

Jeremiah 24 - 25
When the Lord Chastises Us

J.D. Farag

We're currently in Jeremiah.

(Chuckling)

Sorry, I'm laughing. Two chapters tonight, Chapter 24 and 25. Course 24 is kind of short, but very good stuff once again. So why don't we pray, and we'll ask God to bless our time together. If you would join with me, please.

Father, in heaven, thank You so much. Lord, we are just so grateful to You. I know that sounds kind of hollow sometimes, but You know our hearts, You know the gratitude and just the love and the thanksgiving that we have, Lord.

We're so thankful for this time that we have together in the middle of the week on a Thursday night to just come to this place, and open up our Bibles, and put aside all the stress and pressure of our busy lives.

And Lord, You just minister to us, and oh, we just need You to minister to us and speak to us, Lord, as only You can and always do, and Lord, tonight is no exception. We know that You will. That's why we're here.

So Lord, would You speak, and speak clearly when You do in that still, small voice of the Holy Spirit, even that which we don't necessarily want to hear, our flesh just kind of chafes against it. But we need to hear.

So Lord, thank You. Thank You in advance for what You're going to do in our time together in Your Word, we pray in Jesus' name, amen and amen.

All right, so these two chapters have as a common theme those times in life when the Lord deems it necessary to discipline and chasten us, give us a spiritual spanking. Have you ever heard it said like that? I have, and I have the scars to prove it, by the way.

But as we're about to see, the Lord, through the prophet Jeremiah, is going to explain, and sometimes it's pretty graphic and pretty intense, but He's going to explain how it is, why it is, and even when it is that God will deem it necessary to discipline and chastise His people. I want to say, before we jump in, a couple of things.

First, that you guys are troopers.

(Chuckling)

I know this study through the Book of Jeremiah has been hard at times and tough and convicting. And if you're anything like me, and I suspect that you are, there are times where you just kind of walk away from this thing just so not, not condemned, but just convicted.

I mean, the Lord is searching your heart. And I mean, it's a good conviction. And the way you can know the difference between condemnation and conviction is that conviction draws you closer to the Lord and condemnation distances you further away from the Lord. That's the litmus test.

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Because see, the devil wants to condemn you. Why? Because he wants to distance you from the Lord. But the conviction of the Holy Spirit is such that it will draw you near to the Lord because the Lord is convicting you and drawing you to Him in that conviction.

So I know it's been very convicting, very hard, tough, but good, a good tough, but in that, I also pray that it's been encouraging. And I know that sounds like a paradox, but *Hebrews 12*, you know this well - we actually finished our study through Hebrews not too long ago - but *verses 5 and 6*, the writer of Hebrews says, **“And you have forgotten that word of encouragement [Encouragement] that addresses you as sons.**

My son, do not make light of the Lord's discipline. *[Some of your translations render it, “Don't despise it when the Lord disciplines you”]* **and do not lose heart when He rebukes you [And here's why, verse 6] because the Lord disciplines those He loves, and He punishes everyone He accepts as a son.”**

Is that not what we do as parents? In fact, we even tell our children when we're disciplining them, I do this because I love you.

Stop loving me then! We can both be spared of this trauma when you discipline me.

Or how about this one? Like our children believe it when we say it to them when they're young: This is going to hurt me a lot more than it's going to hurt you.

Really? I don't think so. Listen, why don't we both not get hurt here? I don't want you - if it's going to hurt you more than it's going to hurt me - I know it's going to hurt me - hey, let's just spare both of us of the hurt that is going to ensue.

No, this is it. Here's the thing. This is how you know that you're His child.

You mean, can't we just get, like, a certificate or a plaque? “I'm a child of God. “ Signed: God.

No, this is how you're going to know that you belong to Him. He chastises and disciplines you. And think about it, right, as parents. How do you know that child is that parent's child? Because they discipline them because nobody who's not the parent is going to discipline that child. Don't try. That won't end well for you.

I mean, there's been times, right, where you've wanted to give - that kid needs a good spanking. Their parents need to - listen - well, anyway...

Man, talk about conviction!

That's how you know. And we're going to see that now with Judah. And it's going to be very interesting, the imagery that we're going to see that God shows to Jeremiah concerning those whom God disciplines in Judah, and perhaps more importantly, those whom He does not.

I think that's the greater lesson and takeaway from a study like tonight. It's not so much that God disciplines us. The problem should be, and we should worry when God doesn't.

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Because that means that we're not His. So when the Lord disciplines you and chastises you it's because He loves you. That's how you know He loves you.

Now, *Proverbs 3:12*; these are one of those proverbs that you don't warm up to. It says, ***“For whom the Lord loves, He corrects.”***

See, I would much rather it said something like: For whom the Lord loves, He blesses and prospers. That's how you know the Lord loves you. He's just blessing you.

No, He corrects you. That's how you know. ***“Just as a father the son in whom he delights.”***

You know the proverb ***“Spare the rod, ruin the child.”*** If you refuse to discipline your child, you're party to their death. And if you really think about it, if you don't discipline your children, you know what you're saying? I don't care. I don't love you. Go ahead, go ahead.

I love you enough to correct you and discipline you and chastise you.

Now, we need this foundation before we jump in here because absent this understanding, there's going to be a misunderstanding of what we're about to read in these two chapters. So with that, let's jump in. You ready?

And we're going to need to roll up our spiritual arm sleeves, as it were, for this, so buckle up.

Verse 1, “The Lord showed me, and there were two baskets of figs set before the temple of the Lord, after Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon.

One basket [Verse 2] had very good figs, like the figs that are first ripe; and the other basket had very bad figs which could not be eaten, they were so bad.

Then [Verse 3] the Lord said to me, “What do you see, Jeremiah?” And I said, “Figs, the good figs, very good; and the bad, very bad, which cannot be eaten, they are so bad.”

Again [Verse 4] the word of the Lord came to me, saying, “Thus says the Lord, the God of Israel: ‘Like these good figs, so will I acknowledge those who are carried away captive from Judah, [Hang on to that] whom I have sent out of this place [Listen] for their own good’

[Boy, that's - have you heard that one before?]

[This is for your own good.]

[Really? Yeah.]

“into the land of the Chaldeans.”

Okay, now, we need to kind of work through this before we go any further. We have one of the main reasons the Lord disciplines us, and it's that of being for our own good. And we're going to see that next here in *verse 6*, ***“For I will set my eyes on them for good and I will bring them back to this land.***

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Now, wait a minute. So the good figs are the ones who are taken away?

Yeah.

And the very bad figs are the ones that remain in Judah? Shouldn't it be the other way around? Well, let's read on.

"I will build them [*Speaking of the good figs*] and not pull them down, and I will plant them and not pluck them up.

Then [*Verse 7*] I will give them a heart to know Me, that I am the Lord, and they shall be My people and I will be their God. For they shall return to me with their whole heart."

Lesson learned. Discipline worked.

This was for their own good, as hard as it was being carried away, taken captive into Babylon.

No, it's for your own good. I'm disciplining you. I'm teaching you a lesson. I'm chastising you, and I'm going to bring you back when the lessons been learned. And I'm going to restore you and I'm going to restore your heart towards Me, your heart to know Me, and you will be My people and I will be your God when you return to Me with your whole heart.

Wow! What about the people that were left behind?

Verse 8, 'And as the bad figs which cannot be eaten, they are so bad'—surely thus says the LORD—'so will I give up Zedekiah the king of Judah, his princes, the residue of Jerusalem who remain in this land, and those who dwell in the land of Egypt.'

Okay, so let me see if I got this straight. Now, understand, there were over a course of time three invasions. It wasn't just one event when the Babylonians came and took away captive the Israelites into Babylon. It happened over a course of time, three different times.

And what's interesting is, as was the custom in that day, when they would come and take captive a people, they would always take the cream of the crop, the best of the best. I'm going to give you a name here in a moment like Daniel. And their new names that were given to them, Shadrach, Meshach, and Abed-Nego.

What was the phrase I heard? Oh, I hope it I don't botch it; it was so good. Brain drain. They always - That's horrible; I think that's it though. They would take the ones that were of most value captive.

I mean, they're not - I hope this doesn't come off wrong. Think about this. They're not going to take the least and the last. No, they want to take the best of the best, the talented, the ones with the skill set. They want to take them captive first. They're the first pick and take them captive because they're going to use them.

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And that's exactly what they did. Isn't that interesting? So now picture this. Put yourself there. You're in Judah, and here comes the Babylonians. Oh, they're back, third time now. Last time they took Uncle and cousin Daniel. And brotha; they took brotha.

Okay, sorry.

And now they're coming back! But I'm still here. Whew! Wow, I was spared!

Not so fast. You actually want them to take you captive. Because they did not take you, you're a bad fig. That's the picture. That's what he's saying. You got to know.

Put yourself there. You're left behind. Everyone you know has been taken captive. The third draft round, third round draft pick, and you weren't picked? You think, wow, I made it, I survived, or whatever.

Well, actually, you really wanted to be taken because it was the ones that were taken, the good figs, that were taken and chastised and disciplined because of God's love for them. So apparently, by virtue of the fact that you were not taken and that you were left behind, that's very telling.

Don't despise it when the Lord disciplines you. It's a good thing, and it's for your good, this good thing. You want the Lord to discipline you. You want the Lord to teach you a lesson. You don't want to be left to yourself.

Well, *verse 9*, it gets worse. **“I will deliver them [*Speaking of the bad figs left behind*] to trouble into all the kingdoms of the earth, for their harm, [*Notice the contrast*] [*For the good figs, for their good; for the bad figs, for their harm*] to be a reproach and a byword, a taunt and a curse in all places where I shall drive them.**

And [*Verse 10*] I will send the sword, the famine, and the pestilence among them, till they are consumed from the land that I gave to them and their fathers.”

Wow! That's how the chapter ends. So it's a powerful principle.

Now, why would God distinguish and delineate between the good figs and the bad figs? These were God's people.

The ones left behind were not. They'd already rejected the Lord. They'd already sealed their fate. It's not God's will that any should perish but that all should come to repentance. God does not take delight in punishing the wicked. It's always the last resort. God always will do everything and stop at nothing to avoid having to do this.

But when people force His hand, He will not force Himself on people. Romans 1 is very chilling in this regard. We're told that God gives them over. It's kind of like, okay, your mind is made up, your heart is hardened, your fate is sealed. You've made your choice. I'm not - you've rejected Me.

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I'm not going to force Myself on you. So I'm just going to give you over to your wickedness. And that's the reason the people that were taken captive were the people that God knew He could restore, and He would have to do so by way of chastising and disciplining them.

Chapter 25:1; now real quick preface here. As I'm sure you know by now, the book of Jeremiah is not in chronological order. It's ordered by way of the lessons to be learned from the passages of Scripture that we have. This is why I believe it is that we have a Chapter 25 packaged with a chapter, and by the way, the chapter breaks were not in the original manuscripts.

You know that, right? So the chapters and verses were added later. Thank God they were. Could you imagine our Thursday night Bible study? Go into Jeremiah, the 7,428th word; we'll start there in that sentence, no chapter reference, no verse. So I thank God for the chapter, but the chapters and verses are not inspired, is what I'm trying to say.

So it's organized that way and it's very helpful, obviously. And I think God allowed it and ordained it, actually. But the point is, is that this was written in this order, not chronological order, but it was written in the order as to what God was doing with His people. That's why we have these two chapters together like this.

So verse 1, "The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, [Good king, by the way] king of Judah which was the first year of Nebuchadnezzar king of Babylon, which [Verse 2] Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying: "From the thirteenth year [Lot of detail here and for a reason] from the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this is the twenty-third year in which the word of the Lord has come to me; and I have spoken to you, rising early and speaking, but you have not listened."

[Hang on to "you have not listened" for just a moment]

Did you listen? Hang on to you have not listened, okay. 23 years! Jeremiah, no way!

Way!

Oh, I'm so glad that God inspired Jeremiah to record the number of years, and here's why. He's been faithfully, faithfully for 23 years!

Here's the thing: He's halfway there.

What?

Yeah. It's believed that from front to finish, Jeremiah's ministry, unpopular ministry, by the way, was some 40-plus years. So here he is, half time, 23 years he's been faithful to preach the Word in season, out of season, regardless of the response or no response or bad response that he got.

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And here's the thing: He would go on for another 20-plus years and remain faithful to the end. Here's my point, and yes, I have a point, believe it or not.

The only thing that's going to matter when it's all said and done for you and for me is: Were we faithful, faithful to what God called us to do?

I find it interesting that when we hear those words, we long to hear: **“Well done, good and faithful servant,”** aren't you glad it's not “well done, good and fruitful servant?”

Oh, Jeremiah's out. He's got really nothing to show for it. Jeremiah, how many people did you bring to the Lord?

Um, none.

Okay, out; you're out. Sorry. You tried; got to hand it to you. But we're only commending and rewarding good and fruitful servants.

Or how about this one? “Well done, good and productive servant.”

What did you produce?

Death threats, imprisonment.

Actually, we're going to be talking about persecution on Sunday morning in 1 Peter.

One more on this one, and I don't mean to take this too far, but aren't you really glad it doesn't say, “well done, good and popular servant?”

Oh, that's it. I'm way done. I'm way - popular? Wait, popular? Jeremiah? I don't think so. No, if it were “well done, good and unpopular servant,” now we can talk.

No, well done, good and faithful servant. You remained faithful; you kept your hands to the plow. You never looked back. You're not worthy if you look back. No, you picked up your cross. You counted the cost. You died to yourself, and you followed Me no matter what. And you lost everything, but you gained everything because of it. You lost nothing.

You lose your life? You keep it.

You try to keep your life? You lose it.

I love - and again, I know it's not so much what you say, it's how you say what you say, but please don't think this is morbid. But dead men don't flinch. You ever heard that? When you've already died to yourself, if you're really - you can't. You can't hurt me. I'm already dead.

Now that doesn't mean you don't have feelings. I mean, certainly we get hurt. Jeremiah was very hurt. And we see it very, you know, I forget what chapter was. Remember those two meltdowns he had in one chapter?

I mean, in one verse he's like, who is like unto you, O Lord? Next verse: Cursed be the day I was born.

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What?

No, he was so down. He wished he was never born. In fact, he even says, "A curse be on the guy that delivered the news to my mom that she was pregnant with me." That's pretty low. I mean, he was so hurt and so grieved and so full of sorrows, sorrowful. I'm not talking about that.

What I'm talking about is when you're dead to yourself, dead men don't flinch. I've already died. I've already died to myself. I'm living in Christ. I'm living for Christ. And that changes everything, and that was Jeremiah. If I can say it this way, for lack of a better way of saying it, that's the key to faithfulness.

Because if you think about it, if you're that sensitive to what people think about you, you're going to kind of tone it down, pull it back, soften it up. You know, just chill a little bit here. No, you got to be faithful. Yeah, but they're going to unfriend me on social media, make YouTube videos just blasting me.

Okay. Is that a little bit too personal? Anyway, whatever...

But wait a minute, if you've already died to yourself, you know, what do you expect? You've already counted the cost, and just remain faithful. See, if that's going to move you, then you're not going to be faithful anymore.

Not Jeremiah: He was faithful 23 years at this juncture, and he's only halfway there.

Okay, I'm done with that one. Actually, there's more, but I won't, I won't, *verse 4*.

"And the Lord has sent to you all His servants the prophets, rising early and sending them, but [*Here it is again*] you have not listened nor inclined your ear to hear.

They said, [*Verse 5*] 'Repent now everyone of his evil way and his evil doings, and dwell in the land that the Lord has given to you and your fathers forever and ever.

Do not [*Verse 6*] go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.'

Yet [*Verse 7, here it is again*] you have not listened to Me," says the Lord, "that you might provoke Me to anger with the works of your hands to your own hurt."

Some suggest that the works of their hands is a reference to the idolatry, the image that they would make with their hands that provoked God to anger.

"Therefore [*Verse 8*] thus says the Lord of hosts: [*Here it is again*] 'Because you have not heard My words, behold, I will send and take all the families of the north,' says the Lord, 'and Nebuchadnezzar the king of Babylon, My servant, [*Nebuchadnezzar, Babylon, servant?*] [*Yeah, he's going to serve God's purpose for a season*] and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations."

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Wow! So all because they did not have ears to hear. Oh, no, they heard, but they didn't listen. You know the difference, right? No - okay, okay. Well, let's give this a try.

You're hearing me right now, right? I mean, how can you not, especially when I yell? You're hearing me loud and clear, thank you very much. But that's not synonymous with listening. Did you get it?

Okay, you're hearing me, but are you listening? Are you really listening? Because see, I'll hear it, but I'm not really listening to it.

Growing up, talking about disciplining and your parents who love you very much. My mom loved me very much, too much. And when she would get upset with me, she would yell at me with that high pitched voice. She was a singer and soprano, and she had a thick accent.

And she would yell my name, my given name, not JD, which is a legal name, but my given name, Wahid. And she would say Wahid-ooooh! She would hit a certain octave and key, and that was it. I didn't hear anything else after that.

Oh, she still yelling at me and talking to me and speaking to me loud and clear. But I wasn't listening. I just tuned her out. All I heard was (Yelling in Arabic in a high-pitched voice) That's it; I didn't listen.

Come on, we do that with the Lord, right? We're hearing it. See, the question is never: Is God speaking? Oh, He's always speaking. He's always speaking to us. That's not the question.

The question is: Are we listening?

And here's the thing. I actually had the privilege of telling my teacher, Mr. Bowman, in high school that he was the object of many sermon illustrations. But he had this really kind of a monotone - you know a monotone voice? A lot of people, it's just one, you know, level voice. Can you imagine if I had that? Nevermind.

Anyway, just... He just spoke in a very soft monotone like this. Just, okay, class, now is the time that we're going to settle down and open up our books and... Hey, I can't hear you. Speak up!

No, this is how I talk. You want to hear what I have to say and listen to what I have to say? You need to quiet down and turn down the volume of your life so you can hear the still, small voice of the Holy Spirit. Because the Holy Spirit is not going to compete with all the voices clamoring for our attention. And there are many voices clamoring for our attention.

That's how He speaks. He's always speaking. But are we listening? Are there other things drowning Him out? Are there other things competing for our attention?

Are there other things that have our ear, as we say, that we listen to, and we can't hear the Lord and listen to the Lord because the Lord is going to speak to us in that still, small - in the original, it carries with it the idea of refining voice.

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And you know that voice. You know it's the voice of the Holy Spirit. And it's during those times when the Holy Spirit will just speak in that still, small voice and say, "No, don't!" That's the Holy Spirit indwelling you, speaking to you, trying to protect you from you doing that because God loves you.

Listen, listen. Take heed, take heed. When the Lord speaks to you, listen to what He's saying to you and take heed to the Word of the Lord.

Verse 10, "Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp."

Wow! No, please don't! Every single one of these, there's a common denominator, and it's joy and gladness. And don't we take them for granted?

Wait, there's not going to be any voice of gladness, no laughter? It's all gone? No, I want to hear laughter, the voice of the bridegroom and the voice of the bride celebratory rejoicing; that's all gone, too?

Yeah.

The voice of mirth, and that's all gone?

Yeah, gone.

The birds singing?

Yeah, gone.

Well, the mynah birds, that's fine, but not, not... Okay, I went there. I've already shared that; I won't go back to that, but I just...

Yeah, we take them for granted, right? When we first moved here, of course, my wife back home to Kailua as a Kailua girl, I remember sitting with my wife. We're there in the family room of our house that we were renting at the time, and I'm looking out the window, and of course, they're Jalousie windows, they're open, and I'm hearing the doves, you know - oh, it was so aww...

I remember telling my wife, I hope I never get so used to that sound that I take it for granted and don't hear it anymore. Sure enough. What happened? There came a time where, oh, they're still cooing and singing and praising their creator, not the mynah birds, but I just took it for granted. You know how it is? You don't hear that anymore.

I remember one time we're driving back to the windward side from town, and you know that breathtaking view as soon as you come out of the tunnel? Oh! A sunny day - Oh! Just "Oh!" And I remember telling my wife - I said I hope I never lose the appreciation for the beauty of the islands.

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Sure enough, it's not long, you're coming through that tunnel. Come on! Why are you driving so slow? All gone.

Verse 11. Are you depressed yet? You will be by the time we get done. **“And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon 70 years. [Notice the specificity] ‘Then it will come to pass, [Verse 12] when 70 years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, [This is modern-day Iraq, by the way] [Ancient Babylon and the Chaldeans are what we know today as modern-day Iraq] for their iniquity,’ says the Lord; ‘and I will make it a perpetual desolation.**

So [Verse 13] I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations.”

[I know you turned off this Prophecy Update, but he still prophesied]

Okay, never mind, verse 14.

[Just wanted to make sure you're still with me] [Parenthetically, verse 14]

“(For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)’

“For thus says the Lord God of Israel to me [Verse 15]: “Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it.

And [Verse 16] they will drink and stagger and go mad because of the sword that I will send among them.”

That's very interesting because it would seem to imply that whatever is in this cup is so poisonous and venomous as to have this kind of a neurological effect. It's not intoxicating; it's poisoning. And they will drink and stagger and go mad? And I'm going to make them drink of this cup. We're going to see that here more in a moment.

Now there's something here, and it's not so easily seen at first read. We're going to see this again when we get to *1 Peter Chapter 4*. Lord willing, this Sunday, we're going to complete *Chapter 1, 1 Peter*. But *verses 17 and 18* in *1 Peter Chapter 4* basically go like this: Judgment, the judgment of God begins in the House of the Lord. Judgment must begin in the House of God. But it doesn't end there.

Why?

Because these are God's people. So they're going to be judged first, then all the nations will be judged. But it begins in the House of God. The House of God, the people of God, the judgment of God.

Verse 17, “Then I took the cup from the Lord’s hand, and made all the nations drink, to whom the Lord had sent me.”

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How's that for a calling? That's what God called Jeremiah to do, and he was faithful. Jeremiah, here's your ministry: The first church of the cup of wrath. Wow, thank you so much, Lord; that's yay!

(Chuckling)

Verse 18, "Jerusalem and the cities of Judah, its kings and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as it is this day.

[Verse 19] Pharaoh king of Egypt, his servants, his princes, and all his people; all the mixed multitude, [You better catch your breath because this goes on for a while] all the mixed multitude, [Verse 20] all the kings of the land of Uz, all the kings of the land of the Philistines (namely, Ashkelon, Gaza, Ekron, and the remnant of Ashdod); Edom, [Verse 21] Moab, [This is modern-day Jordan as we know it] and the people of Ammon; all the kings of Tyre, [This is Lebanon, my birthplace] all the kings of Sidon, and the kings of the coastlands which are across the sea; Dedan, [Verse 23, modern-day Saudi Arabia area, that peninsula] Tema, Buz, and all who are in the farthest corners; all the kings of Arabia and all the kings of the mixed multitude who dwell in the desert."

Do you get the impression that's all, everyone? There's more.

Verse 25, how are you doing? "All the kings of Zimri, all the kings of Elam, [Iran] all the kings of the Medes [That's the Persian area], all the kings of the north, far and near, one with another; and all the kingdoms of the world [Whoa!] which are on the face of the earth. Also the king of Sheshach shall drink after them.

"Therefore [Verse 27] you shall say to them, 'Thus says the Lord of hosts, the God of Israel: "Drink, be drunk, and vomit! Fall and rise no more, because of the sword which I will send among you,"

And it shall be [Verse 28], if they refuse to take the cup from your hand to drink, then you shall say to them, 'Thus says the Lord of hosts: "You shall certainly drink! For behold, [Verse 29] I begin to bring calamity on the city which is called by My name [Jerusalem], and should you be utterly unpunished?

You shall not be unpunished, for I will call for a sword on all the inhabitants of the earth," says the Lord of hosts.'

[I'm pretty sure nobody has this as a life verse on their wallpaper.]

Verse 30, "Therefore prophesy against them all these words, and say to them: 'The Lord will roar from on high and utter His voice from His holy habitation. He will roar mightily against His fold. He will give a shout, as those who tread the grapes, against all the inhabitants of the earth.

A noise [Verse 31] will come to the ends of the earth— for the Lord [This is interesting] has a controversy with the nations.

Jeremiah 24 - 25 When the Lord Chastises Us

J.D. Farag

[Oh, wow! He has a controversy, it's controversial]

For the Lord has a controversy with the nations. He will plead His case with all flesh. He will give those who are wicked to the sword,' says the Lord."

Thus says the Lord of hosts [Verse 32; we're almost home, man]: "Behold, disaster shall go forth from nation to nation, and a great whirlwind shall be raised up from the farthest parts of the earth."

We talked a little bit about this last week when all of the false prophets were saying, No, it's not going to come, peace, relax.

And here's Jeremiah: Repent! It's coming!

They're going like, no, Jeremiah, what, the doom and gloom prophecy guy? Nah, come on. Relax. It's not going to come.

And then Jeremiah declares by the Lord, Oh, it's going to come. it's going to come swiftly and violently, violently, like a whirlwind. Oh, it's coming, all right. And here we have this reference to a whirlwind, again, noting swiftness and violence and destruction in its wake. Think tornado. Think hurricane.

"And [Verse 33] at that day the slain of the Lord shall be from one end of the earth even to the other end of the earth. They shall not be lamented, or gathered, or buried. They shall become refuse on the ground. Wail, shepherds and cry."

Whoa, wait. If you have a King James Bible, it says "pastors." Let's keep moving now. That's enough of that.

Wail, O leaders. Wail, shepherds, wail, pastors, and cry. "Roll about in the ashes, you leaders of the flock! For the days of your slaughter and your dispersions are fulfilled. You shall fall like a precious vessel."

Okay, four more verses.

(Chuckling)

You okay? I'm not because of verse 35 because here it is again: **"And the shepherds will have no way to flee, nor the leaders of the flock to escape. A voice of the cry of the shepherds, and a wailing of the leaders to the flock will be heard.**

For the Lord has plundered their pasture, and the peaceful dwellings are cut down because of the fierce anger of the Lord. He has left His lair like the lion for their land is desolate because of the fierceness of the Oppressor, and because of His fierce anger."

Okay. Oh, Wow! That's how the chapter ends and that's how the Bible study ends too. Let's close in prayer.

(Chuckling)

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Not yet. Oh, I would love to, but there's something here that I think the Lord wants us to see. This is a prophecy yet future, right? You understand that? This is going to find its ultimate fulfillment at the time of the end, at the end of the 7-year tribulation. And God is going to judge all the nations.

But of key interest and note here is how it is that the judgment is more severe to those who were leaders of God's people. As James said, as we just studied in our verse-by-verse study through James not too long ago, those who desire to be teachers - that's a good thing It's to be commended, but you need to know what the fine print says about that. You will be judged by a much higher standard. You will be judged more strictly, more severely, **“Because to whom much has been given, much is required.”**

And you have to understand, pastor, leader, shepherd, that when you get up there behind that pulpit, as is your privilege to, you have and are dealing with not just life and death, but eternal life and death, eternal life and hell for all eternity, and yes, hell is forever. That's pretty serious. You're dealing with very serious eternal matters: The souls of people, the eternity of people. That's pretty serious.

And you'll be held to an account with what you did. When judgment comes, you will be judged, and you will be held to an account for every word. Every word.

Ah, okay, Lord, ah. Okay, I do - I think I have a green light from the Lord to end on this note because I think it's a word fitly spoken.

Something I've been thinking about, especially this last week, and the Lord knows my heart on this. You know when we post on social media that post, do you realize that even if it's deleted or removed or blocked, or whatever by the admin, God still has a record of it? I think we would do well to ask ourselves: Do I really want to post this? Do I really want to say this? Do I really want to do this?

Because the day is coming where I will have to give an account for that. Every word I spoke, everything I did, I will be recompensed accordingly and proportionately. Boy, they have a word for that, by the way. It's called deterrent. Deterrent.

When you think about it like that, you think twice about that. And when you come to a passage like this, which by the way, let's be honest. This is why pastors of churches won't touch a chapter like this with a ten-foot pole, as we say.

This is why it is that there's no expositional teaching of the Word of God. It's chapters like this in Jeremiah. Who wants to - here, drink from this cup of wrath and judgment?

No, I want to - I want to teach on this passage here.

Which one's that?

Oh, God loves you.

Oh, Wow!

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Oh, thank you. I feel so good about myself.

You do? You feel good about yourself?

Yeah.

Yourself?

Yeah, I feel good about myself.

That's a problem because when I read my Bible, I see the opposite. I don't feel very good about myself. I feel good about God. Because I look at a passage like this, a chapter like this, and it gives me pause. It gives me pause, and rightfully so. God's judgment is coming. God's judgment is coming.

Oh, would to God that we would not heed the warnings prior. When God wants to discipline us, and how about this word? We don't like this word "correction." Correct us. When God corrects us. We don't want to be corrected.

Excuse me?

Oh, come on, in the marriage relationship: Me? What about you?

Really? Hey, why don't you listen? Maybe there's some truth to that. And by the way, they have your best interests at heart. This is for your good. I love you enough to say something. If I didn't love you, I wouldn't bother. I'd say, yeah!

No, I love you too much. I have to say something because see, if you continue down this road, it may seem right, but it's the path that leads to destruction and even death. And I love you enough to correct you and redirect you and warn you.

And even in the case of children, discipline you, as hard as it is, especially after a long day, and you're just so tired. And that child: They know it. I know those kids know it, too.

Boy, look at him. He's really tired. This is my opportunity. Get away with it, you know? And they start acting up, and you're looking at them going, okay, game on. We're doing this. And what gets you up out of that chair when you're so tired to discipline that child: Love, love, love.

Please see this through the lens of a God who loves us so much. That's why we have these warnings. That's why we have these chapters.

Kapono, come on up. Why don't you go ahead and stand up; we'll close. And wow, you guys, again, you guys are troopers, man!

Oh, Lord, whew! Again, tough stuff, but boy, good stuff.

Thank You, Lord, that You love us enough. Thank You, Lord that You love us enough to discipline us, and chastise us, and correct us, and redirect us, and warn us.

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Lord, thank You for the many warnings that we have throughout Scripture. Thank You, Lord, that judgment is coming because You are a just God. You are a loving God because You're a just God, and You're a just God because You're a loving God.

So thank You, God. Lord, I just pray that You'll take this now, and by the Holy Spirit, as only You can, just take this and do what You need to do in our lives with it. If it's convicting, so be it. Let it be purifying as well.

Lord, thank You, thank You for Your love and Your discipline, in Jesus' name. Amen.