

Jeremiah 46-49 • Judgment on the Nations

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We are in, still in the book of Jeremiah, but we're almost done. We're getting close to finishing Jeremiah. In fact, this week, and then next will be our last study in Jeremiah. So, turn to the 46th chapter it's a long book. So it's just flat out a long book of the Bible. I mean, you know, it's only about a third of Psalms, but still, it's a pretty lengthy.

Chapter 46. Have you ever been reading through the Bible? And I think everybody who comes to a place in their life where they make a decision, you know what, I'm going to read through the Bible. The whole Bible. Genesis to Revelation. It hits people. It's hit a lot of people in this last year. And I know that because I've heard from several of them.

But whenever someone decides to do that, and they usually kind of say to themselves, you know, I'm just, I'm tired of, I've been wanting to do this for a long time and I'm going to do this. I'm just, I'm going to read through the whole Bible.

Inevitably, you're going to hit chapters in the Bible that are just challenging because it just seems like, wow where's the devotional content? And I, if I can, you know... I'm saying, I say this even though I write a daily devotional that I send out, we send out over Calvary Mail and on Facebook and stuff like that. Can I just tell you that devotions are great, but they've created an appetite that can be a problem.

Not everything we read in the Bible is devotional. Sometimes it's just informational. And when we begin to feed on a regular diet of devotions, we create this hunger for kind of the punchline each and every time we read. We want to have something that we come away going, ooooh, yeahhh, yeahhh, praise the Lord, or, ooh I'm convicted, or something like that. And there's nothing wrong with that.

But that isn't going to happen every time you read through your Bible. When you go through the Bible, which by the way I highly recommend, from Genesis to Revelation, there's going to be plenty of devotional passages. But there's

going to be plenty of passages, chapter upon chapter, where you're going to read the information and go, huh, okay, there you go. Yeah, it's historical, or maybe it was just, man, I went through all those genealogies. That was interesting. Okay, well, we're moving on. Tomorrow maybe we'll hit something, you know.

But let me just tell you something. Even though there is not a devotional punchline every time you open up your Bible and read it, there is a cumulative effect of reading through the Bible, Genesis to Revelation. When you get to the end and you see how it all ties together, not just the devotional aspects of it, but also the historical, informational narratives and this and that, you know, they all come together to form a collective whole. And it really is a beautiful thing, and we need those passages.

You might be wondering why I'm saying this here tonight. Well, it's because we're in chapter 46 of Jeremiah. And we're going to go through chapter 49 of Jeremiah. And there's a part of me that wants to apologize before we get started, you know. Because what we're going to be reading tonight are a group of prophecies that God gave to Jeremiah earlier on in his prophetic ministry.

These prophecies came to Jeremiah before the fall of Jerusalem and before the people of Judah were taken into exile. And you're going to see some of the datings that he will give on these. But these are prophecies of judgment to the surrounding nations. He's going to begin with Egypt. He's going to cover most of the groups, nations, kingdoms around that area.

And then next week, we're going to be dealing with God's specific prophecies against Babylon, all right. Because you know that Babylon was used by God to bring discipline to that entire region. Not just to Judah, but to the entire region. But, of course, they always go too far. And so, ultimately, they fall under the same judgment. And we're going to see that next week. And those are going to be some important chapters actually to look at.

And I'm not suggesting that these chapters aren't important. Because we do see some important things about the righteous judgment of God. We see His justice. We also see His mercy in these chapters. So there are important things to see here.

But I just wanted to kind of prepare you a little bit. It can't, I'm probably not going to send you home with a lot of like warm tingly's from this particular study. But that's okay, because we are studying through the Bible chapter by chapter and verse by verse. And sometimes we have to put our boots on to kind

of tread through. So let's pray. Let's ask the Lord to speak to our hearts and let's get into it.

Father, as we dig into the scriptures tonight, we trust You for the impact that they're going to have in our lives. We trust You Lord, for that cumulative effect of studying through the Bible, the whole Bible, which is the whole counsel of Your Word.

We trust You Lord, that the information we received tonight is part and parcel of that complete revelation and important for us to consume. We trust You, Lord, that these chapters are inspired. We trust You Lord, that You're going to use them in our lives. And we thank You, Father, for giving us Your Word.

And as we get close to wrapping up the study of Jeremiah, we thank You, Lord, for the importance of seeing what these prophecies not just said to those people, but what they're saying to us today. We look for the relevant ministry of Your Holy Spirit in our hearts this evening. In Jesus name we pray, amen. Amen. Amen. Amen.

Alright. Chapters 45 through 49, roughly, that we're going to be looking at here tonight. Again, various pronouncements of judgment upon the surrounding nations. By the way, when we see these prophecies, they remind us of something. The people around Israel, their neighbors considered Yahweh the God of Israel. These prophecies show us He is the God of the whole earth.

And that He speaks a word of judgment. He oversees sovereignly and rules over all the kingdoms of the world. And you'll see that in these chapters I trust. Chapter 46, we begin here with a prophecy against Egypt, and it says,

"1 The word of the Lord that came to Jeremiah the prophet concerning the nations. (And so that's a summary statement for really all of these chapters. And then in verse two, he says and this is an important verse) 2 About Egypt. (And I want you to take note of what he says here) Concerning the army of Pharaoh Neco, king of Egypt, which was by the river Euphrates at Carchemish and which Nebuchadnezzar king of Babylon defeated (And then it gives us a date of this, which is) in the fourth year of Jehoiakim the son of Josiah, king of Judah:
"

Now, let me just remind you of something. Before Babylon came into the land and flexed their collective muscle over this whole region, Egypt was kind, was kind of flexing their muscle. And they had conquered Judah. Egypt had

conquered Judah. In fact, they put Jehoiakim on the throne. He was a puppet king of Egypt.

In the fourth year of that puppet kingship, if you will, Babylon came and began to take over the land. And they took Egypt. And you remember we talked about that. They, Babylon, had actually began to put up siege works there against Jerusalem; and then Egypt marched out, you remember? Pharaoh marched out with his army. So they left their siege works there and they went and they conquered Egypt. And then they came back and reestablished their siege at Judah, at Jerusalem. So Egypt went down prior to Jerusalem.

So here's the word that is given to Egypt. You ready? Verse three:

"3 Prepare buckler and shield, and advance for battle!"

We don't think about some of these terms today because they're not used in common, or I should say, modern warfare. But a buckler and a shield were really, they're just two names for two different shields that were held in with different hands. And the main shield you held in your right hand, and it was a huge one, it went from the ground up to your head, basically. And then you had a buckler, which you held in your left hand, and that was for your head, just for your head.

I don't know what they had available to swing a weapon. But those were the shields that they had to protect themselves in battle. And you can see what the Lord is saying. And it's almost kind of a sarcastic statement from the Lord, telling them to go ahead and take up their protective positions, their protective implements of war. Although he's going to tell them here, it's not going to do any good. He goes on to say,

"4 Harness the horses; mount, O horseman! Take your stations with your helmets, polish your spears, put on your armor!" (Notice he's telling them to do everything they would typically do to prepare themselves for warfare. And then the Lord says,)

"5 Why have I seen it? They are dismayed and have turned backward. Their warriors are beaten down and have fled in haste; they look not back-terror on every side! declares the Lord." (In other words, what the Lord sees is Egypt running and not looking back.)

"6 The swift (he says,) cannot flee away, nor the warrior escape; in the north by the river Euphrates they have stumbled and fallen." (And that is where

the Babylonian army defeated the Egyptian army, right there at the Euphrates. And so, he begins to kind of almost taunt Israel, or Egypt rather. He says,)

"⁷ Who is this, rising like the Nile, like rivers whose waters surge.

"⁸ Egypt rises like the Nile, like rivers, whose water surge. He said, (and this is Egypt speaking now) I will rise, I will cover the earth, I will destroy cities and their inhabitants.' (That's what Egypt says. So the Lord goes on and says,)

"⁹ Advance, O horses, and rage, O chariots! Let the warriors go out: men of Cush and Put, who handle the shield, men of Lud, skilled in handling the bow.

"That day is the day of the Lord God of hosts, a day of vengeance, to avenge himself on his foes. The sword shall devour and be sated (that means satisfied) and drink its fill of their blood. For the Lord God of hosts holds a sacrifice in the north country by the river Euphrates."

Did you notice here who the Lord is saying? He's telling them prophetically who it is who's going to beat them. He says, this is, you're going to, you're going to get together. You're going to put together all your implements of battle like you're going into any other battle. And you guys have won many battles. But you're going to go into this battle and you're going to lose. Because this is the battle of the Lord. This is the vengeance of the Lord.

And so even though you go into battle with an expectation to win, I'm here to tell you, you will not win. You will be completely destroyed here. Why? Because I'm in this, I, this is my work, right? And, and so that's exactly what he's saying, the Lord of God, the Lord God of hosts, hold, is holding a sacrifice.

Verse 11:

"¹¹ Go up to Gilead, and take balm, O virgin daughter of Egypt! In vain you have used many medicines; there is no healing for you.

"¹² The nations have heard of your shame, and the earth is full of your cry; for warrior and stumble, has stumbled against warrior; they have both fallen together."

And that's kind of the end of this first prophetic statement that Jeremiah is given related to Egypt. But he's given a secondary word for Egypt and that begins in verse 13. And it says,

"¹³ The word that the Lord spoke to Jeremiah the prophet about the coming of Nebuchadnezzar king of Babylon to strike the land of Egypt:

¹⁴ "Declare in Egypt, and proclaim in Migdol; proclaim in Memphis and Tahpanhes; say, 'Stand ready and be prepared, for the sword shall devour around you.'

¹⁵ Why are your mighty ones face down? They do not stand (look at this) because the Lord thrust them down." (Again, the Lord wants them to know this defeat is at his hand. Not, he is behind the army of Babylon. That's the point. It's his doing.)

"¹⁶ He made many stumble and they fell and they said to one another, 'Arise; let us go back to our own people and to the land of our birth, because of the sword of the oppressor.'

¹⁷ Call the name of Pharaoh, king of Egypt, 'Noisy one who lets the hour go by.'

These are tough. That's a pun. The Lord is kind of saying, this is what you should call Pharaoh. Call him the "noisy one" who lets out the hour go by. We're not exactly sure why this name is being given. But what's interesting is the current Pharaoh, his name if you look at it in the Egypt, (laughter) in the Egypt, that makes no sense. If you look at it in the Hebrew, it actually sounds like a phrase for "let's blank go by," let something go by. And so it's just, it's a play on words that God is using here against Pharaoh in a way to kind of mock him, if you will.

"¹⁸ As I live, declares the King, whose name is the Lord of hosts, like Tabor among the mountains and like Carmel by the sea, shall one come. (This speaks now of the coming of the king of Babylon.)

¹⁹ Prepare yourselves baggage for exile, O inhabitants of Egypt! (Notice God tells them prophetically here that their survivors are going to be carried off.) For Memphis shall become a waste, a ruin, without inhabitant.

²⁰ "A beautiful heifer is Egypt, but a biting fly from the north has come upon her.

21 Even her hired soldiers (your Bible may say mercenaries) in her midst are like fattened calves; yes, they have turned and fled together; (In other words, their hired people aren't going to be able to stand. they're going to run for their lives.) they did not stand, for the day of their calamity has come upon them, the time of their punishment.

22 "She makes a sound like a serpent gliding away; for her enemies march in force and come against her with axes like those who fell trees.

23 They shall cut down the forest (correction her forest), declares the Lord, though it is impenetrable, because they are more numerous than locusts; they are without number. (again, concerning the army of Babylon)

24 The daughter of Egypt shall be put to shame; she shall be delivered (in the hands, into the hands of a people from the north."

(And he ends this chapter by saying,) *25 The Lord of hosts, the God of Israel, said: "Behold, I am bringing punishment upon Amon of Thebes, and Pharaoh and Egypt and her gods and her kings, upon Pharaoh and those who trust in him. (Did you notice that? God says, I'm bringing judgment and punishment upon their gods.) 26 I will deliver them into the hand of those who seek their life, into the hand of Nebuchadnezzar king of Babylon and his officers. (But then the Lord, ends this, adds this:) Afterward Egypt shall be inhabited as in days of old, declares the Lord."*

Isn't that an interesting statement in light of all this judgment? Then God comes back and says, however, I'm going to reestablish Egypt. And you'll notice here as we kind of finish out this chapter, the Lord turns in these last couple of verses and he begins to address Israel. he says:

"27 But fear not, O Jacob my servant, nor be dismayed, O Israel,..."

Now, can I just stop you right there to remind you that Israel fell a long time before this. The nation of Israel, the kingdom of Israel has been gone. They were defeated by the Assyrian Empire like a hundred years earlier. They're gone. And yet God is speaking now prophetically to them, to a nation that has been taken off by the Assyrians. Of course, the Assyrians got conquered by the Babylonians. But notice, he says, he speaks to them as, O Israel. He says,

"...do not "be dismayed (correction nor be dismayed O Israel) for behold, I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid.

28 Fear not, O Jacob my servant, declares the Lord, for I am with you. I will make a full end of all the nations to which I have driven you, but of you I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished."

So this chapter ends with an interesting statement. It is a word of justice because of the punishment that Israel deserved. But it is also a wonderful word of mercy as the Lord speaks to Israel as a nation. And tells them that they will be treated differently from the nations, the nations to whom they were scattered will become no more. But he will preserve them as a nation and bring them back one day to their homeland.

Genesis. Genesis? I don't know why I just said Genesis. Hah, Jeremiah, (laughter) I'm seeing things that aren't there. Chapter 47 is a prophecy against the Philistines. This is not a long chapter at all. It's actually a fairly short chapter. And this again, speaks to specifically the Philistines, and it says,

"1 The word of the Lord that came to Jeremiah the prophet concerning the Philistines, before Pharaoh struck down Gaza." (Remember Gaza was a major city of the Philistine area.)

Now, you know, what's interesting about that? Have you guys been keeping up with the news? Have you heard about all of the missiles that have been pouring into Israel? They're coming from Gaza. They're coming from the area of Gaza.

Interestingly enough, the Philistines essentially are no more, but these areas, these land areas and these groups are still very much there. And still very much enemies of the nation of Israel. And it's kind of, I saw a note that said last count, some 1200 missiles had been fired upon Israel from Gaza, in the last few days.

So it's been a pretty intense time here of late. And these are ancient enemies that we begin to read about here. But these, this word is given prior to Egypt, even conquering the Philistines. And this is a word about the coming of the Babylonians.

2 "Thus says the Lord: (Verse two) Behold, waters are rising out of the north, and shall become an overflowing torrent; they shall overflow the land and all that fills it, the city and those who dwell in it. Men shall cry out, and every inhabitant of the land shall wail. (And so the Lord is speaking here prophetically about the coming again of the Babylonian army to destroy the cities of Philistia, Ashkelon, Gaza, and so forth.)

Verse three, he says,

3 At that the noise of the stamping of the hoofs of his stallions, at the rushing of his chariots, at the rumbling of their wheels, the fathers look not back to their children, so feeble are their hands, 4 because of the day that is coming to destroy all the Philistines, to cut off from Tyre and Sidon every helper that remains."

Now this is interesting, because this is a prophecy about Philistia. So why is he mentioning Tyre and Sidon? Those are not Philistine cities. Those are Phoenician cities. But the reason that he's mentioning Tyre and Sidon is because they were allies of Philistia. And that's why he refers to them as helpers. And he says essentially that he's cutting off all their helpers. So all of their allies.

He goes on there at the end of verse four to say,

"For the Lord is destroying the Philistines, the remnant of the coastland of Caphtor."

Now Caphtor, was actually the original land where the Philistines came from before they moved into that area that we know today as the Gaza Strip. So Caphtor was, it's kind of like their original homeland. And that's why he refers to them as the remnant of Caphtor.

Oh, and by the way, we have uncovered archaeological evidence in the region of Gaza that points to the destruction of the Philistine cities at the very time that the Babylonians conquered these cities. There's, there's great evidence of a very complete destruction that happened during that time.

It says verse five:

"5 Baldness has come upon Gaza; Ashkelon has perished. O remnant of their valley, how long will you gash yourselves?" (And gashing yourselves refers to the cutting they would do in the worship of their pagan gods.)

Do you remember when Elijah was kind of taunting the prophets of Baal? (1 Kings 18) And he was challenging the people to say, if God, if Yahweh is God, worship Him. If Baal is god, worship him. And then he created that test. Remember? Where they put the altar and the sacrifice on it. And he said, whosoever god rains down fire from heaven, he's the real God. And so the prophets of Baal, of course, had to take up the challenge. How could they not?

And so he let them go first. And it says that they hooped and hollered like the whole morning to try to get the attention of their god to rain down fire. And eventually they started slashing themselves until the blood was flowing. And this was a common pagan practice to get the attention of your pagan god.

And so you'll notice the Lord speaks and says, "*how long will you gash yourselves?*" So this was even happening among the people of Philistia, as they were, as they're being destroyed by the Babylonian army. The Lord sees them cutting themselves to try to get the attention of their god. And he goes on in verse six to say,

"6 Ah, sword of the Lord! How long till you are quiet? Put yourself into your scabbard; rest and be still!" (But the Lord says,)

7 How can it be quiet when the Lord has given it a charge? Against Ashkelon and against the seashore he has appointed it."

So, it's kind of an interesting question and answer that ends out chapter 47.

Chapter 48 is a prophecy against Moab. And you'll remember that the Moabites were kind of the extended cousins, I suppose, of Israel. They were the descendants of Lot through an incestuous relationship. I shouldn't say relationship. An incestuous one nighter, that Lot had with his daughter. And the son that was born from that one nighter was named Moab. And that nation descended from him.

The god protector of Moab was the pagan god, Chemosh. We don't really know much about the origin of Chemosh, only that the worship of Chemosh was horrible. And the land of Moab is encompassed essentially by modern Jordan today. Let me put up a map for you just for those of you who are visual like I am.

(See next page for the map)



Notice the purple area. You can kind of look around and see where things are. You see the kingdom of Israel, the kingdom of Judah. Remember, Israel's been gone for quite some time. But the area in purple there would be the kingdom of Moab. So they were close neighbors to Israel.

And the Lord, let's go ahead and leave this map up can we. Because as we read through some of these nations, we'll just, we'll refer to that. You guys can look up at it and figure out where they are.

"1 Concerning Moab. (verse one) Thus says the Lord of hosts, the God of Israel: "Woe to Nebo, for it is laid waste! Kiriathaim is put to shame, it is taken; the fortress is put to shame and broken down;"

Interestingly enough, Nebo was originally a city that was first inhabited by the tribe of Reuben when the Israelites took the land. But the Moabites captured it from them and they inhabited it. And so it became one of their major cities. But it was originally, well, when Israel came into the land, it was one of their cities.

He goes on in verse two to say,

"2 the renown of Moab is no more. In Heshbon they planned disaster against her: 'Come, let us cut her off from being a nation!'" You also, O Madmen, shall be brought to silence; the sword shall pursue you.

3 "A voice! A cry from Horonaim, (that's another major city) 'Desolation and great destruction!'"

4 Moab is destroyed; her little ones have made a cry.

5 For at the ascent of Luhith they go up weeping; for at the descent of Horonaim they have heard the distressed cry of destruction.

6 Flee! Save yourselves! You will be like a juniper in the desert!

That's an interesting word picture. It's kind of just saying, you'll be like a bush in the desert. We know what happens. Bushes usually don't survive in the desert. And that's the point. He's saying, you're going to be like a bush in the desert that no one waters or takes care of.

7 For, because you trusted in your works and your treasures, you also shall be taken; and Chemosh (again, that's their pagan god) shall go into exile with his priests and his officials.

Isn't that crazy? The people of Moab, when they're carried into exile, we'll actually take Chemosh with them. Can you imagine being defeated and taking your god with you into exile? I think I'd leave him behind. I mean, if he wasn't enough to save me, you know, anyway... It says, verse eight:

8 The destroyer shall come upon every city, and no city shall escape; the valley shall perish, and the plain shall be destroyed, as the Lord has spoken.

9 "Give wings to Moab, for (she) she would fly away; her cities shall become a desolation, with no inhabitants in them.

10 "Cursed is he (who does not, or excuse me,) who does the work of the Lord with slackness, and cursed is he who keeps back his sword from bloodshed.

11 "Moab has been at ease from his youth and has settled on his dregs; he's (correction he has) not been emptied from vessel to vessel, nor has he gone into exile; so his taste remains in him, and his scent is not changed.

12 "Therefore, behold, the days are coming, declares the Lord, when I shall send to him pourers who will pour him, and empty his vessels and break his jars in pieces. 13 Then Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence.

14 "How do you say, 'We are heroes and mighty men of war'?

15 The destroyer of Moab and his cities has come up, and the choicest of his young men have gone down to slaughter, declares the King, whose name is the Lord of hosts.

16 The calamity of Moab is near at hand, and his affliction hastens swiftly.

17 Grieve for him, all you who are around him, and all who know his name; say, 'How the mighty scepter is broken, the glorious staff.'

18 "Come down from your glory, and sit on the parched ground, O inhabitant of Dibon! (another major city) For the destroyer of Moab has come up against you; he has destroyed your strongholds.

19 Stand by the way and watch, O inhabitant of Aroer! Ask him who flees and her who escapes; say, 'What has happened?'

20 Moab is put to shame, for it is broken; wail and cry! Tell it beside the Arnon, that Moab is laid waste.

21 Judgment has come upon the tableland, upon, (and you know, notice here in verses 24 through, what is it, 20, well through verse 24. You have all these city names of Moab) Holon, Jahzah,... " Yeah, the rest of them. (cities not read: and Mephaath, 22 and Dibon, and Nebo, and Beth-diblathaim, 23 and Kiriathaim, and Beth-gamul, and Beth-meon, 24 and Kerioth, and Bozrah, and all the cities of the land of Moab, far and near.)

Verse 25:

"25 The horn (and that of course means the strength) of Moab is cut off, and his arm is broken, declares the Lord.

26 "Make him drunk, because he magnified himself against the Lord, so that Moab shall wallow in his vomit, and he too shall be held in derision. 27 Was not Israel a derision to you? (In other words, didn't you ridicule Israel? So the Lord says, you will be held in ridicule.) Was he found among thieves, that whatever (correction whenever) you spoke of him you wagged your head? (Speaking of how the Moabites treated Israel.)

28 "Leave the cities, and dwell in the rock, O inhabitants of Moab! Be like the dove that nests in the sides of the mouth of a gorge.

29 We have heard of the pride of Moab-he is very proud- of his loftiness, his pride, and his arrogance, and the haughtiness of his heart.

30 I know his insolence, declares the Lord; his boasts are false, his deeds are false.

31 Therefore I wail for Moab; I cry out for all Moab; for the men of Kir-hareseth I mourn.

32 More than for Jazer I weep for you, O vine of Sibmah! Your branches passed over the sea, reached to the Sea of Jazer; on your summer fruits and your grapes the destroyer has fallen.

33 Gladness and joy have been taken away from the fruitful land of Moab; I have made the wine cease from the winepresses; no one treads them with shouts of joy; the shouting is not the shout of joy.

34 "From the outcry of Heshbon even to Elealeh, as far as Jahaz they utter their voice, from Zoar to Horonaim and Eglath-shelishiyah (and that place too.) For the waters of Nimrim also have become desolate. 35 And I will bring to an end in Moab, declares the Lord, him who offers sacrifice in the high place and makes offerings to his god. 36 Therefore my heart moans for Moab like a flute, and my heart moans like a flute for the men of Kir-haraseth. Therefore the riches they gained have perished.

37 "For every head is shaved and every beard cut off. (speaking of the expressions of mourning). (Of all the hands) "On all the hands are gashes, (Again, those operate, you know, the worship of their gods) and around the waist is sackcloth. 38 On all the housetops of Moab and in the squares there's (correction there is) nothing but lamentation for, I have broken Moab like a vessel for which no one cares, declares the Lord. 39 How it is broken! How they

wail! How Moab has turned his back in shame! So Moab has become a derision and a horror to all that are around him."

40 For thus says the Lord: "Behold, one shall fly swiftly like an eagle and spread his wings against Moab;

41 the cities shall be taken and the strongholds seized. The heart of the warriors of Moab shall be in that day like the heart of a woman in her birth pains;

42 Moab shall be destroyed and be no longer a people, because he magnified himself against the Lord.

Verse 42 is important. Why did this judgment come upon them? Because he magnified himself against the Lord. That's always going to bring judgment. When people, or a group, or a nation magnify themselves against the Lord, it's always going to bring judgment.

43 Terror, pit, and snare are before you, O inhabitant of Moab! declares the Lord.

44 He who flees from the terror shall fall into the pit, and he who climbs out of the pit shall be caught in the snare. For I will bring these things upon Moab, the year of their punishment, declares the Lord.

45 "In the shadow of Heshbon fugitives stop without strength, for fire came out from Heshbon, flame from the house of Sihon; it has destroyed the forehead of Moab, the crown of the sons of tumult.

46 Woe to you, O Moab! The people of Chemosh are undone, for your sons have been taken captive, and your daughters into captivity.

And then we come to this very surprising verse that ends the chapter.

47 Yet I will restore the fortunes of Moab in the latter days, declares the Lord." Thus far is the judgment on Moab."

Isn't that crazy? I mean, after all that, 46 verses of just this constant judgment upon Moab. And then the Lord ends with this one single verse that says, "*I will restore the fortunes of Moab in the latter days.*"

Now it is generally believed that this is going to take place during the Millennial Age, or if you will, the Messianic Age, which is that 1,000-year period after the Tribulation. But, you know, I mean that's our best guess. Okay?

Jeremiah 49. This is the last chapter we're going to cover tonight. This gives us a flurry of prophecies of judgment. And you'll want to look at the map on Ammon, Edom, Damascus, Kedar and the kingdoms of Hazor, which were kind of in the area of Israel, and Elam. You're not going to see Elam on the map because that is essentially part of an area of modern-day Iran.



But it begins:

"1 Concerning the Ammonites."

Oh, by the way, did you know the Ammonites are still around today? Yeah, an ancient people, they're still around. In fact, they call their capital city by the, their ancient name. Although they pronounce it Ammon and it is the capital of

Jordan. And those are the Ammonites of today. Interesting, isn't it? They are still there.

"¹ Concerning the Ammonites.

Thus says the Lord: "Has Israel no sons? Has he no heir? Why then has Milcom dispossessed Gad, and his people settled in its cities?"

And as it says here in this first verse, Ammon had taken control of an area of land that had been given to Gad, one of the tribes of Israel. And yet they were conquered by the Ammonites, and they took over those towns in that region of the tribe of Gad.

"² Therefore, behold, the days are coming, declares the Lord, when I will cause the battle cry to be heard against Rabbah of the Ammonites; it shall become a desolate mound, and its villages shall be burned with fire; then Israel shall dispossess those who dispossessed him, says the Lord.

³ (So) "Wail, O Heshbon, for Ai is laid waste! Cry out, O daughters of Rabbah! Put on sackcloth, lament, and run to and fro among the hedges! For Milcom shall go into exile, with his priests and his officials.

⁴ Why do you boast of your valleys, O faithless daughter, who trusted in her treasures, saying, 'Who will come against me?'

⁵ Behold, I will bring terror upon you, declares the Lord God of hosts, from all who are around you, (and who) and you shall be driven out, every man straight before him, with none to gather the fugitives.

But then check out verse six:

⁶ "But afterward I will restore the fortunes of the Ammonites, declares the Lord."

Interesting, isn't it? Now concerning Edom.

Go back and look at the map there.



It's on the screen; and familiarize yourself with where the kingdom of Edom is there at the very bottom of the screen. So:

"⁷ Concerning Edom.

Thus says the Lord of Hosts: "Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished?"

⁸ Flee, turn back, dwell in the depths, O inhabitants of Dedan! For I will bring the calamity of Esau upon him, the time when I punish him. (Remember, Esau is another name for Edom and vice versa.)

⁹ If grape gatherers came to you, would they not leave gleanings? If thieves came at (correction by) night, would they not destroy only enough for themselves?

10 But I have stripped Esau bare; I have uncovered his hiding places, and he is not able to conceal himself. His children are destroyed, and his brothers, and his neighbors; and he is no more.

11 Leave your fatherless children; I will keep them alive; and let your widows trust in me."

12 For thus says the Lord: "If those who did not deserve to drink the cup must drink it, will you go unpunished? You shall not go unpunished, but you must drink. 13 For I have sworn by myself, declares the Lord, that Bozrah shall become a horror, a taunt, a waste, and a curse, and all her cities shall be perpetual wastes."

14 I have heard a message from the Lord, and an envoy has been sent among the nations: "Gather yourselves together and come against her, and rise up for battle!"

15 For behold, I will make you small among the nations, despised among mankind.

16 The horror you inspire has deceived you, and the pride of your heart, you who live in the clefts of the rock, who hold the height of the hill. Though you make your nest as high as the eagle's, I will bring you down from there declares the Lord.

17 "Edom shall become a horror. Everyone who passes by it will be horrified and will hiss because of all its disasters. 18 As when Sodom and Gomorrah and their neighboring cities were overthrown, says the Lord, no man shall dwell there, no man shall sojourn in her. 19 Behold, like a lion coming up from the jungle of the Jordan against a perennial pasture, I will suddenly make him run away from her. And I will appoint over her whomever I choose. For who is like me? Who will summon me? What shepherd can stand before me? 20 Therefore hear the plan that the Lord has made against Edom and (the purpose, excuse me,) the purposes that he has formed against the inhabitants of Teman: Even the little ones of the flock shall be dragged away. Surely their fold shall be appalled at their fate. 21 At the sound of their fall the earth shall tremble; the sound of their cry shall be heard at the Red Sea. 22 Behold, one shall mount up and fly swiftly like an eagle and spread his wings against Bozrah, and the heart of the warriors of Edom shall be in that day like the heart of a woman in her birth pains."

Wow. Next, in verse 23, we have a prophecy:

23 *Concerning Damascus:*

The ancient city of Damascus, the historic city of Syria. It says,

"Hamath and Arpad are confounded, for they have heard bad news; they melt in fear, they are troubled like the sea that cannot be quiet.

24 Damascus has become feeble, she turned to flee, and panic seized her; anguish and sorrows have taken hold of her, as of a woman in labor.

25 How is the famous city not forsaken, the city of my joy?

26 Therefore her young men shall fall in her squares, and all her soldiers shall be destroyed in that day, declares the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall devour the strongholds of Ben-hadad."

Now...

28 Concerning (as says here in verse 28) Kedar and the kingdoms of Hazor that Nebuchadnezzar king of Babylon struck down."

Kedar actually, interestingly enough, means dark skinned. You actually read that term in the Song of Solomon. And Kedar was one of the sons of Ishmael. And the descendants of Kedar were the forefather, he was the forefather of the Kedarians or, the Kedaranians I think they were referred to it. And the name eventually was applied to some Arab tribes that settled in a region of Palestine.

So...

Thus says the Lord: "Rise up, (correction advance against) against Kedar! Destroy the people of the east!

29 Their tents and their flocks shall be taken, their curtains and all their goods; their camels should (correction shall) be led away from them, and men shall cry to them: 'Terror on every side!'

30 Flee, wander far away, dwell in the depths, O inhabitants of Hazor! declares the Lord. For Nebuchadnezzar king of Babylon has made a plan against you and formed a purpose against you.

31 "Rise up, advance against a nation at ease, that dwells securely, declares the Lord, that has no gates or bars, that dwells alone.

32 Their camels shall become plunder, their herds of livestock a spoil. I will scatter to every wind those who cut the corners of their hair, (and that was a pagan practice) and I will bring their calamity from every side of them, declares the Lord.

33 Hazor shall become a haunt of jackals, an everlasting waste; no man shall dwell there; no man shall sojourn there (correction shall sojourn in her.)"

So you can tell that these people really were people without cities. They were essentially kind of wandering herdsmen. Finally...

"34 The word of the Lord that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah."

So this is at the very beginning of the final king of Judah. And you'll remember I, I mentioned earlier that Elam was an ancient civilization that dwelt in, really just kind of a small portion of what is today the nation of Iran. So again, you're not going to find it on the map because it's outside of that region. But the Lord speaks to them nonetheless.

35 Thus says the Lord of hosts: "Behold, I will break the bow of Elam, the mainstay of their might. 36 And I will bring upon Elam the four winds from the four quarters of heaven. And I will scatter them to all those winds, and there shall be no nation to which, these, those driven out of Elam shall not come. 37 I will terrify Elam before their enemies and before those who seek their life. I will bring disaster upon them, my fierce anger, declares the Lord. I will send the sword after them, until I have consumed them, 38 and I will set my throne in Elam and destroy their king and officials, declares the Lord.

39 "But in the latter days (look at this) I will restore the fortunes of Elam, declares the Lord."

And again, this could very well refer to a prophecy related to the millennial age, the Messianic age, we're not really sure. But there it is.

So, you can see the prophecies that God lays out for these nations that are surrounding the nation of Israel. And once again, we're reminded of the sovereignty of God. The fact that He is sovereign over all nations. And He speaks to all of these nations as if they are His. Even though they have

worshipped other gods, even though they've run after other desires, He speaks to them in, in, with a word of judgment. And that's important to see, isn't it?

And I believe that God is still ruling and reigning sovereignly over all the nations of the world today, including the United States of America, Canada, Australia, New Zealand, England, all of Europe for that matter, all of the Middle East. The Lord is still sovereign. He is still the Lord of all the earth. And He has a word to each and every nation.

Let's pray:

Father, we thank You for giving us this time tonight. Thank You for this continuing study through the book of Jeremiah. Thank You, Lord, for declaring here, in our hearing, Your sovereign right to rule and reign, to punish, to build up, to tear down, to destroy, to heal. For You are the Lord and there is no other.

And even though at times, Lord, we may question Your works, we understand Your character. And we understand, Lord, that Your sovereign wisdom exceeds ours, and we cannot comprehend it. Therefore, Lord, we are left by faith to trust You and to trust Your character, Your goodness and the purpose of Your will, which we know is for the good of mankind.

And so, Lord, we commit these things into Your hands, even Lord, how You are working among the nations today. How You are working here in the United States. How You are working in other nations around the world. How You are speaking to those peoples, declaring Yourself ruling and reigning.

And You will bring all things to their final conclusion. I thank You my Father. We look to You to accomplish the purpose of Your will. And we rest in that sovereignty in Jesus name we pray, amen.