

The prophets - Jeremiah

Part 1

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Duration	00:50:45
Online version	https://www.audioteaching.org/en/sermons/are004/the-prophets-jeremiah

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[00:01:01] In the Word of the Lord come unto me, saying, That saith the Lord, after this manner will I mar the pride of Judah, and the great pride of Jerusalem. For these are people which refuse to hear my words, which walk in the imagination of their hearts, and walk after other gods, and serve none but the worst of them. So even though they are good for nothing, it is good for nothing. They that go between us to the loins of men, shall by cause appear unto me the whole house of Israel, and the whole house of Judah, saith the Lord. They might be unto me a couple of people, and a couple of men, and a couple of clothes, and a couple of laws. But they would not hear.

There are two kinds in this world. Hatred shall also appear there, every bottle shall be filled with wine. They shall say unto me, Do not say anything, every bottle shall be filled with wine. Then shall they say unto me, Do not say to the Lord, Thou wilt fill all the inhabitants of this land, [00:02:01] Be it the king that put upon this land, and the priest, and the prophet, Nor the inhabitants of Jerusalem, which drunkenness. Thou hast been one against another, even the fathers and the sons of Judah, saith the Lord. Thou wilt not pity, nor spare, nor have mercy, by destroying them. Hear ye, if ye hear, be not proud, for the Lord hath spoken. He ignores the Lord your God, before he calls darkness, and before your feet stumble upon the dark mountain. And while he looks about, he turns it into a shadow of death, and makes great darkness. But if ye will not hear it, my soul shall weep in secret places for your time, and my eyes are weak sore, and my mouth is teary, because the Lord's plot is carried away captive. Say unto the king and to the queen, Humble yourselves, sit down. Your principalities will come down in the crown of your glory. The cities of the south will be set up before you. [00:03:03] The dams will open there. Too little will be carried away captive, all of it. Too little will be wholly carried away captive. Lift up your eyes, and the whole world shall come to the Lord. Where is the plot that hath given thee thy beautiful plot? What wilt thou say of me that punishes thee? For thou shalt enter the captains, and those chief over you shall not follow faithfully as a woman and father. Is it thou saying, my heart? Wherefore come these things upon me? For the broken shall lie in the midst of the other, and the flesh is covered, and thou shalt be laid dead. If any Ethiopian claims this sin, or the effort is spot, then may ye also do good, for I have taught them to do this. Therefore I have settled them with this power, parted away by the women in the wilderness. Is it thou not the portion of thy measure for me, that the Lord, because thou hast forgotten me, and suffered impulsively?

[00:04:04] Therefore would I discover thy flesh upon my face, for thou shalt not appear. I have seen thy daughters, and thy maids, the youth of my children, my abominations, on my hill and in the fields. Woe unto the Ethiopians! If we have done naught to make clean, then take my spirit.

I have been looking at the book of Jeremiah recently and it is well to see first of all the way in which

the book begins because it gives us an idea of the background of this book. In the first chapter we read the words of Jeremiah coming to a time of the priests who were in Anathot.

So first of all the prophet himself was a priest. [00:05:02] He lived in Anathot, one of the priest's suburbs as they are called. We noted in the last time we were here in chapter 12 that the priests there, his fellow priests, were not listening to his message. In fact they saw his nose, they wanted to kill him. They wanted to listen to his message. Very sad, isn't it? Their fellow priests, but they had not the same vision that he had. Then in verse 2, chapter 1, the words of the Lord came. In the days of Josiah, the son of Amon, in the future, the 13th year of his reign, in the days of Horatian, the son of Josiah, in the future, unto the end of the 11th year of his reign, the son of Josiah.

It doesn't mention the other thing here, but there are a few other things not mentioned, but it was, as you see, over the period of about 40 years [00:06:02] from the race to the second year of his reign, Josiah, the good king. I have here a chart. I know it's made with a smaller page than here, but you may be able to see it. Anyway, in the centuries, and these are the four major prophets, Josiah, Jeremiah, Ezekiel, and Daniel. And we see how Josiah's prophecy began about the year that Josiah died. It carried on through the time of Manasseh, probably into the reign of Manasseh, so I read it here, the son of Josiah. It covered the reigns of that wicked king Ahaz.

Jacob we read very little, except he did just about follow the law, not much with him, but Ahaz, the wicked king, and then he had a very good son, a faithful son for the time. Then, considerably later, [00:07:02] come these three prophets, Jeremiah, Ezekiel, and Daniel.

And we see that these three overlap, because while the kingdom of Israel, the Phoenix, was in the reign of Hezekiah, the kingdom of Judea went on until the reign of Hezekiah, and somewhere about 600 BC, the kingdom was finished. But Joseph here didn't prophesy until the 11th year of his time, in the last year of his reign, it was until the actual captivity. So it's come a quite long period, and we see at that time, first of all, the good king Josiah. Josiah was quite a little boy, he came to a throne, he reigned for many years, but very early in his life, he sought the Lord, his God, the God of his fathers. During his reign, he sought the temple, [00:08:04] which had been desecrated by Manasseh and his son Ammon.

Although Manasseh lived a faith-making life, his son did not.

And the temple was in terrible condition, they had to clean it out, rebuild, restock it.

And in the course of these preparations, they discovered a scroll, a forgotten book, the book of Moses, the book of the Lord.

And you remember how people said, bring this, bring this to the king. When they read it to king Josiah, he said, this is terrible, we haven't obtained this scroll of God, therefore the things written in this book of Deuteronomy will be coming upon us. And he fasted, and he prayed, and he confessed the sins of his people, and God said, yes, not in your time, [00:09:02] your judgment fall, but in the time of your sons. It's interesting that his sons, Jeronimos and Zechariah, there were 50 mothers, were found to have been single parents. In the other prophets, we read more of the detail of why Zechariah was finally overflowed, and we link it up to the prophecy of it in this book, as well as the facts.

But the real reason was, that he had no love for God.

And while he took the name of Jehovah upon his lips, and swore by the Lord, he broke his oath.

And the king of Babylon never forgave him for that. Because if he'd taken the oath upon one of the gods of Babylon, the king of Babylon would have killed him. And he expected the person who knew the god of Israel to be the same.

This man was a godless king, [00:10:02] and we know what happened, just as Jeremiah prophesied. We read in the chapters 33 and 38, 39 of this book, how he was taken away, his eyes were put out, and he was made captive in Babylon.

Just as Jeremiah foretold.

What was noticeable, and you might get notice of the word I read just now, to whom the word of the Lord came, in David, Josiah.

Josiah was a faithful man.

Josiah was a man who sought the Lord his God. But unfortunately, this reformation, this revitalizing, as we'd hoped, did not last.

And the people were already going back to the gods of the nations on the back. And this is the serious thing, and we find this coming again and again in this book. [00:11:03] And so we find it was the word of the Lord that came.

It wasn't Jeremiah's word, it was the word of the Lord. Jeremiah recalls this, I think it's on the 18th time, the speech of the Lord of Hosts. That was the Lord of Hosts. At least 30 times it was the word of the Lord came to Jeremiah, and a few more times the word of the Lord came to me. It was the word of the Lord that he was able to say, that said the Lord.

It's very important because people will actually go and say, well it's only Jeremiah's word, it's only Paul's word, it's only John's word. Forgetting, as Paul said in one occasion, that any man who is spiritual among you will recognize what I speak of are the commandments of God.

And this word that Jeremiah spoke was the word of the Lord.

In the first chapter we find [00:12:02] the preparation of the prophet chosen by God before his birth. He was chosen with a particular purpose and he feels the only adequacy.

It's quite a good thing. Moses said the same, and many of the other sermons he's taken on. How people are, how can I do this? God will say not, I am a child.

Thou shalt go to all that I will send thee, and whatsoever I command thee, thou shalt speak.

Then comes and will anyone who feels called to the service of God don't say I am a child, don't say I can't do it. It's God's message, God's commission, that he goes to all that I shall send.

Whatsoever I command thee, thou shalt speak.

So it was not again his commission, [00:13:01] it was God's commission, it was not his word, it was God's word. And immediately after we find this expression moreover the word of the Lord came unto me saying, Jeremiah, what sayest thou? Not only is God going to give him word, but he's going to make him see things, he's going to make him feel things, experience things. It is typical of the experience of the prophet, we notice in Ezekiel's own experience, I made a short video about it a few months ago, how he had to feel things. And Jeremiah had to feel. And a lot of this book is taken up with his experiences, also with his pleading, and his prayer to God.

We call him the weakened prophet, and he did feel for his people, we notice in many chapters.

Now from the second chapter, the end of chapter 45, the beginning of the second part of this book, it's a very long section, [00:14:01] it's interspersed with a great deal of history of the prophet, and of the kings, it goes round in proper time.

And in the next small section, after the killing words to little Barak, not in the sense of his former habit, no, he's had a minor task, but I say he's had a great task, of copying down all the words that Jeremiah spoke. Barak was a scribe, God gave him a little word of encouragement. In that last chapter, there's a list section. And in it, we find the prophecies concerning the nations round about Jerusalem and Judea.

Now I've got a map here, which you probably can't see very well. Here's the northern theme, which has been already taken captive. Here is Judah, here's Jerusalem, and his prophecies concerning [00:15:01] Egypt, Philistia, Moab, Edom, the Arabian nations, and finally Babylon, which is right where it's appeared by the prophecies. These nations surround the edit kingdom of Judah, I face around, so it's still just as vital today.

These nations are still looking with long eyes on a tiny territory, but this land is still beloved of God. He sees it as one people, as one land. And it's good to remember, God has said in the prophet, woe to those who divide my land.

The land is being divided, and has been divided many times, but woe to those nations of God who divide my land.

[00:16:01] An interesting expression we've done in chapter just read, and I'll show you in the first chapter, it comes in, the word of the Lord came to me the second time.

In chapter 1 verse 13, he'd seen a vision, and God said, what seest thou?

It was important that he had eyes to see what God said before him. And having seen that properly, God said, yes, it's been an hour and three, I'm going to hasten my work, now quickly the almond blossom, the first blossom of that sign that spring and summer are on their way, God said, yes, it's coming very quickly. What? My day begins.

And he gave the second vision.

The word of the Lord came the second time. We have it in our chapter, chapter 13, comes in chapter 33, in verse 3, it's an expression, the word of the Lord came to me the second time. [00:17:02] Let's think of Jonah.

Isn't it Jonah who was given a commission? Arise, go to Nineveh, a great city, and preach the gospel.

We know what happened to Jonah. He rebelled against the word of God, he disobeyed, he had the money in his pocket, he paid his fare, he carried just the opposite direction. But God brought him back. In chapter 3, after he had been deposited by a bishop on dry land, he reached the word of the Lord, came to Jonah a second time.

In this case, the wonderful proof of the grace of God, the persistence of God, the patience of God, with his prophet.

We get in line, it wasn't a question of disobedience, as I started reading through just now, God commanded him, he said I did, as the Lord commanded me. Did we do that?

The Lord commanded, [00:18:01] and I did as the Lord commanded me. It's very important that we do as the Lord commanded us. Did he carry out his task in his way?

Remember Moses, he didn't make the tabernacle according to the pattern that I've seen in the New Testament. It wasn't Moses' pattern, it was God's pattern.

He showed him the pattern, and he says, if you read those eight chapters in Exodus, he made it according to the commandment of the Lord. And so we find, reading through these chapters, of the prophecies that God had concerning Judea and Jerusalem, in chapter 2 especially, God's controversy with his people. Affirmation he changed his God, he had over no God.

My people have forsaken their glory, without which he had no profit.

Then he said, my people have committed two evils. They have forsaken me, the fountain of living waters, [00:19:01] and have doomed themselves systems, broken systems, that can hold no water.

And if this was true of Judea in that day, is it not true of Christendom today?

Let's come a little closer. Is it not true of many companies of God's people today?

That we are not always content to be obedient to the word of the Lord, but we turn aside to those systems, broken systems that can hold no water. As they said, there's an open conversation after tea today, that the separation of light from darkness is on the very first page of the Bible, and it is appenticable right through the whole Scripture, that God separated light from darkness. God still says there is no communion between light and darkness, [00:20:02] no fellowship.

And God's people are in the light. And yet how often we turn, as Israel turned, to those broken systems that God still begins on. They couldn't help him. They were broken systems that could hold no water. He said we haven't got any ideas. No, not ideas of gold and children, but idols inasmuch as we have other interests, other goals before us, other objects that occupy us to the expense of being occupied with Christ. And what's clear to God is occupy the believer with Christ. Just as in this day, God was pointing out in these chapters that we've been reading recently, right the way through, of the folly, the folly of destroying themselves [00:21:01] by the abominations of the nations. What are they doing?

You say, are you provoking me to anger? You're provoking yourselves to your own destruction. It's very sad, isn't it? And so we find in these chapters constantly a finding, perhaps, of this poster that you'll find the way is perceived. God's pleading with his people and again and again is saying, as we find in the words of Lord Jesus Christ in chapter 6, he says, stand in the way of the sea and ask for the old car, and where is the good way, and walk therein, and ye shall find rest yourselves.

But it's very sad.

We will not walk there.

And you want to walk in the old path.

And this, I believe, has something to say to us today. There are old paths.

[00:22:01] Just because they're old doesn't mean they're no good. Just because our Father walked in that way doesn't mean that we mustn't walk in that way. Just because these paths, which is actually one path, that Lord Jesus himself has walked, has been set before us for nearly 2,000 years, it does nothing to say that we have to choose now a different path, a path that is the right or the left. No. It is the word of the Lord.

That's the Lord. Stand in the way of the sea and ask for the old path and walk therein, and ye shall find rest for your soul. That's what Lord Jesus promised, wasn't it? To all the people, rest for your soul.

There's no rest in these paths of the world. There's no rest [00:23:01] in the path of disobedience. There's no rest in these new ways that have been cut out. Remind you of this when we see the motorways that drive up that land, they're very beautiful, and we have managed, as they are rare, to get from here to there. There's no rest for them. You can't even stand still on them. If you do, there's a peril.

There's no rest.

There's no rest you'll find in a village street. There's no rest you'll find in the home, in a little country place. There's no rest for your soul because this is a new way.

It comes through some of the lanes in our village, and you can walk along the middle of the road and you won't be knocked down. There's rest. You can walk at peace and rest. That's what God wanted for his people. But, basically, we will not walk there. Isn't that sad? How often do I have casualties at the door, but you would not. [00:24:01] You know, the same chap says, I kept watching over you, saying, harken to the sound of the trumpet. But they said, we will not harken.

The trumpet is being sounded, the word of the Lord is handed out. And so often the people have gone, yes, but I'd rather please myself. They don't say it as plain as that, but that's what the actions say. The other word, we will not harken.

Though God says there, says there, reprobate silver, reprobate silver, full of dross, the town that melteth in vain, for a wicked are not cut to work. Reprobate silver, he says at the end of the chapter. Then in the seventh chapter, he points out that, obviously, they were saying, the temple of the Lord,

the temple of the Lord. Yes, he did. He kept on saying, the temple of the Lord. But, trust not in lying words.

[00:25:05] You've made this house of mine a den of robbers. I've seen it.

You see, what happened to Shiloh? You remember Shiloh, where Eli was custodian of the ark?

What happened to Shiloh? In fact, Jeremiah was not even a sinner.

It was a ruin. It was empty. Waste.

God says, as I've done to Shiloh, so I will do to this house.

I called you, but ye answered not.

He's saying, O God, keep coming back to this. I've called you, but ye answered not. And yet, there's always this word of God, even in that chapter, and I'm telling you, obey my voice, I will be your God, you shall be my people. If only they would listen.

As ever you find me going on, I come briefly to a chapter of the Gospel today, [00:26:01] you'll notice in chapter 10 and 11, where he warns of it, going after the ways of the heathens, after the laws of the heathens, and if you think, we're talking today about the way human laws have been amended to permit any kind of crime, what used to be wrong is now permissible.

These people are permissive to society. It's a wicked, an iniquitous society, which is permissive, which is permissible, and he says there that these people are deceivers and deceived, because they don't go after God. Don't go after God.

And this chapter we read today, it begins with another very practical lesson, again and again, for Jeremiah to do things.

Remember Ezekiel had to do things, and now they're painful things.

[00:27:03] Jeremiah is commanded, go and look at your linen girdle, and put it on my lawn, and put it not in water. Now that says what a girdle is.

This girdle is a picture here of the whole house of Israel, the whole house of Judah. Thus the girdle cleaves to the body, so that I have intended that you should cleave to me.

The psalmist in Psalm 119 says, I have stuck unto thy testimonies. The same word, I have cleaved unto thy testimonies.

The word of God was so precious to this psalmist that they were part of him. Just the girdle, it was so close, nothing could be closer. He just cleaves to the body, because that was my intention for you.

[00:28:01] My intention was for you to be a pure people, cleaving, a pure linen girdle.

Remember the pure linen, it makes us think of it, of the fine, fine linen of the tabernacle, which spoke in figure of the perfection of the life of the Lord Jesus Christ, the Son of Man. That's it particularly in

the Gospel of Luke. Fine linen, fine linen. When the high priest went into the holiest of all, once a year in the third atonement, he had to wear the white linen garments, the garments of purity. He had to wash his body first before he put on the holy white linen garments. So here, this prophet has to buy this linen girdle and put it on, but he must not put it in the water.

Water would spoil it.

[00:29:04] It must be kept dry.

And we know this water is often, in particular it is often used, we think of the stifle going across the water.

The water began to get into the boat, we read. Speaking, I believe, there of the world, the wicked about the troubled sea, we read in Isaiah.

Having no rest, always casting up mire and dirt. The waters, in Revelation, are described as the peoples and the nations in their own rest, in their disturbed, sinful condition.

And this, I believe, is something for today, just as much as it was for Israel and Judah in that day. God did I think the whole house of Israel, the whole house of Judah, to be pure, to cling to me, not to be defiled by the world round about.

[00:30:03] It was a nation of parts, of parts for God, sanctified, made holy for God.

Be ye holy, he said to the people, for I am holy.

Hear what he says after that.

But they would not fear.

Let's stand, verse 11. For all you can do is to be unto him for people, and for a name, and for a praise, and for a glory. But they would not fear.

Let's stand. And as we may, let me read from this, we often may think what God intended.

Yes, God intended that the church that bears his name, the church of God, should be holy here and now, should be a testimony for him, should bear his head here, for a name, for people, for a name, [00:31:03] for praise, and for glory.

We look at that wonderful first day of the church's history, and we see how the disciples were of one accord, one mind gathered together.

As we see how they continued steadfastly in the apostles' doctrine of fellowship, in the breaking of bread and praying, we have a wonderful picture of what God intended his church to be for a people, for a name, for his praise and glory.

I know, very quickly, that they actually find favour coming in.

We got that in the beginning. How much more now?

They would not fear.

They would not fear.

So he has this task, he did exactly what happened, [00:32:02] so I've got to go according to the word of the Lord, I've put on my garment, and then I'm going to pray, and the word of the Lord came unto me the second time. Yes, he'd done what he was told, he'd kept it dry, unspotted by the world, he'd kept it pure and dry, worn in obedience to God.

But the word of the Lord came to me the second time, and he said, go, as I've got what is upon my garment, and arise, go to Euphrates, and hide it there in the hole of the rock. I believe here we find that picture, symbol of what God was going to do with his people.

He was going to plough them out of their land. He was going to foot them, so to speak, in the Euphrates. The Euphrates, you know, is the river of Babylon, and it speaks of that wicked city, [00:33:03] the very first Gentile power that we read of, what Gentiles say in defense of arrogance and hatred of God, in the book of Genesis, before the word of the Jews and Gentiles was such, but a heathen power.

We find Babylon, Babel, set up very early.

Nimrod was the king of Babylon.

Nimrod was who began this system to let God out of his reckoning.

The people of Judah, very shortly after this, in the days of Jeremiah himself, were actually taken down to Euphrates, taken down to Babylon.

They were defiled, as God said they would be, when the defilement of that godless city [00:34:05] and godless power, and he had so used to hide it in the hole of the rock.

So I went and hid it by Euphrates, as the Lord commanded, again in complete obedience, complete obedience and carrying out those symbolic acts.

And it came to pass after many days that the Lord said unto him, I must go to Euphrates and take you further from them, as I have commanded you to hide there. Many days.

He hasn't told them yet how long the captivity was for the last. Here it is many days.

It's just a symbolic period of time here. It's not many at all here. Many days.

Later on he tells them how long it's going to be, but at this moment that's not going to be. We do know that he had made it plain to them he would take them into captivity. They would be brought away from their city [00:35:01] and from the land they had got lost to Babylon. And that would be for many days we find here, the more fact may play.

Many days.

What were the effects? What were the effects of going down to a place where God was not on it? What were the effects of going to a place where other gods were served? What were the effects? The second Israel of idolatry.

Finally, not Israel was defiled.

Israel was spoiled as a testament. And finally we know the whole country had to be swept clean. You see this in the later chapters and the last chapter gives us the conclusion, the historical conclusion to the whole story where the city was broken down, gates burned with fire, the temple ransacked, all the treasures taken away. [00:36:01] Nothing left.

That would have been so beautiful. That would have been so honoring to God. The glory had already departed, as we see in the book of Ezekiel. There's no glory there, but it's laid waste.

Israel ignored it in this little bit.

He took this girl out after many days.

And what about it?

It had been in the hole in the rock. It had been lying in the mud and the water of the Euphrates.

And it wasn't pure anymore. It was mild. It was good for nothing. It was worthless.

Worthless.

Who puts on a girdle like that? There's nothing to be done with it. It's only to be thrown away. God said yes.

That's what my people is. Worthless.

Only to be thrown away.

[00:37:02] That's the answer. God has to say this because He's already intended they should be so beautiful. I intended they should be a name and a glory for me.

But they would not come.

They would not be here.

So, this first picture is completed, but I'll just draw attention to the spiritual lesson we had to learn today. What is left?

Defilement spoils us so completely that we're worthless.

Any company of people that may have begun in obedience to the Word of God, may have indeed

been blessed and been a source of blessing, may become so defiled by the world, by the worldliness of its members, [00:38:01] by the world coming in, that God says, finally, Icaro, the glory of the Father.

Oh, we've seen it again and again. Just think of those seven churches addressed in Revelation.

If you go to Atlanta today, you'll look in vain for a testament to God. You haven't seen it. You can see the ruined pillars of the churches up there. You can see the places where they have been.

As far as I know, there's no Christian testimony at all in those places.

Look at this, Ephesus, Myrna, it doesn't last five times. I don't believe we've seen it. Yes, there's nothing left of that testament. God said He would remove the candlestick. It's been removed. It's gone. There's nothing to be seen there at all.

I can show you two places in England where there's a testament to God in England [00:39:03] and where those that want to gather together in those places were so taken up with the things in the background, so taken up with the world and its folly and its delusions that they lost sight of the Lord and they had to remove the candlestick because they won't find a testament to God at all.

Take it, Sigmund, I went to a little village, one of the oldest places of gathering, and I saw the room full of women, and all the forms are still there, and that table at which Mr. Darby used to sit is still there with all the patch powder over it, and the handbooks in the silence as far as I could see are still in there covered in dust and cobble [00:40:01] that God had removed the testament.

Don't ask me why.

We don't need to ask why, do we, do we? I saw, my dear, the same principle that made Israel, the children of glory, a disgrace can affect us if we take our eyes off the Lord, and our disobedience is good. The next picture he brings before them is every bottle should be filled with wine. In the end, when I read this first, I thought of bottles, you know, where you can have a glass bottle, but of course it isn't. The word is here, in which tin should be filled with wine.

They used tins, as you know, until quite recently, I don't know whether they still do, you get a can of petrol guns now for carrying water in the Middle East, but they used to use the skins of animals, and this is the word used here for bottles. [00:41:02] Every skin should be filled with wine. This again is God's word, and I shall speak under this word, that's said for all God of Israel, every skin should be filled with wine. So we know that skins filled with wine is a common thing, or thing, in the one kind of wine, and another, we read about it in the Gospels, it would be new wine first in the skins. Well we know about that, it's common, you don't forget it. Yes, because I don't mean those skins, I mean your skins.

Your skins are going to be filled with wine. I think that's what it means here, because at the end, verse 13, verse 10, it comes after it all, the holder will fill all the inhabitants of the land. Yes, your skins will be filled with drunkenness.

Like in Psalm 60, we find there an expression, it says there, Thou shalt buy people hard things, [00:42:02] that are made as a drink of wine of astonishment. Of wine of astonishment.

In Isaiah, we read there, the expression, chapter 51, verse 17, he says, Give us the cup of his fury, the cup of trembling.

In Ezekiel too, we read of the cup of astonishment, and desolation.

God speaks of pouring out, filling these people with drunkenness. Yes, it's a picture of the judgment. Judgment is the treading of the wine press itself, the treading of the grape. It's a picture, a picture of judgment. So God says, a filling of the skins, a filling up of judgment, which must begin with these guilty people. The verse has the word, God uses here, [00:43:01] plenty of people.

He says they're evil.

This person came to these evil people, which refuse to hear my words.

These evil people.

They think they're nothing but judgment. When we come to the epistle to Isaiah, we read very solemn words.

God says, There, because dark, neither hot nor cold, I will spew out of my mouth, careful, isn't it, that God has to say that church is nothing, nothing for God, nothing that you can find good in it. Not a single word, commendation.

No church.

Only right to judgment.

Only the individual, God can speak. If any man hear my voice, open the door, I will come in to him, and suffer with him, he would know. That's done with the individual, [00:44:01] in that last condition. Perhaps we may have seen something of it, a doubt to us, and perhaps not too many of us, in the Laodicean spirit, that engulfs the testament of the present time. So, he says, not only the ordinary people, but in verse 13, after all the inhabitants of this land, even the kings, who sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, God forbid, all those kings, all those people, with drunkenness, with judgment. It starts, you see, with those in position of responsibility, the kings who sit on David's throne. Oh, when you think of David, you need to go, you know not to go to their house. [00:45:01] God has ordered him on his throne. He's a king, he's in our house now. The kingdom is of David, but not worshipped as David's God. It's not good enough to go to their house. It is often not enough, for God has no danger of it.

It's not good enough, as our parents were faithful people. It's not good enough, as our parents were faithful people. It's not good enough, that my brother, my mother, is faithful to the Lord. It's a personal matter, each one of us, to be faithful, to be obedient to the Word of God. They said, well, these kings are nice. And then the priests, too, they were the people to God. What were they doing, they were talking, they were sharing their own time. Yes, I'm not kidding, because he brought the Word of God to them. The priests were kind. They had full responsibility, very individual responsibility, holding the Word of God, and a faithful great word. [00:46:02] And the prophets, too.

Yes, there were, of course, prophets in those days. Prophets.

Those claimed to have a work in God, they find that they run, in the later chapters, presently they find, two or three of these men, come and say, and thus says the Lord, there's a retreat, there's a posterity.

God, I haven't thought of it. No, I haven't thought of it.

False prophets, everywhere, these are the ones who, and that's what they just can't believe.

False leaders, false teachers, false prophets.

God says, that's when they'll be dashed against each other, and that's what's happening today. The passage of the verse 15, there's a word here, fear, give ear, be not proud for the Lord hath spoken.

We can still read, that's the verse of the last appeal to this nation, [00:47:02] fear, for the Lord hath spoken. So you could do good glory to the Lord, your God, before he calls God.

It is perhaps a word of last prayer. God knows you're not here, my soul is weak. In secret places you'll find, when I've been weak, sore, lying down in tears, because the Lord's flock is carried away. Oh, I tell you, this prophet tells his people, he says, I won't give glory to God, I weep because the flock of the Lord is being carried away. Here we weep, the condition, in Christendom day, weep, for weeping, and for weakness.

But his family, even among those that are carrying the Lord Jesus, don't weep for it, I was concerned about it, there are many of us, he's concerned about it. He brings his wife a pilgrim, give glory to the Lord, [00:48:01] wife of John Mayer.

There's a message here from God, say unto the pilgrim, it's true, come unto yourself, sit down, listen to me.

The final, final text, he often quotes it, verse 23, tell me your opinions, change your skin, or let it be spots.

But if they can, then may you also do good, for our captains will do you good. God appears to them on this, he says, how indelible, how indelible is the sin of my people. It's like the, the darkness of the evil in the skin, it's like the spots, the indelible spots on the skin of a leopard.

That's how deeply it's been, the iniquity of my people. It's the evil thing, change your skin, it's the leopard that changes spots, so may you also, do good, [00:49:01] for our captains will do you good. Thank God, thank God, we know, may God's approval send me, so that we were, deep down, a greater God, in God's name, now the blissness, of being as righteous as Christ was himself, justified, by our God, to remain just, in justifying the sin of our people, Jesus.

Yes, but, it doesn't do away with our, responsibility. So I just think, I can't see, our spiritual state, God knows, in this world here, but I think, I have seen, in the, book of, Ezekiel, chapter 8, we find, a revelation, there are all the abominations, that are in the hearts of the people, what they say, that the Lord has not seen, [00:50:02] God has not seen, I do see, God sees all, except in the last appeal, well on to the revelation, we have done a lot to make free, we have done a lot to make free, the last appeal of God, to his people, we have done a lot, because we have been willing, even if we, have

failed, even if there is, weakness, the remedy is there, that one moment, we watch him, put it right, we'll stand up again, and we'll turn around, and say, that's all he did.