

**Jeremiah 35**  
**The Blessing of Obeying God's Word**  
**J.D. Farag**

Okay; Jeremiah, oh, oh, I'm going to say it again. Really looking forward to these two chapters tonight. We got through to Chapter 34 last week, and so we're going to pick it up, Chapter 35 and *Chapter 36*, Lord willing. So why don't we pray, and we'll ask God to bless our time together in His Word. If you would join with me.

Thank You, Lord, so much. Lord, would You just settle us now and quiet us down and quiet our minds so we can focus on You and what You have for us tonight in Your Word. Lord, we just readily admit that unless the Holy Spirit is our teacher and gets our attention and keeps our attention, then our time together tonight will be a waste of time. And I'm certain that there's not a one of us here that wants for that to happen.

We're here because we need the opposite to happen. We need our time together, which is our time, Lord. This is our time with You, together in Your Word. And we look forward to it every week.

And so Lord, that's why we're here. We want to hear You speak into our lives as You're always so faithful to. You know our hearts. You know everything. And You're so faithful to speak very specifically and personally into our lives, into our hearts in that very area that You know we need You to speak to.

So Lord, will You do that tonight? We know You will. We're asking You for it, and even thanking You in advance for it. So thank You, Lord. We love You so much. Thank You for Your Word. Thank You for Jeremiah. And thank You for these two chapters that we have. Bless it; we pray in Jesus' name, amen and amen.

All right, so these two chapters are not in chronological order. Rather, as with really the entire book of Jeremiah, they're divinely arranged, even if you prefer, topically arranged. And this because the common denominator, as with the entire book, when you have two seemingly unrelated chapters back-to-back, there's a reason.

And the reason we have these two chapters is because they both speak to the blessing of obeying God's word. So as we're about to see and for those of you that read ahead to stay ahead, you already know what's ahead. That's why you're cringing right now because especially when we get to *Chapter 36*, it's really kind of intense. God has the prophet Jeremiah record these two powerful accounts concerning not only the blessing of obeying

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God's word, but also, conversely, the curse of disobeying God's word. So this is going to – I mean the contrast is so stark and even stunning.

So you ready? Let's jump in, *verse 1*. **“The word which came to Jeremiah from the Lord in the days of Jehoiakim the son of Josiah, king of Judah, saying, [Verse 2] “Go to the house of the Rechabites, speak to them and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.”**

Okay. Chapter starts off by introducing us to the Rechabites who, very interesting, were a nomadic people and the descendants of Jethro, who, as you might remember, was the father-in-law of Moses.

So Jeremiah now, the word of the Lord comes to Jeremiah, and he is told to get the Rechabites who are there in Jerusalem – we're going to see why here in a moment – and bring them into this chamber, very specific, very detailed, and to offer them and give them wine to drink.

Sounds kind of odd, right? Now, this is going to make sense here shortly. This is going to be one of those studies where I think I'd be grossly remiss were I not to invite you to join me in putting yourself in the passage. You know what I mean by that, right?

So we have these God-given imaginations. God-given imaginations. Let's use our imagination. Let's actually go to Jerusalem. We have an invitation here. We're not going to drink the wine, but we're going to go there. We're going to join now the Rechabites whom we've just been introduced to. We're there in Jerusalem. And apparently, we're invited to go into this chamber where Jeremiah is now going to offer them wine.

So can we go there? Can you put yourself there? Is that okay? All right, let's do it. Oh, I love you guys so much.

*Verse 3*, **“Then I took Jaazaniah the son of Jeremiah, the son of a Habazziniah, his brothers and all his sons, and the whole house of the Rechabites, and I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which was by the chamber of the princes, above the chamber of Maaseiah the son of Shallum, the keeper of the door.”**

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Well, that's pretty specific. We got some names here. I want to talk about that later. Now we're there, right? So I need for you with me to kind of just picture the scene here. How intense is this?

All eyes are on the Rechabites there. This is very public. It's very formal. It's very specific. Everybody knows who Maaseiah is. Everybody knows who Hanan is. Everybody knows certainly, this man of God, Igdaliah.

And everybody is talking about now, the Rechabites being invited into this chamber there in the city. And I guess Jeremiah's throwing them a party, and everybody's going to be looking at them, wondering about them. And that's exactly what God wants them to do. Perfect.

But kind of intimidating a little bit, wouldn't you think? I mean, you're walking in to the chamber, you're in the city, and everybody's looking at you going, Where are you guys going?

Oh, we were invited to – here's the invitation. We RSVP'd.

What are you guys going to do?

Oh, apparently we're going to you know, we're going to be offered wine and we've been invited to this thing.

Actually, I'm feeling a little bit of pressure right now, a little bit. Are you? Well, if not, you will.

**“Then [Verse 5], I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said to them, “Drink wine.”**

Question: Why doesn't Jeremiah command them to drink the wine? Notice he only asks them, invites them, suggests to them. But this is not a command, which by the way, they would have been obligated to do. So why doesn't he command them to drink wine?

Answer: He knows of their obedience, [Keyword] obedience to their father's command, and that the Lord was going to use this as a very public and powerful lesson to Judah, as we're going to see shortly.

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But they said – now this is their response to Jeremiah's invitation. Again, you're there, right? Bowls full of wine. Here's the cups. Here you are in this chamber. I mean, it's like a private room, very, very formal setting. And there you are. And here's their response.

**“But they said, [Verse 6] ‘We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, ‘You shall drink no wine, you, nor your sons, forever. You shall not build a house, sow seed, plant a vineyard, nor have any of these; but all your days you shall dwell in tents, that you may live many days in the land where you are sojourners.’”**

Wow! Oh, would to God that we would be like this people who paint a poignant portrait of a people with a light touch on this world and the things of this world, not getting too settled in this world.

The command from their father was, **‘You shall drink no wine.’** You shall not settle down, build houses, plant vineyards. No, you're going to be nomadic, living in tents which just have this temporary feel to them. That at any moment you could pick up and move on.

You'll forgive me for this but – I mean, you have to forgive me – but this is a picture of the rapture for me. I mean, you're – at any moment (Snap of fingers) Because this is just our temporary layover in this world. We're just passing through. We're nomads. I'm not going to use the word "aliens." I hate that word. It's too bad that it's been completely changed and has a whole different connotation.

By the way, I want you to know your pastor is an alien. No, let me explain. Just wait a minute. Wait a minute. When we immigrated, legally, by the way, we immigrated legally - did I say legally - to America?

1963; I'm nine months old. I was given a green card and it said on there, 'Alien'. I thought, wow, I knew it – and it was green too, of all things, right? I was an alien until I was 18, at which time because my parents had become citizens, U.S. citizens, which it took them five years to do. They had to go through all the studies, the lessons, the test, everything. And then in five years they became U.S. citizens.

I'll never forget that ceremony with tears streaming down their face. I'm just young. I have no clue. I'm like, (Clueless sound) you know. I am an American, and America has been very, very good to me. I mean, I didn't know.

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But they are just, I mean, they are so happy, tears of joy that they're now U.S. citizens. And I remember asking my mom – I kept that. I still have that card, by the way. No, you can't see it. I asked them, I said, so you know, Mommy, what is this? Oh, you don't need that anymore, habibi. It's okay now. You are a citizen.

You mean I'm not an alien anymore?

No. You're a citizen of this country.

Well, now, why are you emphasizing this? Because we're citizens of heaven. We're citizens of heaven. We all, as Christians, still have our green alien cards because we're just passing through; we're just sojourners.

Be at the ready to pick up because at any moment we can go up. And if you're too tethered to this world and the things of this world, well, you're going to – I know this is not – but that's okay. You're used to it, right?

You know, the rapture happens, and you're so tethered to this world, you're going to be – it'll take longer to, you know – anyway, that's again – I told you it wasn't, you know – But no, think about it. In the heart that's true, isn't it? Because you're so tethered to this world **“You've laid up treasures on earth where moth and rust can destroy, where a thief can break in and steal.”** And **“Where your treasure is, there will your heart be also.”**

If your heart is in heaven, it's because your treasure is in heaven. If your heart is still bound to earth, it's because your treasure is here on earth. Oh, would the God that we would all be Rechabites.

*Verse 8.* They continue now responding to Jeremiah's invitation, which, by the way, Jeremiah knows that they're going to respond this way, which is why they're doing this in the first place. **“Thus we have obeyed the voice [‘Obeyed’ keyword] the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters, nor to build ourselves houses to dwell in; nor do we have vineyard, field, or seed.**

**But [Verse 10] we have dwelt in tents and have obeyed and done according to all that Jonadab our father commanded us.”**

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Before we move on, it's important to understand that this is not about wine, houses, vineyards, or fields. This is about obedience. There's nothing wrong with having those. Just don't let those have you. Have a house; don't let the house have you. Have possessions and vineyards and fields and all of these things. But don't let them have you. The Lord has you. The Lord has your heart.

Don't let them have your heart because they'll steal your heart. Because if that's where your treasure is, that's where your heart will be also.

*Verse 11. "But it came to pass, [They're still continuing their response] when Nebuchadnezzar king of Babylon, came up into the land, that we said, 'Come, let us go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Syrians.' So we dwell at Jerusalem."*

So in other words, here we are. And actually, honestly, it was reluctantly that we came here. We were perfectly fine when we were dwelling in the tents as these nomadic people, but we were sort of forced, not by choice, to come here to Jerusalem to find refuge from the king of Babylon, Nebuchadnezzar and the army of the Chaldeans. So we sought refuge here in the city at Jerusalem.

Here's the point. They're there by divine appointment. Stay with me. Oftentimes I think we do err greatly when we misinterpret the adversity in our lives, the adverse circumstances in our lives as not being God's will for our lives.

Well, this is exactly God's will. God needs to get the Rechabites to Jerusalem. How's He going to do it? Oh, I know. We'll just have a couple of Chaldeans show up at their doorstep. No, they're not Jehovah Witnesses either. Sorry.

That'll do it. In other words, how's God going to get us from point A to point B? He's got to disrupt point A to get us to even consider point B because He's got to get us to point B, which for the Rechabites is Jerusalem.

I think the takeaway before we move on is this: Never fancy the difficulty in your life as not having a purpose for your life. God will use the adversity to get us where He needs us to be. And had it not been for the Chaldeans, the Babylonians, posing this threat to these

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Rechabites, they would have never went to Jerusalem. And God needed them in Jerusalem for such a time as this.

Maybe God is trying to move you. Maybe not literally, geographically, but He's trying to move you from this place that, quite frankly, truth be made known, you've gotten a little bit too comfortable in. You've heard it said, of course, God will comfort the afflicted, but so too will God also afflict the comfortable. Sometimes I think we get too comfortable.

I think about Peter, who got a little bit too comfortable with the enemy's fire before he denied the Lord. He was a sitting duck. Perfect storm. He shouldn't have been there to begin with. Well, he was. I wonder sometimes do we get just a little bit too comfortable?

Because we're, as we say, creatures of comfort, right? I mean, if you really think about it, much of the effort and even much of the expense in our lives is directed at making our lives more comfortable, come on, and convenient. Oh, this will save me time. Oh, it's so much easier. That'll make my life so much easier / comfortable.

And I just picture the Lord – I know, I'll just speak for myself in my own life. He just looks at me and goes, Oh!

You know that expression, I got to get all my ducks in a row? Okay? And then I'll be set. I'll be comfortable once I get all my ducks in a row. So somehow I manage just by sheer effort, I get all my ducks in a row.

And here's the Lord going, Oh, looks like you got all your ducks in a row. (Pretending to flick a duck off) Not anymore.

Lord, what are You doing?

Well, you got a little bit too comfortable there. All your ducks were in a row. And by the way, I haven't talked to you for a while. You haven't called. It'll be good to hear from you. And isn't it true that when things are going good and we're comfortable and blessed and I mean – But boy, let adversity strike, let the Chaldeans come knocking. Lord!

I'm getting very convicted, so we're going to move on, verse 12. **“Then came the word of the Lord to Jeremiah, saying, “Thus says The Lord of hosts, the God of Israel: 'Go and tell the men of Judah and the inhabitants of Jerusalem, “Will you not receive instruction to**

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**obey My words?" says the Lord. "The words of Jonadab [Verse 14] The Son of Rechab, which he commanded his sons, not to drink wine, are performed; for to this day they drink none and obey their father's commandment. But although I have spoken to you, rising early and speaking, you did not obey Me.**

**I have also [Verse 15] sent to you all My servants the prophets, rising up early and sending them, saying, 'Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them. Then you will dwell in the land which I have given you and your forefathers.' But you have not inclined your ear, nor obeyed Me.**

**Surely [Verse 16] the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people has not obeyed Me."**

Oh, it's kind of coming into focus now. The lesson here is quite clear. The Rechabites obey the command of their father, not their god, spoken just one time. And get this, it's believed that it was about 300 years prior. He spoke a command one time, and they obeyed, and they're still obeying it.

And this is why God got them to Jerusalem and had Jeremiah do this. I'm going to use the Rechabites as a lesson to the Israelites. Look at how – I'm not angry. I know it sounds like I am; I'm not. I'm convicted, but I'm not angry.

I'm going to use the Rechabites in their obedience to their father all of these years later and contrast the disobedience of my people to My commands. I mean, they are obeying to this day, all of these years later, the command, one command of their forefather. And you won't obey Me your God?

And it wasn't 300 years ago, one time. It was like 300,000 times every day, all day, every year for 300 years. Early in the morning, I would send out the prophets with My command, and yet you would not heed. You would not incline your ear. You would not obey Me.

Shame on you, Judah. Look at the Rechabites. Let's do a comparison here. Don't you hate it when parents compare you to other kids or how about your siblings? Well, let's just do a comparison here. Look at these guys, man. And this is why it's so important for us to be



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there in that chamber with them so you can kind of feel the tension in the room. That's a lot of pressure.

Here, have some wine. (Sounding sinister)

Well, no, we can't. We would be disobedient.

Oh, come on. I won't tell anybody if you won't.

Yeah, you will.

Well, again, it gets worse. *Verse 17.* **“Therefore thus says the Lord God of hosts, the God of Israel: 'Behold, I will bring on Judah and on all the inhabitants of Jerusalem, all the doom that I have pronounced against them because I have spoken to them, but they have not heard, and I have called to them, but they have not answered.'**

**And Jeremiah [Verse 18] said of the house of the Rechabites, “Thus says the Lord of hosts, the God of Israel: 'Because you have obeyed the commandment of Jonadab your father and kept all his precepts and done according to all that he commanded you, therefore thus says the Lord of hosts, the God of Israel: “Jonadab the son of Rechab shall not lack a man to stand before Me forever.”**

Wow! You know what that means, this '**stand before Me**'? It is a profound privilege that I will always grant you this favor, this privilege of worshiping Me, serving before Me, standing before Me in My presence. That's huge. That's the blessing that comes from obedience.

But notice too, on the other side of it is the curse upon the Israelites for their disobedience. Again, notice the contrast, so stark the contrast. You got the Rechabites over here blessed beyond belief for their obedience. And you have the Israelites over here cursed with all the doom beyond belief for their disobedience.

*Chapter 36.* How are you doing? You okay so far? Okay. Nobody's left yet. That's a good sign.

Now, *verse 1.* **“Now it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came to Jeremiah from the Lord, saying, “Take a scroll of a book and write on it all the words that I have spoken to you against Israel, against Judah, and**

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**against all the nations, from the day I spoke to you, from the days of Josiah even to this day."**

Okay. By the way, for those of you that have a Bible in your hand or a device, that's fine, this is how you got the book of Jeremiah included in the canon of scripture. We were just told just now.

There's a written record preserved of all the prophecies that Jeremiah had spoken orally, now it's preserved in the written word of God. Because here we're even told when it's to happen and what's to happen.

And the chapter starts by providing us with how the book of Jeremiah was written and preserved. And next, we'll see why. And this is so important. Please listen.

That's what you're to do, Jeremiah. Here's why you're to do it, *Verse 3*. **"It may be that the House of Judah will hear all the adversities [Adversities] which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin."**

Oh, that's why. It could be said of the entirety of the pages of Holy Writ that it was recorded and written for this purpose. What purpose? It may be that everyone when they read this written account may turn from their evil ways so I can forgive them and restore them. The Bible: It's not written for condemnation, but reconciliation. Jesus said, **"I did not come to condemn the world, but to save that which was lost."**

From the beginning of Genesis, all the way through to the Book of Revelation, it can be summed up with *Verse 3* of Jeremiah, *Chapter 36*. In other words, you could say that this is why we have our Bibles. It's so that we will turn from evil and turn to the Lord for forgiveness of our sins.

Many of the accounts in the Bible, and for those of you that have been with us over the years, man, there's been some really gnarly places in God's word where you're like, that is way too much information, TMI. I mean, I don't want to know that.

No, you need to know that.

Well, I don't wanna know that about David.

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No, you need to know that about David.

Yeah, but that's horrible what he did, adultery and murder, and then he tries to cover it up. And, you know, she gets pregnant. I mean, that's what they make movies out of stuff like that. I mean, this is the sweet psalmist of Israel, this man after God's own heart? Are you kidding me? I mean, listen, if I'm God, I'm not including that. I wouldn't – that's – let's just include the parts about him being a man after God's own heart, not a murderer and an adulterer, and a scheming, conniving, cunning... I'm taking it too far maybe, but I think you get the point.

Okay, so question: Why? Why do we have that in our Bibles? Is it for us to see how bad David was?

No, it's for us to see how good God is despite how bad David was. And that should give every single one of us hope. I'm looking at this guy, and I'm thinking, Dude, you are toast with a capital T. But God is merciful, and He's forgiven you. And if He's forgiven you for what you did, that means there's hope for me and what I did.

God wants to forgive us. He wants to forgive us. He takes no delight in punishing or meting out His judgment. He wants us to come to Him. And when we hear all the adversities and experience even all the adversities, what is the purpose of that? **"Which I purpose to bring upon them that it will have the purpose of bringing them to Me, returning them to Me, turning them back to Me."** Again, it's not condemnation. It's reconciliation, it's restoration.

*Verse 4, "Then Jeremiah called Baruch, the son of Neriah; and Baruch wrote on a scroll of a book, at the instruction of Jeremiah, all the words of the Lord which He had spoken to him. And [Verse 5] Jeremiah commanded Baruch, saying, "I am confined, I cannot go into the house of the Lord."*

They have a restraining order on me. They've censored me. They even terminated my YouTube channel and suspended my social media accounts, all because I spoke the truth. They didn't like what I had to say, so I'm banished. I'm just trying to bring it into, you know, relatable.

Yeah. Thank you. You go; I can't. So Baruch, **"You go, [In my place] therefore, and read from the scroll which you have written at my instruction, the words of the Lord, in the**

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**hearing of the people in the Lord's house on the day of fasting. And you shall also read them in the hearing of all Judah who come from their cities."**

Okay, so we're introduced to this Baruch guy. Who is he? A scribe. And similar to like with the Apostle Paul in the New Testament, Tertius, if I'm pronouncing his name right or remembering it right, was the scribe that wrote for the Apostle Paul to the Romans.

So Jeremiah didn't write it. He had his scribe write it. And this scribe; we're told his name is Baruch. And because Jeremiah has been banned from the city, he says to Baruch, okay, now take this and now you need to read it in the hearing of all Judah who come from their cities. Okay, that's going to be a very long reading.

And here it is again, *verse 7*. **"It may be that they will present their supplication before the Lord, and everyone will turn from his evil way."** That's the purpose. That's the "why" behind the "what." This is what I want you to do, Jeremiah, Baruch. I want you to write everything down. You have a written document now.

And I want you to read it in their hearing for the purpose of them turning from their evil way to Me. **"For great is the anger and the fury that the Lord has pronounced against this people. And [Verse 8] Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the Lord in the Lord's house.**

**Now [Verse 9] it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that they [They, not the king, the people] proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem.**

**[Verse 10] Then Baruch read from the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah, the son of Shaphan the scribe, in the upper court at the entry of the New Gate of the Lord's house, in the hearing of all the people."**

Okay. Notice the inclusion of specific names.

Why?

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Two thoughts. First, these were real men. I think it's so easy for us, and we do so at our own peril when we're reading God's word. And, you know, first of all, we can't pronounce the names. I'm doing my best. Of course, these are Hebrew names, but I'm giving you the Arabic pronunciation of these Hebrew names, just so you know, just for the record. And so I'm doing my best. So we can't pronounce them, let alone – I mean, why do I need to know their names?

Oh, because these were real people. You know, if it's generic, it's just, well, this you know, this man over here did this, and that man over there did that. Well, no, wait a minute. His name – he has a name.

What's his name?

Gemariah.

Oh. Oh, I remember, that's Shaphan's kid. His dad: I know his dad. I remember him when he was a little whippersnapper, a little boy running around getting into mischief.

Well, not now. Not only is he a real man, he's a godly man. And not only a godly man, he's a godly father. We're going to see that here shortly. That's why we have the specificity of the names, I believe.

And I think we would do well to consider when God deems it necessary to record the names of these men and women, mightily used of God. We should take notice. These were real people just like you and me. Different time. Same God.

They had struggles like you and me. They dealt with issues and life's pressures like you and me. But unlike you and me, they lived at a time when God deemed it necessary to include the record of their lives and their names and their sons and their lineage in Scripture for a reason. These were real people.

**Verse 11, “When Michaiah the son of Gemariah, the son of Shaphan, heard all the words of the Lord from the book, he, [Verse 12] then went down to the king's house, into the scribe's chamber; And there all the princes were sitting [And here's some more names for you. Take note] – Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes.**

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**Then [Verse 13] Michaiah declared to them all the words [Notice] All the words that he had heard when Baruch read the book in the hearing of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read in the hearing of the people, and come."**

**So Baruch the son of Neriah took the scroll in his hand and came to them. And they said to him, "Sit down now, and read it in our hearing." So Baruch read it in their hearing."**

Now that's a Bible study times two, two times. He read the entire book of the scroll, which was not like we have now. It was a scroll, quite lengthy. I don't know how long it took. We're not told. You can imagine. And he read it two times. All the words that were written that he wrote, by the way, at the command of the Lord through Jeremiah.

**"Now [Verse 16] it happened, when they had heard all the words, that they looked in fear from one to another, [That's called holy fear, the fear of the Lord] and said to Baruch, "We will surely tell the king all of these words." And [Verse 17] they asked Baruch, saying, "Tell us now, how did you write all these words – at his instruction?"**

**So [Verse 18] Baruch answered them, "He proclaimed with his mouth all these words to me, and I wrote them with ink in the book." [Scroll] Then [Verse 19] the princes said to Baruch, "Go and hide, you and Jeremiah; and let no one know where you are." [They're going to kill you for this]**

**And [Verse 20] they went to the king, into the court; but they stored the scroll in the chamber of Elishama the scribe and told all the words in the hearing of the king. So [Verse 21] the king sent Jehudi to bring the scroll, and he took it from Elishama the scribe's chamber. And Jehudi read it in the hearing of the king and in the hearing of all the princes who stood beside the king."**

Are you still there? We're in a different chamber now. This is a different room reservation. You're there, the king's there. Ooh! The princes. Ooh! You're kind of in the back of the room, you kind of want to be, you know incognito, anonymous. You don't want you know... You're just kind of watching this whole thing go down.

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**Verse 22, "Now the king was sitting in the winter house in the ninth month, with a fire burning on the hearth before him. [How cozy] And it happened, [Verse 23] when Jehudi had read three or four columns, that the king cut it with the scribe's knife and cast it into the fire that was on the hearth, until all the scroll was consumed in the fire that was on the hearth."**

Are you kidding me right now? Listen, if I'm Baruch, I'm like, no! You know how much time it took me to write that? What's up with this? You take – look at the detail again. You're there, right? You saw him. Did you see him? I saw him. He took that scribe's knife. This is the word of God.

Do you ever take your Bible? Don't do this, please. Just imagine this. You take the knife – you know, like the razor – What do they call those? X-Acto? Is that what they call them? Someone just humor me and say that's what they're called.

So it's an X-Acto knife or whatever, and you start, Oh, I don't like that word, that passage, that verse. So (Making cutting and ripping sounds) throw it into the fire.

That's the word of God! What are you doing, man? No, you didn't just do that. Oh, yes, you did. I can't believe you did that. You're cutting away, tearing away, taking away the word of God. What are you hoping to do? Are you trying to remove it so that it doesn't happen?

Well, that's actually why. And come on, let's again, we... Well, I'm getting ahead of myself.

**Verse 24.** This is chilling. You're still there, right? You're watching the reaction to the king, now taking the knife and cutting the word of God and throwing it in the fire. And he does it until the entire scroll is burned in the fire. You would think that there would just be a collective gasp. There's not.

**Verse 24, "Yet they were not afraid, nor did they tear their garments, [As was the custom] the king nor any of his servants who heard all these words."**

Now, we need to talk about this, okay? Because if you're anything like me, and I suspect that you are, you'll read this – I know it's unbelievable, right? But it happened. And again, if you're anything like me, you just kind of dismiss it, like, I would never do that.

Well, now, wait a minute. Not so fast.

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Oh, are you telling me that I would take the word of God and take my scissors and start cutting parts that I don't like out of it, and then I put it on the grill and fry it and barbecue it and burn it, get rid of it? I would never do that.

Well, you may not do it like that. But that doesn't mean that you're not going to do something like that.

How so?

Oh, you know how it is, right? You're reading a passage in God's word. Oh, I don't like that. And it convicts you, not condemns you, it convicts you because the word of God is like a double-edged sword, and it cuts and it burns. It's a holy fire. And it starts burning off those things that have taken up residence in my life, and I don't like it.

So instead of letting it burn me, I burn it. Oh, I got to eliminate it. I may not throw it into the fire there on the hearth, but I'll eliminate it in other ways. I just won't bring it up. I won't talk about it. I'll just skip over it. I'll eliminate it. I certainly won't quote it.

Now, as a pastor, I'm not going to teach on it. Well, I have to. That's what you get for teaching the whole counsel of God, book-by-book and chapter-by-chapter and verse-by-verse. Believe you me, there are so many places in God's word I'm ashamed to say, much to my own embarrassment, there are places in God's word where if I didn't teach the Bible expositionally, I wouldn't touch them with a ten-foot pole.

You know why, right? Because I would be so convicted. I'm convicted anyway, but oh! Let's just, let's cut that out. And this is what happens especially – and please hear my heart on this.

When it comes to – this happens every day. It's alive and well today. Many a pulpit will skip over and eliminate things like this. And it's akin to cutting it out, taking it out. How about leaving it out?

So you'll get a pastor teaching topically and oh, we want to speak only smooth things, not the hard things. So we'll just kind of – yeah, we'll cut that out of our sermons. We'll just eliminate it; we'll not include it.

And here's what that looks like. You'll get – again, please hear my heart, okay?



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You'll get a pastor, and you know, he'll get up there and he'll teach from the Bible, but not teach the Bible. He'll preach from the Word, but not preach the Word.

And the immature, illiterate Christian when it comes to the word of God will hardly notice. They'll sit under teaching like that. And, oh, he just skipped over something. And he's eliminating, cutting, removing the word of God, rendering it null and void. But the word of God does not return void. And it's not what he says. It's what he does not say.

Oh, he's quoting scripture. What's wrong with that? Why are you being so critical?

Pastors are the most critical, by the way, of other pastors when pastors teach. I remember back in the day, pastors teaching at a pastors' conference. Horrified, mortified. I mean, you're sweating and perspiring your own blood. All these pastors are going (Looking critical)

So you're listening to this and you're not thinking critically. And you're taking it in, and it's good. You want to hear that. And your ears are itching to hear that. But it's not what you're hearing him say, it's what you're not hearing him say.

So you'll get – and these are big churches, by the way. I don't need to mention names. You already know their names. You know exactly who I'm talking about. These preachers are just – it's all fluff and puff, splash and flash. I've got a couple more if you want I can mention.

But it's just smooth, yeah? But it's not what they say. Because that's true. God is love. God loves you. But what they're not saying is God is just. And God is going to judge. And judgment is coming.

And God is not mocked. **“Whatsoever a man sows, that will he also reap.”** Take heed to the word of God.

Hey, hey; we want these people to come back next week.

I better keep moving or I'm going to get myself in a lot of trouble.

***Verse 25, “Nevertheless, Elnathan, Delaiah, and Gemariah implored the king not to burn the scroll, but he would not listen to them. And the king commanded Jerahmeel the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel to seize Baruch the scribe, and Jeremiah the prophet, but the Lord hid them.”***

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Na-na na-na nah! Nice try.

This is – maybe I need to mention this here. This is the Holy Spirit. God protects His servants. You want to kill him? You can't kill him. I hold the days of his life in the palm of My hand, safely under the shadow of My wing, and you're not going to touch him.

What shall I fear? What can man do unto me? There's a difference between being paranoid and being prudent. This is prudent. The wise see danger ahead, the prudent see danger ahead and take refuge like Baruch and Jeremiah. The fool keeps going on and suffers the consequences. That's folly. This is wisdom. This is wisdom. This is prudence. This is the Lord protecting His own.

No, I'm not done with you. You still got another 20-some chapters to write, Jeremiah. You ain't going anywhere till I say you going. Until I'm done with you, that's it, not a second sooner or a second later. When it's time, it's time. Aloha. That's it. But not before.

Oh, again, would to God that we would not be trapped by the fear of man. No man, no one can do no thing to me unless the Lord allows it, and the Lord will never allow it unless it's His plan, His will for His glory, my good. God's going to protect His prophets from those who would seek to kill them. God's going to protect you and protect me from those who gnash their teeth at us, seek to kill us, even silence us.

Hey, that's My prophet. You ain't touching him; don't even think about it. You want to kill Baruch the scribe and Jeremiah the prophet? Go ahead. Ain't going to happen.

***Verse 27, "Now after the king had burned the scroll with the words which Baruch had written at the instruction of Jeremiah, the word of the Lord came to Jeremiah, saying, "Take yet another scroll, and write on it all the former words that were in the first scroll which Jehoiakim the king of Judah has burned."***

Oh, if he only had a computer back-up, he could just print out another copy. But no! You mean I got to write this whole thing out all over again? You know how long that took me? And this guy put it in the fire and burned it! All that hard work and I got to start all over?

Of course, he didn't say that. I would have said that. I would have completely complained the whole way.

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**“And [Verse 29] you shall say to Jehoiakim king of Judah, “Thus says the Lord:”** *[Uh-oh, here it comes] [This is what they affectionately refer to as, when the other shoe drops, as the saying goes.]*

**“Thus says the Lord: 'You have burned the scroll, saying, “Why have you written in it that the king of Babylon will certainly come and destroy this land, and cause man and beast to cease from here?””**

Did you catch that? Oh, that's why you burned it, huh? Because you didn't like what it said about you and what was coming upon you. So I know how we'll deal with this. We'll just burn it. I don't like it. We'll just burn it. Because you burn it doesn't mean it ain't going to happen. In fact, now you know what? I'm going to double-down. Now I'm really – Now you've really – now you did it this time. Nice try.

**“Therefore [Verse 30] thus says the Lord concerning Jehoiakim king of Judah: “He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of the day and the frost of the night. I will punish him, [Verse 31] his family, and his servants for their iniquity; and I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah all the doom that I have pronounced against them; but they did not heed.”**

**Then Jeremiah [Verse 32] took another scroll and gave it to Baruch the scribe.”**

(Deep sigh) (Chuckling) Here we go again. I already got cramps in my hand from writing the first one.

**“He gave it to Baruch the scribe, the son of Neriah, who wrote on it at the instruction of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And besides, there were added to them many similar words.”**

Wow! Do you see how these two chapters are knit together, woven together, go together? And here this chapter ends with an astounding contrast between, like the chapter before it, the blessing of obedience to God's word, and conversely, the curses of disobedience to God's word.

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I think I'd be grossly remiss if I didn't close on this note. Obedience is easier than disobedience. A disobedient life is a harder life. The path of the sinner is hard. A disobedient life is harder than an obedient life.

Well, you say, Pastor, obedience is hard.

Wait. **"The commands of the Lord are not burdensome."** Jesus said, **"My yoke is easy, my burden is light."** **"Come unto Me all you who are weary in labor, and I will give you rest."** James says, **"The wisdom from above is easy to be entreated."** John says again, **"The commands of the Lord are not burdensome."**

Well, so you're telling me obedience is not hard?

No. Because of the Holy Spirit. Holy Spirit equal holy life.

How am I going to be obedient?

Well, in and of myself, it's impossible. But in the power of the Holy Spirit indwelling me, enabling me, empowering me to live an obedient life in me, through me, and in some ways it could be safely said, instead of me. It's not me striving and sweating it out and white knuckling it to be obedient. No, it's the Holy Spirit in me that enables me and empowers me to live a holy and obedient life.

One last thing. This is very important. You know how this time of the year, we always think about when it comes to giving a gift, what do you give to that person that has everything? They want for nothing. What kind of a gift can I get them that they need? They've got everything they want.

Well, have you ever thought about it like this? What's the one thing that we can give God that He doesn't necessarily have? You know the answer. Our obedience is the one thing that we can give to God that He doesn't already have. Obedience is better than sacrifice. Forget sacrifice. Obedience. The one thing that we can give God is our obedience.

Why don't you stand. Kaponu, come on up. (Coughing) Pardon me.

Lord, thank You. Wow, I'm still kind of just overwhelmed! I have gone through these two chapters several times, and it's like it gets better each time and it's more powerful. But

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that's just what Your Word is like. That's because it's the word of God, and it's from You, the God of the word.

It's like when we read a book that we have a personal relationship with the author who wrote it, it just makes that book so much more powerful because we know the author. And so we read it through the lens of a personal relationship with the author of the book that we're reading.

And Lord, we have a relationship with You. And when we read these chapters, like here in Jeremiah, we know You, the author personally, intimately. And that just changes the whole complexion of it, Lord.

Oh, how You must love us. Oh, Your mercy, Your grace, Your love, Your compassion. Lord, thank You for these two chapters. Thank You for the profound and powerful lesson that's in them for us to take home with us from this place.

Lord, I pray that we'll take them not only home, but into the rest of our week and weekend, that the Holy Spirit would make application of it to our lives just simple obedience to You and Your Word. Thank You, Lord, so much for Your Word in Jesus' name. Amen.