



Jeremiah 46-47

Tape #7304
Jeremiah 46-47
By Chuck Smith

Turn now in our Bibles to the prophecy of Jeremiah, chapter forty six. As in the final prophecies of Jeremiah, these prophecies are addressed to the Gentile nations, for the most part. It begins with chapter forty six. The prophecy against Egypt, and then in forty seven, against Philistia, and Tyre in chapter forty eight, against Moab, chapter forty nine, the Ammonites, and Edom, Damascus, and Elam, and then against Babylon in fifty and fifty one.

So these prophecies are directed to the Gentile nations. After the fall of Jerusalem, and it's destruction by Babylon, that began what in the scriptures, is termed, the times of the Gentiles. Where God sort of set aside Israel, because of it's failure, and the Gentile powers became dominant. Israel was in captivity, returned after seventy years, but never regained her strength, was finally destroyed by the Romans. We are presently living in the times of the Gentiles, but God is again gonna deal with the nation of Israel. Their day is coming, their time is coming. The time of the Gentiles is limited. Jesus said that, "Jerusalem will be trodden under the foot of the Gentiles, until the times of the Gentiles are fulfilled. Paul speaks about the blindness that has happened to the nation of Israel, in part, until the fulness of the Gentiles is come in.

So right now, the Spirit of God is working among the Gentiles, and a Jew has no special advantage, or privileges at this time. He has to come, just like any Gentile, to Jesus Christ, in order to be saved. But, when the Lord removes His church, the Gentile church, out of this earth, then He will deal with the nation of Israel for another seven year period of time.

I do believe that we are getting very close to the end of the times of the Gentiles. The fact that Jerusalem really is not trodden under foot, by the Gentiles, is to me a significant sign. The prophecy of course, may be a reference more to the temple mount, which is still under Gentile power, but that remains to be seen. But, these are prophecies against the Gentiles. First of all,

Against Egypt, [verse two], against the army of Pharaohnecho, the king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah (46:2).

Now Pharaohnecho is mentioned in the books of Kings. He first of all, brought the Egyptian army against the Assyrians, and Josiah the good king of the latter kingdom, the one that instituted reforms, decided to go out and face the Egyptian power. He was advised not to do that, but he did it anyhow, and he went up to Megiddo to fight against the Egyptians, and there he was slain by Pharaohnecho, and taken back to Jerusalem and buried. Now four years later Pharaohnecho decided to send his troops against Babylon, and in those days, Egypt, and of course in ancient history, Egypt was always one of the major powers in ancient history. The glory of Egypt was world renowned. The pyramids and all of those marvelous structures there in Egypt. It was just the sphinx and all. It was world renowned. A nation of luxury, a nation of power, a nation that was respected, and one of the leading nations of the ancient world. So, this is the beginning of the downfall of Egypt. Never again will Egypt experience the glory that she had prior to Pharaohnecho's aborted attempt to conquer Babylon. So this is in the time that Egyptian army had been sent against Babylon, and it was in the fourth year of Jehoiakim, the son of Josiah. So the call to battle.

Order the buckler and shield, draw near to battle (46:3).

The Egyptians were famous for their horses and their cavalry units.

So harness the horses; get up, ye horsemen, stand forth with your helmets; furbish the spears, and put on the brigandines [or the coats of mail, that was the armor plate that they used to wear. So these cavalry units with their helmets, their spears, and these metal armor that they wore] (46:4).

So here they are. It's the power of Babylon. They were known for their chariots, and they were awesome and fearsome in war. But then the prophet said,

Why have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are

fled apace, and look not back: for fear was round about, saith the Lord (46:5).

So Jeremiah is prophesying, he said, "How is it that I see them fleeing?" Their in dismay, they've been discomfited by the enemy and he said,

Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates (46:6).

There at the battle of Carchemish, Pharaohnecho's troops were defeated and Egypt became after that in history, only a secondary power of the best.

So who is this that cometh up as a flood, whose waters are moved as the rivers (46:7)?

The flood being a very apt description of Egypt, because of the annual flooding of the Nile. Now Egypt is going to try to flood out over the nations. Babylon and Egypt are the vying powers of world dominance and they're gonna seek to overflow and conquer Babylon. So "Who is this that cometh up as a flood, whose waters are moved as the rivers?"

Egypt rises up like a flood, his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians, the Libyans, that handle the shield; and the Lydians, that handle and bend the bow (46:8-9).

Now, the Egyptians were very wealthy and their armies were made up of mercenaries, not Egyptians. But they hired men of Ethiopia, and the Libyans, and these Lydians, but they're not really the ancient Lydians, but another African group, the Lydians. They would hire them, and they were the mercenary soldiers that would fight for Egypt. But the Egyptians were really very weakened by their luxuries and their lives of just, ease.

For this is the day of the Lord God of hosts, it's a day of vengeance, [Now, God's vengeance because of the death of the good king Josiah. After of course, Josiah was slain, they came and subdued Jerusalem and they made the Israelis, they set up a battle king. In fact Jehoiakim was the battle king, set up by Pharaohnecho, and he was required to pay tribute to collect taxes, and pay tribute to the Egyptians. So, "It's a day of the vengeance, for the Lord of hosts"] that he may avenge himself of his adversaries: and the sword shall devour, and it will be satiated with blood, and they will, the Lord of hosts will make a sacrifice in the north country by the river Euphrates (46:10).

So, it's going to be a real blood bath for the Egyptians.

Go up into Gilead, take the balm, O virgin [And this is referring to the young ladies of Egypt, the daughters of Egypt. Gilead was a place that was famous in scripture for this salve, this balm that they had there. Jeremiah refers to it in another passage, he says, "Is there no balm in Gilead?" It's this special ointment there actually known for its healing powers. So the statement, "Go up to Egypt, take the balm, the daughter of Egypt"] in vain shalt thou use the many medicines; for you're not to be cured (46:11).

Egypt will never rise again as a dominating world power. It's not to be cured.

The nations have heard of your shame, and your cry has filled the land: for the mighty man has stumbled against the mighty, and are fallen both of them together (46:12).

In their attempt to flee, they're running into each other. Both falling together.

The word of the Lord spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt (46:13).

Now this is another prophecy against Egypt. The first was the defeat there at Carchemish. Now, Jeremiah is prophesying some fourteen years after this defeat at Carchemish. Then Nebuchadnezzar came to invade Egypt, he is to be, actually sixteen years later, he came to invade Egypt and he is to be successful. So this is a secondary prophecy now, we are given the prophecy that deals with the destruction of Egypt and the conquering of Egypt, by Nebuchadnezzar. So, "It is the word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar the king of Babylon should come and smite the land of Egypt."

Why are your valiant men swept away? they stood not, because the Lord did drive them (46:15).

You might say, if the Lord is against you, who can be for you? So God is prophesying against Egypt. "The valiant men swept away. They could not stand because the Lord did drive them."

He made many to fall, yea, one fell upon another: and they said, Aids, and let us go again to our own

people, and to the land of our nativity, from the oppressing sword (46:16).

In other words, they were mercenaries, and they said, “Hey, why should we take a beating for Egypt? Let’s go home.” So, the mercenaries that the Egyptians had trusted in, their great army, they fled on back to Ethiopia and Libya, the places from whence they had come.

They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed (46:17).

So no doubt, the Pharaoh, so typical of those Mideastern monarchs, was making all of these powerful pronouncements of what they were going to do. Remember Saddam Hussein and all of the things he was saying about, you know, all of the bodies that would be sent back, and how he would make it a massive graveyard, and Iraq was just going to smash these forces? He talked big! And that’s typical of those Mideastern monarchs. They talk big, big, big, you know, but here Pharaoh had been talking big about how they would handle these Babylonians, “We’ll smash them, and we’ll send back their dog tags for their families to weep over.” This kind of stuff. But when it came right down to it, they said, “That guy’s just a noise. There’s nothing behind it. There’s no substance there. He’s just a noise”. I know people like that. He had, no doubt, appointed a time when he would send reinforcements. “Stand in there men, I’ll send troops to help you!” And all, and the time had gone by, there was no help, so the fellows were deserting the army.

As I live, saith the King, [the Lord] whose name is the Lord of hosts, Jehovah of hosts, Surely as Tabor is among the mountains, and as Carmel is by the sea, so shall he come (46:18).

“So just as sure as Tabor is there and Carmel is there, you can be sure, that’s how sure you can be that Nebuchadnezzar will come with the Babylonian army.”

O thou daughter dwelling in Egypt, furnish thyself to go into captivity: [Get ready to go into captivity. I mean don’t take your fancy evening gowns, you’re not gonna need them. Wear some warm clothing. Go take your dancing slippers, take some heavy boots. I mean it’s gonna be tough! You’re gonna be taken into captivity.] for Noph shall be wasted and desolate without an inhabitant. Now Egypt is like a very fair heifer, but destruction comes; it comes out of the north (46:19-20).

Egypt had really not been invaded. They were sort of out of the general area of conflict, which was more in Assyria and Babylon, but now they are to be invaded, and they are to be taken. This fair heifer is to be destroyed.

Her hired men [the mercenaries] are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation (46:21).

There’s no way they could stand. For God had ordained their defeat.

The voice thereof shall go like a serpent [rather than roaring like a lion, it’ll just be a hissing]; for they shall march with an army [that is the Babylonians, will march with an army], and come against her with axes, as hewers of wood (46:22).

One of the chief weapons of the Babylonians were these axes and they were going to chop down Egypt, as a tree is rather defenseless, before the ax of the woodsmen, so will Egypt be defenseless before the Babylonians. The cities, the trees will be chopped and cut to the ground.

They will cut down her forest [That is the cities themselves, which were as forests. There were over a thousand cities in Egypt.], saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable (46:23).

Now Egypt had had many plagues of locusts, but these were gonna be men, numbering as the locusts, just covering the earth in their invasion of Egypt.

The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north (46:24).

So the definite prophecy. Egypt is to fall to Babylon.

For the Lord of hosts, the God of Israel, saith; Behold, I will punish the multitude of No [There is a problem with the identity of No. There’s another scripture called Ammon No, and many think it is the ancient Thebes of Egypt.], and I will punish them with their gods, their kings, even Pharaoh, and all of those that trust in him (46:25).

So God’s punishment to come.

And I will deliver them into the hand of those that seek their life, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the Lord (46:26).

Egypt will not be totally destroyed. It was destroyed for a period, but it will arise, but never to the same glory. Now Nebuchadnezzar had, first of all, before conquering Egypt, sought to conquer the city of Tyre. Ezekiel who was also a prophet, contemporary with Jeremiah, prophesied this destruction of Tyre.

The prophecy of Ezekiel is extremely interesting, and we'll get there this summer. His prophecy of the destruction is very interesting because he speaks of two conquests of Tyre. He uses the pronouns, he, he, and then he changes pronouns to they. It's quite fascinating because the prophecy that refers to the "he" is the conquest of Tyre, by Nebuchadnezzar.

When he changes the personal pronoun to "they" it's in reference to the conquest of Tyre by Alexander the Great. Now when, because Tyre was a port city and it had the Phoenician army rule the seas, Nebuchadnezzar had a difficult time conquering Tyre. Usually when you would come to a fortified walled city, you would surround it, you would set a siege against it, and you would just starve the people out. You know, you'd keep all of the supplies from coming in, and when they would run out of supplies, they would have to give up. That was the method of war. I mean you have plenty of time, so a siege would take a year or two, you starve the people out, and then you conquer the city. But because Tyre was a port city and the port of Achaians went out into the Mediterranean, they were able to continue to go on living. They just brought their supplies in by sea. So the siege that Nebuchadnezzar sent against Tyre, lasted for twelve years before he conquered Tyre.

The interesting thing about the prophecy of Ezekiel was that when he conquered it, he wouldn't give any spoil. But the Lord told him, or the Lord spoke, the Lord didn't tell him, but the Lord spoke and said that he will make up for the fact that he didn't get any spoil from Tyre, for he would take the spoil of Egypt. So after Tyre was conquered by the Babylonians, it was then that they moved down to conquer Egypt, and though they didn't, well what happened in Tyre, the people finally got tired of the siege. They thought, "Well you know, this guy's not gonna give up. Twelve years, they're still there you know." They thought they'd get weary and leave, but they didn't.

They stayed. So what they did, there was an island just a mile off shore, and so they just moved everything out to the island. They built fortifications and they built up the island and then finally they just took and put the people on the ships, and moved out to the island, and said, "Hey you can have it!" They turned the city of Tyre, just actually left it, but they had taken everything, so that by the time he conquered it, there was nothing left. The people taking all their goods, and everything else. Anything worthwhile, they moved out to the island. So the prophecy was fulfilled, he didn't get anything.

But the second part of Ezekiel's prophecy, he said, "They shall take the stones of the city and cast them in the midst of the sea, and they'll scrape the dust and put it in the midst of the sea." Strange prophecy indeed! But when Alexander the Great came to conquer Tyre, he tried to enable an engagement against them and they were too tough on the seas, so they were there off shore and they just defied Alexander the Great. So he decided to build a cause way, or a jetty on out to the city, and they began to take the rubble and all, and the houses, that was once the city of Tyre on the shore, and they began to dump it into the Mediterranean and with them they made this jetty. They took the dirt and scraped it on this jetty, and they were able to move their battering rams and so forth on this jetty. All the way out. A mile out to this island, and he ultimately conquered the city of Tyre, the island city by making this cause way, or jetty on out to it. Thus the prophecy, weird prophecy, of Ezekiel was literally fulfilled in the conquering of Tyre. But in that he didn't get any spoil, God promised him the spoils of Egypt, because he got nothing from Tyre.

God was using the Babylonian army as His instrument of judgement against the nations. But though it was used as an instrument of judgement, they were to be judged. As we get to chapters fifty and fifty one, we'll find that God then judged His instrument of judgement, as He brought His judgement against the Babylonians. But now, as God has predicted, the fall of this powerful nation of Egypt, one that Israel always held in great respect and awe. "If Egypt is destroyed by Babylon, then how shall we stand?" But the Lord, speaking comfort to His people. Interesting, He addresses these cities that the,

Declare in Egypt, [verse fourteen] publish in Migdol, publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee (46:14).

These are the very cities of Egypt where later, the remnant of Israel decides to flee. When Jeremiah said, “No! God said, if you stay here, He’ll protect you and take care of you.” They did not listen to God. Fled to these cities, and so the judgement is probably going to be there. “There’s not gonna be a place of safety and refuge for you.” The arm of flesh. The help of man is not sufficient. We need the strength and help of God. So God speaking to His people said,

Fear not thou, O my servant Jacob, [Now God in these last two verses, addressing Himself to His servant Jacob who is fearful, because of these calamitous world events. The nations are at war. It’s a period of warfare, it’s a period of destruction. The Babylonian army has already taken it’s toll. The city of Jerusalem has been sacked. The remnant that are there are quite weak. But the Lord says to them, “Fear thou not O my servant Jacob”], be not dismayed, O Israel: for, behold, I will save thee from afar off, [Now, this prophecy of Jeremiah really transcends the years and comes into the latter days. Or it’s a prophecy of the present time, and of time yet future, as God promises that He would save them from afar off. Now, the prophecy was that they were to be scattered and dispersed into the whole world, but God is going to bring them from afar off. From where they have been scattered. “Be not dismayed O Israel, for behold I will save thee from afar off”], and thy seed from the land of their captivity [Your children and all, your descendants, “I will save them from their captivity”]; and Jacob shall return, and be in rest and at ease, and none shall make him afraid (46:27).

Now that’s yet future. They’re surely not in that condition yet. But when the Lord shall come and establish His kingdom, then this will be fulfilled. Now, the Jews are quite excited because at the present time there is an extremely high rate of immigration into Israel, by Jews, from Russia, also this past year, that dramatic exodus of the Jews from Ethiopia. When the Israeli government took all of the seats out of these jumbo 747’s, and sent them down and loaded them up with as many as 1,100 people, and brought them back to Israel. They brought 14,000 of them back in a thirty six hour period. It’s just a modern exodus, bringing the Jews from the persecution they were experiencing in Ethiopia. They say that they’re planning a similar thing, bringing back more of the Yemenite Jews, or the Jews that are still living in Yemen who are under tremendous persecution.

They’re planning another exodus this year, to bring those Jews back, and they’re seeking to gather the Jews back into the land. They’re quite excited, because for the first time, since the time of Christ, the majority of the Jews in the world will again be living in Israel. This hasn’t happened for thousands of years. The Jews have been scattered throughout the whole world, but they are being gathered again; I believe, in preparation for the Lord’s return. The majority of the Jews that are living in the world, will again be living in Israel, in the near, distant future, as this tremendous rate of immigration is happening over there right now. So, “I will bring your seed from afar off.” God is doing that. God has put a yearning in the hearts of the Jews all over, to return to the land.

So fear thou not, O Jacob my servant, [So twice now God is exhorting them not to fear.]: for I am with you [Surely that is the cure for fear. The consciousness of God’s presence. “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me”, and the presence of the Lord dispels fear, I think it’s five times in the bible. First with Abraham, when God said, “Fear not, I am with thee”, and some five times, God uses that very thought as the thing that would dispel fear. Know that God is with you, and if you become conscious of the presence of God with you, there is nothing then to fear. You only fear when you lose the sense of God’s presence. “For I am with you”], and I will make a full end of all of the nations whither I have driven you: [The nations of the world. God’s gonna make a full end of them. All of the nations where the Jews have been driven.] but I will not make a full end of you, but I will correct you in measure [Or in proportion. Proportion to your sin.] and I will not leave you wholly unpunished (46:27).

Now the wonderful thing for us is that though God does punish sin, and must punish sin to be just. The punishment for our sin was laid upon Jesus Christ, and He bore the punishment for your sin. Now God will correct you, and that’s good. In Hebrews we are told, “Not to despise the correction or the chastening of the Lord, for whom the Lord loveth, he chasteneth.” If you can do evil and get by with it, then you better be

worried. The indication is that you may not be a child of God. If you are a child of God, He's not gonna let you get by with things that are hurtful or destructive to you. He's gonna correct you for that.

The punishment for your sins, that was laid on Jesus Christ. He took what I deserved. The punishment that I deserve for my sins, He bore for me. Israel rejecting Christ is to be punished and corrected in measure, but not wholly unpunished. There will be punishment to Israel, because they rejected God's provisions for their sins.

Chapter 47

Now in chapter forty seven, he speaks about the land of the Philistines.

The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza (47:1).

Now the Egyptian army moved up into the land of the Philistines. One of their major cities was the city of Gaza. That's where Samson had visited, met his fate.

Thus saith the Lord; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and the inhabitants of the land shall howl (47:2).

Now the word of the Lord that came before Pharaoh smote Gaza, that's to put the time that the prophecy came. The Philistines were still sort of basking in their strength. They were strong and powerful people. Still, to date the prophecy, it was before Pharaoh smote Gaza. After the Pharaoh had smitten Gaza, four years later is when the Babylonian invasion came. The prophecy is actually of the Babylonian invasion. "The waters rise up out of the north, will be like an overflowing flood. They'll overflow the land and all that are therein, the city and those that dwell therein, the men shall cry, and the inhabitants of the land shall howl."

At the noise of the stomping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands (47:3);

It's going to be an awesome thing, it's going to be a terrifying thing. The Babylonian power, tremendous power. Their chariots, their horses, and the thundering of the hoofs, and the rattling of the chariots and all, is going to strike terror in the hearts of the Philistine people. So much so, that the men will actually forsake their own children. Fleeing for their own safety, they will become unnatural in their love. They'll not consider their own children, but just leave them and flee, for the tremendous fear that has been inspired. We can't imagine that. I can't imagine not standing to defend my children, to death. But such will be the case when the Philistines are conquered.

Because the day that comes to spoil the Philistines, and cut off from Tyrus and Zidon every helper that remaineth [Now when Babylon went to conquer Tyre, the Philistines helped the people of Tyre. They were the ones who helped supply them by these sea waters. So this is sort of a vindictive thing by Nebuchadnezzar against the Philistines, for helping Tyre and Zidon in his attempt to conquer the city of Tyre]; for the Lord will spoil the philistines, the remnant of the country of Caphtor (47:4).

Now that Caphtor is interesting in that, the Caphtorine were sort of related to the Philistines. The Philistines themselves, the historians believe, came from the island of Crete or the island of Cypress. The experts are sort of divided into just what the source was. There was a tremendous volcanic explosion there in the Mediterranean, several hundred years before Christ, and they believe that the people fleeing from this huge volcano, and this devastating eruption of the volcano, that many of them came to the area of the Philistine country, which of course is Israel today; and, they settled there, and thus men from the island of Crete or Cypress, who had settled in that coastal plain. The experts really don't know, so don't worry if you don't know where they came from. But that's the general opinion.

So baldness is come upon Gaza; and Ashkelon is cut off with a remnant of their valley: how long will you cut yourself (47:5)?

The pagan sign of mourning was to cut yourself. If someone died or was killed, you would cut yourself, your body. You would just take and slash your body as a sign of grief, for your dead friend. Thank God that has passed, you know, as far as a sign of mourning. But they did that.

O thou sword of the Lord, how long will it be ere thou be quiet [How long will these wars go on? How

long will these nations be troubled, and how long is this fighting and this warfare back and forth to continue? How long before you command them to put up their scabbards and rest, and be still? The answer comes,] *O Lord, how can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea shore? and there hath he appointed it (46:7).*

So the prophecies against these Gentile powers, as God judges the nations. We will continue next week into chapter forty eight. Moving to the end of Jeremiah, and then getting into the short book of Lamentations, and then into the exciting prophecies of Ezekiel. So, exciting as we move through and see how, how certain the word of God is.

It's interesting when you can take the prophecies and lay them beside history, and you see how accurately God predicted the events that were going to come. So much so, that the Bible critics, men who don't want to acknowledge that the Bible is the word of God, always declare, "Well it was written after the fact. You know you couldn't have written, before the fact, these things. That's an impossibility!" Thus the only other conclusion is that they were written after the fact, and then dated before the fact. Such men will perish and the word of God will stand, and it's an exciting book. Shall we stand?

Shall we pray? Father we thank You for Your Word that it has stood the test of time. And though the critics, and the agnostics have hammered against it for years. It still stands, they have fallen. Help us Lord to allow Your Word to be a guide to our lives. That we might live by it's truth. That we might enjoy the favors and the blessings of the Lord, as we serve Him. Lord we thank You for Your Holy Spirit, that You have sent, to teach us the word, and instruct us in Your truth. And may our hearts ever be open and receptive, that You might work in our lives, Lord, through the Word, and by Your Spirit, as you conform us into the image of Jesus Christ. Lord we know that Your Word is sure, and that Your Word shall stand and what You have said shall surely come to pass. That sure gives us an edge up on the world around us Lord, because we're there in confusion and don't know what's happening. All we have to do is look at Your map, and know exactly where we are in history, as we see Lord Your Word coming to pass, before our eyes. So, Lord, open our hearts now, and bless, we pray, your people, as we study together Your truth. In Jesus' name, Amen.

May the Lord be with you, keep you in His love, fill you with His Spirit, and may you know the power of God, surging through your life, and touching the world around you. Go forth in Jesus' name, be a light in this darkness, for His sake.