

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

All right, good evening and welcome. You can be seated. So glad you're here tonight. I want to welcome those of you that are joining us online. We're so glad that you are.

Before we get started, I want to mention a couple of things, actually, starting with our Christmas Eve service. Saturday night start time is 5 p.m., so you might want to make a note of that. Also, we're not having a Sunday morning service Christmas morning. We are having Sunday morning services on New Year's [New Year's] Day,

[ Laughter ]

You know, rough week already. We're not off to a good start, but you know, easy for me to say, right? So here's the drill. This Sunday will be the last update until January 8th because, again, no service on Christmas morning, the 25th.

Pastor Mac will be teaching on New Year's Day, Sunday morning services, and then also between Pastor Mac and Pastor Leitu they're going to be filling in for me starting, by the way, next Thursday.

So tonight we're going to, Lord willing, heavy on the Lord willing, three more chapters again, two of which are very short. Thank You, Lord.

So we're not going to pick up our Jeremiah study again until, if my date is right, Thursday, January 12th. because this Thursday upcoming, I should say, a week from today — is this too much — I probably should have written this down. Anyway, you're thoroughly confused-a-macated, right? Okay, it's a gift.

So next Thursday, my sister flies in from California. I haven't spent very much time with her, and this year it's very important that I do. So I'm going to have Pastor Mac teach next Thursday, and then the next two Thursdays, it's Pastor Leitu. And then I will be back and will resume our Jeremiah study, and again, I think it's the 12th. And then after this Sunday we'll resume our Prophecy Updates and 2 Peter study on Sunday, January 8th.

Did you get that? I sure hope so. All right, good. Yes, thank you! You guys are so gracious; you're so gracious. You have to be with me, right? So okay, let's pray.

Father in heaven, thank You so much. Oh, Lord, this is our time, and we so look forward to it every week where we can just come here and worship and fellowship, and now just get into

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

Your Word. Lord, we're just so blessed by Jeremiah. We thank You so much for Jeremiah, the book of Jeremiah.

Lord, tonight is no exception. There's just so much here that we're really looking forward to. We know that You have for us that word fitly spoken here in Your Word, but we desperately need for the Holy Spirit just to settle us, and calm us, and quiet us so we can hear You speak in that still, small voice as only You can and always do.

Lord, we're hungry, we're thirsty, we're desperate. Would you satiate that for us tonight? Lord, we ask You for this in Jesus' name. Amen and Amen.

All right, so the chapters before us tonight speak to a very important matter concerning our hurting for people knowing about God's judgment that's coming upon people. From *Chapter 45* on through the remainder of the book, actually more through *Chapter 51* — by the way, we only have seven chapters left in the book.

Can you believe it? After tonight, we've only got four chapters left. But all the way from *Chapter 45* on through really the rest of the book, we're turning a corner of sorts beginning with Jeremiah's scribe. We were introduced to him earlier on. His name is Baruch.

And *Chapter 45*, again, a very short chapter, but it is a packed-full chapter about how God lifts him up when he was so down, so in despair, so discouraged, hurting so much. Then we read of the judgment that is coming upon the surrounding people groups, which has application to how we view people today.

And I've shared this; I'll just by way of an introduction mention it. It'll be germane to our understanding of what we have before us tonight. But a number of years ago, God just began doing this deep work in my life personally, powerfully in how it is that I viewed people.

And the way He did it, and He's so gentle when He does, He's so gracious and patient and long suffering. But the way He did it was He began to allow me — that's for lack of a better word — to see people the way He sees people.

And it changed everything. So instead of being angry at them, I began to feel sorry for them. And that feeling sorry for them gave way to even praying for them, which changed me

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

because now I see them through the lens of eternity, and I see them through the lens of what is coming upon them.

And it's like this: It's like if they only knew... They have no idea what's coming, the judgment that is coming upon them, and you start to feel for them, you start to hurt for them. And I think that's the heart of God. He wants us to see these people that way.

And we're going to see this now in *Chapter 45* on a personal level with Baruch, and then we're going to turn this corner and see it on a national level with the nations that God is going to judge, starting with Egypt, which we're going to get to tonight, and then also the Philistines, which we'll also, Lord willing, get to tonight.

So let's jump in *verse 1, Chapter 45*, **“The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a book at the instruction of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, [Verse 2] Thus says the Lord, the God of Israel, to you, 'O Baruch: You said, [Verse 3] 'Woe is me now! For the Lord has added grief to my sorrow. I fainted in my sighing, and I find no rest.”**

So interesting detail; we're given a timeline. This will come into play in a moment. But the chapter begins with Baruch, who is deeply hurt, and this on the heels of what happened back in *Chapter 36*. Do you remember what happened in *Chapter 36*? Remember when Jeremiah told him to write all of the prophecies and record them as his scribe, on the scroll? And so he does.

And then they go before Jehoiakim, and what does Jehoiakim do? Oh, he takes the scribe's cutting knife, and he starts cutting out portions of the scroll. This is the Word of God. And then if that weren't bad enough, he takes the word of God, the scroll, and he throws it into the fire and burns it. And that was *Chapter 36*.

And here we now fast-forward to *Chapter 45*, and we're told that Baruch — we weren't told that in *Chapter 36* — but we're told that now that Baruch was, I mean, profoundly grieved, so much so — and notice he says, **“For the Lord has added grief to my sorrow.”**

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

Don't think for a sec — we'll talk about this in a moment — don't think for a second he's blaming God for this. He's acknowledging that the Lord has allowed this grief, added to the sorrow that He already had, and it was so bad.

It's reminiscent of David in the Psalms. We get a glimpse into the heart of this man who had a heart after God's own heart, this sweet psalmist of Israel. He would get to the point where he was in such despair. He would moan and groan, Oh, Lord!

Well, that's where Baruch was. It was so bad that he fainted in his sighing. David would say it like this, *Psalms 6*, that he would soak his bed with his tears. He couldn't stop crying. Here, Baruch could not stop sighing. And he actually would faint from sighing so much and was unable to find any rest. David could not sleep. It was such a deep sorrow and pain and hurt.

**“Thus [Verse 4, now God has Jeremiah go to him at this point] you shall say to him, ‘Thus says the Lord: “Behold, what I have built I will break down, and what I have planted I will pluck up, that is, this whole land.**

**And [Verse 5, and don't get messed up on this verse] do you seek great things for yourself? Do not seek them; for behold, I will bring adversity on all flesh,” says the Lord. “But I will give your life to you as a prize in all places, wherever you go.”**

Now I have to confess that I was actually inclined to devote the entirety of tonight's teaching to just this one chapter, five verses. And you know I can. (Chuckling)

And the reason is because of the jewels that are in it and the riches to be mined from it. I also have another confession to make here. I had considerable difficulty joining with those commentators who came down pretty hard on Baruch, and this for the following five reasons.

First, God never kicks a man when he's down. I've heard it said, and I think it's best said this way: God never faults a man for despair. And we see it throughout Scripture. You can go into the Old Testament. Many a man, woman, mightily used of God, had those moments of despair, deep, deep hurt and pain.

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

Even the Apostle Paul despaired of life. You know what that means, right? That means he just didn't want to live anymore. This is the Apostle Paul we're talking about. Come on, man! Where is your faith, Paul?

God never kicks a man when he's down. He never faults a man for despair.

What does God do?

Well, He does what He does here for Baruch. He sends a Jeremiah to encourage him, to lift him up in his moment of deep hurt and profound despair. Now, in all fairness, I can see how commentators would come down hard on Baruch, especially where we're told that God, through the prophet Jeremiah, says to him, asks really of him rhetorically, **“Do you seek great things for yourself? Do not seek great things for yourself.”**

I think that's unfortunately, sadly, regrettably misunderstood. And I'll explain why with the second reason. Baruch, as we'll see in *Chapter 51:59* had royal ties by way of his brother, who was the quartermaster with King Zedekiah, but chose to forsake greatness, choosing instead lowliness with Jeremiah.

And that actually ties into the third reason, which is that Baruch, who counted the cost and picked up his cross, as it were, suffered greatly in his life, which is why God assures him of his greatness in taking care of him for the rest of his life.

So here's how I see it, and it fits. It fits. Any other understanding or interpretation is incompatible and does not fit with the character and the nature of a loving and merciful God, who, again, and I'll say it again, will never kick a man when he's down. I see it like this: Baruch, you had royal potential for greatness, but you chose instead lowliness when you made the decision to associate yourself with Jeremiah.

You knew what that meant. That you would give up any hopes of notoriety or greatness. And because of that, I'm going to make you great because God is never the debtor to any man. I want to say it's *Matthew's gospel Chapter 19*. I sure hope that's the chapter. Can't quote the verse, but you know this verse when Jesus basically says if anyone has given up anything: houses, land, husbands, wives, children, fathers, mothers, sons, daughters for My name, for My sake, oh, don't worry. I am going to more than make up for it.

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

That's what He's saying to Baruch. You wanted or desired great things, but you chose instead to follow this path, and I'm going to make up for it. Never think for a second that when we count the cost and pick up the cross, and we're going to see this in a moment, that God doesn't take notice and say, okay, I got you on this one. I know what you did. I know what you forfeited. I know what you were willing to lose. But because you lost it, guess what you're going to save and get in return because of it?

This is the fourth one, and this is so interesting to me. Now, you know, he is Jeremiah's scribe. In other words, he is the one that would pen the words, write them in the scroll. He not only wrote the words, he arranged and preserved this record under the inspiration of the Holy Spirit.

And under that inspiration, he placed this account here in *Chapter 45* as a testimony to God's faithfulness at the end of His life. In other words, he could have but didn't for this reason, he could have had *Chapter 45* be *Chapter 37*.

I hope that didn't jam your gears. Because that's where it was chronologically in order. You follow me?

So this account of when Jeremiah is sent by God to Baruch to lift him up and encourage him and say to him, God's got you, brother. You have been faithful to me, with me, suffered greatly because of me. God's going to take care of you because of what happened in *Chapter 36*.

So this should have been *Chapter 37*. It would stand to reason that it would just follow chronologically.

So the question is this why is it *Chapter 45* and not after *Chapter 36*?

Because this is Baruch recording and arranging, inspired by the Holy Spirit, this account at the end as a testimony. It's not future tense. No, this is: God did it. God did it. I'm good. I'm good. I made the right choice.

And that's our fifth and final reason. Baruch knew that in the end, God saved his life. Think about it. He saved Baruch from the coming breaking down, plucking up, and adversity on all

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

that tried to preserve their life, only to lose it. He lost his life and saved it. They tried to save their life and would lose it.

Had Baruch, just hypothetically, for purposes of discussion, had Baruch chosen the greatness before him, which he was, in all fairness, entitled to, we would not have a *Chapter 45* at all, or if we did, it would read very differently, probably be one verse: "And Baruch died," Chapter 38 or 46 or whatever. But that's not what we read.

One last thing. God is so faithful to protect us from ourselves. God knows the end from the beginning. Oh, Baruch, I know you're hurting. I know you're hurting, but I want to encourage you. I want to encourage you. I know right now everything looks so bleak, so dark, so grim, so bad. But God!

You haven't read the final chapter yet. If you only knew what God was going to do, you would not be so down. If you only knew how this ends instead oh, the Lord has added grief to my sorrow, and I'm sighing and fainting. You'd be going: I don't know what God's up to, but I can't wait to see what He does because this is so bad God has to be in it.

I mean, come on! I was faithful. I wrote and recorded the word of God. What a privilege, a profound privilege is mine.

I told you I could do a whole Bible study on Chapter 45. We'll get there; don't worry. You be patient now.

What a profound privilege, Baruch!

Yeah. But why did God allow him to burn it?

And you know what happens, right, *Chapter 36*? Jeremiah gets a word from the Lord saying you need to write up another copy. It's kinda like, what? You know how long that took me? And then he burned it, all that work!

You know what that's like? It's like this. I know this has happened to you. You don't have to raise your hand. You're doing something on your computer.

[ Laughter ]

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

Oh, see, I didn't even have to finish it. You're with me, right? And something happens. And it's those times where you just want to, well, you want to burn the computer because you lose everything, you have to start all over, and you've got hours into that thing, and you saved it, but apparently the file got corrupted! And you don't have a backup!

You know, I've learned, I'd like to think I've learned. You know that I have a backup of a backup of a backup? I'm not exaggerating. I have three backups of everything. That's how scarred I am from that happening.

Anyway, so you see what I'm saying here? Baruch is, I mean, well, you'll forgive the pun, burned. All that work...

And God's like, it's okay, Baruch, if you only knew what I'm going to do. I haven't written the final chapter. I haven't had the final word yet. I always will have the final word.

*Chapter 46:1.* Are you ready to — buckle up. We're going into the battlefield, man. We're doing this for real, okay?

**“The word of the Lord which came to Jeremiah the prophet against the nations. Against Egypt. Concerning the army of Pharaoh Necho, king of Egypt, which was by the River Euphrates in Carchemish, and which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah.”**

Now, you might remember that Josiah was one of only nine good kings of whom it is said that they did that which was right in the sight of the Lord. Every other king, the northern tribes of Israel, not one good king. All of the good kings, all nine of them were Judah. And Josiah was one of them. All the other kings, it is said of them that they did that which is evil in the sight of the Lord. So this Josiah was a good king.

So the chapter is now going to begin with some important information in detail about a prophecy that would be fulfilled in the historic battle of Carchemish in the years 605 BC, four years after Josiah was killed in 609 BC. So that's when this takes place.

And we actually studied about this. It was kind of hard, painful. Josiah, he didn't have to die in that battle that way. He meddled to his own hurt and brought it on himself. Tragic end. Good king, but tragic end, *verse 3*, here we go. You ready?



**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

**“Order the buckler and shield and draw near to battle! Harness the horses and mount up, you horsemen! Stand forth with your helmets, polish the spears, put on the armor! [This is the Egyptian army]**

**“Why [Verse 5] have I seen them dismayed and turned back? Their mighty ones are beaten down; they have speedily fled and did not look back, for fear was all around,” says the Lord.**

*[Now this is the Babylonians, verse 6]* **“Do not let the swift flee away, nor the mighty man escape. They will stumble and fall toward the north, by the River Euphrates.”**

Now, when Jeremiah records this prophecy, this hasn't happened yet. And everything that we're reading here with all the detail about this battle, this very well-known battle, by the way, for them then it was prophecy; for us now it's history. It happened exactly as Jeremiah is told that it would.

*Verse 7,* **“Who is this coming up like a flood, whose waters move like the rivers? Egypt rises up like a flood, and its waters move like the rivers. And he says, ‘I will go up and cover the earth, I will destroy the city and its inhabitants.’ Come up, O horses [Verse 9] and rage, O chariots! And let the mighty men come forth: The Ethiopians and the Libyans who handle the shield, and the Lydians who handle and bend the bow.”**

These were mercenaries that came to join with Egypt in this battle, very famous battle, this battle of battles when Babylon would come into and defeat Egypt.

*Verse 10,* **“For this is [I want you to notice this] the day of the Lord God of hosts.” [The day of the Lord]**

This is the Lord's day, not a day. This is the Lord's time. The day has come, we would say. The day has come.

**“The day of the Lord God of hosts, a day of vengeance, that He [God] may avenge Himself on His adversaries. The sword shall devour. It shall be satiated.”**

Let me just interrupt. I'm sorry. I hope this doesn't derail or discombobulated you, but I was very interested in one commentator's insight on this. They described this battle with such graphic detail as being unmatched in all of the pages of Holy Writ.

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

This description that we have here in this chapter of this yet-future battle is the most descriptive. I mean, we're going to see in a moment where the weapons, the sword is personified.

I mean, it's almost like God is having Baruch record with such detail in order to get us, all of these generations, as the reader to put ourselves on that battlefield. I'm already there. Are you? I don't want to be there too long because it ain't pretty. But this is very graphic, it's very descriptive, the imagery.

**“It shall be satiated and made drunk with their blood. For the Lord God of hosts has a sacrifice in the north country by the River Euphrates. “Go up to Gilead [Verse 11] and take balm, O virgin, the daughter of Egypt. In vain you will use many medicines; you shall not be cured.”**

Well, that's wow! In other words, you can try whatever you want to try. Nothing's going to work. Nothing's going to cure you, and nothing's going to heal you. This was the well-known Balm of Gilead that they would export through Gilead. It was well-known for its healing properties. And what God is saying here is you can turn to those things, but they're not going to heal you. They're not going to cure you. They're not going to save you.

I'll just say this and then we'll move on. Just hear me out. This could be said today. In vain you trust in the science. You trust in science that you've made a God and not the God of science. You've made science a God at the expense of the God of science. That's what he's saying. You're turning to your medicine gods. They're not going to do anything.

**“The nations [Verse 12] have heard of your shame, and your cry has filled the land. For the mighty man has stumbled against the mighty. They both have fallen together.” The word that the Lord [Verse 13] spoke to Jeremiah the prophet, how Nebuchadnezzar king of Babylon would come and strike the land of Egypt.**

**“Declare in Egypt [Verse 14] and proclaim in Migdol; [Hang on to that] proclaim in Noph [Hang on to that] and in Tahpanhes; [Hang on to that thirdly] say, ‘Stand fast and prepare yourselves for the sword devours all around you.’ ”**

Why those three cities in particular? Why are they named? Well, let's rewind. Remember when God — this was last week, by the way. We don't have to rewind too far.

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

Remember when God tried to stop them from going to Egypt where they thought they would be safer than if they stayed in Judah after the murder of Gedaliah, the appointed governor there in Judah by Nebuchadnezzar? And this Ishmael murders him in his own house, at his own table, breaking bread with him, unthinkable.

And so the Jews are now terrified because they think that now Nebuchadnezzar is going to retaliate because they murdered his appointed governor. And so they go to Jeremiah, they plead with Jeremiah. They ask Jeremiah to seek the Lord on their behalf concerning whether or not they should go to Egypt.

But what's so disingenuous, even dishonest about it is they were already on their way to Egypt. They had already made up their mind. And so Jeremiah does, he goes, he seeks the Lord, ten days later, he gets a response.

Answer: No. Stop. Do not go to Egypt.

And they did it anyway. Do you know where they went to Egypt? In Egypt. Migdal, Noph, and Tahpanhes.

Oh, I get it now; listen, I'm not necessarily the sharpest knife in the drawer, but I got that one. Oh, I see. That's why God didn't want you to go. Because see, God, again, knows the end from the beginning, and He knew what would happen.

And by the way, if I'm not mistaken, didn't God — I'm not trying to re-teach last week's Bible study, but it is, I think, apropos concerning what we have before us tonight. It's like God's saying, If I'm not mistaken, I thought I promised you that you would be safe here in Judah if you remained here in Judah.

So you didn't believe Me? So you trust in Egypt, a type of the world instead? You actually believe that you're safer in the world than you are in the Lord? Well, that's how it ends.

*Verse 15. Question: “Why are your valiant men swept away?” [Speaking of these mighty warriors in Egypt]*

**Answer: “They did not stand because the Lord drove them away.”**

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

In other words, you can be mighty and strong and invincible or think that you are, and we're going to see that in a moment, but if the Lord decrees it, if the Lord declares it, if the Lord says it, that settles it. And that's the reason, by the way. There's no other explanation.

Say, well, we had a bad hair day.

Nope.

The army was not ready.

Nope.

We weren't organized.

Nope.

We didn't have a good plan.

Nope.

We were caught off guard.

Nope. Anymore? No, I've got a long list. So do you. No, there's only one explanation. It's because the Lord. Because the Lord. That's why. That's the reason.

**“He [Verse 16] made many fall. Yes, one fell upon another. And they said, ‘Arise! Let us go back to our own people and to the land of our nativity from the oppressing sword.’ ”**

Well, thanks a lot, guys. These are the mercenaries; they're like, we're out of here, man. We came to you, Egypt, to fight with you. But you guys are, like, being swept away and falling one on top of the other, and you're fleeing and running away? Like, we're gonna stick around?

**“They cried there, [Verse 17, listen to this] ‘Pharaoh, king of Egypt, is but a noise.’ ”**

Makes a lot of noise. He's a loudmouth. All talk, no action.

**'He has passed by the appointed time!'"**

He's all bombastic and talks a big talk. Eh, it's all talk. It's all just a bunch of noise.

**“As I live,” [Verse 18] says the King, whose name is the Lord of hosts, “Surely as Tabor is among the mountains and as Carmel by the sea, so he shall come. O you daughter**

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

**dwelling in Egypt, prepare yourself to go into captivity! [Oh, that sounds kind of familiar]**  
**For Noph shall be waste and desolate, without inhabitant."**

I'm sorry; you'll forgive me, but if I am a Jew that fled Judah and I'm there in Noph, and I'm like, (Panting) and then this comes down, this word is kind of like, I just got here. Are you kidding me? That's the reason I came here. Now you're telling me that the same thing is going to happen here that happened in Judah.

I tried to tell you!

If I'm arguing with myself up here, it's probably because I am. But that's the whole point. Maybe I could just sum it up this way: You can't run from God.

Ask Jonah about that. Yeah, it didn't end well for him. He tried to run from God. He still ended up in Noph/Nineveh taken captive. You can't run from God. You can try. You can't run from God.

Now *verse 20* is very interesting. **"Egypt is a very pretty heifer."**

Hey, guys, don't tell your wife that. I'm just — a word of advice: It will not go well. Honey, you're a very pretty heifer. Yeah, okay. You'll forgive the levity, but what this is saying is you're a heifer, a calf ripe for the pickings, ready for the sacrifice.

**"But destruction comes, it comes from the north. Also, [Verse 21] her mercenaries are in her midst like fat bulls."**

Don't call them that either.

In other words, fattened for the slaughter, ripe for the pickings. Ready for the sacrifice. **"For they also are turned back, they have fled away together. They did not stand, for the day of their calamity had come upon them, the time of their punishment."**

Can I just ask you real quick: Do you feel sorry for them yet?

**"Her noise [Verse 22] shall go like a serpent, [Kind of like crawling with your tail between your legs, as we would say in our day] for they shall march with an army and come against her with axes, like those who chop wood.**

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

**“They [Verse 23] shall cut down her forest,” says the Lord, “though it cannot be searched because they are innumerable and more numerous than grasshoppers. The daughter of Egypt shall be ashamed. She shall be delivered into the hand of the people of the north.”**

You know, this would have been inconceivable because Egypt was the superpower. And if you would have told them, which basically God does through the Prophet Jeremiah, if you would have told them, hey, the Babylonians are going to come and they're going to defeat you, they'd be like, bring it, ain't nobody going to take us down. Do you know who we are? Boasting in their strength and in their pride. They were undefeated. They were invincible in their own mind. They thought, there's no way, and God's saying, Way!

Verse 24, pardon me, verse 25. **“The Lord of hosts, the God of Israel, says: “Behold, I will bring punishment.”**

Not destruction, punishment. Why do I emphasize that? Because *Isaiah Chapter 19*. Oh, thank You, God for *Isaiah Chapter 19*. It's a prophecy concerning Egypt.

God loves the Egyptians. I'm so glad; I'm half-Egyptian. My dad was Egyptian. So thank You, God, for *Isaiah Chapter 19*.

You know what *Isaiah Chapter 19* is a prophecy about concerning Egypt? That in the end, Egypt is His people; that's what He calls them. God has a plan for the Egyptians. In the Millennium, in eternity future, He calls Egypt, **“My people.”**

Wait a minute, I thought Israel were Your people. Oh no, Israel is His inheritance. Egypt: My people. Oh, oh! Those are My people. (Chuckling)

Let My people not be destroyed. Let My people go. I'm going to punish them, but I'm not through with them. Because God is merciful, and we're going to see that at the end of the chapter.

**“I will bring punishment on Amon of No, and Pharaoh and Egypt, with their gods and their kings [That's what this is really about] Pharaoh and those who trust in him.”**

Because see, ultimately, like with the other prophecies specific to Israel, it is all of this for one purpose: So that all the nations will know that I am the Lord their God.

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

Did you catch that; do I need to redo that? Some of you say, please don't redo that. Okay, well, I'll spare you. I'll be merciful to you.

Why the emphasis on **“I am the Lord your God?”** Because they had all of these other gods they were trusting in. And so God is like, okay, well, we're just going to have to see about that.

You know, the plagues in Egypt, the ten plagues and the deliverance of the Israelites from slavery in Egypt in the Exodus that those ten plagues, every single one of those plagues was directed at one of the many Egyptian gods.

Get this, I'm a little bit sensitive about this one, but you know the — remember the plague of frogs, not Farags, frogs? Do you know why? Because they worshiped frogs as gods. And it's like God said, oh, you like frogs, do you? I'm the God of frogs and the God of Farags too, but I'll give you frogs so that you will know who is the Lord God.

The Nile River: They worshiped the Nile. Oh, you worship the Nile? Watch this. (Chuckling) Turns it to blood so that you will know that I am the Lord your God. Singular, capitalized too, by the way; that's what this is all about.

*Verse 26, “And I will deliver them into the hand of those who seek their lives, into the hand of Nebuchadnezzar king of Babylon and the hand of his servants. Afterward [Watch this] it shall be inhabited as in the days of old, says the Lord.”*

Oh, really? You promise?

Yeah.

Oh, thank You, Lord! That's His mercy. That's His mercy.

Now he's going to turn from Egypt to Judah. **“But do not fear [Verse 27] O My servant Jacob, and do not be dismayed, O Israel! For behold, I will save you from afar and your offspring from the land of their captivity. Jacob shall return, have rest, and be at ease. No one shall make him afraid.**

**Do not fear [Verse 28] O Jacob My servant,” says the Lord, “For I am with you.”**

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

I know it doesn't seem like it. It doesn't feel like it. But I am. I will never leave you or forsake you. I love you.

**“For I will make a complete end of all the nations to which I have driven you, but I will not make a complete end of you. I will rightly correct you, for I will not leave you wholly unpunished.”**

So the chapter ends really with a prophecy that is applicable to our day and will find its ultimate fulfillment in the midst of the 7-year tribulation, The salvation of the Jewish nation. God is merciful. God is not through with the Jew.

*Chapter 47, (Chuckling) only seven verses. Aren't you glad?*

*Verse 1, now we're going to go from the Egyptians to the Philistines. You ready?*

**“The word of the Lord that came to Jeremiah the prophet against the Philistines, before Pharaoh attacked Gaza. Thus says the Lord [Verse 2]: “Behold, waters rise out of the north, and shall be an overflowing flood. They shall overflow the land and all that is in it, the city and those who dwell within. Then the men shall cry, and all the inhabitants of the land shall wail.**

**At the noise of the stamping hooves of his strong horses, at the rushing of his chariots, at the rumbling of his wheels, the fathers will not look back for their children, lacking courage.”**

Wow! You know, this is one of those places in God's word, where we would do well to not just read them as words on the page of God's word. May I trouble you to join me in picturing this in your mind and hearing the loudness of stamping hooves of strong horses, the clamoring noise, loud noise of the rushing of chariots, total chaos, total panic, the rumbling of the wheels? It is so terrifying that the fathers abandon their children. They just flee to get out of there. Their courage is completely gone. Whatever courage they had has melted away.

And we're told why, *verse 4, “Because of the day that comes [That day has come] to plunder all the Philistines, to cut off from Tyre and Sidon...”*



**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

By the way, this is my birthplace of modern-day Lebanon. In other words, Lebanon is not going to come to your aid.

**“every helper who remains; for the Lord shall plunder the Philistines, the remnant of the country of Caphtor.”**

Now, this is an interesting study for those who are interested in your own time in God's word. This is the actual origin of the Philistines, the ancient Philistines. This is where they came from. And, well, spoiler alert, it's Crete.

Now — yeah, why not? We got a little bit of time. I'll just mention this because it's very important, by the way, especially in its application to what's happening today. There's no such thing as a Philistine. The Philistines are extinct. David was the one who destroyed the last of the Philistines.

So the modern-day, quote unquote, Palestinians: This is the name that was given to them, which is a transliteration from Philistine to Palestinian. They are not Philistines.

So why were they given the name Palestinian?

Because of the name that was given to Israel, the name Palestine.

Why was the name Palestine given to Israel?

When Israel was destroyed, they named the city after the arch enemy of those people.

Who was the arch enemy of the Israelites?

The Philistines. So when the Romans took Israel, they, at first, named it Aelia Capitolina.

That doesn't fit on a business card. So we got to come up with a shorter name.

Sorry.

So they gave up that name, Aelia Capitolina. And then they called it instead Philistia, which is Palestine, not because it's the land of the Palestinians, but because it's the enemy of the Israelites.

So for well-nigh 2000 years, it was called Palestine. And (Sighing) I'll be sanctified about this. I cannot handle it or stand it when I hear a pastor reference the land as Palestine. (Grr) This is personal. Pray for me.

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

And in your Bibles, by the way, you know how you have those Bible maps? I rip them out of my Bible. “The ancient land of Palestine.” Excuse me? When Jesus was here, it wasn't Palestine. It was Israel. It was not named Palestine until the second century AD.

“And so Palestine in the time of Jesus.” Anyway, I'm going to burn that in the fireplace with that scroll, that map, that, anyway, I better move on before I lose my sanctification here.

*Verse 5*, this is — I don't like this. **“Baldness has come upon Gaza.”**

[ Laughter ]

What's up with that? Well, no wonder! I was told all my life I was a Palestinian, and then I got saved at age 19, started reading the word. And then I learned that, wait a minute, if I'm a Palestinian, I'm extinct. I cannot be so.

[ Laughter ]

Well, what are you then? I don't know. Who am I? Well, I'm an Arab. That's what I am. Egyptian is a pure — well, this is the illustration I use. It's the best I got; if you got a better one, let me know. You know how we have mixed breeds and pure breeds?

So a German shepherd, Australian shepherd, pure breeds; that's Egyptians. Then you have the blended mixed breeds. We have one of those, by the way, at home. It's a mixed breed. That's what the Arabs are; they're a mixture of people groups, And they just call them Arabs. So they're Moabites, Edomites, Jebusites, flashlights, termites, all the ites.

[ Laughter ]

just a mixed mixture of those. But you don't call an Egyptian an Arab. That's an insult. There are purebred. They're Egyptian. I made that mistake in Egypt. That was close. God saved my bacon on that one.

[ Laughter ]

So anyway, back to our Bible study already in progress and almost complete, I'll have you know.

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

This idea of baldness carries with it the idea of you've cut your hair, cut yourself to get your god's attention. Remember Elijah? Mount Carmel? The battle between the god of Baal and the true and living God?

And when they couldn't get Baal to bring fire, and this is really bad because Baal was known as the god of fire.

So imagine when Elijah says, okay, let's have a contest. We'll just have the sacrifice, we'll douse it with water, and we'll see who's God can bring fire down. The Baal worshipers are like, are you kidding me? Perfect. Okay, that's fine. We'll do that deal. Where do we sign? Because our god's the god of fire.

So here are; they're calling, screaming. And Elijah — I love this; this is *1 Kings 18*. You really should read it over and over again just for this reason. Elijah has a lot of fun with this.

He's like, well, you know, maybe he can't hear you. So they scream louder. You know, maybe he's busy. You've ever thought about that? Oh, maybe he's in the bathroom. No, that's for real, that's what the original — he's relieving himself and that's why he's not responding.

So this goes on, and they're just in this, I mean, they're just going out of their minds. And so they start cutting themselves to get their god's attention. And that doesn't work.

And then finally Elijah just says, okay, that's enough. Get out of my way. By the way, pour some more water on that thing. One time, boom, fire comes down. Consumes — I love the wording — licks it up. That's pretty descriptive; picture a fire just licking everything up.  
(Chuckling)

Do you have any other questions now about who — I would have had probably more fun with that than Elijah did, which is why God would never allow me to do anything like that. So where were we here? We're almost done. Verse 6. Oh, no, yeah.

So **“Ashkelon is cut off with the remnant of their valley. How long will you cut yourself? 'O [Verse 6] you sword of the Lord [Listen to this], How long until you are quiet? [We're talking to the sword now] Put yourself up into your scabbard, rest and be still! [This is the personification of the sword] [You're having a dialog with the sword] [When's enough going**

**Jeremiah 45-47**  
**Hurting For People**  
**J.D. Farag**

*to be enough, O sword of the Lord?]* [Answer: Verse 7, last verse] **“How can it be quiet, seeing the Lord has given it a charge against Ashkelon and against the seashore? There He has appointed it.”**

That ends the chapter and with it the Bible study. You know that sword of the Lord? It's not quiet today, and it will not be quiet until it's done because it's a sharp sword, double-edged sword, so sharp to cut between soul and spirit, bone and marrow.

Well, I'll end the way we began and simply say that how we hurt for people will be proportionate to our knowledge of the judgment coming upon people. Everything we just read and studied here in these chapters — that's coming, that's coming upon the people today.

And that should change everything in how we see them, our response to them, our prayers for them. Do we hurt for them? Do we pray for them? Do you realize what's going to happen to them? If you really understood what's going to come upon them, you would really hurt for them. And I think that's the take-away for us tonight.

Why don't you stand? Kapon, come on up. We'll close; we're not too bad, huh? Father in heaven, thank You again so much. This was gnarly, for lack of a better word, but oh, Lord, it's eye opening, too, and it needs to be. Everything that we read here happened exactly as You said it would. And everything that You tell us in Your word that will happen at the time of the end in that day is going to happen exactly as You said it would.

Oh, Lord, I pray that You would change our hearts towards this lost and dying world, ripe for judgment, that Lord, our heart for them would change, our attitude toward them would change. Lord, give us eyes to see them the way You see them. Enable us to see them through the lens of that which is coming upon them. And Lord, thank You for this, as graphic as it is. Thank You for this record here in Your word.

Lord, thank You for Your grace and Your mercy in the midst of it, as horrifying as it is. Lord, thank You that You're a merciful God! We love You so much. In Jesus' name. Amen.