

CUP OF GOD'S WRATH UPON ALL NATIONS - 2

(Jer 25:27-38) 09/19/18

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I. THE RECIPIENTS OF THE CUP OF WRATH (Jer 25:18-26)

A. Kings of Jerusalem (18)

1. The judgment against all the nations will begin with **Jerusalem and the cities of Judah**. The **kings** of Judah include Jehoiakim, Jehoiachin, and Zedekiah.
2. The one-time privileged kingdom of Judah is now at the top of God's judgment list because of her sin. It will become the first to be reduced to **hissing and horror**.

B. King of Egypt (19)

1. **Egypt** is mentioned next because of Pharaoh Neco who instigated the alliance against Babylon.
2. The phrase, "**all the foreign people**" quite possibly refers to an alliance with foreign mercenaries.

C. Kings of Uz, Kings of Philistine land (Ashkelon, Gaza, Ekron and the remnant of Ashdod) (20)

1. **Uz**, listed in Genesis 10, is a descendant of Aram (1Ch 1:17). So, Uz is a Semitic or Aramaic nation. Job was from Uz but its location is uncertain (Job 1:1).
2. Next, the Philistine cities are mentioned. They are **Ashkelon, Gaza, Ekron, and Ashdod**, which are along the coast of the Mediterranean. Most likely, Ashdod is mentioned as a **remnant** due to the attack and destruction by Psammetik I (663–609 B.C.).

D. Kings of Edom, Moab and the sons of Ammon (21)

1. The kings of Edom, Moab, and Ammon were *all blood relations of Israel [and] were in Transjordania* (EXP). These are south and east of the Dead Sea.
2. **Edom** aligned itself with Babylonia during the siege of Jerusalem as mentioned in Obadiah (Oba 1:1, 8).

E. Kings of Tyre and Sidon (22)

1. At times, Tyre and Sidon, the main Phoenician cities, were allies with Israel. However, Jezebel, the daughter of the king of Tyre, influenced Ahab and Israel to worship Baal (1Ki 16:31).
2. *The coastlands were the Phoenician colonies in the Mediterranean, which some have identified with Cyprus [so Payne Smith]* (EXP).

F. Kings of Dedan, Tema, Buz (23)

1. These are the Arabian tribes who will drink the cup of God's wrath. **Dedan** was a descendant of Abraham by Keturah (Gen 25:1-3). **Tema** was a son of Ishmael (Gen 25:12-15). The city is located some 250 miles southeast of Edom. *Buz represents a tribe descended from Nahor, brother of Abraham (cf. Gen 22:20-21), who lived in northern Arabia* (EXP).
2. One source stated that the phrase, "**all who cut the corners of their hair** (NASB)" means "distant places" (NIV). Keil and Delitzch see this as the *whole of the Arabian races*. It is a practice contrary to the Jewish culture which does not cut their sidelocks (*payot* - Lev 19:27).

G. Kings of Arabia (24)

1. *[Kings of Arabia...] are the Bedouins of the Arabian desert (v.24; cf. 9:26; 49:23). They are followed by the inhabitants of the portion of Arabia contiguous to Palestine* (EXP).
2. *The foreign people may refer to many tribes of Arabia that had intermarried with Cushite elements* (EXP).

H. Kings of Zimri, Elam, and Media (25)

1. Though the name does appear in Scripture (Num 25:14; 1Ki 16:9; 2Ki 9:31; 1Ch 2:6), the exact location of **Zimri** is uncertain.
2. Perhaps Zimri is connected with the name Zimran, a son of Abraham and Keturah (Gen 25:1-2). He lived in the area between Arabia and Persia.
3. **Elam** and **Media** were cities east of the Tigris River and perhaps represent Persia.

I. Kings of the north, Sheshach (26)

1. Though the name Babylon is used in Jeremiah chapter 25 (Jer 25:1, 9, 11, 12), some claim that **Shêshach** is a code name for Babylon.
2. However, it could also be a nickname for Babylon's judgment. A possible root of Shêshach is *shacah* and means to "sink down" as in judgment (cf. Jer 25:27; Jer 51:64).

II. DESCRIPTION OF THE CUP OF WRATH (Jer 25:27-38)

- A. The Nations Will Fall (27)
 - 1. The nations will **fall** like drunken men. They will be drunk on the Lord's cup of wrath. The Lord invites them to **drink** of His wrath and to drink till they **vomit**.
 - 2. They will fall down and **rise no** more because of God's judgment by the sword.
- B. The Nations Cannot Refuse the Lord's Cup (28)
 - 1. Jeremiah is to prophesy to the nations of the Lord's cup. They may refuse his message and even retaliate against him.
 - 2. However, his follow up message is that the Lord will make them take the cup of His wrath and they **shall surely drink**.
- C. The Lord's People are First (29)
 - 1. The Lord's people are first in line for His judgment. The Lord will **begin** His **work** of judgment with Jerusalem.
 - 2. If the Lord begins His judgment with His people, will the nations be **free from punishment**? The Lord answers in the negative, "**You will not be free from punishment.**"
- D. The Lord Will Roar Like a Lion (30)
 - 1. When Jeremiah gave the nations this prophecy, he was to add that the Lord would **roar** from His holy habitation. He most likely was describing the **roar** of a lion (Jer. 2:30; 4:7; 5:6; 12:8; **25:38**; 49:19; 50:44), though some suggest the roar of thunder. The roar of a lion has been described by one non-biblical author as "blood-chilling thunder."
 - 2. The Lord changes the metaphor of a roaring lion to the **treading of grapes**, which is a metaphor of wrath. Perhaps it implies the foot beats of the enemy as they carry out destruction.
- E. The Lord Will Judge the Wicked (31)
 - 1. These thunderous noises of wrath will be heard to the **end of the earth**.
 - 2. The Lord was entering into judgment with **all flesh**, with whom He had holy **controversies**. He would recompense the **wicked** with the **sword**.
- F. The Lord's Judgment is like a Storm (32)
 - 1. Jeremiah prophesies of the growing **storm** of God's judgment in the form of a hurricane.
 - 2. Even the remotest parts of the earth will not be spared.
- G. Dead Scattered from One End to the Other (33)
 - 1. The judgment will be so severe that the dead will be strewn on the ground like **dung**.
 - 2. The unburied masses will be like fertilizer because no one will be left to **lament** or **bury** them.
- H. Fall Like a Choice Vessel (34)
 - 1. The reference to a "**choice vessel**" could refer to Judah. However, there is no hint of a changing context.
 - 2. The entire piece of the vessel was at one time expensive and precious. The nations could have repented and turned to the Lord.
 - 3. After the judgment, people will be like worthless pieces of broken pottery (cf. Jer 19:10-11).
 - 4. The **Shepherds** are the religious and civic leaders who will **wail** and **wallow in ashes**.
- I. No Flight and No Escape (35)
 - 1. There will be no **flight** or **escape** from the Lord's judgment.
 - 2. The **Shepherds** will have no sound counsel for the flock to escape the tumult.
- J. Destruction of the Pastures (36)
 - 1. The Shepherds will cry because both the sheep and the **pastures** will be destroyed.
 - 2. There will be nothing left but desolation.
- K. Peaceful folds are silent (37)
 - 1. The sheep that were baaing contently in the green pastures will become **silent**. They will become silent after they are slaughtered.
 - 2. In the same way, the nations, including Judah, falsely proclaimed "peace, peace." But they will be silenced by the **fierce anger of the Lord**.
- L. Fierceness of the Lion and Sword (38)
 - 1. The sheep do not know that they have become the unwavering target. The **lion** is out of his **hiding place** and is fixated on His prey.
 - 2. The Lord's fierce anger is fixated on the sin of those who refused to listen to His long-time warnings.

III. OBSERVATIONS AND APPLICATIONS

- A. The Holiness of God's People

1. God's people must be holy and be a model of the holiness of God. At times, the holiness of God will convict the unbeliever of sin invoking a bitter response.
 2. On the other hand, the unbeliever may be convicted and come to Christ as Savior and Lord.
 3. Judgment begins with the household of God.
 - a. In 1Pe 4:17, we have the idea that God's judgment begins "with the household of God." This is a judgment of purification, not for sin. When the church suffers, it goes through a testing that purifies it (Jam 1:2-4; 1Pe 4:12-13).
 - b. Suffering takes the church through a holy chastening or heavenly discipline (Heb 12:3-8). It is serious and sanctifies the church.
 - c. Believers will face the Bema Seat of Christ, in which, there may be a loss of rewards but not of salvation (1Co 3:13-15). The believer's sins have already been judged (Rom 8:1; 1Co 11:32).
 - d. So, Peter's point was that if it is necessary for the church to go through a purifying judgment, "what will be the outcome" for those who reject Christ?
- B. The Cup of Wrath
1. The cup of God's wrath will come again as depicted in the book of Revelation.
 2. Similar to Jeremiah's warning, the apostle John has warned the world of the coming cup of God's wrath (Rev 14:8, 10; 16:19; 18:6).
 - a. *While embracing the judgments soon to come to Judah and other nations, this has end-time language [“one end of the earth ... to the other”] and must be ultimately fulfilled in the time of tribulation described in Rev. 6–19 (MSB).*
 - b. *Imagine it on a world scale. Revelation 16 & 20 describe the gathering of the nations by demonic powers to fight against the Messiah and his armies in the final battle. Revelation 16 says it will be at Armageddon, or Har Megiddo in Hebrew. (Doughty)*
 3. The treading of the wine press is a common metaphor for God's wrath (cf. Isa 63:3; Rev 14:19–20; 19:15).