

Jeremiah 47-48

October 21, 2009 – Pastor Ronnie Wolfe

DESTRUCTION OF THE GENTILES #1

I. THE DESTRUCTION OF THE PHILISTINES (Jer. 47:1-7)

A. The Waters – A metaphor, 1-2

1. There is no real flood
2. This is a metaphor of the coming destruction as a flood.

B. The Army, 3

1. Jeremiah captures the mood of the battle, the danger and the fear.
2. Stamping hoofs, strong horses, rushing chariots, rumbling wheels, and the fear of the fathers for their children.

C. The Day, 4-5

1. The fact that there is a “day” when this will happen indicates to us that God has appointed a day for it. God’s sovereignty is shown in all of this destruction.
2. NOTE: Caphtor is the place from where the Philistines came: *Amos 9:7 [Are] ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?*

D. The Sword Of The Lord, 6-7

1. God’s sovereignty is depicted here as Babylon is called “The Sword of the Lord.”
2. Perhaps the Philistines ask how long this sword will not be quiet but will shed blood.
3. They call out for the sword to be put in the “scabbard” (sheath) and to be still from killing so many, 6
4. But how can the sword be quiet when the Lord is commanding the battle by his will and purpose, which cannot be thwarted? God has appointed it. 7

II. THE DESTRUCTION OF MOAB (Jer. 48:1-47)

A. The Message to Moab, 1-10

1. Woe unto Nebo. Nebo was the god of Moab. Smith’s Bible Dictionary says *He was the god, who presided over learning and letters.* 1
2. Madmen will be cut down. It is interesting to note that the name Madmen means “cut down” or “brought to silence.” 2
3. The Cry Of Destruction, 3-6 (“heath” is a tree)
4. Thou Hast Trusted In Thy Works, 7
5. Chemosh Is A God, which will go into captivity, 7 (See 1 Kings 11:7; 2 Kings 23:13, where Chemosh is called the abomination of the Moabites)
6. Give Wings Unto Moab, as though they might fly away quickly before their destruction comes, but they cannot; they will be destroyed, 8-9
7. The work of the Chaldeans is so destined by God that they cannot help but destroy in this horrible way. If they do not, they will be cursed, 10

- B. The Motive of Moab, 11-14
 - 1. They continue in their riches and tranquility: “settled on his lees.” 11
 - a. The longer the wine settles on the lees, the stronger it gets. It is said that the taste gets better with time.
 - b. Moab had not been disturbed since it came into existence but was comfortable in their own prosperity and their religion.
 - 2. The vessels (like the bottles of wine) will be emptied and broken, 12
 - 3. Their motive as prosperity and their own confidence in themselves.
 - 4. Moab will be ashamed of their god, Chemosh, 13
 - 5. Just as Israel was ashamed of their golden calves (Bethel)
 - 6. Moab thought they were mighty and strong, men for the war, 14
- C. The Move Against Moab, 15-25
 - 1. Moab is spoiled, 15
 - 2. Calamity of Moab is near, 16
 - 3. Strong staff and beautiful rod broken, 17
 - 4. They shall destroy thy strongholds, 18
 - 5. Moab is confounded, 20
 - 6. Moab is spoiled, 20
 - 7. The cities around are destroyed, 21-24
 - 8. The horn (kingdom) of Moab is cut off, and his arm (strength) is broken, 25
- D. The Manner of Moab, 26-47
 - 1. Moab shows pride, 27-35
 - 2. Moab is angry (against other nations) and lies, 30-31
 - 3. The land of luscious vines (of Subman) will be destroyed, 32
 - 4. The plentiful field will be destroyed, 33
 - 5. The worship of Chemosh will end, 34-35
- E. The Mourning of Moab, 36 - 39
 - 1. Their hearts “sound,” making the mourning of a funeral, 36
 - 2. Baldness, clipped beards, cuttings, and sackcloth are all for mourning, 37
 - 3. Lamentation upon the housetops, 38
 - 4. “They shall howl,” 39
- F. The Might of Babylon, 40-46
 - 1. Babylon will fly as an eagle, 40
 - 2. Many places will be destroyed by Babylon, including Moab, 41-42
 - 3. Nothing can escape the might of Babylon, 43-46
- G. The Mercy to Moab, 47
 - 1. In the days of Cyrus, the Moabites returned to their land.
 - a. John Gill says this “had a literal accomplishment under Cyrus, as is thought, when they were restored to their land; and certain it is they were a people in the times of Alexander, or King Jannaeus, who subdued them, as Josephus (t) relates.”
 - b. This, no doubt, was meant as an assurance to Israel that they, too, would return to their land after the captivity.