

Jeremiah 25 - Seven Years of Desolation; Judgment on the Nations

II. Thirteen prophecies of judgment upon Judah (Jer 2:1—25:38)

- (D) Thirteenth message: duration of the Babylonian captivity (25:1-38)
 - (a) Judah ignored Jeremiah's long ministry of warning (25:1-7)
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 - (i) Nebuchadnezzar to come (25:8-9)
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Jeremiah 25

- (D) Thirteenth message: duration of the Babylonian captivity (25:1-38)
 - (a) Judah ignored Jeremiah's long ministry of warning (25:1-7)

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1 This message from the LORD came to Jeremiah concerning all the people of Judah in the fourth year of Josiah's son Jehoiakim, king of Judah. (This was also the first year of the reign of King Nebuchadnezzar of Babylon.)

1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon;

2 *the word* which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying,

2 which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying,

2 This is what Jeremiah the prophet told all the people of Judah and all the residents of Jerusalem:

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

- Very precisely dated, *the first year of Nebuchadnezzar*, roughly 605 BC (Jer 36:1; 45:1; 46:2). Compare this with Dan 1:1 and you may see a slight discrepancy, because there is two ways of reckoning a year when a king succeeds to a throne. There is the succession year and the non-succession year. Judah did it one way; Babylon did it another way, the two actually agree, even though it may not look like it at first.

The first year of Nebuchadnezzar this is the first invasion (chronicled in 2 Kings 24:1-2). The first siege of Nebuchadnezzar starts a period called the "Servitude of the Nations." In v9-11, the duration of this servitude is prophesied to be seventy years from Nebuchadnezzar through Cyrus when he conquers Babylon and lets them go home and build their Temple.

This chapter is going to deal with the Servitude of the Nation. In verse 1 where Jeremiah spoke unto all the people he is going to review 23 years of faithful ministry. He has served 19 years under Josiah the king and 4 years under Jehoiakim, Jehoahaz and Jehoiachin were both three-month kind of tenures. Concurrent prophets with Jeremiah include Uriah, Zephaniah and Habakkuk, and Daniel and Ezekiel who were in Babylon at the time.

3 "From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years the word of the LORD has come to me, and I have spoken to you again and again, but you have not listened.

3 "From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years the word of the LORD has come to me, and I have spoken to you again and again, but you have not listened.

3 "From the thirteenth year of the reign of Ammon's son Josiah, the king of Judah, until the present time, for 23 years this message from the LORD has come to me, and I've spoken to you again and again, but you haven't listened.

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD has sent to you all His servants the prophets again and again, but you have not listened nor inclined your ear to hear,

4 And the LORD has sent to you all His servants the prophets again and again, but you have not listened nor inclined your ear to hear,

4 Again and again, the LORD sent all his servants, the prophets, to you, but you wouldn't listen or even turn your ears in my direction to hear.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

- These prophets are not necessarily alone. There is often multiple prophets.

5 saying, 'Turn now, everyone from his evil way and from the evil of your deeds, and live on the land which the LORD has given to you and your forefathers forever and ever;

5 saying, 'Turn now everyone from his evil way and from the evil of your deeds, and dwell on the land which the LORD has given to you and your forefathers forever and ever;

5 They said, 'Turn, each one of you, from your evil habits and evil deeds, and live in the land that the LORD gave to you and your ancestors forever and ever.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 and do not follow other gods to serve them and to worship them, and do not provoke Me to anger with the work of your hands, then I will do you no harm.'

6 and do not go after other gods to serve them and to worship them, and do not provoke Me to anger with the work of your hands, and I will do you no harm.'

6 Don't follow other gods to serve and worship them. Don't provoke me with the idols you make with your hands, and I won't bring disaster on you.'

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

- This judgment is conditioned upon their lack of repentance. Promise of foregoing all of this is there if they will repent.

7 Yet you have not listened to Me," declares the LORD, "in order to provoke Me to anger with the work of your hands to your own harm.

7 Yet you have not listened to Me," declares the LORD, "in order that you might provoke Me to anger with the work of your hands to your own harm.

7 But you didn't listen to me," declares the LORD, "so as to provoke me with the idols you make with your hands to your own harm.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

(b) Description of judgment (25:8-38)

(i) Nebuchadnezzar to come (25:8-9)

8 "Therefore this is what the LORD of armies says: 'Because you have not obeyed My words,

8 "Therefore thus says the LORD of hosts, 'Because you have not obeyed My words,

8 "Therefore, this is what the LORD of the Heavenly Armies says: 'Because you haven't listened to my message,

8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 behold, I will send and take all the families of the north,' declares the LORD, '*and I will send* to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land and against its inhabitants and against all these surrounding nations; and I will completely destroy them and make them an object of horror and hissing, and an everlasting place of ruins.

9 behold, I will send and take all the families of the north,' declares the LORD, '*and I will send* to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land and against its inhabitants and against all these nations round about; and I will utterly destroy them and make them a horror and a hissing, and an everlasting desolation.

9 I'm now sending for all the tribes from the north, declares the LORD, and for my servant Nebuchadnezzar king of Babylon. I'll bring them against this land, against its inhabitants, and against all these surrounding nations. I'll utterly destroy them and make them an object of horror and scorn, and an everlasting desolation.

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.
- Nebuchadnezzar is listed as the Lord's servant three times in the book of Jeremiah. This pagan idol-worshiping ruler called the Lord's servant in Jer 25:8; 27:6; 43:10. Cyrus the Persian is referred to as the Lord's anointed twice in Is 44:28; 45:1. These are strange names for pagan kings. The Lord is capable of using tainted vessels.

Dan 4 is written by Nebuchadnezzar in a form of a memo that was put on every telegraph pole around the known world. When you read it opens and closes as *I Nebuchadnezzar*. He tells the story of how through his pride God subjects him to seven years of mental derangement. At the end of which he regains his mental facilities and through this announces that the God of Daniel is indeed the God of the universe. During those seven years there is a tradition that he was under the personal care of Daniel. As you study the book of Daniel you will understand that Daniel has a deep affection and respect for King Nebuchadnezzar and even later when he is brought out of retirement to interpret this peculiar handwriting on the wall he puts down the grandson of Nebuchadnezzar.

Nebuchadnezzar was probably the most absolute despot that ever has been on earth. He is the one who God raises to judge Israel. This gets all entangled throughout the Scripture, there are several milestones in Israel's history. The seventy year Babylonian captivity is one of them. It also launches the period of the Gentiles.

(ii) Joy removed (25:10)

10 Moreover, I will eliminate from them the voice of jubilation and the voice of joy, the voice of the groom and the voice of the bride, the sound of the millstones and the light of the lamp.

10 Moreover, I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

10 I'll destroy the sounds of gladness and rejoicing from them, the sounds of the bridegroom and the bride, the sound of the hand mill and also the light of the lamp.

10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

- Quoted in Rev 18:13. In Rev 17-18, John deals with an idiom called *Mystery Babylon*. We are going to discover that literal Babylon is prophesied to be doomed and never again rebuilt. There are some scholars that argue that the language here doesn't mean that Babylon will never be rebuilt, just not for a long time. What seems to be more consistent is that Babylon after Nebuchadnezzar it will never be rebuilt. When you get to Revelation and it deals with *Mystery Babylon*, the writer is dealing with Babylon idiomatically. You need to understand Babylon spiritually to understand the book of Revelation. Back in Genesis the first empire under Nimrod the hunter is Babel and the tower of Babel. In Rev 18:23 you will find this verse essentially quoted in the book of Revelation.

(iii) 70 year duration (25:11)

11 This entire land will be a place of ruins and an object of horror, and these nations will serve the king of Babylon for seventy years.

11 This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years.

11 This entire land will be a desolation and a waste, and these nations will serve the king of Babylon for seventy years.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

- One of several places that this phrase will occur

(iv) Babylon's eventual destruction (25:12-14)

12 'Then it will be when seventy years are completed I will punish the king of Babylon and that nation,' declares the LORD, 'for their wrongdoing, and the land of the Chaldeans; and I will make it an **everlasting desolation**.

12 'Then it will be when seventy years are completed I will punish the king of Babylon and that nation,' declares the LORD, 'for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation.

12 'Then when the seventy years have passed, I'll judge the king of Babylon and that nation, declares the LORD, I'll judge the land of the Chaldeans for their iniquity and I'll make it a desolation forever.

12 And it shall come to pass, when seventy years are accomplished, *that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*

- "...everlasting desolation" - the same prophesy is mentioned in Is 13:19-22 (Cf. Jer 50:11-13). God used Babylon but not because of its merit but because of Israel's sin.

Four 490-year Intervals in History

From Abraham unto the Exodus in Egypt

75+430= 505 (75 from promise in Gen 12:4; Gal 3:17 says 430)

Except there are 15 years there were there was a usurper with Ishmael.

So 505 - 15= 490.

From the Exodus to the Temple

1 Kings 6 is 591 years; 1 Kings 8 dedicated Temple with another 10 years involved = 601 years

However, if you go through the servitudes in the Judges...

- it was under Mesopotamia for 8 years
- under the Moabites for 18 years
- under the Caanites for 20 years
- under the Midianites for 7 years
- under the Philistines and Ammonites together for 18 years
- under the Philistines later for 40 years

The 6 servitudes in the Book of Judges add up to 111 years. 601-111 = 490 years

From the Temple Dedication to Release from Babylon

1 Kings 8 roughly 1005 BC to the edict of Artaxerxes (Neh 2:1 in 445 BC)
1005-445=560 years.

But also included is the 70 years in Babylon

560 -70 = 490 years

Judgment of Nations

13 I will bring upon that land all My words which I have pronounced against it, all that is written in this book which Jeremiah has prophesied against all the nations.

13 I will bring upon that land all My words which I have pronounced against it, all that is written in this book which Jeremiah has prophesied against all the nations.

13 I'll bring on that land all the things I spoke against it, all that is written in this book, which Jeremiah prophesied about the nations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 (For many nations and great kings will make slaves of them, even them; and I will repay them according to their deeds and according to the work of their hands.)"

14 (For many nations and great kings will make slaves of them, even them; and I will recompense them according to their deeds and according to the work of their hands.)"

14 Indeed many nations and great kings will make slaves even of them, and I'll repay them according to their deeds, according to what they have done."

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

(v) Judgment on Judah (25:15-18)

15 For this is what the LORD, the God of Israel, says to me: "Take this cup of the wine of wrath from My hand and give it to all the nations to whom I send you, to drink *from it*.

15 For thus the LORD, the God of Israel, says to me, "Take this cup of the wine of wrath from My hand and cause all the nations to whom I send you to drink it.

15 For this is what the LORD God of Israel says to me, "Take this cup of the wine of burning anger from my hand and make all the nations to whom I send you drink it.

15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 Then they will drink and loudly vomit and act insanely because of the sword that I am going to send among them."

16 They will drink and stagger and go mad because of the sword that I will send among them."

16 They'll drink, stagger, and act like madmen because of the sword I'm sending among them."

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 So I took the cup from the LORD'S hand and gave it to all the nations to whom the LORD sent me, to drink *from it*:

17 Then I took the cup from the LORD's hand and made all the nations to whom the LORD sent me drink it:

17 So I took the cup from the LORD's hand, and I made all the nations to whom the LORD sent me drink it:

17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

- These verses are connected by the Septuagint to Jer 46-51

- The cup of His fury used in Jer 49:12; 51:7; Job 21:20; Ps 60:3; Is 51:17,22; Ezek 23:31; Mark 10:39; 14:36; John 18:11; Rev 14:8,10; 16:19; 18:6. (occurs 14x).

— The cup can be used as a *blessing* as in Ps 16:5; 23:5, Luke 22:17,20; 1 Cor 10:16; 11:24-25 (occurs 7x). It is an idiom used broadly, but we are used to it being used as a cup for His wrath or fury.

18 To Jerusalem and the cities of Judah, and its kings *and* its officials, to make them places of ruins, objects of horror, hissing, and a curse, as it is this day;

18 Jerusalem and the cities of Judah and its kings *and* its princes, to make them a ruin, a horror, a hissing and a curse, as it is this day;

18 Jerusalem, the cities of Judah, its kings and officials to make them into a ruin, an object of horror and scorn, and a curse, as it is this day;

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day;

- Judgment of all these nations - nations are detailed in Jer 46-51. The judgment begins with Jerusalem and Judah. Judgment always begins in the house of God.

(vi) Judgment on the nations (25:19-29)

19 To Pharaoh king of Egypt, his servants, his officials, and all his people;

19 Pharaoh king of Egypt, his servants, his princes and all his people;

19 Pharaoh, king of Egypt, his officials, his princes, and all his people;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 and to all the foreign people, all the kings of the land of Uz, all the kings of the land of the Philistines (that is, Ashkelon, Gaza, Ekron, and the remnant of Ashdod);

20 and all the foreign people, all the kings of the land of Uz, all the kings of the land of the Philistines (even Ashkelon, Gaza, Ekron and the remnant of Ashdod);

20 all the various people; all the kings of the land of Uz, all the kings of the land of the Philistines, Ashkelon, Gaza, Ekron, and what remains of Ashdod;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 To Edom, Moab, and the sons of Ammon;

21 Edom, Moab and the sons of Ammon;

21 Edom, Moab, and the people of Ammon;

21 Edom, and Moab, and the children of Ammon,

22 and to all the kings of Tyre, all the kings of Sidon, and the kings of the coastlands which are beyond the sea;

22 and all the kings of Tyre, all the kings of Sidon and the kings of the coastlands which are beyond the sea;

22 all the kings of Tyre, all the kings of Sidon, and all the kings of the coast lands that are beyond the sea;

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

- Egyptians themselves were of mixed blood. Uz (Job 1:1) is northeast of Edom. The Philistine cities are mentioned, all but Gath (2 Chr 26:6; Amos 6:2). Remnant of Ashdod was mentioned because it was destroyed after a twenty-nine year siege and it was rebuilt in Nehemiah's day. Edom, Moab and Ammon were blood relations with Israel, and Tyre and Sidon.

The Arabian Tribes

23 and to Dedan, Tema, Buz, and all who trim the corners of *their hair*;

23 and Dedan, Tema, Buz and all who cut the corners of *their hair*;

23 Dedan, Tema, Buz, and those who shave the corners of their beards;

23 Dedan, and Tema, and Buz, and all *that are* in the utmost corners,

- Dedan from Ezekiel 38 was a son of Abraham by Keturah (Gen 25:3). Tema was a son of Ishmael (Gen 24:15; Job 6:19) and is 250 miles southeast of Edom. Buz is descended from Nahor, brother of Abraham (Gen 22:21) and generally speaks of the northern Arabian tribes.

24 and to all the kings of Arabia and all the kings of the foreign **people who live in the desert**;

24 and all the kings of Arabia and all the kings of the foreign people who dwell in the desert;

24 all the kings of Arabia and all the kings of the various people who live in the desert;

24 And all the kings of Arabia, and all the kings of the mingled **people that dwell in the desert,**

- "...people who live in the desert" - Bedouins and the Cushites (Jer 9:26; 49:23)

25 and to all the kings of Zimri, all the kings of Elam, and all the kings of Media;

25 and all the kings of Zimri, all the kings of Elam and all the kings of Media;

25 all the kings of Zimri, all the kings of Elam, and all the kings of Media;

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

- Not sure where Zimri was, he shows up in Num 25:14; 1 Kings 16:9-20; 2 Kings 9:31; 1 Chr 7:6; 8:36; 9:42. It is possible that it is the same as Zimran who was a son of Abraham by Katurrah in Gen 24:2, if so he dwelt between the Arabian peninsula and Persia.

- Elam and Media are east of the Tigris river, Elam is east of the Persian Gulf about 200 miles east of Babylon. Media is north and west of Persia and forms an alliance with Persia and becomes the Medo-Persian empire that subsequently put down Babylon and in turn is captured by the Greeks.

26 and to all the kings of the north, near and far, one with another; and all the kingdoms of the earth which are on the face of the ground; and the king of Sheshach shall drink *it* after them.

26 and all the kings of the north, near and far, one with another; and all the kingdoms of the earth which are upon the face of the ground, and the king of Sheshach shall drink after them.

26 all the kings of the north near and far, one after another, and all the kingdoms of the world on the face of the earth. The king of Sheshak will drink after all the others.

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

- The word *Sheshach* happens to be an encrypted form of the name Babylon

— There are three kinds of encryptions in the Hebrew that are found in the ancient text.

This one is called ATBASH it comes from a contraction of the first and last letters of the Hebrew alphabet. Encryptions occurs in Jer 25:26 and in 51:1,41 and Is 7. Jeremiah would speak of Babylon in cryptic, He always speaks of them freely but not derogatorily, and this may have been written when Nebuchadnezzar was at the gates.

27 "And you shall say to them, 'This is what the LORD of armies, the God of Israel says: "Drink, be drunk, vomit, fall down, and do not get up, because of the sword which I am sending among you."

27 "You shall say to them, 'Thus says the LORD of hosts, the God of Israel, "Drink, be drunk, vomit, fall and rise no more because of the sword which I will send among you."

27 "You are to say to them, 'This is what the LORD of the Heavenly Armies, the God of Israel, says: "Drink, get drunk, and vomit! Fall down and don't get up because of the sword I'm sending among you."

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And if they refuse to take the cup from your hand to drink, then you shall say to them, 'This is what the LORD of armies says: "You shall certainly drink!

28 And it will be, if they refuse to take the cup from your hand to drink, then you will say to them, 'Thus says the LORD of hosts: "You shall surely drink!

28 And if they refuse to take the cup from your hand to drink it, say to them, 'This is what the LORD of the Heavenly Armies says: "You will surely drink it!

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For behold, I am beginning to inflict disaster on *this* city which is called by My name, so should you be completely free from punishment? You will not be free from punishment, for I am summoning a sword against all the inhabitants of the earth," declares the LORD of armies.'

29 For behold, I am beginning to work calamity in *this* city which is called by My name, and shall you be completely free from punishment? You will not be free from punishment; for I am summoning a sword against all the inhabitants of the earth," declares the LORD of hosts.'

29 Look, I'm beginning to bring disaster on the city that is called by my name, and do you actually think you will avoid punishment? You won't avoid punishment because I'm summoning the sword against all those who live in the land," declares the LORD of the Heavenly Armies."

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

- Subject change. This prophecy is not constrained to the judgment on Babylon later, it is not the judgment of the invasion of Jerusalem, the scope of this prophecy goes far beyond

the immediate horizon of the prophet (Dan 11:36,40; Is 14; Ezek 28).

One thing is being addressed but the language very quickly shifts gears and broadens its real subject to something much more broader. *"A sword upon all the inhabitants of the earth saith the Lord of hosts,"* Zechariah tells that He gathers them together to battle against Jerusalem. *"I will make Jerusalem a cup of trembling; I will bring all nations against Jerusalem."* There is not a battle at Armageddon, that is just the staging area. It is the gathering area for the nations to go against Israel.

(vii) Universal nature of the judgment (25:30-38)

30 "Therefore you shall prophesy against them all these words, and you shall say to them, '**The LORD will roar from on high** And raise His voice from His holy dwelling; He will roar forcefully against His fold. He will shout like those who **tread the grapes**, Against all the inhabitants of the earth.

30 "Therefore you shall prophesy against them all these words, and you shall say to them, 'The LORD will roar from on high And utter His voice from His holy habitation; He will roar mightily against His fold. He will shout like those who *tread the grapes*, Against all the inhabitants of the earth.

30 "You are to prophesy all these things against them, and you are to say to them, 'The LORD roars from his high place, from his holy dwelling he lifts his voice. He roars loudly against his flock, and against all who live on the earth; he shouts like those treading grapes.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mighty roar upon his habitation; he shall give a shout, as they that *tread the grapes*, against all the inhabitants of the earth.

- "...The LORD will roar from on high" - Satan is the one who goes about the world like a roaring lion, seeking whom he may devour. This phrase is Satan attempting to be a counterfeit; the Lion of the tribe of Judah is the Lord as He is described in the Old Testament. Paul talks about Satan going about as a roaring lion, even in this he is a counterfeit.

- "...tread the grapes" - Is 63:3; Rev 14:19-20

— Rev 19:15 and Is 63 describes the Second Coming of Jesus Christ in which He has a vesture dipped in blood, the blood of His enemies.

— Very different from the Lord as He is depicted in His earthly ministry. This is a powerful commander coming to take possession of that which He has purchased and dispossess the land of its usurpers. Graphically portrayed throughout the OT prophecies and yet those

same idioms are climaxed in the book of Revelation (structurally modeled after the book of Joshua).

31 'A clamor has come to the end of the earth, Because the LORD has a controversy with the nations. He is entering into judgment with humanity; As for the wicked, He has turned them over to the sword,' declares the LORD."

31 'A clamor has come to the end of the earth, Because the LORD has a controversy with the nations. He is entering into judgment with all flesh; As for the wicked, He has given them to the sword,' declares the LORD."

31 A tumult reaches to the ends of the earth because the LORD is bringing an indictment against the nations. He judges all flesh. He has given the wicked over to the sword,' declares the LORD.

31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 This is what the LORD of armies says: "Behold, evil is going out From nation to nation, And a great storm is being stirred up From the remotest parts of the earth.

32 Thus says the LORD of hosts, "Behold, evil is going forth From nation to nation, And a great storm is being stirred up From the remotest parts of the earth.

32 'This is what the LORD of the Heavenly Armies says: "Look, disaster is going from nation to nation, a great storm is being stirred up from the most distant parts of the earth.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 "Those put to death by the LORD on that day will be from one end of the earth to the other. They will not be mourned, gathered, or buried; they will be like dung on the face of the ground.

33 "Those slain by the LORD on that day will be from one end of the earth to the other. They won't be mourned for or gathered up or buried. They'll be like dung on the surface of the ground.

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 "Wail, you shepherds, and cry out; Wallow *in the dust*, you masters of the flock; For the days of your slaughter and your dispersions have come, And you will fall like a precious vessel.

34 "Wail, you shepherds, and cry; And wallow *in ashes*, you masters of the flock; For the days of your slaughter and your dispersions have come, And you will fall like a choice vessel.

34 "Scream, you shepherds! Cry out! Roll in the dust, you leaders of the flock! Indeed, the time for your slaughter and your dispersion has arrived, and you will break like a choice vessel.

34 Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 "There will be no sanctuary for the shepherds, Nor escape for the masters of the flock.

35 "Flight will perish from the shepherds, And escape from the masters of the flock.

35 Flight will be impossible for the shepherds, as will be escape for the leaders of the flock.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 "Hear the sound of the cry of the shepherds, And the wailing of the masters of the flock! For the LORD is destroying their pasture,

36 "Hear the sound of the cry of the shepherds, And the wailing of the masters of the flock! For the LORD is destroying their pasture,

36 A sound—it's the cry of the shepherds and the scream of the leaders of the flock—because the LORD is destroying their pastures.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

37 And the peaceful grazing places are devastated Because of the fierce anger of the LORD.

37 "And the peaceful folds are made silent Because of the fierce anger of the LORD.

37 The peaceful meadows are silent because of the LORD's fierce anger.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 "He has left His hiding place like the lion; For their land has become a horror Because of the fierceness of the oppressing sword And because of His fierce anger."

38 "He has left His hiding place like the lion; For their land has become a horror Because of the fierceness of the oppressing sword And because of His fierce anger."

38 Like a lion, he has left his den. Indeed, their land has become a waste because of the anger of the oppressor and because of the LORD's fierce anger."

38 He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.