

JEREMIAH 16: 1 the LORD's word came also to me, saying,

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On account of the evils which threatened his country, the prophet is forbidden to encumber himself with a wife and family, or to bear any share in the little joys and sorrows of his neighbors, which were to be forgotten and absorbed in those public calamities, Jer 16:1-9, which their sins should draw on them, Jer 16:10-13. A future restoration however is intimated, Jer 16:14, Jer 16:15, after these calamities should be endured, Jer 16:16-18; and the conversion of the Gentiles is foretold, Jer 16:19-21.

Verse 1

The word of the Lord came also unto me - This discourse Dahler supposes to have been delivered some time in the reign of Jehoiakim.

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JEREMIAH 16: 2 You shall not take a wife, neither shall you have sons or daughters, in this place.

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Verse 2

Those shalt not take thee a wife - As it would be very inconvenient to have a family when the threatened desolations should come on the place. The reason is given in the following verses.

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JEREMIAH 16: 3 For thus says the LORD concerning the sons and concerning the daughters who are born in this place, and concerning their mothers who bore them, and concerning their fathers who became their father in this land:

JEREMIAH 16: 4 They shall die grievous deaths: they shall not be lamented, neither shall they be buried; they shall be as dung on the surface of the ground; and they shall be consumed by the sword, and by famine; and their dead bodies shall be food for the birds of the sky, and for the animals of the earth.

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Verse 4

They shall die of grievous deaths - All prematurely; see Jer 14:16.

As dung upon the face of the earth - See Jer 8:2.

Be meat for the fowls - See Jer 7:33.

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JEREMIAH 16: 5 For thus says the LORD, Don't enter into the house of mourning, neither go to lament, neither bemoan them; for I have taken away my peace from this people, says the LORD, even loving kindness and tender mercies.

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Verse 5

Enter not into the house of mourning - The public calamities are too great to permit individual losses to come into consideration.

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JEREMIAH 16: 6 Both great and small shall die in this land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them;

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Verse 6

Nor cut themselves - A custom of the heathen forbidden to the Jews, Lev 19:28; Deu 14:1, and which appears now to have prevailed among them; because, having become idolaters, they conformed to all the customs of the heathen. They tore their hair, rent their garments, cut their hands, arms, and faces. These were not only signs of sorrow but were even supposed to give ease to the dead, and appease the angry deities. The Hindoos, on the death of a relation, express their grief by loud lamentations, and not unfrequently bruise themselves in an agony of grief with whatever they can lay hold on.

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JEREMIAH 16: 7 neither shall men break bread for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

JEREMIAH 16: 8 You shall not go into the house of feasting to sit with them, to eat and to drink.

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Verse 8

Thou shalt not also go into the house of feasting - Funeral banquets were made to commemorate the dead, and comfort the surviving relatives; and the cup of consolation, strong mingled wine, was given to those who were deepest in distress, to divert their minds and to soothe their sorrows. These kinds of ceremonies were common among almost all the nations of the world on funeral occasions. The Canaanites, the Jews, the Persians, Arabians, New Zealanders, Huns, etc., etc.

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JEREMIAH 16: 9 For thus says the LORD of Armies, the God of Israel: Behold, I will cause to cease out of this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

JEREMIAH 16: 10 It shall happen, when you shall show this people all these words, and they shall tell you, Why has the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

JEREMIAH 16: 11 Then you shall tell them, Because your fathers have forsaken me, says the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

JEREMIAH 16: 12 and you have done evil more than your fathers; for, behold, you walk every one after the stubbornness of his evil heart, so that you don't listen to me:

Verse 12

And ye have done worse than your fathers - The sins of the fathers would not have been visited on the children, had they not followed their example, and become even worse than they.

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JEREMIAH 16: 13 therefore will I cast you out of this land into the land that you have not known, neither you nor your fathers; and there you shall serve other gods day and night; for I will show you no favour.

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Verse 13

Will I cast you out of this land - See Jer 7:15, and Jer 9:15.

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JEREMIAH 16: 14 Therefore behold, the days come, says the LORD, that it shall no more be said, As the LORD lives, who brought up the children of Israel out of the land of Egypt;

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Verse 14

The Lord liveth, that brought up - See Isa 43:18.

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JEREMIAH 16: 15 but, As the LORD lives, who brought up the children of Israel from the land of the north, and from all the countries where he had driven them. I will bring them again into their land that I gave to their fathers.

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Verse 15

The land of the north - Chaldea: and their deliverance thence will be as remarkable as the deliverance of their fathers from the land of Egypt.

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JEREMIAH 16: 16 Behold, I will send for many fishermen, says the LORD, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks.

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Verse 16

I will send for many fishers - for many hunters - I shall raise up enemies against them some of whom shall destroy them by wiles, and others shall ruin them by violence. This seems to be the meaning of these symbolical fishers and hunters.

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JEREMIAH 16: 17 For my eyes are on all their ways; they are not hidden from my face, neither is their iniquity concealed from my eyes.

JEREMIAH 16: 18 First I will recompense their iniquity and their sin double, because they have polluted my land with the carcasses of their detestable things, and have filled my inheritance with their abominations.

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Verse 18

The carcasses of their detestable - things - Either meaning the idols themselves, which were only carcasses without life; or the sacrifices which were made to them.

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JEREMIAH 16: 19 LORD, my strength, and my stronghold, and my refuge in the day of affliction, to you shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nothing but lies, vanity and things in which there is no profit.

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Verse 19

The Gentiles shall come - Even the days shall come when the Gentiles themselves, ashamed of their confidence, shall renounce their idols, and acknowledge that their fathers had believed lies, and worshipped vanities. This may be a prediction of the calling of the Gentiles by the Gospel of Christ; if so, it is a light amidst much darkness. In such dismal accounts there is need of some gracious promise relative to an amended state of the world.

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JEREMIAH 16: 20 Shall a man make to himself gods, which yet are no gods?

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Verse 20

Shall a man make gods unto himself? - Can any be so silly, and so preposterously absurd? Yes, fallen man is capable of any thing that is base, mean, vile, and wicked, till influenced and converted by the grace of Christ.

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JEREMIAH 16: 21 Therefore behold, I will cause them to know, this once will I cause them to know my hand and my might; and they shall know that my name is the LORD.

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Verse 21

Therefore, behold, I will this once - I will not now change my purpose. They shall be visited and carried into captivity; nothing shall prevent this: and they shall know that my name is Jehovah. Since they would not receive the abundance of my mercies, they shall know what the true God can do in the way of judgment.