

The Power of God's Word

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[0 : 00] Last time we saw chapter 34 through 35-1 or 35-2, brother is a brother.

Jews as slaves. And then also the idea that they had given them freedom from that as the law determined after a long period of time, longer than should be.

And that was because of the invasion of Nebuchadnezzar. But remember when Nebuchadnezzar retreated because he had to deal with the Egyptians back home, that then they reneged on that covenant that they made and brought them back into slavery.

So God dealt with them in that and told them to free those folks, but also gave punishment for those that disobeyed the law there.

So that brings us to chapter 35, which is in part of the note you had last time. And I think we've entitled that Faithfulness Honored Before Judah.

[1 : 27] And so keep in mind, if you will, again, the book of Jeremiah is not necessarily in chronological order, especially these last few chapters that we look at.

But chapter 35 that we see tonight takes place 10 years prior to chapter 34 that we saw last week. And this is during the reign then of Jehoiakim. Chapter 34 takes place during the reign of Zedekiah at the time, remember, of the first siege of Jerusalem.

So in this particular chapter, we find some interesting things take place. How many of you, I'm going to see how many are perfect here tonight.

How many of you have ever had a problem with being obedient to the Lord? Is that a hand up, Linda?

[2 : 29] Okay. I was getting worried about you. Yeah, sure we have. Sure we have. And that's because we're still earthy. We still have the nature of sin within us.

Judah is no exception. All right. All through our study to this point, we've seen how terribly disobedient to the Lord they've been. Not just disobedient to him, but rebelled against him, rejected him, turned to idolatry.

God's going to prove a point here tonight before the people of Judah. And ought to serve to prove a point to us as well. So it's going to be an interesting thing that we find.

Because really, he gives an example here of true faithfulness and obedience. And he does that through a group of people called the Rechabites. Have you ever heard of the Rechabites?

You haven't unless you've gone through the book of Jeremiah. Now, here's the background. I don't remember if I put these in your notes or not. The Rechabites were a branch of the Kenites, descendants of Kenite.

[3 : 34] Stands to reason, doesn't it? A Kenite was the father-in-law of Moses. And he had gone to Canaan with the Israelites, dwelt among them, partly in the wilderness of the southern frontier of the tribe of Judah, partly at Kadesh in Naphtali.

Their ancestor or the father of the tribe was someone named Rechab, R-E-C-H-A-B. He was the father of Jonadab, with whom Jehu made a friendly alliance, according to 2 Kings chapter 10.

Jonadab, and here's the interesting aspect of it. Jonadab had placed on them the obligation to live in a very special, very particular manner here. This was in order for two reasons here.

First of all, in order to keep them in simplicity of nomad lives that were observed by their fathers.

And secondly, to preserve them from the corruption that comes from the influence of a settled life.

All right? Now, think about that just a minute. How many of you are living a settled life? Yeah? What kind of life? Settled. S-E-T-T-L-E-D.

[4 : 51] Yeah. Yeah. Have you found yourself corrupt because of it? No. Let me ask it this way. All right? Because you'll see more of what I'm trying to say here.

How many of you have gotten lazy at some point because of your lifestyle? How many of us sit in the air-conditioning living room, either on the couch or in our recliner, during a nice, hot June day, and thought, boy, that grass really needs to be cut, but I don't want to do it.

Amen? Yeah. Yeah. I tell you what, I'll force myself to get out there. Yeah. Yeah. Yeah. Yeah.

Yeah. Yeah. Yeah. Yeah. Yeah. So, that's a very, very mild look at corruption that comes from a settled life.

All right? So, the head of the Rechabites, the father of the Rechabites, wanted to keep that from happening with his descendants.

And so, he did a very special thing to keep them from doing that. And so, God uses that here today as an example before the people of Judah.

[6 : 04] So, in chapter 35, verses 1 through 7, here's what it says. Of course, I'm using the Amplified Version in all of this most of the time. The word that came to Jeremiah from the Lord in the days of Jehoiakim, son of Josiah, king of Judah.

Go to the house of the Rechabites and speak to them and bring them into the house of the Lord, into one of the chambers. Then give them, who are pledged to drink no wine, some wine to drink. So, I took Jezaniah, son of Jeremiah, the son of Habazinim, and his brother 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, son of Idalia, the man of God, which was by the chamber of the princes, above the chamber of Messiah, son of Shalom, the keeper of the door.

And I set before the sons of the house of the Rechabites, pitchers full of wine and cups, and I said to them, Drink wine. But they said, We will drink no wine, for Jonadab, son of Rechab, our father, commanded us, You shall not drink wine, neither you nor your sons, forever.

[7 : 26] Neither shall you build a house, or sow seed, or plant a vineyard, or have them. But you shall dwell all your days in tents, that you may live many days in the land where you are temporary residents.

Now, take note of that. Take note of that last phrase. You know, you're going to live in tents. You're going to be nomads, because this is a temporary dwelling place for you. Amen?

Boy, if we get that thought motivating our mind, amen, I think it makes a difference in our lives.

We're just temporary nomads here. Remember, you're not nomads, but we're temporary. Amen?

Earth is not our home. Scripture is clear about that, that we are citizens of heaven. We're just waiting to get home. All right? So, the Rechabites forbidden to drink wine, build houses, sow seed, or plant vineyards.

God has a purpose in what he's doing here. He brings them into the house of the Lord, into one of the chambers, and set before them wine to drink, and tells them to drink it.

[8 : 31] Now, his purpose was not to tempt them, all right, but to prove a point to the people of Judah. And this is the point. It is possible to be obedient and faithful.

Now, I've got that in large, bold print in red letters in my notes that I put that way. And I don't remember what I put in yours, but hopefully I put it in bold letters. Yeah.

Yeah. Yeah. Well, I left the rat out because I didn't want to use colored ink in the copy machine. No, it's not my copy machine. It's the church's, so I didn't want to. Yeah. Yeah.

Yeah. Yeah. Obedience. Yeah. Unless you want to give extra in your tithe, I'll start using colored ink. Obedience and faithfulness is possible.

Now, you have to stop and think about that just a moment. Look at, in particular, the letters of the Apostle Paul in the New Testament. Galatians, Ephesians, Colossians, Philippians, the letters to the church at Corinth.

[9 : 32] How many times is Paul in there, in essence, saying, stop, writing to the Christians, to believers, stop doing what you're doing and do this.

And that's all a picture of stop being disobedient, stop letting sin be a part of your life, and live godly unto the Lord. Now, you ever stop to think, well, sometimes we read that and say, all right, that sounds good, Paul.

All right. Yeah. Good for you. But, this is a different day and time. Amen. Yeah. You don't have the pressure that we've got today.

Yeah, that kind of thing. You ever stop to think, the reason God put that in His Word is because obedience and faithfulness is possible.

Amen. Yeah. He wants us to be obedient. He wants us to be faithful to what He shows us in His Word. Now, it's that way even in the midst of troublesome times.

[10:41] Remember Romans chapter 5, verses 1 through 5. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulation also, knowing that tribulation works patience, patience, experience, experience hope. Hope makes not a shame because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

All right. No matter what the circumstance of our day is, in the time which we live, we can still be obedient because there are things that are obedience in the midst of tribulation works for us.

And He lists those here. We've seen it before. And I think I may put all this in there for you. We glory in this. That is to glory on the account of a thing. Exult because of something.

Tribulation is pressing together pressure, oppression, affliction, distress, straits. So making these out as the naturally expected thing in the life of the Christian.

[11:55] It is. All right. Now, to exult here in tribulation doesn't mean we merely exult while we're in the midst of them, but because of them.

All right. Now, it doesn't mean we go around trying to get ourselves in persecution so we can glory in that. But the idea is when those times come and those circumstances arise in our life that come from faithfully serving God and be obedient to Him, they produce something in our lives.

Those trials, those difficulties, those tribulations, persecutions, whatever you want to list them as, they produce something for us. And that's what He's saying here. They take supernatural grace to get through those, but that's what God does for us.

So, we don't glory just in the midst of them, but because of them, because they build graces within our lives that bring us to greater, more full Christian maturity.

All right. Now, these tribulations, he said, works or generates patience. Patience is steadfastness, constancy, endurance.

[13:11] Here's the definition of it. The verb form is simply to remain under.

So, to remain under trials in a God-honoring way so that we can learn the lesson that's intended for us to learn through those things we undergo.

All right. We do that instead of attempting to get out from under them in an effort to be relieved of the pressure. I think we've seen that before. All right. Yeah.

So, when you get up in the morning and all of a sudden something takes place, you get a phone call or something and somebody's really, really getting all over you, you just say to yourself, praise God, thank you for that, Lord.

Amen. Yeah. Now, I know you got a lesson for me to learn in that, so show me what it is. Amen.

Yeah. Show me what that lesson is, because I need to learn what that is.

[14:14] Don't let it go to waste. Don't let God's grace be in vain to you. All right. This is the idea. So, tribulations works patience. Patience works experience or generates experience.

It's tried integrity. State of mind that has stood the test. Test. The verb form, to put to the test for the purpose of proving, finding that the person tested meets the specifications so that they can put one's approval upon him.

All right. Remember 1 Peter 1, verses 3 through 7. We've seen this before. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus from the dead, to an inheritance incorruptible, undefiled, that fades not away, reserved in heaven for you, who are kept by the power of God through faith under salvation, ready to be revealed in the last time.

Wherein, that's in that salvation, you greatly rejoice, though now for a season, if need be. I love that little phrase in there.

That got a hold of me years ago. If need be. That tells me that there's a necessity at times for us to go through those trials and testings.

[15:36] All right. Though now for a season, if need be, you're in heaviness through manifold and numerous temptations. Here's the reason for the temptations. That the trial of your faith, being much more precious than a goal that perishes, though it be tried with fire, might be found into praise and honor and glory at the appearing of Christ Jesus.

So it's not the testing of our faith that's to the glory of God, but it's to the fact, it's the fact that our faith has stood the test. I think I've given you the example before of the mining company that discovered a little bit of gold on a piece of property.

And so they wanted to find out whether or not it would be beneficial for them to purchase that piece of property. So they hire an assessor to come and take some samples and determine two things. Is this real gold? And if it is, is there enough gold in this vein for it to be profitable enough for us to buy this piece of property?

So the assessor goes out, takes the samples, takes it back to the lab, searches it out, and finds that it's real pure gold. And through their investigation, they've determined that, yes, the vein is rich enough that it's conducive to buying it and making a good profit off of that.

[17:02] So, takes it back to the company and here's the report and the sample of gold that they've been given. Now, what is more valuable in that process?

Is it that gold ore that had been given as a sample for them to test? Or is it the final report that was given?

It's the final report. Yeah, you remembered well. It's the final report. Without that report, nothing. The final report. Not just what it says, but it's the final report itself. That is at the greatest value. So, it's not the approved faith, but the approval of it that is resounding to the glory of God.

Because, realize, when we go through difficulties, and we respond in a way that honors God, we trust Him in the midst of it.

[18:18] We follow Him through it as He takes us through it. And when we come out on the other side having done that, God looks at us and sees that our faith has indeed stood the test.

So that then it is something and we're somebody He can use. Amen? Yeah. That's the idea here. You know, it's so imperative for us.

When we have difficult times, hard times, no matter what the characteristic of it is, that we go to the Lord and say, God, you know what's going on. You know the reason for it.

You know why you're allowing me to go through this. There's a lesson here for me to learn. Let me learn that. But Lord, most of all, let me respond to all of this in a way that will honor you.

Yeah. Because whether we understand it or not, there are numerous people that are keeping an eye on you and I. They're watching us.

[19:32] Because they know who we are. They know what we profess to be. And they're looking to see if we're genuine. And the way we respond to those trials, those difficulties, those hardships, tells the true tale.

That's the test. Whether or not we are to be found approved. Now, He knows He has something that He can work for.

And then all of this brings about hope. The approved character that produces and increases the hope that we have.

All right? It instills a new vigor of the hope that we have that began when we trusted Christ. All right? The word of shame is to put to shame one who suffers a repulse.

So we're not put to shame. All right? As a result of that, because the love of Christ, the shed abroad, is poured out within us. It still floods our heart, is the idea.

[20:34] Now, chapter 35, verses 12 through 14 of Jeremiah. Then came the word of the Lord to Jeremiah. Thus says the Lord of hosts, the God of Israel, Go and say to the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to my words and obey them, says the Lord?

The command which Jonadab of Recham gave to his sons not to drink wine has been carried out and established as a custom for more than 200 years.

To this day, they drink no wine, but they have obeyed their father's command. But I, even I, have persistently spoken to you, but you have not listened to and obeyed me.

Can you imagine that? 200 years. New generation after new generation of people born to the Rechabites. All of them maintained that obedience and faithfulness to their forefathers.

And God has asked Judah, Can you not do the same? Yeah. Yeah. Verse 17, The consequence of their disobedience. Therefore, thus says the Lord God of hosts, the God of Israel, Behold, I am bringing up Judah and all the inhabitants of Jerusalem, all the evil that I have pronounced against them, because I have spoken to them, but they have not listened.

[21 : 55] And I have called to them, but they have not answered. And then verses 18 and 19, we see the reward of obedience and faithfulness. Jeremiah said to the house of the Rechabites, Thus says the Lord of hosts, the God of Israel, Because you have obeyed the command of Jonadab, your father, and have kept all his precepts, and have done according to all that he commanded you.

Therefore, thus says the Lord of hosts, the God of Israel, Jonadab, son of Rechab, shall never fail to have a man descended to stand before me.

Yeah. Yeah. So, we see in reality, faithfulness can be a reality. In Hebrews chapter 12, verses 1 and 2, that familiar passage, Wherefore, seeing we're compassed about with such a great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

That great cloud of witnesses that we're compassed about with is not the idea, remember, of people that have gone on to heaven looking down upon us, cheering us on, it's not the idea. The idea backs up to the previous chapter of all the faithful, the roll call of the faithful, if you will, those who lived a life of faith.

And what the writer is saying to us here, we have all those, some of them listed, some are named, some of them unnamed, but all those saints of the past that lived so faithfully before the Lord, showing us that the faith type of life works, are to be to us a witness.

[23 : 48] They bear witness to us that that kind of life works. All right? And that God then does indeed honor those who live that life of faithfulness.

And we find in Philippians chapter 2, verses 5 through 11, when the apostle Paul says, Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, took upon him the form of a servant and was made in the likeness of men.

And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore, now take notice, wherefore, God hath also highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, things in earth, and things under the earth, that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

God the Father honored the faithfulness and obedience of the Son by giving him that name that's above every name. And he honors us too as we obey him and are faithful to him.

Now, that takes us to chapter 36. In that, we see the power of God's word. That's the notes we passed out for you tonight. Verse 1 says, In the fourth year of Jehoiakim, son of Josiah, king of Judah, this word came to Jeremiah from the Lord.

[25 : 27] Take a scroll of parchment for a book and write on it all the words I have spoken unto you against Israel and Judah and all the nations from the day I spoke to you in the days of King Josiah unto this day.

It may be that the house of Judah will hear all the evil which I purpose to do to them so that each one may turn from his evil ways that I may forgive their iniquity and their sin.

Chapter 36 gives us an indication of the importance of the word of God. Isn't it amazing? God says to Jeremiah take a scroll and write a book. On that scroll write every single word and every message that I've given you from the time I've called you out to the present day.

Alright? That's what he's to say in that book. So, he does that for two reasons. First of all, to give the people of Judah a fresh, complete look of all that God has said to them through his prophet. Alright? And then secondly, to set forth the fact that his word is eternal. Serves as an example and reminder to all generations. To finite human minds like ours, it's an amazing thing how God has preserved his word through the generations.

[26 : 52] Amen? It really is. Here Jeremiah is told to write all this in a scroll. Everything I've said to you. Can you think of everything God has said to you?

Amen? Yeah. But Jeremiah no doubt did because God told him to do that. Now, the word of God forever settled in heaven.

Psalms 119 verses 89 through 91. Forever, O Lord, your word is settled in heaven. It stands firm as the heavens. Your faithfulness is from generation to generation.

You have established the earth and it stands fast. All the whole universe are your servants. Therefore, they continue this day according to your ordinance.

That is just as firm as the word of God is. All right? Now, take notice how specific God is in establishing himself as the author of Jeremiah's message.

[27 : 52] Starts out by saying this word came to Jeremiah from the Lord or from Jehovah. and then write all the words that I've spoken to you concerning Israel and all the nations.

Again, remember, 2 Timothy 3.16 says, every scripture, all scripture is God breathed, given by his inspiration, profitable for instruction and so forth.

2 Peter chapter 1 verse 21 says, for no prophecy ever originated because some man willed it to do so and never came by human impulse.

but men spoke from God who were born along, moved and impelled by the Holy Spirit. Now, God has a hope in all of this as he tells Jeremiah to write those words and he mentions that in the instructions.

God desires and hopes that in these instructions to Jeremiah, God will be able to bring the people of Judah back to repentance and then forgiveness.

[28 : 57] In verse 3, he says, it may be that the house of Judah will hear all the evil which I purpose to do to them so that each one may turn from his evil way that I may forgive their iniquity and their sin.

Boy, how wise is God? Amen? I mean, this thing stretches out for a long time. Message after message after message from God through Jeremiah to Judah.

I'm sure that as the days go by, they've probably forgotten what he said in the first message. So God says, write this in the book and read it to them so that they can hear all of it together and perhaps maybe as they see all of that and see what I've said the consequences are going to be about the rebellion, they may perchance repent and seek forgiveness.

Ezekiel 33, 11 says, Say to them as I live, saith the Lord, I have no pleasure in the death of the wicked but that the wicked turn from his way and live.

Turn ye, turn ye from your evil ways for why will you die O house of Israel? Then Psalm 86, 15 the scripture says, But thou, O Lord, art a God full of compassion and gracious, long-suffering and plenteous in mercy and in truth.

[30 : 21] In 2 Peter chapter 3 verse 9, The Lord is not slack concerning his promise, that is, does not delay, is not tardy or slow concerning that pointed time of his promise, as some men count slackness, but is long-suffering to usward, not willing, doesn't desire, doesn't wish that any should perish, but that all should come to repentance.

Delay does not come from an unwillingness or an inability to perform things. God's will is not even that some should perish, though it's regarded by Peter that that's inevitable.

Some will perish, but it's not his will. His will is that all should come to repentance. The goodness of God should lead them to that repentance.

Now, sin, of course, at the heart of the, was at the heart of the people of Judah, as far as their problem is concerned. They'd rejected God, they'd turned to idols, and God has now set before them the judgment, but also forgiveness of their sin if they will repent.

Now, Hebrews chapter 4, verse 12 through 16 says, For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing of sunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

[32 : 00] That's the deepest part of our nature, exposing and shifting and analyzing and judging the very thoughts and purposes of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.

Now, stop there just a moment. Recognize what he says about the word of God being sharper than two-edged sword. It does its thorough work within our very heart.

we need to give it the liberty to do so. Amen? Yeah. It's tempting to read the scriptures and God speak to our heart about some personal matter that's sin and then for us to just kind of pass over that instead of letting the word of God have its rightful place.

You know, that's what Paul said, let the word of Christ dwell in us, have its rightful place unimpeded to enable it to do its work of bringing forth, bringing to our heart and mind the reality of the sin within us so that we can repent of that sin and move forward.

Seeing then that we have a great high priest that has passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was at all points tempted like as we are, and catch this, yet without sin. [33 : 41] Let us, therefore, come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. Now, chapter 36, verses 4 through 8, Jeremiah is obedient to what God says.

Then Jeremiah called Baruch the son of Neriah, and Baruch wrote upon the scroll of the book all the words which Jeremiah dictated, words that the Lord had spoken to him. Jeremiah commanded Baruch, saying, I am in hiding virtually, restrained and shut up. I cannot go into the house of the Lord. Therefore, you go, and on a day of fasting, in the hearing of all the people in the Lord's house, you shall read the words of the Lord you have written on the scroll at my dictation.

Also, you shall read them in the hearing of all who come out of the cities of Judah. It may be that they will make their supplication for mercy before the Lord, and each one will turn back from his evil way.

For great is the anger and the wrath of the Lord the Lord has pronounced against his people. And Baruch, son of Neriah, did according to all that Jeremiah the prophet commanded him, reading from Jeremiah's book, the words of the Lord in the Lord's house.

[35 : 02] So, in verses 9-10, we see that read. In the fifth year of Jehoiakim, son of Josiah, king of Judah, in the ninth month, a fast was proclaimed before the Lord for all the people in Jerusalem and all the people who came to Jerusalem from the cities of Judah.

Then Baruch read in the hearing of all the people the words of Jeremiah from the scroll of the book in the house of the Lord in the chamber of Jeremiah, son of Shaphan, the scribe, in the upper court of the entry of the new gate of the Lord's house.

Now, when Mechaniah, son of Jemariah, the son of Shaphan, had heard out of the book all the words of the Lord, he went down to the king's house into the scribe's chamber and behold, all the princes were sitting there.

Elishamah, the scribe, Deliah, son of Shemaiah, Elnathan, son of Achbar, Jemariah, son of Shaphan, Zedekiah, son of Hananiah, and all the other princes.

Then Mechaniah declared to them all the words that he had heard when Baruch read the book of the hearing of the people. Therefore, all the princes said, Jehuadiah, son of Nethaniah, the son of Shalamiah, boy, why he has to name all these people here, I don't know, the son of Cushai to Baruch, saying, take in your hands the scroll from which you have read in the hearing of the people and come to us.

[36 : 32] So Baruch, son of Neriah, took the scroll in the hand and came to them and they said, sit down now and read it in our hearing. So Baruch read it in their hearing.

Boy, just amazing to me. Boy, that, that, that, Mike and I, Mike, whatever his name was. Yeah. Micaiah, that's it, heard this, he just had to run up and tell the princes what he heard.

You guys got to hear this. So he said, all right, go back and get Baruch, bring it back here, let him read it to us. Okay. So, verse 16, God's word brings fear to the princes here.

Now, when they had heard all the words, they turned to one another in fear and said to Baruch, what was their fear? Their fear here was twofold. First of all, because this is something that Jeremiah said, God said, all these judgments put together here now strikes fear.

But also, there's a fear about what the king's going to do, what he's going to say when he hears it. So, when they had heard all the words, they turned one another in fear and said to Baruch, we must surely tell the king of all these words.

[37 : 49] And they asked Baruch, tell us now, how did you write all these words? At Jeremiah's dictation? Then Baruch answered them, he dictated all these words to me, and I wrote them with ink in the book.

It's almost as if they'd never heard these things before, which they had. See, they just didn't remember all of it in succession. Then the princes said to Baruch, go and hide, you and Jeremiah, and let no one know where you are.

Then they went into the court to the king, but they first put the scroll in the chamber of Elisha, the scribe. Then they reported all the words to the king. So, interesting.

Now, look at Jehoiakim, King Jehoiakim's response here in verses 21 through 24. So, the king sent Jehudi to get the scroll. He took it out of the chamber of Elisha, the scribe.

And Jehoiakim read it in the hearing of the king and of all the princes who stood beside the king. Now, it was the ninth month and the king was sitting in the winter house and a fire was burning there before him in the brazier.

[38 : 56] Probably roasting marshmallows, huh? And each time when Jehudi had read three or four columns of the scroll, King Jehoiakim would cut them off with a pen knife and cast them into the fire that was in the brazier until the entire scroll was consumed in the fire that was in the brazier.

Yet, they were not afraid nor did they rend their garments, neither the king nor any of his servants who heard all these were. Well, isn't that amazing?

All that message had no effect whatsoever upon the king or to those that were there with him. So, he just simply destroys all the pages of the scroll.

Now, realize, the word of God always elicits a response. It's either a positive response or a negative response, but it never goes unchecked.

It always elicits a response, acceptance or rejection, belief or unbelief. Proverbs 13, 13 says, whoever despises the word and counsel of God brings destruction upon himself, but he who reverently fears and respects the commandment of God is rewarded.

[40 : 15] Psalm 119, once again, verse 160, says, the sum of your words is truth, the total of the full meaning of all your individual precepts, and every one of your righteous decrees endures forever.

Now, look what happens here with Jeremiah and Baruch, verses 25 and 26. Even though Elnathan and Elisha and Gemariah tried to persuade the king not to burn the scroll, he would not listen to them, and the king commanded them the king's son, and Shaphan son of Azbub and Shalmanian son of Adai to seize Baruch the scribe and Jeremiah the prophet, but the Lord hid them.

What a tremendous picture here, God taking care of his prophet. Now, God's always alert, always alert to the needs of his people.

Proverbs 15, 3 says, The eyes of the Lord are in every place, beholding the evil and the good. 1 Peter 3, 12 says, The eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil.

Now, verses 27 through 32, God preserves the prophecy. Now, the word of the Lord came to Jeremiah after the king had burned the scroll with the words which Baruch wrote at the dictation of Jeremiah, and the Lord said, Take another scroll and write on it all the former words that were on the first scroll.

[41 : 54] Wow, can you imagine Baruch here? Oh, man, I've got to do that again. All that writing. Yeah, no computer, no self-check, nothing. All right. It's reminiscent of something, isn't it?

Realize something here. What's it reminiscent of? Yeah, yeah, Moses, when he went up on Sinai the first time, God gave him the commandments. All right, comes down to what happens.

The people are rebelling against God already. Moses destroys the tablets. God says, Moses, come back up. This time, you cut out tables of stone and bring those up with you.

Okay, yeah, reminisce of that, all because of the rebellion of God's people. Now, again, 27-32, take another scroll, write it on all the former words that were on the first scroll, which Jehoiakim, the king of Judah, burned.

And concerning Jehoiakim, king of Judah, you shall say, so he's going to add a little bit here, thus says the Lord, thus says Jehovah, you have burned this scroll, saying, why have you written on it, that the king of Babylon shall surely come and destroy this land and shall cut off man and beast from it?

[43 : 07] Therefore, thus says Jehovah, concerning Jehoiakim, king of Judah, he shall have no heir to sit upon the throne of David, and his dead body shall be cast out to the heap by day and to the frost by night.

Remember, he told the Rechabites because of their obedience to their father from 200 years back, they will always have a descendant standing before Jehovah.

But here God says to Jehoiakim, I'm going to completely cut you off. There's not going to be any descendant of yours left. I will punish him and his offspring and his servants for their iniquity, and I will bring upon them the inhabitants of Jerusalem and the men of Judah all the evil that I pronounced against them, but they would not hear.

Then Jeremiah took another scroll, gave it to Baruch the scribe, the son of Neriah, who wrote on it at the dictation of Jeremiah, all the words of the book which Jehoakim, king of Judah, had burned in the fire, and besides them, many similar words were added.

Yeah. Isaiah 40, verse 8 says, The grass withereth, the flower fadeth, but the word of our God shall stand forever.

[44 : 29] Amen? Amen? God is eternal, so is his word. We've got to mark it down. That's what it is that Jesus is going to use when he judges the world.

Father, again, thank you for your goodness and kindness to us tonight, and thank you for the time in your word. Lord, we thank you for reminding us of the urgency of obedience, of faithfulness, but also the urgency of remaining steadfast to your word.

You've told us in your word as well to defend the word, be ready to give a defense of the gospel, of the word of God. So, Lord, just enable us continually to cherish your word, mold that and shape that to within our hearts, and enable us then to be obedient to it, to let it have its rightful place in our heart and our lives, unimpeded to do the work it wants to do and needs to do within us.

And we'll thank you for it now. Thank you again for these great folks that are so diligent to love your word and to study it together. Continue to bless them and enrich their lives through it.

And we'll thank you for it in Jesus' name. Amen.

[45 : 56] Thank you.