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The translation preserved the paragraph structure published in the contemporary Hungarian transcript.

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All Bible quotations use the English of the King James Version, 1611 edition, and written in italic font to match the format of the original manuscript. The abbreviated Bible quotes Enyedi György closed with the word "etc." are expanded to their full length, as they were most likely delivered in his spoken sermons.

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Concio. Jeremiae XXVII. v. 4. Causae durationis et ruinae impiorum.

Sermon. Jeremiah 27 verse 4: Causes of the survival and the downfall of the wicked.

And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

Jeremiah 27:4-5 KJV

While there are many topics in our world that stimulate contemplation by inquisitive-minded people, the topic of the current state and the rise and fall of empires

and principalities would give plenty of opportunities for anyone to engage in dedicated and deep reflection. Because many wished to learn the causes of the current state and the rise and fall of empires, numerous scholarly minds pondered them and gave them serious thought, but to no avail. Those, however, who follow the teachings of the book of God and value the testimony therein, may find the true answers with little effort.

That is clearly demonstrated by our chosen Bible verse, and in order to better understand it, it is necessary to consider the circumstances and the time period in which this prophecy was written.

As it is chronicled in written history and the writings of this prophet, Jeremiah, he spoke these words in Jerusalem in front of King Zedekiah and the envoys of kings and princes of neighboring countries. We have to recall that it was Nebuchadnezzar who gave King Zedekiah, his ally, the throne and the country to rule over.

However, as the might of the Babylonian king grew larger and larger, the neighboring rulers became very frightened and began to discuss among themselves just how they could stand up against and defeat Nebuchadnezzar.

Thus, they sent envoys to King Zedekiah in an attempt to break his alliance with Nebuchadnezzar and join them instead. It was during those discussions that God sent Jeremiah to them, so that through his words he might tell Zedekiah and the envoys of rulers the command of the Lord concerning Nebuchadnezzar, so they could easily understand what is that they have to follow and abide by. Thus, Jeremiah addressed the envoys this way (Jeremiah 27:5): *I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.*

There are three parts to the words of the prophet: first, the Lord reiterates His might over this world. Second, He declares that He gives the throne and the country to rule over even to those rulers and kings who do not fear God. Third, He states that He is setting certain limits to the powers of all the kings.

Let us explain these one by one. The prophet, speaking for God, states (Jeremiah 27:5): *I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.* The meaning of this is: I see that you are discussing how you might take Nebuchadnezzar's empire from him, but you are leaving out from your discussion the one who owns everything. Because only the owner who has possession of something can take that possession away from another, only the owner is the one who could demand his property back from someone else. Now, the countries, all their land and their inhabitants are under my power, they are my inheritance, I possess them. Therefore, only I could want to take away the kingdom from Nebuchadnezzar, thus, your discussion and making plans will be in vain without me, because you are not the owner of the land and the country, so, you cannot demand it back and cannot take it away from under his rule.

In many other statements, He attributes to Himself the creation of this world, and the ruling of it, as we can read it from Isaiah in cap. 44. (Isaiah 44:24): . . . *I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.*

From that it follows that if God created this world, then it is His, it belongs to Him, as David declares in Psal. 49. (Psalm 50:10 -12): *For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.*

No wonder, then, that He says through the prophet that He can give it to anyone He wants, because everything is His possession, and He can give it to anyone, gift it to anyone. The devil used a similar argument to prove that he has power over the kingdoms of the world when he tempted our Lord in the wilderness in Luc. 4. (Luke 4:6): *And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*

From these words let us learn three lessons: first, let us learn that while the might of God is evident in many aspects of our lives each day, but nowhere else it is more evident than in the creation of the world. That is the reason why the Almighty is quite proud of it and calls it His own. As He says (Jeremiah 27:5): *I have . . . by my great power and by my outstretched arm . . .* As if saying: no one else besides me could have done that. He calls this a part of His character. Similarly, He instructs the Israelites in cap. 10. Jer. (Jeremiah 10:2-11): *. . . and be not dismayed at the signs of heaven; . . . For the customs of the people are vain: for one cutteth a tree out of the forest, They deck it with silver and with gold; . . . they must needs be borne, because they cannot go. Be not afraid of them; . . . blue and purple is their clothing: . . . Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.* With those words the prophet declares that only He, the eternal and self-existing God is the one who can create the heavens and the earth.

Our opponents use that verse against us (and against the Son of God) by saying that if, according to our belief, Christ did not create heaven and earth, then he should have perished according to that “curse” of Jeremiah.

But what they are saying is irrelevant to that verse, because, as you heard it, and anyone can read it, the prophet there is speaking of the Babylonian idol deities whom the pagans called gods. The words of the prophet do not apply to gods whom God ordained to be gods and lords. If what our opponents say would apply to God-ordained lords, then, in general, kings, judges, princes would also be subject to that “curse”, yet, the Scripture calls them gods in Psal. 81. (Psalm 82:1) and in Joan. 10. (John 10:34-36).

No one would be so brash as to put them under that “curse.” Because God Himself ordained those gods, and they do not diminish, but exalt His holiness. Such a kind of god is Christ. Thus, the verse from Jeremiah does not pertain to him whatsoever. But I will say more about this on another occasion. Therefore, the first lesson here is that the creation of heaven and earth is the characteristic of the one, true, and eternal God, and it expresses His great might over everything.

Second, let us learn from this that God watches over this entire world, and providentially cares for it, because none of us would leave their handiwork to go to waste, but, rather, we support it, tend to it, and guard it. It is true even more so of God who not only created the world, but maintains it, holds together everything in it as stated by Saint Paul in Act. 17. (Acts 17:24-25) and elsewhere. If He didn’t hold together everything, in a blink of an eye everything would turn to dust, since everything was created from nothingness.

Therefore, let it be understood by those who commit deceitful, ungodly deeds, and then delude themselves that the Lord doesn’t see it, that Jacob’s God doesn’t know about it, that all their deeds are hidden; to those people I say, they ought to learn that they are entrusting themselves onto falsehoods, and the time will come when they will see that nothing remains hidden from the Lord, as we have explained and proved it in detail in our previous sermons.

The third lesson from this is that the reign of princes is from God, and they govern by God’s will, and by His permission. Because the earth is His, and He gives to whom He wishes.

Nonetheless, not every ruler contemplates this, and many don’t even believe it, but attribute their reign to their own power, to their own greatness, and to their own cleverness and reasoning. But the Lord, in His wisdom, while allowing them to reign, eventually will humiliate them, scorn them for their pridefulness and destroy them as we read in Esa. 37. when God tells Hezekiah (Isaiah 37:24): . . . *thou . . . hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.* And also (Isaiah 37:29): *Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.*

Moreover, He similarly admonished Nebuchadnezzar after he spoke this way while walking in the palace of Babylon and spreading his arms wide, as written in Dan. 4. (Daniel 4:30): . . . *Is not this great Babylon, that I have built . . .* Let the rulers then learn from this that they ought to admit that all their power is from the Lord, and not attribute it to their own strength, because those who do not acknowledge this will be destroyed in shame, as proven through many examples. The commoners ought to learn not to be jealous of those who are elevated to rule and become wealthy. Because as we heard, the earth is the Lord’s and He gives to those whom He wishes.

That is why Saint Paul states in Rom. 13. (Romans 13:1): *Let every soul be subject unto the higher powers.* . . . John the Baptist said in Joan. 3. (John 3:27): . . . *A man can receive nothing, except it be given him from heaven.* Christ our Lord said to Pilate (John 19:11): . . . *Thou couldest have no power at all against me, except it were given thee from above.* . . . Those were about the first part of our verse.

The second part comes to us in the following words.

Part 2.

(Jeremiah 27:6): *And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.* The meaning of these words is this: Your acts and councils against Nebuchadnezzar are in vain, because I support him, I gave him that empire, and no one can take it away from him until I will that. First, let us contemplate here just how is it possible that the God of Israel gave that empire to the King of Babylon, when he knew nothing about Him, he didn't worship the true God, but attributed all his might to his own effort and power as it is evident from the writings of Daniel. You have to recognize that although people may be ungrateful and aggressive, and they don't understand the source of their wealth and joyful life, but that doesn't mean that the true God is not the giver of everything that is good.

Pilate did not understand that God had given him the rulership over Israel, and attributed it to the Roman emperor, Tiberius. But Christ our Lord told him that such power was given to him from above. God spoke similarly about Cyrus in Esa. 45. (Isaiah 45:1) saying that He would hold his hand, make the kings bow to him, and subdue nations before him. But Cyrus was a heathen ruler who worshipped idols. Nebuchadnezzar did not know God, yet it was God who gave him his empire. It is the same as when someone shows kindness to a child who doesn't know who performed that kindness; in that case the lack of knowledge by the recipient does not mean that the benefactor was not the doer of the kindness.

Indeed, if there are ignorant people in our days who don't acknowledge their high rank as a gift from God, it doesn't follow that God is not the source of their rulership and wealth. However, such people ought to understand that God usually takes away His gifts when they are ungrateful and gives those gifts to those who praise His providence.

Second, let us contemplate why God is calling Nebuchadnezzar his servant when he was a heathen. We have to recognize that there are many who unknowingly serve God, and their ignorance doesn't mean that they are not servants of God, as the apostles state in Act. 4. (Acts 4:26-28): *The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.* Similarly, when Shimei cursed

David, Abisai wanted to kill him for that as we read in 2. Reg. 16. (2 Samuel 16:5-10). It is certain that neither the Jews who persecuted our Lord, nor Shimei who cursed David did those acts with the intention of serving God, but, rather, to express their anger, nonetheless, unknowingly, they served the purpose of God.

Similarly, Nebuchadnezzar neither knew God, nor believed that he was serving God, but, yet, he was God's servant and acted to accomplish His will. Here it is very important to understand that God had two kinds of servants. Yes, some of them flog us. Just like princes who don't just have head-servants who pay the other servants, but also executioners. Nonetheless, they are all servants of the prince. Not only angels serve the purposes of God, but demons as well as it is written in Eccl. 39. (Sirach 39:28-29):

There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them. Fire, and hail, and famine, and death, all these were created for vengeance

...

God gave great powers to those servants who are ordered to carry out punishment. That is why our Lord in Joannis 16. (John 16:11) uses the name the prince of this world for them. It is not surprising then what He says here about Nebuchadnezzar that he is His servant, despite him being an ungodly and bloodthirsty prince. God also says the following about the King of Assyria in Esa. 16 (Isaiah 10:5-6): *O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.*

Likewise, Attila was called the Scourge of God, because through him God scourged many nations, and punished them severely for their wickedness. From that you can see again why He calls Nebuchadnezzar His servant. You can also see why God lifts up ungodly and cruel princes, and gives them victory over many, so they may serve as His scourge, His punishment, to quicken the repentance of His sinful children.

But those ruthless and ungodly princes ought not delight in their status of carrying out God's purpose. Because when God strikes His children with a rod, He breaks the rod afterward and throws it in the fire. The ungodly cannot free themselves of condemnation after God punished the sinners through them. God continues to condemn them, as God changed Nebuchadnezzar, whom He calls His servant, into grazing livestock for his pridefulness.

He declared that it was the final misstep of the Assyrian king in Esa. 10. (Isaiah 10:6-19), when he attributed his victories and his wealth to his own might, but not to God's will.

Therefore, if the Scourges of God -- those princes who were sent as punishment of His people -- do not understand and do not praise the God from whom they received

their victories and wealth, they will perish, just like everyone else who perishes because of God's will.

Part 3.

And now the third part of our verse (Jeremiah 27:7): *And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.* Let us, most importantly, recognize two things here. First, that God may grant a long reign to those ruthless princes through whom He punishes His people. As we see here, He is promising a three-generation reign to the heathen Babylonian ruler. The main reason for this is the wickedness of His people who don't deserve to be delivered any earlier. Let us learn from this that when we see a long reign by ungodly, ruthless princes, we ought to understand and acknowledge that it is because of the wickedness of His people. And if we want to see it come to an end, then we ourselves ought to change for the better to atone with God for the trespasses done by us and our ancestors. That is when He will break the rod, and destroy the ungodly.

Thus, until we turn away from wickedness, not only can we not expect to be delivered, but, He will devastate us even more and put the yoke of even more ruthless rulers on our necks. Very much in the way God dealt with the Israelites. Because first He gave King Zedekiah and his country to foreigners, and soon after that, when they wouldn't change for the better, He allowed the country to be pillaged by Nebuchadnezzar, and everyone who remained -- 745 people -- to be taken into captivity.

Second, we have to recognize that while those who rule over nations might be ruthless, their reign will eventually come to an end as the Lord says here (Jeremiah 27:7): *And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.*

Just as animals and everything under heaven have their growing state, their mature state, their weakening and their demise, so do the empires and kingships. There is just one, about whom we can say that his reign will never end.

Outside of that, every country, every empire that has ever existed, came to an end. Examples from our day and from history clearly illustrate that.

May it give solace to the people and believers who live wretched lives because of brutal rulers that there will be an end to the reign of the ungodly, just like it is written about Nebuchadnezzar. Those words were indeed fulfilled when the Persian Empire conquered the Babylonians. That is the fate of the reign of the ruthless.

However, keep in mind that only God knows when empires will end as our Lord states in Act. 1. (Acts 1:7), therefore, it is ill-advised to predict anything in that regard unless God Himself brings this to someone's attention.

That ought to convince us to watch and pray, as our Lord taught the apostles, because they couldn't know when the Son of God would come.

Now, in our daily prayer we ask for His kingdom to come. Many years prior because of our trespasses, God had unleashed His whip, the Turkish Empire, onto Christianity and onto our homeland, thus easily punishing us and our forefathers. And today we are not serving their sons or the son of their sons, but their many offspring. In truth, we don't deserve to have this oppressive whip to be removed from us, because we haven't become better, but the opposite has happened, as the ungodliness increases day after day among all classes, including officers of the court, civilians, nobles and the lower classes, in villages and in towns. Thus, we have to fear that not only we will not be delivered from this peril, but that later we may suffer a more severe blow. We ask Him to see not only our trespasses, but to be merciful to us because of His grace and to bring an end to the reign of the ruthless enemy over us, as He had done with the heathen rulers of His people, so we can exalt the providence of His Holy Highness with thanksgiving, praise and a cheerful face. Amen.