

Understanding Jeremiah
Jeremiah 15
version 1.00

CHAPTER 15

The people of Judah will suffer death, the sword, famine, and captivity—They will be scattered into all the kingdoms of the earth—Jerusalem will be destroyed.

Jeremiah 15 (start)

1 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.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will appoint over them four kinds [HEB destroyers], saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

Four Destroyers Four Deliverers: The Lord's word to Jeremiah opens like a sentence of divine finality: "Though Moses and Samuel stood before me, yet my mind could not be toward this people." It is the terrifying moment when mercy withdraws and judgment steps forward. Once, intercession stayed the Lord's hand—Moses on Sinai pleading for Israel, Samuel crying through the night for Saul—but now, even the voices of prophets cannot turn aside what has been decreed. The covenant nation has exhausted grace; the cup of iniquity is full. Thus, the Lord declares, "Cast them out of my sight, and let them go forth." And when they ask, *Whither shall we go?*, the answer comes with cold precision: "Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity." These four destroyers—death, sword, famine, and captivity—mirror the horsemen of *Revelation 6*, where John beheld the same divine judgments unleashed in the latter days upon a world ripened in iniquity.

The parallel is deliberate and prophetic. Jeremiah's "four kinds" of destroyers for Jerusalem's scattering and bondage become John's four riders of redemption and judgement—each a divine instrument of consequence. The white horse rides first, representing conquest and redemption—false peace now becomes real, the imitation of righteousness ("white tomb") now becomes the symbol of it ("empty tomb"), etc. A power going forth "conquering, and to conquer," first the

Babylonians sent to scatter Israel, and later a foreshadowing clearly to the Redemption of Zion.

The red horse follows, symbolizing the sword: “to take peace from the earth, and that they should kill one another.” Civil strife, war, and internal destruction spread among the nations, the fruit of collective rebellion. First represented in Israel being broken up as a nation and scattered with bands strong around her neck, but now she is gathered and “the only nation not at war... for everyone who will not take up his sword must flee to Zion” and a nation once more, terrible for glory. (D&C 45:68-70)

Then rides the black horse, bearing the balances of scarcity—“a measure of wheat for a penny, and three measures of barley for a penny.” Famine and economic collapse weigh heavily upon a corrupted world, just as Jeremiah foresaw, and in our day: “a great hailstorm to destroy the crops of the earth.” A famine, the most severe this world has ever or will ever see- Joseph in Egypt being a type for this famine (Ether 13).

Finally comes the pale horse—ashen, deathlike—“and his name that sat on him was Death, and Hell followed with him.” Here the fourfold curse is complete: “to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

Thus Jeremiah’s ancient lament becomes a latter-day vision fulfilled in reverse- the first last and the last first. The same judgments that fell upon Jerusalem for covenant-breaking now hang over all nations that reject the law of Christ and persecute His saints. In both cases, these plagues are not random calamities but covenant enforcement—justice answering mercy refused. The sword for those who gloried in violence; famine for those who oppressed the poor; pestilence for those who trusted in the arm of flesh; captivity for those who sold their souls to Babylon’s idols. Poetic and perfectly just.

As the seals open and the judgments ride forth, central to it all remains the remnant—the Church of the Lamb, small in number but armed “with righteousness and the power of God in great glory.” For while judgment falls upon the nations, Zion is being redeemed, prepared, and sealed. The Lord’s justice and mercy move in tandem: as Babylon collapses under the weight of its own abominations, Zion arises, purified and preserved. Thus the cycle is complete—Jeremiah’s four destroyers and John’s four horsemen ride not merely as omens of doom, but as heralds of deliverance. For when these judgments are spent and the rebellious consumed, the Lord Himself shall descend, to comfort His people and to reign as King of Zion forevermore.

Footnote (b) devour

Doctrine and Covenants 29: 20

13 For a trump shall sound both long and loud, even as upon Mount Sinai (**MT OF OLIVES**), and all the earth shall quake, and they shall come forth—yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

14 But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven (**SUN MOON STARS**), and there shall be greater signs in heaven above and in the earth beneath;

15 And there shall be weeping and wailing among the hosts of men;

16 And there shall be a great hailstorm sent forth to destroy the crops of the earth (**HAIL AND FAMINE**).

17 And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full (**CUP FULL**); for behold, my blood shall not cleanse them if they hear me not.

18 Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

19 And their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

20 And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up (**TRIBULATION**).

21 And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign (**G&A DESTROYED**).

1 Nephi 14

8 And it came to pass that when the angel had spoken these words, he said unto me:

Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

9 And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the devil.

10 And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the

church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

11 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

12 And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw (**CHURCH GLOBAL**).

13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God. (**G&A WAR**)

14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory (**POWER OF THE LAMB**).

15 And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.

16 And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots (**G&A DESTROYED**); and behold, thou seest all these things—

17 And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel. (**MT OF OLIVES**)

Doctrine and Covenants 88

83 He that seeketh me early shall find me (**SEEK EARLY**), and shall not be forsaken.

84 Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come;

85 That their souls may escape the wrath of God, the desolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not

the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

86 Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

87 For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree. **(SUN MOON STARS)**

88 And after your testimony cometh wrath and indignation upon the people.

89 For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

90 And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. **(TRIBULATION)**

91 And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

92 And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him. **(REDEMPTION OF ZION)**

93 And immediately there shall appear a great sign in heaven, and all people shall see it together. **(SIGN OF THE SON OF MAN)**

94 And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it. **(G&A DESTROYED)**

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10 I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

11 Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full. **(CUP FULL)**

12 And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved.

13 And they that have been scattered shall be gathered. (**REDEMPTION OF ZION**)
14 And all they who have mourned shall be comforted.
15 And all they who have given their lives for my name shall be crowned.
16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.
17 Zion shall not be moved out of her place, notwithstanding her children are scattered.
18 They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—
19 And all these things that the prophets might be fulfilled.
20 And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints

Moses 7

61 And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth (**SUN MOON STARS**); and great tribulations shall be among the children of men (**TRIBULATION**), but my people will I preserve;
62 And righteousness will I send down out of heaven (**POWER OF THE LAMB**); and truth will I send forth out of the earth (**REDEMPTION OF ZION**), to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

Joseph Smith Jr.

Zion and Jerusalem

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked (**CUP FULL**) of this generation from off the face of the land (**HAIL AND FAMINE**), to open and prepare the way for the return of the lost tribes of Israel from the north country (**RETURN OF THE TEN TRIBES**). ... I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellowmen than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is

come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you... Remember these things; call upon the Lord while He is near, and seek Him while He may be found (**SEEK HIM EARLY**), is the exhortation of your unworthy servant."

(Signed) JOSEPH SMITH, JUN. (*TPJS*, p.17)

Jerusalem Destroyed and Scattered; New Jerusalem Built and Gathered: When the cup of iniquity is full, when the nations are drunken with the wine of Babylon and the great and abominable church lifts itself in open defiance against the Church of the Lamb, then the Lord's long-suffering will reach its end. The prophets saw this moment—the system of deceit, wealth, and corruption gathered in a final war against the Saints, “to fight against the Lamb of God” (1 Nephi 14:13). The founder of that church, even the devil, stirs up the hearts of the nations, and in their blasphemous unity they make war on righteousness. This marks the turning of the cup; the day of vengeance dawns, for the Lord's indignation “is soon to be poured out without measure upon all nations” (D&C 101:11) for the Lord will not suffer the damage to the olive trees (D&C 101: 51-58). Then the heavens themselves will bear witness: the sun shall refuse her light, the moon shall be turned into blood, and the stars shall fall from their courses, as though all creation trembled at the approach of its Judge (D&C 29:14; 88:87; Moses 7:61). Darkness will cover the earth and gross darkness the minds of the people, while men's hearts fail them for fear. The judgments of God will begin to roll forth—a great tribulation such as has not been since the world began: hailstorms destroying the crops of the earth, famine devouring nations, pestilence and earthquake sweeping the wicked from the land, fulfilling the word of the Prophet Joseph that pestilence, hail, famine, and earthquake will “sweep the wicked of this generation from off the face of the land” (TPJS p.17).

In the midst of this judgment, the heavens will open—not for destruction, but for deliverance. Righteousness shall be sent down out of heaven and truth shall go forth out of the earth to bear testimony of the Only Begotten (Moses 7:62). The power of the Lamb will descend upon the Saints of the Most High, scattered yet faithful, and they shall be “armed with righteousness and with the power of God in great glory” (1 Nephi 14:14). This divine empowerment (“angels and men being coworkers”) marks the Redemption of Zion—the gathering of the pure in heart from the four quarters of the earth, their inheritance restored, their hands clean and their hearts steadfast (D&C 101:13, 18). The wicked, unable to abide the glory of the Lord, will be swept as stubble before the whirlwind. The great and abominable church, the whore of all the earth, shall be bound and burned; her bands made strong, no man able to loose them; and “she is ready to be burned” (D&C 88:94). The tares are gathered and consumed, the proud and the rebellious cut off,

and the land cleansed for the return of the covenant people- including the ten tribes from the north countries.

After these events in America, after the Redemption of Zion and the building of New Jerusalem and the Lord appearing in his temple- then shall the trump sound again—“both long and loud, even as upon Mount Sinai”—and the Lord shall descend as prophesied, His feet standing upon the Mount of Olives, the mount east of Jerusalem (D&C 29:13; Zechariah 14:4), which shall cause the very earth to quake at His presence.

Thus the sequence of the Lord making bare his Holy arm in the eyes of all nations and bringing to perfect fruition the promises He made unto the house of Israel is fulfilled:

1. Cup of Iniquity is full made manifest by the Great and Abominable Church declaring war on The Church of Lamb
2. Sun shall be darkened, and the moon shall be turned into blood
3. Great Tribulation including hail and famine
4. The Power of the Lamb descends (i.e. righteousness sent down out of heaven) upon the remnant which bring about the Redemption of Zion
5. Wicked "swept" from the Americas, including the Great and Abominable being destroyed
6. Christ Appears on Mount Sinai (Mount of Olives) event

Jeremiah 15 (cont.)

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

(23-33) Jeremiah 15:1–14. “I Am Weary with Repenting”

Plainly, Judah had reached the point at which the Lord would no longer forgive them. Jeremiah represented the Lord as saying, “I am weary with repenting” (Jeremiah 15:6), that is, with repeatedly relenting and giving Israel another chance. Nothing God did had worked; further delay was useless.

(Old Testament Student Manual 1 Kings–Malachi, Religion 302, Chapter 23: As Ye Sow, So Shall Ye Reap)

Isaiah 1

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Joseph Smith Jr.

Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance¹⁴ is not that which is pleasing in the sight of God. (*TPJS*, p.148)

Footnote 14

Jeremiah 15

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

God Will Not Be Mocked: The Lord's lament through Jeremiah in chapter 15 strikes with chilling finality: "I am weary with repenting." Here the language of divine patience exhausted reverberates like a tolling bell over a dying nation. For centuries He had extended mercy, raised up prophets, sent chastisements mingled with compassion—but Judah's backsliding had become habitual, their repentance momentary and insincere. The Lord, once "slow to anger and plenteous in mercy," now declares that His mercy has been abused, His patience mocked, and His covenant despised.

The cause of this national ruin is traced to Manasseh the son of Hezekiah—a name that stands as shorthand for generational corruption. Manasseh desecrated the temple, shed innocent blood, and led Judah into sorceries and idolatry. Though Hezekiah had turned Jerusalem's face toward God, his son turned its heart toward hell. That legacy of rebellion was not erased by later reforms; it metastasized into the marrow of the people, until even when Josiah's reforms came, they obeyed "in pretense, not in truth" (Jeremiah 3:10). Thus, the Lord decrees their dispersion: "I will cause

them to be removed into all kingdoms of the earth.” What began as disobedience became iniquity; what began as testing became judgment.

When the Lord asks, “Who shall have pity upon thee, O Jerusalem? or who shall bemoan thee?” the answer is silence. None. For the nations once called to look upon Zion with awe now look upon her with derision. Her covenant privileges, forfeited; her temple, defiled; her prophets, slain; her people, scattered. The Lord’s lament, “Thou hast forsaken me... thou art gone backward,” is a divine diagnosis of spiritual regression—a people who once walked with God now walking in reverse into darkness.

Isaiah spoke with the same searing imagery: “The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know.” Even beasts of burden recognize their masters, yet covenant Israel had forgotten her Redeemer. “The whole head is sick, and the whole heart faint.” Spiritual leprosy spread from leadership to laity; from head to foot the body was diseased, the covenant nation festering in unhealed wounds.

This is the very condition that provokes the Lord’s dreadful statement: “I am weary with repenting.” Not weary of forgiveness—but weary of relenting in the face of persistent rebellion. He had withdrawn judgments again and again, but His mercy, unheeded, only emboldened sin. The Lord’s “weariness” is the divine sorrow of One who has offered everything—light, law, prophets, covenants—and been repaid with indifference. “Why should ye be stricken any more?” Isaiah asked. “Ye will revolt more and more.” When chastisement no longer corrects, destruction becomes the only cure.

Joseph Smith echoed this eternal principle: “Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.” (TPJS, p. 148). The Prophet’s words pierce the same vein as Jeremiah’s warning—grace is not an endless indulgence. The covenant demands integrity, not vain repentance cycling-conversion, not convenience. To sin deliberately while presuming upon forgiveness is to mock both the Atonement and its Giver.

Thus, the Lord’s hand is stretched out—not in invitation, but in destruction. “Therefore will I stretch out my hand against thee, and destroy thee.” The same hand that once gathered Israel now scatters her; the same arm that redeemed her from Egypt now delivers her to Babylon. The same scarred hands from being pierced through for our transgressions now must reluctantly bear the scourge.

And yet—even in this desolation—the principle stands as a warning and a hope for our generation. For the latter-day covenant people likewise risk the same condemnation when they grow comfortable in sin and assume the patience of God will never end. The “weariness” of the Lord is not fatigue, but finality—a line drawn when mercy ceases to be mercy. But to those who do repent—truly, deeply, and permanently—the same hand that once smote will heal. The same covenant voice that declared, “I am weary with repenting,” also pleads in our day, “Return unto me, and I will return unto you.” (Malachi 3:7).

The warning to Judah becomes the call to Zion: cease trifling with holy things. Let our repentance be real, our worship pure, our obedience steadfast—lest the Lord say once again, not in anger but in sorrow, “I am weary with repenting.”

Jeremiah 15 (cont.)

7 And I will fan them [IE scatter them] with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.

Footnote (b) bereave

Ezekiel 36:

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

12 Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

13 Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

Third Nephi 22

1 And then shall that which is written come to pass: Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy maker, thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—the God of the whole earth shall he be called.

6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Desolate Cities: The Lord declares through Ezekiel and His own voice in the latter days that the desolation of Israel is not permanent. The “mountains of Israel” shall “shoot forth [their] branches, and yield [their] fruit” (Ezekiel 36:8), for the covenant people are at hand to come. He assures, “Behold, I am for you, and I will turn unto you” (v.9), promising not merely the return of scattered Israel but the multiplication of both people and land, restoring cities and inheritance beyond their former beginnings (v.10–11). Where once the land “devoured men” and bore the reproach of nations, the Lord will reverse it; His people shall no longer be bereaved, shamed, or fallen (v.13–15).

And in His own voice, the Lord amplifies this promise in 3 Nephi 22:1–8: to the barren and forsaken, He says, “*Sing... break forth into singing... for more are the children of the desolate than the children of the married wife*”. He commands, “*Enlarge the place of thy tent... lengthen thy cords and strengthen thy stakes*”, promising inheritance and multiplication across the Gentiles formerly desolate cities. He removes reproach, shame, and widowhood, calling Himself the Husband and Redeemer of Israel. What was forsaken for a moment, hidden in a little wrath, will be restored in everlasting mercy.

Thus the Lord reveals the pattern of latter-day redemption: what was barren will blossom, what was scattered will be gathered, and the covenant inheritance, long dishonored by rebellion and

apostasy, will be returned but only to the faithful remnant. The voice of the Lord Himself declares that Zion will rise, multiplied and sanctified, adorned for her divine Husband, the Redeemer of Israel and God of the whole earth.

Jeremiah 15 (cont.)

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ 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; yet every one of them doth curse me.

Blessings Now Cursings: In this passage the prophet's lament merges with the Lord's judgment until their voices nearly blend—divine wrath and prophetic sorrow speaking in unison. The imagery is stark and apocalyptic: “Their widows are increased to me above the sand of the seas.” The promise once given to Abraham, that his seed would be as the sand of the sea for multitude, is now inverted in a curse—the nation multiplies not in life, but in bereavement and death- in consumerism and idolatry. Where covenant should have produced posterity, rebellion produces graves. The mothers of Israel, who once rejoiced in sons as tokens of divine favor, now wail in unending procession. The Lord calls forth “a spoiler at noonday,” symbolizing destruction not hidden in darkness but striking in the very light of day, sudden and public—a judgment unmistakably divine.

“She that hath borne seven languisheth,” the scripture says, invoking the ideal Hebrew mother, fruitful and honored. Yet even she “hath given up the ghost; her sun is gone down while it was yet day.” Her strength fails at the height of promise; the brightness of noon turns to shadow before evening. The language recalls Amos 8:9—“I will cause the sun to go down at noon, and I will darken the earth in the clear day.” It is the image of hope extinguished, of a nation whose covenant light is snuffed out while it yet seemed to shine. The humiliation is total: “She hath been ashamed and confounded,” and the remnant that remains is “delivered to the sword.”

This “mother of the young men” is more than an individual—it is Jerusalem herself, once called the “joy of the whole earth,” now reduced to a weeping widow. The “spoiler at noonday”

represents Babylon's assault, but in a latter-day sense, it foreshadows destruction that comes upon the spiritually complacent in the very hour they deem themselves secure (Parable of the Nobleman and His Olive Trees, D&C 101). As Paul warned: "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thessalonians 5:3). Zion's peril lies not in the darkness of ignorance, but in the blindness of pride—in believing that covenant status alone guarantees protection while faithfulness decays.

Then Jeremiah himself speaks: "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!" It is the cry of a prophet crushed between heaven and earth. He had neither defrauded nor oppressed any man, "neither lent on usury, nor have men lent to me on usury," yet he was despised, cursed, and rejected by his own people. Here Jeremiah stands as a type of Christ—the sinless one condemned by sinners, the righteous reprovener hated for his righteousness. His lament mirrors the Savior's own: "O Jerusalem, Jerusalem, thou that killest the prophets." (Matthew 23:37).

There is profound pathos here: Jeremiah suffers not for his own transgressions but for the people's rebellion. In every dispensation the same pattern repeats—the messenger of repentance becomes the object of scorn. The world curses those who call it to conscience; Zion's own children often reject her watchmen until it is too late. As Nephi lamented, "The guilty taketh the truth to be hard, for it cutteth them to the very center." (1 Nephi 16:2).

And so the Lord's judgments unfold—widows multiplying like grains of sand, the mother of nations perishing in her prime, the prophet cursed for the crime of truth-telling. Yet hidden within this devastation is divine purpose: the purging of hypocrisy, the refining of a remnant, the proving of prophets. For when the sun goes down at noonday, when the city groans beneath the spoiler, the Lord is yet working redemption. From the ashes of the spiritual Jerusalem of today He will raise Zion.

Matthew 25

12 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

13 ¶ Now I will liken these things unto a parable.

14 For it is like as a man traveling into a far country, who called his own servants and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway went on his journey.

16 Then he that had received the five talents went, and traded with the same, and gained other five talents.

17 And, likewise, he who received two talents, he also gained other two.

18 But he who had received one went, and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained, besides them, five talents more.

21 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he who had received the one talent came and said, Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown and gathering where thou hast not scattered.

25 And I was afraid, and went, and hid thy talent in the earth; and lo, here is thy talent; take it from me as thou hast from thine other servants, for it is thine.

26 His lord answered and said unto him, O wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I have not scattered.

27 Having known this, therefore, thou oughtest to have put my money to the exchangers; and at my coming, I should have received mine own with usury.

28 I will take, therefore, the talent from you and give it unto him who hath ten talents.

29 For unto every one who hath obtained other talents shall be given, and he shall have in abundance.

30 But from him that hath not obtained other talents shall be taken away even that which he hath received.

31 And his lord shall say unto his servants, Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

Isaiah 3

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she shall be desolate and shall sit upon the ground.

*27 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

Replenish AND Multiply: In the parable of the talents, Christ was not speaking of money, but of divine stewardship. The “goods” entrusted to His servants symbolize the sacred charge to

multiply—to increase both spiritually and generationally. The faithful servants gained more, representing souls born, raised, and redeemed unto God. But the unprofitable servant, who buried his one talent, refused increase. His sin was not theft but fear—fear of sacrifice, fear of stewardship, fear of the divine law of creation, fear of man.

This spirit mirrors our day. The Lord’s covenant people, blessed with capacity, now bury their talents in the soil of convenience, saying, “It is too hard, too costly, too uncertain to bring forth children.” Thus they give back only what they were given—two children at most to replace two parents—merely *replenishing* but no longer *multiplying*. The commandment “Be fruitful, and multiply, and replenish the earth” (Genesis 1:28) has been reduced to a fraction of obedience.

Isaiah foresaw this rebellion: “Seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach” (Isaiah 4:1). Their reproach is barrenness—the rejection of creation itself. They wish to bear His name without bearing His children, to claim covenant while denying its increase. And so the Lord says, “Thou oughtest to have put my money to the exchangers” (Matthew 25:27)—even a small return, symbolic of natural fertility, would have sufficed. Yet the fields of Zion grow barren, not through curse but through choice. To bury one’s talent in the earth is to reject the image of the Creator, Provider, and Protector.

Still, the promise remains: those who multiply both spirit and seed shall hear, “Well done, good and faithful servant.” The joy of the Lord is *increase*—the filling of the earth with covenant light. In a generation that refuses to bring forth, the remnant who do will stand as the Lord’s fruitful inheritance, the living proof that Zion yet bears children unto her God.

Jeremiah 15 (cont.)

11 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me [OR be mindful of me], and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke [HEB taunts].

Limhi vs Alma as a Type: Here the Lord divides between destruction/Judgement and preservation—the nation is condemned, yet the *remnant* is promised deliverance. “Verily it shall be well with thy remnant,” saith the Lord, “I will cause the enemy to entreat thee well in the time of evil.” (Jeremiah 15:11). Even as judgment falls, the Lord marks His faithful few for mercy. This mirrors His dealings in every age: though the cup of iniquity overflows for the nation, the Lord remembers those whose garments are clean- the watchman on the tower.

“Shall iron break the northern iron and the steel?” (v.12). The question is rhetorical—Judah’s strength cannot withstand the harder metal of Babylon’s might, just as modern nations, however fortified, cannot resist the northern power foreordained to execute divine justice. The Lord’s decrees are as iron sharpened by steel—unyielding, inevitable.

Then comes the sentence: “Thy substance and thy treasures will I give to the spoil without price.” (v.13). What was consecrated for the Lord’s work has been defiled by sin, and now the destroyer claims it. This is covenant consequence—the Lord withdraws protection when His people persist in rebellion. The fire of His anger, once restrained, now burns across the land (v.14), consuming all who trusted in their own strength and riches.

Yet even amid this fury, Jeremiah’s voice rises as the intercessor: “*O LORD, thou knowest: remember me, and visit me... know that for thy sake I have suffered rebuke.*” (v.15). The prophet bears the lonely pain of divine loyalty—mocked by men, misunderstood by his nation, yet steadfast before God. His plea foreshadows the suffering of all true disciples in the last days, who will stand as witnesses while their societies collapse.

The Lord’s assurance to Jeremiah—“It shall be well with thy remnant”—extends to that future remnant of covenant Israel who remain faithful when nations fall. They will not only escape affliction, but they will be *preserved through it*. Their enemies will be forced to entreat them; the power of Zion will be acknowledged even by those who once sought her ruin. “*For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.*” (3 Nephi 20: 19) And as the fire of judgment burns upon the nations, the Lord will “visit” His faithful—meaning He will *be mindful of them, remember their covenant, and manifest Himself in deliverance*.

Thus the pattern repeats: destruction for the proud, preservation for the pure who fear the Lord (3 Nephi 24). The Lord consumes the corrupt branches but spares the root of righteousness. For

even in the heat of His indignation, He never forgets those who suffer rebuke for His name's sake.

Jeremiah 15 (cont.)

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

Footnotes (a) eat

Ezekiel 3:

1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

Revelation 10

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Footnote (b) name

Doctrine and Covenants 18

27 Yea, even twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart.

He is the Reward: Here, Jeremiah captures the sacred pattern of the prophet's labor: to *eat* the word of the Lord, to internalize it fully, so that it becomes both nourishment and commission.

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart” (Jeremiah 15:16). This echoes Ezekiel's experience, when he was commanded to “eat” the scroll, making it part of his very being, to speak truth to Israel (Ezekiel 3:1,3).

Likewise, Revelation presents the same duality: the words of God are sweet in the mouth, yet bitter in the belly (Revelation 10:9–10), for the prophet ingests not comfort alone, but also the weight of judgment, the sorrow of unrepentant hearts, and the call to carry God's warning, however unwelcome it may be.

To *eat the word* is to internalize not only the message of God but also the path to eternal covenant security. It is the process by which a disciple makes their calling and election sure—by seeing Christ, feeling His literal presence, and being sealed in the forehead by the power of the Holy Ghost. The sweetness of the word in the mouth reflects the joy of covenant intimacy, while the bitterness in the belly represents the travail and endurance required to qualify for that sealing. Jeremiah’s experience models this pattern: the prophet does not merely speak; he is transformed by the word, tested in the fire of obedience, and prepared to stand steadfast until the Lord confirms his inheritance. This is the promise and the burden of those who would be numbered among the elect, whose hearts are marked by both the joy of divine revelation and the gravity of covenant fidelity.

Jeremiah 15 (cont.)

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

Footnotes (a) mockers

Psalm 1:1 (JST)

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Psalm 26:4 (JST)

1 Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness is before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evildoers and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands is mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

John 3

19 And this is the condemnation: that light is come into the world, and men love darkness rather than light because their deeds are evil.

20 For every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he who loveth truth cometh to the light, that his deeds may be made manifest.

22 And he who obeyeth the truth, the works which he doeth, they are of God.

Joseph Fielding Smith

“The commandment of the Lord that the saints should make themselves ‘friends with the mammon of unrighteousness,’ seems to be a hard saying when not properly understood. It is not intended that in making friends of the ‘mammon of unrighteousness’ that the brethren were to partake with them in their sins; to receive them to their bosoms, intermarry with them and otherwise come down to their level. They were to so live that peace with their enemies might be assured. They were to treat them kindly, be friendly with them as far as correct and virtuous principles would permit, but never to swear with them or drink and carouse with them. If they could allay prejudice and show a willingness to trade with and show a kindly spirit, it might help to turn them away from their bitterness.” (*Church History and Modern Revelation, 2 vols. [1953], 1:323; see also Doctrine and Covenants Student Manual, 2nd ed. [Church Educational System manual, 2001], 179.*)

President Brigham Young

“And when the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have apostatized and joined hands with the wicked...” (*Discourses of Brigham Young, p. 112*)

Don’t Break Bread With Live Grenades: Jeremiah’s words, “I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand” (Jeremiah 15:17), reveal the divine principle that true righteousness cannot consort with the openly rebellious and proud. To sit at the table, to share meals and laughter with those who mock God and trample His commandments, is a mark of compromise and some of the final steps toward total apostasy- not a badge of piety. The psalmist echoes this standard: “I have not sat with vain persons, neither will I go in with dissemblers... I have hated the congregation of evildoers, and will not sit with the wicked” (Psalm 26:4 JST). The world’s inclination is toward darkness, where men love sin and flee from the light (John 3:19–20), but the faithful are called to stand apart, to maintain covenant integrity even in isolation. The saints may act with kindness or fairness toward the wicked, trading or negotiating as justice allows, as well as sitting down to call to repentance- yet they must never “sit down” simply in fellowship with them, for social intimacy with the openly

proud (and thus wicked) signals spiritual compromise. Jeremiah's solitude, filled with God's indignation, is thus a model for the righteous: separation is not bitterness, but fidelity; avoidance of the scornful is not withdrawal from humanity, but steadfast obedience; and standing apart from those who mock God marks the true covenant people in a generation that increasingly honors and wants to be loved by wickedness.

Jeremiah 15 (fin)

18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

19 ¶ Therefore thus saith the LORD, If thou return [OR repent], then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen wall [HEB fortified wall of brass]: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

3 Nephi 24

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts.

6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts. But ye say: Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse, for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.

12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.

Return Unto Me: In these verses, the Lord laments the stubbornness of Israel, whose pain is perpetual and whose wounds refuse to be healed, likening their refusal to false waters that fail (v.18). Yet He extends a conditional promise: if the people will repent, separating the precious from the vile, they will once again become His mouthpiece and watchmen among the nations, declaring His covenant and truth (v.19). He emphasizes that the faithful must not return to the company of the unrepentant; the righteous are to stand apart, letting the wicked come to Him on their own. In assurance of their obedience, the Lord promises protection and deliverance: the repentant city and its people will be made a fortified wall of brass, impervious to the attacks of the wicked, and He Himself will redeem them from the hand of the terrible, establishing a safeguard for those who return unto Him (vv.20–21).

Just as in Jeremiah 15, the faithful are called to separate from the wicked and to restore what has been withheld from God—in this case, tithes and offerings (vv.7–9). The promise follows that, if they return, temporal and spiritual blessings will be poured out abundantly: the windows of heaven will open, the devourer will be rebuked, and their land and posterity will be made fruitful and honored among the nations (vv.10–12). This mirrors the conditional covenant of protection and redemption in Jeremiah 15:20–21, showing that God’s deliverance and safeguarding of Zion depend not on human power, but on repentance, righteousness, and fidelity to His ordinances.

Return Unto Me

O children of Jacob, hear the wind blow free
The streets echo with the laughter of the vain
The waters you have trusted are false, yet still they reign
Your wounds refuse to heal, your hearts betray
Yet I call: return unto Me, turn from your pain
Stand apart, take the precious from the vile again.

I will be your fortified brass, your wall of might
They may rage and fight, their tongues falter and fail
Their hands shall grasp at shadows, and their plans turn pale
Bring the tithes into My storehouse, restore what is right
The windows of heaven open, blessings set sail
Your vines shall bear fruit in the fields’ appointed light.

Do not sit at the table of the proud, nor share bread
Do not drink from the cup of the wicked or their mirth

Your calling and election await your hand on earth
Multiply and preserve the talents I have said
Nurture souls, redeem the lost, bring forth their worth
Let Zion rise, clothed in righteousness, as I have led.

Return unto Me, I change not, I endure
Swift witness against deceit and oppression will be
Swift to bless, swift to redeem, swift to set free
The desolate shall sing, the widow rejoice, hearts pure
Prepared, fenced, and unshaken, My name secure
The land fruitful, the covenant kept forever sure.