



Jeremiah 52

Tape #7309
Jeremiah 52
By Chuck Smith

I feel like I'm leaving an old friend. We've spent so much time with Jeremiah that we're gonna miss him. However we have a little longer with him, as we will be going into Lamentations for a couple of weeks, and thus we won't leave Jeremiah completely at this time. But, two more weeks in Lamentations.

But the book of Jeremiah. We come now to chapter fifty two, which as I mentioned this morning it's sort of an appendix to the book. As you look at verse sixty four of the previous chapter, "Thus far are the words of Jeremiah". Chapter fifty two is probably added by another author, and perhaps Ezra, who when they came back from the captivity, it could be that he added this final chapter to Jeremiah. Some of the things that are mentioned in this chapter, took place in Babylon, perhaps even after Jeremiah's death. That is the last few verses of the chapter. So, it is sort of an appendix in which he records the fulfillment of the prophecies that Jeremiah had been uttering for some forty years.

Jeremiah was just a teenager when God called him to go and prophecy to the nations, to stand before the king. Jeremiah objected to the call of God, because he said, "I'm only a child! They won't listen to me!", and the Lord assured him that He would be with him, and he was to actually exercise the ministry of the prophet to the nation, warning them of God's impending judgement upon the nation, because they had forsaken the Lord.

So, Jeremiah began his ministry while just a teenager, standing at the gate of the temple that had been refurbished and the worship again begun. Crying to the people as they were going in to worship that they should not trust in lying vanities, just thinking because they were going to worship in the temple again, that that was sufficient. God wanted them to turn their hearts completely to the Lord. To obey the commandments of God, and thus the revival that took place, at the beginning of Jeremiah's prophecy, under king Josiah, was only a surface revival. It really didn't get down into the heart of the nation or national life.

God had indicted the people because they had forsaken God, the fountain of living waters, and they had carved out cisterns, God said, that could not hold water. That is, they had turned to other religions. They had begun to worship other gods and all through the prophecy of Jeremiah, there was the complaint that they were worshiping Molech, they were worshiping Ashtoreth, they were worshiping Baal, and the gods of the heathen.

Thus we find Jeremiah crying out against the abominations, warning them that because of these if they did not repent, if they did not turn to the Lord with their whole heart, then surely God would allow them to go into captivity. That they would be destroyed by Babylon and carried away as captives to the strange land. So, we find in chapter fifty two, after Jeremiah had been preaching for forty years, warning for forty years, the day finally came, of which Jeremiah spoke.

Jeremiah had I think, one of the most difficult calls of any man. He was called by God to prophecy to a nation that was dying. He had to stand by and watch that nation in its death row, in its final convulsions, and he had to see it die. Forty years of what you might say, fruitless ministry, in that, the people did not respond to the message. They continued in their evil paths, until they were destroyed.

[So] Zedekiah, the last king over Judah was only twenty one years old when he began to reign, and he reigned for eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had done. And through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about (52:1-4).

Now Jerusalem had already been taken by Nebuchadnezzar in an earlier period. There were actually three assaults against Jerusalem by Nebuchadnezzar. The first one, was when Daniel, and a group were taken

as captives to Babylon, about 606 B.C., now this is approximately, well actually when they, when the king at the time, was Jehoiakim, and he was taken as a captive to Babylon, and Zedekiah was set up by the king, by Nebuchadnezzar. It was by his decree and all, that Zedekiah was made king over Judah. Now when he made him king, he made him swear by God, that he would not rebel against Babylon. So he took an oath by the Lord, that he would not rebel.

But in the eleventh year of his reign, thirty two years old,

He did that which was evil in the sight of the Lord according to all the Jehoiakim had done (52:2).

He continued in the evil ways, they continued in the worship of the other gods. Because God was wanting to judge them. It says,

Through the anger of the Lord, it came to pass in Jerusalem and Judah, till he had cast them out from his presence (52:3),

We talked this morning, some of the anger of God, and how that it is a doctrine that people don't like to accept. But yet, it is there in the scripture. Until Judah had been cast out of the presence, and it resulted from Zedekiah's rebelling against the king of Babylon.

Now it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month that Nebuchadnezzar the king of Babylon came and all his army, against Jerusalem, and they pitched against it, and built forts against it round about (50:4).

These forts were tall wooden towers that were higher than the walls of Jerusalem. Now in that kind of warfare in those days, which was done with spears and swords and bows and arrows. The person who had the high ground, had the advantage. The walls were high, and so those on the walls shooting down at those below had a definite advantage. But in order to overcome that disadvantage, they would build these tall wooden forts that would actually be higher than the city. From the top of these forts, they could look down in the city and of course they could shoot their arrows, down at the people to harass them.

So he built these forts around Jerusalem, as a preparation to taking this city, and he laid siege against the city. That is, they shut off the supplies from coming into Jerusalem.

So it came to pass that the city was besieged unto the eleventh year of king Zedekiah (52:5).

About an eighteen month siege. As the result of the siege, There was no bread for the people in the land. The famine became very severe and the people were suffering tremendously as a result of the famine. And, as is the case with human nature, when people get desperate for food, they become almost like animals in their destroying one another, for food. If you read from the accounts of Josephus, of Jerusalem under siege, the horrible atrocities that were going on within Jerusalem, as the people were fighting one another for the food. As gangs began to form and the gangs began to have warfare with each other, within Jerusalem. There are reports that there were more Jews killed by Jews, then were actually killed by the Babylonians.

Then later on in the siege of the Romans, in 70 A.D., the same thing was repeated, and Josephus records that with great detail. The tremendous fighting that was going on by the Jews as they were fighting for survival, fighting for food, and it became really a very fierce and a horrible experience, being within the city. The famine was prevailing, and,

The city was besieged unto the eleventh year. And in the fourth month, in the ninth day of the month, the famine was very great, so that there was no bread for the people of the land. And then was the city broken up, [The breach was made in the walls by the Babylonian army], and the men of war, with king Zedekiah fled from the city (52:5-7).

There was a, by night, Zedekiah the king and some of his top personal guards, with his family, his children, they fled from Jerusalem, down toward the wilderness, hoping to escape in the wilderness.

So they fled and they went out of the city by night, and they went out by night by the way of the gate that is between the two walls, which was by the king's garden; (now the Chaldeans had encircled the city:) and they escaped and went out by way of the plain. But the army of the Chaldeans pursued after the king, and they overtook Zedekiah in the plains of Jericho; [So they caught up with him, and as they did] his army scattered from them (52:7-8).

At that point it was every man for himself.

The king and his family were captured and they brought him up to Nebuchadnezzar who had stayed in

the at Riblah in the land of Hamath; north of Jerusalem; where he gave judgement upon him (52:9).

So Nebuchadnezzar judged him because of his rebellion against Babylon.

And the king of Babylon killed all of the sons of Zedekiah before his eyes: [He had to watch his own children being slain.] and then he slew also the princes of Judah there in Riblah. [The relatives, the family.] Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death (52:11).

So a rather infamous end, to a wicked king. His eyes were put out. He was carried away to Babylon, where he was put in prison until he died.

Now in Ezekiel, chapter twelve, we find a very interesting prophecy by Ezekiel who was a contemporary to Jeremiah, with the exception that Ezekiel was prophesying in the land of Babylon. He was one of the captives. He had been taken as a captive to Babylon. So he was in Babylon prophesying and saying much the same thing that Jeremiah was saying, who was still in Jerusalem. But in the twelfth chapter, and the thirteenth verse, of Ezekiel, he said, "My net also", God is speaking, He said, "My net also will I spread upon him", that is king Zedekiah, "And he shall be taken in my snare and I will bring him to Babylon, to the land of the Chaldeans, yet shall he not see it, though he shall die there". Interesting prophecy! The Lord says, "I'm will bring Zedekiah to Babylon, and yet he won't see it, but he's gonna die there".

So, it seemed to Zedekiah, according to Josephus, that that was so contradictory. "How could I be taken to Babylon and not see it?", that he sort of put down the whole prophecy. He put down the prophecy of Jeremiah saying that, "You know, you'll be taken to Babylon". He put down the prophecy of Ezekiel, he said, "You guys can't even get together, you contradict". Here is Ezekiel saying I'll be taken to Babylon and die there and yet I won't see it", you know, and so he discounted the prophecy. But there at Riblah, Nebuchadnezzar put out his eyes, so that when he came to Babylon as the prophet said he would, he didn't see it, as the prophet said he would, because his eyes had been put out. So, God's interesting word was fulfilled.

Now in this passage, chapter fifty two, it is very similar to II Chronicles, chapters, the end of chapter twenty four, and all of chapter twenty five. But you will find that there are some slight differences. These differences lie in the numbers that are given, and sometimes the dates that are given. Whereas in II Kings, in verse twelve there, in the fifth month, the tenth day of the month, which was the nineteenth year of Nebuchadnezzar. In II Kings, it says that it was in the seventh day, rather than the tenth day, and it was in the eighteenth year of Nebuchadnezzar. There are several slight differences like that, in the numbers that are given in II Kings, twenty five, and what you find here in Jeremiah fifty two.

The question is then, are the scriptures contradictory? No there are possible explanations for the differences. The commentators suggest that on the seventh day, Nebuzaradan left Riblah, and on the tenth day, he arrived at Jerusalem. So you've got two fellows telling the story. One fellow tells you when he left Riblah, the other gives you the time when he got to Jerusalem. One says it was the eighteenth year, the other says it was the nineteenth year. Have you ever heard a kid say, "I'm eighteen going on nineteen", and so it could've been the end of the eighteenth year and the beginning of the nineteenth year. So one says eighteen, the other says nineteen. But it isn't a necessary contradiction, but just two people giving their account. Often times when you give an account you give it in approximations. So he was still technically in the eighteenth year, but he was so close to the nineteenth year. The one says the eighteenth year, the other says in the nineteenth year. No problem, only unless you want to make it a problem, and you're looking for problems. I find that I don't have to look for problems, they find me. I try to solve problems not find problems as I go through life.

So in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar, the king of Babylon, came Nebuzaradan, who was the captain of the guard, which served the king of Babylon unto Jerusalem (52:12).

Now these men returned back to Jerusalem after taking Zedekiah to Riblah, where he was, where he watched his sons being killed, his eyes were put out. Then, Nebuzaradan and this elite group of men, came back to Jerusalem, for the specific purpose of sacking the city completely, burning the city and destroying the city. Just to make it a ruinous heap. To make it uninhabitable. So they came back to Jerusalem,

And they burned [First of all] the house of the Lord, [The temple that was built by Solomon. That glorious temple was burned.] They burned the kings palace and all of the houses in Jerusalem (52:13).

Today when you go to Jerusalem, if you will take the walk down the path from the area just outside of the dung gate to the Spring of Gihon, you will see the excavations that were done back in about the middle eighties, about eighty five, eighty four, by professor Shiloh. You will see there a layer of ash about four to six inches. That, the ash is the remains of some of the houses. It is the fire that is recorded here, when he came back and he burned the city with fire, you can see today, in the digging, that layer of ash from the fire. It gives you a rather awesome feeling. Looking at that ash, and realizing that that, those are the very ashes that are spoken about here, from the fire that was, as he burned the palace, and the kings house, and the houses that were in Jerusalem.

Another interesting discovery in these diggings there on Ophel, was a seal of Gedaliah, the son of Shaphan, and he is mentioned here in Jeremiah as one of the scribes. Now a scribe was sort of a like a notary public, and every scribe had his own seal. When they would make documents, they would seal the documents with wax, they'd roll them up and seal them with wax, and then the scribe would take his seal and he would impress it on the wax. In their diggings they found a lot of these little wax circles that were once sealed on documents.

They felt that it must have been city hall or something in those days. Because the documents themselves, were burned in the fire but, these little, I said wax, but they're not wax, they were pottery. Thus they survived the fire. So all of these little pottery seals were found. As they were going through these pottery seals they found one that said, Gedaliah, son of Shaphan, who is mentioned back in chapter thirty two, I believe it is, in Jeremiah. So again archeology uncovered an interesting confirmation, of even the names that are mentioned in the book of Jeremiah.

So, it's actually, the interesting thing is, the archeologist will discover something, and then they'll go to the bible to find out what they discovered. The bible becomes the source, or the reference book for the archeologists, in their work over there in the Holy Land.

So, one further thing, Jeremiah was complaining because of the idolatry. The people were going to the temple, true, but Jeremiah was saying, "Your houses are filled with idols", and he was crying out against their worship of idols. In the diggings, they discovered in the places where the houses were, hundreds and hundreds of little idols. Idols of Ashtoreth, who was the female goddess of fertility, who was represented in sort of a pornographic type of idol with exaggerated breasts and so forth, and they found hundreds of these idols. They found hundreds of these idols in the houses of the people who were living in Jerusalem.

Thus a third confirmation to the book of Jeremiah that was discovered back in eighty four to eighty seven, I think, when they were excavating this particular portion of the old, of the city of Ophel. Which was, it was the subdivision, one of the major subdivisions in the city of Jerusalem, at that time.

[So they came back and] *They burned all of the houses of the great men, they burned with fire: And all of the army of the Chaldeans, that were with the captain of the guard, broke down all of the walls of Jerusalem all the way around. [They just systematically dismantled the wall and it down.] And then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, and fell to the king of Babylon, and the rest of the multitude. But Nebuzaradan the captain of the guard left certain of the poor of the land to be vinedressers and for husbandmen (52:13-16).*

In other words, just to take care of the vineyards and all that were still there.

Also the pillars of brass [Now when Solomon built the temple, there were those two large pillars of brass, with the filigrees and the pomegranates, and the chapiters and so forth.] So these they cut up and carried them off to Babylon. [So the big brass basin that was built by Solomon, and set upon the twelve oxen. This also was broken up and taken as part of the loot, to Babylon.] The caldrons also, the shovels, the snuffers, the bowls, the spoons, the vessels of brass wherewith they ministered, [That is they used for the temple worship.] they were taken away to Babylon (52:17-18).

The larger items were broken up in order to make them portable.

Now back in chapter twenty seven of Jeremiah, Jeremiah was prophesying of the destruction that was

going to come. Oh boy! I hope I can find that one! Verse twenty, and all, well actually, verse nineteen. “For thus saith the Lord of hosts, concerning the pillars and concerning this brass sea, (the big laver or basin in which the priest bathed), concerning the bases and concerning the rest of the vessels that remain in this city: which Nebuchadnezzar the king of Babylon did not take when he carried away the captives Jochania, the son of Jehoiakim, the king of Judah, from Jerusalem to Babylon, and all of the nobles of Judah and Jerusalem. Yeah saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah, and of Jerusalem: They shall be carried to Babylon, and there shall they be until I visit them, thus saith the Lord, then will I bring them up and restore them to this place.”

So, he prophesied that these pillars, and this big brass basin and all, that they would be taken to Babylon. That all of the implements that were used for, it was part of prophecy that Jeremiah had made. Of course, now it's being fulfilled. How impossible and impractical that would seem that these huge pillars that were eighteen feet in circumference, that were some twenty some feet high, made of brass that was four inches thick, with these fancy ornamented chapiters on the top, with the pomegranate. How impractical and impossible it must have seemed to the people for Jeremiah to say they're going to carry these away to Babylon. I imagine that that brought a lot of jokes from Johnny Carson, as he made fun of this ridiculous prophecy on his nightly TV show. Jeremiah was made the brunt of a lot of jokes and all, for prophesying such a ludicrous thing. Yet, just as God declared, so it came to pass.

[So he lists these things], *the basins, the firepans, the bowls, the caldrons, the candlesticks, the spoons, the cups; that which was of gold, and that which was of silver, and he took the captain of the guard away. The two pillars, the big brass laver, the twelve brazen bulls [or brass bulls] that were under the bases, which king Solomon had made in the house of the Lord: the brass of all of these vessels was so heavy, [You couldn't weigh it. I mean] it was without weight. [That is it was so great that there was no way that they could weigh it.] And concerning the pillars, the height of one was eighteen cubits; [Which, a cubit about eighteen inches, so you have about twenty seven feet, but then on top of that,] this little filigree of twelve cubits did encircle it; [So, as I said, eighteen feet around it.] the thickness was of four fingers: it was hollow (52:19-21).*

Then this fancy bit of brass that was on top, one says it was three feet, the other said it was five feet, actually it was in two pieces, one was three feet, the other was two feet. So the one account is just a part of it. When you put it all together the total is five feet. So that little discrepancy is easily answered.

And it had this network of pomegranates carved on it. There were ninety six pomegranates on a side; and all the pomegranates on the network were about a hundred round about. And the captain of the guard took Seraiah the chief priest, [Now this is not the Seraiah that Daniel sent. You remember last week to Babylon with the prophecy of the destruction of Babylon that he threw in the river Euphrates, tied on a stone. This is not the same Seraiah. Common name, and this was of the chief priest at the time.] and he took Zephaniah and the second priest, and the three keepers of the door: He took also out of the city a eunuch, which had the charge of the men of war; seven men of them that were near the king's person, [That is the king's personal guard.] which were found in the city; and the principal scribe of the host, who mustered the people of the land; [In other words the chief military leaders and the chief people of the land.] sixty men of the people of the land, that were found in the midst of the city. So Nebuzaradan brought them to the king of Babylon, Nebuchadnezzar, in Riblah. And the king of Babylon smote them, put them to death in Riblah in the land of Hamath. And thus Judah was carried away captive out of his own land. This is the people whom Nebuchadnezzar carried away captive: in the seventh year [of Nebuchadnezzar's reign] three thousand Jews and twenty three: [Daniel was a, and his friends were part of that] In the eighteenth year of Nebuchadnezzar he carried away from Jerusalem eight hundred and thirty two persons: And in the [twentieth year], twenty third year of Nebuchadnezzar the captain of the guard carried away captives of the Jews seven hundred forty and five persons: and all of them together were four thousand and six hundred. So it came to pass in the seventh and thirtieth year of the captivity of Jehoiachin the king of Judah, in the twelfth month and the twenty fifth day of the month, that Evilmerodach the king of Babylon in the first year of his reign lifted up the head of Jehoiachin the king of Judah, and brought him forth out of prison (52:23-31),

Now Jehoiachin was carried away captive years earlier. He had been in prison in Babylon, during the

reign of Nebuchadnezzar. When Nebuchadnezzar died, his son known as Evilmerodach, took over the throne, and when he did, he brought Jehoiachin out of the prison.

And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon, [All of the captive kings were there, and he set his throne above the others.] And he changed his prison garments: [Took off the stripes.] and he did continually eat bread before him all of the days of his life. And as for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death all the days of his life (52:32-34).

So, his final days in Babylon were not too bad. Now you remember in the book of Daniel, the story of Nebuchadnezzar and his dream of this great tree, whose branches spread out. The birds lodged in the branches, and animals found shelter under the shade of this tree. He heard a voice say, "Cut it down!", and the tree was cut to the ground, but out of the base, the trunk, there came up another tree. None of Nebuchadnezzar's counselors or wise men could give him the interpretation of the dream, so Daniel again was brought in. And Daniel said, "O Nebuchadnezzar, this dream is one that will make your enemies happy, because that great tree is you. Your power has spread over the world. The whole world looks to you as dependent upon you, because you are the ruler over the world. But because your heart has been lifted up in pride, those angels, those spirits that watch over man, ordered that you be cut down, until you know that it is the God of heaven who establishes the kingdoms. And He sets over them those whom He will". So Daniel said, "Walk carefully Nebuchadnezzar. Take it easy man. You're on slippery ground".

So for a year Nebuchadnezzar sort of behaved himself. But at the end of the year, towards the end of the year, as he was walking through the hanging gardens of Babylon, one of the seven wonders of the ancient world, and looking at this tremendous city of Babylon. With walls three hundred feet high, eighty seven feet thick, he said, "Is this not the great Babylon that I have built?", and the watchers said, "Cut him down".

So you remember that he went insane for seven seasons, till seven seasons had passed over. He began to live with the oxen in the field. He ate grass with the oxen. He'd gone insane. Thought he was an ox, and lived with the oxen like a wild man. His hair grew long and shaggy, and he was like a beast. After the seven years, his sanity was returned to him, and he came back to rule again, upon the throne. The interpretation of Daniel was fulfilled.

When he became sane again he made the proclamation, "There's only one God! The God of Daniel, and He is the God that rules over the world, and He establishes the kingdoms that He will, and sets on them, those that He would, and he that exalts himself will be abased!", and then he honored, and gave honor unto God.

During the seven years of his insanity, his son, Evilmerodach was rejoicing and sort of gloating at the fact that his father had gone insane and sought to take control of Babylon. So when Nebuchadnezzar regained his sanity, he had his son Evilmerodach thrown into prison. It was no doubt, while he was in prison, that he met Jehoiachin the former king of Judah, and they probably became friends, there in prison. So when Nebuchadnezzar died and Evilmerodach did then ascend to the throne, he brought Jehoiachin out of prison and gave him a position of prominence in the land, that he ate at the king's table. The friendship that budded in prison, went on until the death of Jehoiachin, the former king of Judah. So, just a little insight into the reason why Jehoiachin was probably brought out and elevated by Evilmerodach. They were old prison buddies, and he was doing an old friend a good deed, you know, when he ascended to the throne.

So we come to the end of the book of Jeremiah, and we move on now into Lamentations. When the city of Jerusalem was destroyed, the temple was burned, the walls were broken down, the houses were burned. The place was just a rubble. There is a cave that is across from the city of Jerusalem, in the area of Solomon's quarries. It is behind what is the present day, an Arab bus station in east Jerusalem. This cave is, by tradition, called Jeremiah's Grotto, because Jeremiah sat in this cave weeping for days. Just looking over the rubble of the once glorious Jerusalem. The city that had that fabulous temple that was built by Solomon. The city that was once the glory of the nation. The city where the people of God gathered to worship God, and to see it in ruins to see it destroyed, he sat there weeping. As he wept, he wrote his feelings and those are what we will be reading in Lamentations. The feelings of Jeremiah, the grief that he felt as he saw the result of sin, the people's sin, the destruction of that city. So as you get into Lamentations, think of it with that

background. Of course, this is where he got the reputation as the weeping prophet, for as he saw the destruction, he wept and he recorded his feelings of grief. Shall we stand.

God says that there are many things that you can be sure about. That you can be sure that your sins will find you out. You can be sure that what you sow you are also going to reap. If you sow to the flesh, then you're gonna reap of the flesh. If you sow to the Spirit, then you're gonna reap of the Spirit. "Be not deceived, God is not mocked. Whatever a man sows, that shall he also reap." You can be sure that God's word is going to come to pass. Jeremiah prophesied that they'd be carrying away these pillars and big brass laver and all, they did. All of the gold and silver instruments, and you remember again, the book of Daniel, when Belshazzar said, "Bring the golden vessels that my father brought from Jerusalem, that we might drink our wine out of these golden vessels". That's when the handwriting came on the wall. These are the vessels that he was talking about here that were taken to Babylon, that later Belshazzar was drinking his wine and praising the gods of gold and silver. Jeremiah for forty years had been declaring that, "God is going to judge this place, because of your sin. If you don't turn to God, and repent, you are going to face the anger of God and the destruction of the city". In the eleventh year of king Zedekiah, in the fourth month, in the ninth day of the month, that prophecy was fulfilled.

You can be sure that God will keep His word. That which God has declared, shall surely come to pass. You can't escape it. God has promised salvation, eternal life, for those who will surrender their lives to Him. God has promised eternal judgement to those who reject and refuse to surrender to Him. You can be sure that one day, God's word shall come to pass. Even as Jeremiah has wrote of these things, and later on, they happened, just as was prophesied. Even though the predictions sometimes seem, perhaps contradictory. "Zedekiah is going to be taken as a captive to Babylon, but he will never see it." So, when it was fulfilled, they understood it. As God's word is being fulfilled, we understand more and more each day of what is happening in the world around us.

Some very momentous things from a prophetic standpoint are happening right now in the middle east. When I get home, and I'm going to Japan, leaving tomorrow for three pastor's conferences and a large youth conference, in Japan. But when I get home, I want to update you on some of the events that are taking place right now in the middle east with Iran and Syria joining together, and their procurement of nuclear weapons from Russia and their hiring of Russian scientists. A general Erin, who is one of the former chief generals of the Israeli army, has been highly involved in the Israeli intelligence. Gathering services from Massad and all, has given a lot of facts of meetings and all, that have been taking place between Iran and Syria and their intended invasion again, of Israel; and, their attempt to destroy Israel. We'll be talking about that when we return.

But we are living in momentous times and what God has declared is going to be. The Lord said Persia is going to come down against Israel, with the king of the north. Syria is directly north of Israel. We often have identified Russia. Well, you have the five southern nations of the former soviet union that have joined together. They are basically Moslem nations and they are joining together with Iran and with Syria. Thus some very serious and foreboding things are on the horizon. I don't think that the world is on the era of a glorious time of peace and safety, just because the Russians have collapsed. A danger far greater than Hitler, according to general Erin is facing the world today. As the Moslem, or the Islam people have now got what they refer to as the Islamic Bomb, and their intended use of it. So, we'll be sharing with you some of these things when we return home.

But in the meantime, look up! look up ahead, your redemption is drawing nigh. The Lord is coming soon. Let's just get ready and prepare.