

## Jeremiah 36 and 45

I want to look today at Baruch the son of Neriah. He was Jeremiah's scribe. He appears three times in the book of Jeremiah. The book of Jeremiah isn't written in chronological order. You have to get the chronology from which king was reigning in Judah at the time.

(1.) The first and earliest occasion is what we're going to look at today. Chapters 36 and 45 belong together. Both chapters begin in the fourth year of king Jehoiakim:

*36:1 And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying,*

犹大王约西亚的儿子约雅敬第四年，耶和華的話臨到耶利米說：

*45:1 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,*

犹大王约西亚的儿子约雅敬第四年，尼利亚的儿子巴录将先知耶利米口中所说的话写在书上。耶利米说：

But in chapter 36 at v.9, we jump to his fifth year, and the rest of that chapter occurs then. Chapter 45 must occur between verses 8 and 9, because it occurs in Jehoiakim's fourth year, but after Baruch had written Jeremiah's words in the book.

(2.) Baruch appears again in chapter 32. This is in the tenth year of Zedekiah, eighteen years later, just before Jerusalem was besieged and destroyed by the Babylonians:

Jeremiah 32:9-15

*And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.*

我便向我叔叔的儿子哈拿篾买了亚拿突的那块地，平了十七舍客勒银子给他。我在契上画押，将契封缄，又请见证人来，并用天平将银子平给他。我便将照例按规所立的买契，就是封缄的那一张和敞着的那一张，当着我叔叔的儿子哈拿篾和画押作见证的人，并坐在护卫兵院内的一切犹大人眼前，交给玛西雅的儿子尼利亚的儿子巴录。当着他们众人眼前，我嘱咐巴录说：万军之耶和華一以色列的神如此说：要将这封缄的和

敞着的两张契放在瓦器里，可以存留多日。因为万军之耶和华—以色列的神如此说：将来在这地必有人再买房屋、田地，和葡萄园。

Jeremiah is told by God to buy some land. For forty years he'd been prophesying the fall of Jerusalem, and it's just about to happen. What's the point buying property, when it's going to be taken away? But he obeyed God and bought it anyway. That took faith. He prophesied the exile would last seventy years. So he'd be long dead before then. And he was told by God not to have a wife or children. So he'd have no descendants either:

Jeremiah 16:1-2

*The word of the Lord came also unto me, saying, Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.*

耶和华的话又临到我说：你在这地方不可娶妻，生儿养女。

Baruch is drawing up a legal document. He's not just a copyist. He's a lawyer, a solicitor, arranging the paperwork, getting the witnesses together and so on. He's a very intelligent, professional man. You'd have thought he'd have his own business, make his own decisions. But instead he humbles himself and subjects himself to the Lord's prophet.

(3.) He's also mentioned in chapter 43, after the fall of Jerusalem. God told Jeremiah to tell the people not to go into Egypt, but they didn't accept the word of the Lord:

Jeremiah 43:2-3

*Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.*

何沙雅的儿子亚撒利雅和加利亚的儿子约哈难，并一切狂傲的人，就对耶利米说：你说谎言！耶和华—我们的神并没有差遣你来说：你们不可进入埃及，在那里寄居。这是尼利亚的儿子巴录挑唆你害我们，要将我们交在迦勒底人的手中，使我们有被杀的，有被掳到巴比伦去的。

The people thought Baruch had influenced Jeremiah. To all outward appearances, Baruch seemed to them as the leader. But Jeremiah was God's prophet. Baruch knew that, and subjected himself to Jeremiah, sitting under his guidance, not the other way around.

*36:2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. 3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.*

[2] 你取一书卷，将我对你说攻击以色列和犹大，并各国的一切话，从我对你说话的那日，就是从约西亚的日子起直到今日，都写在其上。[3] 或者犹大家听见我想要降与他们的一切灾祸，各人就回头，离开恶道，我好赦免他们的罪孽和罪恶。

Jeremiah is told by the Lord to write in a book all the words the Lord had spoken through him so far. He first started prophesying in the thirteenth year of king Josiah. Here, we're in the fourth year of king Jehoiachin, so that's the first 22 years of his ministry.

The prophecies were originally (v.2) given "*against Israel, and against Judah, and against all the nations.*" But Jeremiah was asked to write them down and proclaim them all to Judah (v.3), to try to get them to repent. So, old prophecies still have a use long after they were originally given. Which is why we have so many of them collected in the Bible.

*4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.*

[4] 所以，耶利米召了尼利亚的儿子巴录来；巴录就从耶利米口中，将耶和華对耶利米所说的一切话写在书卷上。

The Holy Spirit must have brought to Jeremiah's mind all the prophecies for the last 22 years. He couldn't have written them down and kept them in a file or something, because he then wouldn't have needed to dictate them to Baruch, he'd just tell him to copy it out.

And we're told not to worry when we're in trouble:

Mark 13:11

*But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.*

人把你们拉去交官的时候，不要预先思虑说甚麽；到那时候，赐给你们甚麽话，你们就说甚麽；因为说话的不是你们，乃是圣灵。

*5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord: 6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. 7 It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people.*

[5] 耶利米吩咐巴录说：我被拘管，不能进耶和華的殿。[6] 所以你要去趁禁食的日子，在耶和華殿中将耶和華的话，就是你从我口中所写在书卷上的话，念给百姓和一切从犹大城邑出来的人听。[7] 或者他们在耶和華面前恳求各人回头，离开恶道，因为耶和華向这百姓所说要发的怒气和忿怒是大的。

Jeremiah was going to deliver these messages in the Lord's house in the Temple on the fast day. But Jeremiah was unclean, so he asked Baruch to do it for him. The fast day was chosen because there'd be people from all over Judah there that day. He particularly asked him also (v.6) to "*read them in the ears of all Judah that come out of their cities.*" So any message wasn't to be confined to the Temple faithful. And we too have got a message, and it's to go far beyond the four walls of the church. We're called to:

Luke 14:23

*Go out into the highways and hedges, and compel them to come in, that my house may be filled.*

你出去到路上和篱笆那里，勉强人进来，坐满我的屋子。

And the message we have for the world is exactly the same message Jeremiah had (v.7): *“return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people.”*

Matthew 4:17

*Repent: for the kingdom of heaven is at hand.* 天国近了，你们应当悔改

There was going to be a judgment coming on Jerusalem, which came eighteen years later when the Babylonians flattened the city. And we've got a message of a judgment too. It's coming on the whole earth. God is justly angry with every one of us because we've gone our own way. We don't acknowledge Him. We're self-centred. We all need to repent personally to God for our sins. Or we'll be destroyed.

But we've also got a message of repentance for the forgiveness of sins, and of a Saviour who can save us from our sins. That's what we need:

John 3:16

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。

Romans 5:8

*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

惟有基督在我们还作罪人的时候为我们死，神的爱就在此向我们显明了。

2 Corinthians 5:21

*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

神使那无罪的，替我们成为罪，好叫我们在他里面成为神的义。

1 Peter 3:18

*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.*

因基督也曾一次为罪受苦，就是义的代替不义的，为要引我们到神面前。

There is a judgment to come. But God has provided a way out in Jesus Christ. All we have to do is come to Him. But we've got to repent, to give up our sins. He'll help us to do that. But so many people don't want to give them up, they like their sins too much. And if we carry on like that, we'll end up the way Jerusalem ended up, forsaken of God.

After Jeremiah's day, in the Lord's mercy, the Jews returned to the land seventy years later. But after Christ came to them and they rejected Him, He said these solemn words:

Matthew 23:38

*Behold, your house is left unto you desolate.*

看哪，你们的家成为荒场留给你们。

Let's all make sure that our house, our souls, are not left desolate, by embracing Christ, coming to Him in repentance and faith. Then we'll escape the judgment we deserve.

*8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.*

[8] 尼利亚的儿子巴录就照先知耶利米一切所吩咐的去行，在耶和华的殿中从书上念耶和华的话。

Baruch was obedient. This well-educated lawyer, submitted himself to God's prophet.

Now, we've got a break in the narrative. Verse 9 is about a year later. And it's here that chapter 45 occurs, which we'll look at later. After Baruch had read Jeremiah's words, we read nothing of a response from the people.

Nothing has changed. Nobody listens to Christians today. We just get laughed at, sidelined, don't we? But we have the word of the Lord. And the Lord told Isaiah:

Isaiah 55:11

*So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

我口所出的话也必如此，决不徒然返回，却要成就我所喜悦的，在我发他去成就的事上必然亨通。

*9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. 10 Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.*

[9] 犹大王约西亚的儿子约雅敬第五年九月，耶路撒冷的众民和那从犹大城邑来到耶路撒冷的众民，在耶和华面前宣告禁食的日子，[10] 巴录就在耶和华殿的上院，耶和华殿的新门口，沙番的儿子文士基玛利雅的屋内，念书上耶利米的话给众民听。

Baruch decides to read Jeremiah's words again on another fast day in the Temple. Maybe this is the equivalent fast day a year later. We're not told that either God or Jeremiah had told him to do this. Maybe he did, maybe he didn't. If he did, it's a bit odd that Jeremiah didn't go himself, because he would surely not have been ceremonially unclean for a second year running. Maybe Baruch was so frustrated at the lack of response the previous year, he took it upon himself to read it again.

This time he doesn't read it in the Lord's house as before, but "*in the chamber of Gemariah the son of Shaphan.*" From v.12, we see Gemariah was one of the princes. This seems to be a convenient location because it's at the entry of the new gate, so he can reach the ears of more people. And look what happens:

*11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, 12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there.... [including his father] 13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.*

[11] 沙番的孙子、基玛利雅的儿子米该亚听见书上耶和华的一切话， [12] 他就下到王宫，进入文士的屋子。众首领，就是文士以利沙玛、示玛雅的儿子第莱雅、亚革波的儿子以利拿单、沙番的儿子基玛利雅、哈拿尼雅的儿子西底家，和其余的首领都坐在那里。 [13] 於是米该亚对他们述说他所听见的一切话，就是巴录向百姓念那书的时候所听见的。

The second time Baruch read Jeremiah's prophecies, someone in high places got to hear it. This is actually the third time these prophecies had been proclaimed, including the original occasions. But before, nobody had taken any notice. Let's keep going. Nobody seems to be listening to us today, as we preach the gospel. But we shouldn't give in. We never know when someone, somewhere is going to respond. This man Michaiah went to the king's house, and told the princes what Baruch had said:

*14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. 15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.*

[14] 众首领就打发古示的曾孙、示利米雅的孙子、尼探雅的儿子犹底到巴录那里，对他说：你将所念给百姓听的书卷拿在手中到我们这里来。尼利亚的儿子巴录就手拿书卷来到他们那里。 [15] 他们对他说明说：请你坐下，念给我们听。巴录就念给他们听。

Now we're getting somewhere. Baruch is called to appear before the princes to read the roll to them. This was now the fourth time it had been read out.

*16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. 17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? 18 Then Baruch answered them, He pronounced all these words unto me with his mouth,*

*and I wrote them with ink in the book. 19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.*

他们听见这一切话就害怕，面面相觑，对巴录说：我们必须将这一切话告诉王。他们问巴录说：请你告诉我们，你怎样从他口中写这一切话呢？巴录回答说：他用口向我说这一切话，我就用笔墨写在书上。众首领对巴录说：你和耶利米要去藏起来，不可叫人知道你们在哪里。

The princes became afraid. God's Word was finally having an effect on people. This wasn't the first time the princes had defended Jeremiah. Three years earlier, at the beginning of Jehoiakim's reign in chapter 26, they'd saved his life:

Jeremiah 26:16

*Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God.*

首领和众民就对祭司、先知说：这人是不该死的，因为他是奉耶和華——我们神的名向我们说话。

The princes had no power. They had to tell the king. If the king heard these words, and feared the Lord, maybe there was still time for Judah to repent and avoid the judgment.

The princes make sure they've got accurate information. They ascertain the words were Jeremiah's and Baruch was only the scribe. They just wanted to make doubly sure that the words had come from God himself before going to the king about it. Then they advised them both to hide. They were fully aware what the king's reaction might be.

*20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.*

[20] 众首领进院见王，却先把书卷存在文士以利沙玛的屋内，以後将这一切话说给王听。

They were quite wise the first time they went into the king, because they kept the roll in a safe place, and didn't take it in with them, just telling him the contents verbally at first. But the king asks them to fetch it, so they couldn't really refuse:

*21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. 22 Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. 23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. 24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.*

[21] 王就打发犹底去拿这书卷来，他便从文士以利沙玛的屋内取来，念给王和王左右侍立的众首领听。[22] 那时正是九月，王坐在过冬的房屋里，王的前面火盆中有烧着的火。[23] 犹底念了三四篇（或译：行），王就用

文士的刀将书卷割破，扔在火盆中，直到全卷在火中烧尽了。 [24] 王和听见这一切话的臣仆都不惧怕，也不撕裂衣服。

An altogether different reaction from that of the princes. The king and his servants were laughing at the word of God. The princes had been afraid. The king and his servants were not afraid, they mocked. That's what we're going to get. Some will be affected by the gospel, and fear God and respond to it. Others will be completely unaffected by it.

*25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.*

[25] 以利拿单和第莱雅，并基玛利雅恳求王不要烧这书卷，他却不听。

The princes begged him not to burn the roll. They realised that the message was from God, and saw the seriousness of the situation Judah was in. But it was all to no avail.

*26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.*

[26] 王就吩咐哈米勒的儿子耶拉篾和亚斯列的儿子西莱雅，并亚伯叠的儿子示利米雅，去捉拿文士巴录和先知耶利米。耶和华却将他们隐藏。

Jeremiah and Baruch became marked men. So they took the advice of the princes, and the Lord hid them. But not before Jeremiah manages to get a final word to the king:

*29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? 30 Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.*

[29] 论到犹大王约雅敬你要说，耶和华如此说：你烧了书卷，说：你为甚麽在其上写着，说巴比伦王必要来毁灭这地，使这地上绝了人民牲畜呢？ [30] 所以耶和华论到犹大王约雅敬说：他後裔中必没有人坐在大卫的宝座上；他的尸首必被抛弃，白日受炎热，黑夜受寒霜。 [31] 我必因他和他後裔，并他臣仆的罪孽刑罚他们。我要使我所说的一切灾祸临到他们和耶路撒冷的居民，并犹大人；只是他们不听。

Jeremiah never prophesied again in the rest of Jehoiachim's reign, which lasted another seven years. Jehoiachim was eventually carried into exile by Nebuchadnezzar, king of Babylon. The very king he didn't believe would come. The whole nation of Judah followed eleven years later. After King Jehoiakim was gone, Jeremiah then came out of hiding:

Jeremiah 22:18-19

*Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.*

所以，耶和華論到猶大王約西亞的儿子約雅敬如此說：人必不為他舉哀說：哀哉！我的哥哥；或說：哀哉！我的姊姊；也不為他舉哀說：哀哉！我的主；或說：哀哉！我主的榮華。他被埋葬，好像埋驢一樣，要拉出去扔在耶路撒冷的城門之外。

But what about the roll? All those prophesies had been painstakingly gathered together by Jeremiah and Baruch. All that effort, and the roll had been burnt up.

*27 Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, 28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.*

[27] 王燒了書卷（其上有巴錄從耶利米口中所寫的話）以後，耶和華的話臨到耶利米說： [28] 你再取一卷，將猶大王約雅敬所燒第一卷上的一切話寫在其上。

Jeremiah was told by the Lord to compile the prophesies again on another roll. They were to trust in the Holy Spirit to give them the exact words again.

*32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.*

[32] 於是，耶利米又取一書卷交給尼利亞的儿子文士巴錄，他就從耶利米的口中寫了猶大王約雅敬所燒前卷上的一切話，另外又添了許多相仿的話。

And that's the book of Jeremiah we've got in our Bibles today. King Jehoiachim thought he could completely eradicate the word of God by burning it. But that's impossible.

Isaiah 40:8

*The grass withereth, the flower fadeth: but the word of our God shall stand for ever.*

[8] 草必枯乾，花必凋殘，惟有我們 神的話必永遠立定。

Now let's go to chapter 45. And Jeremiah's got a word for Baruch here:

*2 Thus saith the Lord, the God of Israel, unto thee, O Baruch;*

[2] 巴錄啊，耶和華—以色列的 神說：

*3 Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.*

[3] 巴录（原文是你）曾说：哀哉！耶和华将忧愁加在我的痛苦上，我因唉哼而困乏，不得安歇。

He's troubled. Remember, after the first reading of the roll, nobody had reacted to God's Word at all. And Baruch was troubled by that, and needed words of comfort. Little did he know that a year later the king would get to hear those words and he and Jeremiah would have to go into hiding for seven years. But God brings a message to Baruch via Jeremiah. And it's a message to us today, when we get disillusioned that nobody is listening to us:

*4 Thus shalt thou say unto him, The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.*

[4] 你要这样告诉他，耶和华如此说：我所建立的，我必拆毁；我所栽植的，我必拔出；在全地我都如此行。

The message was that the Lord was going to destroy Jerusalem. It would be another eighteen years away yet, but the judgment would come. It's going to happen. Hardly a word of comfort for Baruch. What's the Lord doing telling him such bad news?

Comfort involves telling the truth, hard though it may be. Truth was that the Babylonians were going to destroy Jerusalem, just as Jeremiah prophesied. But the message goes on:

*5 And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.*

[5] 你为自己图谋大事麼？不要图谋！我必使灾祸临到凡有血气的。但你无论往哪里去，我必使你以自己的命为掠物。这是耶和华说的。

And this is a message exactly for us today. We've got three things in this verse:

(1.) *"I will bring evil upon all flesh."* Not only was Jerusalem going to be destroyed, but the whole world is one day going to be destroyed:

That's the message we've got for people today. It's not a very palatable message, they're not going to like it. But truth is that one day this world will end, and be destroyed by fire:

2 Peter 3:10

*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

但主的日子要像贼来到一样。那日，天必大有响声废去，有形质的都要被烈火销化，地和其上的物都要烧尽了。

(2.) So, what should Baruch do? Still put his trust in this world? Follow the world and it's ways, even though they lead to destruction? No. *"seekest thou great things for thyself? seek them not."*

Baruch could have become a very successful professional. Men of the world would have looked up to him. But he chose another path. He associated himself with the prophet of the Lord. He had no time at all for status in this world. Just like Moses:

Hebrews 11:24-26

*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*

摩西因着信，长大了就不肯称为法老女儿之子。他宁可和神的百姓同受苦害，也不愿暂时享受罪中之乐。他看为基督受的凌辱比埃及的财物更宝贵，因他想望所要得的赏赐。

(3.) And thirdly, if we don't chase after great things in this world, and put trust in things here, how are we going to survive? The Lord said: *"thy life will I give unto thee for a prey in all places whither thou goest."* The Lord will look after us, and keep us from the evil.

If we follow the Lord, we needn't worry about the judgment to come. We might have to go through many unpleasant and difficult circumstances while we're here, but the Lord will save us through them all, and we'll be saved eternally from the judgment altogether.

That's the message to Baruch, and it's a message to us too. Don't put your trust in the world, it's not worth it.

Proverbs 3:5-6

*Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*

你要专心仰赖耶和华，不可倚靠自己的聪明，在你一切所行的事上都要认定他，他必指引你的路。

Psalms 23:4

*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

我虽然行过死荫的幽谷，也不怕遭害，因为你与我同在；你的杖，你的竿，都安慰我。