

**Jeremiah 49**  
**God Goes Out Fear Comes In**  
**J.D. Farag**

KAPONO: Heavenly Father, King of heaven, Lord, thank You for this Thursday that we can come together and gather as Your people, Lord. Would You speak to us this evening? And would You just calm our spirits, Lord, keep our mind clear that we may focus on what it is that You have for us, Lord.

So thank You for this time. Thank You for this place. And thank You for Your faithful servant, Pastor JD, as he delivers Your word this evening. Would You bless this time? In Jesus' name, Amen.

PASTOR JD: Amen, and amen. You can be seated. We're glad you're here, those of you that are joining us online are also here, but not really. So welcome!

All right, hey, we're going to get right to it. This is a, this is a "wow" chapter, Chapter 49! Just one chapter again tonight, as I think you'll see why. So I really want to just kind of roll up our arm sleeves, so to speak, and get right to it, if you don't mind.

So why don't we pray again, and we'll just ask God to bless our time together in His Word.

Father, we're once again acknowledging to You, readily admitting that unless the Holy Spirit is able to be our teacher and our guide tonight, then our time together tonight is going to be a waste of time. And I don't think there's a one of us here that wants that.

So we need You, Lord. We need the Holy Spirit to, again, just get our attention and hold our attention so our minds don't want to wander. There's so much in this chapter, Lord, and unless the Holy Spirit gives us eyes to see, we're not going to see it. So Lord, we need that, that vision, that eyesight in the spiritual realm to be able to see what it is that You want to show us. So Lord, show it to us, speak to us, minister to us, we pray in Jesus' name, amen and amen.

Okay, so the chapter before us tonight speaks to a principle of paramount importance concerning the fear that always comes in when God is moved out. And as we're about to see, the common denominator in God's judgment on all these nations that are in this chapter results in fear setting in.

You know, as I prepare for a Thursday night Bible study, I'll usually go through the chapter numerous times. And I found myself actually going through this one more than I usually do because of what's in it. And in so doing I've found well over ten verses. Actually, I kept finding more, so I stopped because there's clearly more than ten.

But I found ten verses describing this fear in different ways. And I know this might seem like a contradictory statement, but I hope that you'll be encouraged tonight, as I am encouraged in going through this chapter because this principle goes both ways. Let me explain.

When God goes out, fear comes in. However, conversely, when God comes in, fear goes out. And here's the thing with fear — I know a thing or two about fear; I have a PhD. in fear and worry and anxiety and fretting and stressing. So I know a thing or two about fear. I've tasted from the cup of fear more times than I care to admit. But here's the thing about fear. Fear

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doesn't want God anywhere near because if God is near in that discussion, that situation, that equation, then fear cannot be there. Fear and faith cannot coexist. It's one or the other, and it's proportionate inasmuch as I have God in my situation, I will not have fear. And conversely, inasmuch as I have fear, I will not have God. It cannot happen. One or the other. And this is what this chapter is about; it's really the take-away.

Now, there's one more thing before we jump in. And I sort of hesitated a little bit to bring this up, but I think I have to. So Chapter 48 was about the Moabites, and Chapter 49 will start with the Ammonites, both of which were cousins vis-à-vis Lot's daughters according to Genesis 19 sadly and sordidly.

His daughters, out of fear for their lineage, seduced their father Lot after getting him drunk, and they got pregnant and gave birth to these two sons that would end up becoming the Moabites and the Ammonites.

Now, this is ironic. I shouldn't be surprised. I mean, this is God's word; it's alive, right? It comes alive, and wherever you're at in God's word is where you're at. I mean, wherever you're at right now, that's where you're at in God's word. And wherever you're at in God's word, well, that's where you're at. I know that was — that probably didn't work very well, but you got the point.

So this is so God. This Sunday in 2 Peter, Lord willing, we're going to be talking about Peter mentioning Lot as one of three examples of how God knows [Key word] how to rescue the Godly from trials and tribulations.

And I mean, I would have totally not used Lot as an example. I mean, Noah's fine. Okay, the flood? Yeah, that's fine. Good example, Peter. But, Lot? Yeah, I don't know. It's kind of — that's kind of sketchy a little bit, you know, about what happened, right? I mean...

Well, he not only mentions Lot, he references no less than three times the righteousness of Lot. What? Wait a minute. Excuse me. Are you sure?

So here's what I did today. Again, I spent a little bit more time, and I'm glad I did. I think that the chapter warrants it. And we will get to the chapter here in a moment. But I went back to my archived notes from Genesis 19. Whew, it was rough. And it was one of those things where it's like, God, see I would not have included this in the pages of Holy Writ. I don't want to know this. This is like TMI that they did this.

And it's like God's saying, Well, I'm including it, not because it's so sordid and salacious, I included it because I want you to see how good I am, how merciful I am.

And such is the case tonight with the Moabites and the Ammonites. We're also going to see the Edomites — lot it "ites."

So the Moabites and the Ammonites are cousins, okay? So they are the people groups that would inhabit the area we know today as modern-day Jordan, so too would the Edomites. And then that's going to come up here, too, as well, shortly. Edomites were the descendants

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of Esau. So you've got — stay with me — Moabites, Ammonites, cousins. And then the Edomites: Esau, the fraternal twin brother of Jacob. Okay, now, these are all what we would know today as modern-day Jordan. And they're all related.

And now God in His justice and mercy is going to, through Jeremiah, prophesy this judgment on them. And then, as we're about to see, the restoration, not for all of them, not for all of them. So you ready with that introduction?

Verse 1, **"Against the Ammonites."** *[By the way, parenthetically, Ammon, Amman, Jordan, the capital city; that's where that name comes from]* **"Thus says the Lord: "Has Israel no sons? Has he no heir? Why then does Milcom..."** *[This is their god Molech the iron statue with the fire in the belly, which is, by the way, where that phrase comes from]* They're in the Valley of Hinnom outside of Jerusalem where the Israelites would sacrifice their children alive, child sacrifices, by placing them on this bronze statue of Molech with the arms stretched out, and it was a sacrifice to this god Milcom, aka Molech.

**"Why then does Milcom inherit Gad and his people dwell in its cities? Therefore, behold, [Verse 2] the days are coming, says the Lord, that I will cause to be heard an alarm of war in Rabbah of the Ammonites. It shall be a desolate mound, and her villages shall be burned with fire. Then Israel shall take possession of his inheritance, says the Lord."**

We're two verses in, and right out of the chute we see here the fear by way of the alarm of war against Ammon for possessing Israel's land when they were down and out. And so they just kind of moved in, and they want to possess the land belonging to Israel.

Verse 3, **"Wail, O Heshbon, for Ai..."** *[This is not the same Ai that Joshua captured]* It's also not artificial intelligence, so we're clear, okay? Just want to make sure. Boy, the first time I taught through, and AI didn't mean that. It just meant the city. I digress.

So **"Wail, O Heshbon, [Verse 3] for Ai is plundered! Cry, you daughters of Rabbah, gird yourselves with sackcloth! Lament and run to and fro by the walls. For Milcom shall go into captivity with his priests and his princes together."**

Here we go again. We saw this last week in Chapter 48. Their god, their idol, was taken captive. You know you've got serious problems when your god is taken captive and you got to rescue your god. No, my God rescues me. I don't have to rescue Him.

**"Why [Verse 4] do you boast in the valleys, Your flowing valley, O backsliding daughter? Who trusted in her treasures, saying, [Who] 'Who will come against me?'**

*[Come on!]* *[You probably shouldn't have said that]* Verse 5,

**"Behold, I will bring fear upon you," says the Lord God of hosts, from all those who are around you. You shall be driven out, everyone headlong, and no one will gather those who wander off." "But [Oh, God is so merciful] afterward I will bring back the captives of the people of Ammon," says the Lord."**

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So for those of you that were here last week for Chapter 48, 46 grueling verses, the judgment against them. I mean, it was painful to read. Can you imagine? And then you get to verse 47, and then God's like, but I'm going to restore you. One verse; can't we have at least two verses on that? One verse: "And I'm going to restore you." You mean after all of that? Yeah, I'm going to restore you because I'm a restoring God. I'm a restoring God.

I just thought of this. Again, there's so much. Remember in Isaiah Chapter 19, when — it's a prophecy concerning Egypt, and you get to the end of that chapter and God declares to the Prophet Isaiah concerning Egypt — He calls them 'My people.' Those are my people. My dad was Egyptian. I'm His people.

[ Laughter ]

Wait a minute. I thought Israel were His people? No, Egypt, My people; Israel, My inheritance. God is going to restore Egypt, the Egyptians.

I think we're in for a profound, unspeakable surprise when we get into the millennium and we're going to see all of these people groups, tribes, nations, people, all tongues. And these people are going to be there because God restores them.

Verse 7: Here comes Edom. **"Against Edom. Thus says the Lord of hosts: "Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished? Flee, turn back, dwell in the depths, [Run in fear, run for your life, run and hide] [Dwell in the depths in the cleft of the rocks] [That's going to come into play here in a moment] O inhabitants of Dedan!"**

Wait a minute; I thought this was Edom. Isn't Dedan the area, modern-day, of Saudi Arabia? Yeah, but Saudi Arabia is close in proximity to Jordan, modern-day, or Edom in that day. And what God is saying through the Prophet Jeremiah is: By the way, Saudi Arabia, you might want to distance yourself from Edom because this is what's coming down, and this is what's going down. And you might want to take cover when it does. **"For I will bring the calamity of Esau upon him, the time that I will punish him."**

Now, verse 9 is interesting. **"If grape-gatherers came to you, would they not leave some gleaning grapes? If thieves by night, would they not destroy until they have enough?"** [But, verse 10, I'm not going to do that. That's a very loose paraphrase. I'm not going to leave anything behind.] **"I have made Esau bare; I have uncovered his secret places. And he shall not be able to hide himself. His descendants are plundered, his brethren and his neighbors, and he is no more."**

[Now, verse 11: Here's the mercy of God again; watch this.] **"Leave your fatherless children. I will preserve them alive, and let your widows trust in Me."**

Think, James: Pure, undefiled religion, the fatherless and the widows.

God — here's this, I mean, this judgment pronounced on Edom, this punishment that Esau has brought upon himself. Hang on to that. And in the midst of that, you have enveloped in

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there the mercy of God. But wait a minute. When it comes to the widows and the fatherless, I'm going to take care of them. I'm going to take care of them. Leave them to Me and let them trust in Me. And whoever puts their trust in the Lord is never going to be disappointed.

For thus says the Lord [Verse 12]: **“Behold, those whose judgment was not to drink of the cup have assuredly drunk. And are you the one who will altogether go unpunished? You shall not go unpunished, but you shall surely drink of it. For I have sworn by Myself, says the Lord...”**

In other words, I would swear to God, but I am God. So I'll just swear to Myself. That's what — is that too much? That's what that says, and God's saying, you know, I swear to Myself. That's like us saying, I swear to God. Well, I am God. So who am I going to swear to? Oh, I guess I'll swear to Myself. It's a swearing of an oath. In other words, God says it. That settles it. I swear it.

What are you swearing by Yourself, Lord?

Well, **“That Bozrah...”**

Now, this is a city that was close in proximity to the Rock City, Petra, in Jordan. And at the time, it was the capital city of the Edomites. So this is what the Lord is swearing concerning Bozrah.

**“That Bozrah shall become a desolation, a reproach, a waste, and a curse, and all his cities shall be perpetual wastes.**

**I have heard a message [Verse 14] from the Lord. And an ambassador has been sent to the nations: “Gather together, come against her, and rise up to battle! “For indeed, I will make you small among nations, despised among men. [And listen to verse 16] Your fierceness has deceived you, the pride of your heart, O you who dwell in the clefts of the rock, who hold the height of the hill! Though you make your nest as high as the eagle, I will bring you down from there,” says the Lord.”**

Now, for those of you that have been to Petra, this makes sense, right? So I mean, the towering rock walls!

My wife and I — my family is there. And my cousin took us to Petra. We drove from Ammon to Petra and spent the day there, not even close to being enough time.

And so there's only one entrance to this fortified rock city. I mean, in fact, it's believed by Bible expositors that actually Job lived in Petra. And that would make sense, given how wealthy he was, how much livestock he had, and how many possessions he owned. And, I mean, it's just such a — it's hard to even —

I'll never forget: I pulled out my camera, [My camera]. This was back when a camera was, you know, a camera! And I went to go take a picture, and the camera's like, you're kidding me, right? You expect me to capture this on a picture? It ain't going to happen. It's like it was

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laughing at me, mocking me. Anyway, enough of my problems. It was breathtaking. You cannot even describe it.

And for those of you that have been there, you walk in this narrow —

I would encourage you to do a little bit of study and research on Petra. You know, it's going to play a significant role in Bible prophecy for the Jews during the last half of the 7-year tribulation, for the last three-and-a-half years. That's where the Jews, it's believed, will flee to the place that God had prepared for them to protect them from the Antichrist who will seek to destroy them.

In fact, one Bible teacher was so convinced of it that back in the 1800s, he went to Petra, and he put in Petra, in those rock crevices, all of the Bible passages, New Testament, that spoke to the Jews fleeing there, Matthew 24, the passages in Revelation, I would venture to say, he might have even included Jeremiah 49 because they would have known. Oh, this is Petra.

We know very well Petra. Petra means rock. Petros: Peter, little rock, stone, pebble. But that's what it means: Rock. This huge, enormous, vast rock city that you are so protected in.

And the Eagles? Oh, in fact, when you first walk in, the Treasury had these two towering eagle wings carved into this solid rock. They carved in — these were temples of worship to these pagan gods. But they carved in banks and coliseums and temples and these elaborate houses all inside the rock.

You see where I'm going with this, right?

Edom, you think you're protected? You think you can hide in that rock city of Petra? You think you can make your nest as high as the eagle, untouchable, nobody's going to get to you? Nah, I will. And I'm taking you down. And you're going to go hide in the cleft of the rock.

Does this sound a little bit like Revelation when they are hiding from the wrath of the Lamb? The wrath of a Lamb? The Christ? And they're hiding themselves in the cleft of the rock from the wrath of the Lamb? They're going underground.

I oftentimes think about those underground bunkers that the very wealthy have built. You know the doomsday bunkers? I think they actually call them that. I think it's appropriately named. Oh, you think you're going to be safe down there?

No, I'm not doing that; I got this place, I mean, it's so high up and it's impenetrable.

Yeah, I know. I know exactly — I created that mountain, actually. And the eagles that are around there, too. By the way, that's My creation. No, I'm taking you down. I'm pulling you out. You can go down as far as you want, but I'll get you.

Verse 17, **“Edom also shall be an astonishment. Everyone who goes by it will be astonished and will hiss at all its plagues. As in the overthrow [Verse 18] of Sodom and Gomorrah and**

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**their neighbors,” says the Lord, “No one shall remain there, nor shall a son of man dwell in it.”**

Well, this — remember now this is like a "wow!" It's kind of like, whoa, what happened here? It's desolate. This used to be at one time a magnificent — it was one of the Seven Wonders of the World. What happened?

Oh, this happened. This happened.

You're astonished.

Yeah, I said you were going to be astonished. Everyone who goes by is going to be astonished.

You walk through Petra and you're like, whoa, this is an amazing place! At one time, this would have been THE place to be. What happened? This is astonishing!

Exactly as I said it would be.

Where is everybody? Nobody's dwelling in it.

**Verse 19, “Behold, he [Speaking of Nebuchadnezzar] shall come up like a lion from the floodplain of the Jordan against the dwelling place 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? Who will arraign Me? And who is that shepherd who will withstand Me?”**

Okay. What Jeremiah's saying here is that Nebuchadnezzar is the instrument in God's hand to bring about this prophesied destruction on Edom. And even if Nebuchadnezzar tried to get out of it, he would not be able to. You're going to run from Me? No. You can run, but you can't hide. If I've appointed you, you're going to do it.

Last week in Chapter 48, it was interesting wording. You better not hold back and hesitate, Nebuchadnezzar. You do this thoroughly and completely as I have commissioned you to because you're the instrument in My hand, Nebuchadnezzar to bring this judgment and chastisement.

**Verse 20, "Therefore hear the counsel of the Lord that He has taken against Edom, and His purposes that He has proposed against the inhabitants of Teman: [Teman: It's a city in Edom] Surely the least of the flock shall draw them out. Surely He shall make their dwelling places desolate with them. [Verse 21] The earth shakes at the noise of their fall. [How fearful would that be?] At the cry its noise is heard at the Red Sea. Behold, [Verse 22] He shall come up and fly like the eagle and spread His wings over Bozrah. The heart of the mighty men of Edom in that day shall be like the heart of a woman in birth pangs."**

That's fear. That's panic. Well, notice what's not here. Notice that conspicuously absent from this judgment against Edom is any mention of restoration, like with the Moabites and the Ammonites. How come? Why?

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Well, I want to share with you from G. Campbell Morgan's commentary on this. I think he says it best. He says, "The fact that for some of these nations no such restoration is foretold reveals the awful possibility of resisting not only the mercy of God, but His judgments also, so completely that there's no possibility of restoration."

In other words, it's not that God has rejected and refused restoration. Rather, they have rejected and refused God's restoration. And that's the reason.

God is all too willing, at the ready to restore. He's a restoring God. He's a forgiving God. He's a merciful God, but He's not going to force Himself on anyone against their will. He's given us all free will. He gave Esau free will.

Now, there's a gnarly passage; we've talked about it. Perhaps it would be appropriate to just touch on it in the context of this chapter. But we're told that Esau found no repentance. At first read, you almost get the idea that he didn't stand a chance. Like he wasn't, you know, he wasn't able to repent. And that's not at all what it's saying. What it's saying is, is that he found no repentance, was unable to find repentance, repentance meaning that he knew that his father was not going to repent and change his mind concerning the blessing that was given to his brother, Jacob. That's what that means.

So what does Esau do in response? Well, he becomes enraged, and he rebels, and he refuses, and he rejects God on that basis. And here's God: Arms wide open.

This is, you know, this is getting really close to home because it's going to get even closer here in a moment because we're going to be talking about the Bedouins. These are the Arab nomadic people groups in that area. We're also I mean, these are all my — these are my people. These are my people. You know, the Edomites, the Moabites, the Ammonites: My mom being from that area, and those people, my dad, Egyptian. But even Ishmael: This was the half-brother of Isaac.

What's your point?

My point is the DNA; these are cousins. These are relatives. And the Arab people don't want to actually talk about that. These are related people. And the reason I bring it up is because God loves the Esaus. But the Esaus reject God. And they reject God's love and they reject God's mercy.

Now, at some point, God just gives them over, which is what He did with Esau because his fate was already sealed. His heart was already hardened. His mind was already made up. So God is going to just — what else is He going to do? You apparently you've already made up your mind. You've rejected Me. I'm not going to force Myself on you.

So this is what happened to Esau. That's why there is no restoration for the Edomites. Because the Edomites, Esau, rejected the Lord. It's not the Lord rejecting.



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I think this should give us pause, shouldn't it? I mean, let's just allow for a moment in the quietness of our hearts, the Holy Spirit, to search our hearts concerning this. Lest we dismiss this under the banner of: Oh, I would never do that.

Oh, really?

Well, let's maybe rethink that. What are those areas in our lives that we refuse? We reject? We're stiff necked; we harden our hearts towards the Lord. And here's the Lord just at the ready. And there's no repentance.

Repentance means a 180. You change your mind, and then God changes your heart. But God will not change your heart unless you first change your mind. There's no repentance. There's no changing. There's no turning. And we tie the hands of God's blessing in our lives, God's grace and mercy in our lives with the ropes of our obstinance and rejecting Him.

Well, let's move on. I'm very convicted right now, especially when it comes to stubbornness, which I know you know nothing about.

[ Laughter ]

Oh, the obstinance, the stubbornness.

Verse 23, Damascus, Syria. **"Against Damascus. "Hamath and Arpad are shamed for they have heard bad news. They are fainthearted [*Their hearts failing them for fear*] There is trouble on the sea. It cannot be quiet. Damascus [*Verse 24*] has grown feeble. She turns to flee, and fear has seized her. Anguish and sorrows have taken her like a woman in labor. Why is the city of praise not deserted, the city of My joy? [*Damascus, the city of the Lord's joy*] Therefore, [*Verse 26*] her young men shall fall in her streets, and all the men of war shall be cut off in that day," says the Lord of hosts. "I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-Hadad."**

Again, the takeaway from tonight is how fear, proportionate to the absence of God, will take over, seize us, overtake us, our hearts failing for fear.

Why?

Because we've turned against the Lord. We're at enmity with the Lord.

And so if the Lord is not invited, then fear will RSVP. And fear will seize you. Fear will seize me. And God's not given us a spirit of fear, as Paul writes to Timothy, a verse we're all very familiar with.

But instead of a spirit of fear, and it's better understood this way: The Holy Spirit does not give us fear. That's not the Holy Spirit. That's an evil spirit, a demonic spirit. That's not the Holy Spirit. If it's fear, it's not the Lord. So what does the Lord, what does the Holy Spirit give us instead? Power, dunamis, love, and this one is misunderstood regrettably, a sound mind. It's a poor translation; better understood as a disciplined mind.

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Now, stay with me on this. This was something I'm having to learn the hard way. I have the scars to prove it in my personal struggles with fear, if I could be so candid.

You've got to discipline your mind because the enemy is right there a thousand times a day trying to put fear in your mind, thoughts of fear, and oh, he'll take you as far down that fear road as you're cooperating with him to go.

You've got to discipline your mind the way you discipline your children, parents. That's not okay. I'm going to take every thought captive into the obedience of Christ. I'm going to discipline my mind into obedience to Christ. It's a discipline, and the battleground is in the mind.

See, Satan has access to our minds. He can't read our minds, thank God. But he can have access to our minds. So he'll start planting seeds of doubt, fear. And if it's met with supple soil in our minds, then it begins to germinate and sprout. And all of a sudden, what comes, what always comes and ensues is the "what ifs" scenario. Oh, "what if," "what if," "what if?"

No, you're getting a spanking; I'm going to discipline you. That's not okay. Timeout! Whatever you want to do for discipline. You got to be careful these days.

But it is spare the rod, ruin the child. Spare your mind the discipline; you ruin your mind. You allow the enemy to do whatever you want. You're giving him a blank check to fill in the amount of fear that he wants to write in. Don't let him do that.

It's the disciplined mind. And God's also given you the power. He's empowering you to discipline your mind. And also the fruit of the Holy Spirit: Love. The power of the Holy Spirit: Self-control, a disciplined mind.

Okay, one last thing on this. And I always get so convicted with this illustration. I hate it, actually. You'll see why here in a moment.

You know those who are very health conscious? They're very careful about what they let into their bodies. I'm not going to eat that. You know, I'm very disciplined. I'm very health conscious.

Well, you might be very careful about what you let into your body, but are you that careful with what you let into your mind?

I told you that I hated it, and that's why. Because, man, I mean, I'll eat anything, especially tacos, but anyway... So I got to get back to the Bible study here already in progress.

So we need to talk about Damascus, okay? I think I would be grossly remiss were I not to address this Damascus prophecy before we move on to verse 28 and the judgment against the nomadic tribes.

So over the years, both Jeremiah 49 and Isaiah 17 have been seen as a prophecy yet future above the destruction of Damascus, Syria. However, here Jeremiah does not prophesy its destruction. Rather, Damascus would suffer greatly, which heretofore it has.

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But by contrast, Isaiah 17:1 is a prophecy specific to the destruction of Damascus, so much so that we're told that it will become uninhabitable as a city. And that is the subject of debate.

One commentator said it this way. "Expositors have difficulty fitting this prophecy into any recorded event related to Damascus."

In other words, while it is possible that both Jeremiah 49 and Isaiah 17 may be yet future, it could be argued that it is not. As for where I'm at personally on this, that's a very good question.

Verse 28.

No, I wish I could. I mean, for those of you that have been coming for any period of time, I mean, over the years, Isaiah 17 and Ezekiel 38, Isaiah 17 and Ezekiel 38, Isaiah 17 and Ezekiel 38. In fact, I came under such criticism. Can you talk about something other than Isaiah 17 and Ezekiel 38?

And then "you know what" hit in 2020. Then I started talking about that, and I haven't stopped, and I don't have any plans to for what I would hope would be deemed obvious reasons. So now the criticism is: Can you talk about something else other than that? No, I'm not. I'm not going to. No matter what, you're going to be criticized, so okay.

Where am I at on this? You know, let me just say it's still on the table. It's still on my eschatological table, as it were. Everything is on the table.

There's been a lot of prophecies, a lot of Scriptures that I've had to put back on the table over the last three years. By the way, it's been three years, right? Okay, let's do it. I did this with my wife the other day. 2020, 2021, 2022. That's three years. Why are you so upset? Because everybody goes, "For the last couple of years..." (Shouting) It's been three years!

[ Laughter ]

Okay, I feel better now. It's not two years. It's three years.

[ Laughter ]

Okay. (Chuckling) I'm so sorry, Lord, please be gracious to me. You were to the Ammonites. I'm an Ammonite and a Moabite, probably, so I'm not claiming any Edomite at all on this one.

But over the last three years, I've had to put a lot of stuff back on the table because would you agree that everything's changed? What happened three years ago changed everything. And I've had to revisit some things that prior I just, you know, looked at it and said, well, this is that. Well, not so fast now. We need to, in light of what's happening, put it back on the table and view it through that lens.

There's a biblical basis for this, by the way. Daniel, Chapter 12. Now, here's another one. This is ironic, actually. So Daniel is told to **"seal up the words of this prophecy till the time of the**

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**end." And in that chapter, Daniel prophesies that at the end, "people will go to and fro and knowledge will be increased."**

So here's guys like me, man, we're grabbing that thing. Technology: knowledge has increased exponentially. I mean, the information, the knowledge; this is that prophecy.

Well, wait a minute. Let's put that back on the table in light of what's happening now at the time of the end. because at the time of the end, it's going to be unsealed, not just technology or knowledge, but knowledge of Bible prophecy will increase. Oh, that's my story. And I'm sticking with it. So that's why, and that's the context of the prophecy in Daniel, specifically in Chapter 12, it's about the prophecy at the time of the end. There's going to be more revelation, more light shed on Bible prophecy, and as such, the knowledge of Bible prophecy will increase when the prophecies are unsealed.

I'll tell you, my eyes have been opened to things that, wow, Lord! And the knowledge, the increase of the knowledge of Bible prophecy is, I believe, what Daniel prophesied about.

Okay. Are we good? We're good.

Okay, let's finish this chapter up. We're not even halfway through. Probably shouldn't have told you that. Don't look at your watch.

**"Against Kedar and against the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall strike. Thus says the Lord: "Arise, go up to Kedar, and devastate the men of the East! Their tents [*These are nomads*] and their flocks they shall take away. [*They're Bedouins*] They shall take for themselves, their curtains, all their vessels, and their camels, and they shall cry out to them, 'Fear is on every side!' "Flee, get far away! Dwell in the depths, O inhabitants of Hazor!" says the Lord. "For Nebuchadnezzar king of Babylon has taken counsel against you and has conceived a plan against you.**

**"Arise, [*Verse 31*] go up to the wealthy nation that dwells securely," says the Lord, "which has neither gates nor bars, dwelling alone. Their camels shall be for booty, and the multitude of their cattle for plunder. I will scatter to all winds those in the farthest corners, and I will bring their calamity from all its sides," says the Lord. "Hazor shall be a dwelling for jackals, a desolation forever. No one shall reside there, nor son of man dwell in it."**

This is a prophecy against the Arabs, the nomadic Arabs, the Bedouin Arabs. And the wealth — I'll never forget the year was 1994. Let's see — my boys — you know you're old when you can't remember what — was it 1994? So '97 was Petra? Yeah, '94 in Israel. And we're in the bus, and I look out my window, and it's all these Bedouin tents. And outside these tents was parked a Mercedes Benz. Oh, these were wealthy people. They were Bedouin people, but they had accumulated and amassed all this wealth.

**Verse 34. "The word of the Lord that came to Jeremiah the prophet against Elam, [*This is Iran, Persia*] in the beginning of the reign of Zedekiah king of Judah, saying, "Thus says the Lord of hosts: 'Behold, I will break the bow of Elam, the foremost of their might."**

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This speaks to what ancient Persia or Elam was known for, which is their archery. They were expert archers, and the bow and arrow was their strength, and they were known for that. And that was their defense, and that's what they were putting their trust in.

There's actually a pattern here. I hope I don't botch it. But the wealth didn't protect the Bedouins. The wisdom didn't protect the Edomites. The weapons is not going to protect the Persians, the Elamites. God's going to get them, and He's going to break that which they have put their strength in.

Verse 36, **"Against Elam I will bring the four winds from the four quarters of heaven, and scatter them toward all those winds. There shall be no nations where the outcasts of Elam will not go. For I will cause Elam to be dismayed before their enemies and before those who seek their life. I will bring disaster upon them, My fierce anger,"** says the Lord. **'And I will send the sword after them until I have consumed them. I will set My throne in Elam, and will destroy from there the king and the princes,'** says the Lord.

*[And then verse 39] [Thank You, Lord, for verse 39, the end of the chapter]*

**'But it shall come to pass in the latter days: I will bring back the captives of Elam,'** says the Lord."

Did you hear that? Let me see if I got this straight. We're talking about Iran, right? Yeah. We're talking about the Ayatollah Khamenei, who still chants "Death to America, death to Israel"? America, the Great Satan, and Israel, the little Satan. That's the same? Yeah, same one. And God's going to bring them back in the last days? Yeah.

I'm going to suggest to you — you'll never hear about this. But right now in Iran, the Iranian people are coming to Christ by the multitudes. In fact, I'll take it a step further and suggest that you would be hard pressed to find someone so open to the Gospel of Jesus Christ in America as they are in Iran.

You know where the hardest place to evangelize is in the world?

Right here.

No, but Iran's an Islamic Republic!

Yeah. You don't think God doesn't know that?

Oh, by the way, this Islamic Republic, Islam has brought these people to the end of themselves because Islam has no hope. They're hopeless. They have no hope. And then here's what's happening. The Iranian is coming to a saving knowledge of Jesus Christ. They still wear the women, the hijab, and they go out and about. And their fellow Iranians notice something's a little bit different. Wow, I haven't heard you laugh in — I don't think I've ever heard you laugh. Where's this joy coming from? You seem to have — I want me some of that. And so they're sharing Jesus with their fellow Iranians. And the Iranians are coming to Christ.

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And they have to be very careful. They have to be very prudent because in Iran, if you come to a saving knowledge of Jesus Christ, you're dead, you're dead, they kill you. They kill you! Just like that. (Mumbling in Farsi) Farsi: It's not Arabic. So I'll leave it at that.

But that is creating this hunger and this thirst for the true and living God. Allah is a false God; Muhammad, a false prophet. And Jesus is reaching the Iranian people!

Would to God that — America that used to evangelize the world needs to be evangelized by the world. By the way, they're doing that. Did you know that? They're sending missionaries to America. Good!

[ Laughter ]

I'm not going to go there. There's no more time anymore. And my blood pressure will go up. So why don't you stand up and we'll have Kaponu come up, and we'll leave it at that.

God's a restoring God. How about let's get fear out and God back in? What do you say?

Father in heaven, thank You. Oh, Lord, there's just so much here, but like we started out, it's the Holy Spirit that has to give us the eyes to be able to see everything here. Because even what we saw here tonight was not all that's here. There's so much here, Lord.

So would You, as only You can by the Holy Spirit now take it to the next level, especially for those that might be gripped and paralyzed by fear. They've let the enemy just riddle them with fear and worry and anxiety. God, would You just move back in and get that fear out? And replace that fear with peace, Your peace, Jesus, that You came to give, not as the world gives. That supernatural peace that Paul describes to the Philippians that surpasses human comprehension. It's incomprehensible. The peace of God from the God of peace that keeps our hearts and minds in Christ Jesus.

Lord, thank You. We love You so much. In Jesus' name. Amen and amen.