

Kings and Prophets 16-08-04b

Let's pick up our study now, and I apologize if my numbering system across two different lists is a little confusing. It's the only way I could make sure that I covered all of the things in the order I wanted to cover them, so you'll just have to grin and bear it. But commands of the faithful so far, what have we seen? God says, first of all, and this was point one, what I command you, speak.

We need to represent our faith and do so intelligently and reasonably and graciously. It should be not so much confrontational as definitional. It's just a part of the definition of who we are.

Secondly, on the commands of the faithful, do not be dismayed. You're going to get resistance. There's going to be pushback.

There's going to be those who reject, who refuse, who mock and deride. Don't be dismayed. All of that's out of chapter one.

The first one was verse seven and verse 17. The second one is also in verse 17 of chapter one and verse 19. The third command of the faithful, which was our sixth point, was out of chapter seven, verses one through three.

Proclaim the word of the Lord. It reiterates, even after this rejection, you keep on proclaiming. That's chapter seven, verse one through three and verse eight and verse 28.

Still on the commands to the faithful, our seventh overall point, do not pray for them. And why does he say don't pray for them? What does this really mean? What do you pray about and what do you pray for? These are things that occupy us and really concern us, right? You hear about a health issue, it makes you want to pray. You hear about somebody under pressure, you want to pray.

You've got a decision to face or circumstances that are challenging, we go to the Lord in prayer, right? So prayer is when we go before the Lord with things that occupy our minds, things that give us the highest level of concern. So when God says don't pray for them, what is he actually saying? Don't over invest. You've got to pull back.

You've got to disinvest from things that you cannot change. These people are making up their own minds. These people are making their own decision.

They're determining their own fate and you can't let yourself become entangled emotionally so that you lose sight of your purpose and your function. You lose your joy and your peace. You lose your focus.

And when God says don't pray for them, what he's saying in essence is you recognize it, you understand it, but by not bringing it before the Lord in prayer, you're saying I understand that objectively speaking, this is the way it is. It's beyond my control and God is not going to change

it because it is a function of free will. What do you expect God to do? He has created free will and he honors its choices.

So you can't do anything about it. God cannot do anything about it. So you need to disinvest.

Yes, you can. You have my permission to use that word I made up. You disinvest and focus on what you can.

It's like the serenity prayer. You know, God grant me the serenity to accept the things I cannot change. You accept that and move on.

There are going to be those. You think about the Lord Jesus looking down from the cross, knowing there were some who would not accept his work, no matter how graphically it demonstrates God's love. There are people who will just choose to misconstrue it and reject it.

It's not the will of God that any perish, but some are going to perish. How does that work? God reconciles himself to the fact that by creating free will, he necessarily creates a situation where some are going to reject. And it's just the way it is.

Do not pray for them. That was chapter 7, verse 16 and chapter 11, verse 14 and chapter 14, verse 11. And you remember the sin unto death talked about in the New Testament says the same thing.

I do not say that you pray for that when people have hardened their hearts to such an extent that it is essentially without remedy. Don't brood about it. Don't waste your time and your energy and don't think that God is going to breach the rules by which he established the universe and made man in his image.

And part of his image, a big part, a central part being made in the image of God is free choice. We are free agents. We choose.

And God is selecting for, he is filtering for those who actually want to dwell with him by their own free will. I've mentioned this before. I've seen a couple of stories written or movies made where someone can, you know, give somebody love potion number nine and they can't help themselves.

They have to love you. They're, you know, magic spell or whatever. And they dote on you and they just can't get enough of you.

And it depicts how this sours in the mind of the object of that false affection because it's not real. It's not, it's not substantial. It's, it's something that they, that this person really had no say so over.

This is why kids quickly tire of robot dogs. The robot can only do what the robot program to do. It's not a real dog that can, you know, go off and do something else.

We crave genuine relationship based on genuine feelings that are free and from the heart. Someone has chosen you out of all other people for a friend or for a companion through life or whatever it may be. And that matters.

And it matters to God. We're made in his image. We understand that he wants people to come to him because they want to come to him.

They recognize and value his intrinsic worth. Worthy is the lamb. That's the song sung in Revelation.

Worthy is the lamb. He is selfless. He is love, but he is also righteous and just.

He protects and defends his own and he renders judgment that is fair and impartial. So do not pray for them. That was the fourth of the points on our commands to the faithful.

It was overall point number seven. Below that, mourning will ensue. And this was our ninth overall point.

It's the fifth point on the commands of the faithful. We're going to be sad when we see this. God is sad.

God is grieved. It grieves the Holy Spirit when people reject and refuse to repent and go an arrogant and proud way and blind themselves and fool themselves into thinking that they're on the path of the truth when they have they've bought the lie. Their deceitful heart has convinced them otherwise.

And God is sad at that. We are sad at that. And when mourning ensues, chapter nine, verses one and two, oh, that I could just get away and not have to see this.

It's so depressing. And these people are running amok and it can be a dangerous time when judgment falls. It's just going to be chaotic.

I owe that there was a place in the wilderness. I could go and just get away from it all. Jeremiah says.

So that was chapter nine, verses one and two. Also, verse 10. Also, verse 17.

Verse 10. I will take up a weeping and wailing in the mountains and the dwelling places of the wilderness, a lamentation and verse 17. 17.

Thus says the Lord, consider and call for the mourning women that they may come and send for a skillful wailing women that they may come. Let them make haste and take up a wailing for us that our eyes may run with tears and our eyelids gush with water. This isn't cold and clinical and emotionless.

It isn't so for us and it isn't so for God. It's you just your heart weeps and sometimes it corrupts

our judgment. And we try to do the impossible.

We try to cajole or convince or talk to people that are adamantly turned in another direction and you can really end up. Remember it says in this context in the New Testament hating even the garment spotted by the flesh. Some try to pull out of the fire, but you've got to make a distinction and you've got to separate from those who are going to pull you into the fire.

If you don't let go because they're so determined to go their own way and we plead for a time. Jeremiah delivers the message for a time, but there is also a time for separation for letting go just like God does. God will turn people over to what they choose.

Read the last half of Romans chapter one. So that was our point nine, which is the fifth point overall in the commands of the faithful. And the next one point 10 is going to be the sixth one on commands to the faithful.

It's going to be your sixth point. Do not learn their ways. The wise are going to understand and know the difference between wise ways and foolish ways.

Look at chapter nine verse 23 and 24. Thus says the Lord. This may sound a little familiar.

Let not the wise man glory in his wisdom. Let not the mighty man glory in his might. Nor let the rich man glory in his riches, but let him who glories glory in this that he understands and knows me.

You could try to score debate points off of people and say, you know, I've got this figured out. You think you've got an objection, but you really don't. You think you can quote the skeptics Bible, but I can refute you.

You think you can, you know, cite science, but I can undermine your science and show where it's really a system of faith and so on. And you can get into debate for its own sake and you can glory in your wisdom. There are people who like to, you know, be sort of the Bible answer man and oh, you know, look at everything I know.

You know, we've studied that. I can crack that mystery. I know the answer to that conundrum.

We don't glory in our wisdom. We don't glory in these things. If you want to glory in something, be happy that you understand and know God and that you know that he is the Lord exercising loving kindness, judgment and righteousness in the earth.

That's what God delights in. God doesn't delight in the death of the wicked. We've got a verse to that effect, right? I take no delight in the death of the wicked.

It's not the will of God that any should perish. What does God delight in? Those who understand and know him. Those who appreciate loving kindness and justice and righteousness in the earth.

And those things are sourced in and have their definition from God. Not a floating standard that changes with the fads and changes with politics and changes with group opinion. It's bad last year.

It's good this year and it's bad next year. It's like fashions. Everybody wants to wear long pointy collars and open shirts and bell-bottoms.

Now people look at that as the worst anathema that ever was. But there was a time when you couldn't be more cool than to be wearing that stuff as a guy. Or to have your hair all poofed out with mousse and wear the kind of fashions that prevailed in the 80s for women.

Pantsuits came in and then they went out and then they came in and then they went out. Now Mrs. Clinton's wearing one and it's back in. Okay, that's good.

That's bad. That's good. That's bad.

Gun's good. Gun's bad. Gun's good.

Gun's bad. These are sort of paradigms. Do not learn the ways of the world.

The wise understand the eternal truths. Doesn't matter what the world does. These things do not change.

God is the same yesterday, today, and forever. So is His Son, the Lord Jesus Christ. With Him is no shadow of turning.

The God of the Old Testament, the God that commanded Israel to wipe out the Canaanites and kill the babies, is the same God that sent the Lord Jesus Christ to die on the cross. How do you reconcile those? Well, you've got to seek. This isn't something laying on the surface.

If God made perfect sense to every person that bothered to give Him two minutes of shallow consideration, He wouldn't be God. He wouldn't be above us. He'd be just like us.

It's easy to understand people because we are one, right? We look at others and we tend to judge them by what we know of our own heart and people that are near to us. God's a little bit bigger than us. You don't walk up to the space shuttle and immediately understand how it orbited and made it around the earth and got into space and came back and didn't burn up in re-entry.

This takes some study because it's complex. It's bigger than us. You don't get that by a casual glance.

How can you orbit the moon? I noticed when the rocket takes off, it's not even pointed at the moon. The moon is on the other side of the earth and here goes the rocket. How are they going to get to the moon? Well, it takes some study and some reflection to understand that you've got a dynamic situation and by the time it traverses the distance, the moon is going to be where it's

aiming.

It's like leading ducks with a shotgun. You don't shoot where you see the duck. You shoot where the duck is going to be by the time the shot gets there, right? Well, this takes a little bit of experience and thought and study.

Well, God is infinitely beyond that. And if your secular atheists could understand God and His plan and His purpose and why He did what He did in the Bible at one go, He wouldn't be God. If He can be comprehended with the casual shallow analysis that He's given by naysayers, He wouldn't be a God worth worshiping.

He's deep. His ways are higher than our ways, but He reveals Himself and He does it by analogy and He does it in human language and in human terms. People accuse God of being too human.

How do you expect Him to communicate with human beings if He doesn't couch eternal truths in language that humans can understand? If He doesn't pose and posture in human emotions in some cases and anthropopathisms and anthropomorphisms so that we can understand to reduce Himself. The Lord Jesus emptied Himself. He had to empty Himself to come down and take the form of a servant and come in the likeness of men.

And so Jesus didn't do God things all the time. It was moments of revelation and largely He's human. He gets tired.

He's hungry. He's thirsty. He is subject to abuse and thrashing and whipping and beating and ultimately crucifixion.

How does that reconcile with Him being God? Well, it takes some study. Why does God crucify His own Son on the cross and put Him through that? As an atonement for sin. You're not going to get that in a minute and a half of casual consideration.

We spend our lifetime entering into the mysteries of Jesus Christ and coming to appreciate Him and the beauty and the magnificence of God's plan. So this is our sixth point on commands to the faithful. Do not learn the ways of the world.

In other words, you shouldn't blend too well with culture. You shouldn't be invisible when it comes to the paradigms and the tropes and the memes and all of the other symbolic expressions that define modern culture. The change with every new trend on the Internet.

What's trending? There's people wake up every morning and can't wait to get to the computer or their phone and find out what's trending. What's hot? What's happening? What is everybody talking about? We are defined by eternal truths. Do not learn the ways of the world.

This is chapter 10 verses 2 through 5. Hear the word of the Lord, which the Lord speaks to you, O house of Israel. Thus says the Lord. Chapter 10.

Do not learn the ways of the Gentiles. This is the ways of the world. This is the ways of the ungodly.

Give us a king. We want to be like the nations. God says, don't be that way.

Do not be dismayed at the signs of heaven. The world, the Gentiles are dismayed at them. The customs of the peoples are futile.

One cuts a tree from the forest, the works of his hands, a workman with an axe. They decorate it with silver and gold. They fasten it with nails and hammers so that it will not topple.

They have to keep it from falling over. They have to nail it down themselves. They are upright like a palm tree, but they cannot speak.

They must be carried because they cannot go by themselves. There is no power in the work of men's hands. It partakes of and borrows from.

Where did the tree come from? God made it. Look at Genesis chapter 1. Let the earth bring forth the herb yielding seed and the trees that bear fruit. God made the tree.

Somebody takes a tree, chops it up, nails it to the ground and says, here's my God. But they got to carry him around and he can't speak. Remember Dagon falling over in his hands and breaking on the threshold when they took the ark to the Philistines? Do not fear them.

They cannot do evil nor can they do any good. This is the ways of the world. It is powerless.

People say, well, you know, I've found the truth. It's higher than religion. It's higher than faith and I've got the truth.

Where is the power in your alleged truth? What does it help you do? Does it help you overcome addiction? Does it plant in your soul the power for love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control? Does atheism comfort on deathbeds? Do people say, bring me my volume of On the Origin of Species? Bring me my physics book. I'll get comfort from E equals MC squared and V equals IR and bring me a tome on electricity. As I spark out of life here, I'll get comfort from everything science has discovered.

Bring me a biological tome and let me learn about the various amino acids and that'll comfort me in my hour of death. It has no power and it's all of the truth that science discovered. It's a wonderful truth.

I'm the biggest fan of science there is, but it partakes of what God created. It is the tree that God caused to grow from the ground. You wouldn't have a tree to cut down if it weren't for God and you take from that and then claim it as your own creation.

That's what these people do. That's the way of the world. Do not learn it.

Chapter 10 verses 2 through 5. Remember God. Look at verses 11, 16 of this same chapter. Thus you shall say to them, the gods that have not made the earth and from under these heavens.

You've crafted them under the heavens and on the earth that God created. Well, they're going to perish in that very same environment. He has made the earth by his power.

He established the world by his wisdom. He stretched out the heavens at his discretion. By the way, expansion of the universe that has taken them decades of study to figure out.

The Bible tells you the heavens are in expanse. The Bible says that over and over and this form in Hebrew means the expanding heavens. It's an ongoing thing.

God stretches out the heavens at his discretion when he utters his voice. There's a multitude of waters in the heavens. He causes the vapors to ascend from the ends of the earth.

This is evaporation. He makes lightning for the rain. This is condensation and the concomitant static electricity that builds up.

He brings the wind out of his treasures. God uses convection and conduction and the different temperature inversions and so on to create weather on the earth. God designed this system and it's a perpetual self-sustaining system powered by sunlight and by the heat within the earth.

Remember God. That's our 10th point. That's the sixth one on commands of the faithful.

Now our 11th point, which is going to be the fifth one on consequences to the faithless. Look at chapter 11 verse 17. People are doing this to themselves.

They are willingly disregarding what God has manifest and revealed about himself. Look at verse 17 chapter 11. The Lord of hosts who planted you just like those trees has pronounced doom against you for the evil of the house of Israel and of the house of Judah, which they have done against themselves.

They hurt themselves and they provoke God to anger because God has offered them deliverance from themselves. You've got a heart that's deceitful and desperately wicked. I can deliver you.

I can create in you a clean heart. I can renew a right spirit within you. Remember Psalm 51? Purge me with hyssop.

I'll be clean. Wash me. I'll be whiter than snow.

God offers deliverance from the intrinsic inherent corruption and subjectivity of our own heart. There's a way that seems right to us because our deceitful heart lies to us and we're sure that it's right and it's just as wrong as it can be. There are pilots, a really excellent pilot of my

acquaintance, my erstwhile roommate was sure one night as he was flying a helicopter under conditions of stress and fatigue.

He was sure that he was flying straight and level and he was about to pancake the aircraft and everybody in it into the water. I don't think he'll mind me telling this story. He was sure all of his senses told him that he was straight and level and his co-pilot yanked the stick and he fought it every step of the way.

He thought this guy is messed up. He's going to kill us all and your heart can deceive you. You are sure that you're right and you're just as wrong as you can be.

This is why it's good to have fellowship, good to have others around us who can help speak the truth to one another in love because sometimes our deceitful heart, we're sure that we're right and we're just as wrong as we can be. We need the light of God's Word. We need the illumination of God's Holy Spirit and we need the truth spoken in love by fellow believers.

We do it for them. They do it for us. There is doom for these people because of what they do to themselves and they get together and cooperate in believing the lie.

They share the lie with one another and encourage one another in the lie. They are doing it to themselves and they provoke God to anger offering incense to Baal, worshiping a false God, cutting down a tree that God created and making a little piece of it into a God of their own creation. But encouragingly back to our commands for the faithful.

This is going to be the seventh point commands for the faithful 12th overall point. This can we don't understand everything that's going on. We can't figure it out when we have questions go to God when we're uncertain go to God.

If we're not sure that we are on the path of truth. We hear a new, you know, some, you know, Rob Bell comes out and says, oh, no, it's God's going to love wins. Everybody's going to ultimately go to heaven.

They just be kind of like a purgatory and then it's all gone. Go to God with questions chapter 11 verse 18. Jeremiah 11 verse 18 the Lord gave me knowledge and I know it for you showed me their doings but I was like a docile lamb brought to the slaughter and I did not know that they had devised schemes against me.

They had said let us go and destroy the tree with its fruit. And let us cut him off from the land of the living that his name may be remembered no more. Remember when they were plotting against the Lord Jesus they were plotting against Lazarus.

All the guy did is come out of the tomb when Jesus said Lazarus come forth and they want to kill him because he's evidence his life without speaking a word is a witness to God's truth. And so the scribes and Pharisees and elders of the people the Sanhedrin plots to kill both Jesus and Lazarus and he says I was like a lamb to the slaughter. I was innocent.

I didn't know they were. Have you ever found out that there were people who were actively trying to undermine you and talking about you behind your back and laying a foundation to get you displaced. Jeremiah says I'm that guy.

What does God say? Look at chapter 12 verse 1 righteous are you O Lord when I plead with you you let me talk with you about notice your is in italics there about judgments good and bad about consequences good and bad. You let me come to you. I plead with you.

Why does the way of the wicked prosper? These people have succeeded. They've they displaced me. They've destabilized my situation.

They've they've made me a byword and created an onus around me and I've got a bad reputation. They've damaged me. They've gossiped about me.

They've they can ruin my future. I go to the Lord and Jeremiah says Lord I love the fact that I can come and plead before you. I can lay my heart before you when these things happen.

Why are the wicked prospering? Why are they happy who deal so treacherously? You have planted them. You've allowed them to take root. They grow and they bear fruit.

You're near in their mouth, but far from their mind this people honors you with their lips, but their heart is far from me that my fellow believers are doing this, but they've got a false system of faith. Go to God with questions 11 18 12 1 what's going to happen? We're back on the consequences to the faithless. This is the sixth point on that list the 13th overall point those who refuse to hear will be ruined.

Look at chapter 13 verse 10. If you read the earlier part of the chapter God tells Jeremiah to wear a sash take it off and bury it in the ground and you leave it in the ground it rains on it it rots it gets all nasty and dirty and mildewed and he says now dig it up and put it on that's what's going on in 13 verse 10. God interprets this sign of the of the spoiled sash this evil people who refuse to hear my words who follow the dictates of their hearts and walk after other gods to serve them and worship them shall be just like this sash which is good for nothing.

There's no profit to it. They are not going to prevail. They are not going to prosper and they're not going to contribute to anything that prevails or prospers.

For as the sash clings to the waist of a man. I've caused the whole house of Israel and the whole house of Judah to cling to me. I entered into covenant with these people.

They spoiled themselves. They've mildewed themselves. They've uglified themselves.

They've defiled and corrupted themselves. Am I supposed to wear this sash? Am I supposed to maintain this association? What do you expect me to do with this sash that has muddied and mildewed and molded and become putrid? Do you expect me to continue to wear this around

my waist? What do you think is going to happen when they've corrupted their way after repeated warnings, repeated appeals? What does God say? I've caused the whole house of Israel and the whole house of Judah to cling to me, says the Lord, that they may become my people for renown, for praise and for glory, but they would not listen. They're without excuse.

Read Romans chapter 1. What may be known of God is manifest. God has sent innumerable witnesses. They perversely and willfully reject all notions to the contrary.

No, we know better. We've got it figured out. Their deceitful heart leads them and God says, what do you expect me to do? I'm supposed to sustain you and maintain you and call you my people and give you life and benefit and just let you go your own way and spit in my face and spit on my son and his work on the cross, scorn it and call it silly and stupid and revile the whole plan of salvation.

Do you seriously think I can just let you wander around and cling to me like a sash? Not going to happen. Thus says the Lord, you speak to them this word in verse 12. Thus says the Lord God of Israel, every bottle shall be filled with wine.

Hey, that'll be fun. We love wine. Every bottle will be filled with wine.

And they say, do we not certainly know every bottle will be filled with wine? Then you shall say to them, thus says the Lord, I will fill all the inhabitants of this land, even the kings who sit on David's throne. Who are claiming their status, their standing, their office. Well, I'm right because I occupy this office.

I will fill all of them, the priests, the prophets, all the inhabitants of Jerusalem with drunkenness. I will dash them one against another, even the fathers and the sons together. I will not pity nor spare nor have mercy, but I will destroy them.

Why? It's the path they've chosen. How many appeals have we seen in these first dozen chapters? How many times has Jeremiah delivered the word? How many times has Jeremiah appealed to every paradigm, every piece of evidence that you could possibly appeal to and they willfully disregard and instead they want to attack Jeremiah and kill him. There is doom for what they do to themselves and those who refuse to hear are like the ruined sash.

They love to wander. It is their choice. Look at chapter 14 verse 10.

Thus says the Lord to this people. Thus they have loved to wander, to depart, to go their own way. They have not restrained their feet.

Therefore the Lord does not accept them. He will remember their iniquity now and punish their sins. Whatever forgiveness they had in the past is undone.

He'll remember their iniquities like that parable of the unjust servant that we've studied before. All right, that was the 13th point. That was the sixth one on the consequences of the faithless.

We go back to the commands to the faithful, our 14th point, which is our eighth point on this list. The nation is going to be winnowed. Now, here's the point.

I can already see I'm not going to get to the end of my list, but we've come to a good place because here's the point. Do you see just as we saw a few weeks ago when we looked at the good and bad figs, when we looked at the clay that spoiled in the potter's hand, there are vessels of honor and vessels of dishonor. There is a distinction made.

There are good and bad fish. There are those who bear fruit and those who bear thorns and thistles all through the Word of God. You see this.

God puts the truth out there. Some respond, other react. Some accept it.

Some are humbled under the mighty hand of God to be exalted in due time. Others are proud and God resists the proud. Do you see this? This message that Jeremiah delivers, the covenant that God has delivered, the evidence of God in nature and in creation in the land creates a decision point and it divides.

There's people on each side. Clear? God is going to take those that have separated into wheat and chaff and he is going to winnow them. He's going to pick the good figs and he is going to destroy the bad figs.

He is going to keep the clay that makes a vessel of honor and he's going to discard the clay that spoils in his hand. He's going to keep that which will humble itself under his mighty hand and he is going to destroy that which has chosen to be destroyed despite repeated appeals and repeated warnings. The nation will be winnowed.

Chapter 12 verses 13 through 15. Chapter 12. What does God say? They have sown wheat and reaped thorns.

They have put themselves to pain and do not profit. Be ashamed of your harvest because of the fierce anger of the Lord. Galatians 6, 7 and 8. Be not deceived.

God is not mocked. Whatsoever a man sows that shall he also reap. By the way, do you immediately see thorns and thistles and bad consequences while you are sowing? You can sow and get away with it for a time, right? It takes time for the seed to sprout and to grow.

There's rain that comes on the field many times in Hebrews chapter 6. The field is watered many times. There's a period of time and you say, look, I'm doing okay. Everything's fine.

I've made these choices that you say are going to be all horrendous and all this bad judgment and I don't see any of that happening. God says over and over again, there is a delay. Noah was 120 years building the Ark.

People had all kinds of time. What you sow, it's not like the bomb that you walk up to is going to explode. What you sow, you will reap.

There is a period. The way is going to seem right to you. You're going to think I'm doing great.

How long has God put up with Judah? Going back well before the days of Manasseh, but even with Manasseh, there is delay. There is time. Peter says don't think that the long-suffering of God means that he's not going to do it.

Does not the long-suffering of God lead you to repentance? It's not the will of God that any should perish. Read Peter for crying out loud. He's got this down pat.

There will be a winnowing. Look at chapter 15 verse 7. I just went back to show you that he's introduced this point a little earlier. Chapter 15 verse 7, I will winnow them with a winnowing fan in the gates of the land.

I'll bereave them of children. I will destroy my people because they do not return from their ways. Their widows will increase to me more than the sand of the sea.

I will bring against them against the mother of the young men, a plunderer at noonday. I will cause anguish and terror to fall on them unexpectedly. Suddenly means unexpectedly.

You don't expect to be mugged at noonday. You expect it to happen in the dark. God says it's going to come at a time that you don't expect.

They're going to be saying peace and safety and destruction will come unexpectedly. Never saw it coming. That's the winnowing of the nation and this is a command of the faithful.

The remnant will be delivered from this. Look at chapter 15 verse 11. The Lord said surely it will be well with your remnant.

That's you. That's me. I will cause the enemy to intercede with you in a time of adversity and in the time of affliction.

You're going to get deliverance from an unexpected quarter. You think the enemy is going to come and wipe you out along with the others? I will intercede with the enemy for you and you're going to be spared. The enemy is going to be the agent of your deliverance.

Oddly enough. Unexpected judgment at an unexpected time and unexpected deliverance all in one go. Can anyone break iron? The northern iron and the bronze your wealth and your treasures I will give us plunder without price because of your sins throughout your territories.

This is back to the to the those that are the chaff the bad figs you're going to it's going to seem like death and destruction but you as the remnant are going to be delivered unexpectedly in a strange manner watch for it. Wait for it. Be obedient.

God says to these people when Nebuchadnezzar comes go willingly go to his land. You're going to benefit from it. You don't see it now, but this winnowing how is God at the same time pronouncing judgment on Judah and saying in the latter days, I will restore it and it will be

bountiful.

I will scatter you and then I will gather you those that are scattered this scattering is going to be the winnowing process and those that are disobedient and faithless are going to drop and when God regathers it's going to be those faithful those who patiently waited for the promise this judgment is a filtering and it's a paradigm for the entire episode of the human race God's whole purpose and putting us here on this earth is to demonstrate that he honors free will and he will honor those who honor him. Well, I only made it halfway through my list, which is typical, but the principle is clear. The rest of it is much the same going all the way to verse 31 through 34 when you get to the new covenant to the house of Israel in chapter 31 verses 31 through 34.

God says I'll make a new covenant with Israel in the latter day. I'll take out their heart of stone give them a heart of flesh. I'll be their God.

They'll be my how can he do that when he's pronouncing all this judgment on them? This judgment is going to purge and eliminate those who have chosen an evil way and they won't be a part of it what he regathers and what he restores and renews and fulfills the covenant with will be these that Jeremiah represents those who are the faithful. They will inherit the promises you have need of endurance your need of patience so that after you have suffered a while during this time of judgment this time of winnowing, you know, wheat has to be beaten to be threshed. It has to be knocked apart and separated with beating motions before it can be winnowed and the wheat gathered into the barn.

Be aware this time on Earth with its stress is a winnowing process. Whatever circumstance we have is no excuse to not be faithful be obedient to trust God and his promises and the more stressful it is that the brighter our light is going to shine and the more we will reflect the glory of the Lord Jesus who endured the cross and despise the shame. Where is he now? He's seated at the right hand of the father and we will rule and reign with him when we similarly endure by faith understanding that God knows what he's doing.

That's the call and the appeal in the book of Jeremiah. Well, we'll continue our study the next time we meet but we'll close here in a word of prayer. Father.

Thank you for the wonderful encouragement that even as dark days loom before us and before our nation the principle stands firm. The Lord knows those who are his you know us by our names we are marked by the marking angel you preserve us you protect us you defend us the proud you resist but the humble you give more grace and we appreciate that grace. We look for that grace.

We watch for it and we know that the example of the Lord Jesus is the one we ourselves will follow. We pray that God the Holy Spirit will minister these things to each heart in the days ahead. We pray it in Jesus name.

Amen.