

Kings and Prophets 16-08-04a

This is the 4th of August, 2016. We continue our study of the Prophet Jeremiah in the context of the closing days of the Southern Kingdom of Judah. We'll take a moment to go to the Lord in prayer and then we'll begin.

Father, it's a blessing and a privilege to set aside this time for one of the most important things in our lives, which is the refreshment and encouragement of our souls in Your Word and in the fellowship of like-minded believers. We thank You for the opportunity and we pray that You'll bless us as we try to gain a better understanding of our place in Your plan, the specifics that pertain as we face similar days in our own nation, and as we look for ways to ensure that we are living our lives to please You and to reflect the glory of our Savior. We pray these things in Jesus' name.

Amen. We have two sessions tonight. I have 26 points, that's 13 points per session.

So, without further ado, we are going to distill, summarize, and imbibe the essential truths of the first 31 chapters of Jeremiah. I didn't need 31 points to cover 31 chapters, I only need 27. But this really will give an overview of the first part of the book.

And the first part, as you will remember from our outline, is different than the last part. So, let's begin at the beginning. We've turned the gemstone of this prophetic collection in different lights.

We've looked at it from the standpoint of Jeremiah's commission and the message that God entrusted to him for his generation. We've looked at it in terms of some of the symbolic pictures, whether it is the potter and the clay, or the basket of figs, or the potter's vessel that shatters, or the sin inscribed with a pen of diamond on hard stone. And in all of these varied ways, blended together and woven together, God is communicating a primary and relatively simple message.

What is that message? Well, you can't summarize it better than that basket of figs. You're either a good fig or a bad fig. How does that work? Well, we began back at the beginning.

If you turn to Jeremiah chapter 1, and I'm going to divide these points, they're about equally split as positive points and negative points. Another way to look at it is there are commands for the faithful, and there are consequences for the faithless. So, as I give you each point, I'll give you its number, and then what list it goes on.

I've got two pages, two lists. One is commands for the faithful. That's us, right? Everybody say, Amen.

We are the faithful. We're on the good list. There are consequences for the faithless.

And as you can see, it's about equally weighted. And that turns out to be the way the content is

organized in these chapters. So, point 1, this is a command to the faithful.

Jeremiah represents, embodies, symbolizes the faithful. When God speaks to Jeremiah, through him He speaks to the faithful as well as to the faithless. He is the voice crying in the wilderness.

What did John the Baptist do? He said, Prepare the way of the Lord, make His path straight. Who's going to respond to that? The faithful. What is John the Baptist's message to the faithless? The axe is laid at the root of the tree.

There's one coming who's got his winnowing fan in his hand, and he's going to separate the wheat from the chaff. Be aware, judgment is coming. You want to be wheat, you don't want to be chaff.

What happens to the wheat? Gathered into God's barn. What happens to the chaff? It is burned with what? What kind of fire? Unquenchable fire. John the Baptist did not invent the term unquenchable fire.

It comes out of Jeremiah, as we'll see. So, point one, first command for the faithful. This is on the good list.

Chapter 1, verse 7. The Lord said to me, Don't say, I am a youth. You shall go to all whom I send you, and whatever I command you, you shall speak. What does this mean to us, the faithful? You got no excuse.

Jeremiah's offhand excuse was, well, I'm too young. You're not too old. You're not too limited in any way.

Fill in your excuse where it says, youth. We are here to represent the Lord God. We are the body of Christ, and what He gives us to speak, we speak.

What we are supposed to represent, we represent. We are to be lights shining in the midst of our generation. You see the same thing in verse 17.

Flip the page. Therefore prepare yourself and arise, and speak to all of those that I command you. Now notice, there is preparation.

You don't run off and say, well, God says, I don't know what I'm going to say, but I'm just going to run out and start blabbing and something good will come out. He says, prepare yourself. That's a command to the faithful.

It's still under point one. God says, speak what I have you speak, but you need to be prepared. That's one of the reasons we're using our Sunday morning study to inform ourselves and equip ourselves with a reasonable message, with a defensible message.

We don't have to defend the faith. The faith is plenty powerful all on its own, but we should be ready to give a reason why it is our faith and why it is our hope, and to defend it from unjust,

unfair, and actually fallacious and irrational attacks. That's our job.

That's what the Lord Jesus did when He was on this earth. That's what we do, because we're here in His place. So, command to the faithful.

What I command you, speak. That involves both preparation and obedience. Don't lay out excuses.

Well, I'll pass this along to someone who's a better speaker than me. I'll give a note to the pastor and he can go talk. No.

We are here representing the Lord God. If you're here breathing air, God has a plan and purpose for you, and a big part of that is representing the Lord Jesus Christ, His truth, His message, His word. Now, the second point is a consequence to the faithless, because once this message goes forth, and God has raised up faithful communicators from the beginning, and when this word comes, it is a word that divides.

It's like the Lord Jesus Himself. He is a rock, and that rock is going to do one of two things. We either fall on that rock for deliverance, and we are saved.

We either build our house on that rock, and we are stable, and we survive, or the rock falls on us and grinds us to powder. It's the same rock, but it has two different effects, depending on what you do with the message. So, point two.

God says in chapter 1, verse 16, I will utter my judgments against them concerning all their wickedness. Why? Because I made them wicked, because I got busy and let them become wicked. Why? Because they have forsaken me.

They have made a bad choice. Gave them a choice, they made a bad one. What have they done? They've done three things.

Number one, they have forsaken me. God's there. He's near.

He gives them a message. It's a message. They walk away from it.

That can be unbelievers. That can be believers who walk away from what they know and what they've learned about God. So, A, they have forsaken me.

B, they have appealed to other gods. I put my trust in other things. I burn incense.

I fragrantly treat something besides God. God's small g. That can be anything. That can be social life.

That can be technology. That can be employment. That can be relationship.

It can be anything that elbows God out of His rightful first place. Thou shalt have no other gods before me. No other priority before me.

Serve no other interest before me. We are here because God created us and we are here to fulfill His purpose. And when we understand that, we are enriched.

We are blessed. We have a future. There's wonderful blessings that attend that.

When we decide that we've got a better idea, bad things happen. So they have appealed to other gods, secondly. And thirdly, worshipped the works of their own hands.

We all love science, but if you worship science, if you look to science for your hope, for the solution to your problems, it's just a matter of getting the right technology, the right pill, the right doctor, the right specialist. I look to the wisdom of man. Man has solved these problems and all we have to do is wait and utopia is just around the corner.

That is worshipping other gods. That is worshipping the work of your own hands. We can only do visible material things, right? So that is number two.

I will utter judgment. Judgment will come. There are good judgments and bad judgments.

What's the name of the place we're going to go when the Lord Jesus comes and takes us to Himself? It's a seat upon which Christ sits. What is its full name? What do we call the bama in English? The judgment seat of Christ. And we will be judged according to the deeds done in the body.

And there are good judgments and bad judgments. There's gold, silver, precious stones. There's wood, there's gold.

Number two, what is the message? What is the primary part of what we represent as believers on this earth in this time? There is a righteous God in heaven. He deserves worship. He is worthy to be praised.

We reflect that. We communicate that. And there's going to be one of two responses.

People will either respond or they will react. If they react by forsaking Him, appealing to other gods that they think are more worthy and worship the work of their own hands, dire consequences are coming. That is point two, consequences to the faithless.

Point three, command to the faithful. When we deliver this message and we find it rejected, Jesus said, they hated Me, they'll hate you. There is going to be bitter response.

Look at verse 17, prepare yourself and arise and speak to them all that I command you. Do not be dismayed before their faces. It is a daunting thing to deliver an unpopular message and see the faces looking back at you, beginning to mock and deride and find attacks, usually personal attacks against you.

You know that someone is reacting when they immediately go personal instead of focusing on the issue. There's something wrong with you. You're not informed.

You're not smart. You're on the level of a goat herd. You believe myths and legends.

You're backward. You're in the dark. You know, catch up with the rest of us.

You know, come into the 21st century and so on. Do not be dismayed before their faces, verse 17. Look down at verse 19.

They will fight against you. If you represent God and His Word and His truth, expect opposition. Count on it.

If you're doing it right, there's going to be reaction as well as response. If you have sugar-coated it to such an extent that everybody can swallow it, you have corrupted the truth because Jesus said, I've not come to bring peace but a sword and it will divide families. Half the household is going to accept it and there'll be others that do not.

Expect that. That's the nature of the message. It polarizes.

It categorizes. It separates. You can have iron filings mixed with sand and they're mixed and indiscriminate until you bring a magnet.

Once that magnet comes in, the sand falls away, the iron filings stick. Some things are attracted and some are not. That's the nature of the message.

So don't be surprised. They will fight against you but they shall not prevail against you. This is a promise.

You stand for the truth. The truth has God's power in it. When you have God's truth in you, you have God's power in you.

Do not be dismayed when men revile you and persecute you for my name's sake, Jesus said, and they will. He didn't say if. He said when.

I am with you, says the Lord, to deliver you. You either believe that or you don't. If you believe it, then you stand strong and you stand firm.

So that is number three. It is the second of the ones on the commands to the faithful. And those commands always come with promise.

Remember the first commandment with promise? Honor your father and mother. What's the promise? Long and fruitful days in the land. You'll be provided for.

You will have a stake. You will have an inheritance. First commandment with promise.

This is the commandment with promise. Do not be dismayed. I will be with you.

I will deliver you. They will not prevail against you. You either believe it or you don't.

Point four is on the consequences to the faithless. This is a part of the message Jeremiah delivers in chapter 2. This is chapter 2, verse 17 and verse 19. What does Jeremiah tell them? Have you not brought this on yourself, in that you have forsaken the Lord your God? Remember in the point above, the first, number two there, in the consequences to the faithless, they have forsaken me, they have appealed to other gods, they have worshiped the work of your own hands.

So here in 2.17, what does he say? You've brought this on yourself in that you have forsaken the Lord. Forsaking the Lord brings an automatic consequence. And that consequence is you bring judgment on your head when you forsake the Lord your God when He led you in the way.

God didn't say, I'm going to sovereignly pick some of you and just blight you and cause you to reject me for purposes in my own inscrutable mind. He says, I was leading you in the way and you broke away. You let go of my hand and took a different path.

You voluntarily, with malice aforethought, left the way in which God was leading you. And you have brought this disaster on your own head. Don't blame God.

He was leading you in a path of righteousness to a way of peace, to green pastures and still waters, and you left and decided you wanted to go down the ravine and get yourself in trouble. So you brought this on yourself. Look at verse 19, your own wickedness will correct you and your backslidings will rebuke you.

Know therefore and see that it is an evil and bitter thing that you have forsaken the Lord your God. It's an evil and bitter thing in and of itself. The evil and the bitterness is intrinsic.

It is inherent in letting go of God's hand and going some other direction. Hearing the word of the Lord, hearing the opportunity for deliverance and turning your back on it. I've got a better idea.

The fear of me is not in you. This rehearses those three points right up above that on your list. Forsook me, appealed to other gods, worshiping the work of their own hand.

I've got a better plan. So that is number four. You brought this on yourself, 2.17 and 19.

Summarize that. Point five is directly below it, another consequence to the faithless. But it's an opportunity.

It's both sides of the coin at once. Look at chapter 3, verse 22. Chapter 3, verse 22.

This is a message from God through Jeremiah to these faithless people. Return you backsliding children. Return, God says, and I will heal your backslidings.

Indeed, we do come to you for you are the Lord our God. There are some who will turn at God's reproof. And when they do, they're back on the other page.

They're back on the faithful page. God can heal backsliding. Many of us know this.

We've had patches where we got distracted, got deflected, got headstrong. God says, return, I will heal your backslidings. And Jeremiah says, we are those who do come to you.

We fail, but we come back. You are the Lord our God. Truly in vain is salvation hoped for from the hills and from the multitudes of the mountains.

In the Lord our God is salvation. Salvation of Israel here, as Israel goes in the Old Testament, the individual believer, it is deliverance for us. We're not perfect.

We're going to screw up. God says, I am waiting for you to turn. I will heal you.

I will bring you back. I'll put you on the good page. All you have to do is turn.

So this is the message. Now look at the next chapter, chapter 4, verse 1. If you will return, O Israel, says the Lord, return to me. And if you will put away the abominations that you have chosen, if you will quit those three things of forsaking me and appealing to other gods and worshiping the work of your own hands, you will not be moved and you will swear the Lord lives in truth, judgment, and righteousness.

We reviewed this at a different angle a few weeks ago, right? Look at chapter 4, verse 14. O Jerusalem, wash your heart from wickedness that you may be delivered. How long shall your evil thoughts lodge within you? You've got lodgers in your heart and you're not kicking them out.

They're strangers. They don't belong there. How long are you going to let them stay? Can you imagine if somebody just opened your front door and walked in and set up, started living in your house? And they're nefarious types.

They're using as a base for criminal operations. They turn your garage into a meth lab and they launch from your place to go steal from your neighbors and chop cars and sell the parts and the rest of it. And they're all operating out of your house.

And God says, why don't you kick them out? How long are these evil things going to lodge in your heart? Kick them out. Look at verse 22. My people are foolish.

They have not known me. They are silly children and they have no understanding. They are wise in the ways of evil.

They know all about evil. They can justify it. They can rationalize it.

They can vindicate it. But to do good, they have no knowledge. And what knowledge they did have has evaporated away.

They might have known their Bible and now they don't. But they've got all kinds of rationales

for what they're choosing now. We need something absorbent.

That's point four. And followed by point five. Return, God says.

But they do not. You look at verse 22. They're foolish children and they don't return.

Look at chapter five verses three through nine under the same point. This is point number five on consequences to the faithless. Chapter five verses three through nine.

O Lord, are your eyes not on the truth? You have stricken them. They have not grieved. God brings them up short.

He sort of gives them a pop in the head. If you've seen Gibbs on NCIS, you know, wake up. Pay attention.

You've stricken them but they have not grieved. You have consumed them but they have refused to receive correction. We saw Jeremiah's example in the previous chapter where he said, we have turned.

We have come back. We listened. These people do not.

They refuse correction. They make their faces harder than rock. They have refused to return.

Grace before judgment. God sends warning. We are a part of that message.

Turn. Listen. Pay attention.

There's a God in heaven. You don't have to be on the bad side of His justice. But they refuse it.

They harden their face just like Pharaoh hardened his heart. That's chapter five verses three through nine. Don't have time to read the rest of it.

You can read that. Go all the way to verse nine. This is God talking.

When they refuse and are adamant in rationalizing their own choices and refusing God's correction, God says, shall I not punish them for these things, says the Lord? Shall I not avenge myself on a nation such as this? Do you expect me to just let this go indefinitely when I give them chance after chance, warning after warning, send prophet after prophet, make it plain by symbol, by miracle, by plea, by poetry, by play acting? I've sent prophets that do symbolic actions and no matter how I approach them, no matter what method I use, they will not turn. They refuse correction. Shall I not judge this, says the Lord? Skip down to verse 23 and 24, the final part of chapter five here.

This people has a defiant and rebellious heart. They have revolted and departed. They do not say in their heart, let us now fear the Lord our God, who gives the rain, the former and the latter in its season.

He reserves for us the appointed weeks of the harvest. Your iniquities have turned these things away and your sins have withheld good from you. Does this hark to one of our memory verses? Your iniquities separate between you and your God.

Your sins have hidden His face from you. Among my people are found wicked men, verse 26. They lie in wait as one who sets snares.

They set a trap. They catch men. It's not like they haven't been confronted.

It isn't like they haven't been called. It isn't like the message has not gone forth. You and I are a part of that message, our example, our light shining.

That's what we do. That's part of why we're here. So, on your consequences to the faithless list now, you should have your first line is number 2, I will utter judgments because they have forsaken me, appeal to other gods and worship the work of their hands.

You have point 4 below that. You brought this on yourself out of chapter 2. And point 5, return. Chapter 3, verse 22.

Chapter 4, verse 1. Verse 14, verse 22. Chapter 5, verses 3 through 9. Chapter 5, verses 23 and 24. They refuse to listen despite repeated appeals, repeated warnings, repeated cajoling.

God comes softly. He comes with a slap. Nothing works.

On your commands to the faithful, you've got two lines so far. First one was verse 7 and 17 out of chapter 1. What I command you, you speak. And then the third point, do not be dismayed when you speak and you get this kind of rejection that we've just detailed.

Now, your third line, which is the sixth point on commands to the faithful, chapter 7, verses 1 through 3. And it is a reiteration. Do not be discouraged. The word that came to Jeremiah, this is chapter 7, verse 1. Word comes to Jeremiah from the Lord saying, stand in the gate of the Lord's house and proclaim.

We come to church. We are church going people. We represent God in the pattern of our lives.

We say the blessing over our meals and it doesn't matter where we are. Used to see that all the time. Used to constantly see people bowing their heads and you say, oh, they're saying the blessing on their food.

Now when they've got their heads bowed at their table, they're all looking at their phones. What does God say? You stand in the gate. This is the public venue.

People come in and out the gate. Everybody goes in and out. You can't get in the city without coming through the gate.

Stand in the gate. Be visible. You should be a visible Christian.

They will know we are Christians. By your love, they will know that you are my disciples, Jesus said. Stand in the gate.

Proclaim this word. Hear the word of the Lord. All you of Judah who enter at these gates to worship the Lord.

Thus says the Lord of hosts, the God of Israel, amend your ways and your doings and I will cause you to dwell in this place, to remain. This is dwell in the long-term sense. Abide.

Flourish. Be here for a long time. When you plant something in your garden, you hope it's going to last, right? Unless you're somebody that does seasonals for decoration, you know, I like to get stuff that's going to last.

If I go to all the trouble to dig a hole and water and plant and fertilize and you know, I say, I, this is the, this is the collective. This is, this is largely my wife doing this, but you know what I mean? Amend your ways and you will dwell. You will abide.

Do not trust lying words. What's the thing about lying words? Well, they're persuasive. People don't say, well, that's a big lie.

I think I'll operate on that. People say, take this pill. You don't have to exercise and you'll lose 20 pounds.

I believe that. I want to believe it. I like to just take a pill and I will shrink and look like this 23 year old model that's got this tape around her waist.

Buy this machine and you know, do a little walking and, and you'll look like these 23 year old models that are walking on the, you know, show me somebody my age, overweight, out of shape, walking on this thing and, and give me a time lapse how they shrink and get better. We want to believe lying words because it's sugar coated. It appeals.

God says, amend your ways. Do not trust lying words. Now I'll tell you some lying words that have come out just in the last five years or so.

I think this book was published in 2011 and I'm going to call a name on this so that you can look it up. The guy's name is Rob Bell. He's got a big emergent church up in Michigan someplace.

He published a book in 2011 I believe called Love Wins. There's a catchy title. Love Wins.

They'll know we are Christians by our love. God is love. First great commandment.

Love the Lord your God. Love your neighbor as yourself. So he publishes a book and he says love wins.

Well, hey, he's a pastor. He's a Christian. He's built a big church out of nothing up there and love wins.

Okay. Well, you read this book and the upshot of it is there's no such thing as eternal punishment. God's love is going to ultimately bring everybody into the fold.

Some of them just have a long, torturous and, and a temporarily painful route, but ultimately love wins. It's universalism. It's not the will of God that any should perish, but all should come to repentance and they will.

Some of them are just going to have a much longer road. You read that thing, you study it. There's no biblical support for this.

He's got a, the occasional proof text, but it's sloppy. It's poorly documented. It's feel good-ism.

It is lying words. If you think that you can be a believer and give lip service to God and go your own way, read Jeremiah. These are the people of God he's talking to.

Judah is God's people. They have a covenant relationship. They represent believers.

And if you don't think judgment is coming, you don't think God commissioned Jeremiah in his day and commissions us in our day to warn our fellow believers that there is a judgment coming and you want to be on the good side of it. Love wins is bunk. There is a lake of fire and there is destruction in it for unbelievers and there is a fire that will consume the entire fruit of the life of people who don't pay attention to God's warning.

That's the message. That's what these two pages are all about. If you've got to quit right now because you're listening to me on a recording, hear me, hear Jeremiah directly.

You are on one of these two pages. You are either under judgment for the faithless or you have commands for the faithful that are going to result in blessing, in preservation, in God's pleasure. And the one in whom God delights, it doesn't get any better than that.

Eye has not seen, ear has not heard. So we're on the commands to the faithful. Third line, chapter 7 verses 1 through 3, proclaim the truth.

Your life, even when you're not saying a word, is a proclamation of truth. When you are living your life to please God, your light will shine and you don't have to worry about who hears it or who sees it. You do what you're supposed to do.

Do not be dismayed. Don't be cowed. Don't be bullied into silence.

Don't be politically corrected into not standing up for the truth. We are here to represent the truth. The Lord Jesus Christ is the word.

He's in heaven. We're on earth. We are to be the word.

We are to live the word. We are to represent the word. It's like Paul told Timothy, preach the word in season, out of season, when people are happy, when they're not.

Be diligent. Fulfill your call. Look down at verse 8 of chapter 7. Behold, you trust in lying words that cannot profit.

That's a part of the message. When people are trusting lying words, tell them, look, you're not going to benefit from this. What's the future in it? Where's your hope? Is this going to resurrect you? Is this going to build you for service and function in God's kingdom? Is this going to give you the fruit of the spirit? Are you going to have self-control? Are you going to overcome? Are you going to prevail? Are you going to be a witness and shine as a light trusting in these lying words? These lying words cannot profit.

Jeremiah chapter 7 verse 8. Look at verse 28. Turn the page. This is what we are to say.

This is a command for the faithful. You shall say to them, this is a nation that does not obey the voice of the Lord their God, nor do they receive correction. It takes humility to receive correction.

If you're proud, you'll find a way to obviate, to deflect, to dismiss, to rationalize away correction. Oh no, I'm not taking that. I'm not accepting that.

I've got a better answer. They do not obey, nor do they receive correction. Truth has perished and has been cut off from their mouth.

They've eaten the fruit of the tree, and what comes out of their mouth now is lying words, the same lying words that first deceived them. They are now busy deceiving themselves and others. Lying words, point 7, same page, command of the faithful.

Do not pray for this category of people. If they've imbibed lying words, you deliver the message of God, and they don't respond, they refuse correction repeatedly. This is a pattern now.

It doesn't mean the first time you talk to them. If they shut their minds and refuse correction, don't want to listen, don't want to talk, don't want to turn and obey, God says to Jeremiah, do not pray for them. Look at chapter 7, verse 16.

Flip back a little bit. Do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to me, for I will not hear you. When people become adamant, when they are hard enough that you can write their sins with a pen and diamond, you're wasting your time praying for them.

By the way, turn to chapter 11, verse 14. It's a few pages forward. Chapter 11, verse 14.

So do not pray for this people, or lift up a cry or prayer for them. I will not hear them in the time that they cry out to me, because of their trouble. They had a chance.

The door of the ark was open. They didn't walk through. Now the trouble comes, judgment comes, don't pray for them.

Turn a few pages forward to chapter 14, verse 11. Command for the faithful. This is the fourth command for the faithful, point 7 overall.

Do not pray for them. Chapter 14, the Lord said to me, verse 11, do not pray for this people for their good. When they fast, I will not hear their cry.

When they offer burnt offering and grain offering, I will not accept them. When they return to the forums, when they act like, oh, I'm going to be a good soldier now, I will not hear them. I know it's shallow.

I know it's not from the heart. This is like Pharaoh saying, I'll let the people go, just make the plague stop. Wrong motivation.

You can't go through the motions of Christian faith for the wrong reasons and fool God. He says, I will not hear when you pray for them, so don't even bother. I will not hear their prayers.

When they're going through the motions, they're just trying to pray off the judgment. It won't work. You do not fool God.

You can't escape His analysis. You can't game that test. You can't rig that judgment in your favor.

Point 8, on the consequences for the faithless. Despite all of this, Jeremiah has delivered all of this message. Look at chapter 8, verses 5 and 6. Jeremiah 8, 5 and 6. After all of this, repeated warnings, repeated appeals.

Verse 5, why has this people slidden back, Jerusalem, in a perpetual backsliding? See the pattern? It's not like a failure that runs its course and we wake up. I will return to my father. I'm not tired of eating this pig slop.

I'm the prodigal. I've wasted my living, but I will return. This is a perpetual.

This is a hardening. This is a bending of the neck. This is a brooking of the soul.

I'm not going to yield to this pressure from God. It's a perpetual backsliding. They hold fast to deceit.

They refuse to return. They've heard the appeal. They've heard the warning and they refuse it.

There's still no return. Look down at verse 12 of the same chapter. Were they ashamed when they committed abomination? No, they were not at all ashamed, nor did they know how to blush.

Therefore they shall fall among those who fall. In the time of their punishment they shall be cast down, says the Lord. The more certain and permanent you are in your rebellion and your rejection, the more certain and permanent is your judgment.

It is proportional. If you do not turn, neither will God turn when judgment comes. That's point five.

That is the consequences to the... I'm sorry, it's the fourth point. It's the eighth point. You go back to commands to the faithful.

It is depressing to us to see this. And mourning will ensue. This is chapter 9, verse 1 and 2. Look at Jeremiah 9. You cannot help but be sad when you see this pattern among people who ought to know better.

It might be loved ones, it might be friends, it might be relatives, members of our own household. Jesus said, you know, fathers and daughters will be divided and mothers and sons will be divided. There will be a sword that divides.

And this is the division point. You either turn or you don't. And so Jeremiah says in chapter 9, verse 1, Oh, that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

It's so senseless. It's so pointless. It is so unnecessary.

But they refuse and they will not turn. He says down, look at verse 10. I will take up a weeping and wailing for the mountains and for the dwelling places of the wilderness, a lamentation because they are burned up so that no one can pass through.

No one hears the voice of the cattle, the birds of the heavens have fled. They are gone. He says, uh, look back in verse two.

He says, Oh, that I had in the wilderness, a lodging place. Haven't we looked around our country and thought, I'm going to the woods. I just want to get away.

The God's judgment is going to fall on this nation. I want to go find a little Heidi hole somewhere. I want, I'm going to become a survivalist.

Jeremiah said the same thing. Look at verse two. Oh, that I had in the wilderness, a lodging place that I might leave my people and go from them because they're adulterers and assembly of treacherous people.

I don't trust them. I don't think it's going to be anything but ugly when judgment comes and disaster falls. Well, God has a reply.

And when we come back from the break, we'll pick up at point 10. It's still on the commands of the faithful. God gives us plenty of warning, plenty of instruction, plenty of insight into this situation.

As you can see, whichever camp you're in for the obedient and the faithful and those who listen, there is plenty of information and plenty of instruction. For those who don't, there is also

plenty of information and plenty of opportunity. And whose fault is it if they end up falling in this judgment? How many times has the warning come? You and I are part of that warning.

Let's pause here and take our break.