

Having A Basic Understanding of Some Old Testament Truths

Part 328 – God’s Message Through Jeremiah To The Philistines (Jeremiah 47:1-7)

1. Before Pharaoh smote Gaza, who was Jeremiah to prophesy against?

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

- The word clarifies that Jeremiah was a prophet (**II Chronicles 36:12, Jeremiah 20:2, Jeremiah 25:2, Jeremiah 28:5-6, Jeremiah 28:10-15, Jeremiah 29:1, Jeremiah 29:29, Jeremiah 32:2, Jeremiah 34:6, Jeremiah 36:26, Jeremiah 37:2-3, Jeremiah 50:1, Daniel 9:2, Matthew 2:17-18**, etc.).
- Let’s not quickly pass over times wherein God identifies a man as a prophet, for that had meaning to it (**Luke 24:44** and **Hebrews 1:1-2**).
- God had Jeremiah the prophet foretell of judgment against the Philistines, but he wasn’t the only prophet with that message (**Ezekiel 25:15-16, Amos 1:6-8, Zephaniah 2:4-7**, and **Zechariah 9:6**).

2. What did God have Jeremiah say was coming from the north?

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

- God has described invasions of foreign armies as floods coming (**Isaiah 8:7-8**).
- The flood from the north has been in reference to the Chaldeans/Babylonians (**Jeremiah 25:9** and **Ezekiel 26:1-7**).
- Also, we shall later find that another nation from the north will be an invading force against even Babylon (**Jeremiah 50:9**; cf. **Jeremiah 51:11**).
- Howling and crying in the land is common when God was behind the judgment on a nation/person (**Isaiah 14:31, Isaiah 15:1-9, Jeremiah 25:34, Jeremiah 48:20**, and **James 5:1**).

3. During the noise of horses, etc., why wouldn’t the fathers look back to their children?

Because they had feebleness of hands: *“At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands”* (**Jeremiah 47:3**).

- The sounds of invasion (**Jeremiah 8:16, Ezekiel 26:9-11, Daniel 11:40**, and **Nahum 2:1-4**).
- This picture of invasion is one that leaves such distress and weariness that even parents are not looking to save their children. That is a disturbing picture of how feeble they would become (cf. **Ezekiel 21:7**).
- Judah faced judgment that led to similar outcomes (cf. **Lamentations 4:3-6**).

4. Who was ultimately the source of the ruin of the Philistines?

God: *“Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will spoil the Philistines, the remnant of the country of Caphtor” (Jeremiah 47:4).*

- This is a day of vengeance like many we see in the O.T. (**Isaiah 13:1-36:22, Jeremiah 46:10, Hosea 9:7**, etc.).
- Spoiling of the Philistines and others in the past had reasoning behind it (**Proverbs 22:22-23** and **Habakkuk 2:6-8**).
- From Tyrus to Zidon, etc. (**Jeremiah 25:17-27**).

5. What was self-inflicted within Gaza?

They cut themselves: *“Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself” (Jeremiah 47:5)?*

- Signs of lamentation and shame were going to be seen (**Deuteronomy 14:1, Jeremiah 16:6, Jeremiah 48:35-38**, and **Ezekiel 7:18**).
- Also, during times of defeat, some literally cut themselves (**I Kings 18:21-28**).
- All people should have realized that if God wanted to destroy a people so that there was no remnant, that He could do so (**Ezra 9:14**).

6. When asked when the sword of the Lord would be quiet, what was the answer?

The sword of the Lord would not be silenced for it had charged appointed by the Lord: *“(6) O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. (7) How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it” (Jeremiah 47:6-7).*

- The judgment sword of the Lord (**Psalms 7:8-12, Isaiah 34:6**, and **Jeremiah 12:12**).
- The sword of the Lord was, as in this context, at times literally an army of His choosing (**Isaiah 10:5-15**).
- How can God’s judgment be quieted when He has appointed it to finish a task (**Isaiah 37:26, Isaiah 46:10-11, Isaiah 55:11**, and **Jeremiah 4:28**)?