

Jeremiah 8:1-22 – May 19, 2022

Weeping For A People

J.D. Farag

What we're about to see here in this chapter is why it is that Jeremiah is affectionately referred to as the Weeping Prophet. Now, from Chapter 7 on through Chapter 10, Jeremiah is publicly prophesying to Judah at the gates entering the temple there in Jerusalem.

So we've got two more chapters of this. I don't want to say it like that, but Lord willing, next week we will try, keyword try, to do both Chapter 9 and Chapter 10. But I wanted to just take and tackle *Chapter 8*. I think you're going to see why here shortly.

But sadly, this prophecy that Jeremiah proclaims is about God's judgment coming upon His people, all because they refuse to repent and return to the Lord. Now we're going to, right out of the chute here, *verse 1*. It's pretty intense, but here we go.

“At that time,” says the Lord, “they shall bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.”

You have to understand that in that culture, at that time, this would have been unthinkable, abhorrent because in that culture and really modern day as well, you had to bury the dead, and now the prophecy is, is that they're going to dig, and dig up the bones of the dead.

Well, what are they going to do with them?

Well, we're told in *verse 2*. **“They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and which they have worshiped. [That's why]**

They shall not be gathered nor buried; they shall be like refuse on the face of the earth.”

Now, by way of a preface, and again, I know this is kind of an intense way to start. It's important to understand that Jeremiah is shown this in all of its horror. He's shown this, and now he has to publicly declare this and prophesy this.

But he's been shown in all of its horror what's going to happen before it happens, and now he's declaring to them this is what's going to happen.

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I think it would be fair, for lack of a better word, to picture this as somebody, a street preacher there in the public square, in all the busyness where all the people are, and make no mistake about it, there were a lot of people there at this time.

This is the entrance to the temple. They're at the gate, strategically placed, I suppose you could say. And Jeremiah is saying this? Can you just picture in your mind their response to this?

He's probably shouting this. They're going to dig up the bones of the priests and the prophets and the people, and they're going to leave them out like refuse in and before the sun and the moon and all the host of heaven because you worshiped the sun and the moon.

You walked after them, you sought after them, you worshiped them. Now you're going to have your bones dug up and buried, not buried, but laid out like refuse before them.

Well, they probably just walked on by. Oh, here we go again. Oh, you're back again today, Jeremiah, really?

Verse 3, "Then death shall be chosen rather than life by all the residue of those who remain of this evil family, who remain in all the places where I have driven them," says the Lord of hosts."

Can you imagine this?

What's coming would be so horrific that death would be a welcome relief. That's what Jeremiah's declaring here. That's how horrific it's going to be.

Does this remind you of a prophecy in the Book of Revelation? That's because it should, Chapter 9:6. It will be so horrific during the tribulation. We're told in *Revelation Chapter 9:6* that **"In those days men will seek death and will not find it. They will desire to die and death will flee from them."** That's how bad it's going to be.

No wonder Jeremiah's brokenhearted. No wonder he's the "weeping prophet." He's been shown what's going to come.

So have we, by the way. Oh, not in the same way. But we have the revelation in God's Word, the Book of Revelation that shows us what's coming. It's going to be so horrible, so awful, so

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unbelievable. That's pretty bad: to want to die and seek death, only to have death flee from you. In other words, death would be a welcome relief.

Verse 4 “Moreover you shall say to them, ‘Thus says the Lord: “Will they fall and not rise? Will one turn away and not return? Why has this people slidden back, Jerusalem, in a perpetual backsliding?”

Hang on to that, this and one more thing. I just need you to hang on to it.

"They hold fast to deceit, they refuse to return. I listened and heard, but they do not speak aright. No man repented of his wickedness, saying [And this is what I also want you to hang on to for a moment] 'What have I done?' [What have I done?]

Everyone turned to his own course, as the horse rushes into the battle. “Even the stork [Verse 7] in the heavens knows her appointed times, and the turtledove, the swift, and the swallow observe the time of their coming. But My people do not know the judgment of the Lord.”

Wow! I mean, even these birds know the way to go, where to go, how to go, when to go, and they go. But My people, no! They do not. They do not turn; they do not come.

I spent some time pondering this, and I need you to just kind of hang in there with me. Perpetual backsliding? Hmm. You know what that means, right?

It's just continual, perpetual, this backslidden state they were in, they were continually in, perpetually in, no intention of repenting.

And this is what I love about the Word of God and the God of the Word, and particularly here with the prophet Jeremiah, but it's the specificity of this introspective question of just asking yourself, "What have I done?"

Now, stay with me. This is the only explanation for this aforementioned perpetual backsliding. It's the obstinance, the stubbornness, the stiff-neckedness, if I can say it like that, and the unwillingness to ask this question: What have I done?

Because you see if I would but ask myself this question of "what have I done," then I would no longer be backsliding.

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Why would I no longer be backsliding? Because I would just be filled with such a godly sorrow, as the Apostle Paul writes of the Corinthians, "**what have I done**," that it would lead to a genuine and sincere repentance.

We're going to see this in a moment.

But there's two kinds of sorrow. There's the godly sorrow: Oh, God, what have I done? What have I done? And it leads to a genuine repentance.

But it's contrasted with the sorrow of being found out, the sorrow of being caught. Oh, I'm sorry, but it's not a godly sorrow. I'm sorry that I got caught.

I got to share this, reluctantly, I might add. But two weeks ago, on a Thursday night, I'm driving home with my daughter after the Bible study, no less. And there's this one stretch of road there in front of Kalàheo High School; we call it Saddle Road. And the speed limit is 30 miles per hour.

Okay, that's wrong right there, 30 miles per hour on that particular stretch of highway because you know, you're coming down that hill.

And I was really wanting to get home, and so I did happen to exceed the speed limit. I did not see any blue lights because there were no blue lights.

That's wrong, too, by the way.

Instead, it was a flashlight, you know, telling me to pull over. And, of course, my daughter didn't help at all. How fast were you going, Baba? Are you getting pulled over, Baba?

The police officer comes up, and of course, I rolled the window down. And what were the first words out of my mouth? I'm sorry.

Of course you're sorry. What are you sorry about? You're sorry that I caught you exceeding the speed limit.

And by the way, he was so gracious to show me the radar that basically recorded my speed at 46 miles per hour. And he was very gracious in explaining to me that that was 16 miles per hour over at the speed limit.

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Of course, I dropped a couple of names [Laughter] and tried to see if I could, you know...

And he looked at me, shined the flashlight in my face, and said, Hey, I know, you know.

[Laughter] Yeah, I see you on TV.

[Laughter]

Yeah, 'America's Most Wanted' probably.

[Laughter] So he was very kind and he, you know, just let me off with a warning. Oh, and it was even worse than that. I had totally spaced it.

But he said, your safety check is expired, I'm like great, that's it; I'm going down for this one, man. I'm getting the chair: 16 miles an hour over the speed limit. And it expired in February. It's May; it's almost... Man, whoa! I'm sorry!

You're really sorry?

No, you're sorry that you got caught.

So the godly sorrow is more like this. What have I done?! And you can know it's a godly sorrow and not a worldly sorrow of being caught because it leads to change. If I'm truly sorry for what I've done, then it's going to lead to a change.

I'm going to - Oh, by the way, just so you know, just for the record, 34 miles per hour, because they give you a little bit of grace, right?

So I - Oh, it's so hard. You try it next time, especially when there's no traffic. I mean, I felt like I was doing 15 miles per hour.

I mean, I was doing - and I even tried to get down, I couldn't get to 33, 34. I'm going to do it again tonight, especially after I just confessed this, but very hard.

What's my point?

My point is, is that if there's truly a godly sorrow, it will lead to a change in what you're doing.

And that's what Jeremiah is told to say to these people. You've never come to that place of godly sorrow where you would even be willing to ask, "What have I done?" What have I done? Because that's the godly sorrow that leads to repentance.

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Verse 8, "How can you say, 'We are wise, and the law of the Lord is with us'?"

In other words, did you see my Bible? What's your problem? I have a Bible.

"Look, the false pen of the scribe certainly works falsehood. The wise men are ashamed, they are dismayed and taken. Behold, they have rejected the word of the Lord. So what wisdom do they have?"

Therefore I will give their wives to others and their fields to those who will inherit them; Because from the least even to the greatest *[And I want you; again, I got a lot of things for you to hold on to but hold on to this]* everyone is given to covetousness. *[Hang on to that]* From the prophet even to the priest everyone deals falsely.

[And verse 11] **For they have healed the hurt of the daughter of My people slightly, saying, 'Peace, peace!' When there is no peace."**

Oh, wait, didn't we already hear Jeremiah saying that?

Yeah, Chapter 6.

So he's repeating it here again?

Yes.

Why?

Well, I think the reason we see it repeated here again is because we need to take note of the reason that it's repeated again. And the reason is because they were given over to covetousness and everyone was dealing falsely, one with the other.

In the original language, this word for "covetousness" carries with it the idea of "to make unlawful gain and profit." That's why.

In other words, they didn't want to lose those people, their money, those numbers. So in order to keep them and have even a gaining of followers, they would say, 'Peace, peace!' When there's no peace."

I'm just going to have to ask you again to bear with me. We talked a little bit about this last week. Actually, we didn't just talk a little bit about. I think we spent a little bit of time on this, and for good reason.

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I heard a pastor once weeping when he asked - he's with the Lord now - but he asked this question. Where are the John the Baptists today who are unafraid to preach the gospel and lose numbers in the process if necessary?

In other words, it's like Jeremiah's saying, God, if I declare this to the people, I know what's going to happen. And the reason that You have called me and put these words in my mouth to speak is because of the words in their mouth that they speak because it's false.

And we know the "why" behind it now. Why were they only telling people what their ears were itching to hear?

Because they were given over to covetousness. They did not want to lose followers and what comes packaged with those followers. That's the covetousness, the unlawful gain, to profit from at the expense of.

I'm going to sort of edit this in the context of our study tonight and ask a similar question: Where are the prophet Jeremiahs today, who with unflinching fearlessness will speak the truth, knowing that it's going to cost them. They're going to lose followers. They're going to have people leave their church. But they're being faithful.

See, the thing with the John the Baptists and the prophet Jeremiahs and the many others like them is they don't fear man.

In fact, they don't fear man because instead, they fear God. I've heard it said like this: If you fear man, you won't fear God. If you fear God, you won't fear man. And the fear of man is a trap.

And I say this with a broken heart as a pastor because I know this all too well. This is my world; I live this, I eat this, I breathe this, I drink this, I sleep this, day in and day out.

And please, I hope you don't see me as being above this. Oh, if you only knew the struggle, even the temptation. How many times, especially with the Prophecy Updates, have I thought, "Lord?"

To which the Lord's response is, Well, do you fear them more than you fear Me? Do you fear losing people? Do you fear losing the gain, the followers, the numbers? Oh, it's all about the numbers, isn't it?

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You know, it's interesting. Ah, I'm just going to go for it. I think it's the Holy Spirit.

But it was January of 2021. I did a Prophecy Update, very hard, but it was the truth, and I knew it going in. It was - Oh, I always know by the gauge of the spiritual warfare leading up to Sunday morning, especially Saturday night.

And I'll even take it further and say it's confirmed when after on Sunday afternoon, (Sigh of relief) it all dissipates. Oh, that's the gauge for me.

In fact, it was January 10th of 2021, and I did this update and I spoke the truth out of a fear of the Lord, and YouTube censored it.

And our YouTube channel was never the same again. I had our social media guy tell me that YouTube is punishing you. They're unsubscribing followers. And we would get comments and emails even come in and say, hey, I had to resubscribe because I was unsubscribed and I wasn't getting any notifications.

And you know, the way the algorithms are, they have suggestions, you know, of videos when you're watching a video. And you'll never see, and at the time, talk about numbers.

Now, please hear me out on this because this has a good ending. God delivered me from the numbers because I have to confess that I was watching the numbers grow. 100,000 subscribers, oh! 120,000, 150,000, 175,000, 200,000, 225,000. It looked like at one point we were getting about 30,000 new subscribers a month. That's about a thousand a day.

Oh. I took notice. Showed my wife; Honey, look at that, you just see the...?

She's looking at me going (Shaking head no). Oh, dear. (Chuckling) Looking at those numbers, aren't you?

In January 2021, I think we got to 270,000 subscribers and then it stopped. You know what it is right now?

Not that I checked, but I did check. (Chuckling)

[Laughter]

Well, it's been a couple of weeks, so you can check if you want. 280,000. 280,000.

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Do you know what I was told it would be had that not happened? Probably half a million because that was the trajectory.

So what's my point?

The point is, is that it is very tempting for someone like myself to start catering to the numbers.

So if I say that, I'm going to lose followers, but if I say this, I'm going to gain followers. That's what Jeremiah's saying.

Well, you might say that God sort of took care of that for me and instead of me. And He delivered me from the numbers. Because on our website we don't have that. And I thank God for that. And even if we were able to add that, I would probably not want for our team to add that.

I don't want to know that because here's what happens. You look at this other guy's channel.

Okay, I've done that. Wow, he's got 550,000 subscribers. I remember when I had more than he did. What's up with that?

Oh, I see what's going on here. So it's all about the numbers, isn't it?

Oh, would to God that we would be delivered from numbers. That's what the problem was there.

Would to God that there would be an unflinching fearlessness in the pulpits today, in a day when it is needed the most that have no regard, care not what man thinks.

Would to God that there would be God-pleasers and not man-pleasers.

Would to God, that there would be a counting of the cost, knowing yeah, I'm going to lose the "numbers," but at the end of the day, the only thing that matters is God, was I pleasing in Your sight?

Because that's the only thing that matters.

See, when I'm standing before the Lord on that great and final day, and as we all long to hear Him say, "**Well done, good and faithful servant,**" not "Well done, good and productive servant, not even "Well done, good and fruitful servant."

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No, no, no, no, no.

It's certainly not, "Well done, good and successful servant" because see, that's how the world measures success.

I'll never forget many years ago, and I'll move on after this, and I appreciate your patience with me. I'm at a pastors' conference, and you got to know that at these pastors' conferences all of the pastors - and I'm just as guilty as the next guy - they're comparing the size of their church with the other guys' churches.

And here's what that sounds like at a pastors' conference. Hey, bro, how many are you running on a Sunday?

How many am I running? Are we herding cattle or are we feeding sheep? What if I told you that we got a small fellowship of about 50, 75 people?

Oh, hey, we'll do that lunch sometime. Go to the next guy. We want to talk to the guy that's got more numbers.

Why?

Because we see them as being more blessed than the guy that doesn't have as many numbers.

Do you know that it's the opposite that's true?

Last time I checked, Jesus was very clear when He said that wide is the gate and many will go, but narrow is the gate and few will go.

I think we're in for a shock, not that we're going to be shocked in glory, but if it were possible, I think we would just be flabbergasted when we're in glory to see who has the most rewards. It's not the ones we think.

Who has the most crowns? Not the ones that we think.

One more thing on this. The danger, and it's so dangerous because you start fancying your numbers as being a sign of God's blessing, and then you take license. That's where we get the word "licentiousness."

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And you do so under the banner of - well, we look at how many people are still coming. And then it goes to that pastor's head and they start thinking it's them. (Sighing)

Again, please, I hope I don't come off as being above this. I am fully capable of this, you know, but God has been so faithful over the years. Having a wife like mine helps, too, by the way. Just the Lord reminding me that it's not me.

I think it's something that Oswald Chambers once said. It's always stuck with me; it's so powerful.

It basically goes like this. Oftentimes, God will deem it necessary to protect you from you by not letting you know how much He's using you. Because if you knew how much He was using you, you would start thinking it's you.

And if you start thinking it's you, you can start I know this is outdated. I guess you can just do it on your phone now; there's an app for that. But you could just start the watch; it's just a matter of time.

Because if you think it's you, then you're going to be full of you and full of pride, and pride always comes before the fall.

Well, let's move on. Thank you for just your grace in hearing me out.

"Were they ashamed [Verse 12] when they had committed abomination?

No! They were not at all ashamed, nor did they know how to blush. [Not only did they not blush, they didn't know how to blush anymore] Therefore, they shall fall among those who fall; in the time of their punishment. they shall be cast down,' says the Lord. "I will surely consume them," says the Lord.

"No grapes shall be on the vine, nor figs on the fig tree, and the leaf shall fade, and [Notice this] the things I have given them shall pass away from them."

Oh, yeah, that's right. It was the Lord who gave that to me in the first place. Maybe I forgot that. Hmm. So this is speaking to the coming Babylonian invasion in which all that God had given to them would be taken from them.

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And again, I started off this way; it's so important to see the rest of this chapter through the lens of Jeremiah having been shown this. This is what's known as the "burden of the Lord."

Could you imagine how weighty this was, how burdensome this was, how hard this was?

His heart was so heavy with this, and he's got to tell them that this is what's going to happen. And then to add insult to injury, none of them are going to respond.

In fact, when we get - in about a year by the time we get there - but later on in the book, they're going to try to kill him for this. That's their response.

Now, *verse 14 and 15* is interesting. **"Why do we sit still? Assemble yourselves, and let us enter the fortified cities, and let us be silent there. For the Lord our God has put us to silence and given us water of gall to drink because we have sinned against the Lord. "We looked for peace, but no good came; and for a time of health, and there was trouble!"**

Wait, what? Did they come to their senses?

No.

Are they repenting here?

No, too late.

This is what's sad. By the time they finally realize what they brought upon themselves, it's too late.

Again, this is the sorrow of your sin finding you out. We have sinned against the Lord. Your sin has found you out. You can be sure that your sin will find you out.

And then when it, not if; when it does, it's going to be too late.

Let me say it like this, for lack of a better way of saying it. There is such a thing as too late when it comes to repentance.

We're told in the Book of Genesis, I want to say Chapter 6, I could be wrong, that the Spirit of God will not strive with men forever. There does come a point where God says, Okay.

We see it very graphically in Romans Chapter 1, where we're told that God says, Okay, it looks like your mind's made up, your heart is hardened, your fate is sealed. I'm just going to

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give you over to that which you've chosen. I'm not going to force Myself on you. I'm not going to continue fighting with you. You continue to reject Me.

And then when it hits you and you realize it, too late.

"The snorting [Verse 16] of His horses was heard from Dan. The whole land trembled at the sound of the neighing of His strong ones for they have come and devoured the land and all that is in it, the city and those who dwell in it."

For behold [Verse 17, this is interesting] I will send serpents among you, vipers which cannot be charmed, and they shall bite you," says the Lord."

Listen, I got to say, if God gave me this sermon to preach, I think I'd call in sick that day and have Leitu or Mac fill in for me. This was the sermon he preached. This is the prophecy he prophesied.

I mean, again, you'll forgive me for repeating it, but it is so important. Picture Jeremiah there at the gates, at the entrance of the temple and the throngs of people, and he's telling them this. Vipers which cannot be charmed? And God's going to send these serpents among you?

Oh, we've seen God do that before. Ask Moses and Aaron and the Israelites. And they're going to bite you, says the Lord? So interesting imagery, right, this image of vipers?

Well, it carries with it the idea that they were deceived and believed because that's what they were told, that peace and charm could somehow deliver them from the Babylonians.

And God through the prophet Jeremiah is saying, no, you're not going to be able to charm your way out of this one. You're not going to be able to negotiate yourself with a peace agreement out of this one.

No, they're going to devour you. They're going to bite you. You cannot charm them. It's going to happen.

Verse 18; how you doing?

You okay; we're almost done. This is why I'm so grateful that you keep coming back. This is Jeremiah now, verse 18. We kind of turn a corner here. Listen to his heart.

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“I would comfort myself in sorrow; my heart is faint in me. Listen! The voice, the cry of the daughter of my people from a far country: “Is not the Lord in Zion? Is not her King in her?”

[Question mark]

God's response to Jeremiah's cry of desperation in his bewilderment concerning his people is this,

“Why have they provoked Me to anger with their carved images—with foreign idols?”

This is one of those places where you answer a question, rightly so, with a question.

So Jeremiah is heartbroken and full of sorrow. His heart is just broken and faint. And he's asking, he's crying out to the Lord and asking the Lord, Lord, why?

And the answer is, Well, I'm asking you why. Why have they provoked Me to anger? They've brought this upon themselves.

Verse 20, “The harvest is past, the summer is ended, and we are not saved!” For the hurt of the daughter of my people I am hurt. I am mourning; astonishment has taken hold of me.

Is there no balm in Gilead, is there no physician there? Why then is there no recovery for the health of the daughter of my people?”

This is Jeremiah crying out, broken hearted, weeping. Don't rush past *verse 21*, where he just exclaims, **“Astonishment has taken hold of me.”** I don't think that even begins to describe how he's feeling. He's bewildered, he's stunned, he's astonished. He cannot get his mind around this.

I think of David, and I want to talk about David here in just a moment, but I think about David in the Psalms; I want to say it might be Psalm 6. I could be wrong again. Where he basically says, I just can't stop crying. I mean, I have soaked my bedding with my tears. I cry all night; I cannot get a grip. I just can't stop crying.

I know this is the end of the chapter, but if you don't mind, I want to borrow verse 1 of Chapter 9, which, Lord willing, we'll start next week.

Listen to what he says. **“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!”**

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That's why he's the weeping prophet. He's weeping for his people. And he's in very good company, by the way. He's in good company with the likes of King David, the Apostle Paul, who we're told in *Acts 20* wept.

He said, "**For three years I wept day and night for you**" because I knew what was going to happen after I left. There would be those from within your midst that would come in, wolves in sheep's clothing, and they would not spare the flock. And it just broke my heart, and I wept.

Paul was a crier, by the way. He wept for his people. But more importantly than a King David or an Apostle Paul and the many like them is the Savior Himself.

This might - hope it doesn't - I don't think it will, but it might come as a surprise. You know, Jesus cried a lot, right? You know that?

In fact, He wept so much that they actually thought he was Jeremiah. It's in *Matthew 16*; let me begin reading in *verse 13*. And for those of you that have gone to Israel or been to Israel with us, we went to this place, a very demonic place, very satanic place, the place is the gates of Hades in Caesarea Philippi.

And we're told "**When Jesus came into the region of Caesarea Philippi, He asked His disciples saying, "Who do men say that I, the Son of Man, am?" So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."**

Wait; why would they think that Jesus was Jeremiah?

Because He wept. He wept.

"He said to them, "But who do you say that I am?" [And oh,] Peter, Simon Peter answered and said, "You are the Christ, the Son of the living God."

And Jesus answered and said to him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven."

Here's the takeaway for tonight. Jeremiah wept for his people. Jesus wept bitterly, so much so that they thought He was actually Jeremiah.

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I wonder: Do we weep for this nation? Do we weep for people who we see when we're out and about?

Because we, like Jeremiah, know what's coming. And you'll forgive me, but as graphic and horrific as what happened was when the Babylonians came, it's nothing compared to what it's going to be like when the tribulation comes. And we know that that's what's coming.

And we're out and about; you know, this was such a game-changer for me, it changed - This was the Lord, and I'm so thankful. My only regret is that it wasn't sooner in my walk with the Lord, but this changed my life forever, and I've never looked back.

The Lord began this work in my heart to where I would see people as either lost or saved and nothing else, not liberal or conservative, not Republican or Democrat, not Left or Right.

No, they're either lost or saved. And it changes the whole complexion of everything. I cannot look at people the same way again.

When I do go out and about, which isn't very often, and that's not hyperbole, literally, I don't get out very much. But when I do and I see people, and they're walking around, you know, I'm in Kailua town, and I'm seeing people walk around and I just think to myself, they have no idea; if they don't know Jesus, they have no idea what's coming.

And I just pray for their salvation. And I pray actually very specifically. I pray, Lord, send someone into their life that can speak into their life, that can bring them to You so that they can be saved.

You know, it's really hard to get angry at someone when you see them like that, right?

Because when you weep for them, you cannot be angry at them. It's one or the other.

I'll tell you that when I say it's changed my life, God's changed my heart in this regard. I really mean that because for so long I would get so angry.

And then when I realized, wait a minute, that person that I'm angry at is lost and needs Jesus. And I went from being angry at them to feeling sorry for them and even weeping for them in my heart. And I started praying for them.

Jeremiah 8:1-22 – May 19, 2022

Weeping For A People

J.D. Farag

And this is why it is, by the way, in *Matthew's Gospel Chapter 5* and we'll close with this, Jesus said, "**Pray for your enemies, those who spitefully use you and speak evil against you.**"

Well, I'll pray for them all right. God, get them, in Jesus' name. Yeah, I'll pray for my enemies.

No, no, no, no, no. Pray for their salvation. Pray God's blessing on them. And watch your heart change toward them.

On the authority of God's Word, they will not be your enemy very much longer. They'll go from being an enemy to being an opportunity because now you've got something invested. You're praying for them and you want them to get saved.

And there's a love and it's from within, and the Holy Spirit indwelling you, and it changes you from the inside out. That's why we're to pray for our enemies because you can start out –

Oh, it might be rough at first, you know. God, Ble - Bl - (grr) Bless them. No worry, though, just, you know...

But boy, after a while, you just - I mean, God just softens your heart towards those people, and it's the heart of God, by the way. Jeremiah, the weeping prophet: we are like Christ, Christ-like when we have a heart for people like Jeremiah did.

Why don't you stand? Kaponi, come on up.

Lord, this - again... (Sighing) We can't run away from the prophetic parallels because they are many, and we're not off the hook, so to speak, as they say either.

You showed Jeremiah what was coming, and so too have You shown us what's coming in Your Word. And it's coming very fast too.

And Lord, my prayer tonight for all of us, myself, not just included, but especially, is that we would have a heart like Jeremiah's heart for people. Lord that You would give us that heart, a heart like Your heart.

Lord, maybe it is a thing of we need to warn someone, knowing what's at stake, counting the cost, what we could lose, maybe even putting the relationship in jeopardy.

Jeremiah 8:1-22 – May 19, 2022

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Lord, thank You. Again, as hard as this was, this was so needed. And we're so thankful to You for it. Take it from here, Lord, as only You can and are always faithful to by the Holy Spirit because we don't want our time together in Your Word tonight in this Bible study to have been a waste of time.

Lord, You need to do this work in us. Yeah, we got into the Word, but we need the Word to get into us now. So Lord, thank You, in Jesus' name, Amen.