mixing it with worship in the temple.

Jeremiah 23:12 "Wherefore their way shall be unto them as slippery [ways] in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, [even] the year of their visitation, saith the LORD."

Their course of life may fitly be compared, and in the issue, will prove to be like to a man's walking on a dark night without any lamp or lantern to light his way.

And in a slippery way, scarcely able to stand upon his legs, and cannot see to pick his way, nor where to step next, which is very uncomfortable and dangerous.

Such are blind leaders of the blind, and both in danger of slipping and falling into a ditch (See Matthew 15:14).

"They shall be driven on, and fall therein":

Hurried on by Satan, and their own lusts, in their sinful ways to their ruin.

Or forced on into captivity and destruction; their enemies and the just judgments of God pursuing them, like a man pursued by others in a dark and slippery way.

Who cannot stand to feel his way, but is obliged to go on, though he can scarcely keep upon his legs, and knows not where to set his foot next (see Psalm 35:6).

"For I will bring evil upon them":

The evil of punishment, which is from the LORD; as sword, famine, pestilence, or captivity.

"Even the year of their visitation, saith the LORD":

The precise and exact time appointed by the LORD to visit them in a way of judgment for their iniquities.

Which was a set time that would certainly come, and they could not escape.

And which may not only respect the time of the Babylonish captivity, but the destruction of the Jews by the Romans, which was the time of their visitation (Luke 19:44).

People who are living for God, walk in the Light.

We see their walk was in darkness.

This means they were not worshipping God.

A person will slip and fall in the darkness.

God will bring the evil upon them to punish them for their unfaithfulness.

If the blind lead the blind, they will both fall into the ditch.

The priests were blind, so they were leading the people into blindness too.

Verses 13-14

Jerusalem and Judah were worse than Samaria and Israel.

Jeremiah 23:13 "And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err."

Literally (as in Job 6:6), that which is unsavory.

I.e., repugnant, and so, ethically foolish.

The guilt of the prophets of Samaria cannot be passed over, but it is noticed, as in (Jer. 3:6-10), only in order to compare it with the darker evils of those of Judah and Jerusalem.

"They prophesied in Baal":

I.e., in the name and as if by the power of Baal (compare 1 Kings 18:19; 22:6-7).

"And caused my people Israel to err":

By following their directions and instructions, and worshipping Baal.

Not only were the family of Judah and Benjamin following false gods, but the false prophets of Samaria who believed in the worship of the false god Baal, had led Israel astray.

Jeremiah 23:14 "I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."

"Also in the prophets ... a horrible thing":

The false shepherds told lies, committed adultery and declared vain dreams (verses 25, 27).

They became like chaff rather than grain (verse 28), while promising peace (verse 17), to those whose sins provoke God to bring calamity, not comfort.

The scene was like Sodom and Gomorrah, whose sin so grieved God that He destroyed them by fire (compare Gen. 19:13, 24-25).

The false prophets in Jerusalem were leading their people into a licentious religion of free sex.

They were an adulterous group.

In Sodom and Gomorrah, God could not find even 10 righteous.

It appears it was that bad in Jerusalem.

Most everyone was involved in the worship of false gods.

Jeremiah 23:15 "Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land."

Concerning the false prophets, as the Targum; their sin is before declared, and now their punishment.

"Behold, I will feed them with wormwood":

With some bitter affliction and calamity; so the Targum, "behold, I will bring upon them distress bitter as wormwood;"

They that have been fed with dainties, and lived upon the fat of the land.

Their views in pleasing the people with their lies being to serve their own bellies.

Now they shall fare after another manner.

"And make them drink the water of gall":

Or, "the juice of hemlock", as some; or "poison", as others.

"The savor of death", so Kimchi; as they poisoned the people with their false doctrines, they shall drink poison themselves.

They shall not only have that which is bitter and unpleasant, but that which is noxious and hurtful.

Not only a bitter potion, but a destructive one.

"For from the prophets of Jerusalem is profaneness gone forth into all the land":

By their false doctrines, and bad examples, debauchery, irreligion, and wickedness of all kinds, were encouraged, and spread all over the land.

Jerusalem and the metropolis of the nation, being infected by them.

The contagion spread from thence throughout the country.

Evil teachers have a bad influence all around them.

From whom, and from whence, true doctrine and real religion should have been propagated.

From them, and thence, was the source of all impiety and pollution.

The false prophets were even more responsible for their sins, than the people they prophesied to.

Their punishment is more severe as well.

"Wormwood" means bad water.

Their punishment would be bitter as gall.

They really encouraged the sin of the people.

They had influenced the people to sin.

Verses 16-17

The empty promises of peace by the false prophets were ultimately based on a false understanding of the covenant that believed God would bless His people no matter what.

God's covenant blessings always carry with them covenant responsibilities.

Jeremiah 23:16 "Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, [and] not out of the mouth of the LORD."

Do not hear them; stop your ears at what they say.

Give no credit to them.

The Targum is, "Do not receive the words of the false prophets that prophesy unto you,"

"They make you vain":

They filled their heads with vain and empty things, and their hearts with vain hopes, which deceived them.

So the Targum, "they deceive you;" they taught them vain things, and made them vain and sinful in their lives and conversations.

And therefore, were not to be hearkened to.

"They speak a vision of their own heart, and not out of the mouth of the LORD":

What they imagined they saw was a device of their own hearts, and what was agreeable to them, which must be bad enough.

A product of their own brains; an invention of their own.

Mere doctrines of men, and not such as come from the mouth of God, are his revealed will, and according to his word.

And therefore, not to be hearkened to.

For nothing is to be heard and received, in matters of religion, but what is according to the revelation of God's will in his word (see Isa. 8:20).

The Targum is, "they speak to you the wickedness of their hearts, and not by the word of the LORD."

The words Jeremiah prophesied had been put in his mouth by God.

They were actually God's Words in Jeremiah's mouth.

These false prophets were prophesying from their own evil thoughts.

God says, "Do not listen to the false prophets".

Even today we must be careful who and what we listen to.

The best rule is, if they recognize Jesus as God manifest in the flesh, they are of God.

If they do not, don't listen to them.

Check everything out with the Bible.

Do not be deceived.

Jeremiah 23:17 "They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you."

That despised the word, worship, and ordinances of the LORD.

With such mockers and scoffers at religion, such abandoned creatures, they associated themselves.

Finding that their prophecies and doctrines met with acceptance and success among them.

The Septuagint version is, "they say to them that put away the word of the LORD"; reject it, and cast it behind their backs (see Acts 13:46).

"The LORD hath said, Ye shall have peace":

All manner of prosperity; that they should dwell in their own land, and not go into captivity.

And enjoy the good things of it in peace and prosperity.

This they pretended they had from the LORD; which was an aggravation of their sins.

Not only to tell a lie, but to tell it in the name of the LORD, and in direct opposition to what the true prophets said from the mouth of the LORD, particularly Jeremiah.

"And they say unto every one that walketh after the imagination of his own heart":

Which is evil, and that continually (Gen. 6:5).

Whose course of life is after the lusts of his own wicked heart; and a worse guide than these a man cannot have.

And this is a true character and description of an unregenerate man, who walks after the flesh, and not after the Spirit.

After his own carnal heart, and the dictates of it; and not according to the will and word of God.

And yet to such, to whom the LORD says, "there is no peace", the false prophets said:

"No evil shall come upon you":

No evil of punishment for the evil of sin, as the prophets of the LORD had threatened.

Such as the sword, famine, pestilence, and captivity.

It is dangerous to follow your own desires.

The flesh will lead you astray.

It reminds me so much of our day.

So many teach, if it feels good do it.

That is a religion of the flesh, and not of the spirit.

We must not fulfill the lust of the flesh.

We must conform to the commandments of God.

Jeremiah 23:18 "For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard [it]?"

Here was the reason not to listen to the false prophets (compare verse 16), they didn't speak God's Word.

I really do not believe anyone can stand in the presence of God.

To be in the presence of God, would put you on your face before Him in humble adoration.

The false prophets had not been in the presence of God.

We know that some few, like Paul, had been in the presence of God, but certainly none of these who brought the false religion had seen Him.

Had they perceived (understood), His Word, they would not have brought a false teaching.

The answer to the question then, was "none of them".

Jeremiah 23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Or, "behold, a whirlwind of the LORD, in fury is gone forth"; which latter clause explains the former.

That by "the whirlwind of the LORD" is meant his "fury" or "wrath"; which, like a whirlwind, would come suddenly, and unexpectedly.

And be very boisterous and powerful, and carry all before it.

And which was gone forth from the LORD by His decree and commission.

And would quickly break out and appear in the Chaldean army that would invade Judea and besiege Jerusalem, compared to a full and fanning wind, and its chariots to a whirlwind (See Jeremiah 4:11).

From whence, it would appear that these men, the false prophets, were not in the counsel of God, had seen no vision from him, nor had marked his word.

They prophesied peace and prosperity, when a blustering storm was coming.

"Even a grievous whirlwind: it shall fall grievously upon the head of the wicked":

Or "rest" thereon.

Even on the head of the wicked prophets, and all such wicked persons as give heed unto them.

On them it would fall with its full weight, and give excessive pain, and there continue to their utter ruin.

Kimchi says this refers to the days of the Messiah, when all the wicked shall be consumed.

It may refer to the destruction of Jerusalem by the Romans or at least include it.

Which was a grievous whirlwind indeed.

The fury of the LORD descending upon the wicked, will appear to be a terrible storm.

There will be no way to stop it.

Jeremiah Chapter 23 Questions

1. In verse 1, who is the woe spoken about?

2. The _____ shepherd has no regard for the sheep.
3. What are 2 things these shepherds do?
4. What was the food in verse 2?
5. A true message brings _____, _____, and _____.
6. What does "LORD God of Israel" reveal to us about verse 2?
7. Verse 3 says, He will gather the remnant from where?
8. When are two different times this could be speaking of?
9. How do Hebrews feel about having children?
10. Where will the shepherds come from, that will feed them properly?
11. Who is the great Shepherd?
12. What is verse 5 a prophecy of?
13. Who is the righteous Branch?
14. When it speaks of His reign, what time is it speaking of?
15. In verse 6, His name shall be called _____ _____ _____.
16. What special time does the author believe verse 6 is speaking of?
17. What will they say, instead of saying the LORD that brought them out of Egypt?
18. God is not the God of _____.
19. He is the great ____.
20. How badly did Jeremiah feel about the false prophets?
21. The land is full of _____.
22. Swearing was associated with _____.
23. What was one of the false worship services involved with?
24. Who does verse 11 say is profane?
25. People, who are living for God, walk in the _____.
26. Verse 13 says, I have seen folly in the prophets of _____.

27. The evil, in verse 14, is compared to _____ and _____.
28. What would God give these false prophets to drink?
29. The false prophets' vision was from their own _____.
30. What would you be doing in the presence of God, rather than stand?
31. What appears to be a storm from the LORD in verse 19?