

Jeremiah Chapter 42

1-6: "Pray for us": The remnant in Judah asked Jeremiah to pray to God and find His will on what they should do. They promised to obey (verse 6).

Verses 1-2: "Jeremiah": He probably was one carried off from Mizpah, freed, and dwelt with Johanan (41:16).

Jeremiah 42:1 "Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,"

Having taken up their residence at the habitation of Chimham, in their way to Egypt, where they were desirous of going, and being afraid of the Chaldeans, as they pretended.

"And Johanan the son of Kareah": Or, "even Johanan". Especially and particularly he, the principal captain and chief spokesman in this affair.

"And Jezaniah the son of Hoshaiah": Said to be the son of a Maachathite (Jer. 40:8).

"And all the people from the least even unto the greatest": A phrase expressive of the universality of them in the strongest terms.

"Came near": That is, to Jeremiah": Who either was at Mizpah when Gedaliah was slain, but preserved by the Lord. And though carried captive by Ishmael with the rest, was rescued by Johanan, and now along with him. Or rather after he had been with Gedaliah at Mizpah, and made a short stay there, he went to Anathoth, and there abode till now. And when Johanan took those that were left at Mizpah, he gathered together all the rest of the Jews in different places to him, in order to go to Egypt. And among the rest the Prophet Jeremiah. For it can hardly be thought, had he been at Mizpah when Ishmael was there, he would have escaped without a miracle.

Jeremiah 42:2 "And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, [even] for all this remnant; (for we are left [but] a few of many, as thine eyes do behold us:)"

That is, some one of them, as the mouth of the whole body, very probably Johanan.

"Let, we beseech thee, our supplication be accepted before thee": They treat the prophet with great respect, and are very humble and submissive. As if they were very hearty and sincere in their request.

"And pray for us unto the Lord thy God": As if they were conscious of their own inability to pray for themselves, and of their unworthiness to call God their God. And as if they had a high

opinion of, the prophet, as having an interest in God, and great power with him in prayer, whom he could not well deny anything.

"Even for all this remnant": This poor remnant, this handful of people, left of the sword, famine, and pestilence, left in the land by the Chaldeans, and who had escaped the cruelty of Ishmael. And for whom it might be hoped the Lord would still have a regard, since he had so mercifully and wonderfully preserved them.

"For we are left but a few of many, as thine eyes do behold us": The number of the people had been very large, but by the judgments of the sword, famine, and pestilence, and captivity, they were greatly reduced. Here was their whole number before the prophet. His eyes beheld them, and the condition they were in. This they said to move his compassion, and very likely to suggest to him how improbable it was that they should ever be able to continue in their own land. But that it would be better to put themselves under the protection of a neighboring nation, Egypt, where they were inclined to go. And hoped to have a word from the Lord by the prophet, to direct them there.

Johanan had led these people and now he is at the end of deciding himself. Most people do not even bother to pray, until they are in a desperate situation. Johanan and these people do not even trust their own prayers and ask Jeremiah to intercede for them. Notice they wanted Jeremiah to pray to his God. Their petition to Jeremiah was out of desperation, because they were just a remnant left.

Jeremiah 42:3 "That the LORD thy God may show us the way wherein we may walk, and the thing that we may do."

Not the way of their duty as to religious worship, or their moral conversation, which was the way of God's commandments, and had been shown them, and they knew it. But which way they should steer their course for their safety": They had departed from Mizpah of themselves, and had taken up their dwelling at Geruth-chimham, in the way to Egypt. Whither they had set their faces, and where their hearts were, only they wanted the Lord's sanction for it, pretending they would be directed by him.

"And the thing that we should do": The steps they should take in order to proceed. And what they should do before they left their own country, and went into another.

They had not accepted God's guidance through Jeremiah before, but now they say they are willing to be guided by God in their walk.

Jeremiah 42:4 "Then Jeremiah the prophet said unto them, I have heard [you]; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, [that] whatsoever thing the LORD shall answer you, I will declare [it] unto you; I will keep nothing back from you."

He took notice of what they said to him, and found himself disposed to comply with their request, and readily granted it.

"Behold, I will pray unto the Lord your God, according to your words": Be an intercessor for them. Use his interest with his God, and their God. And, on account of relation, might expect to be heard. Whom he would humbly entreat to direct what they should do, as they desired.

"And it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you": I will keep nothing back from you; but faithfully make known the whole mind and will of God, just as it is delivered. Be it in what way whatsoever: and though it is not expressed, he might suggest that he had some doubt on his mind whether they would obey it or not. And that he expected they would be open and free in declaring themselves on that point. Since he had so readily complied with their request, and was determined to act the faithful part to them. Hence the following reply in the next verse.

We see that Jeremiah does not promise to bring good news to them. He promises to accurately relate to them what God would have him say. The promise they have made will be spoken in Jeremiah's prayer on their behalf. Whatever answer God gives, Jeremiah will speak.

Verses 5-10: Even after the fall of Jerusalem, Judah's leaders persist in the same sins. Like Jehoiakim (26:20-23), Ishmael kills with the sword, and he throws the bodies of his victims into a pit, just as the officers had previously done with Jeremiah in an attempt to kill him (38:6).

Verses 5-6: Although the Jewish refugees promised to "obey" God's will, the Lord's message (verses 7-22), conflicted with their plans (42:19 – 43:3). Far too often professing believers ask to hear only what pleases them (compare 2 Tim. 4:3-4), and so pray on erroneous grounds (James 4:3), expecting God merely to validate desires that are theirs, not His.

Jeremiah 42:5 "Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us."

Which is the form of an oath. A solemn appeal to God, as a witness to what they were about to say, and to the sincerity of their hearts in it. Who is true to his word, and faithful to his promises and threatenings. And who bears a true and faithful testimony, and will do what is just and right. And yet these people never intended to perform what they promised. Which is a most shocking piece of atheism in a professing people. And who, at this very time, could not but observe the judgments of God upon their nation, city, and temple.

"If we do not even according to all things for the which the Lord thy God shall send thee to us": They promise to do everything the Lord should signify by the prophet as his will. And, if they did not, wish the severest judgments of God might fall upon them.

This is like them swearing to accept whatever the message is from God. Whatever He says, is what they will do. This is the promise. They did not really realize what they were promising. It is dangerous to make a careless promise to God.

Jeremiah 42:6 "Whether [it be] good, or whether [it be] evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God."

Not morally good, or evil. For nothing but what is good, and not evil, in this sense, can come from God. But whether pleasantly or profitably good or evil. Whether agreeable or disagreeable, pleasing or displeasing, advantageous or not. Whether it seemed to them good or evil, be it what it would in their opinion and esteem.

"We will obey the voice of the Lord our God, to whom we send thee": This was well spoken, had they been sincere in it; and had they implored and depended on the grace of God to have enabled them to obey. But they spoke not in the uprightness of their hearts; and, if they did, it was with too much confidence of their own strength, and the power of their free will.

"That it may be well with us, when we obey the voice of the Lord our God": They spoke as if they knew their own interest. For so it was, that it was well or ill with those people, as they obeyed or disobeyed the voice of the Lord. And yet they acted not according to it; and, what was worse still, did not intend it. What a wretched scene of hypocrisy is this!

To obey God does bring blessings from God. This promise has left them no room for adjustment at all. They have promised to keep the letter of God's commands. Sometimes God's commands are not what we would like to do in the flesh. The flesh and the spirit are always at odds.

Verses 7-12: After 10 days of prayer Jeremiah reported God's Word, telling them to remain in the land under God's protection (verse 10).

Jeremiah 42:7 "And it came to pass after ten days, that the word of the LORD came unto Jeremiah."

Jeremiah did not speak of himself, but waited God's time and revelation, showing the reality of his inspiration. Man left to himself would have given an immediate response to the people, who were impatient of delay. The delay was designed to test the sincerity of their professed willingness to obey, and that they should have full time to deliberate (Deut. 8:2). True obedience bows to God's time, as well as His way and will.

Again the number ten has to do with world government. Perhaps that is why God waited ten days to give Jeremiah the message.

Jeremiah 42:8 "Then called he Johanan the son of Kareah, and all the captains of the forces which [were] with him, and all the people from the least even to the greatest,"

That is, Jeremiah, as soon as he had received the answer from the Lord, called to Johanan. Who, after the death of Gedaliah, was a person of the greatest authority, and had the command of the people. To come unto him, and hear what it was. He either called to him vocally and by name; or

he sent a proper messenger to him, to meet him at some convenient place, to receive it; and not him only.

"All the captains of the forces which were with him, and all the people, from the least even unto the greatest. They were all convened together, as it was proper they should, to hear the word of the Lord. And the rather, since they all joined in a request to the prophet (Jer. 42:1).

Jeremiah gathered all the people together to hear the message from God. They would each one be without excuse, if they did not do the will of God.

Jeremiah 42:9 "And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;"

That had chosen Israel and had a favor for that people. And bestowed many blessings on them, and continued in a covenant relation to them. And therefore, what he said should be regarded by them. This preface is made by the prophet, to show that what he was about to say was not of himself, and in his own name. But was from the Lord, and who bore a good will to them. And therefore, whatever he said should be taken in good part, and as what was best for them.

"Unto whom ye sent me, to present your supplication before him": Or, "to cause your supplication to fall before him"; to make it in the most humble and submissive manner. And which carries in it other arguments to engage them to obey the word of the Lord he brought to them. Both because they had sent him to the Lord on this errand, to get a word from him; and by him had entreated him for it, in the humblest manner. The word from the Lord follows:

It is almost as if Jeremiah is explaining to them who they had called upon. He is speaking as the voice of God here. Remember Jeremiah receives his messages from God in his mouth, and then he speaks them.

Jeremiah 42:10 "If ye will still abide in this land, then will I build you, and not pull [you] down, and I will plant you, and not pluck [you] up: for I repent me of the evil that I have done unto you."

Acting more like a foreign invader, Ishmael takes "captives" from his own people and leads them out of the land. Ishmael was forced to flee when a military force led by "Johanan" attempted to put down his insurrection out of fear of Babylonian reprisals for his actions.

"I repent": By this God means "I am satisfied with the punishment inflicted if you do not add new offenses".

Repent in this particular instance, means to breathe strongly, pity, or to be sorry. This does not mean that God has sinned. It just means that he pities the plight they have found themselves in. He gives them an option to receive His blessings. They must obey Him and stay in the land. I believe this has a meaning for our day as well. God will bless His children, if they will walk in His ways. Christianity is a condition of the heart. It also is a daily walk. It is extremely important to stay on the path of righteousness after you have begun your walk.

Jeremiah 42:11 "Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I [am] with you to save you, and to deliver you from his hand."

Lest he should revenge the death of Gedaliah upon them, which was a groundless fear (see Jer. 41:18). Or that they should be dealt hardly with by him, and be cruelly oppressed, and not able to live in subjection to him (see Jer. 40:9).

"Be not afraid of him, saith the Lord": Who, being omniscient, knew they were; and, being omnipotent, a greater King than the king of Babylon, the King of king? They had no reason to fear anything from him, since they were under his protection.

"For I am with you to save you, and to deliver you from his hand": From his avenging and oppressing hand. Though they were not to be delivered as yet from subjection to him, or being tributaries to him. Which they might be, and yet dwell in peace and safety.

Fear of anything or anyone in this world is not of God. Fear is the opposite of faith. Put your faith in God and you need not fear what man can do to you. This is good advice for them and for us.

Jeremiah 42:12 "And I will show mercies unto you, that he may have mercy upon you, and cause you to return to your own land."

Bestow blessings of goodness upon them, out of pure mercy and compassion to them, and not according to their merits. Or I will cause others to show mercy to them, even the king of Babylon, as follows. God shows mercy to men when he stirs up the compassion of others towards them.

"That he may have mercy upon you": And not avenge the death of Gedaliah. Or any way cruelly oppress them, but show them all the favor they could wish for or expect under such a government. And in such circumstances giving them vineyards and fields, and allowing them to gather the fruits of them, and enjoy them.

"And cause you to return to your own land": This is said, not of the captives in Babylon, as Kimchi and Abarbanel. Since these were not to return till seventy years were ended. And when they did, it was not by the order and direction of the king of Babylon, but of the king of Persia. This is said of those who, from the time that Jerusalem had been besieged, had deserted their houses and fields. But should have liberty to return to them. Or of those who more lately had been carried captive by Ishmael, from the places where they had settled, but should be returned to them again. And live peaceably and comfortably there under the government and protection of the king of Babylon.

God had given the Promised Land to these people. He would bless them in their own land. They should immediately return to their place God had provided for them. This applies to our work in the church as well. We need to work where God has put us to work, not where we choose to work.

Verses 13-19: The prophet gave explicit warning (verse 19), not to go to Egypt where they would be exposed to corrupting paganism.

Jeremiah 42:13 "But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,"

Or continue any longer in it, but go into Egypt.

"Neither obey the voice of the Lord your God": Or, "so as not to hearken to" or "obey" etc. For they did not say in so many words that they would not obey the voice of the Lord. They had promised they would; but resolving, against his declared will, that they would not abide in the land. But go into Egypt, was interpretatively saying they would not obey his voice.

This would be the most foolish thing they could do. "But" shows there is another side to the promise of God. Blessings would be theirs, if they obey God; but curses, if they do not. Jesus had the right idea when He was obedient to the Father, even unto the death of His body on the cross.

Jeremiah 42:14 "Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:"

It was all one as if they had said, no, we will not obey the voice of the Lord to continue in our own land. We are determined to go into Egypt, induced by the following reasons.

"Where we shall see no war; either internal, or with a foreign enemy. As both of late in their own land, and which they feared would be again. But promised themselves exemption from both in the land of Egypt, and therefore coveted to dwell there.

"Nor hear the sound of the trumpet": Neither hear of wars nor rumors of wars. Not the sound of the trumpet in the armies of the enemy, or among themselves, to gather together and prepare for battle. Or, as Jarchi thinks, the sound of the trumpet blown by the watchman, giving notice to the people of the approach of an enemy.

"Nor have hunger of bread": As they had while Judea was invaded and Jerusalem besieged, and a foreign army in the land. And though they had no reason to fear this now, yet they thought they should be more out of the danger of it in Egypt, a fruitful country, overflowed by the Nile.

"And there will we dwell; in peace, prosperity, and safety. This was their resolution, to go and abide there; and this their confidence, that such would be their happy state.

Egypt is symbolic of the world. The things mentioned like no war, no sound of trumpet, and bread are all things that satisfy the flesh. The trumpet was blown to assemble the people to worship and to call them to war. They might choose these things over God to please the lust of their own flesh. This would be disobeying God.

Jeremiah 42:15 "And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;"

A small remnant indeed, a few that were left in the land; who ought therefore to have admired the distinguishing goodness of Providence in preserving them in it. Where they should have continued and made use of their privilege, to the glory of God and their mutual good.

"Thus saith the Lord of hosts, the God of Israel; the Lord of armies above and below, the Lord God omnipotent, and so able to protect them in their land. And who had a peculiar favor to Israel, and stood in a particular relation to them, and therefore would do it, of which they had no reason to doubt. But, disobliging him, what judgments might they expect?"

"If you wholly set your faces to enter into Egypt": Are resolved upon it, and are actually engaged in it. Turning their faces from Judea towards Egypt, and obstinately pursuing it, nor can be reclaimed from it. The phrase expresses their resolution, impudence, and obstinacy.

"And go to sojourn there": To be sojourners and strangers there, as their fathers had been before. The remembrance of which should have been enough to set them against going into Egypt any more.

This is choosing the world (Egypt), over God. There are just a few left, but they would be a majority with God. "Set your faces" is an expression that shows stubbornness. They are determined to do this.

Jeremiah 42:16 "Then it shall come to pass, [that] the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die."

That the various judgments following should come upon them.

"That the sword, which ye feared, shall overtake you there in the land of Egypt": That is, the sword of Nebuchadnezzar king of Babylon, which they feared they should fall by in Judea. This should come after them in Egypt, and there overtake them, as it did. Egypt being destroyed by the king of Babylon, as it was foretold it would (Jer. 46:25).

"And the famine, whereof you were afraid, shalt follow close after you there in Egypt": The famine they were afraid would come upon them in Judea, should pursue them, overtake them, seize on them, and cleave unto them in Egypt. Thus, the evils they thought to escape, by moving from one place, should befall them in another. There is no fleeing from the presence, power, and hand of God.

"And there ye shall die": Either by the sword, or by famine, or by pestilence (as in Jer. 42:17).

The way of the world leads to death. Their fear will be real if they do this, because all of the terrible things shall come upon them and they shall die. The wages of sin is death.

Jeremiah 42:17 "So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them."

Not all that went into Egypt, but all that were resolutely set upon it. That were obstinately bent to go there, and did go, contrary to the express command of God. For otherwise there were some that were forced to go against their wills, as Jeremiah, Baruch, and no doubt others.

"They shall die by the sword, by the famine, and by the pestilence": Three of the Lord's sore judgments. Some should die by one, and some by another, and some by a third. All should die by one or the other.

"And none of them shall remain or escape from the evil that I will bring upon them": That is, none of those who willfully, and of their own accord, went down to Egypt. They all perished there, none could escape the hand of God, or the evil he determined to bring upon them. Which is to be understood of the above judgments.

The sad part of this is these are God's people. It does look like they would learn. These are the very same things that came on the disobedient here in Judah of whom they were the remnant.

Jeremiah 42:18 "For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more."

(See Jeremiah 42:15).

"As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem": Like a large hasty shower of rain. Or rather like melted metal, which suddenly and swiftly runs, and spreads itself, and burns and consumes with a violent heat. Such was the wrath of God on Jerusalem, in the destruction of it by the Chaldeans.

"So shall my fury be poured forth upon you, when ye shall enter into Egypt": As soon as they had well got there, quickly after they were settled there. For it was in the time of the then present king of Egypt, Pharaoh-hophra, and by the present king of Babylon, Nebuchadnezzar. That the destruction of Egypt was, in which these Jews suffered.

"And ye shall be an execration, and an astonishment, and a curse, and a reproach": Men should be astonished at the hand of God upon them, reproach them for their sins. And when they made any imprecation on themselves, it would be in this form, if it be so, let the same calamities come upon me as upon the Jews in Egypt.

"And ye shall see this place no more": And so their case would be worse than their brethren in Babylon. Who, after a term of years were expired, would return to their own land, which these would never see anymore.

For a believer to choose to go back into the world is a very serious sin. They had seen the terrible destruction God had poured out on Jerusalem. He says if they choose to go to Egypt against His wishes, it will be worse for them than the destruction in Jerusalem. The word that "execration" was translated from means curse. The curse of God would be horrible for them to bear and for others to see.

Jeremiah 42:19 "The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day."

Or, "unto you"; by the mouth of the prophet; or, "against you". That which was contrary to their inclination and will, as follows.

"Go ye not into Egypt": This was the express command of God.

"Know certainly that I have admonished you this day": Not to go into Egypt: or, "have testified unto you". The will of God concerning this matter; and therefore, they could not plead ignorance.

Egypt is forbidden to them, because in this instance, it symbolizes the unsaved world. The main thing is to obey the Word of God. God had sent Joseph to Egypt for a purpose. He even sent the baby Jesus to Egypt for a purpose. Neither of them stayed in Egypt. They did not choose to go there. They went because God sent them. These people's ancestors have been delivered from Egypt. It would be a sin to return to Egypt.

Jeremiah 42:20 "For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do [it]."

Did not honestly and faithfully declare their intentions. They said one thing with their mouths, and meant another in their minds. They pretended they would act according to the will of God, as it should be made known to them by him, when they were determined to take their own way. Some render it, "ye have deceived me in your hearts"; the prophet, so Kimchi; by that which was in their hearts, not declaring what was their real intention and design. Or, "ye have deceived your souls"; you have deceived yourselves and one another. I have not deceived you, nor the Lord, but you have put a cheat upon your own souls. Or, "you have used deceit against your souls"; to the hurt of them, to your present ruin and everlasting destruction.

"When ye sent me unto the Lord your God": The prophet did not go of himself, they desired him to go.

"Saying, pray for us unto the Lord our God": To be directed in the way they should go. So that the prophet did nothing but what they desired him to do.

"And according to all that the Lord our God shall say, so declare unto us, and we will do it": They pressed him to a faithful declaration of the will of God to them, and promised they would act according to it. Now he had done all this. He had been with God, prayed unto him as they

requested, and had brought them his mind and will, and made a faithful relation of it. Yet they did not attend to it; so that the deceit was not in him, but in them.

They were hypocrites who already desire Egypt.

"Dissembled" is taken from a word that means deceived, vacillate, or stray. It appears they had already decided in their hearts what they would do, they just wanted God to approve their plan. They had tried to deceive Jeremiah. They had no intention of doing God's will, they just wanted approval to do their will. Isn't that like many Christians?

Jeremiah 42:21 "And [now] I have this day declared [it] to you; but ye have not obeyed the voice of the LORD your God, nor any [thing] for the which he hath sent me unto you."

The whole will of God, and had not kept back anything from them.

"But ye have not obeyed the voice of the Lord your God": Or, "ye will not obey". The prophet knew they would not obey the command of the Lord not to go into Egypt. Either by his conversation with them during the ten days the answer of the Lord was deferred, by which he plainly saw they were determined to go into Egypt. Or by their countenances and behavior, while he was delivering the Lord's message to them. By what he observed in them, he knew that which was said was not agreeable to them, and that their mind was to go into Egypt. Or he had this, as others think, by divine revelation. Though without that he knew the cast of this people, and what a rebellious and disobedient people they were, and had been. Never obeying the voice of the Lord.

"Nor any thing for which he hath sent me unto you": Not any one particular thing respecting this present affair. Nor indeed any of his prophecies had they regarded, with which he had been sent to them before.

They should have immediately gone back to Jerusalem and the surrounding area where God had them in the beginning. They did not obey God. They have willingly chosen the world over God. Worse than that, they had been in His holy city and left. This is the same thing as a person who accepts Christ as their Savior, and then goes back into the world.

Jeremiah 42:22 "Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go [and] to sojourn."

Or, "in knowing know". They might assure themselves of this, that it would certainly come to pass, and most justly and deservedly. Since it was at their own request the prophet sought the mind of the Lord for them, and had faithfully related it to them, and they had promised to observe it. Wherefore, should they go into Egypt, as their inclination seemed to be entirely that way, they must expect what follows.

"That ye shall die by the sword, by the famine, and by the pestilence": By one or other of these, or all of them. Some by one, and some by another, as before threatened. Evils they thought to escape by going there, but which should surely follow them, and overtake them.

"In the place whither ye desire to go and to sojourn": That is, in Egypt, to which they had a strong inclination. Where they greatly desired to be, pleased themselves with the thoughts of, and which they chose of their own will and pleasure for their habitation.

The punishment for their disobedience is set. They will die. Sin brings death if not repented of. They have chosen a life of sin. They have sealed their own doom. They have no one to blame, but themselves.

Jeremiah Chapter 42 Questions

1. Why did Johanan, and the captain of the forces come to Jeremiah?
2. When do most people pray?
3. Why did they not pray themselves?
4. Why was this prayer one of desperation?
5. What did they want God to show them?
6. What answer did Jeremiah give them, when they asked him to pray for them?
7. What answer will Jeremiah bring them?
8. What was verse 5 like?
9. It is dangerous to make a _____ promise to God.
10. The promise, they made to God left no room for _____.
11. How many days later did God answer Jeremiah?
12. What does the number 10 symbolize?
13. Jeremiah gathered _____ to hear the message from God.
14. Whose Words was Jeremiah speaking?
15. What promises did God make to them, if they would abide in the land?
16. Christianity is a condition of the _____.
17. It is also a _____.
18. Fear of anything or anyone in this world is _____ of God.
19. Fear is the opposite of _____.

20. Where would God bless these people?
21. What does the little word "but" show in verse 13?
22. _____ was obedient unto death of His body.
23. What is Egypt symbolic of?
24. The things mentioned in verse 14 please the _____.
25. What is meant by "set your faces"?
26. What does verse 16 say will happen to them if they go to Egypt?
27. What is sad about verse 17?
28. What does "execration" mean?
29. Who were two examples God sent to Egypt?
30. What is the difference in them and these people?
31. What does "dissembled" mean?
32. What should they have done?
33. Sin brings _____, if not repented of.