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Jeremiah 41

YouTube Prayer Link

The preciousness of a peaceful generation

Jeremiah 40

The destruction of Jerusalem, the killing of many of them, the demolition of houses, was God's punishment for Judah, who killed each other. Gedaliah obeyed God's Word and was willing to serve Babylon. The king of Babylon chose him to be the governor of Judah, and if he could continue to rule, I believe that there was hope for Judah. Ishmael, however, killed Gedaliah and all the Jews and Chaldeans who were there, thus ruining his choice to serve the king of Babylon. Ishmael was an extremely dangerous figure, and his political position was the exact opposite of Gedaliah's, but Gedaliah still received him. Gedaliah may have wanted to strengthen his rule over Judah by forming an alliance with Ishmael. He wanted to strengthen his power in his own way, but if he needed to consolidate his power, he could turn to the king of Babylon for help. In order to win over Ishmael, he may even let down all his defenses and end up being killed. This reminds us not to trust in our own ways, but to listen to God's Word. It's really easy for us to rely on what we can grasp in a desperate situation, but we don't know how to grasp God, listen to God's word, and correct our steps. We must be obedient to God's providence and not rely on any power. Both God and Jeremiah were in complete silence at this time. For when people have to make their own choices, God no longer speaks and allows people to go their own way, so we must be disciplined and listen to God's Word. If we don't want to listen, God won't speak, but what will happen to us will be even more miserable, so in this difficult situation, we need to turn around quickly and listen to God's Word.

Hospitality is that the host is responsible for the safety of the guests, and the guests must not harm the host. Ishmael's murder of his host Gedaliah (vv.2) is a contemptible treachery; He also killed 'all the Jews of Gedaliah' (vv.3), and was a mad friend and foe. All terrorists in ancient and modern times, no matter whether the reason for fanaticism is jealousy, hatred, idealism, or ism, is actually godless in their hearts, so they have no one in their eyes and no regard for the consequences.

'His beard was shaved and his clothes were torn' (vv.5), indicating grief.

'Weeping as you go' (vv.6) refers to Ishmael pretending to be a pilgrim who went to Jerusalem to mourn.

41:9 "Ishmael threw the corpses of those whom he had slain into a pit beside Gedaliah; The slain filled the pit."

'Johanan son of Kaliah' (vv.11) had warned Gedaliah (40:14) and offered an effective course of action (40:15), but Gedaliah did not adopt it. Now that Gedaliah had been assassinated, Johanan quickly recaptured the people. Such a patriot with judgment, action, and a sense of justice cannot concentrate on trusting God.

Ishmael's assassination disrupted Gedaliah's efforts to rebuild their homeland and further disrupted the people's hearts and minds to repeat the same path they had before the fall of Jerusalem: 'to enter Egypt' (vv.17). But God allowed this to happen to show that human nature is "no cure." The people were confident in the past, but now they are afraid, and all they think of is to turn to Egypt; For Adam's descendants, whether confident or fearful, turned their minds to the world rather than to God. Thank the Lord that we are now living in a peaceful age. Although there are still conflicts and wars between nations and peoples in some parts of the earth, we enjoy God-given peace in the vast majority of the world. Remembering the miserable situation of the country and the people in the Second World War, it really makes us disgusted with war. In the text we read today, Jerusalem fell, and what was left was the poor who had nothing. In the midst of these tragic circumstances, did the remnant of Judah and the people repent and remember the words of the prophet Jeremiah and turn to God? This is not the case. In a troubled world where there is no god and no king, the people who insist on sin are free to do whatever they want, go all the way down the road of rebellion, and eventually lead to destruction.

The story in this chapter is divided into three sections. The first paragraph, verses 1-4, is the tragedy of Mizpah. And Ishmael came with ten men to Gedaliah at Mizpah, and they ate with him. Ishmael acted deceitfully, verse 4 says, "He killed Gedaliah, and no one knew." "

The second section, verses 5-10, deals with deceit, slaughter, and plunder. Eighty men came from Shechem, and Shiloh, and Samaria, shaved off, and their garments torn, and their bodies torn, and they had grain offerings and frankincense in their hands, to go to the house of the LORD. These pilgrims were deceived by Ishmael's trickery. Ishmael, pretending to grieve, first welcomed the unsuspecting pilgrims to the city of Mizpah, where Ishmael brutally killed them and threw them into a pit. Only ten people survived.

Section 3, verses 11–18, Jehohanan's deliverance and fear.

Johanan, the son of Kaliah, is now the leader of the remnant of Judah's army. He was courageous, resourceful, and quick to act. When he heard of the evil that Ishmael had done, he "led the people to fight against Ishmael and succeeded in releasing the people of Judah, whom Ishmael had taken captive in Mizpah." Although Johanan consulted the prophet Jeremiah, and the prophet told him the word of God, he did not believe it and took the people down to Egypt as he pleased

After reading this chapter, we see that in troubled times, those who might be leaders of the remnant of Judah did not come to God properly and trusted Him. Their failures serve as a lesson for us. Whether in troubled times or in times of peace and prosperity, God is our only trust. We hope Isaiah 26:3 will be our exhortation: "Thou shalt keep him in great peace with all his heart, trusting in thee. for he trusts in you.

Let's pray together:

Thank you, Father, for showing us today that no one who trusts in his own power, judgment, or in foreign power ends well. Pray that the Lord will help us to be firm in our hearts, to trust in you, to look to you, no matter what the circumstances. Your protection and favor will be with us. Pray that the Lord will give us a humble and teachable heart, help us to let go of our own wills, listen to myths, submit to God's arrangement in difficult situations, and correct our steps to walk on the path that God has led.

In the name of the Lord Jesus Christ, amen.

Jeremiah 41

41:1 And it came to pass in the seventh month, that Ishmar, son of Nethaniah, the son of Netaniah, the son of Elishamar, the son of Elishamar, came to Mizbah with ten men to meet Gidali, the son of Ahikam. They ate together in Misbah.

41:2 And the son of Nethaniah, with the ten men who had come with him, rose up and slew with the sword Gedalia, the son of Ashigan, the son of Shaphan, the son of Shaphan, who had made the king of Babylon governors of the land.

41:3 In fact, Mari slew all the Jews in Mispachia and the Chaldean soldiers he met.

41:4 He killed Kyrgy, no one knows,

41:5 On the second day eighty men came from Shechem, Shiloh, and Samaria, and shaved off their beards, and their garments were torn, and their bodies were torn, and their bodies were torn, and they were to bring them to the house of Jehovah.

41:6 Nitaniah's son greeted them with a real Mari out of Mizbah and wept as he went. When you meet them, say to them, "You can see Gida, the son of Ahikam."

41:7 When they came to the city, Nethaniah's son Elimar and his men killed them and threw them into a pit.

41:8 It's just that ten of them said to Truth Marley , don't kill us . because we have a lot of wheat , wheat , oil , honey , hidden in the fields . So he took hold of them and did not kill them among his brothers. 41:9 In fact, Marel threw the bodies of those whom he had slain beside Gileah in the pit. This pit was dug by King Asa in the past for fear of Basha, king of Israel. The son of Nethania filled the pit with the slain by Mali.

41:10 And Ishmael gave to the remnant of the men of Mizpah, the princes and all the people who still lived in Mezpah, to Gidare, the son of Ahikam, to Gidalee, the son of Ahikam. all taken captive . And the sons of Nethania took them captive by Ishmari, and they were going away to the children of Ammon.

41:11 Joharna, the son of Kalia, and his captain, who heard the son of Nethaniah, were doing all the wickedness of Mary.

41:12 And he took them on his way to fight against the sons of Nethaniah, and met him by the great water of Gibeon. 41:13 And all the people of Ishmael's were glad to see Johanan, the son of Kalea, and all the captains of the army who were with him.

41:14 So all the people whom Ishmael had taken captive from Mizpah were turned and returned to Johanan the son of Gallia.

41:15 And Ishmael the son of Nethaniah, and eight others, escaped from Johanan's hand, and fled to the children of Ammon.

41:16 And the son of Nethaniah, with Mali, put to death Gedaliah, the son of Ahikam. And after Mizpah had brought back all the remaining people, soldiers, women, children, eunuchs, and captives to Gibeon, Johanan the son of Galia, and all the captains of the army with him,

41:17 And he took him to the house of Kimham, which was near Bethlehem, and went into Egypt.

41:18 For the son of Nethaniah, Mali, who had killed Gidali, the son of Ahigam, whom the king of Babylonian had made governor, was afraid of the Chaldeans.

Jeremiah 41 focuses on the story of how after King Nabuchus of Babylon conquered Jerusalem, some people in Judah secretly killed officials and Chaldeans and intended to flee to Egypt, but were killed by Ismael the Ishmaelite. The central idea is that the tribulation in the land of Judah is not over, the country is still in chaos, and the people are facing serious challenges and dangers.

In Jeremiah 41, here are some important verses and their meanings:

1. "At the coming time, Jehovah, the God of Israel, will visit you and bring you back, so that you, the remnant, may return to your land from all the nations to which you were scattered"

(Jeremiah 41:15). This passage is saying that God will favor and protect his people and bring them home from their exile to the nations in due time. This is a manifestation of God's promise and love.

2. "Ishmael, the son of Nethaniah, the son of Isaac, and Ijohanan of Galithiah, and all his men, brought all that was left from among the men that Mizpah had slain, and received much riches" (Jeremiah 41:16). This passage records the attacks on the Ishmaelites and Galitians in Mizpah after the collapse of the Kingdom of Israel. However, they succeeded in rescuing the captured Jews and reaped many trophies from the war.

3. "When Ishmael the son of Johanan and all the captains of the army heard of all the men they had slain, they went with joy and rescued the captives" (Jeremiah 41:18). This passage describes the Galitians

The army led succeeded in rescuing the Jews captured by the enemy, showing their courage and perseverance.

4. "And Johanan the son of Ishmaellai, and all the captains of the army, returned the remnant of the people from Babylon to their land, and became those who remained in the land at that time" (Jeremiah 41:18). This passage is saying that Johanan and his army not only freed the captured Jews, but also led them back to their homeland, providing hope and a new beginning for those who survived.

Jeremiah 41 records a series of events in the region of Gibeon, in which some Israel murdered Chaldean-appointed governors under the leadership of Gedaliah, the governor of Judah, and other atrocities. Here are just a few of the important theological central ideas and theological takeaways:

Human Sin and Fall: In Jeremiah 41, some people in Israel, unable to bear the rule of the Chaldeans, murdered the Chaldean-appointed governor Gedaliah. This shows the sinful nature and depravity of man, who have committed injustice and violence because of their selfish and malicious motives.

God's Judgment: In Jeremiah 41, these murders and atrocities touched God's judgment. Because of their actions, the people of Gibeon feared reprisals from the Chaldeans, so they decided to flee and seek refuge in Egypt. However, God warned them through the prophet Jeremiah that this would not prevent the Chaldeans from judging and that God would punish them for their sins in Egypt. **God's foreknowledge:** In Jeremiah 41, God prophesied through the prophet Jeremiah about the tragedy in Gibeon. Before Jeremiah was imprisoned in the land of Judah, God knew in

advance that these events were about to happen. Again, this shows the certainty of God's foreknowledge and God's Word.

Overall, Jeremiah 41 emphasizes man's sinfulness and depravity, God's judgment, and God's foreknowledge. The central idea of theology is the emphasis on the atrocities committed by human beings because of their sins, and the inevitable judgment of God against unrighteousness. We should understand the consequences of sin, obey God's will, and remember that God's prophecies will be fulfilled. We need to repent, obey God's teachings, and trust in His judgments and promises. At the same time, it also reminds us to be vigilant about our actions so that we do not lead to God's judgment because of our sin.