

Jeremiah 48
The Easy Way Or The Hard Way
Pastor J.D. Farag

KAPONO: Heavenly Father, yes, we need You. We are those people, Lord. We thank You so much for this time of worship, Lord, where we can come and give it all to You, relying on who You are, knowing who You are. And with thanksgiving in our hearts, Lord, I would just ask that You will bless this time together as we study the word of God. So thank You for this time and thank You for this place. We ask this in the mighty name of Jesus. Amen.

PASTOR JD: Amen and amen. Good evening to you. How's everybody doing tonight? All right. [Audience quietly clapping] You know, that was convincing. Thank you for that.

[Laughter]

Well, I want to welcome those of you that are joining us online. We're so glad that you are, and we're so excited to resume our verse-by-verse study through Jeremiah. We are only going to take one chapter tonight. It's been a few weeks now, three, four weeks, I guess. We finished off in Chapter 47, so tonight, Chapter 48; I think you'll see why here in a moment.

But really looking forward to what the Lord has for us tonight in this chapter, so why don't we pray? We'll ask God to bless our time. If you would, please join with me. Father in Heaven, thank You so, so, so much.

Oh Lord, this is a time and a place in the middle of our weeks, towards the end of the week, where we just so look forward to being here and coming here and just taking all of the stress of our busy lives and putting that aside because this is our time together with You, with each other.

And now, Lord, our time together in Your word, we have just enjoyed a time of worship, praise and worship and fellowship. And now, Lord, it's time for us to open up Your word and open our hearts to Your word.

And Lord, as we do, we, with great anticipation, look to You. Because as we just have sung together, we desperately need You, Lord. Oh, we need You, Lord. So Lord, would You satiate that need that You know that we have? You see our hearts, You know, the need of our hearts. And so, Lord, minister to our hearts, we pray. And thank You in advance for doing this. In Jesus' name, we pray. Amen and amen.

All right, so the chapter that's before us tonight once again speaks to a very powerful principle concerning our learning the easy way or the hard way. I have to confess that I would much rather learn the easy way from you learning the hard way.

Isn't that just selfish? But it's true. I would much rather learn from what you do so that I don't do what you do and have to learn the hard way when you learn the hard way.

Are we okay with this so far? I know this is a great way to start off the Bible study, but I'm just being very open with you. And I also know that you are a lot like me. And so whether you want to admit it or not, this is true if we're honest with ourselves.

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But here's the thing: We end up learning the hard way. And here's a loving Heavenly Father who says to us, as He's going to tonight in this chapter, I would rather you didn't have to learn the hard way. I would much rather that you learned the easy way.

And we're going to see that in a sort of graphic way here in this chapter. I mean, it is heartbreaking for the Lord when one of His own has to go through all that they have to go through. But if that's what it takes, then so be it.

Now, God, through the Prophet Jeremiah, prophesies judgment on Moab. Now Moab is the area modern-day we know as Jordan. And actually this is an area in Jordan, southern, but it borders Israel there on the Dead Sea, and for those of you that have been to Israel with us, this is a beautiful area, a very lush and fertile area, and that's going to come into play as well. But it is a judgment on Moab.

And the thing is, it could have been avoided in its entirety. It didn't have to come to this. It did not have to be like this. And as we're about to see at the end, Moab in the end rises from the pages of this chapter and teaches us that as it is for a nation, so too is it true for the Christian.

Now, *Chapter 48* has 47 verses, and I wish, I wish, I wish there was only *verse 47* in this chapter. And for those of you that read ahead to stay ahead, you know why. Because in *verse 47*, we're told that Moab yet-future will be restored. But they had to go through verses 1 through 46.

They had to go through all of that, and it's very painful as we go through this. Now they're going to go through all of this, but in the end, God restores them. If that's what it takes, then so be it. So you're ready? Let's jump in.

Verse 1, "Against Moab. Thus says the Lord of hosts, the God of Israel: "Woe to Nebo! For it is plundered, Kirjathaim is shamed and taken. The high stronghold is shamed and dismayed. No more praise of Moab. [Verse 2] In Heshbon they have devised evil against her: 'Come, and let us cut her off as a nation.'

You also shall be cut down, O Madmen! The sword shall pursue you. A voice of crying shall be from Horonaim: 'Plundering and great destruction!'

"Moab is destroyed; her little ones have caused a cry to be heard. For in the Ascent of Luhith they ascend with continual weeping. For in the descent of Horonaim the enemies have heard a cry of destruction. "Flee, save your lives! [Run for your lives] And be like the juniper in the wilderness."

We're off to a great start, yeah? Well, the chapter begins with this profound judgment on the powerful and prosperous cities of Moab, and we're now going to see one of several reasons as to why.

[Because, verse 7] "For because you have trusted in your works and your treasures."

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Notice what it doesn't say in *verse 7*. It doesn't say because you have your works and your treasures, no. Because you trusted in them. Hang on to that.

“You also shall be taken. And Chemosh [*This is a false god, an idol*] shall go forth into captivity.”

You know you're in trouble when your god is taken captive. That's what's happening.

“His priests and his princes together. And [*Verse 8*] the plunderer [*How many times have we heard that word already?*]

Plunderer is a pretty strong word, by the way. I mean, it's complete and absolute destruction and plundering.

“And the plunder shall come against every city. No one shall escape. The valley also shall perish, and the plain shall be destroyed, as the Lord has spoken.”

Translated: God said it, and that settles it.

Now, we have here in *verse 7*, the first of many reasons that Moab had to learn the hard way in the end. And it's that of trusting [*Listen*] in their productive prosperity.

Now, we need to talk a little bit about this because we can get into a little trouble about this. It is not what you have; it's what has you. It's not what you possess; it's what possesses you.

This has nothing to do with how prosperous they were. The land was rich and fertile, and we're going to see this in a moment. This was wine country, grapes, I mean, this was such a fruitful and productive land. And they were very prosperous, they were very wealthy.

And what happens when there's wealth amassed in this measure? One begins to look to that wealth, put their trust in that wealth.

You know, over the years that I've been walking with the Lord, I've made a very interesting observation when it comes to this. God will not entrust us with more than we can handle.

Now we're prone to use that and frame that in the context of adversity. And we really paraphrase *1 Corinthians 10:13* and summarize it this way. God will never give you more than you can handle.

Well, that's *1 Corinthians 10:13*, which basically says that God is not going to try us or tempt us above that which we are able to bear up under. But with the trial or temptation, He'll provide us a way of escape.

Again, meaning that God is not going to allow us to go through anything that will be unable to bear up under.

Why?

Because if He were to do that, then He would be party to our disobedience. Never imagine that God will create an environment in our lives that is not conducive to His will. He will

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always create an environment in our lives that really leads us in sort of, propels us, for lack of a better word, so that we're obedient to His will.

Now, stay with me on this. This is very important. If God knows that He can trust you with wealth, knowing that you'll be a good steward of it and found faithful in how you invest it and give it and spend it and what you do with it, then He's going to give it to you, and it works both ways.

If you can't be trusted with that, He will not give it to you because if He were to give it to you then and you can't handle it, then He, in effect, becomes party to your disobedience. That's why it is that some people God entrusts them with more because **“to whom much has been given, much is required.”**

The late Larry Burkett of Financial Christian Concepts said it best this way. “There are those who have the gift of giving.” That's a gift, by the way. These are the people that just love to give. They look for opportunities to give. God presents them opportunities to give generously, financially.

And I love how Larry Birkhead said it. He said, “When someone has the gift of giving, they also have the gift of getting.”

Let me try that again. Think about this. God has to supply now because His eyes are searching to and fro throughout the earth looking for hearts fully devoted to Him so He can be strong on their behalf for His glory, by the way.

So when He finds somebody, Hey, I could trust that guy. I can entrust them with this because I know what they're going to do with this. So here you go.

And so He's supplying the gift of giving with the gift of getting. And He knows where that point is. And for all of us, it's very different, right?

So some of us, we can amass treasures and wealth and worldly riches, and we can have those things without those things having us. And God can entrust those things with us because He knows that we're not going to put our trust in them instead of putting our trust in Him. I love that proverb.

It is so — this is why I know God has a sense of humor because the proverb goes basically like this: Don't feast your eyes on wealth. Don't put your trust in riches. Because wealth will certainly sprout wings and fly away to heaven, like your paycheck every month, right? It's like it just evaporates. It's gone. You run out of money before you run out of month. Don't put your trust in that. Do not trust in your riches.

We're going to actually talk a little bit about that on Sunday in Matthew 6, but this was one of the things that brought about what they went through is that they put their trust in their treasures, in their riches.

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Verse 9, "Give wings to Moab, that she may flee and get away. For her cities shall be desolate, without any to dwell in them. Cursed is he who does the work of the Lord deceitfully, and cursed is he who keeps back his sword from blood."

This is a little bit gnarly. This is actually God speaking in pronouncing a curse on Babylon if they don't follow through and hold back in their meting out of God's judgment on Moab because see, Babylon, King Nebuchadnezzar is the instrument of judgment in the hands of God against Moab. And He's basically pronouncing a curse.

Listen, Babylon, don't do this deceitfully and don't hold back because if you do, you bring upon yourself a curse.

Verse 11 "Moab has been at ease from his youth. He has settled on his dregs, and has not been emptied from vessel to vessel, nor has he gone into captivity. Therefore his taste remained in him, and his scent has not changed.

"Therefore [Verse 12] behold, the days are coming," says the Lord, "That I shall send him wine workers who will tip him over and empty his vessels and break the bottles."

Now again, this is wine country. They would have got this. They would have knew exactly what God was saying in using this analogy. Again, we're going to, Lord willing, on Sundays see this in Revelation with the church of Laodicea. God uses these analogies that they would have understood.

This has to do with wine making. I'm not a wine connoisseur and I'm not, you know, an expert in this, but I do know this about wine making: If you don't take that wine, and in that day, they would take the wine and they would empty it from one jar, bottle into the other through a cloth to remove the stems, the grape skins, the leaves, the dregs.

And they had to keep doing that to make the wine pure and refined, a fine wine. If you didn't do that, that wine just settles and get settled, and the dregs settle to the bottom, and eventually that wine becomes bitter.

You see where He's going with this? Here's your problem, Moab: You've had it really good. It's been really easy. You've never been emptied from vessel to vessel. The dregs have settled to the bottom, and it's remained there. And you've been heretofore unrefined. And so we're going to have to unsettle you now.

And it's good, by the way. You want Me to pour you out and empty you out from vessel to vessel. You don't want to get too settled. You don't want to get too comfortable. I need to refine you.

I think about what Isaiah writes about God choosing the furnace of affliction to refine us. No, I don't want to be refined in the furnace of affliction. But the problem is that's the only way to be purified and refined, affliction, because we get too comfortable.

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It's been said God comforts the afflicted, but so too does God afflict the comfortable, and truth be made known, we want Him to because He loves us enough, and see, we misinterpret this, we misunderstand this.

When we're being emptied, when we're being tipped over, when we're being unsettled, when we're being afflicted in this refining process, we think God's doing this to you, no, God's doing this for you. He loves you enough to do this because if He didn't love you and He didn't care, He would just... fine... just let the dregs settle on the bottom of the bottle of the wine of your life, and you'll be bitter.

Yeah, just like that, too, bitter! You got to say it with a growl.

This is what you call comfortable complacency. And it's roommates with prosperity, is it not? Hey, when things are going good, hey, it's good. Let's just...you know, enjoy, and sit back and chill out, and it's good.

Oh, no, no, I can't leave you there. I have to refine you. I have to empty you. I'm not very fond of this wording here in *verse 12* that God's going to send these wine workers to tip you over. You ever feel like that, where God's just kind of tipped you over and knocked you down and emptied you out? It's for your own good.

One more thing on this before we move on. Moab has been at ease from his youth, he has settled on his dregs. Now think this through with me.

A life of ease, a life of comfort, and again, let's be honest with ourselves. We go to great lengths to make sure that we're comfortable. Anything that is of any discomfort or inconvenience we will go to great lengths to avoid anything that would bring us discomfort or in any way become an unsettling inconvenience.

I'm going to use the word unsettled; we want to be settled. We want to be settled. Hey, listen, I love my comforts. Don't look at me like that either; you do too, especially as we get older, right?

I mean, you...listen...and then you just, you just, you just settle in, and you can get used to that. You get comfortable in that. And you have no idea what is happening by doing that. I think it was A.W. Tozer. It was a very, as only he can, I mean, he's just got a way with it.

I have a love/hate relationship with Tozer's writings, you know? I've been, you know, sometimes in my devotionals, I'll get into Tozer, and then that's it! I throw them down. I put them back on the shelf. That's enough! (Grrr)

You know, I know he's right. But, boy, that is kind of like that saying: You throw a rock into a pack of dogs. The dog that barks the loudest is the dog that got hit the hardest. I'm that dog. I mean, it's just like, ooh, ow!

He talks about the fallow ground, the hard ground. Oh, it's smug in its solitude and silence. Never does it allow the plow to come in, as plows always come in, noisy and busy to break

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up the fallow ground. And when that plow comes in, and I mean, you talk about disrupting my comfort, and breaking that ground and emptying out that vessel!

What's my response? I fight it. I am fighting, kicking, biting, scratching because I don't want to be uncomfortable. I don't want to be unsettled. I don't want to be emptied. I really don't want to be tipped over. I'm not sure if I can get back up if I am. So don't knock me over, knock me down.

No, you have to be knocked down. God has a way of, and it's a sanctified agitation, so that we don't fall prey to this complacency in our ease and prosperity. Be very careful in times of ease.

I think of David. I mean, he's at ease, and he decides, fatal mistake, not to go out to battle as kings would when the time came, and he just decides to kick back, take it easy. Nah, you paid your dues, David. You don't need to go to battle.

So there he is idle, at ease, settled. Enter one Bathsheba. And you know, the rest is history, as they say.

No, there's a sanctified agitation. We're in a battleground, not a playground. There's no time to take it easy. You have to be alert, be on guard.

This is what this is referring to, and again, they would have got it just like the church in Laodicea understood exactly what Jesus meant about lukewarm water that vomits out of the mouth because that was their reality with their water supply there in Laodicea. We going to, again, talk about that, Lord willing, on Sunday.

So here God is meeting them right where they're at. You guys in the wine country, you know how when you're, you know, refining your wine, you know how it is if you leave the dregs, and it has to be at the right time, by the way, too.

But you know how it is when those dregs are left there too long? You know what happens to that wine? Well, that's what's happened to you. They would have connected those dots in a very powerful way.

Verse 13, "Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence. How can you say, 'We are mighty and strong man for the war?'"

Verse 14. Did you catch that?

Oh this is, maybe I can say it like this: Prosperity, complacency, and confidence in self. Is that not what ensues? You're prosperous, you're wealthy, you're at ease. You're living a life of luxury and comfort. Would that not come packaged with a sense of confidence like, I'm invincible?

No, this isn't going to happen to me. I mean, we're strong, and we're strong and mighty men of war. That's not going to happen.

How rhetorical, verse 14, how can you say that? You're not going to be saying much longer.

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You know what this is speaking to? It speaks to our own proclivity to rely on the strength of our own might. And when we have resources and wealth and treasures, we tend to put our trust in that, and that's the source from which we draw our strength and our confidence. Our confidence is not in what we have or who we are. It's in the Lord.

Verse 15, “Moab [Here's that word again] is plundered and gone up from her cities. Her chosen young men have gone down to the slaughter,” says the King, whose name is the Lord of hosts.

“The calamity [Verse 16]of Moab is near at hand, and his affliction comes quickly. Bemoan him, all you who are around him. And all you who know his name, say, ‘How [Watch this] the strong staff is broken, the beautiful rod!’

Oh, wait a minute, how can you say you're strong and mighty and all that? Now they're saying, look how the strong is broken. Oh, I am getting very convicted here because we're our own worst enemy, as it's been said, where we rely on our own strength, the energy of our own flesh. That's what Moab had done.

Verse 18, “Oh, daughter inhabiting Dibon, come down from your glory and sit in thirst. [Come down from your ivory tower] For the plunder [Boy, that word just keeps coming up] of Moab has come against you, he has destroyed your strongholds.

O inhabitant of Aroer, stand by the way and watch. Ask him who flees and her who escapes; Say, ‘What has happened?’ Moab is shamed, for he is broken down. Wail and cry! Tell it in Arnon, that Moab is plundered.”

You get the impression that they were plundered? Because they were plundered.

“And judgment [Verse 21] has come on the plain country: on Holon and Jahzah [I'll do my best on these pronunciations] and Mephaath, on Dibon and Nebo and Beth [Beit is Arabic, Beth means house] Beth [The house of] Diblathaim [Easy for me to say]

On [Verse 23] Kirjathaim and Beth Gamul and Beth Meon, on Kerioth and Bozrah, on all the cities of the land of Moab, far or near. The horn of Moab is cut off, [Horn: a picture of strength and power] and his arm is broken,” says the Lord.

Make him drunk, [Verse 26] [Why?] Because he exalted himself against the Lord. Moab shall wallow in his vomit, and he shall also be in derision.

For was not [Verse 27] Israel a derision to you? Was he found among thieves? For whenever you speak of him, you shake your head in scorn.”

Now we need to know a little bit about the back story here because this draws upon a previous encounter when Moab was mocking and laughing at Israel, scorning her in derision when they were attacked.

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And now God is saying, Well, we're going to turn the tables now, and you're going to be the object of derision, and they're going to be laughing at you as you wallow in your vomit. How about that?

This is probably as good a time as any before we go any further to answer the question of why do we have a chapter like this in our Bibles?

Answer very simply: Because God wants us to learn from this so that we do not repeat this. He wants us to learn the easy way and not the hard way. He wants us to learn from Moab what happens when we, like them, exalt ourselves against the Lord.

And by the way, God takes it very seriously when you deride in your pride. I know that rhymes; it's pretty good, actually. I mean, right? Is that not at the core? It's pride, and when one is given over to pride, what comes from that is they will deride. They will cut down, put down in order to exalt themselves up.

I probably need to say this, and I say it — the Lord knows my heart — but a husband who is condescending and deriding of his wife is a coward. And he is arrogant, and shame on him for doing that, and take heed, by the way, and learn the lesson from Moab.

You're deriding them in your pride? Guess what? (Chuckling) You are going to be the one that is going to be a derision. You're the one that they're going to be laughing, and I'm kind of getting ahead of myself.

But this is now a reciprocal judgment, if you will, on Moab for their derision and scorn of Israel. Pride always makes one deride. I'm just thinking now of a proverb that the Lord just brought to mind.

I think it's a proverb basically goes like this. I might stand corrected on this. Don't pile on. Because if God sees you piling on someone that's really down, and you're laughing at them, and deriding them, and mocking them, and scoffing at them, and scorning them, God will pull back. God takes that very seriously.

You know, Jesus said we're to weep with those who weep and rejoice with those who rejoice. Again, let's be honest with ourselves, and I'll include myself in this. We sometimes like to rejoice with those who weep. And we deride those who are weeping and mourning. And God takes notice of that.

God takes notice of that, and He'll pull back and relent from whatever the chastisement is that He has brought on that person. If you pile on with everyone else and you scorn and deride them and laugh at them, and worse yet, He will turn that from them to you.

Be very careful. God takes that — well, let's put it in the context of parenting.

Somebody does this to your child? Come on. Where do they live? I'm just saying. That's my child. That's my daughter. That's my son. Those are my children. And you're holding them in derision? I've taken note. Duly noted. This chapter's not closed yet. I'll have the final word on this, and all because you exalted yourself.

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You know what exalting yourself means? You fancy yourself as something you're not, being more important than you are, better than everyone else. That's exalting yourself.

And in order to keep yourself bolstered and exalted, you've got to keep everybody else down to keep yourself up. That's where the condescending comes in, the cutting down.

I think, of the employer with their employees. Oh, man, God takes notice of that. God takes notice of that. When you are mean — oh, I'm getting ahead of myself. How about we just keep going?

Verse 28.

It's a gift.

“You who dwell in Moab, leave the cities and dwell in the rock, and be like the dove which makes her nest in the sides of the cave’s mouth. We have heard the pride of Moab...”

[Verse 29] [Now, notice parenthetically in some of your translations] **(He is exceedingly proud)**

So apparently, the writer is inspired to emphasize not just that Moab was proud, so much so that everybody knew it, everybody heard it.

“We have heard of the pride of Moab.”

And the writer was inspired to emphasize this pride by saying **“exceedingly proud.”** Exceedingly.

You know what... Okay, you got the point, right? Tell me you got that.

Exceedingly, abundantly, above and beyond anything you could ever imagine proud, and then some, plus more, exceedingly. Okay, you got it, right?

Notice the synonyms. Watch this; I'm going to go back, *verse 29*. **“We have heard the pride of Moab (He is exceedingly proud) of his loftiness and arrogance and pride, [We're not done yet] and of the haughtiness of his heart.”**

Wow! That pretty much covers it. Arrogance, haughtiness, pride, exceedingly pride, loftiness. I mean, you pretty much got them all right there.

Now, *verse 30*. Watch this. **“I know his wrath,” says the Lord, but it is not right. His lies have made nothing right.”**

Now watch this. Just as pride will make one deride another, so too does haughtiness fuel one's harshness with another.

Again, I'm thinking of some proverbs that speak to this. The proud man answers harshly. Rich men are mean, harsh, rude, inconsiderate. It comes packaged from — and that's quite a list, and I would venture to say is proportionate to all of the above, the wrath, the anger.

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And interesting, we have heard, and I know of his wrath. Word gets around. Word gets around.

I've had occasion over the years before I got into the ministry to know some very wealthy and haughty people, and they were the meanest people you'd ever meet in your life. I mean, because, of course, the world revolves around them. They become just, I mean, at the slightest thing they just become incensed. And they just, I mean, the harshness that comes from them.

How dare you do that to me!

I did that pretty good, maybe too good.

Do you know who I am?

Actually, I don't. Excuse me, anybody know who this guy is?

That's a true story, by the way: Flight attendant, first class, just this jerk — can I say jerk? I just did. First class, and tells the flight attendant, Do you know who I am?

The flight attendant — you got to love this — she goes, No, I'm so sorry, sir, I don't know who you are.

You know that curtain between first class and the rest of us?

She pulls it back and she yells, Hey, does anybody know who this guy is?

[Laughter]

That's good. That's good. That's God. That's what that is.

All right, *verse 31*, we've got to get moving here. Stop doing that. (Chuckling)

“Therefore...” [*Now this is where we get kind of — this is where it gets interesting*]

“Therefore I will wail for Moab, and I will cry out for all Moab. I will mourn for the men of Kir Heres.

O [Verse 32] vine of Sibmah! I will weep for you with the weeping of Jazer. Your plants have gone over the sea, they reach to the sea of Jazer. The plunderer has fallen on your summer fruit and your vintage.

Joy [Verse 33] and gladness are taken from the plentiful field and from the land of Moab. I have caused wine to fail from the winepresses. [By the way, wine, a type of joy] No one will tread with joyous shouting — not joyous shouting!”

Do you know what's happening here? Do you know who's weeping here? This might be hard to grasp, but this is God weeping and wailing for this people upon whom He must mete out judgment. He doesn't want to do this. He has to do this, again, framing it in the context of a loving father and parent. We discipline, we chastise because we love our children.

The writer of Hebrews says, **“God will chastise those whom He loves.”**

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This is how we know that we're His children. Because you're not going to spank somebody else's children. You know that's the parent because they're spanking the children.

I wish that wasn't the only way to know that we're His children. I wish I could get a plaque. I'm a child of God, right there. So I'm a child of God.

No, how are they going to know you're a child of God? Because when you get a spanking, you're going to know that's their Father. That's their parent, God.

And by the way, interesting: Don't despise the chastening of the Lord. Do you know why we're exhorted not to despise the chastening of the Lord?

Because we despise the chastening of the Lord. We despise it. We don't like it.

How many of us as parents have said, "This is going to hurt me a lot more than it's going to hurt you"?

And the child — I know when I was a child and my mommy, of course, when she would spank — I never wanted my dad to spank me. I couldn't walk for a week when my dad spanked me, but when my mom spanked me, it was just kinda like, (crying) I'm like, mom, and then I would, you know, make it sound like (loud crying) so she would stop.

Come on. You did that, too.

But she would always say, "You know, habibi, this is harder for me than it is for you."

"Like, really?"

"It's going to hurt me a lot more than it's going to hurt you."

I'm like, "Mom, listen, none of us have to be hurt here. How about we just don't do this, and then none of us are hurt?"

Yeah? No, it doesn't work like that. I know that's a silly way to illustrate a serious point, but this breaks the heart of God.

Never imagine that God takes delight in punishing or chastising. If we as earthly, fallen parents don't take delight in it — I remember when our two boys were young, and man, whew!

I would tell them, "That contrary to what you believe, your mom and I do not wake up in the morning and say to ourselves, I can't wait to discipline our boys! Just looking for the first opportunity to give them a spanking!" No.

That's what they think because they're always in trouble when they're young.

They think, "Man, Mom and Dad must like, before they go to bed at night, hey, tomorrow morning, what's the plan?"

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No, we don't take delight in that. We do not want to do it. It is — we derive no pleasure from it. In fact, it's the opposite that's true. We weep and mourn and are heartbroken and grieved.

Verse 34, “From the cry of Heshbon to Elealeh and to Jahaz, they have uttered their voice; from Zoar to Horonaim, like a three-year-old heifer. For the waters of Nimrim also shall be desolate.

“Moreover, [Verse 35] says the Lord, “I will cause to cease in Moab the one who offers sacrifices in the high places and burns incense to his gods.”

Oh, my goodness, you guys! Moab, what is up with you? I mean, pride and exceeding pride, and exalting yourself, and putting your trust in your own strength and in your own riches. And now you're given over to idolatry.

I would never do that.

Yeah, yeah, before you come down too hard on them, yes, you will. This is yet another reason. Let's learn from them the seriousness of idolatry.

What's idolatry?

Idolatry is anything or anyone that replaces the Lord as our object of affection, devotion, and worship. I think we're too quick to dismiss and disconnect from passages like this in the Old Testament especially where we read of idolatry because we paint this picture on the canvas of our imagination of them making these idols and bowing down to them and making sacrifices to them.

By the way, Molech: They would offer children, live children, sacrifices to the god of Molech. Well, that is idolatry, certainly, and it's an abomination to the Lord.

But let's not be too quick to dismiss this in our own lives under the banner of it not applying to us. Yeah. We may not have an — you don't have an idol, right, in your home?

We may not have an idol on the, you know, shelf in our home that we bow down to and worship that's the object of our affection and devotion. But we might wash it and wax it on the weekends. I'm just saying.

Let's be honest again.

Maybe the question that we need to ask ourselves before the Lord is this: What is it that has my affection, my attention, and my time? What is it that I think about the most, that I desire the most, that I'm willing to drop everything to do and devote to the most?

That's an idle. That — whatever it is or whoever it is — has taken the place that Jesus only belongs, His rightful place as the object of our affection, devotion, and worship. One more thing before we move on to *verse 36*.

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Something or someone — it can be a person, it can be a husband, a wife, a boyfriend, a girlfriend. It can be a daughter, a son, a parent, a friend. It can be a hobby, a possession. But again, the only thing I'm wanting for us, and I include myself, to take heed to is that idolatry is very subtle and it's insidious.

And we would do well to allow the Holy Spirit to search our hearts and see if there be anything at all that has beset, taken the place of the Lord and His rightful place in our lives.

Verse 36, “Therefore My heart shall wail like flutes for Moab, and like flutes, My heart shall wail for the men of Kir Heres. Therefore the riches they have acquired have perished. For every head shall be bald.”

Wait. Wow, I don't like *verse 37*. Okay, it's actually a ritual. *[They would shave their heads]* **“and every beard clipped. On all the hands shall be cuts, and on the loins sackcloth.”** It was a ritual when one was mourning.

“A general lamentation [*Verse 38*] on all the housetops of Moab and in its streets. For I have broken Moab like a vessel in which is no pleasure,” says the Lord. **“They shall wail: ‘How she is broken down! How Moab has turned her back with shame!’**

So Moab shall be a derision and a dismay to all those about her.” For thus says the Lord: **“Behold, one shall fly like an eagle and spread his wings over Moab.**

Kerioth is taken, and the strongholds are surprised. The mighty men’s hearts in Moab on that day shall be like the heart of a woman in birth pangs.”

Wow, what imagery! What fear! The fear that would set in when that eagle swoops down. That's the imagery. The fear is so intense on that day, that these are mighty warriors. These men are in such fear that they're like women experiencing birth pains.

Verse 42, “And Moab shall be destroyed as a people because he [*And here it is again*] exalted himself against the Lord.”

Not just that they exalted themselves. They exalted themselves against the Lord. That comes from exceeding pride, exceeding pride — You're exalting yourself against the Lord? Hey, I can exalt myself against somebody else but against the Lord? You don't want to do that. It will not end well.

And it bears out here, *verse 43*. **“Fear and the pit and the snare shall be upon you, O inhabitant of Moab,”** says the Lord. **“He who flees from the fear shall fall into the pit, and he who gets out of the pit shall be caught in the snare. For upon Moab, upon it I will bring the year of their punishment,”** says the Lord.”

You can run, but you can't hide. Yeah, I escaped the fear. Well, you're going to fall into a pit. Well, I got out of the pit. Well, you're going to be caught in the snare, nice try. You can run, but you cannot hide from the Lord. Ask Jonah about that, by the way.

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“Those [Verse 45] who fled stood under the shadow of Heshbon because of exhaustion. [I'm exhausted just reading verse 45] But a fire shall come out of Heshbon, a flame from the midst of Sihon, and shall devour the brow of Moab, the crown of the head of the sons of tumult.

Woe to you, O Moab! The people of Chemosh perish for your sons have been taken captive and your daughters captive.

[And verse 47, thank You, Lord, for verse 47] [I wish it was just verse 47] “Yet I will bring back the captives of Moab in the latter days, [You will, after all that?] [Yeah, not just after all that; because of all that] says the Lord. Thus far is the judgment of Moab.”

Wow! I love it when a chapter ends on this note.

Verse 47: It seems that this prophesied judgment of Moab will yet-future succeed, though the hard way, in the end. Here's the takeaway. I want — this is why it's in my Bible, this chapter.

Because again, think about it. You read this chapter or a chapter like this, you're thinking: Why do I need — but all scripture is God-breathed. It's there for a reason. God didn't need to fill up this book with more chapters, you know, like some authors do.

No, it's there for a reason.

What's that reason?

So that we will take heed and learn from this, so that we don't have to have verses 1-46 in our lives. We can get just right to *verse 47*. I like *verse 47*. I kind of want to read it again. I won't. I want to, but I won't.

Because it speaks to the mercy and the grace, and the love and the kindness of God, the long suffering of God. This is a restoring God who wants to restore people. I mean, all of — would you agree that what we just went through and lived through, we survived, we're going to get a T-shirt.

I studied *verse 48* and lived through it to tell about it. I mean, it's an ugly chapter. Can I say it like that? It's an ugly chapter. It's hard. It's a hard read.

You don't come away from *Chapter 48* in Jeremiah going “praise the Lord!” No, it's Oh, God! Oh, God. Oh, God! Can I just get to *verse 47*? Because in the latter days, You're going to restore them, bring them back.

Man, they had to go through all of that?

Yeah.

I don't want to have to go through all that.

Well, here you go. It's pretty graphic in detail, but I had it recorded and included in the pages of Holy Writ so that you could learn from it.

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Okay, I'm going learn. I don't want to go through that. Just this verse 46, I don't want my sons, and I love my children so much, and they would suffer needlessly, unnecessarily. Could have been avoided in its entirety. Yeah, I got it, I get it, I'll learn it, so be it. Thank You, Lord.

Kapono, come on up.

Why don't you stand up; we'll close in prayer and song.

Oh, Lord, I'm probably like everyone here and even watching online just kind of wanting to catch our collective breath on this. This is breathtaking.

Lord, thank You for including this for us all of these generations later, so that we would read it, take heed to it. Lord, thank You for the lessons that can be learned from it.

Oh, the deadly danger of pride, oh, God. Really, it was at the core of everything that we saw here tonight.

Oh, Lord, let it never be numbered amongst us that we would be those who exalt ourselves against You and trust in our own strength and riches, oh, idolatry even on top of that; that's just too much, Lord.

Lord, we love You. We thank You. Thank You for this; thank You for this lesson. It's a lesson. And now we need the Holy Spirit to enable us to learn it and take heed to it. Thank You, Lord. We love You so much. In Jesus' name. Amen.