



Jeremiah 48

Tape #7305
Jeremiah 48
By Chuck Smith

Jeremiah, chapter forty eight, and his prophecy against Moab. The area of Moab is pretty much the area that is occupied by Jordan today. It was that country of the high plains, that was east of the Jordan valley. A fertile area. A place that, you remember that in the book of Ruth, Ahimelech and Naomi, because of the drought, sold out and moved to Moab because it generally received more rain than fell in Israel. So they were there in Moab. Moab was unfriendly to Israel. When the Israelites first came out of Egypt, it was Balak the king of Moab that hired Balaam to curse the people, and they basically remained unfriendly to Israel. So when Judah was destroyed by Nebuchadnezzar, they exalted and rejoiced over the desolation of Jerusalem. But their fate is certain.

Now, in Isaiah, chapters fifteen and sixteen, Isaiah also prophesied concerning the destruction of Moab. It is interesting, and for you who are students, and want to really study this out, if you will put the prophecy of Isaiah next to the prophecy of Jeremiah, you will find that there are many parallel types of prophecies between the two.

Now Isaiah prophesied this destruction of Moab in the year of approximately 700 B.C. where Jeremiah's prophecy was around 600 B.C., or a hundred years later. Now the prophecy of Jeremiah, he said would take place within three years of his prophecy, and three years from the time that Jeremiah prophesied his prophecy against Moab, Moab was invaded by Shalmaneser, and the Assyrians and was defeated soundly at that time, and yet not totally destroyed. Now as Jeremiah makes his predictions against Moab, he says that their destruction is near to come. We will read that in the prophecy tonight. Four years after Jerusalem was destroyed by Nebuchadnezzar, Nebuzaradan, the general or captain of the host of the Babylonians, took the army against Moab and they destroyed Moab utterly. The prophecies of Jeremiah were fulfilled, four years after the fall of Jerusalem. So as Jeremiah warned, the destruction was close at hand, and surely it did take place. So in verse one, chapter one, it is the prophecy that is against Moab.

And thus saith the Jehovah of hosts, the God of Israel [Now this Jehovah of hosts is a common title for the God of Israel. He is the Lord of hosts, or Jehovah of hosts. The host of Israel, the host of angels, and the host of humanity, He is Jehovah of hosts, He is the God of Israel.]; *Woe unto Nebo!* [Now Nebo was a mountain in Moab, but it was also a city in Moab, and it was named after one of the gods of Moab, so it was a god of the Moabites, but there was a city named after that god, the city of Nebo. And then of course there was mount Nebo, and that's where Moses stood as he viewed the promised land. As you remember in the scriptures. So this is Woe unto Nebo! This would be the city of Nebo, named after the god, of, one of the gods of the Neboites, they were polytheistic] *for it is spoiled* [The city of Nebo.]; *Kiriathaim* [A twin city, like we have in Minneapolis, St. Paul. Kiriathaim is a twin city], *is confounded and taken: Misgab is confounded and dismayed* (48:1).

There shall be no more praise of Moab: in Heshbon they have devised evil against it [Heshbon was the capital of Moab and it was about halfway between the Jabbok river and the Arnon river. Two of the major rivers of Moab.]; *they have devised evil against it; come, and let us cut us cut off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee* (48:2).

Madmen another city, it means silence. "And it shall be silent."

A voice of crying shall be from Horonaim, spoiling and great destruction (48:3).

Of course, it's the total of the land. These are the major cities within the land of Moab.

For Moab is destroyed; and her little ones have caused a cry to be heard (48:4).

The Babylonians were rather merciless. They did not even spare the children in their destruction. So the cry of the children to be heard.

For in the going up of Luhith [Which was on the high plains.] *continual weeping shall go up; for in the going down of Horonaim* [Which was down in the valley.] *the enemies have heard a cry of destruction. Flee,*

and save your lives, and be like the juniper in the wilderness (48:5-6).

In other words there's not going to be any safety in your cities. "Flee to the wilderness. Your hope of escape is just living as a juniper, isolated in the wilderness. Your cities are to be destroyed." Now, the reason, one of the reasons, we will have several reasons given to us. But one of the reasons,

Because you have trusted in your works and in your treasures, you also shall be taken: [So they put their trust in their works, in their wealth, instead of in the Lord, thus they were to fall.] *Chemosh* [Which of course is the chief god of the Moabites.] *shall go forth into captivity with his priests and his princes together (48:7).*

Now when in the ancient world, they would conquer a nation, the gods of the nations were usually represented by their idols. Often the idols were of pure gold or silver. Thus when a city or a nation was conquered, one of the prizes would be to carry away their gold gods. The images of their gods. Thus he speaks of "Chemosh". The god would be carried away.

I am amused at the cry of Laban, when Jacob had taken his wife and fled. Rachel, one of Jacob's wives had taken her father's idols, the representation of his gods. So, when Laban caught up with Jacob, he was angry and he said, "It's not just that you took my daughters, but you have stolen my gods!" I find that rather humorous when a man has a god that can be stolen. A god that can be carried away, as a captive.

So they carried away the idols of Chemosh and taking them into captivity, along with the priests and the princes together.

And the spoiler shall come upon every city, no city shall escape [It's to be the utter destruction of Moab.] *: the valley also shall perish, and the plain be destroyed, as the Lord hath spoken (48:8).*

This is the judgement of God that He has spoken against Moab.

So give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein (48:9).

Now God has called on the Babylonian army, and upon Nebuchadnezzar to be His instrument of judgement. They are fulfilling God's purposes of judgement. They were God's instrument of judgement upon His own people, those of Judah.

This is the problem that Habakkuk had, when God announced to Habakkuk what He had in mind. Habakkuk was complaining unto God, because of the horrible things that were happening. There was so much corruption in the government, and Habakkuk had a inside, he was close to a lot of leaders and all, and he knew the corrupt things that were going on. He was ripped up inside because of the corruption. He was always hearing something else that was happening, or about to happen. The conspiracies and all of graft and all. He finally said, "Lord, please don't let me hear anything anymore. I can't take it. The whole system is so corrupted and all of these horrible things are happening, and you're not doing a thing about it. So I would rather not know Lord. It just disturbs me, it frustrates me to know these things!"

Someone said, "Ignorance is bliss", and when it comes to the government, I think that's probably very true. It's so big and it's so involved that it's almost better not to know it, because, what can you do? It's so frustrating. So he said, "Lord, I would rather not know, because I'm just frustrated. It's all just, it's going down, it's getting worse, and you're not doing a thing about it." And God said, "I am working a work in your days, and if I told you what I was doing, your ears would tingle. "For", he said, "I am bringing the Babylonians and they will be my instruments to judge these people, because of their unrighteousness." And Habakkuk said, "But Lord, why the Babylonians? We're bad, but they're worse! Why would you use a nation that's even more evil to judge your people?" So that's the problem that he had.

But God spoke of the Babylonians as His instrument of judgement. God often uses nations as His instruments of judgements. God is going to judge Moab, and God is again going to use the Babylonian army as His instrument of judgement. Thus the Lord, because they are to be His instrument of judgement, and says unto the army, basically, of the Babylonians,

Cursed is he that doeth the work of the Lord slothfully [The work of the Lord was to judge Moab and to destroy Moab. That was the work of the Lord, and thus], *cursed is he that does the work of the Lord slothfully, and cursed is he that keeps back his sword from blood (48:10).*

In other words God has ordered the destruction of Babylon, I mean the destruction of Moab, by Babylon, and thus the curse pronounced upon those who would do the work of the Lord slothfully. But that goes

beyond of course, just the Babylonian army. That goes for you and me today. “Cursed be the one who does the work of the Lord deceitfully”, or as is suggested by the Hebrew scholars, “The work of the Lord slothfully”.

There are those who do the work of the Lord deceitfully. I used to be on the mailing list of those who did the work of the Lord deceitfully. After the letters I wrote back, I was taken off the mailing list. But there’s a lot of deceit. Of course, they are being exposed by the media, and I think that’s good. I’m glad that the media is exposing those that are doing the work of the Lord deceitfully. I think that it’s tragic though that we have to be rebuked by the world. I think that it’s a sign of the weakness of the church that we are not able to clean up our own back yard, but it takes the worldly media to do it. But nonetheless it is being done, and that it is being done, I am grateful.

But more particularly, “Cursed be the one who does the work of the Lord slothfully”. That I think covers a broader territory. I think that that’s applicable to many, many people who sin in the church today. Many people are doing the work of the Lord. Many times we do it slothfully. Jesus said to the church of Ephesus, He said, “I know your works. I know that you are neither hot nor cold.” No, it wasn’t Ephesus. Ephesus He said, “I know your works, but you’ve left your first love”. It was to Laodicea, that He said, “You’re neither hot nor cold, and because you’re lukewarm”, and unfortunately I’m afraid that many, many people fit in that category. You’re not really zealous for the Lord, you’re not really pressing, as Paul towards the mark. Christ has a place in your life, your devotion to Him is established, but He isn’t everything. As Paul said, “And when Christ, who is my life, shall appear”. Thus our attitude towards the Lord is just sort of, “Well, that’s nice, and if it’s convenient, I’ll be glad. As long as it doesn’t interfere with my other plans. Hopefully I’ll be able to make it if something else doesn’t come up”. And the Lord so often is getting sort of the leftovers of time, of energy, of devotion, and the Lord really wants all. He’s a demanding master, and He really desires all of you.

So, “Cursed is he that does the work of the Lord slothfully, and cursed is he that keeps back his sword from blood”. Those who will not stand up to do the work of the Lord, but are compromising, willing to compromise.

Now Moab has been at ease, from his youth. Moab never really had much trouble. Living in the area of Trans-Jordan. They, on the other side of that great African rift, the high plain country, they were able to defend themselves rather handily, because anyone who sought to conquer had to come up into the area of the high plains of Moab and that wasn’t easy for an army to do. On the other side of them, the vast Arabian deserts, and no army would ever cross those, to try and survive in that hostile environment. So, they were rather secure, so from the beginning of the nation, they were at ease. It was an easy life. A lot of rain, good soil, good climate. Agriculture was the chief, of course, occupation in the ancient world, and thus because it was easy to grow things and have a surplus of food, they had abundance of idle time.

So they’ve been at ease from their youth, and they have settled on their lees, [Now we are looking at wine making processes. The, Moab was wine country. Both Isaiah speaks of the wine, as does Jeremiah. It was well known. In verse thirty two he speaks about the vine of Sibmah. Sibmah was the Napa valley of Moab. It was the wine growing district in Moab. The vines from Sibmah, the wine vines, or the grape vines, the wine grapes of Sibmah were known, in fact they were taken all over the ancient world. They were famed as outstanding grape wine. So the vines were taken and used all over the world. So the people were very familiar with the wine making processes, and thus he uses those processes as an analogy for them. They’ve settled in their lees. Now the lees were the dregs. The sediment, when they would pour the juice into the large jugs, it begins to settle, and in the bottom comes the lees or the sediment. Now those lees will begin to sour, and as they sour they begin to taste. The wine begins to take on a sour taste, and it begins to take on sort of a rotten smell. So it was necessary, as the lees that settled down, before they had a chance to really sour at all, they would pour the wine into another jug. Carefully trying not to pour any of the dregs into the second jug, but just pour off the top. Then let it settle again, and again the sediment, the lees would settle to the bottom, and they would pour it out into another jug. Thus the wine making process was pouring from jug to jug, to keep it from settling in the lees, turning sour, and taking on the taste of the rottenness of the lees. Gradually by this process, you get a pure, clear wine that takes on a lovely fragrance. In which they call the

bouquet. Because Moab had been at ease from his youth, and he had settled on the lees], *because he hadn't been poured [or emptied] from vessel to vessel.* [They've never had many disruptions. They didn't face many enemies. Their life was an easy life without many problems, in abundance with their prosperity, as a result of their weakness, they had settled in the lees.] *they had never gone into captivity: therefore his taste remained in him* [They had become rotten.]: *and his scent is not changed (48:11).*

His scent had not changed. It had that rotten smell, rather than the bouquet of the good wine.

Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander [The Babylonian army is going to come and they are going to be driven from their place of security. From their secure cities and villages. And they are going to wander in the wilderness. And they shall...], *and he shall empty his vessels, and break their bottles (48:12).*

So this vintage, this wine is going to be destroyed. The thing that they used for their chief merchandise for economy, and all.

And Moab shall be ashamed of their god Chemosh, as the house of Israel was ashamed of Bethel their confidence (48:13).

Now the house of Israel, when the northern kingdom broke away from the southern kingdom, Jeroboam, fearing that the people of the north would return to Jerusalem for the temple worship, and in returning see the worship and have a experience of longing to be a part of Jerusalem again, he decided that he would build two places of worship in the northern kingdom of Israel. One at the southern end, and the other at the northern end. The one at the southern end was built in Bethel, and the one at the northern end was built in the city of Dan. They built these altars and they made these golden calves, to represent God. He said to the people, "These are the gods that delivered you, or your fathers out of Egypt." So he introduced idolatry, the worship of the golden calf, in the northern kingdom of Israel, upon his ascending to be the first king of Israel. As a result of their idolatry, they went into captivity to Assyria, and when they did, of course, their god there at Bethel, the golden calf, was not able to deliver them. Thus they were ashamed of their god, who had no power to deliver them. So with Chemosh, the Moabites will be ashamed, even as were Israel of Bethel, the place of worship and the place of the golden calf.

How do you say, We are mighty and strong men for war? For Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, who is the Lord of hosts (48:14-15).

So the Lord of hosts is identified as the God of Israel in verse one, and now identified as the King. So Moab's boasting, mighty and strong men for the war, yet they're going to be destroyed and driven out of their cities.

The calamity of Moab is near, and his affliction is hurrying fast (48:16).

It's not going to be long before this prophecy is fulfilled. Just exactly when Jeremiah made the prophecy is unknown. There are suggestions that he made it in the fourth year of Jehoiakim, going back to the previous prophecy that was dated, in chapter forty five, prophecies. But just when, sometime after that, it was twenty three years from the time of the fourth year of the time of the king of Jehoiakim to the destruction of Moab. So, whether or not he made it at that time, it was twenty three years later, perhaps a shorter distance, but at any rate, that's not long; when God pronounces a judgement upon a country. So, "The calamity of Moab is near to come. His affliction is hastening fast".

All of you that are about him, bemoan him; and you that know his name, say, How is the strong staff broken, and the beautiful rod (48:17)!

So, the calling for the bewailing, the moaning, for the destruction of Moab.

Thou daughter that dost inhabit Dibon [One of their cities.], *come down from thy glory, and sit in thirst;* [Now Dibon was on the banks of the Arnon river, and always plenty of water. The Arnon is a beautiful river, but here she is sitting in the abundance of water, but she is going to be sitting in thirst.] *for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. O inhabitant of Aroer,* [Another city on the banks of the Arnon.] *stand by the way, and spy; and ask him that flees, and her that escaped, and say, What's happening (48:18-19)?*

Now, they were to flee to the wilderness and many of them did. In every war you have your refugees

who are fleeing in front of the invading army. So there were the refugees that were fleeing. In going to the wilderness they had to go south, through and across the Arnon River, and by this city of Aroer. So it says, "Stand out there. When you see the refugees coming ask them what's happening in Moab". So the flight from the destruction.

Moab is confounded; for it is broken down: howl and cry; tell it in Arnon, that Moab is spoiled, And the judgement is come upon the plain country [Those cities of the plain.]; Holon, and Jahazah, and Mephaath, And upon Dibon, and upon Nebo, and upon Bethdiblathaim (48:20-24),

It goes in and names all of these cities that are to be destroyed, which mean nothing to you, and nothing to me.

The horn of Moab [The horn was the power. A horn in the Bible is always a sign of strength and power. And the horn of Moab] is cut off, and his arm is broken, saith the Lord. So make ye him drunken [The place of wine.]: for he magnified himself against Jehovah: [So the second reason now. The first reason for their destruction is that they were trusting in their works and in their treasures, the second reason now, is that he magnified himself against Jehovah.] Thus Moab shall wallow in his vomit, and he shall be in derision (48:25-26).

Like a drunken man. So, the picture of a man drunk, and the derision.

So was not Israel a derision unto thee? [When Israel fell Moab was rejoicing. They were speaking of it derisively, and thus they are going to be in derision. "Whatsoever a man sows, that shall he also reap."] and was he found among thieves? [When Nebuchadnezzar conquered Judah, the Moabites joined with Nebuchadnezzar. They began to attack also the cities of Judah, and take spoil. They took advantage of the situation. They joined in the conquest with Judah, of the Babylonian army, in order to take the treasures. So here, he speaks of it. "You were found among thieves. You came over and thieved, you stole of the spoil." for since you were speaking of him, you were actually skipping for joy (48:27).

They were so elated over the fall of Israel, that they were rejoicing, skipping for joy.

But O ye that dwell in Moab, leave the cities, and dwell in the rocky places in the wilderness, and be like the dove that makes her nest in the sides of the hole's mouth (48:28).

There on the cliffs, the doves making their nest in those little holes in the cliff. So, "You're gonna have to flee and find refuge in the wilderness area."

We have heard of the pride of Moab, (he is exceeding proud) his loftiness, his arrogancy, his pride, and the haughtiness of his heart (48:29).

Now, six things God hates. Seven are an abomination to Him. Pride tops the list of those things that He hates. "Pride goeth before destruction", the scripture says, "A haughty spirit before the fall". How God hates pride and arrogancy. Make note of that. God hates pride and arrogancy. Moab was exceedingly proud. He was arrogant, haughty, and thus the judgement of God. Pride goes before destruction, that haughty spirit before the fall.

I know his wrath, saith the Lord; but it shall not be so; his lies shall not so effect it. [So, the wrath of Moab, that they're gonna fall.] Therefore will I howl for Moab, [The weeping prophet, Jeremiah, is now howling.] and I will cry out for all of Moab; my heart shall mourn for the men of Kirheres (48:30-31).

Now, Jesus said, "Love your enemies", Moab was an enemy. When Judah was destroyed, they were skipping for joy, they were rejoicing, but here is the prophet of God, and he sees the destruction that is gonna come upon Moab. Rather than gloating and saying, "Aha aha, to you too! You know, you've got it coming!", he sees the destruction and he cries, "My heart mourns for the men of Kirheres".

O vine of Sibmah [That glorious grape.], I will weep for thee with the weeping of Jazer: [Sort of the center, Jazer was sort of the center of that wine growing grape.] and thy plants are gone over the sea, [They've taken the shoots to Cypress, and all over the Mediterranean.] the spoiler is fallen upon your summer fruits and upon your vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused the wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting (48:32-33).

Silence. Now I guess that the harvest used to be a joyful time. They'd gather the grapes and put them in the vats, and all, and they would trample them to get the juice. I trust they washed their feet first. They

would trample the grapes and there would be great shouting, rejoicing, you know, the harvest! It was a time of great rejoicing and all. A time always of shouting, no doubt songs and so forth, a time of merriment, partying, and not gonna be so. It's going to be a strange silence, because they've been conquered, and the land has been laid waste.

From the cry of Heshbon even unto Elealeh, and even unto Jahaz, they have uttered their voice, from Zoar even unto Horonaim, [Sort of the encompassing of the country.] as a heifer of three years old: for the waters also of Nimrim shall be desolate (48:34).

So the whole land to be destroyed. I don't understand the analogy of a heifer, three years old. Except that they did not as a general rule, use them for plowing and so forth until after the third year, but I do not know what that has to do with the analogy here.

Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high laces, and him that burneth incense to his gods (48:35).

The priesthood, the religious leaders will be gone.

Therefore my heart shall sound for Moab like pipes, [Now the pipes were the little flutes that they played at the funerals that gave out this mournful sound. So it's talking about sort of the funeral dirge for Moab.] and my heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished (48:36).

The wealth of the land has been stripped.

And every head shall be bald, [They would shave their heads as a sign of mourning and consternation.] and every beard shall be clipped: upon all of the hands there will be cuttings, [And again, they would cut themselves for the dead, as a sign of great grief. Shaving their heads, their beards, cutting their bodies. Because of the number of dead, as the cities were destroyed, the number of dead, there would be mourning throughout the whole land.] and there shall be lamentation generally upon all of the housetops of Moab, and in all of the streets thereof: for I have broken Moab like a vessel wherein there is not pleasure, saith the Lord (48:37-38).

The Bible speaks about us as vessels. How that God has many vessels, some are of honor and some are of dishonor. As a vessel, my capacity of purpose is to contain God. And what a marvelous thing! We have this treasure in earthen vessels, in clay pots, that the glory may be to God instead of us. God does things that are rather ludicrous. He puts the treasure in an earthen vessel. He invests Himself in men. He works through men. But He desires to work through unlikely men, in order that the glory might be to God, and not to man. That's why God uses people like me. People are always saying, "Well how in the world does God use him?" Well, that's why. To make people question. That the glory might be to God. They come and try and figure it out, you know. "What's he got? Nothing! Well how come?" "Because that's the Lord." That the glory might be to God and not to man. So here are vessels in which God finds no pleasure. It's speaking of a person's life and how tragic, when God would say of an individual, "I have no pleasure in them. They're useless. Useless vessels."

They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying [Everybody will stand in dismay as they see what's happened to Moab.] For thus saith the Lord; Behold, he shall fly as an eagle, [Now the he, is Nebuzaradan, the captain of the Babylonian hosts. He will fly as an eagle.] and he will spread his wings over Moab (48:39-40).

As an eagle coming down on his prey.

Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be the heart of a woman who is in travail. [Or in labor pains.] And Moab shall be destroyed from being a people, because he has magnified himself against the Lord (48:41-42).

Again, the same charge in verse twenty six. Because they magnified themselves against the Lord, they will cease from being a people. How many Moabites do you know? Cease from being a people.

Fear, and the pit, and the trap, shall be upon thee, O inhabitant of Moab, saith the Lord. And he that flees from the fear [He tried to escape from the fear.] he will fall into the pit; and he that gets out of the pit [scrambles out] shall be caught in the snare: [the trap] for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord. And they that have stood under the shadow of Heshbon because of the force:

but a fire shall come forth out of Heshbon,, and a flame from the midst of Sihon, and shall devour the corner of Moab, [Now Sihon was the king of the Amorites and he lived in Heshbon. Heshbon became the capital of Moab, and they that fled for it, fled to it for refuge, the city will be set on fire.] So God will devour the corners of Moab, and the crown of the head of the tumultuous ones. (48:44-45).

So, in light of what's happening,

Woe be unto thee, O Moab! the people of Chemosh [their god] perisheth: for thy sons are taken captives, and thy daughters are captives. And yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgement of Moab (48:46-47).

So the promise of God in the latter days, or in the last days, that He would bring again the captivity of Moab. Probably as representative of the Gentiles, as God in these last days, is working among the Gentiles, and will draw from among the Gentiles, a bride for Jesus Christ. So thus far, that's it.

Now, next chapter is against the Ammonites, who were neighbors, then, on the north. The Edomites who were neighbors on the south. Damascus, which was the capital of Syria, and Kedar, the kingdom of Hazor, which was up in the northern part of Israel. Then against Elam. So we're going to take on a lot of different neighbors in the next lesson. Almost through with Jeremiah, as then God turns and prophecies against Babylon. The very nation that He has used to bring His judgement, is to be judged herself. Thus we finish the book of Jeremiah. Shall we stand?

Lessons to be learned. Pride, arrogancy, haughtiness receive destruction. God is against the proud. He setteth Himself against the proud. Ease is a dangerous thing. Settling down, and just taking it easy. Settling on the lees can spoil it. God uses the disturbances to purify us. Don't despise those disturbances. We get upset because our plans have been disrupted. Our initial reaction to disturbances is being upset, angry. "You disturbed me. You disturbed my plans, I was going to do this. Look what's happened. You know now I can't do it because of..." We get upset at disturbances, but they are often God's tools.

Being poured from one vessel to another vessel is a very disturbing thing. We like to nest. We like to just get things settled and very comfortable around us and we love security. We get upset when our security seems to be taken away. When God's pouring us into another vessel. But God uses that as a purifying process so often in our lives. So, "Don't despise the chastening of the Lord, for whom the Lord loveth, He chasteneth". He may be bringing disturbances into your life in order to keep you from getting rotten, spoiling. He's looking for the purifying, pouring from vessel to vessel.

So may the Lord work in your heart and life this week, as He draws you unto Himself. As He creates of your life, a vessel to be used for His glory. As the scripture says, "A vessel that is fit for the Master's use". So as He prepares you for service, as you use yourself to the Holy Spirit, and to the work of God, you will discover what is in the mind of God for your life. So my encouragement to you is just, surrender yourself and yield yourself to that work of God's Spirit in your life, as He pours you from vessel to vessel, creating of you, an instrument for His work.