

Jeremiah 02 - God's Case Against Israel

II. Thirteen prophecies of judgment upon Judah (Jer 2:1–25:38)

- (1) Nine general prophecies of judgment that include offers of repentance (Jer 2:1–19:15)
 - (A) First message: Judah's unfaithfulness (Jer 2:1–3:5)
 - (a) Previous covenant fidelity (2:1-3)
 - (b) Present covenant infidelity (Jer 2:4–3:5)
 - (i) Apostasy (2:4-19)
 - (ii) Baal worship (2:20-28)
 - (iii) Guilt and judgment (2:29-37)

Jeremiah 2

II. Thirteen prophecies of judgment upon Judah (Jer 2:1–25:38)

- (1) Nine general prophecies of judgment that include offers of repentance (Jer 2:1–19:15)
 - (A) First message: Judah's unfaithfulness (Jer 2:1–3:5)
 - (a) Previous covenant fidelity (2:1-3)

1 Now the word of the LORD came to me, saying,

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1 This message from the LORD came to me:

1 Moreover the word of the LORD came to me, saying,

2 "Go and proclaim in the ears of Jerusalem, saying, 'This is what the LORD says: "I remember regarding you the devotion of your youth, Your love when you were a bride, Your following after Me in the wilderness, Through a land not sown.

2 "Go and proclaim in the ears of Jerusalem, saying, 'Thus says the LORD, "I remember concerning you the devotion of your youth, The love of your betrothals, Your following after Me in the wilderness, Through a land not sown.

2 "Go and announce to Jerusalem: 'This is what the LORD says: "I remember the loyal devotion of your youth, your love as a bride. You followed me in the desert, in a land that was not planted.

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was not sown*.

- The concept of the first love. Rev 2: in the first letter the Ephesians did a tremendous job of keeping out false doctrine. The Lord's complaint with the Ephesians was that they left their first love.
- This is exactly what the Lord is accusing Israel of "having lost their first love." We are going to see this analogy of espousals, a husband and a bride used all through here. Hosea leans on this very heavily, but so do Isaiah and Jeremiah.

3 "Israel was holy to the LORD, The first of His harvest. All who ate of it became guilty; Evil came upon them," declares the LORD."

3 "Israel was holy to the LORD, The first of His harvest. All who ate of it became guilty; Evil came upon them," declares the LORD."

3 Israel was consecrated to the LORD, she was the first fruits of his produce. All who devoured her became guilty and disaster came on them," declares the LORD."

3 Israel was holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

(b) Present covenant infidelity (Jer 2:4—3:5)

(i) Apostasy (2:4-19)

4 Hear the word of the LORD, house of Jacob, and all the families of the house of Israel.

4 Hear the word of the LORD, O house of Jacob, and all the families of the house of Israel.

4 Listen to this message from the LORD, you descendants of Jacob and all the families of the descendants of Israel.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

- Still under divine protection (Gen 12:1-3)

5 This is what the LORD says: "What injustice did your fathers find in Me, That they went far from Me, And walked after emptiness and became empty?

5 Thus says the LORD, "What injustice did your fathers find in Me, That they went far from Me And walked after emptiness and became empty?

5 This is what the LORD says: "What did your ancestors find wrong with me that they left me, and pursued worthless things, and so they became worthless?

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 "They did not say, 'Where is the LORD Who brought us up out of the land of Egypt, Who led us through the wilderness, Through a land of deserts and of pits, Through a land of

drought and of deep darkness, Through a land that no one crossed And where no person lived?’

6 “They did not say, ‘Where is the LORD Who brought us up out of the land of Egypt, Who led us through the wilderness, Through a land of deserts and of pits, Through a land of drought and of deep darkness, Through a land that no one crossed And where no man dwelt?’

6 “They didn’t ask, ‘Where is the LORD who brought us up from the land of Egypt, who led us through the wilderness, through the land of desert and pits, through the land of dryness and deep darkness, a land that people don’t pass through, and where no one lives?’

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 “I brought you into the fruitful land To eat its fruit and its good things. But you came and defiled My land, And you made My inheritance an abomination.

7 “I brought you into the fruitful land To eat its fruit and its good things. But you came and defiled My land, And My inheritance you made an abomination.

7 “I brought you into the fruitful land to eat its fruit and its good things. But you came in, defiled my land, and made my inheritance into an abomination.

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

- God took care of them, he brought them to a land of milk and honey, and they have turned this into a land of defilement, a land of abomination.

— He is talking about it spiritually. They have gone whoring after false idols (1 Kings 16:13; 1 Cor 8:4). We become like the gods we worship.

8 “The priests did not say, ‘Where is the LORD?’ And those who handle the Law did not know Me; The rulers also revolted against Me, And the prophets prophesied by **Baal** And walked after things that were of no benefit.

8 “The priests did not say, ‘Where is the LORD?’ And those who handle the law did not know Me; The rulers also transgressed against Me, And the prophets prophesied by Baal And walked after things that did not profit.

8 “The priests didn’t say, ‘Where is the LORD?’ and those handling the Law didn’t know me. The rulers transgressed against me, the prophets prophesied by Baal, and they followed that which does not profit.

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked

after *things that* do not profit.

- "...Baal" - actually means *lord* or *master* in the Canaanite tongue. His personal name was Hadad. He was a chief male object of the Canaanite of Phoenician worship. He was cruel and ruthless.

From v9 to the next few verses, we're going to change the style of the idiom; the Lord is going to sound like a prosecutor in a court. He is going to shift the style of his presentation and speak somewhat like an attorney.

9 "Therefore I will still contend with you," declares the LORD, "And I will contend with your sons' sons.

9 "Therefore I will yet contend with you," declares the LORD, "And with your sons' sons I will contend.

9 "Therefore I'll again accuse you," declares the LORD, "and I'll accuse your grandchildren."

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 "For cross to the coastlands of **Kittim** and see, And send to **Kedar** and observe closely, And see if there has been *anything* like this!

10 "For cross to the coastlands of Kittim and see, And send to Kedar and observe closely And see if there has been such a *thing* as this!

10 "Indeed, go over to the coasts of Cyprus and see, send to Kedar and pay very close attention. See if there has ever been such a thing as this!

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

- "...Kittim" - probably the Phoenician Kiton, probably in Cyprus. It is all the way to the west.

- "...Kedar" - a town on the eastern edge of the Arabian Desert, it is to the east (it's like saying "from California to Maine"). It is a geographic thing that would be lost on us unless you happen to know your Biblical geography.

11 "Has a nation changed gods, When they were not gods? But My people have exchanged their glory For that which is of no benefit.

11 "Has a nation changed gods When they were not gods? But My people have changed their glory For that which does not profit.

11 Has a nation ever changed gods when they aren't even gods? But my people have exchanged their glory for that which does not profit.

11 Hath a nation changed *their* gods, which are yet no gods? but my people have changed their glory for *that which* doth not profit.

- People don't change their gods. Even nations that worship idols don't change their gods. So why is Israel changing their god if they have the benefit of the living Lord?

12 "Be appalled at this, you heavens, And **shudder**, be very desolate," declares the LORD.

12 "Be appalled, O heavens, at this, And shudder, be very desolate," declares the LORD.

12 Heavens, be appalled at this, be shocked, be utterly devastated," declares the LORD.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

- "...shudder" - to "shudder with a great horror"; it is going to be a vivid, painful, consuming reality that they are going to be faced with here shortly.

13 "For My people have committed two evils: They have abandoned Me, The fountain of living waters, To carve out for themselves cisterns, Broken cisterns That do not hold water.

13 "For My people have committed two evils: They have forsaken Me, The fountain of living waters, To hew for themselves cisterns, Broken cisterns That can hold no water.

13 "Indeed, my people have committed two evils: they have forsaken me, the fountain of living water, and they have dug cisterns for themselves, broken cisterns that cannot hold water."

13 For my people have committed two evils; they have forsaken me, the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

- They have committed two evils: they have rejected that which is good, and have embraced that which is worthless.

- The fountain of living waters: Is 12:3; 55:1; John 4:10-14; 7:37-39. Who claimed to be the Living Water? Jesus Christ. That is the fourth or fifth time He said it. He said it in Is 12:3; 55:1; Jer 2:13; John 4; 7.

The Samaritans

It is interesting when Assyria conquered Israel, the Northern Kingdom took them as slaves: not all Israelis went, some stayed along with some Assyrians that amalgamated and became Samaritans; the mix of the residual Judaism and some Assyrian background is the root of the Samaritans. Some scholars call them half-Jews. How interesting it is that Jesus detoured to visit with the Samaritan woman.

Consequences of Israel's Unfaithfulness

14 "Is Israel a slave? Or is he a servant born in the home? Why has he become plunder?

14 "Is Israel a slave? Or is he a homeborn servant? Why has he become a prey?

14 "Is Israel a slave, or was he born a servant? Why then has he become plunder?

14 *Is Israel a servant? is he a homeborn slave? why is he spoiled?*

15 "The young lions have roared at him, They have roared loudly. And they have made his land a waste; His cities have been destroyed, without inhabitant.

15 "The young lions have roared at him, They have roared loudly. And they have made his land a waste; His cities have been destroyed, without inhabitant.

15 Young lions roar at him, they cry out loudly. They have made his land into a wasteland, and his cities are destroyed so they are without inhabitants.

15 The young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant.

This could have reference to some incidences that occurred in 1 Kings 14:25-28, but it is more likely, that what Jeremiah is really making allusions to, is the suffering that they endured when King Josiah was killed by Pharaoh Necho of Egypt (2 Kings 23:29). Josiah was a popular king, and became entangled up in some politics; he was advised to stay out of it, but didn't listen and ended up dying at Megiddo in a battle against the Egyptians. That was a great blow to the nation. This could be what Jeremiah was making an allusion to.

16 "Also the men of Memphis and Tahpanhes Have shaved your head.

16 "Also the men of Memphis and Tahpanhes Have shaved the crown of your head.

16 Also, people from Memphis and Tahpanhes have broken your skull.

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

17 "Have you not done this to yourself By your abandoning the LORD your God When He led you in the way?

17 "Have you not done this to yourself By your forsaking the LORD your God When He led you in the way?

17 You have done this to yourselves, have you not, by forsaking the LORD your God, when he is the one who led you on the way?

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 "But now what are you doing on the road to Egypt, *Except* to drink the waters of the Nile? Or what are you doing on the road to Assyria, *Except* to drink the waters of the Euphrates River?

18 "But now what are you doing on the road to Egypt, To drink the waters of the Nile? Or what are you doing on the road to Assyria, To drink the waters of the Euphrates?

18 Now, what are you doing on the road to Egypt, to drink the waters of the Nile? And what are you doing on the road to Assyria, to drink the waters of the Euphrates?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 "Your own wickedness will correct you, And your apostasies will punish you; Know therefore and see that it is evil and bitter For you to abandon the LORD your God, And the fear of Me is not in you," declares the Lord GOD of armies.

19 "Your own wickedness will correct you, And your apostasies will reprove you; Know therefore and see that it is evil and bitter For you to forsake the LORD your God, And the dread of Me is not in you," declares the Lord GOD of hosts.

19 Your wickedness will be punished, and you will be corrected due to your acts of apostasy. Know and see that it's evil and bitter for you to forsake the LORD your God, but the fear of me is not in you," declares the Lord GOD of the Heavenly Armies.

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

(ii) Baal worship (2:20-28)

20 "For long ago I broke your yoke *And* tore off your restraints; But you said, '**I will not serve!** **For on every high hill And under every leafy tree You have lain down as a prostitute.**

20 "For long ago I broke your yoke *And* tore off your bonds; But you said, 'I will not serve!' *For on every high hill And under every green tree You have lain down as a harlot.*

20 "For long ago I broke your yoke and tore off your bonds, But you said, 'I won't serve you!' Instead, on every high hill and under every green tree, you bend down to commit fornication.

20 For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

- "...I will not serve!" - when did Israel say they would not transgress? At Sinai, with the Ten Commandments: "We're going to keep your law Lord."

- Background knowledge of the Canaanite worship, which was basically preoccupied with sex and fertility rites, typically practiced on hills or in what is called groves. You'll find reference to the groves all through the OT. These were not just a group of trees, they were typically carved to form phallic symbols. It is also, which you'll find in the Torah, why God never wants His altars built near the groves. He never wanted trees near the altar, they are to be separate. The concept of the trees, the groves and the hilltops is suggestive.

- "...For on every high hill And under every leafy tree You have lain down as a prostitute" - what He is saying, here He delivers them, He broke their yoke, He took care of them, and they said they would keep His Laws, and they ended up cheating on Him.

— The hilltops and trees were the location of these Canaanite fertility rites

21 "Yet I planted you as a choice vine, A completely faithful seed. How then have you turned yourself before Me Into the degenerate shoots of a foreign vine?

21 "Yet I planted you a choice vine, A completely faithful seed. How then have you turned yourself before Me Into the degenerate shoots of a foreign vine?

21 I planted you myself as a choice vine, from the very best seed. How did you turn against me into a degenerate and foreign vine?

21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 "Although you wash yourself with lye And use much soap, The stain of your guilt is before Me," declares the Lord GOD.

22 "Although you wash yourself with lye And use much soap, The stain of your iniquity is before Me," declares the Lord GOD.

22 Though you wash yourself with lye and use much soap, the stain of your guilt is still before me," declares the Lord GOD.

22 For though thou wash thee with nitre, and take thee much soap, *yet thine iniquity is marked before me*, saith the Lord GOD.

- Two kinds of nitre or soda. Nitre is a mineral alkali and the other is a vegetable alkali, but both of them would be the strongest cleansing agents that they would use domestically in their economy.

— And you can't wash off sin with soap: it has to be washed off with blood.

— In the Levitical sense, as a prophetic token of Jesus Christ, of course, they have Levitical washings, the sacrifice of blood. But it is pointing to the blood of Jesus Christ. Our sins can be washed white as snow: "though your sins be as scarlet, they shall be white as snow," Isaiah says. They are washed by the blood of the Lamb, the blood of Jesus Christ.

23 "How can you say, 'I am not defiled, I have not gone after the Baals'? Look at your way in the valley! Know what you have done! You are a swift young camel running about senselessly on her ways,

23 "How can you say, 'I am not defiled, I have not gone after the Baals'? Look at your way in the valley! Know what you have done! You are a swift young camel entangling her ways,

23 "How can you say, 'I'm not defiled. I haven't gone after the Baals.'? Look at what you've done in the valley. Know what you have done. You are a swift young camel galloping

aimlessly;

23 How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways;

- The idiom is in the form of a female camel in heat. When they are, they go quite berserk and run around looking for a male. This is in fact the general insight here, is when a female camel is in heat, she becomes unmanageable.

24 A wild donkey accustomed to the wilderness, That sniffs the wind in her passion. Who can turn her away *in* her mating season? None who seek her will grow weary; In her month they will find her.

24 A wild donkey accustomed to the wilderness, That sniffs the wind in her passion. In *the time of* her heat who can turn her away? All who seek her will not become weary; In her month they will find her.

24 a wild donkey accustomed to the desert, sniffing the wind in her passion. When she's in heat, who can turn her away? None of the males who pursue her need to tire themselves out, for in her month they'll find her."

24 A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 "Keep your feet from being bare, And your throat from thirst; But you said, 'It is hopeless! No! For I have loved strangers, And I will walk after them.'

25 "Keep your feet from being unshod And your throat from thirst; But you said, 'It is hopeless! No! For I have loved strangers, And after them I will walk.'

25 "Don't run until your feet are bare and your throat is dry. But you say, 'It's hopeless! Because I love foreign gods, I'll go after them!'"

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

26 "Like the shame of a thief when he is discovered, So the house of Israel is shamed; They, their kings, their leaders, Their priests, and their prophets,

26 "As the thief is shamed when he is discovered, So the house of Israel is shamed; They, their kings, their princes And their priests and their prophets,

26 "As a thief is disgraced when he's caught, so the house of Israel is disgraced— they, their kings, their princes, their priests, and their prophets,

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

- The analogy is one of rampant, unbridled lust. Running around whoring themselves rather than staying with the God of their fathers. They love strangers, they are literally just being prostitutes, literally and spiritually, but the concern of course is spiritually.
- "As a thief is ashamed when he is found..." Why? Because they are caught by God.

27 Who say to a tree, 'You are my father,' And to a stone, 'You gave me birth.' For they have turned *their* backs to Me, And not *their* faces; But in the time of their trouble they will say, 'Arise and save us!'

27 Who say to a tree, 'You are my father,' And to a stone, 'You gave me birth.' For they have turned *their* back to Me, And not *their* face; But in the time of their trouble they will say, 'Arise and save us.'

27 who say to a tree, 'You are my father,' and to a stone, 'You gave birth to me.' They have turned their back to me, but not their faces. In the time of their trouble, they'll say, 'Rise up! Deliver us!'

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.

- God is speaking. On one hand you can sense the feeling, the caring, and on the other hand you can feel almost a sarcasm. It is facetious, it is ridiculous. The predicament is so absurd that it is ridiculous, and that is His point.

28 "But where are your gods Which you made for yourself? Let them arise, if they can save you In the time of your trouble! For as *many* as the number of your cities Are your gods, Judah.

28 "But where are your gods Which you made for yourself? Let them arise, if they can save you In the time of your trouble; For *according to* the number of your cities Are your gods, O Judah.

28 "But where are your gods that you made for yourselves? Let them rise up, if they can deliver you in the time of your trouble. You have as many gods as you have towns, Judah.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.

- God is saying that they have lots of gods and when they are in trouble, to call on them, not Him. This is similar to Elijah at Mt. Carmel.

(iii) Guilt and judgment (2:29-37)

29 "Why do you contend with Me? You have all revolted against Me," declares the LORD.

29 "Why do you contend with Me? You have all transgressed against Me," declares the LORD.

29 Why do you contend with me? You have rebelled against me," declares the LORD.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 "In vain I have struck your sons; They did not accept discipline. Your sword has devoured your prophets Like a destroying lion.

30 "In vain I have struck your sons; They accepted no chastening. Your sword has devoured your prophets Like a destroying lion.

30 "I've punished your children with no results, they have accepted no discipline. Your sword has devoured your prophets like a destroying lion."

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 "You generation, look to the word of the LORD. Have I been a wilderness to Israel, Or a land of thick darkness? Why do My people say, 'We are free to roam; We will no longer come to You'?

31 "O generation, heed the word of the LORD. Have I been a wilderness to Israel, Or a land of thick darkness? Why do My people say, 'We are free to roam; We will no longer come to You'?

31 "You, generation, pay attention to this message from the LORD! Am I the desert to Israel, or a land of gloom? Why do my people say, 'We're free to roam? We won't come to you anymore.'

31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?

32 "Can a virgin forget her jewelry, Or a bride her attire? Yet My people have forgotten Me For days without number.

32 "Can a virgin forget her ornaments, Or a bride her attire? Yet My people have forgotten Me Days without number.

32 Will a young woman forget her wedding ornaments, or a bride her attire? But my people have forgotten me days without number.

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

- Interesting view, God expected Israel to use Him as an ornament; God was intending to be an item of identity, of beauty, of relationship.

— They've forgotten God, and He is saying, "Can a maid forget her ornaments?" It was very popular in that geography for women to place a lot of store on bracelets and ornaments, which is still popular today.

33 "How well you prepare your way To seek love! Therefore even to the wicked women You have taught your ways.

33 "How well you prepare your way To seek love! Therefore even the wicked women You have taught your ways.

33 How well you perfect your techniques for seeking love. Therefore you can teach even the most immoral women your techniques.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 "Also on your skirts is found The lifeblood of the innocent poor; You did not find them breaking in. But in spite of all these things,

34 "Also on your skirts is found The lifeblood of the innocent poor; You did not find them breaking in. But in spite of all these things,

34 On your skirts is found the lifeblood of the innocent poor, even though you didn't catch them breaking in. Yet despite all these things,

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 You said, 'I am innocent; Surely His anger is turned away from me.' Behold, I will enter into judgment with you Because you say, 'I have not sinned.'

35 Yet you said, 'I am innocent; Surely His anger is turned away from me.' Behold, I will enter into judgment with you Because you say, 'I have not sinned.'

35 you say, 'I'm innocent. Surely his anger has turned away from me.'" "I'm about to bring charges against you because you say, 'I haven't sinned.'

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 "Why do you go around so much Changing your way? Also, you will be put to shame by Egypt, Just as you were put to shame by Assyria.

36 "Why do you go around so much Changing your way? Also, you will be put to shame by Egypt As you were put to shame by Assyria.

36 Why do you go about changing your mind so much? You will also be disappointed by Egypt, just as you were disappointed by Assyria.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 "From this *place* as well you will go out **With your hands on your head**; For the LORD has rejected those in whom you trust, And you will not prosper with them."

37 "From this *place* also you will go out With your hands on your head; For the Lord has rejected those in whom you trust, And you will not prosper with them."

37 You will also go out from this place with your hands over your heads. For the LORD has rejected those in whom you trust, and you won't prosper through them."

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

- "...With your hands on your head" - does this mean they are going to be taken captive?
Sounds like it.

— All the way through the last four verses, the underlying thought reminds us: it is easy to justify ourselves, human beings have a ready capacity to rationalize