

**“Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth.” Jer. 15:1. “Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury;” – (i.e., I have done nothing, says Jeremiah, that would give anyone, let alone ‘every one of them,’ a bona fide right to hate me); – “yet every one of them doth curse me.” Jer. 15:10. “Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew,” – (i.e., Sodom and Gomorrah, so say all sound expositors, ‘in His fury’), – “and repented not;” – (i.e., the meaning is, that after some 1,500 years the evil sodomites are still burning in the fires of Hell, and will forever continue to burn, though it has been nearly 4,000 years since the overthrow of Sodom and Gomorrah); – “and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?” Jer. 20:14-18.**

Here is a strange episode in Jeremiah’s life, of which Trapp says, “*What a sudden change of his note is here (!) Out of the same mouth proceedeth blessing and cursing. My brethren, saith James, these things ought not so to be (James 3:10). But here human weakness prevailed; and this part of the chapter hath much of man in it. The best have their OUTBURSTS; and as there be white teeth in the blackest blackamore, and, again, a black bill in the whitest swan, so the worst have something in them to be commended, and the best to be condemned. At verse 7 we have Jeremiah blurting out his grievance against our dear Lord Jesus, the Captain of Jeremiah’s salvation and the Angel leading Jeremiah to glory; to wit: “O Lord thou hast deceived me and I was deceived.” Jer. 20:7. From here to the end of the chapter the prophet, not without some tang and taint of human frailty, grievously quiritateths (mournful, melancholy cry), and expostulates with God about the hard usage and ill success he met with in the execution of his prophetic office and function. But, Beloved, let us not be too hard on Jeremiah, who fully confessed and admitted his sins and failures, which also leads us to greater confidence in the absolute truthfulness of the Scripture. And, remember that the unbelief of Thomas serves to the settling of our own faith; and the fall of Peter warns us to look well to our own standings; so when such a man as Jeremiah shall miscarry in such sinful OUTBURSTS, let us be not high-minded, but fear.*”

Gill says that some of the Fathers seek to excuse Jeremiah altogether, reminding us all that Jeremiah had only recently gone through the ordeal of imprisonment and beating by the evil Blackmouth Pashur, whom Jeremiah renamed Magor-missabib, i.e., Terror round about, or, Fear on every side; a proverbial form of speech, denoting extreme consternation of spirit and greatest distress. The study of the juxtaposition of the extreme mood swings of our dear brother Jeremiah in such a brief period of time, may be the most valuable lesson of all for us now that we have replaced Jeremiah and the other soldiers of Christ yet alive on earth, now hazarding our lives unto the death in the high places of the field. **Jdgs. 5:18.**

One minute Jeremiah is singing and praising the Lord; the next minute he is wishing he had never been born – in the most outlandish language imaginable; to wit: “*Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the poor – (i.e., Jeremiah, himself) – “from the hand of*

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*evildoers (i.e., the evil Pashur, Blackmouth, and his friends?).” Jer. 20:13. BANG (!) “Cursed be the day wherein I was born; (Jer. 20:14) let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not; and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame.” Jer. 20:15-18.*

Gill: “If this was said immediately upon the foregoing, it was a most strange and sudden change of frame indeed that the prophet came into, from praising God, to cursing the day of his birth; wherefore **SOME HAVE THOUGHT IT WAS DELIVERED AT ANOTHER TIME**, when in great anguish of spirit; very likely when so **ILL-USED BY PASHUR**, as before related; but here repeated, to show in what distress **HE HAD BEEN**. But, **WHENEVER IT WAS SPOKEN**, it showed the impatience of the prophet, the weakness of his faith, and the greatness of his folly, to curse a day, and his birth-day too, as Job did, when under affliction, **Job 3:1-16**.” Now, Beloved. There are magnificent displays of heavenly grace – enabling grace, pardoning grace, serving grace – all present and at work herein; to wit:

***“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; For our God is a consuming fire.” (Heb. 12:28,29)***

***“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Heb. 4:14-16)***

The epitome of PATIENCE, the patriarch Job, in his unparalleled distress, cries out much as the prophet Jeremiah did – and, indeed, one might surmise that the book of Job was in Jeremiah’s very own library, as it could well have been written more than 1,250 years before Jeremiah was born. And of the Scriptures the apostle Paul wrote: “*For whatsoever things were written aforetime*” – (like, the book of Job, for instance) – “*were written for our learning, that we through PATIENCE and comfort of the scriptures might have hope.*” Rom. 15:4. Who can read Jeremiah, chapter 20, about cursing the day he was born, and wishing his mother’s womb had been his grave, and all such powerful rhetoric; without thinking of Job, chapter 10; to wit:

***“Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me (!) I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, Before I go whence I shall not return, even to the land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.” (Job 10:18-22)***

And, who can read of the abuses suffered by Jeremiah at the hands of the wicked Pashur (Blackmouth) and at the hands of the hateful people of Anathoth, Jeremiah’s home town! – all of which combined to distress Jeremiah to the point of driving him to sinful OUTBURSTS against

God – without thinking of the Satanic attacks upon Job that drove him to the same kind of sinful OUTBURSTS against God and His providences? Just to read of Satan’s assaults upon poor Job some 4,000 years ago is enough to boil the blood, and the amazingly short historical account by James is enough to serve as an example for eternal ages to come **“of suffering affliction, and of patience;”** to wit: **“Take, my brethren, the prophets,”** – (i.e., with Jeremiah at the head), – **“who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.”** Jas. 5:10,11.

Beloved, nowhere in the field of human literature has such a story as that of Job ever been told or written; to wit: **“There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that THIS MAN WAS THE GREATEST OF ALL THE MEN OF THE EAST... Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother’s house; And there came a messenger unto Job, and said, the oxen were plowing, and the asses feeding beside them; And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother’s house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, And said, Naked came I out of my mother’s womb, and naked shall I return thither; THE LORD GAVE, AND THE LORD HATH TAKEN AWAY; BLESSED BE THE NAME OF THE LORD. In all this Job sinned not, nor charged God foolishly. Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy**

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*him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. THEN SAID HIS WIFE UNTO HIM, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.” Job 1:1-2:10.*

Beloved. *“Ye have (indeed) heard of the patience of Job.” Jas. 5:11.* So far, no sinful OUTBURST. Amazing(!) Here’s a man whose assets would exceed the equivalency of Bill Gates and Warren Buffett combined; and he lost it all, suddenly, unexpectedly, cruelly – including his 10 children – in one day. The next day, he lost his health, and the SUPPORT OF HIS WIFE (which most expositors say was the worst loss of all). Still no OUTBURST. But, strangely, when his three friends came *“to mourn with him and to comfort him” (Job 2:11)*, and after *“they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great” (Job 2:13)* – THEN JOB LET LOOSE WITH A SINFUL OUTBURST THAT WOULD CURL YOUR HAIR; to wit: *“After this opened Job his mouth, and cursed his day (i.e., his birth-day). And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it.”* And on and on Job goes with his sinful OUTBURST, in the same vein. **Job 3:1-26.**

And on and on Jeremiah goes – probably influenced by Job, when meeting with severe trials in the service of the King – but sinful OUTBURSTS nevertheless; to wit: *“Cursed be the day wherein I was born, (etc.) ... Cursed be the man who brought tidings to my father, saying, A man child is born unto thee, (etc).” Jer. 20:14-18.* In their introduction to Caryl’s famous book, Mssrs. Beeke and Pederson said Caryl preached on Job 424 times over a period of 24 years, averaging ten sermons per chapter; and that his congregation dwindled significantly because he preached at such great length each time. *“Ye have heard of the patience of Job.”* As if he should say, do you not know why the Book of Job was written? Why God in his providence did bring such a thing to pass concerning Job? It was that all men should take notice of Job’s patience, and might learn the wisdom of suffering, that noble art of enduring.

Another thing we learn from Job is that afflictions come not by chance; they are all ordered by Providence, in the matter, in the manner, and the measure, both for the kinds and for the degrees, they are all ordered. But best of all, we learn the unmoveableness of our faith, how unconquerable it is; what a kind of omnipotency there is in grace. God would have all the world take notice of this in WBC, that a godly person is in vain assaulted, by men or devils, by wants or wounds; that over all these a true believer is more than a conqueror. For here is one of the greatest battles fought, that ever was between man and man, between man and Hell, yea, between God and man (Jacob wrestled with the Angel all night and won), Job went away with the victory. True Grace is often assaulted; it never was or ever shall be overthrown.

I love you. Amen.