

Jeremiah Chapter 15

Verses 1-9: It was ineffective at this point to intercede for the nation. Even prayers by Moses (compare Num. 14:11-25), and Samuel (compare 1 Sam. 12:19-25), eminent in intercession, would not defer judgment, where unrepentance persists (compare 18:8; 26:3). Chief among things provoking judgment was the intense sin of King Manasseh (695 – 642 B.C.). Noted (in verse 4), this provocation is recounted (in 2 Kings 21:1-18; compare 2 Kings 23:26), which says the Lord did not relent from His anger because of this (see also 2 Kings 24:3-4).

Jeremiah 15:1 "Then said the LORD unto me, Though Moses and Samuel stood before me, [yet] my mind [could] not [be] toward this people: cast [them] out of my sight, and let them go forth."

In answer to his expostulations and entreaties (Jer. 14:19).

"Though Moses and Samuel stood before me": To pray before me, as the Targum; to make intercession for the people. Standing is a prayer gesture. The Jews say there is no standing but prayer, or that is meant when it is mentioned; (Matt. 6:5). Moses and Samuel were named, because they were eminent for prayer, and had success in it, for the people of Israel. Of Moses (see Exodus 32:11), and of Samuel (see 1 Sam. 7:9), and of both (Psalm 99:6). But the words are only a supposition, and not a fact. The meaning is, that supposing that Moses and Samuel were alive, and made intercession for the people, their prayers would not be regarded. "Yet my mind could not be towards this people": God could have no good will to them, no delight in them and could not be reconciled to them, or agree to it. That the favors asked for should be granted them, or that they should be continued in their own land. And therefore, it was in vain for the prophet to ask on their account. But, on the other hand, it is ordered as follows.

"Cast them out of my sight": Or presence; as persons loathsome and abominable, not to be borne. I cannot look upon them, or have anything to say to them, in a favorable way.

"And let them go forth": From my presence, from the temple, the city, and out of their own land. That is, declare that so it shall be.

Moses and Samuel were mighty men of God. God tells Jeremiah, that even if they prayed for this people, He would say no. God has made His decision about the outcome of these people, and all the prayers in the world will not change God's plans. It is wonderful to have someone to intercede in your behalf, but there are some things that are set and God will not alter them for anyone. God is finished with them for the present. They have angered God beyond the point of His changing His mind. He had told Jeremiah in the last chapter, not to pray for these people anymore. Jeremiah is treading on dangerous ground himself, disobeying God's command to him.

Jeremiah 15:2 "And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as [are] for death, to death; and such as [are] for the sword, to the sword; and such as [are] for the famine, to the famine; and such as [are] for the captivity, to the captivity."

If they ask thee what thou meanest by going forth. Which being a term of motion, implies a term to which the motion should be. Saith God, "in the general, it is to ruin and destruction, but they shall not all be destroyed one and the same way". Some shall be destroyed by the pestilence, (for that is here to be understood by death). Others shall be destroyed by the famine, others by the sword of enemies, others shall go into captivity. But one way or other the land shall be quitted of the most of you.

God is explaining to Jeremiah that the punishment for each of them is already set. Some of them will die, some will be killed by the sword, some will starve to death in the famine, and the rest will go into captivity. It is set, and there is no way to change it.

Jeremiah 15:3 "And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy."

Or four families, and these very devouring ones. That is, four sorts of punishment; and so the Targum, "four evil punishments;" which are after mentioned. These are represented as under God, and at his beck and call. Servants of his that go and come at his pleasure, and do his will. And as being over men, and having power and authority to kill and to destroy by a divine commission.

"The sword to slay": The first and chief of the four families or punishments, which had a commission from the Lord to sheath itself in his people, the Jews. Even the sword of the enemy, the Chaldeans, drawn against them by a divine order and appointment.

"And the dogs to tear": The carcasses of those that are slain with the sword. Or "to draw"; as the word signifies. It being the usual way of dogs to draw and drag the flesh about they are feeding on. This is another of the four families, and a very voracious one it is.

"And the fowls of the heaven, and the beasts of the earth, to devour and destroy": Or "to eat, and to corrupt", the bodies of those that are slain by the sword. The meaning is, that such should not have a burial, but should be the food of fowls and wild beasts. These are the other two destroying families, which have their commission from the Lord for such service.

The sword will slay them, but they will not be buried. The dogs will get their bodies and drag them down the street. Vultures will eat the flesh off their bones. The beasts of the earth will get what the vultures do not.

Jeremiah 15:4 "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for [that] which he did in Jerusalem."

"Manasseh" was the grandfather of Josiah and one of Judah's worst kings. Over his 55 year reign, he worshiped idols, filled Jerusalem with violence, and even sacrificed his son to the pagan gods (2 Kings Chapter 21). Judah's return to his evil ways following Josiah's godly reign meant that judgment was unavoidable (2 Kings 24:3-4).

We remember Manasseh was an evil king, who caused the worship of many false gods. He even put up statues of them. This same type of thing is found in the following Scriptures.

Deuteronomy 28:24-26 "The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." "The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth." "And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray [them] away."

Notice this is not Satan, this is judgement from God for worshipping false gods.

Jeremiah 15:5 "For who shall have pity upon thee, O Jerusalem? Or who shall bemoan thee? or who shall go aside to ask how thou doest?"

The inhabitants of it; their sins being so many, and so heinous, and so aggravated, and so deserving of punishment, that none could pity their case, or have a heart of compassion towards them, or even spare reproaching them.

"Or who shall bemoan thee?" Sympathize and condole with thee, or speak a comfortable word to thee, or seek to alleviate thy grief and sorrow.

"Who shall go aside to ask how thou doest?" or "of thy peace?" Shall not think it worth their while to go a step out of their way, or turn into a house, and inquire of thy welfare, or salute thee.

When God turns against them, there is no one left to care what happens to them.

Jeremiah 15:6 "Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting."

"I am weary with relenting": God often withholds the judgment He threatens (compare 26:19; Exodus 32:14; 1 Chron. 21:15), sparing men so that His patience might lead them to repentance (compare Rom. 2:4-5; 3:25).

From a human point of view, God's relenting of the threatened calamity against Judah may seem to be a change of mind. However, this "hand" will "stretch out" in judgment against them (see the note on 6:12).

God had heard their cry for help so many times and every time they repented, He had taken them back and blessed them instead of punishing them. This time will be different. They have gone too far. God will allow the punishment to happen.

Jeremiah 15:7 "And I will fan them with a fan in the gates of the land; I will bereave [them] of children, I will destroy my people, [since] they return not from their ways."

Either of their own land, the land of Judea. And so the Septuagint version, "in the gates of my people"; alluding to the custom of winnowing corn in open places. And by fanning is meant the dispersion of the Jews, and their being carried captive out of their own land into other countries. Or of the land of the enemy, into their cities, as the Targum paraphrases it. Gates being put for them frequently. Whither they should be scattered by the fan of the Lord; for what was done by the enemy, as an instrument, is ascribed to him.

"I will bereave them of children": Which shall die of famine, or pestilence, or by the sword, or in captivity. I will destroy my people; which must be when children are cut off. By which families, towns, cities, and kingdoms, are continued and kept up. And this he was resolved to do, though they were his people.

"Since they return not from their ways": Their evil ways, which they had gone into, forsaking the ways of God, and his worship.

"Yet they return not from their ways": Though fanned with the fan of affliction, bereaved of their children, and threatened with destruction. It expresses their obstinate continuance in their evil ways, and the reason of God's dealing with them as above.

Bereave in the Scripture above means miscarry or abortion. This just means that a woman with a child will miscarry that child because of the terrible hardships of war. When you fan a fire, you make it hotter. God causes this to become worse, because of their sin.

Jeremiah 15:8 "Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused [him] to fall upon it suddenly, and terrors upon the city."

Translated, "I have brought upon them, even upon the mother of the young man, a spoiler etc." The word rendered "young man" means a picked warrior. The mother has borne a valiant champion; but neither his prowess nor the numerous offspring of the other can avail to save those who gave them birth. Therefore the widows are greatly increased.

"Against the mother of the young men": Rather, upon ... young man. The widow has lost her husband, the mother her son, so that no human power can repel the barbarous foe. The word rendered "young man" is specially used for "young warriors," e.g., (Jer. 18:21; 49:26; 51:3). Others following Rashi, take "mother" in the sense of "metropolis," or "chief city" (see Authorized Version, margin). In which case "young man" must be connected with the participle rendered.

"A spoiler;" but though the word has this sense in (2 Sam. 20:19), it is there coupled with "city," so that no doubt can exist. Here the prophet would certainly not have used the word in so unusual a sense without giving some guide to his meaning. The rendering adopted above has the support of Ewald, Hitzig, and Dr. Payne Smith.

"At noonday": At the most unlooked-for moment (see Jer. 6:4).

I have caused him": Etc. Rather, I have caused pangs and terrors to fall upon her suddenly.

"And terrors upon the city": Or, "city and terrors"; the city was immediately filled with terrors at the appearance of Nebuchadnezzar and his army. R. Joseph Kimchi interprets it, "an army and terrors" (1 Sam. 28:16). The Babylonian monarch, at the head of his army, which spread terrors where he came. Some render the word, from (Dan. 4:13), "a watcher and terrors": meaning the Chaldean army, called watchers (Jer. 4:16). The Targum is, "I will bring an army upon them suddenly, and destroy their cities;" it should be rendered "alienation of mind and terrors": from the use of the word, in the Arabic language.

This is just speaking of the vast numbers of young men who die in the war. The destruction from this war is sudden and leaves very little behind.

Jeremiah 15:9 "She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while [it was] yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD."

In the picture of the previous verse the glory of the mother was found in the valor of her son, here in the number of her children. "Seven," as the perfect number, represented, as in (1 Sam. 2:5; Ruth 4:15), the typical completeness of the family.

"She hath given up the ghost": Or, "blew out her soul". Her breath departs; no life can be kept in her. She faints away at the calamities coming on her.

"Her sun is gone down while it was yet day": The darkness of affliction, and the evening of distress and calamity came upon her sooner than was expected. While in the midst of peace and prosperity that was promised, and hoped to be enjoyed for a long time to come (see Amos 8:9).

"She hath been ashamed and confounded": Of her vain hope, trust, and confidence.

"And the residue of them will I deliver to the sword before their enemies, saith the Lord": That is; such who died not of the famine and pestilence, but at the breaking up of the city endeavored to make their escape. These fell into the hands of the enemy, and perished by the sword, as the Lord here predicts. For whatsoever he says certainly comes to pass.

"Languisheth" means droop, or be sick. It appears this sickness is to the death. It appears she died while she was still in her child bearing years.

Verses 10-21: These verses contain Jeremiah's personal lamentations over his lot in life (verse 10), and over his great loneliness (verses 15-18). To these very human sorrows the Lord has comforting replies: Jeremiah will be vindicated (verses 11-14), and God's prophet will be fortified against danger in difficult times (verses 19-21).

Jeremiah once again lamented the misery of his situation and the unfair persecution he suffered for his faithfulness to God's calling. The Lord does not promise that ministry is an easy life, but He does assure His servants that He will give them the strength to endure.

Jeremiah 15:10 "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; [yet] every one of them doth curse me."

"Woe is me": Overcome by grief (compare 9:1), Jeremiah wished that he had not been born (as 20:14-18). He had not been a bad or disagreeable creditor or debtor, either of whom kindle hatred. Yet his people curse him, and he felt the sting.

This is Jeremiah speaking of himself. Jeremiah had to bring the bad news to the nation. All hated him. He is explaining that he never charged them extreme interest on loans nor did he pay extreme interest. Their hate for him was without reason. They cursed him, because they did not want to hear of the impending doom.

Verses 11-14: In the midst of judgment, the Lord promised protection for the obedient remnant in Judah (compare Mal. 3:16-17). The Babylonians permitted some to stay in the land when they departed (40:5-7). Jeremiah personally received kind treatment from the invader (40:1-6), and his enemies in Judah would later appeal to him (21:1-6; 37:3; 42:1-6). Ultimately, a band of renegade Judeans took Jeremiah to Egypt against God's will (compare 43:1-7).

Jeremiah 15:11 "The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee [well] in the time of evil and in the time of affliction."

The latter words of the verse expound the former. For by remnant is here meant the residue or remnant of days Jeremiah had yet to live. Not the remnant of the people who should come out of Babylon.

"I will cause the enemy to entreat thee well in the time of evil and in the time of affliction". I will, by my providence, so order it, that how cruelly and severely whatsoever the enemy deals with thy country, yet he shall use thee kindly when he shall take the city. See the fulfilling of this prophecy (Jer. 39:11; 40:3-4).

Because Jeremiah had been obedient to God, God will spare him and his family. God will protect Jeremiah. Look with me at the following Scripture which explains it so well.

Proverbs 16:7 "When a man's ways please the LORD, he maketh even his enemies to be at peace with him."

Jeremiah will be treated well, even though the destruction is terrible. God will see to that.

Jeremiah 15:12 "Shall iron break the northern iron and the steel?"

Can iron break iron, especially that which comes from the north, which was harder than the common iron. Or steel, the hardest of all? Though the Jews were hard as iron, they could not prevail against and overcome Jeremiah, who was made an iron pillar and brazen walls against them (Jer. 1:18). And so, these words are spoken for his comfort and encouragement. Or they may respect the Jews and the Chaldeans; and the sense be, that the Jews, as mighty and as strong as they fancied themselves to be, and boasted that they were, they could not find themselves a match for the Chaldean army, which came out of the north": And may be said to be as hard as the northern iron, which came from the Chalybes, a people in the north, near Pontus, from whom steel has its name in the Latin tongue. And this sense agrees with what follows.

The word translated steel here is generally translated bronze. "Iron" just means something of great strength. Iron against iron would be an equal. The bronze speaks of judgement. The strength of Babylon from the north at this time, comes from God in judgement.

Jeremiah 15:13 "Thy substance and thy treasures will I give to the spoil without price, and [that] for all thy sins, even in all thy borders."

Not the prophet's substance and treasure; for it does not appear that he had any, at least to require so much notice. But the substance and treasure of the people of the Jews, to whom these words are directed. These the Lord threatened should be delivered into the hands of their enemies, and become a spoil and free booty to them. For which they should give nothing, and which should never be redeemed again.

"And that for all thy sins, even in all thy borders": This spoiling of their substance should befall them because of their sins. Which they had committed in all the borders of their land, where they had built their high places, and had set up idolatrous worship. Or else the meaning is, that their substance and treasure in all their borders. In every part of the land, should be the plunder of their enemies, because of their sins.

The spoil goes to the victor. In this case it is Babylon. The substance and treasures would wind up in Babylon. God allows this because of their sins of spiritual adultery.

Jeremiah 15:14 "And I will make [thee] to pass with thine enemies into a land [which] thou knowest not: for a fire is kindled in mine anger, [which] shall burn upon you."

Not Jeremiah, but the Jews, to whom these words are continued. The meaning is, that they should go along with the Chaldeans out of their own land into theirs.

"Into a land which thou knowest not": The land of Babylon; and there is another reading of the words in the margin, "I will cause thee to serve thine enemies, in a land that thou knowest not". Which is followed by the Targum, Septuagint, Syriac, and Arabic versions. Some render the words, "I will bring thine enemies from, or through, a land that thou knowest not"; the place from whence they came. And those through which they came, being at a great distance.

"For a fire is kindled in mine anger, which shall burn upon you": Meaning the wrath of God, compared to fire, which was kindled and excited by their sins. And which would continue upon them until it had destroyed them.

It is not certain whether this is speaking of Jeremiah or the Jews. We know that God's anger is not against Jeremiah, it is against the people.

Verses 15-18: "O Lord, thou knowest": Jeremiah, in a mood of self-pity, reminded the Lord of his faithfulness in bearing reproach, his love for His word, and his separation from evil men to stand alone.

Jeremiah 15:15 "O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke."

All persons and things. He knew the prophet and his heart, and all that was in it. His innocence and integrity; all his afflictions, and what he met with from his enemies. And he knew them, and all their malicious designs against him.

"Remember me": With the favor which he bore to his own people, his covenant with him, his promises to him, and the word on which he had caused him to hope. Because of his trials and troubles, he might seem to be forgotten by him.

"And visit me": In mercy for good. And so the Targum adds, "that thou mayest do well unto me:"

"And revenge me of my persecutors": Not so much for his own sake; unless this is to be attributed to his frailty and infirmity. To the warmth of his spirit, being a man of like passions with others. For private revenge ought not to be sought by good men, but for the sake of God and his glory. In whose cause he was engaged, and on whose account he was persecuted.

"Take me not away in thy longsuffering": While thou art bearing with others, do not take me away by death. Or suffer them, whom thou dost forbear, to take me away, or give them an opportunity thereby so to do. Or when thy longsuffering is at an end, do not involve me in the same calamity with them. The Targum is, "do not give delay to my injury;"

This is definitely Jeremiah asking God to remember him and revenge him of his persecutors. Jeremiah is reminding God that he suffered rebuke to bring God's message to these people.

Jeremiah 15:16 "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."

Either the words which from time to time thou didst reveal to me were by me greedily digested. And though some of them were dreadful and terrible words, yet because they proceeded from thee, I was glad to hear them, and to be thy instrument to communicate them to thy people. Or,

(which better pleaseth the learned author of our English Annotations, and possibly may be more the Sense of the place). Thy word of commission (of which see Jer. 1), by which I was made thy prophet, was at first very grateful and pleasing to me. I was glad at heart, when thou at any time didst reveal thy will to me. Thou art the Lord of hosts, and so able to protect thy messengers. Lord, I am called by thy name, I became a prophet by thy authority, and therefore do thou own, protect and defend me.

This is speaking of the Word of God which God placed in Jeremiah's mouth. Jeremiah accepted into his very being (ate them), the Words of God. We know that Jeremiah was ordained of God from birth to bring this message to the house of Judah and Benjamin. He was God's agent on the earth to these people. He was called of God's name. This is the same thing today as being a Christian. We are called of the name of Christ. Jeremiah recognizes God for who He is, LORD God of hosts.

Verses 17-19: Jeremiah was deserted, all alone, standing in the breach of a nation that was deteriorating, crying out what God had called him to preach. The Lord allows the prophet to vent his frustrations, but his charge to the Lord "wilt thou be altogether unto me as a liar" brought a rebuke. Jeremiah had called the people to "return" from their sin but now it was Jeremiah who would need to "return" from the people and back to the Lord if he were to fulfill his commission.

Jeremiah 15:17 "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation."

Rather, "I sat not in the assembly of the laughers, and was merry." From the time God's words came to Jeremiah he abstained from things innocent, and a gravity came over him beyond his years.

"I sat alone because of thy hand": As a person consecrated to God he would also be "separated." (See Jer. 1:5; compare Acts 13:2).

"With indignation": The prophet thus taught of God sees the sins of the people as offences against God, and as involving the ruin of His Church.

Jeremiah did not fellowship with the people he was sent to warn. He was not happy with them at all. God had caused him to be full of Godly indignation at the things they were doing.

Jeremiah 15:18 "Why is my pain perpetual, and my wound incurable, [which] refuseth to be healed? wilt thou be altogether unto me as a liar, [and as] waters [that] fail?"

"Waters that fail": He asked that the Lord not fail him like a wadi that has dried up. The answer to this concern (is in 2:13; "the Lord is his fountain"; 15:19-21, and 17:5-8).

We see that Jeremiah believed God would protect him from all harm, and that included wounds and sickness. Jeremiah is extremely bold in his questioning of why God allowed this to happen to him. He is saying, "Can I believe you or not"?

Jeremiah 15:19 "Therefore thus saith the LORD, If thou return, then will I bring thee again, [and] thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them."

The Lord reprimanded Jeremiah for self-pity and impatience. He had to have the proper posture before God and repent. If he did so, he would discern true values ("take forth the precious," a figure drawn from removing pure metal for dross), and have the further privilege of being God's mouthpiece. Let sinners change to his values, but let him never compromise to theirs. As a man who is to assay and test others (6:27-30), he must first assay himself (compare Moses, in Exodus 4:22-26).

Now we see what the problem was. If you remember, Jeremiah tried to intercede for them, even after God told him not to do that. God is telling Jeremiah to separate himself from them. Do not chase after them. Let them come to you. God is telling Jeremiah, if he will do exactly as He says, He will allow him to be His mouth to these people. Jeremiah must not run after these people, but they must change and come to him. He is not to go to Babylon, but stay in Jerusalem.

Verses 20-21: When Jeremiah repents, God will protect him (verses 20-21, as 1:18-19).

Jeremiah 15:20 "And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I [am] with thee to save thee and to deliver thee, saith the LORD."

As he had promised him, when he first called him to his office (Jer. 1:18). And so, would not be as a liar to him.

"And they shall fight against thee": By words and blows, by menaces and imprisonment.

"But they shall not prevail against thee": So as to cause him to call in his words, and contradict his prophecies. Or so as to take away his life.

"For I am with thee, to save thee, and deliver thee, saith the Lord": The presence of God with his ministers is sufficient to save and deliver them out of all their troubles. And to protect and defend them against all their enemies (see Matt. 28:20).

The "brazen wall" is speaking of the strong judgement that Jeremiah will speak. They will not be able to harm him, because God has built a hedge of protection around Jeremiah. They may want to destroy Jeremiah, but they will not be able to do him harm. God is Jeremiah's protection. Jeremiah heard the LORD promise him this.

Jeremiah 15:21 "And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

The wicked Jews, Zedekiah and his courtiers, who imprisoned him.

"And I will redeem thee out of the hand of the terrible": As kings and great men of the earth seem to be. Or, "the violent", or "strong and mighty; that were stronger than he, that would use him with violence, and inject terror into him.

These wicked are possibly Jews who are trying to kill Jeremiah. God is his protection. He will not be taken captive for long. God is his salvation.

Jeremiah Chapter 15 Questions

1. God said in verse 1, He would not answer the prayer even if _____ and _____ asked.
2. Why will God not let Jeremiah intercede for them?
3. What 4 different things shall happen to these people?
4. What 4 things happened to them in death?
5. Why would God cause them to be removed to kingdoms other than their own?
6. Who is left to bemoan Jerusalem?
7. Verse 6 says, God was weary with _____.
8. What does "bereave" in verse 7 mean?
9. Their widows are increased to me above the _____ of the _____.
10. What does "languisheth" mean?
11. Who is speaking in verse 10?
12. What does Jeremiah say, he has never done (in verse 10)?
13. Why will God spare Jeremiah?
14. What is the word usually translated, that was translated steel here?
15. What does "iron" mean?
16. Bronze speaks of _____.

17. The spoil goes to the _____.
18. What is Jeremiah asking God to do for him in verse 15?
19. Why had Jeremiah suffered rebuke?
20. What is meant by Jeremiah eating the Word of God?
21. When was Jeremiah called to bring God's message to this people?
22. Did Jeremiah fellowship with those he brought warning to?
23. What was Jeremiah questioning in verse 18?
24. What shall Jeremiah be as, if he returns?
25. God will make Jeremiah a _____ _____ to this people.
26. What is the "brazen wall" speaking of?
27. Who will deliver Jeremiah out of the hand of the wicked?