

Jer. 25, The Final Oracle of Judgment
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Overview

1. If you've ever gone to a fireworks show, you know that the show closes with a "grand finale," when everything seems to go off at once. Bombs, rockets, flares, all fill the sky and turn the night into day.

ch. 25 ends the first oracle section of Jer. (Biography in ch. 1, oracles in 2-25, biography in 26-29,) these oracles have been dedicated to judgment, and ch. 25 is a grand finale on the theme of judgment.

2. Ch. 25

- a) There are some special lessons in the extended heading, vv. 1-2.
- b) 3-14, God predicts judgment on Judah from Nebuchadnezzar. Almost incidentally, he mentions that other nations will suffer, too, from Neb's march through them to reach Judah.
- c) 15-38 brings the suffering of the other nations into the foreground, and includes Babylon among them. Everything explodes in a cataclysm of divine wrath. This is the grand finale to the judgment oracles of Jer.

A. 1-2, Heading

Note both the *time* of the message and the *manner* in which it comes.

1. Time: Recall that J'qim was set up by Egypt. Thus the appearance of Neb. in his first year is ominous. J'qim no doubt felt secure in his Egyptian overlords against this new upstart, but Jer knows that Neb. will take over the world.
2. Manner: Jer both receives the word from the Lord and delivers it to the people--the only way that a prophet can operate. Contrast the mode of the false prophets in 23:21, speaking what they have not heard.

B. 3-14, God judges Judah and others through Nebuchadnezzar

This section gives the reason for the judgment. In previous judgment oracles, judgment has fallen because of their initial sin as well as their rejection of the Lord's warning (e.g., 16:11-12). Now the focus is just on the rejection of the word of the Lord. No need to go over their primary sin any more. First we read of their rejection, then of the judgment to fall.

1. 3-7, Rejected Message

Three points here: how the message was brought, what the message was, and how they responded.

a) 3,4, How was the message brought?

By Jer and others, as diligent, faithful prophets of the Lord.
Application: these characteristics should mark our ministry.

- 1) v.3 describes Jer; v.4 describes others. This is not the idiosyncratic message of a single man who has been out in the desert too long. Jer may be in the minority, but he is not alone.

So we should take encouragement that we do not minister alone. In my travels I've met others who understand the scriptures as we do in matters where we differ from the great mass of christendom. We are rare, but we are not alone.

- 2) In both cases, Jer affirms that the Lord has spoken by them. These are not false prophets, like the mass of men active in his day, but true prophets.

So we must be careful to be faithful to the Word of God, and not be led astray by our own imaginations.

- 3) Note the time periods involved. 23 years for Jer; the others are "all his servants the prophets," which takes us back to Samuel 500 years earlier, and ultimately to Moses 800 years before. This message is not new. No one can claim they haven't had time to hear it.

This reminds us of the encouragement of finding earlier brethren with whom we stand in spiritual continuity. (Warning: we shall also find, as Jer could, many with whom we are not in continuity.)

- 4) In both cases, "rising early," describing either the prophet (v.3) or the Lord (v.4). The message has not been delivered carelessly. It has been urged upon them.

So we must be careful not to whisper our message once and then sneak away quietly. We need to make it clear and obvious.

b) 5,6, What was the message?

In the two exx of vv. 3-4, Jer has mentioned the message; here he amplifies it in two paragraphs, each with a command and a motive. One command is general and the other specific; one motive is general and the other specific; but the general command is paired with the specific motive, and vice versa, thus tying them together into a whole. There's a third axis as well: the first command and motive are positive; the second, negative.

Here, expound the commands first and then the motives, moving in each case from general to specific.

- 1) The commands, 5a, 6a.

In general (5a), turn from your evil and irresponsible doings. ("Your doings" is *MA(AL:L"Y/KEM*, which applied to men always indicates childish, irresponsible action.) The specific sin in view (6a) is serving false gods.

- 2) The motives, 5b, 6b.

In general (6b), don't anger the Lord and incite him to harm you. Specifically (5b), enjoy your tenure in the land.

- 3) In fact, Judah violated even the specific command by falling into idolatry, and as a result suffered the specific penalty against which the Lord here warns, exile from the land.

- c) 7, What was the response?

The striking thing about v.7 is the words "that ye might." They did not hear, and (as v.6 warned) the result of their carelessness is to anger the Lord, but this verse says more than that. It says that they refused to hear *in order to* anger the Lord. So deep is the sinful rebellion of the human heart that we deliberately *try* to offend the Lord.

2. 8-14, Resulting Judgment

Because they have rejected the warnings that Jeremiah and other prophets have brought, judgment must fall on them. (Note brief transitional recap of their disobedience in 8a.)

The judgment proceeds in three phases: what the Lord does to Judah, what Judah and the other nations suffer as a result; and finally (and unexpectedly), what the Lord does to Babylon!

- a) 9-10, The Lord brings Neb. against Judah ... and against the other nations. Note:

- 1) Neb's attack is not an accident of history that Jer just happens to foresee, but something that the Lord deliberately causes: "I will send and take"

Isaiah said this about the Assyrians (Isa. 7:18f "And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria, and they shall come"; cf. Isa. 8:7).

Application: The nations of the earth are just pawns in God's cosmic chess-game. This should encourage us to trust in God concerning the affairs of men, and not to be discouraged when the hearts of the unsaved fail them for fear.

- 2) The coming judgment falls not only "against this land, and against the inhabitants thereof," but also "against all these nations round about." As Neb. comes against Judah, he naturally abuses everyone else along his way. Judah's disobedience brings judgment on the heathen!!!

Application: God's people are to be the salt of the earth. We have an evangelistic responsibility to those around us, as Israel did (Deut. 20). That responsibility is a two-edged sword. If we sin against God and do not bring them the good news, the anger of his chastisement may spill over on them as well.

- b) 11, As a result, Judah and the other nations are desolate and in servitude for seventy years. Again, other nations suffer when Judah is chastised.
- c) 12-14, The Lord will punish Neb. at the hands of yet other nations. This is a completely new thought, which is developed more fully in the next section, and again follows Isaiah (10:5-19, cf. especially vv.7,15). The Lord uses pagan nations to judge Israel, but that does not mean that the pagan nations have right motives, and so God will judge them in turn for their wickedness.

Application: Just because God uses you does not mean that you are right with him. Here is the great folly of works salvation. We think that because we do some good deed for someone, perhaps even because we help a Christian, that God therefore owes us something. But the good deeds of an unbeliever are all for the wrong motives. God will use those deeds to provide for his children, but he will deal with the doer on the basis of their motives.

- d) Summary: The results of Judah's sin are like the ripples when one throws a stone into a pond. They spread out to touch not only Judah, but also the nations around her, and even mighty Babylon.

Sin is always like that. Some people think that if I sin in private, that's a matter between me and God. But the consequences of my sin will impact those around me, so no sin is ever private.

Some would say that is unfair. But remember that all people have sinned, and all deserve God's wrath. Judgment is never unfair. What is amazing is that God spares any.

C. 15-38, God judges all nations

In the last section, we saw God's wrath overflow from Judah to the nations around her and even to Babylon. This overflow is developed more fully in this section. The three sections show us God sending Jeremiah to the nations; Jer describing the scope of his obedience; and finally the specific message that Jer carries to the doomed

nations.

1. 15-16: God commands Jer to give the cup to the nations.
Picture language: God's wrath is compared to a cup of wine, which the nations are forced to drink. Their resulting intoxication is an image of the disaster that befalls them. They stagger and act like madmen (a picture of drunkenness) in the face of the coming judgment.
2. 17-26: Jer obeys.
The striking feature of this section is the incredibly long list of nations to whom Jer brings this cup of God's wrath. Note the spread of the judgment, its extent, and its final destination.
 - a) The names fall into groups (for example, 20, Ashkelon, Azzah, Ekron, and Ashdod are the cities of Philistia). These groups, named in order form a spiral originating in Judah and moving outward. (Compare the same effect in Amos 1-2, 150 years before, spiraling in.) Judah, Egypt, Philistia, Transjordan, Phoenicia (the seacost), Arabia, Mesopotamia.
 - b) 26b extends this list to include "all the kingdoms of the world, which are upon the face of the earth." The fulfillment of this cataclysmic judgment may be Rev. 19:19. It certainly seems to be beyond anything that has happened in the history of the world up to this time.
 - c) The grand finale is "the King of Shishak." This name is a special code, known as "athbash." If a letter is N from the start of the alphabet, replace it with the Nth letter from the end. When we decode the name, it is 'Babel.'" So the final destination of this spiral of judgment is Babylon.
3. 27-38: Jer's specific message.
Three sections, arranged chiastically. The first and last give the *results*, under two different word pictures: the image of drunkenness with which the section started, and the image of sheep and shepherds, recalling ch. 23. In the center, we have the *reason* for this far-reaching international judgment.
 - a) 27, The *results*, under the figure of drinking.
The judgment will leave them like people who have drunk themselves to death. Note the series of steps: intoxication, vomiting, collapse, never rise again. A shameful, disgraceful death.
 - b) 28-29, The *reason* for them to drink.
If God brings judgment on his own chosen people, how much more should the pagans expect it?
 - 1) This is not an uncommon theme in the Bible.
 - a> Ezek. 9:6, the destroying angel is commanded to "begin at my sanctuary."

- b> Rom. 2:9 promises "tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile."
- c> 1 Pet. 4:17, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

2) *Application*: Twofold.

- a> Never think that because you are a believer, you can get away with things that unbelievers don't. Just the opposite is the case. God watches you more closely and tolerates less mischief from you. Just as parents discipline their own children more harshly than others, so the Lord's judgment falls first on his own when they sin.
- b> The other side of the coin: When you see unbelievers living impudently in sin, don't think that they are getting away with murder. This was the error of the psalmist in Ps. 73, until God showed him the end of the wicked. Their judgment may be delayed (believers first!), but when it comes, it will be a doozy. This ought to motivate us to reach out to them in compassion.

c) 30-38, *Results* again, this time in terms of sheep and shepherds.

Structure: The paragraph has three scenes.

- 1) 30-31, We hear God roar with anger because of his lawsuit against the nations. His holiness has been violated, and he is filled with wrath.
- 2) 32-33, Then the judge gives the verdict: shameful death to all nations.
- 3) 34-38, Finally, the nations wail and mourn for the suffering that is coming on them.

Now the detail:

- 1) 30-31, The Lord shouts with anger because of his wrath against sin.

Note both *what* God does, and *why* he does it.

- a> What he does: shouts in anger, against two groups: "his habitation" (Judah), and "all the inhabitants of the earth."

- b> Why he does it: "controversy" (*rib*, lawsuit) and "plead" are legal terms. He is bringing them to court, and his anger at the courtroom door leaves little doubt as to the outcome if they are found guilty.

- 2) 32-33, The judge gives the verdict.
Consider the judge, and then the spread, power, and disgrace of the judgment.
 - a> The judge ("the Lord of Hosts") is the same as the plaintiff (v.30, "the Lord"). This terrifying prospect shows that there is no hope for the unbeliever. It stands in contrast with Rom. 8:31ff, "If God be for us, who can be against us?" If you don't know Christ, you have offended the judge himself, and you can expect nothing but judgment. If you do know Christ, the judge has already given you all things, and you have nothing to fear.
 - b> The judgment spreads from nation to nation; think of an epidemic of the plague. There is no place to escape it.
 - c> It is powerful, like a whirlwind, a tornado, that rips up everything in its path.
 - d> Its disgrace: leaves so many dead that there is no way to bury them. They must simply be left to rot, without the dignity of a burial.
- 3) 34-38, Now we hear the response of those under judgment.
 - a> The people are presented as sheep under shepherds, as we saw also in ch. 23. In this picture, the Lord is the chief shepherd; there, we saw the under-shepherds being punished for their carelessness with the Lord's flock.
 - b> But now the shepherds are to howl and the sheep ("the principal of the flock," the prominent people) to writhe in anguish at the coming destruction.
 - c> The reason: the Lord himself, who ought to be their protector, has ravaged their pasture (36b) and has become like a roaring lion to devour them (38).

D. **Summary.**

We have had our attention on the judgment on Judah in 586. That is the beginning, but not the end. Here Jer widens our vision to see this as a specimen of God's wrath, showing what lies ahead at the last judgment, when all nations shall be gathered before God. This chapter assures us that judgment that begins with the people of God cannot stop until it has engulfed all sinners. There is no hope apart from Christ.

Hymn 442: Jesus, Lover of my Soul

Analysis

quote p

A. 1-2, heading. quote f: comment p

Note how Jer both receives the word from the Lord and delivers it to the people--the only way that a prophet can operate.

1. text: 1 HA/D.FBFR

2. comment 1: temporal p: The word came to Jer.

a) text:):A\$ER-HFYFH (AL-YIR:M:YFHW. (AL-K.FL-(AM Y:HW.DFH

b) time: coordinate p: Recall that J'qim was set up by Egypt. Thus the appearance of Neb. in his first year is ominous.

1) B.A/\$.FNFH HF/R:BI(IYT LI/YHOWYFQIYM B.EN-YO)\$IY.FHW.
MELEK: Y:HW.DFH

2) HIY) HA/\$.FNFH HF/RI)\$ONIYT LI/N:BW.KAD:RE)C.AR MELEK:
B.FBEL

3. comment 2: Jer. spoke the word.

2):A\$ER D.IB.ER YIR:M:YFHW. HA/N.FBIY) (AL-K.FL-(AM Y:HW.DFH
W:/)EL K.FL-YO\$:B"Y Y:RW.\$FLAIM L"/)MOR

B. 3-14, quote: result p: God's judgment on Judah and the surrounding nations through Nebuchadnezzar

1. text: ampl p

a) text: coordinate p: you have rejected warnings from me and from others. Each p has two parts: someone spoke, and you rejected.

1) text-1: temporal p: For 23 years I have been warning you.
a> time: 3 MIN-\$:LO\$ (E&:R"H \$FNFH L:/YO)\$IY.FHW.

BEN-)FMOWN MELEK: Y:HW.DFH W:/(AD HA/Y.OWM HA/Z.EH ZEH
\$FLO\$ W:/(E&:RIYM \$FNFH

b> text: seq p

1> HFYFH D:BAR-Y:HWFH)"L/FY

2> WF/):ADAB."R):AL"Y/KEM)A\$:K."YM W:/DAB."R

3> W:/LO) \$:MA(:T.EM

2) text-2: coordinate p: Others have been warning you, too.

a> seq p

1> 4 W:/\$FLAX Y:HWFH):AL"Y/KEM)ET-K.FL-(:ABFDFY/W
HA/N.:BI)IYM HA\$:K."M W:/\$FLOXA

2> coordinate p

a: W:/LO) \$:MA(:T.EM

b: W:/LO)-HI+.IYTEM)ET-)FZ:N/:KEM LI/\$:MO(A

b) ampl: of these two parts.

1) Amplification of the speaking: coordinate p: 5 L"/)MOR

a> motive p

1> text: \$W.BW.-NF))IY\$ MI/D.AR:K./OW HF/RF(FH
W./M"/RO(A MA(AL:L"Y/KEM

2> motive: W./\$:BW. (AL-HF/):ADFMFH):A\$ER NFTAN Y:HWFH
L/FKEM W:/LA/):ABOWT"Y/KEM L:/MIN-(OWLFM
W:/(AD-(OWLFM

b> motive p

1> text: 6 W:/)AL-T."L:KW.)AX:AR"Y):ELOHIYM):AX"RIYM
L:/(FB:D/FM W./L:/HI\$:T.AX:AWOT L/FHEM

2> motive: coordinate p

a: W:/LO)-TAK:(IYSW.)OWT/IY B.:/MA(:A&"H Y:D"Y/KEM

b: W:/LO))FRA(L/FKEM

2) Amplification of the rejection: You have not listened.

7 W:/LO)-\$:MA(:T.EM)"L/AY N:)UM-Y:HWFH L:MA(AN
{HIK:(ISW./NIY} [HAK:(IYS"NIY] B.:/MA(:A&"H Y:D"Y/KEM
L:/RA(L/FKEM S

2. result: quote p
- a) quote f: 8 LF/K"N K.OH)FMAR Y:HWFH C:BF)OWT
- b) quote: result p
- 1) text: YA(AN):A\$ER LO)-\$:MA(:T.EM)ET-D.:BFRFY
 - 2) result: note alternation btw. subjects of verbs
 - a> Lord: brings Neb. against Judah ... and against other nations. Judah's disobedience brings judgment on the heathen!!! Salt of the earth; evangelistic responsibility of Israel.
 - 1> 9 HIN/:NIY \$OL"XA
 - 2> W:/LFQAX:T.IY)ET-K.FL-MI\$:P.:XOWT CFPOWN
N:)UM-Y:HWFH W:/)EL-N:BW.KAD:RE)C.AR MELEK:-B.FBEL
(AB:D./IY
 - 3> WA/H:ABI)OTIY/M (AL-HF/)FREC HA/Z.O)T
W:/(AL-YO\$:BEY/HF W:/(AL K.FL-HA/G.OWYIM HF/)"L.EH
SFBIYB
 - 4> W:/HAX:ARAM:T.IY/M
 - 5> W:/&AM:T.IY/M L:/\$AM.FH W:/LI/\$:R"QFH W:/L:/XFR:BOWT
(OWLFM
 - 6> 10 W:/HA):ABAD:T.IY M"/HEM QOWL &F&OWN W:/QOWL
&IM:XFH QOWL XFTFN W:/QOWL K.AL.FH QOWL R"XAYIM
W:/)OWR N"R
 - b> result: Judah + nations desolate and in servitude.
 - 1> Judah: 11 W:/HFY:TFH K.FL-HF/)FREC HA/Z.O)T
L:/XFR:B.FH L:/\$AM.FH
 - 2> Nations: W:/(FB:DW. HA/G.OWYIM HF/)"L.EH)ET-MELEK:
B.FBEL \$IB:(IYM \$FNFH
 - c> Lord: will punish Neb. at the hands of yet other nations. This is a link to the next section.
 - 1> 12 W:/HFYFH KI/M:LO)WT \$IB:(IYM \$FNFH)EP:QOD
(AL-MELEK:-B.FBEL W:/(AL-HA/G.OWY HA/HW.)
N:)UM-Y:HWFH)ET-(:AWON/FM W:/(AL-)EREC K.A&:D.IYM
 - 2> W:/&AM:T.IY)OT/OW L:/\$IM:MOWT (OWLFM
 - 3> ampl p
 - a: text: 13 {W:/H"B")YTIY} [W:/H"B")TIY] (AL-HF/)FREC
HA/HIY))ET-K.FL-D.:BFRAY):A\$ER-D.IB.AR:T.IY
(FLEY/HF)"T K.FL-HA/K.FTW.B B.A/S."PER HA/Z.EH
 - b: ampl: 14 K.IY (FB:DW.-B/FM G.AM-H"M.FH G.OWYIM
RAB.IYM W:/M:LFKIYM G.:DOWLIYM
 - 4> W:/\$IL.AM:T.IY L/FHEM K.:/PF(:FL/FM W:/K:/MA(:A&"H
Y:D"Y/HEM S

C. 15-38, God's judgment on all nations. interchange p
An extended command from the Lord to Jer, with Jer's note of obedience inserted in the middle. Fulfillment: Rev. 19:19?

1. iu: quote p: God commands Jer to give the cup to the nations.
- a) quote f: 15 K.IY KOH)FMAR Y:HWFH):ELOH"Y YI&:RF)"L)"L/AY
- b) quote: purpose p
- 1) text: seq p
 - a> QAX)ET-K.OWS HA/Y.AYIN HA/X"MFH HA/Z.O)T MI/Y.FD/IY
 - b> W:/HI\$:QIYTFH)OT/OW)ET-K.FL-HA/G.OWYIM):A\$ER)FNOKIY
\$OL"XA)OWT/:KF):AL"Y/HEM

2) purpose
a> 16 W:/\\$FTW.
b> W:/HIT:G.O(:A\\$W.
c> W:/HIT:HOLFLW. MI/P.:N"Y HA/XEREB):A\\$ER)FNOKIY \\$OL"XA
B."YNOT/FM

2. ru: Jer obeys.
a) 17 WF/)EQ.AX)ET-HA/K.OWS MI/Y.AD Y:HWFH
b) comment p
1) text: WF/)A\$:QEH)ET-K.FL-HA/G.OWYIM):A\\$ER-\$:LFX/ANIY
Y:HWFH):AL"Y/HEM
2) comment <KL HGWYM>: Note circling out from Israel until it
hits Babylon; cf. Amos 1,2, 150 years before, circling in
on Israel.
a> Israel
1> 18)ET-Y:RW.\$FLAIM
2> W:/)ET-(FR"Y Y:HW.DFH
3> W:/)ET-M:LFKEY/HF
4>)ET-&FREY/HF LF/T"T)OT/FM L:/XFR:B.FH L:/\\$AM.FH
LI/\$:R"QFH W:/LI/Q:LFLFH K.A/Y.OWM HA/Z.EH
b> Egypt
1> 19)ET-P.AR:(OH MELEK:-MIC:RAYIM
2> W:/)ET-(:ABFDFY/W
3> W:/)ET-&FRFY/W
4> W:/)ET-K.FL-(AM./OW
5> 20 W:/)"T K.FL-HF/(EREB (cf. Exod. 12:38)
c> ?? W:/)"T K.FL-MAL:K"Y)EREC HF/(W.C
d> Philistia
1> W:/)"T K.FL-MAL:K"Y)EREC P.:LI\$:T.IYM
2> W:/)ET-)A\$:Q:LOWN
3> W:/)ET-(AZ.FH
4> W:/)ET-(EQ:ROWN
5> W:/)"T \$:) "RIYT)A\$:D.OWD
e> Transjordanian nations, S to N
1> 21)ET-):EDOWM
2> W:/)ET-MOW)FB
3> W:/)ET-B.:N"Y (AM.OWN
f> Phoenicia
1> 22 W:/)"T K.FL-MAL:K"Y-COR
2> W:/)"T K.FL-MAL:K"Y CIYDOWN
3> W:/)"T MAL:K"Y HF/)IY):A\\$ER B.:/("BER HA/Y.FM
g> Arabia
1> 23 W:/)ET-D.:DFN
2> W:/)ET-T."YMF)
3> W:/)ET-B.W.Z
4> W:/)"T K.FL-Q:CW.C"Y P")FH
5> 24 W:/)"T K.FL-MAL:K"Y (:ARFB
6> W:/)"T K.FL-MAL:K"Y HF/(EREB HA/\$.OK:NIYM
B.A/M.ID:B.FR
h> ?? 25 W:/)"T K.FL-MAL:K"Y ZIM:RIY
i> Mesopotamia
1> W:/)"T K.FL-MAL:K"Y ("YLFM
2> W:/)"T K.FL-MAL:K"Y MFDFY
3> 26 W:/)"T K.FL-MAL:K"Y HA/C.FPOWN HA/Q.:ROBIYM

W:/HF/R:XOQIYM)IY\$)EL-)FXIY/W
j> Summary: W:/)"T K.FL-HA/M.AM:L:KOWT HF/)FREC):A\$ER
(AL-P.:N"Y HF/):ADFMFH
c) W./MELEK: \$"\$AK: YI\$:T.EH)AX:AR"Y/HEM

3. cu: Three words for Jer to give to the nations.

a) quote p: a simple command to drink, emphasizing the *results*
1) quote f: 27 W:/)FMAR:T.F):AL"Y/HEM S K.OH-)FMAR Y:HWFH
C:BF)OWT):ELOH"Y YI&:RF)"L
2) quote:
a> \$:TW.
b> W:/\$IK:RW.
c> W./Q:YW.
d> W:/NIP:LW.
e> W:/LO) TFQW.MW. MI/P.:N"Y HA/XEREB):A\$ER)FNOKIY \$OL"XA
B."YN"Y/KEM

b) condition p: a motivated command to drink, emphasizing the
reason. 28 W:/HFYFH
1) if: K.IY Y:MF):ANW. LF/QAXAT-HA/K.OWS MI/Y.FD/:KF
LI/\$:T.OWT
2) then: quote p
a> quote f: W:/)FMAR:T.F):AL"Y/HEM K.OH)FMAR Y:HWFH
C:BF)OWT
b> quote: reason p
1> text: \$FTOW TI\$:T.W.
2> reason:
a: 29 K.IY HIN."H BF/(IYR):A\$ER NIQ:RF)-\$:M/IY
(FLEY/HF)FNOKIY M"X"L L:/HFRA(
b: W:/)AT.EM HIN.FQ"H TIN.FQW.
c: LO) TIN.FQW.
d: K.IY XEREB):ANIY QOR") (AL-K.FL-YO\$:B"Y HF/)FREC
N:)UM Y:HWFH C:BF)OWT

c) ampl p: *description* of the coming judgment
1) Structure: The paragraph has three scenes.
a> We hear God roar with anger because of his lawsuit
against the nations. His holiness has been violated, and
he is filled with wrath.
b> Then the judge gives the verdict: shameful death to all
nations.
c> Finally, the nations wail and mourn for the suffering
that is coming on them.
2) Analysis:
a> text: 30 W:/)AT.FH T.IN.FB")):AL"Y/HEM)"T
K.FL-HA/D.:BFRIYM HF/)"L.EH
b> ampl: coordinate p
1> quote p: The Lord shouts with anger because of his
wrath against sin.
a: quote f: W:/)FMAR:T.F):AL"Y/HEM
b: quote: reason p
1: text: the Lord shouts against the nations.
A. Y:HWFH MI/M.FROWM YI\$:)FG

B. W./MI/M.: (OWN QFD:\$/OW YIT."N QOWL/OW
 C. \$F)OG YI\$:)AG (AL-NFW/"HW.
 D. H"YDFD K.:/DOR:KIYM YA(:ANEH)EL
 K.FL-YO\$:B"Y HF/)FREC
 E. 31 B.F) \$F)OWN (AD-Q:C"H HF/)FREC
 2: reason: He is judging them for their sin.
 A. K.IY RIYB LA/YHWFH B.A/G.OWYIM
 B. NI\$:P.F+ HW.) L:/KFL-B.F&FR
 C. HF/R:\$F(IYM N:TFN/FM LA/XEREB N:)UM-Y:HWFH S
 2> quote p: God's wrath will kill many.
 a: quote f: the judge speaks and gives the verdict.
 32 K.OH)FMAR Y:HWFH C:BF)OWT
 b: quote: result p
 1: text:
 A. HIN."H RF(FH YOC")T MI/G.OWY)EL-G.OWY
 B. W:/SA(AR G.FDOWL Y" (OWR MI/Y.AR:K.:T"Y-)FREC

 2: result: ampl p
 A. text: 33 W:/HFYW. XAL:L"Y Y:HWFH B.A/Y.OWM
 HA/HW.) MI/Q:C"H HF/)FREC W:/(AD-Q:C"H
 HF/)FREC
 B. ampl:
 1. LO) YIS.FP:DW.
 2. W:/LO) Y")FS:PW.
 3. W:/LO) YIQ.FB"RW.
 4. L:/DOMEN (AL-P.:N"Y HF/):ADFMFH YIH:YW.
 3> The image of shepherds and sheep (cf. v.30): the
 response of those under judgment.
 a: motivated command: howl.
 1: command
 A. 34 H"YLIY LW. HF/RO(IYM
 B. W:/ZA(:AQW.
 C. W:/HIT:P.AL.:\$W.)AD.IYR"Y HA/C.O)N
 2: motive
 A. K.IY-MFL:)W. Y:M"Y/KEM LI/+:BOWXA
 W./T:POWCOWTIY/KEM
 B. W./N:PAL:T.EM K.I/K:LIY XEM:D.FH
 C. 35 W:/)FBAD MFNOWS MIN-HF/RO(IYM
 D. W./P:L"Y+FH M"/)AD.IYR"Y HA/C.O)N
 b: reason p: the howling is heard.
 1: text: 36 QOWL CA(:AQAT HF/RO(IYM WI/YL:LAT
)AD.IYR"Y HA/C.O)N
 2: reason:
 A. K.IY-\$OD"D Y:HWFH)ET-MAR:(IYT/FM
 B. 37 W:/NFDAM.W. N:)OWT HA/\$.FLOWM MI/P.:N"Y
 X:AROWN)AP-Y:HWFH
 C. 38 (FZAB K.A/K.:PIYR SUK./OW
 D. K.IY-HFY:TFH)AR:C/FM L:/\$AM.FH MI/P.:N"Y
 X:AROWN HA/Y.OWNFH W./MI/P.:N"Y X:AROWN
)AP./OW P