

Jeremiah 9-10 – May 26, 2022

All Nations Will Tremble

J.D. Farag

Father in heaven. Thank you so, so, so much. Oh, Lord, we look so forward to this time that we have together on a Thursday night where we can just come together and worship and fellowship.

And now, as we have our Bibles open, Lord, we're just so hungry, so thirsty for You, knowing that only You can satiate that hunger and thirst that we have. Lord, especially those who are really struggling right now and hurting Lord, Your Word is the soothing balm that healing that we need, and so, Lord, I pray that tonight will be an encouragement, our time together in Your Word, that it will be a blessing, that we'll leave here blessed and encouraged and strengthened.

Lord, especially for those that are just weary and heavy laden, Lord, You said that we can come to You when we're burdened and heavy-laden and that You'll give us rest for our souls because Your yoke is easy and Your burden is light.

So Lord, thank You for that, thank You that we can come together on a night like this, in this beautiful place that You've given us to meet in and have this time together. Lord, we're looking forward to what it is that You have for us tonight. So Lord, minister to us, we pray in Jesus' name amen and amen.

All right, so one of the reasons why I wanted to take these two chapters together is because starting at Chapter 7 on through Chapter 10, and this is important, and I'll explain why in a moment. Jeremiah is publicly prophesying at the gates entering the temple there in Jerusalem as he declares to them the judgment coming upon them.

Now here's why that's important. because like on Sunday mornings, we're going through the Book of James verse-by-verse. Now, the Book of James was a letter, an epistle, if you prefer, that was written. This that we're going to look at tonight was not written, rather, it was spoken. It was spoken publicly there at the entrance to the temple.

And I want you to picture in your mind's eye a massive amount of people. And if you want, I think it would be very appropriate to even picture in your mind's eye a street preacher, his name, Jeremiah. And there he is; he's standing on a - I'm not going to use soapbox. I don't think they had soapboxes then. A platform, some kind of a riser, whatever you want to use, use your imagination, your God-given imagination.

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Reminds me of - this is a long time ago. I want to say it was 1997. My wife and I were in England on our way to Egypt, and they have this place called Hyde Park. And in Hyde Park, maybe you've heard of it; it's called Speaker's Corner. And there's all of these speakers there at Speaker's Corner in Hyde Park, and they bring their whatever it is, and they stand on it and they just start speaking.

And as you might imagine, my wife, well, she had to actually get me out of there because I was looking for something to stand on so that I could start preaching the gospel. She said, "Don't do that."

I mean, you had Muslims, of course, a lot of Muslims in London, in England. And, you know, they're just standing up there and they're speaking. And you've got all kinds of people speaking about all kinds of things. Some of them had a large crowd, some of them not so large of a crowd. Some gathered to listen to what - and it was actually brutal because there was a lot of heckling going on too.

And, I mean, you know, people heckling and questioning especially the Christians, of course. There were many Christians there preaching the gospel, and Satan's always at the ready with his people, demon-possessed people to disrupt and disturb and distract. And so there's these mockers and scoffers as this precious evangelist is simply wanting to preach the gospel. I'm going into quite a description, but for good reason. Because this is what Jeremiah was doing.

We're going to study two chapters tonight, and don't see them as a letter written, rather see them as a declaration spoken. And that's going to change the whole complexion of what we're going to see here tonight. I'll just take it one step further, just real quick.

Imagine the people that were there, again, masses of people there at the gates to the entrance to the temple. I wonder if there were those who were heckling him. Of course there were. I wonder if there were mockers that were mocking him.

Of course they were. But what did Jeremiah do?

He just stayed on message and he kept speaking this prophecy, this, let me say, unpopular prophecy. That's an understatement, as we're going to see.

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And he just preached the words that God put on his mouth, in his mouth to speak. And he knew it would not be received, and it wasn't. But he was faithful to speak it.

And so as we go through this, imagine Jeremiah there on some raised platform declaring this, speaking this in the hearing of the people. And as we do, you're going to see, oh, my goodness, how many people walked by Jeremiah just like, come on, get out of here.

What are you doing here? Give me a break. Joking with their friends; look at this guy. Listen to what he's saying. No way.

Way.

What do you mean, way?

Well, this is a prophecy, and the prophetic parallels are as stunning as they are chilling specifically concerning all the nations trembling at the wrath of God.

Now, one more thing before we jump in. In going through these two chapters, it is of paramount importance that we see this through tearful eyes and not a condemning heart, which is what Jeremiah does, as we see now, *verse 1*. **"Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!**

Oh, [Verse 2] that I had in the wilderness a lodging place for travelers that I might leave my people and go from them! For they are all adulterers, an assembly of treacherous men."

Can you just feel the intensity of the heartbreak and the pain on the part of Jeremiah? Now again, he's - oh, so much easier to just email this, right?

No, he's speaking this, and they're hearing him say this with tears in his eyes. In fact, you almost get the impression that he's crying so much he's got no more tears, he's out of tears. The fountain has run dry and the pain is so intense that he just wants to somehow escape. Oh, that there was a place somewhere out in the wilderness. I don't care, just far away from here, far away from these people. It's so painful.

You ever felt like that, where you just wanted to escape?

Verse 3, "And like their bow they have bent their tongues for lies."

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Look at the imagery here. This is interesting. **"They are not valiant for the truth on the earth. For they proceed from evil to evil."** Oh, my, that reads like our news feeds, does it not?

"They proceed from evil to evil, and they do not know Me," says the Lord. "Everyone take heed to his neighbor, and do not trust any brother. For every brother will utterly supplant, and every neighbor will walk with slanderers.

Everyone [Verse 5] will deceive his neighbor and will not speak the truth. [And how about this picture?] They have taught their tongue to speak lies."

Wait, what?

Oh, yeah, they've been teaching their tongue. What have they been teaching their tongue to do? Oh, they've been teaching their tongue to speak lies. And how about this one? **"They weary themselves to commit iniquity."**

Translated: In there committing iniquity, they have exhausted themselves. They have wearied themselves. They are so tired committing iniquity.

Look, there's such a thing as a good tired. I mean, where you're just broken bread and poured out wine, and you're spent and you're exhausted, but it's a good exhausted. This is not a good exhausted. They've exhausted themselves. They weary themselves to commit iniquity. Man, that's tenacious. That's deliberate.

At the end of the day, they are so exhausted, so tired.

Why are you so tired?

I'm so tired and weary from committing iniquity.

"Your dwelling place [Verse 6] is in the midst of deceit. Through deceit they refuse to know Me," says the Lord."

Again, notice this is deliberate. This is decisive. This is not unwittingly. Through deceit, they refuse. This is a refusal. They refuse to know Me because they're deceived. That's the reason. And what an apt description, again, of our day. Would you agree? Which is why, sadly, this world is ripe for judgment.

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"Therefore [Verse 7] thus says the Lord of hosts: "Behold, I will refine them and try them. For how shall I deal with the daughter of My people? Their tongue is an arrow shot out. It speaks deceit. One speaks peaceably to his neighbor with his mouth, but in his heart he lies in wait. Shall I not punish them for these things?" says the Lord. "Shall I not avenge Myself on such a nation as this?"

Verse 10, this is Jeremiah again, and this is why it's so important to understand that he's not writing this, he's speaking this. Listen to what he says. **"I will take up a weeping and wailing for the mountains, and for the dwelling places of the wilderness, a lamentation because they are burned up, so that no one can pass through; nor can men hear the voice of the cattle. Both the birds of the heavens and the beasts have fled; they are gone. I will make Jerusalem a heap of ruins, a den of jackals. I will make the cities of Judah desolate, without an inhabitant."**

Let's give me a moment here. I need to spend just a couple moments on this. First of all, do you realize everything we just read in these two verses we take for granted every single day? The birds, the sound of the birds? Not the Myna birds; I'm talking about...I'm sorry. You know how I feel about Myna birds. I'm pretty sure they're not going to be in heaven. They're so obnoxious and irritating.

But how about the doves, the cooing of the doves?

The mountains: They're burned up. The beautiful, the Ko'olau mountain range, as lush and green as it is, as majestic as it is, we take it for granted all the time. When we first moved here, some - going on almost 20 years ago now, it's hard to believe when I move my Kailua girl back to Kailua.

And I remember a conversation we were having in the car as we were coming through the tunnel. And I mean, just that breathtaking view as you come out, the bright teal color of the ocean, and you're coming out and you see those mountains, and I mean, it's just breathtaking! I remember this conversation I had with my wife. I said, honey, I never want to not appreciate this. I hope I never take the beauty of these islands, of this island, of this scene for granted.

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In the morning, the windows are open, you're having coffee, you're having your devotions, and you hear the cooing of the doves until the Myna birds come in.

Okay, that's the last time I'm going to mention. Although there's another problem now. Have you noticed there's more feral chickens lately? Is it just me? What in the world?

Anyway, it just mars the beauty, you know, of... You don't hear... all you hear... anyway, that's.... hmm...

But you know, I thought to myself when I said to my wife, I said I never want to take this for granted. It's so soothing and calming and peaceful and beautiful and wonderful, and then sure enough, one day I just didn't hear them anymore.

Oh, they were still there. I just didn't hear them anymore. And then how many times did I drive through the tunnel and not notice the beauty of the ocean before me and the mountains beside me? I did the very thing that I had taken for granted.

You have to understand that Jeremiah has been given a prophetic glimpse into the future of what's going to happen. And he's prophesying it and he's proclaiming it. And what he's saying publicly, vocally, verbally to them is that he weeps and wails, because you see all of this? It's going to be burned up.

You know, you hear those sounds? They're gone.

The birds? They're gone. It's going to become a heap of ruins.

Now, again, this is - and you'll forgive me for repeating this, and I'll try not to repeat it again, but I just want to make sure you fully understand this. At the time Jeremiah is speaking this, things are happening, man. I mean, the temple is standing-room only. I mean, things are going and growing and glowing!

And you've got this doom-and-gloom preacher over here? It doesn't match up. There seems to be quite a disparity between your message and the reality of what's happening.

Look at this temple! Look at these people! Look at the prosperity!

(Chuckling) What in the world? You're saying it's going to become desolate without an inhabitant? Laid bare, burned up, emptied out? Come on!

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Okay, I feel better now.

Verse 12. Does that make sense? I mean, it would be like in the midst of, I mean, tremendous prosperity, you've got somebody saying, "Here's what's coming." It would be so hard to wrap your mind around that. It's not to excuse it, but rather to explain it, I suppose you could say.

Verse 12 has three questions. The first: **"Who is the wise man who may understand this? And who is he to whom the mouth of the Lord has spoken, that he may declare it? Why [Third question] does the land perish and burn up like a wilderness, so that no one can pass through?"**

[Answer: Verse 13] **And the Lord said, "Because they have forsaken My law which I set before them, and have not obeyed My voice, nor walked according to it, but they have walked according to the dictates of their own hearts and after the Baals, which [This is interesting] their fathers taught them."** *[Ooh, that's how they learned about it?]*

Therefore [Verse 15] thus says the Lord of hosts, the God of Israel: "Behold, I will feed them, this people, with wormwood, and give them water of gall to drink." *[We saw that again prior. This is the second time it's repeated]*

Verse 16, **"I will scatter them also among the Gentiles, who neither they nor their fathers have known. And I will send a sword after them until I have consumed them. Thus says the Lord of Hosts: [Verse 17] "Consider and call for the mourning women, that they may come. And send for skillful wailing women, that they may come. Let them make haste and take up a wailing for us, that our eyes may run with tears, and our eyelids gush with water."**

This is a reference to - actually, we see it in the New Testament too, professional mourners. Did you know that they would actually pay people to come and mourn?

(Chuckling) Man, you can't pay me enough. I'm just - I don't want to apply for that position particularly.

But they would actually pay them to come and mourn and draw attention to this time of mourning. And that's what this is a reference to. You're not mourning; you're celebrating. You're not considering; you're partying.

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This is why whenever I do a memorial service, I always - my go-to is Ecclesiastes, particularly Chapter 7. I mean, Solomon writes - I mean, at first read it's quite morbid if you misunderstand it, but he basically says this: It's better to go to a memorial service than it is to go to a wedding.

And here's why. Because when you go to a memorial service, you're more introspective and you're more apt to consider the temporal nature of your life in this world. And you're faced with what everyone is faced with: The reality of death and the reality of eternity. And you'll take it to heart.

You go to a wedding; that's the last thing on your mind. In fact, you'll probably get kicked out of that wedding if you start talking like this at a wedding. We're not at a memorial service! What are you talking about?

And that's what he's saying here. And that's what God has him proclaim here.

Verse 19, "For a voice of wailing is heard from Zion: 'How we are plundered! We are greatly ashamed, because we have forsaken the land, because we have been cast out of our dwellings.'"

Yet hear the word of the Lord, [Verse 20] O women, and let your ear receive the word of His mouth. Teach your daughters wailing, and everyone her neighbor a lamentation. For death has come through our windows, has entered our palaces, to kill off the children — no longer to be outside!

And the young men — no longer on the streets! Speak, "Thus says the Lord: 'Even the carcasses of men shall fall as refuse on the open field, like cuttings after the harvester, and no one shall gather them.'"

This carries with it the idea of bundling up the harvest to be gathered and taken in. And the bodies that - how graphic is this? The carcasses of men are going to be like that, except nobody is going to gather them. I'm sorry, one last time.

But could you imagine you're there? Jeremiah's proclaiming this, this temple message? And you're just there at the temple like you're always at the temple, and you're there with your

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family, and you're going to swing by this one, you know, food truck and buy a shawarma. And you're hearing Jeremiah say this? Kind of ruins your appetite a little bit, doesn't it?

Verse 23, "Thus says the Lord: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches."

Stop right there, verse 23, before we go to verse 24. The implication is the wise men were glorying in their wisdom, and the mighty men were glorying in their might, and the rich men were glorying in their riches. That's what they were doing. They were boasting in, proud of, and glorying in everything but the One who should receive all the glory.

Verse 24, "But let him who glories glory in this: That he understands and knows Me, that I am the Lord, exercising [Look at this list] lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the Lord."

You're glorying in all of this? No, no, glory in this instead. Glory in Me because no flesh is going to glory in My presence.

Oh, you're rich, are you? You're glorying in that? Oh, you're wise, are you? You're glorying in that? Oh, you're mighty and strong? You're glorying in that?

No, here's what you glory in. **"That you understand and know Me, that I am the Lord."**

Lovingkindness: When was the last time you glorified God for how loving He is and how kind He is because He is.

But doesn't it seem kind of out of place?

Okay, lovingkindness - judgment - well, where's the love?

No, that is loving. And here's how I get there.

God's going to judge because God is a God of love. God is just God. Because if He were not a loving God, He would not be a just God. Because how unjust would that be were He not to mete out just judgment and righteousness in the earth.

You know, there's a scene in the Book of Revelation that is recorded. It's really quite astonishing, actually. There's this - I'll call it heavenly gasp - Who is worthy to open up the scroll? Who is worthy to settle this and right this wrong?

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Jesus is worthy! And oh, the relief! Worthy is the Lamb!

Oh, the wrath of the Lamb? How's that for a paradox? When was the last time you saw a lamb that was wrathful? A lion, maybe, but a lamb? The wrath of the Lamb.

Well, where's the love?

No, that is love because He loves me, and He's going to have the final word. He's going to have the final word. And He's going to judge, and it's a just judgment.

Praise you, Lord! Worthy are You, Lord!

That is loving. That is kind. Because you're settling it. Because you're worthy to do it.

Because worthy is the Lamb that was slain for it. It is a just judgment and it is righteousness.

And **"For in these, says the Lord, I delight."**

Now, don't get the impression that the Lord takes delight in judging the unrighteous. In fact, we know the opposite is true. He takes no delight in meting out judgment. But what He delights in is our glorying in Him because He is just, because He is loving, because He is kind, because He is righteous.

"Behold [Verse 25] the days are coming," says the Lord, "that I will punish all who are circumcised with the uncircumcised."

You see, the Jews were like, Hey, we're God's people. Oh, yeah, them, yeah, we get that, but not us, come on.

Did you see the temple? Did you see how many people are packed in? Did you see the prosperity? No, we're God's people.

No, no, no, no, wait. The circumcised with the uncircumcised.

Verse 26, "Egypt, Judah, Edom, the people of Ammon, Moab, and all who are in the farthest corners, who dwell in the wilderness."

By the way, Egypt, Edom, Ammon, Moab: This would be considered modern-day Jordan. And you've got Egypt on one side and Jordan on the other, and then Israel right in the middle.

Isn't that interesting? And not just the neighboring nations, but all these nations are uncircumcised and all the house of Israel are uncircumcised in the heart.

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In other words outwardly, yeah, you might be God's circumcised people, if you will, but inwardly, you're no different than them, and as such, you will be judged like them.

Chapter 10. How are you doing? Doing okay? We're doing pretty good, yeah? Don't look at your watches, not yet, *verse 1*.

"Hear the word which the Lord speaks to you, O house of Israel. Thus says the Lord: "Do not learn the way of the Gentiles. Do not be dismayed at the signs of heaven, for the Gentiles are dismayed at them."

You know what he's referring to here?

And again, he's publicly proclaiming this, and they would have known exactly what he was referring to: Astrology. Oh, this is what the Babylonians did. And it seems, according to these first two verses, that the house of Israel was learning their ways, the signs of the Zodiac. By the way, it is a satanic corruption.

Now, *verse 3*, we're going to get down and dirty. You're going to have to bear with me.

"For the customs of the peoples are futile. For one cuts a tree from the forest, the work of the hands of the workman, with the ax. They decorate it with silver and gold."

(Singing) ♪ 'O Christmas Tree, O Christmas Tree' ♪

[Laughter]

What?

"They fasten it with nails and hammers so that it will not topple. They are upright, like a palm tree, and they cannot speak. They must be carried because they cannot go by themselves."

By the way, you know you got a problem when you got to carry your God instead of your God carrying you. Now we're going to come back to that. That's going to be germane to our understanding of what this is about because this is the passage of scripture, by the way, that those who say Christians should never have a Christmas tree because of what Jeremiah 10 says.

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This is a pagan custom. They would take and they would go out and they would cut down their own Christmas tree in that Christmas tree farm, and they would take it home, and they would put it in the Christmas tree stand and they would decorate it and put silver and gold on it and worship it.

Hang on, just wait before you.... I'm so glad we're in Jeremiah 10 in May and not December.

"Do not be afraid of them, for they cannot do evil, nor can they do any good."

Okay, Let's talk about this. Let's just get this dealt with so we can move on. So does this mean that we should never have a Christmas tree?

No.

Well, wait a minute. I mean, that's kind of describing the Christmas tree. I know. But do you worship your Christmas tree?

Now that's a different story if you're worshipping your Christmas tree. We need to talk about that. That's different.

No, that's not what we're talking about here. They were doing it to their pagan gods, and they were worshipping these trees as gods, and the worship surrounding the tree, I'm not going to get into it, very, just awful, I guess, for lack of a better word.

So why is it okay for a Christian to have a Christmas tree?

I'll tell you why. Because, in fact, I like how one commentator stated it. There are actually more comparisons to the Christmas tree being more acceptable for a Christian than there are comparisons out of this passage in particular for the Christmas tree not being appropriate for Christians to have.

So in our home we have a Christmas tree. Don't email me. The tree is the cross. Cursed is every man who hangs on a tree. My Jesus hung on a tree for me, paid for my sins. The lights we put on the tree: A symbol of Jesus who's the light of the world.

How about the gifts under the tree?

Ah, that's the best part, of course, especially when you're a kid, right? The gift of eternal life that was purchased by Jesus on that tree for me. He paid for that gift on that tree for me.

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So there. Merry Christmas!

I'm not trying to be mean. I remember one Christmas sermon one year. This is a while ago now. And I think I titled it 'You Can't Have Our Christmas Just Yet.' After the rapture, you can do whatever you want with it, but not yet. (Chuckling) You can't have our Christmas yet. You also can't take our Resurrection Sunday celebration either. You can do whatever you want after we're gone, but not yet.

Okay, are we good? We're good? Merry Christmas. All right.

Verse 6, "Inasmuch as there is none like You, O Lord, You are great, and Your name is great in might. Who would not fear You, O King of the nations? For this is Your rightful due. For among all the wise men of the nations, and in all their kingdoms, there is none like You."

I love this, I love this, I love this! Who is like unto you O, Lord, who is like unto You? There is none like You!

And again, Jeremiah's proclaiming this. I love it when God boasts on Himself. He can do that, you know, because who is like unto Him?

"But they [Verse 8] are altogether dull-hearted and foolish."

Now, dull-hearted: We're going to see it again here in a moment, and I'll expound maybe a little bit more on it. But it's not a phrase we really use much in our day. But it has this idea of just a heart that is hardened and dull-end and uninterested, and here, we're told, foolish. "A wooden idol is a worthless doctrine.

Silver [Verse 9] is beaten into plates. It is brought from Tarshish, and gold from Uphaz, the work of the craftsman and of the hands of the metalsmith. Blue and purple are their clothing. They are all the work of skillful men."

By the way, we're still on the Christmas tree, so you know. I mean, they're adorning this and they're putting all of this skill into this. And this is not cheap, by the way. Blue and purple: I mean, wow, they're really into this thing. Yes, they are.

"But" [Verse 10] [You know, when you read a "but" like this in verse 10, you know that everything heretofore (Chuckling) God is going to say something about it now]

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"But the Lord is the true God. He is the living God and the everlasting King. [And here it is] At His wrath the earth will tremble, and the nations will not be able to endure His indignation."

I want to highlight and emphasize this for this reason. It's this verse that should give every one of us pause concerning the coming wrath of God upon all the nations on earth. I know I say it probably seemingly every week, but the prophetic parallels with Jeremiah's day and our day are as stunning as they are chilling.

Here, you've got the Jeremiahs of our day proclaiming this. This is what's coming. God's judgment is coming on all of the nations of the earth in the 7-year tribulation. It is coming. You can be assured of it. And no one's listening.

Not much has changed, has it? They just walk on by jeering, mocking, ridiculing, laughing. But here's the thing. It's going to happen.

I wonder; I was thinking about this today as I was preparing for the teaching tonight. I wonder if when they were carried away, those who survived, by the way, because many were killed when the Babylonians would come and invade Judah and carry away the Jews to Babylon, exactly as the Prophet Jeremiah declared.

I wonder if, as they were being carried away by the Babylonians, they remembered: Wait a minute. You remember that guy that day? And we laughed at him, and he said this is what was going to happen. It happened.

You know, nah, I'm getting ahead of myself.

Verse 11, "Thus you shall say to them: "The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens." He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens at His discretion." [Emphasis mine on HIM, HIS, HE]

Oh, throughout the Old Testament, replete throughout the Old Testament to the Israelites:

"I am the Lord your God who delivered you out of Egypt." The emphasis is on "I."

That's not your God. They didn't create the heavens and the earth and the sea and all that in them is. I did that. I am the Lord your God.

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These are not gods. And here it is again. *Verse 13*, "**When He utters His voice.**"

Did I miss a verse? I did. Did I? No, I didn't. Why are you falsely accusing me of missing a verse I didn't?

Verse 13, "**When He utters His voice, there is a multitude of waters in the heavens: "And He causes the vapors to ascend from the ends of the earth. He makes lightning for the rain; He brings the wind out of His treasures."**

[I like that imagery. And verse 14,] "**Everyone is dull-hearted, without knowledge. Every metalsmith is put to shame by an image for his molded image is falsehood, and there is no breath in them."**

(Sighing) That god you worship: It can't talk. You realize that, right? That god that you've fashioned, that image that you made that you bow down and worship, you know that it is not God, right, you know that?

And there it is again in the "Tender Commandments," as one affectionately referred to them. "**Thou shalt not have any other gods before Me.**" "**Thou shalt not make for yourself any graven images.**"

Why are those tender commandments?

Because they're from a tender, loving Heavenly Father that says you can make those images, but they're not going to be there for you. I will. Don't bow down and worship them because they're not gods. I am God. Don't have other gods before me. I am God. Don't make for yourself a god because that god cannot do anything for you.

"They are futile, [Verse 15] a work of errors. In the time of their punishment they shall perish. The Portion of Jacob [Verse 16] is not like them, for He is the Maker of all things, and Israel is the tribe of His inheritance. The Lord of hosts is His name. Gather up your wares from the land, O inhabitant of the fortress! For thus says the Lord: "Behold, I will throw out at this time the inhabitants of the land, and will distress them, that they may find it so."

Now, here's Jeremiah, again, publicly professing and speaking this. "**Woe is me for my hurt! My wound is severe. But I say, "Truly this is an infirmity, and I must bear it."**

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Oh, would to God that we, like Jeremiah, would say, **"This is an infirmity; I must bear it."**

Would to God that we, like Job, would say, **"Though He slay me, yet will I trust Him!"** Would to God that we, like Esther, would say, **"If I perish, I perish."**

"My tent [Verse 20] is plundered, and all my cords are broken. My children have gone from me, and they are no more. There is no one to pitch my tent anymore or set up my curtains."

And then *verse 21*, and you're going to have to bear with me on this one. **"For the shepherds have become dull-hearted and have not sought the Lord. Therefore they shall not prosper, and all their flocks shall be scattered."**

Again, just bear with me because this is talking about the pastors, the shepherds, the leaders, the teachers, the overseers of the flock of God. They too, had become dull-hearted, hard hearted. And we're even kind of given a glimpse as to why they had become so.

They stopped seeking the Lord. Their prayer life became non-existent. And they had become - become - they weren't always that way: dull-hearted.

And these are the shepherds?

Not only will God not bless and prosper them, He can't. He wants to, but He can't.

And how about their flocks? What about them?

They're not being fed. They're being scattered.

If you only knew, if you had any idea of how many people will email us or make comments or post comments that read almost verbatim like *verse 21*. I can't go to this church anymore.

The pastor's not preaching; forget Bible prophecy. The pastor is not preaching the Word. He gets up there and... dull? How many times can you have the word "dull" used in the same sentence as "sermon"? (Chuckling) That was really dull. That's because the shepherd is dull-hearted.

And what happens to the flock?

Well, they scatter. Because there's no shepherds.

Jeremiah 9-10 – May 26, 2022

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Well, this is heartbreaking. And I have to confess that this is one of the most heartbreaking things that I deal with as a pastor. I mean, I want to be found faithful. I want the Lord to say to me, **"Well done, good and faithful servant, enter in."** Because I'm going to have to get an account as a shepherd, as a pastor, as an overseer of this, the flock of God.

And here's the consolation for me. For all of those that are scattered, Jesus is the good shepherd. These are dull-hearted shepherds. Jesus is the good shepherd. And Jesus loves His flock so much. And He'll see to it, despite these dull-hearted shepherds that His flock is fed and tended to.

I think of Peter, just real quick. I think it's apropos to bring the dialog that Jesus had with Peter when He restored him. **"Peter, do you love Me?"** Three times He asked him. And Peter, the third time, weeps, and Jesus says, **"If you love Me, feed My sheep."**

Well, I love the Lord so much. And I know that when I stand behind this pulpit, as is my privilege to every week, and teach the Word and feed the flock, that the Lord is pleased and blessed because I love Lord. And I love you, too, by the way. I kind of like you too actually, so... (Chuckling)

Verse 22, "Behold, the noise of the report has come, and a great commotion out of the north country, [Again speaking of Babylon] To make the cities of Judah desolate, a den of jackals.

O Lord [Verse 23] I know the way of man is not in himself. It is not in man who walks to direct his own steps." [Boy, you can say that again] "It is not in man who walks to direct his own steps." [Left to himself, left to his own way]

Verse 24, "O Lord, Correct me." [Hmm, dangerous prayer, by the way] "Correct me."

You ever asked the Lord to do that? Chastise me, discipline me, correct me. Oh, He will.

"But with justice, not in Your anger." [Oh, that's a whole other sermon unto itself] "Not in your anger, lest You bring me to nothing." And God could effortlessly crush us. But He won't.

"Pour out your fury on the Gentiles."

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I like that. That's a sanctified satisfaction. Don't pour it out on me; pour it out on them, not me.

No, **"The Gentiles who do not know You, and on the families who do not call on Your name." [And here's why] "For they have eaten up Jacob, devoured him and consumed him, and made his dwelling place desolate."**

Okay, what is this saying here at the end of the chapter? Well, it's Jeremiah, in effect, praying, even pleading with the Lord to be merciful. Yes, God, I know You're just in Your judgment, and rightfully so.

But the prophecy You just gave me to proclaim and prophesy is so bad, and they are going to, I mean, go way beyond as they devour and consume and make desolate Judah. Don't let them get away with that.

Yes, You're using them as the instrument in Your hand of judgment. I get that, but, God, You know what they're going to do, right? They're going to pile on and go beyond and take great delight in what You've allowed them to do.

And, yes, You've allowed them to do it. I mean, in your justice because you are a just God be merciful, just be merciful to us. Yes, we deserve this. We brought this on ourselves. I realize that. But they are going to take great delight in devouring us.

Be merciful to us, Lord, please be merciful to us.

And that's how he ends his message. And that's how we're going to end the Bible study tonight too. Can you imagine now all those people there at the gate? Are you done?

Wow! Man, that was awful! That was awful. That was a horrible sermon and message and prophecy. I'm so glad it's over!

It's kind of like: You know what really blessed me about your preaching? Was when it ended; yeah, I was so blessed when it ended!

Why don't you stand, and Leitu, why don't you come on up, and we'll bless you by ending this.

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Father in heaven, thank You for humor. The levity is needed because this is tough stuff. Lord, You are merciful, and we do, like Jeremiah, we do plead with You to be merciful. Lord, we know what's coming, and it is coming.

And it's really, in all likelihood, based on what we know in Your Word and see in the world, we know it's coming sooner than we might even realize. Lord, this is very serious. So please be merciful, Lord. In Your just judgment, please be merciful, be merciful to us who do know You, who have called upon Your name.

Those of us who are saved, yes, we might taste from this cup before that trumpet sounds, but Lord, You're so faithful, and You'll get us through, You'll carry us through and get us through whatever it is that we're going to go through, as bad as it gets prior to the rapture, Lord.

But we do know it's coming. And thank You that we're saved, in Jesus' name, amen.