

OWN COMMENTARY:

1) First, let's get something straight: its not by what MOST pastors or prophets say that truth is determined. God warns us of that in Exodus and Isaiah 8:20, Acts 17:11 et al. The BIBLE ALONE is the final authority. **I'm called to be like that unpopular, disagreeable, 401st prophet Micaiah** everybody sighs and rolls their eyes when he speaks: 1 Kings 22:6: *“Then the king of Israel gathered the prophets together, about four hundred men, and said to them,” Shall I go against Ramoth Gilead to fight, or shall I refrain?” So they said, “Go up; for the Lord will deliver it into the hand of the king.” And Jehoshaphat said, “Is there not still a prophet of the LORD here, that we may inquire of Him?” “Micaiah the son of Imlah” was urged: “Now listen, the words of the prophets with one accord encourage the king. Please, let your words be like the word of one of them; and speak encouragement.” And Micaiah said, “As the LORD lives, whatever the LORD says to me, that I will speak.” Then he came to the king; and the king said to him, 'Micaiah, shall we go to war...or shall we refrain?’ And he answered him, 'Go and prosper;' for the LORD will deliver it into the hand of the king!” So the king said to him, 'How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?’ Then he said, “I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, “These have no master. Let each return to his house in peace.” (1 Kings 22:8-17). God decreed judgment on the nation of Israel. And **God's word has decreed judgment on the nation America UNLESS IT SERIOUSLY REPENTS and “wallows” in dust and ashes/serious, concrete, real repentance that results in change in government and American life.***

2) Second, Scripture teaches that God and His servants at times find things are so bad, where “everyone” - even the religious or cultural leaders who say “the law of the LORD is with us” (Jer. 5-8) themselves break the law and reject obeying it in real life. I note the following progression of declension and apostasy that leads to this LAST RESORT OF LAST RESORT level “Hear, O earth!” duty: (Jer. 6:19). God's word in Jer. 6:18 *“Therefore hear you nations, and know, O congregation, what is among them. Hear, O earth! Behold, I will certainly bring calamity on this people, even the fruit of their thoughts because they have not heeded My words, nor My law, but rejected it.”* shows this level of broadcasting is where God is ready to tear Himself away from His beloved people for their persistent, treacherous, known disobedience to His word, particularly when certain sins are so prevalent as to be considered 'normal', 'customary', 'acceptable' “everyone” is dealing “falsely”- “princes”, “judges”, “prophet”s, Old Testament “priest”s. This comes after a long declension so it marks the last of the last resorts. Consider what God had already given Israel up to this point in Jer. 6: **a)** God's word through Moses was already enough for them to know they had done wrong; but

they did not read or at least forgot or would not obey His word; **b)** so God sent them ministers, servants, prophets to remind them wooing and warning them; but they did not listen; **c)** so God sent some prophets who would pray for God to bring judgments on them: these they called “the troubler of Israel” and hated them for praying prayers for God to give them drops of judgment in order to turn them off that highway called “Sinful Broadway that Leads to Hellish Eternal Destruction”. So did David pray in Psalm 83 et al or Elijah in I Kings 1-18 (as James 5:15-18 shows): prayed for God's drops of judgment on his own people so that His elect might repent and be saved and more importantly that God's Name would be vindicated against such a law breaking people. So some of these men saw God's wrath/sword coming against their country and or God's people by **1)** a vision, dream or Spirit given revelation or **2)** as God's answers to their own prayers for drops of temporal judgment prayed for that God might spare them the greater destruction they deserve according to His law and the eternal destruction of hell's tortures in “*everlasting burning*”s (Isa. 33); these God called to be “watchmen” (Ezek. 3, 33, Acts 20): that is to act like those who like our National Defense soldiers watching radar screens et al today in former days stood atop a city's wall and lookout towers and out of great love and concern for the people of a city or people watched for approaching enemy or dangers so as to be able to quickly warn the people if there was any potential so the people seek the LORD's grace and prepare themselves and hopefully not suffer any loss of their property, lives or liberties; but when God gave a people already given His law, servant's wooing and warning, prophets telling of God's sending a sword even in direct answer to their prayers so there is absolutely no question like was that dream just my own brain whatsoever, but **when leaders and people have even rejected the watchman's warnings then the “Therefore” of Jer. 6:18-19 is operative.**

d) So we find the most dismal words here, like a person with near terminal or terminal, fourth stage cancer. God hear effectively says to this person or nation: because you refused to listen all this time, now the message about your sin and refusal to repent and of My anger for your persistently violating My holy Name by violating My holy law and the wrath that is already come upon you and will come upon you in even greater degree - unless you yet even now repent - will be made widely known! No longer does God as in other places concern Himself with His name in relation to His people (Numbers 14:11-24 or I Corinthians 6:1-8), no, now all concern to cover in love the transgressions of His people, or of even His people to cover in love and just swallowing hard and suffering loss for the sake of Christ's Name not suffering disrepute before the world are set aside because of the larger concern of an entire people, “everyone” who is in Israel and or Gentile nations like America- that both started off rather well with the Lord (Isa. 1; Jer. 2), continued to affirm they were “under God” (America's pledge of allegiance) and said things like “in God we trust” (America's motto) or “the Temple of the LORD” (Jer. 7) or “the law of the Lord is with us” (Jer. 5-8) yet were both as countries, Israel and America- as Isaiah 1 and the other texts given and preached/applied in GodsAmerica proves in fact horribly dishonoring the LORD's great and holy name by persistently throwing the filth of their lawless deeds on His holy and righteous Name. “Therefore”

God had had it! Now then, since they would defame His Name in flagrant and known disobedience, and persecute him who for God speaks or lives according to His law, who woos, warns or gives a watchman's warning in the gate (place of government, military or authority) God is here as it were nearly announces a divorce decree, letting and demanding everyone be informed He has had it! He commands His ministers to broadcast it out to all of humanity ("nations"), to His own people ("congregation"), and to the starry and angelic "heavens" (cf. Eph. 3; 2 Cor. 4) and the green "earth", as far and wide as angels, men and nations are found in His entire universe. This is extreme as extreme can be. Why is God doing this? He is showing how extremely dangerous men and nation's position is when no longer does He find any who fear and obey Him. **Such is the principle of last of last resorts.**

We can see from this and other Scriptures a number of things that may be true of such a situation: **1)** Outwardly all may look well. So it was in Israel and America who were both guilty of the same four great sins. Puritan commentator **Matthew Henry** wrote on Jer. 6: "*Judgment threatened [yet] The city and the country were at this time secure and under no apprehension of danger; they saw no cloud gathering, but every thing looked safe and serene: but the prophet tells them that they shall shortly be invaded by a foreign power, an army shall be brought against them from the north, which shall lay all waste, and shall cause not only a general consternation, but a general desolation.*" -https://www.blueletterbible.org/Comm/mhc/Jer/Jer_006.cfm?a=751018 11-8-2018. Amos described people having leisure and summer houses. **2)** Resorting to broadcasting to heaven and earth is to occur when a man, city or country is on the brink of destruction according to the moral standards of God's law. The prophets ever took up the law of God through Moses given earlier. They came as as it were prosecutors pointing out how God's people had broken the covenant and law of their God. So too here we find the root of this in the law of God through Moses in Lev. 26 and Deut 31-33. After God told Moses the future - that after Moses died and that the Messiah would come and that Israel would reject Him their Rock and Shelter/Salvation (for so the words "*evil will befall you in the latter days, because you do evil in the sight of the LORD, to provoke Him to anger through the work of your hands.*" (emphases added) in 31:29 mean, referring to the use and definition God gives the phrase "the latter days" in its first use or mention in Num. 24:15-17 where it clearly refers to Israel's then still to be born Messiah King which Numbers 24 reveals will be marked by God giving a heavenly Star in connection with (as also understood by the Magi from the East in Matt. 1-2). Yes, God told Moses Israel would by rejecting their Rock, the One Isaiah later described as "*Immanuel*" (Isa. 7:14) meaning "God with us" who would be born a male child but also "Mighty God" and "Father of Eternity"/ "Everlasting Father" (Isa 9:6-7) this "Servant of YHWH" (Isa. 42, 49) they would "reject", "despise" and lightly esteem (Isa. 42, 49, 53) so He would be "wounded" but not as they thought – for His own transgressions- but for theirs (Isa. 53; Dan. 9:24ff). Yes He would be "cut off" - a term used of physical execution as with a sword or hanging- He would die and be raised again (Isaiah 52:13-53:12; Hosea 3-6;

Dan. 9:24ff) before the Second Temple would be with Jerusalem destroyed (Dan. 9:24ff). So, as when they had rejected Moses' words, they thereby rejected the LORD, so when they would reject their greater Prophet the Messiah (Deut. 18), God says they would thereby “forsake Me and break My covenant” so that “evils” will “come upon” them and they will say “God is not among us”. So God instructed Moses to “write down this song for yourselves” to “be a witness for Me against ...Israel. Because “they will provoke Me and break My covenant” and “Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgottenTherefore Moses wrote this song” and “when Moses had completed writing the words of this law in a book” they “put it beside the ark of the covenant of the LORD...that it may be there as a witness against” Israel. THEN MOSES DOES SOMETHING VERY INTERESTING: not because they HAD already done these evil things, but ONLY because they were GOING TO. It is as if their first Lawgiver is so upset with what they would do with the greatest Revelation of God God would ever give them, even the revelation of all His Name in Messiah, that Moses then said “Gather to me all the elders...that I may speak these words in their hearing and call heaven and earth to witness against them.” And what did He do? He broadcast what great evils Israel was still GOING to do: “Then Moses spoke in the hearing of all the congregation of Israel the words of this song... **“Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth.”** These are the same words the Psalmist (49), Isaiah and Jeremiah, Amos, Ezekiel 34-39 (effectively) and Micah would effectively later take up.

Moses shows WHY this broadcasting to heaven and earth is so important: so that God's name would be vindicated against such a Name of God but law of God breaking people: the first part of Moses message is: “...For I proclaim the name of the LORD; ascribe greatness to our God. He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.” But though they called themselves after His name: YHWH, Israel (meaning prince with God) yet they did NOT obey God or rule for righteousness and justice but for injustice and were corrupt.

So God found it to be later: that via their fraudulent currency their government became fraudulent/unjust and the bent of society bent over in that direction too. Thus we find Isaiah 1, Jeremiah 5-8 and the other prophets in GodsAmerica as well as Jesus Himself – just as Malachi 3 predicted – finding in His own day when He entered the Second Temple- such injustice in the currency that was widespread and accepted as customary that He in righteous anger finally gave vent to the wrath of God that had been so long suffering and to the great dismay to many dared throw over the tables of the moneychangers/effective bankers in a physical display of rage that nearly everyone today would think Jesus should be “arrested” for and put under psychiatric care for or worse. For what did Moses reveal by the inspiration of God right after He set forth God's name and character as being their Righteous Rock? He shows how His own supposed to be righteous people were unrighteous and so dishonored the Name of their God: “They

have corrupted themselves; they are not His children, because of their blemish: a perverse and crooked generation. Do you thus deal with the LORD, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?" Then Moses recounts on the one hand the tender love and care their Rock, Redeemer and Father had ever shown to them, but in contrast how straying, unfaithful, unjust they had related to Him and to others, particularly after they settled into material abundance, prosperity and pride. Then they "scornfully esteemed the Rock of his salvation" Jesus and all His enduring poverty and suffering all His life and suffering the wrath of God that was too much. They 'provoked Him to anger". They "forgot...the God who fathered you." So God was furious and "heap"ed disaster upon them and spent His arrows on them.

So when the prophets or ministers in our own day find things similar: when the revelation and word of God has come, has wooed, warned, has seen or foretold judgments or prayed for them and declared God gave them in answer, when they are warned by the Spirit of Messiah that they will suffer more temporal and eternal sufferings if they do not repent, yet they scorn or ignore the watchman's warnings, THEN IT IS that we see God broadcasting as Moses did in Deuteronomy 32-33. That is why the same broadcasting is what Isaiah 1 starts off with, Jeremiah 6 shows God commanded Jeremiah to do – telling, exposing, sharing things about those who claim to be God's "people" yet God says are "wicked". God tells Jeremiah to go right ahead and broadcast to heaven and earth, to all nations and to all Israel what these leaders in courts and religious circles were doing: defrauding or partaking in the defrauding by unjust money the plunder gained by making others one's effective involuntary slaves.

THEREFORE: I am obeying Scripture's commands "Hear, O earth" and the like in , in this matter of our 3 and 4 sins with Roy Moore, Brian Dodson and exposing as well those "modern day equivalent prophets and priest (church leaders) and churches who take to themselves the Name of God (we are the "people" of God, "Christ"-ians, believers in God and Jesus Christ" and the like but are by their known, persistent disobedience to that word of God blaspheming that sacred Name; therefore God wants men and nations to know He is SEPARATE from what these men are doing: He does NOT want His name associated with them: it is almost a warning of divorce thereby from God to such"saved" people: if you will not separate or divorce yourself from your sins, then I will separate Myself from you, warning of a greater divorce and separation on the day of Judgement when God will say to those who regarded known sin in their lives (though many today can argue until they are blue like the adulteress in Proverbs "I have done no wrong" and so deceive themselves): "Depart from Me you cursed into everlasting fire"

others 1) how appropriate it is in this matter that I am bringing for

For does not the record show that OVER YEARS AND EVEN IN SOME CASES DECADES: a) I have called attention to the law of God that has been broken? b) I have served to remind people to come back to the Lord, wooing and warning? c) I finally resorted like the prophets to asking God for drops of judgment and then, seeing them, made strenuous and thorough efforts to inform the people of this? d) have I not formerly acted the role of a loving and concerned watchman? e) yet even though I have also sounded the alarm and let people know that unless we repent we will surely suffer greater wrath and “punishment” they have ignored me, rejected me, and persisted in their sin? THEREFORE, the message is hot within me and I will not hold it back any more than God and His prophets did: it has come to the last resort of the last resort: God spares not men and their reputations nor does He even care anymore that they are called by His name and that they are sinning: there is no longer any care as in I Cor 6 that for the sake of keeping His Name's honor guarded we should suffer loss: I have suffered loss for the honor of His name yet those who call themselves by His Name dishonor that sacred name, and do so in a church that is compromised and a nation that also takes to itself the Name of God (“in God we trust” we are “under God” yet as well persists in blaspheming and dishonoring that sacred Name by daily separating itself from God and His word in education, in business and courts and government, in murdering 1000s of innocent Americans daily in the womb and outside of it, engaging in or tolerating people engaging in sexual crimes and perversions, and propagates or conives/ at/ allows for the engaging in the same fourth sin Israel was finally destroyed for: unjust currency that results God's prophets in Israel and our American founders said always results in “every species of fraud and injustice” in government until -as in my own case like Jeremiah's case- I have living proof after being like the prophets who tested like an assayer the degree of pure obedience to God and His law abominable dress and sin and rebellion both in the unlawful foreclosure of my house and this refund matter and so God's word commissions me (and the Spirit of God has put a fire in my bones that burns and will not let me be silent while my nation burns spiritually and morally lest it suffer greater burnings than it already has in 911, 2007's drought 2008's drought, 2016's drought and the dwellign fires of April 20, 2016, lest 100s of millions suffer in God's “everlasting burning” (Isa. 33) in the “lake of fire” that burns with sulphur and brimstone. So in obedience to God's command “Hear O earth”

My prayer on 911 started off with a reference reminding the Lord that heaven and earth were witnesses that I was doing my part to ask Him for judgment . Cf. **Isaiah 1: God tells the whole creation the grievance He has with His people called by His name. : “Hear, O heavens, and give ear, O earth! For the LORD has spoken: “I have nourished and brought up children, and they have rebelled against Me; the ox knows its owner, and the donkey its master's crib; but Israel does not know, My**

people do not consider.” and He goes on to indict them as a 'sinful nation’ telling about their 4 great sins. So too Micah 6:1-3: “Hear now what the LORD says: 'Arise, plead your case before the mountains, and let the hills hear your voice. Hear, O you mountains, the LORD's complaint, and you strong foundations of the earth; for the LORD has a complaint against His people, and He will contend with Israel. O My people, what have I done to you? And how have I wearied you? Testify against Me.” So do I say with my house matter and my refund matter: in light of said 3 laws as they interpret one another also by historical documentation of the Christian common law and America's supreme laws I did no wrong but they did. God there in Micah 6 goes on to expose their fourth sin of fraudulent weights and measures; which was particularly rooted in and a result of their unjust money (Isa 1; Lev. 19)

Well what do I find? DO I not find the VERY SAME THINGS Moses, Amos, Elijah, Isaiah, Jeremiah and Micah found? The same injustice in currency resulting in the same abounding “every species of fraud and injustice”? YES! I see it in my house matter and this refund matter. But though I have called for repentance by reference to God's law, wooed and warned for years, shared how God brought me finally to pray for drops of judgment (9/11), brought visions of drought which prompted me to pray for drought and God answered the prayer I led my congregation to pray for and God brought in 2007's drought and then brought rain when I asked for rain (see www.anchoroftruth.org/), though I made known my failure (like the butler's who forgot or Jonah or Peter (though I was reminded/awakened to my duty forgot again and did not “watch and pray” and so brought dishonor to the Lord's Name by others (Muslims) claiming their god Allah brought the 9/11 judgment to the Twin Towers and Pentagon when it was the God of Israel and America's Pilgrim, Puritan and primarily Protestant evangelical founders in answer to my prayer who did, even after I have shared this, many yawn or ignore the message. Though it is the message that God's word clearly shows He wants broadcast (the word shows it in its teachings of how concerning sacred assemblies where God's people are to gather in repentance corporately after they have strayed from God, tolerated evil in society and so God brought a stroke of judgment: I told under oath how He did this, but rather than listening to what God has done ignore it.

I call those professing the Name of Christ to repent who are barbourously and clearly, indisputably involved in forgery, fraud, theft, breach of contract, various frauds (securitization and others), gross rights violations (denied right to trial by jury, due process), impairing contracts, taking God's name in vain by not keeping their oaths, called repeatedly to repent for their public sins and crimes of participating in theft and the involuntary economic slavery via fraudulent currency (and the other “species of fraud and injustice” such as fraudulent negotiable instruments) by which they by deceit plunder and make involuntary slaves of me and all Americans – giving loans that cost them nothing so we are working as in peonage as their peons giving and working our lives

for even 30 years in exchange for what cost them nothing: we are their workers, servants, involuntary slaves for which crime said 3 laws requires a "sufer death" penalty. But though I warned that though I prayed of r 933 after I could not bear to see us continue to blaspheme God's name, saying we are a Christian nation and "in God we trust" a yet breaking His first commandment by separating ourselves from Him everywhere, murdering those made in His image, engaging in the practice of or tolerating the practice of perversions, I asked God to perhaps allow the Twin Towers and Pentagon to be attacked before any thing had happened on 911 in order to call us to return to Him.

Though I called such "Christian" men who claim the "law of the LORD is with us" to repent, rather than do so they persist in ungodliness and impenitence. God's law means nothing. God's prophetic warning and warning means nothing. His words of temporal judgment foreboding eternal judgment and loving warnings mean nothing. Watchman's warnings about being on the brink with God mean nothing. THEREFORE IN LIGHT OF THE WORD OF GOD I say: Hear O earth what is among God's professing people who call themselves by His name but persistently blaspheme that precious Name by which alone we must be saved: hear what they are doing! Look at our 3 and 4 sins! Professing Christian Judge Roy Moore is involved in it and refuses to repent (see links also of the call to repent and he won't: especially if I swore it and he did not repent but the part about on the phone reviewing it and he brought up Jer. 5- then pursuant to Appendix Part D3 he agreed)! Professing Christian church member Brian Dodson is involved in it- as the recording shows he confesses his trespass, his guilty conscience, the theft and involuntary slavery they are involved in, how the fraudulent banker's -after giving fraudulent contract (forged as the sheriff's department immediately recognized and rote up in the criminal complaint!) were trying after UNLAWFULLY foreclosing (no trial by jury, gross violation of due process, fraudulent contracts, forged documents, securitization fraud, payment in lawful money refused at auction, et al) told us through "brother" Brian that unless we got everything and anything we had out of the house that every day, the next morning the bank would be there with an auctioneer to sell our house out from under us, how he had seen it happen before, that people we can call the law all day long and police and sheriff won't be on our side but will make us, march us off our property and tell us not to trespass so we for our own "safety" better know they are going to -see it says so right here on these papers they gave me- SALE tomorrow morning: with the result that my wife was so overwhelmed after he left she in frantic concern said let's just get a Uhaul truck and throw everything into it and give up the house even though we had invested over 10 years of our lives hard earnings to "pay" for their fraudulent loan. When professing believer Brian was lovingly confronted on my doorstep of his participating and working for them in their sin, guilt and the wrath of God that will

be on them and thus also him unless he turns from it, he himself gave -as the recording show and as sworn affidavits of those who listened to and watched the audio video recording shows- he gives full and free confession and even on his own accord expresses his fear that Jesus will say to him _____ yet does not turn from his sin but turns on me with wicked persecution as the recordingshows. What about priest and prophet in church? Did they do right? No. Though told I was bringing a matter in obedience to Jesus command, the response was: we won't receive it. So too with the St. Clair County Circuit Judge Phil Seay claiming to be a Christian, exhorted in court documents and in correspondence that he was called to repent of his participation in all of these forgeries, frauds, gross rights violations: did he repent? No. He did not even give us a courteous response after we poured out our hearts to him. We reminded him of what God's law said, we gave him like the prophets of old did warning and warning, shared how the Lord had even answered prayers to call our nation to repent, and acted as a watchman. Did he repent? No. Did his church when we told them the report in obedience to Jesus command in Matthew 18? No. So "hear O earth" and know what is among them!

Under oath I declare that in light of God's word, "acts" and the providence (also the correspondence and court records) we are guilty as ancient Israel was of the same 4 great sins and have given God a FIRST FORMAL WITNESS that we refuse to repent of our folly and rebellion and dare to defy His commands to repent and scorn His wrath revealed from heaven and made known by sworn testimony: God answering one prayer that a number of His people testify to praying and or hearing prayed the answer which from God which thereby - in light of Scripture- Psalm 66 et al- thereby testifies that God did in fact answer the other earlier prayers that I rev. James: Frederick: Graveling prayed alone: namely, for 2008 and 2009's Great Recession. Does any of this matter to them? DO they repent? No. So, "hear O earth!" Listen O congregation what is among them.

As Reformed and Puritan commentator **Matthew Henry** writes of such good "people of God" who have had every effort applied to them yet refuse to turn from their wicked ways whether for not turning from any sin- be it Israel's and America's 1st (idolatry), 2nd (murder), 3 (sexual immorality: any act with the sexual organs apart from the marriage bed between a husband and wife), or this 4th sin of debased from pure "gold and silver coin" God's law and America's supreme law still require to our worthless "Federal Reserve Note" money and the "every species of fraud and injustice" such defrauding currency results in: "Reprobate silver shall they be called, useless and worthless; they glitter as if they had some

silver in them, but there is nothing of real virtue or goodness to be found among them; and for this reason the Lord has rejected them. He will no more own them as his people, nor look for any good from them; he will take them away like dross (Ps. 119:119), and prepare a consuming fire for those that would not be purified by a refining fire. By this it appears, (1.) That God has no pleasure in the death and ruin of sinners, for he tries all ways and methods with them to prevent their destruction and qualify them for salvation. Both his ordinances and his providences have a tendency this way, to part between them and their sins; and yet with many it is all lost labour. We have piped unto you, and you have not danced; we have mourned unto you, and you have not wept. Therefore, (2.) God will be justified in the death of sinners and all the blame will lie upon themselves. He did not reject them till he had used all proper means to reform them; did not cast them off so long as there was any hope of them, nor abandon them as dross till it appeared that they were reprobate silver.” I have no more time. My family and I can endure no longer, more, God by His Spirit has indicated that in light of God's word, “act”'s and providence- this being our”SECOND FORMAL WITNESS and God's law adncourt onlyrequire TWO witnesses to prove a matter where then it is “estabsh”ed before Him so thatHe will then “pronouced” sentencea gainst merica and we may be in for the cataclysmic wrathw e warned America's Supreme cCourt we would suffer if it approved of the wrongdoing in the unlawful foreclosure of our house (and it did) so that we did like Bible prophets and America's foundersand “appeal”ed “to the Supreme Judge of the world”(Delcaraiton of Indepenncen against their opprssive govenrment) and He gave us both 2016's drought and April29,2016's fires in rposne. Theefore, this matter has come to yoru attaention as from a prophet like watchman waring: GET RIGHT WITH GOD! Turn from any and all sins in your own life (erad the Ten Commandmentsand the Hiedeber Gcathicsm is a good summary of them so toot he WLC) but then also show by your works and assureyour own heartthat you ar a true Christian by leaving no command of God undone:James 4:17-___: God comamnds all Americans and Christians tnot only tor epent and receive salvation in Jesus Christ by garce aloen, through faith alone in jesus laone,but as well to obeythse four commands. Theefore, hving recievede this, and knohaving learnedyourduety to help us sound ahue and cry, DO SO! Or you will, God's word says, be cursed bitterly:Judegs 5 and Jothan.

Okay to expose/”hear O earth” about Brian Dodson, what about First Baptist Gardendale? WAIT.

1)I did not yet exhort them again NOR yet give them knowledge of the

judgments. I know the Lord wants me to tell the whole story and context so they know the serious gravity of it as stated above: watchman;hear o earth; I can do so by sending this out to them while I send it out to others during the”display” move andhen give hem special WARNING: repent, do not be like the priests and prophets in ancient Israel in Jer 6 et al who were very religious in many ways but did not obey all of His word. Call the one who told me he was a member at your church, Brian Dodson, to repent and further repent yourselves (those in leadership who did wrong) for refusing to let me obey Jesus' command to “tell it to the church” after I had made serious attempts via email, phone calls and even tavelled about an hour or more to meet with a pastor who still refsued to receive the report so the church could call him to repent and even said if the Lord has to discipline us for not doing so, so be it. Here again are the files that show his sin, so call him to repent, to turn from and forsake his sin. God's word says that sinners who are truly saved by grace alone through faith alone in Christ alone will show their faith by their works and their repentance by their fruits. Those who have partnered with others in the theft of other's private property as Brian did in the theft of our house need to restitute stolen goods (Ex. 22; Luke 19; Heb. 2:2 e tal). If you do not respond to me **WITHIN 30 days** to inform me via certified mail to Public Notary Daniel Jones at the mailing location _____ that you are going to seriously call him to repent and to bear fruits of restitution (whether by cash or by letting us take a claim on the insurance he told us on his doorstep he was covered by) lest his soul be lost (as the words from his own mouth testified that he knew and feared would happen as you can clearly and indisputably see at www.anchoroftruth.org/_____) then I will know that you are modern day equivalents of those priests and prophets in ancient Israel. Then read Jeremiah 5-8 and Matthew Henry's words on those texts and then know as Paul wrote the Galatians so I too with just cause already have concerns about you and if you do not repent then I will doubt you are true Christians. Paul said to the Corinthians: “Examine yourselves as to whether you are in the faith.” 2 Cor. 13:5

2) IF I let be displayed the affidvit that was on the court IF it does not mention the Church Name, alright; it is okay to share about Brian but IF in fact during the audio visual YOU CANHEARhim talkabout Ken their pastor or Gardendale Firs t Baptist THEN do not? **OR IF THE AFFIDAVITS DO NOT MENTION THE CHURCH PUT JUST THOSE IN ON ANCHOR FOR NOW AND SAY CHECK BACK TO SEE AND HEAR IN 30 days or so in the meantime give the churcha password so theycan see it til then.**

3) DJB and BRIAN CONLEY WHAT DO YOU THINK? Reduced amount for your to review: Questions: already approved in concept at the restutarant so I am just going to bring out the matters that we did not review and

have you and your father approve in concept: a) confronted professing Christian, not repented, so called, emailed, no godly response finally travelled down there 1 hour on the road to give file and proof but pastor refused it even if Christ disciplines us. So I shared the situation with Pastor Ron and others said 1 Cor 6 does not forbid you from putting him into the court: not acting like a Christian and church won't do what is right. Put him in so we did so. But in God's providence ended up having to park right next to their church bus movie; so many suffer such persecution, wondered about, prayed should I try further? lightning strike three places where wondered if or knew that needed to follow up with further calls to repent: lightning reminder: know could and believe Should exhort them to repent and call their horribly straying to repent and can by mail to entire leadership:

If I TRAVEL UP THERE I CAN CUT OUT THE 30 days: bring a package to the entire leadership and leave it with them. Unless you rebut this within 3, 5, 10 or 30 days: COULD have on website that they check back in 30 days to see the audio visual recording but here are the tapes:

PUT a BRIEF SUCCINCT SUMMARY OF THIS ON THE COVER LETTER OR THE FOOTNOTE OR a link "why God's word requires sharing this publicly" SOMETHING FOR BRIARWOOD AND FOR OTHERS. with the contents of the prayer thereby confirming our relationship with His longsuffering We are I swear to God; be sure to include public sins require public rebuke (Isaiah 1:17; 1 Tim. 5)

https://www.blueletterbible.org/Comm/jfb/Jer/Jer_006.cfm?a=751018 11-8-2018

8. Tender appeal in the midst of threats.

depart--Hebrew, "be torn away"; Jehovah's affection making Him unwilling to depart; His attachment to Jerusalem was such that an effort was needed to tear Himself from it (Eze 23:18 Hsa 9:12 11:8).

10. ear is uncircumcised--closed against the precepts of God by the foreskin of carnality (Lev 26:41 Eze 44:7 Act 7:51).

word. . . reproach-- (Jer 20:8).

11. fury of. . . Lord--His denunciations against Judah communicated to the prophet.

wearied with holding in-- (Jer 20:9).

I will pour--or else imperative: the command of God (see Jer 6:12), "Pour it out" [MAURER].
aged. . . full of days--The former means one becoming old; the latter a decrepit old man
[MAURER] (Job 5:26 Isa 65:20).

14. hurt--the spiritual wound.

slightly--as if it were but a slight wound; or, in a slight manner, pronouncing all sound where there is no soundness.

saying--namely, the prophets and priests (Jer 6:13). Whereas they ought to warn the people of impending judgments and the need of repentance, they say there is nothing to fear.

peace--including soundness. All is sound in the nation's moral state, so all will be peace as to its political state (Jer 4:10 8:11 14:13 23:17 Eze 13:5, 10 22:28).

them that fall--They shall fall with the rest of their people who are doomed to fall, that is, I will now cease from words; I will execute vengeance [CALVIN].

16. Image from travellers who have lost their road, stopping and inquiring which is the right way on which they once had been, but from which they have wandered.

old paths--Idolatry and apostasy are the modern way; the worship of God the old way. Evil is not coeval with good, but a modern degeneracy from good. The forsaking of God is not, in a true sense, a "way cast up" at all (Jer 18:15 Psa 139:24 Mal 4:4).

rest-- (Isa 28:12 Mat 11:29).

17. watchmen--prophets, whose duty it was to announce impending calamities, so as to lead the people to repentance (Isa 21:11 58:1 Eze 3:17 Hab 2:1).

18. congregation--parallel to "nations"; it therefore means the gathered peoples who are invited to be witnesses as to how great is the perversity of the Israelites (Jer 6:16, 17), and that they deserve the severe punishment about to be inflicted on them (Jer 6:19).

what is among them--what deeds are committed by the Israelites (Jer 6:16, 17) [MAURER]. Or, "what punishments are about to be inflicted on them" [CALVIN].

19. (Isa 1:2).

fruit of. . . thoughts-- (Pro 1:31).

nor to my law, but rejected it--literally, "and (as to) My law they have rejected it." The same construction occurs in Gen 22:24. Literally, "To what purpose is this to Me, that incense cometh to Me?"

incense. . . cane-- (Isa 43:24 60:6). No external services are accepted by God without obedience of the heart and life (Jer 7:21 Psa 50:7-9 Isa 1:11 Mic 6:6, &c.).

sweet. . . sweet--antithesis. Your sweet cane is not sweet to Me. The calamus.

21. stumbling-blocks--instruments of the Jews' ruin (compare Mat 21:44 Isa 8:14 1Pe 2:8). God Himself ("I") lays them before the reprobate (Psa 69:22 Rom 1:28 11:9).

fathers. . . sons. . . neighbour. . . friend--indiscriminate ruin.

22. north. . . sides of the earth--The ancients were little acquainted with the north; therefore it is called the remotest regions (as the Hebrew for "sides" ought to be translated, see on JF & B for Isa 14:13) of the earth. The Chaldees are meant (Jer 1:15 5:15). It is striking that the very same calamities which

the Chaldeans had inflicted on Zion are threatened as the retribution to be dealt in turn to themselves by Jehovah (Jer 50:41-43).

26. wallow. . . in ashes-- (Jer 25:34 Mic 1:10). As they usually in mourning only "cast ashes on the head," wallowing in them means something more, namely, so entirely to cover one's self with ashes as to be like one who had rolled in them (Eze 27:30).

as for an only son-- (Amo 8:10 Zec 12:10).

lamentation--literally, "lamentation expressed by beating the breast."

27. tower. . . fortress-- (Jer 1:18), rather, "an assayer (and) explorer." By a metaphor from metallurgy in Jer 6:27-30, Jehovah, in conclusion, confirms the prophet in his office, and the latter sums up the description of the reprobate people on whom he had to work. The Hebrew for "assayer" (English Version, "tower") is from a root "to try" metals. "Explorer" (English Version, "fortress") is from an Arabic root, "keen-sighted"; or a Hebrew root, "cutting," that is, separating the metal from the dross [EWALD]. GESENIUS translates as English Version, "fortress," which does not accord with the previous "assayer."

28. grievous revolters--literally "contumacious of the contumacious," that is, most contumacious, the Hebrew mode of expressing a superlative. So "the strong among the mighty," that is, the strongest (Eze 32:21). See Jer 5:23 Hsa 4:16.

walking with slanders-- (Jer 9:4). "Going about for the purpose of slandering" [MAURER].

brass, &c.--that is, copper. It and "iron" being the baser and harder metals express the debased and obdurate character of the Jews (Isa 48:4 60:17).

29. bellows. . . burned--So intense a heat is made that the very bellows are almost set on fire. ROSENMULLER translates not so well from a Hebrew root, "pant" or "snort," referring to the sound of the bellows blown hard.

lead--employed to separate the baser metal from the silver, as quicksilver is now used. In other words, the utmost pains have been used to purify Israel in the furnace of affliction, but in vain (Jer 5:3 1Pe 1:7).

consumed of the fire--In the Chetib, or Hebrew text, the "consumed" is supplied out of the previous "burned." Translating as ROSENMULLER, "pant," this will be inadmissible; and the Keri (Hebrew Margin) division of the Hebrew words will have to be read, to get "is consumed of the fire." This is an argument for the translation, "are burned."

founder--the refiner.

wicked. . . not plucked away--answering to the dross which has no good metal to be separated, the mass being all dross.

30. Reprobate--silver so full of alloy as to be utterly worthless (Isa 1:22). The Jews were fit only for rejection.

Matthew Henry: I. A prophecy of the invading of the land of Judah and the besieging of Jerusalem by the Chaldean army (v. 1-6), with the spoils they should make of the country (v. 9) and the terror which all should be seized with on that occasion (v. 22-26).

II. An account of those sins of Judah and Jerusalem which provoked God to bring this desolating judgment upon them. Their oppression (v. 7), their contempt of the word of God (v. 10-12), their worldliness (v. 13), the treachery of their prophets (v. 14), their impudence in sin (v. 15), their obstinacy

against reproofs (v. 18, 19), which made their sacrifices unacceptable to him (v. 20), and for which he gave them up to ruin (v. 21), but tried them first (v. 27) and then rejected them as irreclaimable (v. 28-30).

III. Good counsel given them in the midst of all this, but in vain (v. 8, 16, 17).

Jer 6:1-8

Here is

I. Judgment threatened against Judah and Jerusalem. The city and the country were at this time secure and under no apprehension of danger; they saw no cloud gathering, but every thing looked safe and serene: but the prophet tells them that they shall shortly be invaded by a foreign power, an army shall be brought against them from the north, which shall lay all waste, and shall cause not only a general consternation, but a general desolation. It is here foretold,

1. That the alarm of this should be loud and terrible. This is represented, v. 1. The children of Benjamin, in which tribe part of Jerusalem lay, are here called to shift for their own safety in the country; for the city (to which it was first thought advisable for them to flee, ch. 4:5, 6) would soon be made too hot for them, and they would find it the wisest course to flee out of the midst of it. It is common, in public frights, for the people to think any place safer than that in which they are; and therefore those in the city are for shifting into the country, in hopes there to escape out of danger, and those in the country are for shifting into the city, in hopes there to make head against the danger; but it is all in vain when evil pursues sinners with commission. They are told to send the alarm into the country, and to do what they can for their own safety: Blow the trumpet in Tekoa, a city which lay twelve miles north from Jerusalem. Let them be stirred up to stand upon their guard: Set up a sign of fire (that is, kindle the beacons) in Beth-haccerem, the house of the vineyard, which lay on a hill between Jerusalem and Tekoa. Prepare to make a vigorous resistance, for the evil appears out of the north. This may be taken ironically: "Betake yourselves to the best methods you can think of for your own preservation, but all shall be in vain; for, when you have done your best, it will be a great destruction, for it is in vain to contend with God's judgments."

2. That the attempt upon them should be bold and formidable and such as they should be a very unequal match for.

(1.) See what the daughter of Zion is, on whom the assault is made. She is compared to a comely and delicate woman (v. 2), bred up in every thing that is nice and soft, that will not set so much as the sole of her foot to the ground for tenderness and delicacy (Deu. 28:56), nor suffer the wind to blow upon her; and, not being accustomed to hardship, she will be the less able either to resist the enemy (for those that make war must endure hardness) or to bear the destruction with that patience which is necessary to make it tolerable. The more we indulge ourselves in the pleasures of this life the more we disfit ourselves for the troubles of this life.

(2.) See what the daughter of Babylon is, by whom the assault is made. The generals and their armies are compared to shepherds and their flocks (v. 3), in such numbers and in such order did they come, the soldiers following their leaders as the sheep their shepherds. The daughter of Zion dwelt at home (so some read it), expecting to be courted with love, but was invaded with fury. This comparing of the enemies to shepherds inclines me to embrace another reading, which some give of v. 2, The daughter of Zion is like a comely pasture-ground and a delicate land, which invite the shepherds to bring their flocks thither to graze; and as the shepherds easily make themselves masters of an open field, which (as was then usual in some parts) lies common, owned by none, pitch their tents in it, and their flocks quickly eat it bare, so shall the Chaldean army easily break in upon the land of Judah, force for themselves a free quarter where they please, and in a little time devour all. For the further illustration of this he shows,

[1.] How God shall commission them to make this destruction even of the holy land and the holy city, which were his own possession. It is he that says (v. 4), Prepare you war against her; for he is the Lord of hosts, that has all hosts at his command, and he has said (v. 6), Hew you down trees, and cast a mount against Jerusalem, in order to the attacking of it. The Chaldeans have great power against Judah and Jerusalem, and yet they have no power but what is given them from above. God has marked out Jerusalem for destruction. He has said, "This is the city to be visited, visited in wrath, visited by the divine justice, and this is the time of her visitation." The day is coming when those that are careless and secure in sinful ways will certainly be visited.

[2.] How they shall animate themselves and one another to execute that commission. God's counsels being against Jerusalem, which cannot be altered or disannulled, the councils of war which the enemies held are made to agree with his counsels. God having said, Prepare war against her, their determinations are made subservient to his; and, notwithstanding the distance of place and the many difficulties that lay in the way, it is soon resolved, nemine contradicente-unanimously. Arise, and let us go. Note, It is good to see how the counsel and decree of God are pursued and executed in the devices and designs of men, even theirs that know him not, Isa. 10:6, 7. In this campaign,

First, They resolve to be very expeditious. They have no sooner resolved upon it than they address themselves to it; it shall never be said that they left any thing to be done towards it to-morrow which they could do to-day: Arise, let us go up at noon, though it be in the heat of the day; nay, (v. 5), Arise, let us go up at night, though it be in the dark. Nothing shall hinder them; they are resolved to lose no time. They are described as men in care to make despatch (v. 4): "Woe unto us, for the day goes away, and we are not going on with our work; the shadows of the evening are stretched out, and we sit still, and let slip the opportunity." O that we were thus eager in our spiritual work and warfare, thus afraid of losing time, or any opportunity, in taking the kingdom of heaven by violence! It is folly to trifle when we have an eternal salvation to work out, and the enemies of that salvation to fight against.

Secondly, They confidently expect to be very successful: "Let us go up, and let us destroy her palaces and make ourselves masters of the wealth that is in them." It was not that they might fulfill God's counsels, but that they might fill their own treasures, that they were thus eager; yet God thereby served his own purposes.

II. The cause of this judgment assigned. It is all for their wickedness; they have brought it upon themselves; they must bear it, for they must bear the blame of it. They are thus oppressed because they have been oppressors; they have dealt hardly with one another, each in his turn, as they have had power and advantage, and now the enemy shall come and deal hardly with them all. This sin of oppression, and violence, and wrong-doing, is here charged upon them,

1. As a national sin (v. 6): Therefore this city is to be visited, it is time to make inquisition, for she is wholly oppression in the midst of her. All orders and degrees of men, from the prince on the throne to the meanest master of a shop, were oppressive to those that were under them. Look which way you might, there were causes for complaints of this kind.

2. As a sin that had become in a manner natural to them (v. 7): She casts out wickedness, in all the instances of malice and mischievousness, as a fountain casts out her waters, so plentifully and constantly, the streams bitter and poisonous, like the fountain. The waters out of the fountain will not be restrained, but will find or force their way, nor will they be checked by laws or conscience in their violent proceedings. This is fitly applied to the corrupt heart of man in his natural state; it casts out wickedness, one evil imagination or other, as a fountain casts out her waters, naturally and easily; it is always flowing, and yet always full.

3. As that which had become a constant practice with them; Violence and spoil are heard in her. The cry of it had come up before God as that of Sodom: Before me continually are grief and wounds-the complaint of those that find themselves aggrieved, being unjustly wounded in their bodies or spirits, in their estates or reputation. Note, He that is the common Parent of mankind regards and resents, and sooner or later will revenge, the mischiefs and wrongs that men do to one another.

III. The counsel given them how to prevent this judgment. Fair warning is given now upon the whole matter: "Be thou instructed, O Jerusalem! v. 8. Receive the instruction given thee both by the law of God and by the prophets; be wise at length for thyself.' They knew very well what they had been instructed to do; nothing remained but to do it, for till then they could not be said to be instructed. The reason for this counsel is taken from the inevitable ruin they ran upon if they refused to comply with the instructions given them: Lest my soul depart, or be disjoined, from thee. This intimates what a tender affection and concern God had had for them; his very soul had been joined to them, and nothing but sin could disjoin it. Note,

1. The God of mercy is loth to depart even from a provoking people, and is earnest with them by true repentance and reformation to prevent things coming to that extremity.
2. Their case is very miserable from whom God's soul is disjoined; it intimates the loss not only of their outward blessings, but of those comforts and favours which are the more immediate and peculiar tokens of his love and presence. Compare this with that dreadful word (Heb. 10:38), If any man draw back, my soul shall have no pleasure in him.
3. Those whom God forsakes are certainly undone; when God's soul departs from Jerusalem she soon becomes desolate and uninhabited, Mt. 23:38.

Jer 6:9-17

The heads of this paragraph are the very same with those of the last; for precept must be upon precept and line upon line.

I. The ruin of Judah and Jerusalem is here threatened. We had before the haste which the Chaldea army made to the war (v. 4, 5); now here we have the havoc made by the war. How lamentable are the desolations here described! The enemy shall so long quarter among them, and be so insatiable in their thirst after blood and treasure, that they shall seize all they can meet with, and what escapes them at one time shall fall into their hands another (v. 9): They shall thoroughly glean the remnant of Israel as a vine; as the grape-gatherer, who is resolved to leave none behind, still turns back his hand into the baskets, to put more in, till he has gathered all, so that they be picked up by the enemy, though dispersed, though hid, and none of them shall escape their eye and hand. Perhaps the people, being given to covetousness (v. 13), had not observed that law of God which forbade them to glean all their grapes (Lev. 19:10), and now they themselves shall be in like manner thoroughly gleaned and shall either fall by the sword or go into captivity. This is explained v. 11, 12, where God's fury and his hand are said to be poured out and stretched out, in the fury and by the hand of the Chaldeans; for even wicked men are often made use of as God's hand (Ps. 17:14), and in their anger we may see God angry. Now see on whom the fury is poured out in full vials-upon the children abroad, or in the streets, where they are playing (Zec. 8:5) or whither they run out innocently to look about them: the sword of the merciless Chaldeans shall not spare them, ch. 9:21. The children perish in the calamity which the fathers' sins have procured. The execution shall likewise reach the assembly of young men, their merry meetings, their clubs which they keep up to strengthen one another's hands in wickedness; they shall be cut off together. Nor shall those only fall into the enemies' hands who meet for lewdness (ch. 5:7), but even the husband with the wife shall be taken, these two in bed together, and neither left, but both taken prisoners. And, as they have no compassion for the weak but fair sex, so they have none for the decrepit but venerable age: The old with the full of days, whose deaths can contribute no more to their safety than their lives to their service, who are not in a capacity to do them either good or harm, shall be either cut off or carried off. Their houses shall then be turned to others (v. 12); the conquerors shall dwell in their habitations, use their goods, and live upon their stores; their fields and vines shall fall together into their hands, as was threatened, Deu. 28:30, etc. For God stretches out his hand upon the inhabitants of the land, and none can go out of the reach of it. Now as to this denunciation of God's wrath,

1. The prophet justifies himself in preaching thus terribly, for herein he dealt faithfully (v. 11): "I am

full of the fury of the Lord, full of the thoughts and apprehensions of it, and am carried out with a powerful impulse, by the spirit of prophecy, to speak of it thus vehemently.' He took no delight in threatening, nor was it any pleasure to him with such sermons as these to make those about him uneasy; but he could not contain himself; he was weary with holding in; he suppressed it as long as he could, as long as he durst, but he was so full of power by the Spirit of the Lord of hosts that he must speak, whether they will hear or whether they will forbear. Note, When ministers preach the terrors of the Lord according to the scripture we have no reason to be displeased at them; for they are but messengers, and must deliver their message, pleasing or displeasing.

2. He condemns the false prophets who preached plausibly, for therein they flattered people and dealt unfaithfully (v. 13, 14): The priest and the prophet, who should be their watchmen and monitors, have dealt falsely, have not been true to their trust not told the people their faults and the danger they were in; they should have been their physicians, but they murdered their patients by letting them have their will, by giving them every thing that had a mind to, and flattering them into an opinion that they were in no danger (v. 14): They have healed the hurt of the daughter of my people slightly, or according to the cure of some slight hurt, skinning over the wound and never searching it to the bottom, applying lenitives only, when there was need of corrosives, soothing people in their sins, and giving them opiates to make them easy for the present, while the disease was preying upon the vitals. They said, "Peace peace-all shall be well." (if there were some thinking people among them, who were awake, and apprehensive of danger, they soon stopped their mouths with their priestly and prophetic authority, boldly averring that neither church nor state was in any danger), when there is no peace, because they went on in their idolatries and daring impieties. Note, Those are to be reckoned our false friends (that is, our worst and most dangerous enemies) who flatter us in a sinful way.

II. The sin of Judah and Jerusalem, which provoked God to bring this ruin upon them and justified him in it, is here declared.

1. They would by no means bear to be told of their faults, nor of the danger they were in. God bids the prophet give them warning of the judgment coming (v. 9), "but," says he, "to whom shall I speak and give warning? I cannot find out any that will so much as give me a patient hearing. I may give warning long enough, but these is nobody that will take warning. I cannot speak that they may hear, cannot speak to any purpose, or with any hope of success; for their ear is uncircumcised, it is carnal and fleshly, indisposed to receive the voice of God, so that they cannot hearken. They have, as it were, a thick skin grown over the organs of hearing, so that divine things might to as much purpose be spoken to a stone as to them. Nay, they are not only deaf to it, but prejudiced against it; therefore they cannot hear, because they are resolved that they will not: The word of the Lord is unto them a reproach; both the reproofs and the threatenings of the word are so;" they reckoned themselves wronged and affronted by both, and resented the prophet's plain-dealing with them as they would the most causeless slander and calumny. This was kicking against the pricks (Acts 9:5), as the lawyers against the word of Christ, Lu. 11:45, Thus saying, thou reproachest us also. Note, Those reproofs that are counted reproaches, and hated as such, will certainly be turned into the heaviest woes. When it is here said, They have no delight in the word, more is implied than is expressed; "they have an antipathy to it; their hearts rise at it; it exasperates them, and enrages their corruptions, and they are ready to fly in the face and pull out the eyes of their reprovers." And how can those expect that the word of the Lord should speak any comfort to them who have no delight in it, but would rather be any where than within hearing of it?

2. They were inordinately set upon the world, and wholly carried away by the love of it (v. 13): "From the least of them even to the greatest, old and young, rich and poor, high and low, those of all ranks, professions, and employments, every one is given to covetousness, greedy of filthy lucre, all for what they can get, per fas per nefas-right or wrong;" and this made them oppressive and violent (v. 6, 7), for of those evils, as well as others, the love of money is the bitter root. Nay, and this hardened their hearts against the word of God and his prophets. It was the covetous Pharisees that derided Christ, Lu. 16:14.

3. They had become impudent in sin and were past shame. After such a high charge of flagrant crimes

proved upon them, it was very proper to ask (v. 15), Were they ashamed when they had committed all these abominations, which are such a reproach to their reason and religion? Did they blush at the conviction, and acknowledge that confusion of face belonged to them? If so, there is some hope of them yet. But, alas! there did not appear so much as this colour of virtue among them; their hearts were so hardened that they were not at all ashamed, neither could they blush, they had so brazened their faces. They even gloried in their wickedness, and openly confronted the convictions which should have humbled them and brought them to repentance. They resolved to face it out against God himself and not to own their guilt. Some refer this to the priests and prophets, who had healed the people slightly and told them that they should have peace, and yet were not ashamed of their treachery and falsehood, no, not when the event disproved them and gave them the lie. Those that are shameless are graceless and their case is hopeless. But those that will not submit to a penitential shame, nor take that to themselves as their due, shall not escape an utter ruin; for so it follows: Therefore they shall fall among those that fall; they shall have their portion with those that are quite undone; and, when God visits the nation in wrath, they shall be sure to be cast down and be made to tremble, because they would not blush. Note, Those that sin and cannot blush for it are in an evil case now, and it will be worse with them shortly. At first they hardened themselves and would not blush, afterwards they were so hardened that they could not. *Quod unum habebant in malis bonum perdunt, peccandi verecundiam*-they have lost the only good property which once blended itself with many bad ones, that is, shame for having done amiss.-Senec. De Vit. Beat.

III. They are put in mind of the good counsel which had been often given them, but in vain. They had a great deal said to them to little purpose,

1. By way of advice concerning their duty, v. 16. God had been used to say to them, Stand in the ways and see. That is,

(1.) He would have them to consider, not to proceed rashly, but to do as travellers in the road, who are in care to find the right way which will bring them to their journey's end, and therefore pause and enquire for it. If they have any reason to think that they have missed their way, they are not easy till they have obtained satisfaction. O that men would be thus wise for their souls, and would ponder the path of their feet, as those that believe lawful and unlawful are of no less consequence to us than the right way and the wrong are to a traveller!

(2.) He would have them to consult antiquity, the observations and experiences of those that went before them: "Ask for the old paths, enquire of the former age (Job 8:8), ask thy father, thy elders (Deu. 32:7), and thou wilt find that the way of godliness and righteousness has always been the way which God has owned and blessed and in which men have prospered. Ask for the old paths, the paths prescribed by the law of God, the written word, that true standard of antiquity. Ask for the paths that the patriarchs travelled in before you, Abraham, and Isaac, and Jacob; and, as you hope to inherit the promises made to them, tread in their steps. Ask for the old paths, Where is the good way?' We must not be guided merely by antiquity, as if the plea of prescription and long usage were alone sufficient to justify our path. No; there is an old way which wicked men have trodden, Job 22:15. But, when we ask for the old paths, it is only in order to find out the good way, the highway of the upright. Note, The way of religion and godliness is a good old way, the way that all the saints in all ages have walked in.

(3.) He would have them to resolve to act according to the result of these enquiries: "When you have found out which is the good way, walk therein, practise accordingly, keep closely to that way, proceed, and persevere in it.' Some make this counsel to be given them with reference to the struggles that were between the true and false prophets, between those that said they should have peace and those that told them trouble was at the door; they pretended they knew not which to believe: "Stand in the way,' says God, "and see, and enquire, which of these two agrees with the written word and the usual methods of God's providence, which of these directs you to the good way, and do accordingly.'

(4.) He assures them that, if they do thus, it will secure the welfare and satisfaction of their own souls: "Walk in the good old way and you will find your walking in that way will be easy and pleasant; you

will enjoy both your God and yourselves, and the way will lead you to true rest. Though it cost you some pains to walk in that way, you will find an abundant recompense at your journey's end.'

(5.) He laments that this good counsel, which was so rational in itself and so proper for them, could not find acceptance: "But they said, We will not walk therein, not only we will not be at the pains to enquire which is the good way, the good old way; but when it is told us, and we have nothing to say to the contrary but that it is the right way, yet we will not deny ourselves and our humours so far as to walk in it.' Thus multitudes are ruined for ever by downright wilfulness.

2. By way of admonition concerning their danger. Because they would not be ruled by fair reasoning, God takes another method with them; by less judgments he threatens greater, and sends his prophets to give them this explication of them, and to frighten them with an apprehension of the danger they were in (v. 17); Also I set watchmen over you. God's ministers are watchmen, and it is a great mercy to have them set over us in the Lord. Now observe here,

(1.) The fair warning given by these watchmen. This was the burden of their song; they cried again and again, Hearken to the sound of the trumpet. God, in his providence, sounds the trumpet (Zec. 9:14); the watchmen hear it themselves and are affected with it (Jer. 4:19), and they are to call upon others to hearken to it too, to hear the Lord's controversy, to observe the voice of Providence, to improve it, and answer the intentions of it.

(2.) This fair warning slighted: "But they said, We will not hearken; we will not hear, we will not heed, we will not believe; the prophets may as well save themselves and us the trouble.' The reason why sinners perish is because they do not hearken to the sound of the trumpet; and the reason why they do not is because they will not; and they have no reason to give why they will not but because they will not, that is, they are herein most unreasonable. One may more easily deal with ten men's reasons than one man's will.

Jer 6:18-30

Here,

I. God appeals to all the neighbours, nay, to the whole world, concerning the equity of his proceedings against Judah and Jerusalem (v. 18, 19): "Hear, you nations, and know particularly, O congregation of the mighty, the great men of the nations, that take cognizance of the affairs of states about you and make remarks upon them. Observe now what is doing among those of Judah and Jerusalem; you hear of the desolations brought upon them, the earth rings of it, trembles under it; you all wonder that I should bring evil upon this people, that are in covenant with me, that profess relation to me, that have worshipped me, and been highly favoured by me; you are ready to ask, Wherefore has the Lord done thus to this land? Deu. 29:24. Know then,'

1. "That it is the natural product of their devices. The evil brought upon them is the fruit of their thought. They thought to strengthen themselves by their alliance with foreigners, and by that very thing they weakened and diminished themselves, they betrayed and exposed themselves.'

2. "That it is the just punishment of their disobedience and rebellion. God does but execute upon them the curse of the law for their violation of its commands. It is because they have not hearkened to my words nor to my law, nor regarded a word I have said to them, but rejected it all. They would never have been ruined thus by the judgments of God's hand if they had not refused to be ruled by the judgments of his mouth: therefore you cannot say that they have any wrong done them.'

II. God rejects their plea, by which they insisted upon their external services as sufficient to atone for all their sins. Alas! it is a frivolous plea (v. 20): "To what purpose come there to me incense and sweet cane, to be burnt for a perfume on the golden altar, though it was the best of the kind, and far-fetched? What care I for your burnt-offerings and your sacrifices?' They not only cannot profit God (no sacrifice does, Ps. 50:9), but they do not please him, for none does this but the sacrifice of the upright; that of the wicked is an abomination to him. Sacrifice and incense were appointed to excite their repentance, and

to direct them to a Mediator, and assist their faith in him. Where this good use was made of them they were acceptable, God had respect to them and to those that offered them. But when they were offered with an opinion that thereby they made God their debtor, and purchased a license to go on in sin, they were so far from being pleasing to God that they were a provocation to him.

III. He foretells the desolation that was now coming upon them.

1. God designs their ruin because they hate to be reformed (v. 21): I will lay stumbling-blocks before this people, occasions of falling not into sin, but into trouble. Those whom God has marked for destruction he perplexes and embarrasses in their counsels, and obstructs and retards all the methods they take for their own safety. The parties of the enemy, which they met with wherever they went, were stumbling-blocks to them; in ever corner they stumbled upon them and were dashed to pieces by them: The fathers and the sons together shall fall upon them; neither the fathers with their wisdom, nor the sons with their strength and courage, shall escape them, or get over them. The sons that sinned with their fathers fall with them. Even the neighbour and his friend shall perish and not be able to help either themselves or one another.

2. He will make use of the Chaldeans as instruments of it; for whatever work God has to do he will find out proper instruments for the doing of it. This is a people fetched from the north, from the sides of the earth. Babylon itself lay a great way off northward; and some of the countries that were subject to the king of Babylon, out of which his army was levied, lay much further. These must be employed in this service, v. 22, 23. For,

(1.) It is a people very numerous, a great nation, which will make their invasion the more formidable.

(2.) It is a warlike people. They lay hold on bow and spear, and at this time know how to use them, for they are used to them. They ride upon horses, and therefore they march the more swiftly, and in battle press the harder. No nation had yet brought into the field a better cavalry than the Chaldeans.

(3.) It is a barbarous people. They are cruel and have no mercy, being greedy of prey and flushed with victory. They take a pride in frightening all about them; their voice roars like the sea. And,

(4.) They have a particular design upon Judah and Jerusalem, in hopes greatly to enrich themselves with the spoil of that famous country. They are set in array against thee, O daughter of Zion! The sins of God's professing people make them an easy prey to those that are God's enemies as well as theirs.

IV. He describes the very great consternation which Judah and Jerusalem should be in upon the approach of this formidable enemy, v. 24-26.

1. They own themselves in a fright, upon the first intelligence brought them of the approach of the enemy: "When we have but heard the fame thereof our hands wax feeble, and we have no heart to make any resistance; anguish has taken hold of us, and we are immediately in an extremity of pain, like that of a woman in travail." Note, Sense of guilt quite dispirits men, upon the approach of any threatening trouble. What can those hope to do for themselves who have made God their enemy?

2. They confine themselves by consent to their houses, not daring to show their heads abroad; for, though they could not but expect that the sword of the enemy would at last find them out there, yet they would rather die tamely and meanly there than run any venture, either by fight or flight, to help themselves. Thus they say one to another, "Go not forth into the field, no not to fetch in your provision thence, nor walk by the way; dare not to go to church or market, it is at your peril if you do, for the sword of the enemy, and the fear of it, are on every side; the highways are unoccupied, as in Jael's time," Jdg. 5:6. Let this remind us, when we travel the roads in safety and there is none to make us afraid, to bless God for our share in the public tranquillity.

3. The prophet calls upon them sadly to lament the desolations that were coming upon them. He was himself the lamenting prophet, and called upon his people to join with him in his lamentations: "O daughter of my people, hear they God calling thee to weeping and mourning, and answer his call: do not only put on sackcloth for a day, but gird it on for thy constant wear; do not only put ashes on thy head, but wallow thyself in ashes; put thyself into close mourning, and use all the tokens of bitter lamentation, not forced and for show only, but with the greatest sincerity, as parents mourn for an only

son, and think themselves comfortless because they are childless. Thus do thou lament for the spoiler that suddenly comes upon us. Though he has not come yet, he is coming, the decree has gone forth: let us therefore meet the execution of it with a suitable sadness.' As saints may rejoice in hope of God's mercies, though they see them only in the promise, so sinners must mourn for fear of God's judgments, though they see them only in the threatenings.

V. He constitutes the prophet a judge over this people that now stand upon their trial: as ch. 1:10, I have set thee over the nations; so here, I have set thee for a tower, or as a sentinel, or a watchman, upon a tower, among my people, as an inspector of their actions, that thou mayest know, and try their way, v. 27. Not that God needed any to inform him concerning them; on the contrary, the prophet knew little of them in comparison but by the spirit of prophecy. But thus God appeals to the prophet himself, and his own observation concerning their character, that he might be fully satisfied in the equity of God's proceedings against them and with the more assurance give them warning of the judgments coming. God set him for a tower, conspicuous to all and attacked by many, but made him a fortress, a strong tower, gave him courage to stem the tide and bear the shock of their displeasure. Those that will be faithful reprovers have need to be firm as fortresses. Now in trying their way he will find two things:-

1. That they are wretchedly debauched (v. 28): They are all grievous revolvers, revolvers of revolvers (so the word is), the worst of revolvers, as a servant of servants is the meanest servant. They have a revolting heart, have deeply revolted, and revolt more and more. They seemed to start fair, but they revolt and start back. They walk with slanders; they make nothing of belying and backbiting one another, nay, they make a perfect trade of it; it is their constant course, and they govern themselves by the slanders they hear, hating those that they hear ill-spoken of, though ever so unjustly. They are brass and iron, base metals, and there is nothing in them that is valuable. They were as silver and gold, but they have degenerated. Nay, as they are all revolvers, so they are all corrupters, not only debauched themselves, but industrious to debauch others, to corrupt them as they themselves are corrupt; nay, to make them seven times more the children of hell than themselves. It is often so; sinners soon become tempters.

2. That they would never be reclaimed and reformed; it was in vain to think of reforming them, for various methods had been tried with them, and all to no purpose, v. 29, 30. He compares them to ore that was supposed to have some good metal in it, and was therefore put into the furnace by the refiner, who used all his art, and took abundance of pains, about it, but it proved all dross, nothing of any value could be extracted out of it. God by his prophets and by his providences had used the most proper means to refine this people and to purify them from their wickedness; but it was all in vain. By the continual preaching of the word, and in a series of afflictions, they had been kept in a constant fire, but all to no purpose. The bellows have been still kept so near the fire, to blow it, that they are burnt with the heat of it, or they are quite worn out with long use and thrown into the fire as good for nothing. The prophets have preached their throats sore with crying aloud against the sins of Israel, and yet they are not convinced and humbled. The lead, which was then used in refining silver, as quicksilver is now, is consumed of the fire, and has not done its work. The founder melts in vain; his labour is lost, for the wicked are not plucked away, no care is taken to separate between the precious and the vile, to purge out the old leaven, to cast out of communion those who, being corrupt themselves, are in danger of infecting others. Or, Their wickednesses are not removed (so some read it); they are still as bad as ever, and nothing will prevail to part between them and their sins. They will not be brought off from their idolatries and immoralities by all they have heard, and all they have felt, of the wrath of God against them; and therefore that doom is passed upon them (v. 30): Reprobate silver shall they be called, useless and worthless; they glitter as if they had some silver in them, but there is nothing of real virtue or goodness to be found among them; and for this reason the Lord has rejected them. He will no more own them as his people, nor look for any good from them; he will take them away like dross (Ps. 119:119), and prepare a consuming fire for those that would not be purified by a refining fire. By this it appears,

(1.) That God has no pleasure in the death and ruin of sinners, for he tries all ways and methods with them to prevent their destruction and qualify them for salvation. Both his ordinances and his providences have a tendency this way, to part between them and their sins; and yet with many it is all lost labour. We have piped unto you, and you have not danced; we have mourned unto you, and you have not wept. Therefore,

(2.) God will be justified in the death of sinners and all the blame will lie upon themselves. He did not reject them till he had used all proper means to reform them; did not cast them off so long as there was any hope of them, nor abandon them as dross till it appeared that they were reprobate silver.