



Jeremiah 49

Tape #7306
Jeremiah 49
By Chuck Smith

Jeremiah chapter forty nine, as God pronounces His judgement against the Ammonites, and against Edom, and then against Damascus, and then Kedar, and finally, against Elam. The Ammonites were descendants of Lot. Both the Moabites and the Ammonites descended from Lot, the nephew of Abraham. Thus no doubt, Lot in the beginning with Abraham believed of Jehovah, but the descendants of Lot began to worship basically, the god Molech.

So concerning the Ammonites. Now Ammon was north of Moab. If you take a map of the bible, you see at about the middle of the dead sea, on the eastern side, the river Arnon, comes into the dead sea. Moab occupied the area just south of the Arnon river. Where the Ammonites were in the territory, that was north of the Arnon river. Much like the territory of Moab. It was the high plain country, which today is a part of Jordan.

So concerning the Ammonites, thus saith the Lord; Hath Israel no son? hath he no heir? why then doth his king inherit Gad, and his people dwell in his cities (49:1)?

Now when the children of Israel were coming out of Egypt, two of the tribes, Gad and part of the tribe of Rueben, settled in the area that was east of the Jordan river in the area that is known today really the Golan and the territory south of that, which is part of Jordan. It was great pasture land. They said to Moses, “Hey we’d like to settle here! This is great pasture land and we’re very happy here!”, and Moses became upset, and he said, “You know, we’ve been wandering for forty years because the people didn’t go in to take the land. Now if you settle here, you’re likely to create another problem. They said, “No, we’ll send our men to fight, once the land is taken though, we’d like to have this as our portion”. So the tribe of Gad and half the tribe of Manasseh, actually, settled there on the eastern side of the Jordan river.

Now when the tribes, or when Israel was split, then they became a part of the northern kingdom of Israel. Judah and Benjamin comprised the southern part of Israel. When Shalmaneser, the Assyrian king conquered over Israel, then the area that, the territory that belonged to Gad, was invaded by the Ammonites. They took that land that was inhabited by the tribe of Gad, and thus, “Has Israel no sons? Has he no heir? Why does the king”, Molech, or the god of the Ammonites, “Why does he inherit Gad”, the area of the territory of Gad, “and his people dwell in his cities?” Really the territory should’ve gone to Judah but, the Ammonites invaded Israel at the time of Shalmaneser, they took this territory.

Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; [Now Rabbah was the chief city of the Ammonites.] and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord (49:2).

So God has promised that the day will come when Israel will again inhabit that land, and the capital of the Ammonites, Rabbah, destroyed, become a rubble.

Howl, O Heshbon, [Now that was the major city of Moab.] for Ai is spoiled: [Now that is not the Ai that was conquered by Joshua, but it is the Ai of Ammon.] so ye daughters of Rabbah, gird you with sackcloth; [A cloth of mourning.] and lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together (49:3).

The king again being their god, Molech. With the priest and all of the princes, Ammon is to go into captivity.

So wherefore gloriest thou in the valleys, thy flowing valley, [Beautiful valleys over there in the territory of Ammon, or Ammon, but they are going to be desolate.] O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon, saith

the Lord (49:4-6).

Now this prophecy of the destruction of Ammon and the Ammonites was fulfilled by Nebuchadnezzar. After the conquest of Judah and Jerusalem, the Babylonian army did go over, they conquered, they came down from the north. They conquered Ammon and then they moved on in to Moab and then they continued south and conquered Edom. So the next prophecy is against Edom.

Now Edom, was the descendant of Esau, Esau the brother, the twin brother of Jacob. His descendants were known as the Edomites. So all of these people were basically related. The Moabites and the Ammonites descended from Lot. The Edomites descended from Esau, and so they all go back to Abraham. They all point to Abraham as their father. So today, the Arabs point to Abraham as their father. The Arabs who are the descendants, really of these other nations, Ishmael, and they point to Abraham as their father. The Edomites descendants Esau.

Concerning Edom, thus saith the Lord of hosts; Is wisdom no more in Teman? [Now Teman was one of the major cities of the Edomites. The people of Edom were known for their wisdom. It was just sort of a proverbial kind of thing, the wisdom of the men of Teman. You remember when Job was going through his problems. One of the men who came to comfort Job, was Eliphaz the Temanite. So the Temanites were those that came and were known for their wisdom. But "Is wisdom no more in Teman?"] is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him (49:7-8).

So Dedan, another major city of the Edomites, they're told to flee and turn back, and dwell deep. The, There are two possible interpretations here, and there are scholars on both sides, as is often the case. The idea of dwelling deep is suggested that they flee into the wilderness to escape the coming armies. The dwelling deep would be to withdraw into the desolate empty wastes of the wilderness, and thus escape your enemies. This was often done by the people who were refugees from war. The other is a call for them to move back into the valleys and to dwell there in the cliffs.

We have in verse sixteen, "Thy awesomeness hath deceived thee, the pride of your heart, O thou that dwellest in the clefts of the rock, behold you hold the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring you down". And a reference to the rock city of Petra which is in the area of Edom. So there were many cave dwellers. Of course, the rock city of Petra was some kind of a cave. They carved it out of a rock, and they carved ornate kind of entrances to their cave dwellings.

But the valley getting back into Petra is quite narrow. In fact you can only go single file, on horse, coming into that valley it is so narrow in spots. So it was easily defended because you couldn't rush a whole army into it. Then the fellows could be up on the cliffs above it, and throw rocks down on the guys trying to come through. So they were quite safe back there in Petra. They felt very secure. So this "dwelling deep" is thought to mean going back in these canyons. Finding refuge in the caves there in the rocks. Now the Lord is saying,

If the grape gatherers come to thee, would they not leave some gleanings? [In other words, when they picked the grape field, they didn't strip it clean. If there were grapes that weren't ripe as they were picking, they would just sort of leave them. And always there would be little clusters of grapes, a few on the vines. They were never stripped clean.] if thieves come by night (49:9),

They won't utterly wipe you out. They won't take everything. They just grab what they can quickly, but they leave a lot. So there's there would be something left over from the grape pickers, or from the thieves.

But [The Lord said,] I have made Esau bare, [Gonna strip her completely.] I have uncovered her secret places, he shall not be able to hide himself: his descendants are spoiled, and his brethren, and his neighbours, and he is not [is no more]. So leave thy fatherless children, I will preserve them alive; and let thy widows trust in me (49:10-11).

All of the men of Edom were to be slain, and only the children and the women were to be left.

For thus saith the Lord; Behold, they whose judgement was not to drink of the cup [They thought they could escape, and had they followed the Lord, they could have. Yet] they have assuredly drunken; and art thou he that shall go altogether unpunished? you will not go unpunished, but you shall surely drink of it (49:12).

The drinking of the cup, throughout the scriptures as a metaphor of the cup of God's wrath in judgement. In Psalm 75, in Jeremiah 25:15, the references to the cup of the wine of God's wrath. The cup of God's indignation, Revelation 14. But it makes reference to the wrath of God, that is to be visited upon sin. Always it's associated with the judgement of God on sin.

Thus when Jesus was in the garden, and He was praying, "Father, if it is possible, let this cup pass from me". It is that cup of the judgement of God against sin, that He was to drink for us. "Nevertheless if it is not possible, except I drink it, then thy will be done." Now, in order for God to forgive our sins and iniquities, and yet be righteous, there had to be a substitute for us. One who would receive the judgement of God, that was due us. God's judgement must be meted out against sin. Thus God sent His only begotten Son, who bore our sins in His own body, and who received the wrath of God, and the judgement of God that is due the sinner, when God placed on Him, the iniquities of us all. Now as Jesus was in the garden, and He was contemplating what was to transpire that same day, in that the Jewish day begins at sundown. Before sundown tomorrow, He is to taste that cup. He is to drink that cup of God's wrath and judgement against sin. As He is contemplating that, He prays, "Father if it is possible, let this cup pass from me". No one in their right mind would want to face the wrath and the judgement of God! God's judgement against sin. No one in their right mind would want to face that.

We are told in Hebrews, that under the mosaic law, if a man despised Moses' law, spoke against Moses' law, and there were two or three witnesses that would testify of his disdain for the law of Moses, that man was put to death. "But of how much worse punishment", the author of Hebrews says, "Do you suppose the person would be worthy who has trodden under the foot the Son of God, and has counted the blood of his covenant wherewith he was sanctified an unholy thing". Here Jesus shed His blood, He drank the cup. He took the cup, and He said, "This cup is a new covenant in my blood, shed for the remission of sins". The death, His death, and His suffering; receiving the wrath of God for sin.

Now they've counted the blood of Jesus, an unholy thing they've done despite, to the spirit of grace. For we know Him that said, "Vengeance is mine. I will repay", saith the Lord. It is a fearful thing to fall into the hands of the living God. Again, he said, "How shall we escape if we neglect this great salvation which has been offered to us?" And he speaks of the fearful looking forward to the fiery indignation of the wrath of God, whereby His adversaries will be devoured.

Now, you don't have to face the judgement of God. You don't have to receive God's wrath against your sin. For Jesus took your sin, He took your punishment. The justice of God has been satisfied, in that Jesus became our substitutionary offering for sin. The sin offering. Now under the old testament, they had goats and bulls that they would bring for sin offering. But the book of Hebrews points out it's impossible that the blood of goats or bulls could actually put away your sin. All they did was cover. They could not put away your sin. But they spoke of the better offering that was to come, whereby your sins would be put away. So God has provided, through Jesus Christ, as your sin offering, the way by which you, when you come to God, He can say you are innocent. "There is therefore no condemnation for those that are in Christ Jesus", for Jesus took the judgement of God against our sin. He drank the cup.

Now, here Edom, the judgement wasn't to drink the cup, and yet they shall surely drink it, the prophet said. Why? Because they did not receive God's provision. They did not follow the Lord's way. There are many people today who are going to face the judgement of God, for their sins. Though but, in reality, God has provided the means whereby they can be forgiven, they have rejected God's means. They have rejected Jesus Christ, and thus you have to face then, a holy God at that great white throne judgement, without the benefit of Jesus Christ, and His work for you. It's a fearful thing to fall in the hands of the living God.

For I have sworn by myself, saith the Lord, [Now the bible points out that when you swear, you always swear by something greater. So you swear by your mother's honor, or you swear by heaven, or you swear by the bible. But, because God can't swear by anything greater, He's gotta swear by Himself. So it says that He might make the covenant even more sure, He'd swear by Himself. So "I have sworn by myself", saith the Lord] that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be a perpetual waste (49:13).

Go to the area where Edom once occupied. There was once this vast cultural group, and you'll find it

waste. Wasted wilderness. Sparsely inhabited by a few Bedouins. But as God has sworn by Himself, He has kept that, and that territory today is, for the most part just a wasted wilderness. Perpetual waste.

I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For, lo, I will make thee small among the heathen, and despised among men (49:14-15).

So, the rumor of the Babylonians coming and gathering together against Edom.

Thy awesomeness has deceive you, [This fortress city of Petra, they thought could never be taken. It was a thing of pride. Today it's a thing of great beauty. You see the pictures of these buildings in Petra that were carved out of the rock and they're still just awesome today.] they were the pride of their heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though you should make your nest as high as the eagle, I will bring you down from there, saith the Lord. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof (49:16-17).

God will just make the place desolate and it will become just a place of derision by the people.

As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, [Now Sodom and Gomorrah was down in the south of the dead sea. Edom was south of the dead sea and east from there. So the overthrow of Sodom and Gomorrah would be something that would be very vivid in their minds, those there in Edom, because it was a neighboring area.], no man shall abide there, neither shall of son of man dwell in it (49:18).

These are further prophecies of how Edom would be waste and desolate.

Behold, he shall come up like a lion [That is he being, Nebuzaradan, the captain of the Babylonian army who conquered Edom. And he'll come up like a lion.] from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me (49:19)?

Now this is speaking of this Nebuzaradan, the Babylonian powerful captain with the Babylonian army. So Edom will flee from him. There is no one that can stand against that army. They're not really a fair match at all against the Babylonian army.

Therefore hear the counsel of the Lord, [The area of Edom, the counselors came from Edom, the wisemen, but now, hear the counsel of the Lord.] that he hath taken against Edom; and his purposes, that he has purposed against the inhabitants of Teman [Or Teman]: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea (49:20-21).

Actually, Edom at one time, went all the way down to the Red sea, and thus the noise of the fall of Edom spread abroad.

Behold, he shall come up and fly as the eagle, [That is he, again, the Babylonian captain, Nebuzaradan] and he will spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in labor (49:22).

Just faint, and just really in pain.

Against Damascus. [Now Damascus was the capital of Syria. Things haven't changed much in 2,600 years, because Damascus is still the capital of Syria. Now it is interesting that the Lord did not prophecy the destruction and desolation of Damascus, like He did with Teman and these other cities of Edom. And thus Damascus still exists today, and is still the capital of Syria.] Concerning Damascus, Hamath is confounded, and Arpad: [For they are the cities of that area.] for they have heard the evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet (49:23).

Like a sea that's troubled, tossed. So these evil tidings, they're floating around and the people are troubled and tossed.

Damascus is waxed feeble, and turns herself to flee, fear has seized on her: anguish and sorrows have taken her, as a woman in travail [The anguish, the sorrow.] How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of

Benhadad (49:24-27).

Now in the old testament we read of Benhadad, the king of Syria, however, Hadad was one of the gods of the Syrians, the Syrians, and Ben is a word for son. So the son of Hadad. So it was a common name, it wasn't just of a single king, but many of the kings of Syria were known as Benhadad. By the time this prophecy of Jeremiah the Benhadad of I Kings, was long gone. So it is a common name for the kings of Syria, the son of Hadad, who was the Syrian god, Benhadad. So you read of the word Ben, in the Hebrew it is son, and so like in Sweden you have Johnson, and Thompson, and we put them on the end. In Hebrew, they have everything backwards, and they even write backwards. Thus it's at the beginning. Benammi, Benjamin, Ben Hur, son of Hur. So you have uh, the Ben, as a title for son.

Concerning Kedar, [Now, Kedar you're going into the area of Saudi Arabia, sort of east of Ammon. So it is sort of a wilderness, a desert area. During the Gulf war, when they were moving materials from Jordan, supplying Iraq, they went through the area, that desert area that is known, was known in those days, as Kedar. "Concerning Kedar"] *and concerning the kingdoms of Hazor*, [Now this is not the Hazor that is in the upper Galilee, but this is the Hazor that was over in the area of Kedar, on the other side of Jordan.] *which Nebuchadnezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to Kedar, and spoil the men of the east (49:28).*

That is east of Ammon and east of Jerusalem and all.

Their tents and their flocks shall they take away [Now, these people were for the most part, sort of like the Bedouins. It's a wilderness area. You basically they grazed their sheep. But as the sheep sort of, you know, wipe out an area, they move along. They lived in tents like the Bedouins today. In fact, if you look at the Bedouin people today, you get a good idea of what the people of Kedar were like. Because they lived in tents, they were nomadic kind of people, and yet quite wealthy. Because they had great flocks of sheep, so they had plenty of food. In those days the basic thing was, how much food you had, and so they had lots of flocks. So the, they are coming in, though it is a wilderness area, and because they were in this hostile kind of environment, this hot desert, wilderness type of area. Who's interested in conquering that? You know who's interested in conquering Death Valley?, if you can live out there. You know, you say, "I want to escape that area". So they thought that because the place was so arid and desolate, and no major cities, in fact they didn't bother to build walls! They would have little villages sort of, but they wouldn't even build walls around them for protection, because they figured they didn't need to. "Nobody's going to come out here and try to conquer us. What's to conquer, what's to gain?" Yet God is pronouncing that they too are going to be smitten by Nebuchadnezzar. "Their tents and their flocks shall they take away". Now that was the great prize. The great flocks that these people kept.] *they shall take to themselves their curtains* [or their tents] *and all of their vessels*, [cause their tents were actually made of curtains. They'd lay them over each other. "and all of their vessels"] *and their camels*; [Which was of course, a beast of the desert.] *and they shall cry unto them, Fear is on every side (49:29).*

Flee, get you far off, dwell deep, O ye inhabitants of Hazor, [So the same cry that the Lord gave to the Edomites, He gives to Kedar. Dwell deep, that is escape into the wilderness.] *saith the Lord; for Nebuchadnezzar king of Babylon has taken counsel against you, and has conceived a purpose against you. Arise, get you up unto the wealthy nation*, [And this is the counsel that Babylon has taken. That they would arise and get up into this wealthy nation.] *that dwells without care*, [It's sort of a care free life at least for the men, not so much for the women. For the women, in the Bedouin society do all the work. They take care of the sheep, they move the tent, when it comes time to move the tent, the husband says, "Well it looks like you know, the grass is pretty well gone here. Get the tent packed up and let's move!" Then he makes the important decision of where they're going to pitch the tent. When he sees a place that looks suitable for the tent to be pitched, he says, "Okay woman, you can pitch it over here." And she has to pitch the tent, and of course, has to then go out and watch the flocks, and has to come home and fix the dinner. The fellow sits around the door of the tent and he does all of the business transactions. He invites his friends over for coffee, and they talk about the weather, and the condition of the sheep and all, and then they'll trade their sheep. So as it says, "dwelling without care". Pretty nice life! If you're a man! You have neither bars nor gates out there in the wilderness, they, as I said, figured no one would want that territory, or want to conquer them.]

and they dwell alone. And their camels shall be a booty, [Or shall be the prize. They'll be taken.] the multitude of their cattle will be spoiled: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord. And Hazer shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it (48:30-31).

It'll be a barren wilderness, which indeed it is. Now, Elam is around in the area today of Iran. So we jump now. We're moving east, but we move further east, and now north. East of Babylon, most of this is south of Babylon, he's coming out of the north, but then he's gonna turn and go towards Persia. Elam was a part of ancient Persia.

So the word of the Lord that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, [So this is towards the end of Jeremiah's prophecies. Zedekiah was the last king.] Thus saith the Lord of hosts; Behold, I will break the bow of Elam, the chief of their might. [They were known as tremendous archers. God is declaring that He is going to break their bow. "Thus saith the Lord of hosts, I'll break the bow".] and upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come (49:34-36).

So the people of Elam are to be scattered all over the world.

And I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send the sword after them, till I have consumed them: And I will set my throne in Elam, and will destroy from there the king and the princes, saith the Lord (49:37-38).

So God's judgement is announced. The destruction of Elam.

But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord (49:39).

It is interesting that on the day of Pentecost, Acts, chapter two, when the Holy Spirit descended upon the waiting disciples and they all began to speak in these unknown tongues, glossa, as the Spirit gave them the ability or prompted their speech. There were, it was the feast of Pentecost, so there were devout Jews that had gathered to Jerusalem from all over the world. As was the requirement that three days in the year, every adult male Jew, was to present himself before the Lord there in Jerusalem. Those who lived abroad would make a pilgrimage, maybe once in a life kind of a pilgrimage, that they might be there for one of these major Jewish feasts. So at the time of these feasts, it was always a time of sort of an international gathering, as Jews were gathered from all over the world to celebrate the feast there in Jerusalem.

On the day of Pentecost, when the Holy Spirit descended upon the church, there were devout Jews who had gathered for the feast from all over the world. When it was noised about that something strange was happening, they gathered where the disciples were there speaking in these other dialects. There's two Greek words, other tongues is glossa, unknown tongues, but they, these people as they gathered, they were amazed because they heard these people speaking in their own languages, dialects, as they were declaring the glorious works of God. They wondered and were amazed at what was going on. They said, "What does this mean?" But among those various national groups that had come to observe the phenomenon of the Holy Spirit coming upon the believers, were the dwellers, well it says, the Elamites and dwellers from Mesopotamia. There was about seventeen different language groups that were there. But Elamites were considered among them.

So in that day, there was still an Elamite language. So they were there and of course, when Peter preached the message, several thousand believed, and were added to the church. Among them, Elamites. Yet the Elamites are pretty much lost, historically now. They've been sort of absorbed by Persia, which of course is present day, Iran.

Now Babylon was God's instrument of judgement against these nations. We have followed Babylon as it conquered over Israel as it conquered Egypt, the prophecies against Moab, against Edam, against Syria, against Kedar, and against Elam. But now the book of Jeremiah ends with the prophecies against Babylon. Now it should be noted that those prophecies against Babylon, were not fully fulfilled in the conquering of

Babylon, by the Neo-Persian empire.

Thus these prophecies of Babylon, or Iraq are still yet future. Just they still are to be fulfilled. The utter and complete destruction. So the prophecies against Babylon become very interesting, because I believe that we are living in the last days and the desert storm war appeared for a time, to perhaps be the instrument of the complete fulfillment of these prophecies here in Jeremiah. As it turned out, it wasn't. We stopped short of going to Baghdad and destroying Saddam Hussein. However, it's not over till it's over, according to Casey, or was it Yogi Berra?

But anyhow, there are still problems. Saddam Hussein is still playing games. He has hired several hundred of the top scientists from Russia, paying them \$10,000 a month, to develop nuclear capabilities for Iran. We know how there's a cat and mouse game going on between the UN observers who have been sent in to oversee the destruction of the Iraqi war machine, and how they keep moving and hiding, and all of the guises and disguises that are going on. There is talk about again, military action to force Iraq to obey the terms of the cease fire that was developed by the UN. Things could be getting again very tense over there in the next few weeks, as this seems to be coming to a head. Some of our special forces have been put on alert and there's something brewing that we aren't being told as yet. But they are letting out little things, and threats. Enough to let you know that the whole issue is not resolved.

If Iraq can develop nuclear capability and decides to again unite the Arab world behind them, by attacking Israel. Israel of course, would retaliate with nuclear weapons, and it could flare up into a major confrontation. These things are all within the realm of likelihood and probability. We'll be talking more about them in the next couple of weeks, as we take the judgement against Babylon in chapters fifty and fifty one, show which parts were fulfilled by Cyrus, and the conquering of Babylon through the Neo-Persian army. But then looking at those things which are yet to be fulfilled which we could be upon the very border of their being fulfilled, in our time.

So I think you'll find the judgements of God against Babylon, which are long chapters. Both fifty and fifty one are long chapters, as God speaks of that judgement that shall come upon His instrument of judgement. God used Babylon as His instrument of judgement, but then Babylon herself is to be judged. Thus the prophecies of her judgement in the final writings of Jeremiah. In the book of Jeremiah. We then go into Lamentations, which also was written by Jeremiah. So, next two chapters we deal with Babylon. Shall we pray?

Father, we thank You for the wisdom that You have displayed in predicting those things that would transpire among the different nations. Lord we are always amazed at the subject of prophecy, in that by declaring the events before they happen, You prove that You are outside the time continuum. You are the eternal God knowing the end, and the beginning. We thank You Lord for the proof that it offers to us of Your eternal godhood. We ask Lord that you will just help us to come to know You better. That we might trust in Your Word completely, seeing how faithful You were in keeping Your Word, may we learn to put our trust in Your Word. In Jesus' name, Amen.