

Under The Fig Tree



WEEK 32

Before we complete our reading of the accounts of the Kings of Judah, we will turn to the Prophet Jeremiah. Good King Josiah reigned for 31 years to approximately 610 BC. Jeremiah was commissioned as a Prophet when he was a young man. This was in the 13th year of Josiah's reign. By this time Josiah was about 21 years old. He lamented when Josiah was killed in battle (2 Chronicles 35:25). He would go on to lament at the decline of Judah. In total, Jeremiah prophesied for approximately 42 years. During the years of Josiah's reign he would have witnessed the reforms in Judah. He was a member of a priestly family and would have been involved in the restoration of Temple worship. He saw Judah through good years and had understanding of the Torah of God, knowing the blessings of obedience. For the final 24 years of Judah, from 610 BC to 586 BC, he witnessed the terrible decline, followed by the exile. All this contributed to the heart concern Jeremiah had for his people. He spoke God's words of warning and also shared in God's sorrow. He has been called the "weeping prophet". This reminds us of the time when Yeshua wept over Jerusalem (Luke 19:41-44), when He, once more, proclaimed judgment over the nation.

Jeremiah is a forerunner of Yeshua. He shows the heart of God for His people. Like Isaiah, He brought words of warning and judgment. He also reminded them of God's faithfulness to His Covenant: after a time of discipline, a faithful remnant would return. The Prophet Daniel was later to recall Jeremiah's Prophecies while Judah was in exile and, on that basis, God spoke again through Daniel. The Prophecies were first related to the exile and return from Babylon. They also point to the end times.

Jeremiah first Prophesied to Judah, and now we read his message in the context of our own day. God is the same today as He was then, and has the same heart for His people. He also has a Prophetic Word for every nation. We cannot take the words of Jeremiah as directly given to our own nation but we can study the principles. This helps to understand the urgency of the situation in our own nation and in the entire world. If it were possible, in the world today, for an entire nation to be joined to the Covenant family of God, Jeremiah's Prophecy reveals what God expects of us. Therefore, when we read Jeremiah, let us have our own nation in mind as we realize that the end of the age is soon upon us. In this sense, Jeremiah speaks to us all today. See how the Holy Spirit inspires you as you read the Chapters of Jeremiah. There are 52 Chapters, which may seem a lot, but remember that this Prophecy covered more than 40 years at a time when it

became more and more urgent for Judah's leaders to hear from God. It is not much more than 1 Chapter per year of Judah's declining years. God was present in the midst of His people all those years through the ministry of the Prophet, full of grace and truth: this despite the terrible apostasy.

Day 1

Jeremiah Chapter 1. Here is call of the Prophet. He heard the Lord's voice clearly, and God commissioned Him to speak pure words of Prophecy. He was not to be afraid. There is a play on words in Verses 11 and 12. God caught Jeremiah's attention through the vision of an almond tree. The Hebrew for *almond tree* is *shaqed*. God used this vision, to emphasise what He was about to do. The Hebrew for *brooding over*, or *watching over*, is *shaqad*. God was brooding over His word to perform it. God had already said, through Isaiah, that Judah would be exiled. Now the truth was being confirmed through Jeremiah. Invaders of Israel and Judah usually entered the Land from the north. Like a boiling pot tipping over, soon the Babylonians would be stirred up to invade the Land and take Judah to exile. They would come from the north.

There is also a longer term fulfillment of God's Word to Jeremiah. God is *still* brooding over His Word. In the end times there will be another great invasion of Israel from the north. We await that time: it will precede the return of Yeshua. Details are in other Prophecies, including Daniel and Revelation. Jeremiah prophesied disaster on Judah. The Prophecy also pointed to the distant future when God would judge the entire world.

Chapter 2. Once more, through Jeremiah, God made His case against Judah. God had been faithful to His Covenant but they had turned to false gods. God was about to turn them over to these gods so that the people might learn that only He could help them.

Chapter 3. According to Torah, if a man were to divorce his wife then he could not remarry her (Deuteronomy 24:4). This emphasizes the importance of Verse 1 of this Chapter. Judah's betrayal of God is likened to divorce. The nation committed adultery with other gods. Yet God said that He would overlook this and remarry her if she would repent. This is like the message of the Prophet Hosea. He shared what God felt when he was told to marry a harlot and then later to restore her to himself. God is more faithful than any husband, even when His people are more idolatrous than any wife! This was shown to Jeremiah during Josiah's reign (Verse 6), so that Judah could learn from the spiritual adultery of the Northern Kingdom of Israel.

Chapter 4. Jeremiah cried out to both Israel and Judah, calling for repentance. Judah was likened to hard ground where seed cannot be sown. This reminds us of the Parable of the sower (Matthew 13). In Yeshua's time, many of the children of Israel had hardened themselves, once

more, against God. *Break up your fallow ground...circumcise your hearts...*these metaphors show that God was looking into the hearts of His people, where the root of the problem lay. We will find, in Chapter 31, that this problem would one day be solved not by an external remedy but through the New Covenant. Jeremiah went on to prophesy the exile. He also prophesied the final judgment of God on the entire earth (Verses 23 to 26). At one and the same time we are reading about the impending judgment on Judah and also establishing a foundation for understanding the end times.

Day 2

Chapter 5. These are long chapters. Do not be tempted to rush them. Remember that we are reading, in just a few days, what Jeremiah prophesied over 42 years. It is bound to seem a lot to us, reading in this way. Read slowly and meditate upon what the Prophet wrote. See if the Holy Spirit touches your heart in the same way that Jeremiah's heart was touched, sharing the sorrow of God for His people. We cannot go back in time to walk the streets of Jerusalem or stand in the Temple courts, but we can enter into the experience that Jeremiah had with help from the Holy Spirit. Do not detach the prophecies from their original settings. Allow God to teach you through the experience of Judah, so that He might also show you how He perceives the world today. You will find memorable verses and key principles that will come to mind time and again as you prayerfully consider the world around us and the ongoing Covenant purposes of God in our day.

Jeremiah was told to look around the City of Jerusalem and find even one person whose heart was pure. Recall Nineveh at the time of Jonah, and how the city repented. Recall Sodom at the time of Abraham; how he pleaded for the city and God said He would save the city if there were just ten righteous people to be found (Genesis 18:32). Now Judah had fallen to a situation as low as any other city of the world, with no-one who could be counted righteous enough for God to turn back His wrath. Even in this situation, God reaffirmed that He would not completely destroy the nation (Verse 10).

Consider the symptoms of the fallen nation. They had committed adultery, men and women being unfaithful to their own wives and husbands, lusting after their neighbour's wives and husbands. They also committed spiritual adultery, following false gods and betraying the One True God. The prophets told lies, giving the impression that God would continue to bless the nation. They did not revere the teaching of God and they did not bring justice to the poor. These are symptoms of a nation that denies the God of Israel and whose people have not taken His Commandments to heart. 200 years later, the Prophet Malachi spoke similar words to Judah. In hindsight we know that Jeremiah and the other Prophets prepared the way for Yeshua who revealed that the problem could only be solved through a renewed and cleansed heart. The fall of Judah reveals the need of every person in this world.

Chapter 6. The small Tribe of Benjamin was integrated into the Tribe of Judah. Jeremiah warned them not to be entangled in her ways, because Judah was soon to fall.

Verses 16 and 17 are carried across the centuries to us today. It is the call to consider the ways of God, looking back to what He has done, and to His Covenant principles. It is a call to repentance so that we might go forward on the good path that He can bless. This is the principle by which we should live, like a man rowing a boat, who looks back so that he can steer a good course forward. God appoints watchmen to look out for the enemies of God's people and to bring warning when there is danger. The enemies of God's people are both spiritual and physical. We must listen to prophetic warnings so that we do not give way to deception and be defeated by our spiritual adversary. It is the same for us as it was for Judah. In the case of Judah, soon God's judgment

would fall, when the ruthless Babylonians would overthrow the nation. The Babylonians would enter the land where the northernmost Tribe of Israel had once dwelt, through the region of Dan.

Chapter 7. Jeremiah was sent to the Temple to reason with those who thought that they were pleasing God through their religious practices. He told them that they could not worship Baal and then come to worship God, offering sacrifices in the Temple. When the Children of Israel first entered the Promised Land they set up the Tabernacle at Shiloh. Shiloh was in the region of Ephraim. Shiloh had now fallen when the northern Tribes were exiled. David had earlier brought the Ark of the Covenant to Jerusalem, and Solomon had built the Temple there. Israel's centre of worship moved to Jerusalem, and now Jeremiah prophesied that Jerusalem would fall just as Shiloh had fallen. When we picture Jeremiah in the Temple courts we are reminded that Yeshua also went to the courts of the Second Temple. This was the Temple built at the time of Ezra and later enhanced by Herod. Yeshua brought similar warnings to those that Jeremiah had brought hundreds of years previously. These warnings should have reminded the people of the exile in Jeremiah's day. The nation, as a whole, did not heed these warnings. Just as Jerusalem had fallen to the Babylonians, so the City fell again to the Romans. In both cases the Temple was destroyed.

Verses 22 and 23 are key to understanding how living relationship with God can be replaced by lifeless religious practices. God had chosen Israel to live in fellowship with Him. This was to be accomplished through their taking heed His instructions. Like Abraham they were to learn to walk in faith and obedience. The sacrifices of the Temple were to cover unintentional sins. By the time of Jeremiah, the emphasis had changed and the people had been persuaded that God was pleased with their ritual sacrifices. Thinking this to be sufficient they had neglected their fellowship with Him. God prefers obedience to sacrifice: when sacrifice becomes the major focus, the purpose is misunderstood.

Recall that Shiloh is one of the titles of Yeshua. It was used in the prophecy of Jacob over Judah (Genesis 49:10). We must not forget that, despite all we read here about God's judgment, the promise of the coming Messiah was certain. He was to come and restore His people, bringing new meaning to the types and shadows throughout Israel's history, including the Tabernacle and Temple. He fulfilled the typology of Shiloh, becoming Himself the centre of our worship to God.

Chapter 8. Here, again, is a statement of the certainty of the utter ruin of Judah, when the nation was to be exiled to a foreign country. The prophecy is not spoken vindictively; it is spoken through a broken heart. This is the broken heart of God expressed through the Prophet. Meditate upon Verses 18 to 22 and let the words test your own heart concerning the judgments of God, both on Judah and on the people of the world today.

Day 3

Exodus Chapter 20. Before reading the next Chapter of Jeremiah, review the Ten Commandments. These are at the foundation of all that God taught His people. Moses went onto Mount Horeb to receive the Commandments. This was accompanied by thunder, lightening and the sound of a trumpet. God made sure that this day would be remembered for all time.

Deuteronomy 28. Review the terms of the Covenant with Israel and Judah. These principles were in mind when God pronounced judgment upon Judah.

Jeremiah Chapter 9. Jeremiah's Prophecy preceded exile. Judah was in disarray and their sin was measured against the Commandments of God. Listen to God's heart beating for His people in Verses 1 to 6. It sounds like the words of the Prophet, but these are God's own words spoken, through Jeremiah, to His people. The judgment of God is not a clinical act: those who are guilty are sentenced with God's utter sadness for His people. God's judgment comes from a heart of mourning. Note this well. The God of the Old Testament is the same God revealed, in the New Testament, in Yeshua. Consider Verses 15 and 16: *I will give them water of gall to drink. I will scatter them among the Gentiles.* Turn to Matthew 27:33-34. Meditate on what Yeshua did when He went to the Cross. He was given water of gall to drink at the time of His Crucifixion. This symbolized the fact that He took our punishment. Indeed, His suffering was more severe than the exile. He, who committed no sin went down to Hell, separated from His Father for our sakes.

Jeremiah prophesied the exile of Judah, symbolized by the bitterness of wormwood and gall. Here were God's Covenant people, whom He had shepherded from Egypt. He became like a husband and a father to them. They turned away from Him and broke all His laws. Even on their return from exile they would sin again, just as after the Flood of Noah the entire world fell into idolatry once more. At this significant time of Judah's history the sickness of God's people was revealed. There was punishment for their sins, but no permanent remedy. All this we learn as we meditate on the entire account of Judah in the Tanach (Old Testament).

Now let us consider Yeshua. He was sinless, like the lambs slaughtered in the Temple to atone for Israel's sins. At the time of Yeshua, Judah had returned from exile and 500 years had passed. The need of Judah was exactly the same as in Jeremiah's day and they were helpless. Yeshua committed Himself to His people with the same heart-cry that God revealed in Jeremiah 9. He took all the punishment of their sins, and ours, upon Himself, which resulted not in an exile to Babylon, but in the suffering of the Cross and the descent into Hell. This was what we would have suffered had He not totally taken our punishment upon Himself. He refused the gall because He was not being punished for His own sins. Indeed, the punishment that He took upon Himself was much more than the exile that Judah suffered. The exile to Babylon was not sufficient to purify the nation of their sinfulness. Yeshua's sacrifice was accepted and He ascended to the Highest

Heavens so that all who put their trust in Him will be with Him forever. It is against this that we are measuring the Prophecy of Jeremiah and the exile of Judah.

Chapter 10. Here is a description of what foolish people do when they decide to make an idol. They form an image out of sticks, stone and metal: they worship it in place of the God who made the Heavens and the earth! What utter foolishness! What cunning traps satan sets for people, blinding them to what they are doing! What dire consequences this brought for Judah!

Day 4

Chapter 11. Jeremiah faithfully spoke the words that God had given him. He knew that this would bring resistance, but God assured him that he would protect him (Chapter 1, Verse 8). By now this resistance was growing from those who lived in the priestly town of Anathoth, where he also lived. This was similar to the resistance that Yeshua had from the people of Nazareth when He began His ministry (Luke 4:16-30). Jeremiah was a forerunner of Yeshua. God wanted to warn His people that they were breaking the Covenant. He did not bring judgment without warning. This is always the case. The Prophetic Word is always given in times of crisis, but usually, at this time, people do not want to heed the warnings of the Prophets.

Judah is compared, in Verse 16, with an olive tree. The tree was to be cut down. The symbol of the olive tree is carried into the New Testament along with the vine and the fig tree. Just as a remnant of Judah would return, so the olive tree does not easily die, but through pruning it bears better fruit. This is the symbol that Paul used in Romans 11, when he reviewed the ongoing purposes of God for the faithful remnant of Israel and Judah. He used the olive tree as a metaphor to show that believing Gentiles join the believing remnant of Israel and Judah rather than replace them. Despite the great judgment about to fall on Judah, God knew the plans He had for the restoration and the firm promises He made to Abraham and to David.

Chapter 12. When God calls a Prophet, He finds a person whose heart is tuned to His heart. He shares His emotions with the Prophet. Thus it is natural that the Prophet is also an intercessor. Recall how Abraham reasoned with God over the fate of Sodom (Genesis 18). We have already studied Habakkuk. He was a contemporary of Jeremiah in the days leading up to the exile. Habakkuk reasoned with God over why the enemies of Israel seemed more successful than His own people. In Jeremiah 12 we read about the Prophet reasoning with God in the same way. Just as God answered Habakkuk, so He answered Jeremiah, showing that His ways were not according to human reason. If the exiled Jews accepted their exile as an opportunity to be restored through faith then they would be strengthened through the experience and a remnant would be restored. This was how the Heavenly Father would discipline His people.

The ministry of Prophet and Intercessor was fulfilled when Yeshua went to the Cross, taking all the suffering on Himself, understood through His High Priestly prayer: *forgive them Father for they no not what they do* (Luke 23:34).

Chapter 13. Jeremiah was given symbols to show what God was soon to do. Through the words of the Prophets, accompanied by metaphors and symbols, He ensured that the people had every opportunity to understand what was about to happen, and why.

Chapter 14. God had told Hezekiah that, after his reign, there would be certain judgment on Judah. He foresaw the decline of the nation under the kings that followed Hezekiah. There was

no point in Jeremiah praying that the exile would not take place (Verse 11). Nevertheless, Jeremiah confessed the sins of His people to God and prayed in the same way that a repentant remnant would pray while in exile. Notice the way God said that judgment would fall (Verse 12), through sword, famine and pestilence. Notice too that God foresaw that there would be false prophets who would say that God would not do this. Jeremiah was to affirm that God had made these judgments and would not turn them back. This is a foretaste of what we read in Revelation 6. Just as in Jeremiah's day, in the end times there will be those who say that God will not release such judgments on the earth. Yet, if God brought judgment on Israel and Judah in accord with His Word, will He not also fulfill His Word through Yeshua, who said clearly: *Heaven and earth will pass away, but My words will by no means pas away.* (Luke 21:33) He warned us that there would be those who would bring deceiving words in the end times (Luke 21:8). The exile of Judah and the ministry of the Prophets is, in this sense, a preparation for the coming end-time judgments on the earth.

Day 5

Chapter 15. Leaders of nations should read this Chapter. Moses and Samuel were honoured by God. They led Israel with whole-hearted devotion to God. They sought God daily on behalf of the people and knew God personally. He is still the same God today. Recall when Israel sinned on account of the golden calf, while Moses was on Mount Horeb receiving the Ten Commandments. Moses interceded for his people, asking God to remove him from the Book of life if He would not forgive their sin (Exodus 32:32). God spared the nation, punishing only those who had led the people into idolatry. Recall the sorrow of Samuel when Israel asked for a king so that they could be like all the other nations, thereby rejecting God (1 Samuel 8:6-7). God protected Judah right up to the time of Manasseh who, like Ahab in Israel, is identified by name as leading Judah into idolatry. Now, not even the intercessions of Moses and Samuel would turn back God's anger, and the entire nation was soon to be exiled. This dark moment for Judah caused even Jeremiah to fear for his own survival. He pleaded with God and God reassured him that, if he separated himself from the sinful nation, he would be saved from their fate.

Chapter 16. Jeremiah was told not to entangle himself with the nation in any way, not even to marry, because of what was about to happen. This is the extent of the darkness over Judah at the time of Jeremiah. There will come a time on this earth when darkness will fall on all nations. This is prophesied in Revelation. Just as the kings of Judah became wicked so wicked leaders will arise in the world. For all that God has done to protect nations throughout the history of the world, eventually there will be a great apostasy. At such a time the words of Revelation 18:4 must be heeded: *come out of her, my people, lest you share in her sins, and lest you receive of her plagues*. This is the same situation that Jeremiah faced. In his day there were false prophets proclaiming *peace, peace when there is no peace* (Jeremiah 6:14). There will be false prophets in the end times. There will also be world leaders who do not even consider the One True God, or know the depth of their sins and their negligence in leading the people astray to idolatry - which comes in many forms. The same is said of these times as was said of Judah in Jeremiah's day. Compare Jeremiah 16:18, with Revelation 18:5-6. God will repay double for the iniquity of the people. The situation of Judah is intended as a warning to the nations in the world.

In Judah's case, God promised a restoration for individuals who would be faithful to Him. The nation was exiled on account of the way the Kings had led the people astray, but there were those whom God would find faithful and He would send *hunters and fishermen* to find them and bring them back in due time. This prophecy is for the end times as well as the return from exile at the time of Ezra and Nehemiah. The coming of Yeshua into the world is added to what we understand through the history of the exile. God's plan for the faithful remnant is full restoration to Him *through faith in Yeshua*. Gentiles who seek Him through faith are included with faithful Israel in the Covenant family. It is this faithful remnant from all nations whom God addresses in Revelation to come out of the wicked world.

There is layer upon layer of truth to consider, built up through the entire Bible. The final layer of understanding of the separation of God's people from the wicked world is when Yeshua will

judge all nations and separate the sheep from the goats (Matthew 25:31-46, Revelation 20:11-15).

Chapter 17. Continue to read these words and see what the Holy Spirit says to you. There are memorable Verses that you will come back to time and again, such as Verses 5 and 14.

Chapter 18. Again God shows how He is able to mould a nation like a potter moulds clay. Just as the potter can reform clay so God can restore His people. Jeremiah was sent to a potter to see him at work so that the prophecy would be strengthened through the experience. Verse 7 to 11 are encouraging to any other nation as well as to Israel. God is willing to restore a nation if He finds the people repentant. This is why nations require leaders who submit to God like Moses and Samuel did: a nation, *as a whole*, will only turn to God if they are led as one united people. Otherwise, as will be the case in the end times, only individuals can repent of their sins and be a faithful community within fallen nations. These are serious lessons for all nations, learned through the suffering of Judah and through the ministry of the faithful Prophets. Yet, the testimony of Nineveh through the account of Jonah is an encouragement to any world leader that repentance brings restoration. The cost of being faithful to God was shown through the persecution Jeremiah experienced. This is a shadow of the rejection of Yeshua and also prepares us for the cost of standing in faith in an alien world. This where we need the encouragement of the New Testament, such as Paul's example to us: *For I consider the suffering of this world not worthy to be compared with the glory that will be revealed in us.* (Romans 8:18) Through the example of those who stood strong in faith (Hebrews 11), we too must persevere, like Moses, who chose to suffer the same rejection of the world as Yeshua rather than partake of the riches of Egypt (Hebrews 11:26). We must stand like those *of whom the world was not worthy.* (Hebrews 11:38). There is a great salvation waiting for those who *overcome by the blood of the Lamb and by the word of their testimony...they do not love their lives to the death.* (Revelation 12:11)

Day 6

Chapter 19. Again, Jeremiah was given a symbol by which he could emphasise the prophetic word. Before the elders of Jerusalem, in the Valley of the Son of Hinnom, Jeremiah smashed a flask as a demonstration of what God was going to do to Judah. In Chapter 15, Verse 3, we read what was going to happen. The nation would be invaded by ruthless Babylonians, and those who were killed by the sword would be left as prey to the wild animals. This is repeated in Chapter 19, Verse 7. This is the same as we read of the end-time judgment on the earth in Revelation 19:17-18. This imagery also reminds us of the day when the Covenant was cut between God and Abraham, when birds of prey descended on the sacrificed animals (Genesis 15:9-15). It is also recalled in what Yeshua said about the sign of His coming: *wherever the carcass is, the eagles will gather together* (Matthew 24:28). Just as in Jeremiah's day many people will prefer not to consider the depth of depravity of the world and the terrible judgment that this brings upon the earth. They will prefer not to consider the Flood at the time of Noah as being a true historical account, that Sodom was judged by fire from Heaven, that Judah was exiled for their sin, or that the Son of God suffered on the Cross for us. Yet this is the true measure of what it takes for God to redeem a Covenant people to Himself from the results of the Fall.

Chapter 20. Here is an account of the rejection of Jeremiah. There are shadows here of the rejection of Yeshua, beginning at the time when He prophesied in His own town of Nazareth (Luke 4:16-30). Jeremiah was sorrowful in the same manner that Job had sorrowed, wishing he had never been born! This is the cost of being a Prophet at times of crisis in the world. It is a lonely path!

Chapter 21 and 22. Jeremiah's warning reached a crescendo. The King sent messengers to him to confirm the words of God. The words he sent back were very clear. God ensured that the King would hear what He was saying and have not doubt about the crisis that was about to beset the nation. Yet, still there was a hand of mercy held out (Chapter 22, Verses 3-4). This is a paradox, because we also know that God had told Jeremiah that, even if Samuel and Moses were to intercede, He would not listen. In essence, God brought Zedekiah to a decision point, knowing what the decision would be. Indeed, Zedekiah did not heed the warning. Zedekiah was the last King of Judah before the nation was exiled to Babylon. Jeremiah's Prophecy also covers the time when, during the exile, other Kings were appointed. One was Jeconiah, who had reigned before Zedekiah. He was first carried off to Babylon and later reinstated by a different King of Babylon. He was also known as Coniah. Despite being restored to rule Judah, God intended to cut him off as if childless, so that none of his children would sit on the throne of David. The judgment of God was sealed. This was the end of the Kings of Judah until the time when Yeshua was declared King of the Jews.

Day 7

A Day for Rest and Further Reflection

2 Kings 23:31 to 2 Kings 25:30, and 2 Chronicles 36 We have come to the point in the Book of Jeremiah where Zedekiah was told clearly what would befall both him and the entire Kingdom of Judah. We will return to Jeremiah next week, when we will review the final days of Judah more fully. Let us now turn to the briefer account in 2 Kings and 2 Chronicles. Here is a summary of the last Kings of Judah and the beginning of exile. This is the context into which Jeremiah Prophesied. At the end of 2 Chronicles we also have a short statement of the proclamation of Cyrus at the end of the exile. This is repeated at the beginning of Ezra, so we will pick up the threads of this later.

As you consider the exile, also think of the rejection of Yeshua and the history of the world over the last 2000 years. We are now moving quickly into the end times as revealed most fully in the Book of Revelation. We will leave the fuller study of the Book until later, but have already drawn some reference to it, in order to note lessons that we must learn from Judah at the time of Jeremiah.

Also read again Hebrews Chapter 11, asking the Lord to speak to you about the way we should stand in faith in days that are coming upon the world. During the days in which we ourselves live, we will witness Prophecies being fulfilled, which we can measure against the times of Judah in the days of Jeremiah.
