

Cups of Scripture

Series 1-10

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Introduction to the Cups of Scripture: Vessels of Destiny

In the hands of prophets, kings, and even Christ Himself, cups appear throughout the Bible not as mere drinking vessels, but as **powerful symbols of spiritual participation**. Whether overflowing with blessing or filled with wrath, each cup in Scripture reveals a profound theological truth—offering insight into divine justice, human responsibility, and God’s unrelenting grace.

From Joseph’s silver cup hidden in Benjamin’s sack to the golden cup of Babylon brimming with abominations, these vessels tell a story. They speak of covenant and compromise, salvation and judgment, fellowship and separation. They reflect the **intimate and eternal decisions** every soul must face: Which cup will you drink from?

The Bible never treats cups lightly. They are always filled—with **mercy or fury, truth or deception, life or death**.

This 10-part series explores these sacred and sobering cups. Some bring comfort, like the **Cup of Blessing** and **David’s Overflowing Cup**. Others bring confrontation, like the **Cup of Devils** and the **Cup of Wrath**. But each one holds eternal significance.

You are not only offered a cup—you are called to choose.

1 of 10: Cups of Scripture – The Cup of Fellowship: Abraham and Melchizedek’s Wine (Genesis 14:18)

Introduction: The First Cup in Scripture

Before Moses lifted his rod over Egypt, before David strummed the psalms of worship, before Christ held a cup in the upper room, there was a mysterious figure standing in the valley of kings, holding bread and wine. Melchizedek, king of Salem and priest of the most

high God, steps briefly into the biblical stage in Genesis 14:18 and sets before Abraham a cup and a loaf—simple elements, yet saturated with sacred significance. This fleeting gesture, often skimmed over in favor of the action-packed chapter surrounding it, holds the seed of one of Scripture’s deepest typologies: **fellowship with God through a cup**.

In this first essay of the *Cups of Scripture* series, we’ll explore the rich symbolism and doctrinal implications of the very first cup ever mentioned in the Bible. We’ll trace its spiritual DNA through Christ, the New Covenant, and into the believer’s call to drink of the same heavenly fellowship. This cup is not only a literal moment—it is a **prophetic shadow** of what would be poured out through the priesthood of Christ and the blood of the Lamb.

I. Context: The War of the Kings and the Return of the Blessed

Genesis 14 begins with war and conquest—four kings of Mesopotamia sweeping down upon five rebellious kings of the Jordan Valley. In their destructive march, they take Lot, Abraham’s nephew, captive. Abraham musters 318 trained servants and defeats the armies in a night raid, returning the captives and spoils of war.

When he returns, two kings meet him: **the king of Sodom**, offering riches and compromise, and **Melchizedek**, offering bread, wine, and blessing. The stage is now set not merely for earthly negotiation, but for spiritual revelation. The first king offered worldly reward; the second offered divine communion.

Genesis 14:18 says:

“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.”

Let us now break the verse open and drink deeply from its meaning.

II. Who Is Melchizedek? A Priest Without Pedigree

This figure appears abruptly and disappears just as quickly, yet he is mentioned again in Psalms and critically in Hebrews. He is:

- **Melchizedek** = “King of Righteousness.”
- **King of Salem** = “King of Peace” (Salem being an ancient name for Jerusalem).
- **Priest of the most high God** = Before Levitical priesthood, before the Law.

Hebrews 7:3 adds:

“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God.”

This does not imply Melchizedek was divine, but that he appears in Scripture **as a type of Christ**—his genealogy deliberately left out to point to **an eternal priesthood**.

This makes the cup he offers more than a gesture of hospitality—it is a **prophetic act**, a sacred picture of a greater priest to come.

III. The Elements: Bread and Wine

Melchizedek does not offer lamb or incense. He offers **bread and wine**—the same elements Christ would later use at the Last Supper to symbolize His body and blood. There are no accidents in the types and shadows of Scripture.

- **Bread:** The staff of life, sustenance, the Word of God (Matthew 4:4).
- **Wine:** Joy, fellowship, covenant, blood, sacrifice (Proverbs 3:10, Luke 22:20).

This is the first time **wine** is explicitly offered in a setting of priestly blessing. There is no record of Melchizedek consuming it himself—it is **offered to Abraham**, God’s covenant friend, the father of faith.

This offering is, in essence, the **first communion**.

IV. The Blessing: God the Most High

Genesis 14:19–20 continues:

“And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand.”

This is the **first time God is called “El Elyon”—the Most High God**. The language is global, cosmic, not tribal. This name frames God not just as a deity of Abraham but as **possessor of heaven and earth**—foreshadowing the universality of the gospel.

The cup of Melchizedek is thus:

- **An act of blessing**
- **A proclamation of God’s dominion**

- **A recognition of divine deliverance**
- **An introduction to God's priest-king model**

This is fellowship rooted in victory—a **post-battle communion**, not unlike the believer's communion following Christ's conquest of sin and death.

V. Typological Echoes: Christ the Greater Melchizedek

Psalm 110:4 prophesies:

“Thou art a priest forever after the order of Melchizedek.”

Hebrews 7 expands this in full:

- Christ is not of the Levitical line, but of Judah.
- His priesthood is **eternal**, not temporal.
- He offers **Himself**, not bulls and goats.
- His cup is **not ritual—but redemptive**.

Jesus, like Melchizedek, offers bread and wine **after the battle**:

“This is my body... this is my blood of the new testament, which is shed for many...”
(Matthew 26:26–28)

In Melchizedek, we saw a priest-king. In Christ, we see the fulfillment:

- King of Righteousness: Christ who knew no sin.
- King of Peace: Christ who is our peace.
- Priest of the Most High: Christ who ever liveth to make intercession.

Thus, when we drink the cup in communion today, we are **not only looking back to the cross** but **all the way back to Melchizedek**, the first to raise the cup of fellowship.

VI. The Contrasting Cup: Sodom's Riches

Genesis 14 ends with a contrast. After receiving bread and wine, Abraham is offered the riches of Sodom by the king he just rescued.

“Give me the persons, and take the goods to thyself.” (Genesis 14:21)

But Abraham refuses:

“I will not take from a thread even to a shoelatchet, and I will not take any thing that is thine...” (v. 23)

Why? Because he had already **received the better portion**. He drank from Melchizedek’s cup. He was **blessed** by the Most High. The riches of Sodom meant nothing compared to fellowship with the eternal priest.

This cup always has a competing offer:

- God’s cup of fellowship vs. the world’s cup of compromise.
- Just as later, Jesus offers the communion cup and Judas drinks the cup of betrayal.

VII. Applications for Today

This ancient encounter gives us multiple applications:

1. The Cup Comes After the Battle

- Fellowship with God is not earned, but it often comes after trials and testing.
- Like Abraham, believers find the richest blessing after the hardest fights.

2. Fellowship Requires Discernment

- Abraham refused Sodom after accepting Melchizedek.
- We must be careful which “cup” we receive in our moments of victory.

3. The Cup Is a Covenant Gesture

- Bread and wine in Scripture are never random—they are always relational.
- Communion is not just memory—it’s an act of **living covenant** with the Most High.

4. The Greater Priest Is Our High Priest

- Christ did not become a priest by lineage but by **divine appointment**.
- Hebrews 7:24 says His priesthood is unchangeable.

VIII. The Cup and You: What Are You Drinking?

Psalm 116:13 says:

“I will take the cup of salvation, and call upon the name of the Lord.”

This is the spiritual descendant of Melchizedek’s cup. The question is: **Will you drink it?**

The world offers gold-laced goblets full of compromise. Babylon offers a golden cup of abominations (Revelation 17). But God still extends the cup of blessing:

“Take, eat... this is my body... drink ye all of it.” (Matthew 26:26–27)

There are only two cups you can drink:

- The cup offered by Melchizedek—Christ’s righteousness, peace, and eternal priesthood.
- Or the cup offered by Sodom—temporal riches, seduction, and eventual ruin.

Abraham chose rightly. Will you?

Conclusion: The First Sip of Redemption

The Bible’s first mention of a cup is not of wrath, but of **fellowship**. Before the flood, the plagues, the sacrifices, or the crucifixion, a priest of God met a weary warrior with **bread and wine**. It was simple, sacred, and significant.

In Melchizedek’s gesture, God whispered of something to come.

In Christ’s blood, God fulfilled the type.

And in your hands today, the cup still waits.

Not a relic of ritual.

But a **living invitation** to eat with the King of Righteousness and drink with the Prince of Peace.

2 of 10: Cups of Scripture – The Silver Cup of Joseph: Hidden Testing and Revelation (Genesis 44:2)

Introduction: A Cup of Mystery and Mercy

Amidst the grand tapestry of Genesis, one scene stands out with peculiar symbolism: a silver cup, planted by command, hidden in the sack of Benjamin—the youngest son of

Jacob and the full brother of Joseph. This silver cup becomes the catalyst for revelation, repentance, and restoration.

It is not just a dramatic plot twist. It is a divine typology.

Why a **cup**, and why **silver**? What was Joseph doing? And why did this small object hold the power to test, expose, and transform?

In this second installment of *Cups of Scripture*, we explore **Genesis 44**, where Joseph—the exalted ruler of Egypt—uses a silver cup as a tool of **divine testing, hidden mercy, and prophetic revelation**. As with so many Old Testament moments, this is more than narrative—it is a mirror of Christ and His dealings with His brethren, Israel, and all mankind.

I. Setting the Stage: From Betrayal to Brotherhood

Before we reach the cup, we must trace the arc that led here.

Joseph, once despised and sold by his brothers, has risen to become the second most powerful man in Egypt. After interpreting Pharaoh’s dreams and storing grain during seven years of plenty, Joseph now oversees the nation’s survival during famine.

When famine drives his brothers to Egypt, they unknowingly bow before the very brother they betrayed—fulfilling the dreams they once hated.

Rather than immediately reveal himself, Joseph tests them.

Why?

Because restoration **without repentance** is meaningless. He needs to see if his brothers have changed. Do they still envy the favored son? Will they abandon Benjamin like they did him?

This is where the **silver cup** enters.

II. Genesis 44:2 – The Hidden Cup

“And put my cup, the silver cup, in the sack’s mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.” (Genesis 44:2)

Let us examine every element:

- **“My cup”** – Personal possession. Joseph uses what is his.

- **“The silver cup”** – A cup of high value and symbolic purity.
- **“In the sack’s mouth of the youngest”** – Planted in Benjamin’s belongings.
- **“And his corn money”** – The provision remains; the test is hidden inside blessing.

This isn’t random—it’s a calculated, prophetic trap of love.

Joseph’s silver cup represents:

- **A hidden test:** Will the brothers betray Benjamin?
- **A prophetic pointer:** Is grace hidden in judgment?
- **A symbolic gospel:** Is salvation wrapped in what seems like guilt?

This silver cup will bring out the deepest secrets of their hearts.

III. Silver in Scripture: Purity, Redemption, and Purchase

Why silver?

In the Bible, silver is more than currency—it symbolizes **purity, redemption, and refining**.

- **Psalm 12:6** – “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.”
- **Exodus 30:15–16** – The atonement money was silver.
- **Zechariah 11:12–13** – The 30 pieces of silver paid for the betrayal of Christ.

Silver is never arbitrary. It represents the **cost of evaluation**, the **price of testing**, and often the **betrayal of the innocent**.

So when Joseph’s cup is silver, it isn’t just valuable—it is **prophetic**.

- Like Christ, Joseph was betrayed for silver (Genesis 37:28).
- Now, Joseph’s cup of silver is used to **test the loyalty and integrity** of the very brothers who once sold him.

It is the same metal—but this time, **used for mercy**.

IV. The Accusation: A Cup That “Divines”?

“Is not this it in which my lord drinketh, and whereby indeed he divineth?” (Genesis 44:5)

Joseph's steward, speaking under Joseph's orders, says that the cup is used for **divining**—a form of gaining supernatural knowledge.

But wait—did Joseph actually use divination? Doesn't the Bible condemn it?

The language here is likely a **rhetorical ploy**. Joseph is speaking in the Egyptian context. The steward uses words the brothers will fear. Remember, they believe they are dealing with a pagan Egyptian ruler. Joseph is using their expectations to push their conscience.

He knows they are guilty of **far more** than theft—they once sold their brother. The cup is the match that lights the fire of conviction.

This confrontation causes the brothers to **tear their clothes in grief**—a Hebrew expression of sorrow and humility (Genesis 44:13). They are finally starting to break.

V. Judah's Intercession: A Shadow of Christ

The climax of the story is not the discovery of the cup—it is **Judah's response**.

In Genesis 44:18–34, Judah, the very one who suggested selling Joseph (Genesis 37:26), now offers to become a **bondservant in Benjamin's place**. He pleads, weeps, and intercedes for the younger brother.

This is profound:

- **Judah, the sinner**, becomes the **substitute**.
- He reflects the future **Lion of Judah**, Jesus Christ, who would offer Himself for His brethren.

Judah says:

“How shall I go up to my father, and the lad be not with me?” (Genesis 44:34)

It is the first time the brothers show true selflessness and brokenness.

And with that, **Joseph breaks down**.

“And Joseph could not refrain himself...” (Genesis 45:1)

Grace always breaks through when **repentance and intercession meet**.

VI. Typology of the Cup: Hidden Grace in Confrontation

Let's pause and see how this cup becomes a **type of Christ's dealings with sinners and Israel**:

1. The Cup Is Hidden in a Sack of Blessing

- Joseph gave corn for survival, yet hid the cup.
- Christ offers provision, but hides trials that expose the heart.
- Sometimes, the test of the heart comes **wrapped in blessing**.

2. The Cup Creates Crisis

- The discovery of the cup causes grief and fear.
- Conviction is often the first step toward salvation.
- Like Christ confronting the woman at the well (John 4), truth reveals hidden sin.

3. The Cup Cannot Be Ignored

- Benjamin is innocent of intent—but the cup is there.
- We are born guilty—not by our own doing, but by inherited nature (Psalm 51:5).
- The only answer is **intercession**, not denial.

4. The Cup Leads to Revelation

- Only after the cup is discovered, do the brothers truly see Joseph.
- God often hides His face until we confront what's buried in our hearts.

VII. Christ and the Hidden Cup

The story of the silver cup is a shadow of how Christ deals with **Israel** and **the sinner**.

- Christ was rejected by His own (John 1:11).
- He was betrayed for silver (Matthew 26:15).
- His identity was hidden until His brethren were broken (Luke 24:16, Romans 11:25).
- He tested their hearts through crisis and confrontation.

Just as Joseph tested his brothers before revealing himself, Christ will deal with Israel in the Tribulation before revealing Himself as their Messiah.

Zechariah 12:10 says:

“And they shall look upon me whom they have pierced, and they shall mourn for him...”

Joseph’s revealing was preceded by:

- Testing
- Fear
- Intercession
- Repentance
- And finally... **embrace**

This is exactly the gospel arc.

VIII. A Cup in the Sack: Conviction in the Heart

The image of a silver cup in a grain sack is stunning.

To the brothers, it seemed like blessing—until they dug deeper and found **judgment**.

This mirrors the experience of every convicted sinner:

- Life seems normal.
- God’s blessings still come.
- But then something exposes your heart—and you realize the truth.

Conviction is painful. It feels like a **false accusation** at first—but it’s divine mercy, pulling you toward repentance.

Joseph didn’t plant the cup to punish Benjamin—he planted it to **rescue the family**.

In the same way, God often allows crisis and confrontation **not to condemn** but to **reveal grace** that was always there.

IX. Modern Applications

This cup is not just ancient history. It still speaks.

1. God Will Plant a Cup to Test Your Heart

- Have you ever had a moment where everything seems fine—until God confronts you with truth?

- The cup is planted to bring out what's hidden.

2. Sometimes, Grace Comes Cloaked as Trouble

- Joseph's test seemed cruel—but it was mercy.
- Christ may confront you in a way that hurts, but it's always redemptive.

3. Confession Precedes Revelation

- The brothers' honesty, Judah's intercession, and their grief all lead to Joseph's revelation.
- Want to see Christ clearly? Start with a heart broken over sin.

4. Restoration Requires Humility

- The cup shattered their pride.
- Only then could the family be reconciled.

X. The Gospel According to the Cup

Let us tie the silver cup to the broader gospel:

- **The cup was hidden:** The gospel is hidden from the proud (2 Corinthians 4:3).
- **The cup exposed sin:** The gospel convicts (John 16:8).
- **The cup drove intercession:** Christ is our intercessor (Hebrews 7:25).
- **The cup led to revelation:** The gospel reveals Christ's identity.
- **The cup resulted in embrace:** The gospel reconciles us to God (2 Corinthians 5:18).

This silver cup is not just a family heirloom—it is a picture of divine love wrapped in the cloth of confrontation.

Conclusion: What's Hidden in Your Sack?

Joseph knew what he was doing. He didn't want revenge—he wanted restoration. But it had to be real.

He couldn't embrace his brothers until they proved their hearts had changed.

The silver cup wasn't a trap—it was a mirror.

And in the end, the same cup that caused panic... brought the family back together.

That is the gospel.

God plants conviction to lead us to grace.

God uses testing to bring us to truth.

God hides His hand so that when He reveals His face—it's unmistakable.

"I am Joseph." (Genesis 45:3)

Soon, another voice will cry out:

"Behold, I am Jesus."

Until then... examine your sack. The cup may already be there.

3 of 10: Cups of Scripture – David's Overflowing Cup: A Shepherd's Abundance (Psalm 23:5)

Introduction: A Cup That Overflows in the Valley

Psalm 23 is perhaps the most beloved and quoted passage in the entire Bible. It is sung at funerals, whispered in hospital rooms, and etched into memory as a lifeline in storms. Its simplicity masks its depth; its comfort conceals a cosmic reality.

Right in the heart of this six-verse psalm lies a curious and powerful image: **"My cup runneth over."**

Why a **cup**—and why does it **overflow**?

In David's day, cups were more than vessels; they symbolized one's portion, one's fate, one's standing with a host or king. An overflowing cup was not waste—it was **a message**. A declaration. A banner of **divine abundance**.

This third essay in the *Cups of Scripture* series explores **Psalm 23:5**, where the shepherd-king David testifies that, even in the presence of enemies, God has **anointed his head and filled his cup to overflow**.

This is no ordinary moment of relief—this is a deep prophetic declaration of:

- God's personal provision,
- The status of the believer in a hostile world,

- And the eternal contrast between the cup of the righteous and the cup of the wicked.

I. Psalm 23: The Shepherd's Psalm

Let us begin with the immediate context.

Psalm 23 reads:

“The LORD is my shepherd; I shall not want... Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” (Psalm 23:1, 5)

David, a former shepherd himself, casts God in the same role. The shepherd is a guide, protector, provider, and even physician to the sheep. Every line builds upon the assurance that the sheep need not fear—because of who the shepherd is.

By verse 5, David shifts from sheep imagery to something more personal: **a banquet. A table. Oil. A cup.**

He is no longer a lamb in the field—he is a **guest at the King’s table.**

II. “Thou Preparest a Table Before Me” – Royal Provision

Imagine this: You are surrounded by enemies. Spears are pointed your way. Eyes are watching, hating, plotting.

And then your shepherd, who is also your King, lays out a feast.

Not a snack. Not a ration. A **prepared table.**

This is **not just survival**—this is **victory in defiance** of those who wish you harm.

God does not wait until the enemies are gone. He blesses you **in front of them.** His goodness **defies opposition.**

This is important:

- God’s provision is **not postponed** by your enemies.
- His table is not prepared in **hiding**, but in **honor.**
- You are not merely kept alive—you are **lavishly blessed** in public view.

This is the same God who told Pharaoh, **“Let My people go”*—*not secretly, but in front of the world's greatest empire.

III. “Thou Anointest My Head with Oil” – A Mark of Favor

Anointing in the Old Testament signified **consecration, healing, and honor**. Priests were anointed. Kings were anointed. Guests were anointed at banquets as a sign of welcome and respect.

Oil on the head is not merely symbolic—it is a **mark of divine selection and overflow**:

- **Psalm 133:2** describes Aaron’s anointing oil running down his beard, picturing unity and priestly blessing.
- **Isaiah 61:1** calls it “the oil of gladness” upon those whom the Spirit rests.
- **Luke 7:46** shows Jesus rebuking a Pharisee: *“My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.”*

So when David says “**thou anointest my head with oil,**” he is proclaiming:

- *I am welcomed.*
- *I am favored.*
- *I am set apart for purpose.*
- *I am not forgotten—I am honored.*

This leads directly into the next line...

IV. “My Cup Runneth Over” – More Than Enough

This short phrase holds volumes.

A full cup means sufficiency.

An overflowing cup means **super-abundance**.

In ancient cultures, especially Hebrew and Middle Eastern, a host would signal the guest’s **welcome and continued favor** by refilling their cup. To let it run over was to say: *“I delight in your presence. You will never run dry here.”*

This is not a cup filled to the brim. It’s **spilling, gushing, gracing the table**.

V. What Does It Mean for a Believer's Cup to Overflow?

Let's break it down theologically and devotionally.

1. Overflowing with Mercy and Grace

"But where sin abounded, grace did much more abound." (Romans 5:20)

The believer does not receive grace *equal* to sin—but grace that **surpasses** it.

2. Overflowing with Joy

"In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11)

The world offers temporary highs. The Shepherd offers **eternal joy that spills over** into every circumstance.

3. Overflowing with Peace in Tribulation

"And the peace of God, which passeth all understanding..." (Philippians 4:7)

Peace isn't the absence of enemies—it's the presence of the Shepherd **at the table in front of them**.

4. Overflowing with the Spirit

"Be filled with the Spirit." (Ephesians 5:18)

The Spirit is not rationed. He is **poured out** (Acts 2:17). The believer is a **vessel**, and God's aim is not to give "just enough," but **more than we can contain**.

VI. The Cup and the Cross: Christ's Overflow for Us

Jesus also spoke of **a cup**.

- *"Can ye drink of the cup that I drink of?"* (Mark 10:38)
- *"Father, if it be possible, let this cup pass from me."* (Matthew 26:39)

Christ's cup in Gethsemane was the **cup of wrath**, judgment, separation. He drank **our cup** so we could drink **His**.

The result?

“I am come that they might have life, and that they might have it more abundantly.” (John 10:10)

Abundance.

Overflow.

The Shepherd drinks judgment. The sheep drink joy.

VII. The Contrast: Cups of the Righteous vs. Cups of Wrath

Psalm 23 is not the only place Scripture mentions cups.

Let’s compare:

Cup of the Righteous (Psalm 23:5)	Cup of the Wicked (Psalm 75:8, Revelation 14:10)
Overflowing with joy	Overflowing with wrath
Anointed and favored	Exposed and judged
Offered in presence of enemies	Delivered in the presence of angels
Prepared by the Shepherd	Prepared by the Judge
Leads to goodness and mercy	Leads to torment and fire

Psalm 75:8 says:

“For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same...”

And Revelation 14:10 declares:

“The same shall drink of the wine of the wrath of God, which is poured out without mixture...”

Two cups. One overflowing with mercy. One overflowing with wrath.

The choice is stark.

VIII. Practical Overflow: How the Cup Affects Others

Overflow is not waste—it is **excess designed to bless others**.

1. Your Overflow Encourages the Saints

When your peace overflows, it strengthens the weary.
When your joy spills over, it uplifts the discouraged.
When your gratitude overflows, it rebukes the complainers.

2. Your Overflow Draws the Lost

People don't seek dead religion—they crave **overflowing life**.

David's overflowing cup is a **testimony** that his God satisfies deeply.

3. Your Overflow Defeats the Enemy

The enemy wants to see you dry, bitter, and empty.

But God prepares a **table** and anoints your head **right in front of them**. He lets them **watch** while He fills you again and again.

The cup is not just for you—it's a message.

IX. Eternal Overflow: From Psalm to Revelation

Psalm 23 begins with green pastures—but ends with an eternal promise:

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.” (v.6)

That's overflow **without end**.

Compare this to Revelation 22:1:

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

And Revelation 22:17:

“Let him that is athirst come. And whosoever will, let him take the water of life freely.”

The Lamb who was once the Shepherd now stands at the throne, offering eternal overflow to all who thirst.

X. The Shepherd Who Still Pours

David is dead, but his Shepherd is not.

Jesus Christ is the same today as He was when He walked with David through valleys and across battlefields.

He still:

- Prepares tables in the midst of conflict.
- Anoints with oil of gladness.
- Pours cups to overflow.

The enemy may snarl, but the Shepherd smiles.

Your cup is not empty.

Your Shepherd is not stingy.

The oil has not dried.

The table is still full.

And the cup... still runs over.

Conclusion: Do You Know the Overflow?

Many people know Psalm 23 by heart—but have never **felt** verse 5 in their spirit.

They live dry. They walk empty. They believe in a Shepherd but don't **dine** with Him.

Let David's cup become your expectation.

Let the anointing of favor break your fear.

Let the table of fellowship defy your enemies.

And let the Shepherd pour until there is **more than you can hold**.

Then you will know what it means to say...

"My cup runneth over."

4 of 10: Cups of Scripture – The Cup of Salvation: Taking the Name of the Lord (Psalm 116:13)

Introduction: The Cup You Must Choose to Take

Among the many cups in Scripture—of blessing, of wrath, of sorrow, and of glory—there is one that must be **taken**, not forced. It is not a cup of judgment, nor is it placed secretly in a sack. It is offered openly in the presence of witnesses, and the decision to take it is both personal and public.

This is the **Cup of Salvation**.

Psalm 116:13 declares:

“I will take the cup of salvation, and call upon the name of the LORD.”

In that brief phrase is contained a vast and powerful reality:

- An act of **worship**,
- A declaration of **faith**,
- A response to **grace**, and
- A symbol of **salvation** that stretches from Exodus to Revelation.

In this fourth installment of the *Cups of Scripture* series, we will trace the Cup of Salvation through its poetic origin in Psalm 116, tie it to Israel’s redemption in the Passover, connect it to Christ’s offering at the Last Supper, and reflect on its implications for the New Testament believer.

I. Context of Psalm 116: A Psalm of Deliverance

Psalm 116 is nestled within a powerful grouping known as the **Hallel Psalms** (Psalms 113–118), traditionally sung by the Jews during the Passover. These psalms celebrate God’s faithfulness, mercy, and redemption. Psalm 116, in particular, is intensely personal.

The psalmist begins with a testimony:

“I love the Lord, because he hath heard my voice and my supplications.” (v. 1)

“The sorrows of death compassed me... then called I upon the name of the Lord.” (vv. 3–4)

He is not speaking from theory or theology—he is speaking from experience. He was near death, overwhelmed, but God saved him.

And then, the turning point:

“What shall I render unto the Lord for all his benefits toward me?” (v. 12)

This is not obligation—it is overflowing gratitude. It is the spiritual instinct of the redeemed heart.

What can I give to the One who gave me life?

“I will take the cup of salvation, and call upon the name of the Lord.” (v. 13)

II. “I Will Take...” – A Willing Act of Worship

The first powerful word is **“take.”**

This is not something done **to** the psalmist—it is something the psalmist does **in response**.

- God offered salvation.
- The psalmist took it.

The Hebrew word for “take” (*nasa*) also carries meanings of **lifting up, bearing, or receiving into oneself**.

This is **personal appropriation**. Not passive observation.

No one takes the Cup of Salvation **by accident**.

It is not like the planted silver cup in Joseph’s story.

It is **chosen**. Willingly, intentionally, reverently.

III. “The Cup of Salvation” – Symbolism and Substance

What is this cup?

1. A Cup of Deliverance

The context makes clear: the psalmist was delivered from death. His enemies failed. His soul was rescued. This cup is a celebration of **victory through divine intervention**.

2. A Cup of Thanksgiving

Later in the psalm, the language becomes liturgical:

“I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.” (v. 17)

This reinforces that the cup is tied to **worship**—not only in heart, but in **ceremony**, likely in the temple.

3. A Cup of Identification

To take the cup is to **publicly identify** with the God of Israel. It is not a private transaction—it is a covenantal declaration.

This leads us to the next phrase.

IV. “And Call Upon the Name of the LORD” – Proclamation and Petition

The second half of the verse pairs beautifully with the first.

Taking the cup is followed by **calling on His name**.

This calling is not generic prayer. It is covenantal.

To “call upon the name of the Lord” in the Old Testament was to:

- Declare allegiance,
- Cry for help,
- Worship in identity,
- And invoke God’s authority.

Abraham did it (Genesis 12:8), Elijah did it (1 Kings 18:24), Joel prophesied it (Joel 2:32), and Paul affirmed it (Romans 10:13).

In other words, this cup comes with a **name**.

It is not spiritualism. It is not self-help. It is not moral improvement.

It is a **relationship with Yahweh**—the covenant-keeping, delivering God of Israel.

V. The Passover Connection: The Four Cups

This psalm was likely sung during the Passover meal, which by the time of Christ had developed a **four-cup structure**, each representing one of the four promises God made in Exodus 6:6–7:

1. **Cup of Sanctification** – “I will bring you out...”

2. **Cup of Deliverance** – “I will deliver you...”
3. **Cup of Redemption** – “I will redeem you...”
4. **Cup of Praise** – “I will take you to me...”

Psalm 116 likely corresponds with the **third cup**—the **Cup of Redemption**.

This is critical, because it is this cup—the third—that Jesus lifted at the Last Supper:

“This cup is the new testament in my blood, which is shed for you.” (Luke 22:20)

In other words, Jesus was holding the **Cup of Salvation**.

And He was about to **fill it with His blood**.

VI. Christ and the Cup: The Fulfillment of Psalm 116

Psalm 116 is a shadow; Christ is the substance.

1. Christ Drank Our Cup of Wrath

Before offering the Cup of Salvation, Christ drank the **Cup of Suffering**:

“O my Father, if it be possible, let this cup pass from me...” (Matthew 26:39)

That cup was filled with sin, wrath, and judgment.

He drank **our curse** so He could offer us **His blessing**.

2. Christ Offers the Cup of the New Covenant

At the Last Supper:

“Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.” (Matthew 26:27–28)

Just like Psalm 116:13, it is a call to:

- **Take the cup,**
- **Call on His name,** and
- **Respond to grace with gratitude.**

3. Christ Fulfills the Psalmist’s Longing

The psalmist asked, “What shall I render?”

Christ renders **everything**—and gives us the cup **freely** (Revelation 22:17).

VII. Salvation Is Received, Not Earned

The verb “**take**” remains central.

Religion says: “*Work for salvation.*”

The Gospel says: “*Take it.*”

“*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works...*” (Ephesians 2:8–9)

The Cup of Salvation is not brewed by human effort.

It is **handed down from heaven**, purchased by blood, and received by faith.

The psalmist didn’t climb a ladder—he **lifted a cup**.

VIII. Public and Personal: The Twofold Nature of Salvation

Psalm 116:13 is deeply **personal** and radically **public**.

1. Personal

- The psalmist had a unique story.
- He was near death.
- God heard **his** cry.

This is always the case. Salvation must be **individual**. God does not save crowds. He saves **souls**.

2. Public

- He declared it openly.
- He lifted the cup in front of the congregation (see v. 14 and 18).
- He called on the Lord’s name without shame.

“*For whosoever shall call upon the name of the Lord shall be saved.*” (Romans 10:13)

Salvation is not a secret.

You drink the cup—**and testify**.

IX. The Danger of Refusing the Cup

If Psalm 116 is the **cup received**, Revelation 14 is the **cup refused**:

“The same shall drink of the wine of the wrath of God, which is poured out without mixture...” (Revelation 14:10)

Two cups.

One **taken in worship**.

One **drunk in judgment**.

You will drink one.

X. The Believer’s Response to the Cup

What does it look like to “take the cup” today?

1. Faith

- Believe the gospel.
- Trust the blood of Christ.

2. Baptism

- A public act of identification (Acts 2:41).
- Just like the psalmist in the congregation.

3. Communion

- Remembering His sacrifice.
- Proclaiming His death until He comes (1 Corinthians 11:26).

4. Praise and Testimony

“I will offer to thee the sacrifice of thanksgiving...” (v. 17)

Gratitude is the natural overflow of grace.

XI. Eternal Cups: From Psalms to Revelation

The Bible ends where Psalm 116 leads: with the **offer**.

“Let him that is athirst come. And whosoever will, let him take the water of life freely.”
(Revelation 22:17)

He who drank the cup of wrath now offers the **cup of salvation**.

He who called upon the Father in agony now invites us to **call upon Him in faith**.

He who bore the sorrows of death now leads us in **songs of deliverance**.

Conclusion: Have You Taken the Cup?

Psalm 116:13 is not just a poetic flourish—it is a spiritual pivot point.

- **A decision to receive.**
- **A moment to declare.**
- **A cup to lift in praise.**

The world offers its own cups:

- The cup of indulgence.
- The cup of idolatry.
- The cup of judgment.

But God offers a cup with your name on it.

It is filled with salvation, purchased in blood, and handed to you by the pierced hand of the Shepherd.

Take it.

Call on His name.

And lift the cup of salvation.

5 of 10: Cups of Scripture – The Cup of Trembling: Judgment in the Prophets (Isaiah 51:17, Jeremiah 25:15)

Introduction: A Cup That Makes the Nations Stagger

Not all cups in Scripture are blessings. Some cups are not sipped—they are **forced** down the throat by divine judgment. While many cups throughout the Bible symbolize joy, celebration, or covenant, others represent something far more severe: **God’s wrath**.

Among these, the **Cup of Trembling** stands alone in intensity. It is the vessel of God’s fury, prepared not for His friends but for those who reject Him. It is not passed gently—it is thrust upon the rebellious, the idolatrous, the unrepentant.

Two prophetic voices—**Isaiah** and **Jeremiah**—describe this terrifying cup. Isaiah calls it “the cup of trembling” and “the cup of fury.” Jeremiah calls it the cup of “God’s wrath” given to the nations to drink. Together, these prophets reveal a divine pattern: when a people refuse truth, **God gives them a cup of judgment—and they must drink it**.

This fifth essay in the *Cups of Scripture* series explores the Cup of Trembling—its historical context, prophetic implications, and its ultimate fulfillment in Jesus Christ, who drank the wrath of God so we wouldn’t have to.

I. Isaiah 51:17 – The Cup of Fury to Jerusalem

Let’s begin with the prophet Isaiah:

“Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.” (Isaiah 51:17)

Here, Isaiah speaks to a Jerusalem **already staggering** from judgment. This is not a threat—it’s a description of what has happened. The city has drunk deeply from the **cup of God’s wrath**, to the point of tremors and collapse.

Key Phrases:

- **“Cup of his fury”** – Not merely anger, but divine wrath.
- **“Cup of trembling”** – The result of drinking judgment is fear, confusion, collapse.
- **“Wrung them out”** – Not a casual sip. Every drop, including the dregs, has been drained.

Context:

Jerusalem had rejected God’s covenant, followed after idols, and persecuted prophets. The cup of trembling is not unjustified—it is the fruit of rebellion.

II. Jeremiah 25:15 – The Cup to the Nations

Now to Jeremiah:

“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.” (Jeremiah 25:15)

Here, the judgment widens. Not only Jerusalem, but **all the nations** are made to drink. God hands Jeremiah a symbolic cup and says: *“Make them drink it.”*

Details in the Passage (Jeremiah 25:15–29):

- Egypt, Uz, Philistines, Edom, Moab, Ammon, Tyre, Sidon, Arabia, Babylon—and even **Judah and Jerusalem**.
- These are not random names—they are listed **in order** of judgment.

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

Effects of the Cup:

- **Staggering** (v. 27)
- **Vomiting** (v. 27)
- **Falling and rising no more** (v. 27)
- **Madness** (v. 16)

This is not metaphorical poetry—it is **prophetic horror**.

III. Drinking the Cup: A Prophetic Pattern of Judgment

This idea of **drinking judgment** is a recurring theme in the prophets.

Ezekiel 23:31–34

“Thou shalt drink of thy sister’s cup deep and large... thou shalt be filled with drunkenness and sorrow... and break it in pieces.”

Habakkuk 2:16

“The cup of the Lord’s right hand shall be turned unto thee, and shameful spewing shall be on thy glory.”

Lamentations 4:21

“The cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.”

Each time, the cup is not optional. It is a **divinely appointed consequence**. You can refuse the covenant, but not the cup.

IV. What Is the Cup of Trembling?

Let’s define it biblically:

1. A Cup of Wrath

It contains God’s fury. Not impulsive rage—but settled, judicial anger against sin.

2. A Cup of Recompense

“Even I will render double unto thee; because thou hast forgotten me...” (Jeremiah 16:18)

The cup is fair. Every drop matches the iniquity poured into it.

3. A Cup of Exposure

To drink it means to be **stripped bare**. Hidden sins become public. Pride collapses. Nations lose their power.

4. A Cup of Unavoidable Consequence

Once God says drink, **you must drink**. There is no escape (Jeremiah 25:28).

V. Theological Implications: God’s Justice in Liquid Form

God’s wrath is not a flaw in His character. It is a perfection. The cup shows that God is:

1. Holy

He cannot let sin go unpunished.

2. Just

He repays according to deeds.

3. Longsuffering—but not forever

Jeremiah and Isaiah prophesied **for decades** before judgment came. But when it did—it was total.

VI. Jerusalem's Cup: Chosen, Chastised, and Redeemed

In Isaiah, the cup is handed to **Jerusalem**. The city of God. The covenant people.

But Isaiah 51 doesn't end with despair.

"Thus saith thy Lord the Lord... Behold, I have taken out of thine hand the cup of trembling... thou shalt no more drink it again." (Isaiah 51:22)

There is hope.

God removes the cup—from His people—and **gives it to their oppressors** (v. 23).

This sets up a prophetic picture: **God Himself will take the cup from His people by drinking it Himself.**

That's where Christ comes in.

VII. Gethsemane: The Cup Comes to Christ

Fast forward to the garden.

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39)

What cup is this?

- Not the Roman cross—many martyrs faced worse with less sorrow.
- Not death—Christ speaks of it as something He conquers.

This is **the Cup of Trembling**.

Christ is not trembling from physical pain. He is staring into the **cup of God's wrath**. Every drop, every sin, every judgment—from Jerusalem to Babylon—is being stirred.

He will drink it—**alone**.

"The cup which my Father hath given me, shall I not drink it?" (John 18:11)

VIII. Christ's Cup Was Full of Our Judgment

Isaiah says:

“He hath poured out his soul unto death... and he bare the sin of many.” (Isaiah 53:12)

He took:

- The wrath of Isaiah 51,
- The judgment of Jeremiah 25,
- The fury of Ezekiel 23,
- The shame of Habakkuk 2,
- And the exposure of Lamentations 4.

And drank it **to the dregs**.

Not a drop remains for the believer.

IX. The Cup You Will Drink

There are only two cups in eternity:

1. The Cup Christ Drank

- Drank in your place
- Emptied at the cross
- Offered to you freely
- Full of salvation

2. The Cup You Must Drink If You Reject Christ

- The same cup of trembling
- Reserved for those who refuse grace
- Full of God’s fury
- Described in Revelation 14 and 16

“He shall be tormented with fire and brimstone... and they have no rest day nor night.”
(Revelation 14:10–11)

X. Why the Nations Must Drink

Jeremiah lists Gentile nations—Philistines, Moabites, Edomites.

But he also includes **Judah and Jerusalem**.

God is not partial.

All must drink if they refuse Him.

“For judgment must begin at the house of God...” (1 Peter 4:17)

The church today should tremble—not from fear of wrath (for the believer is secure), but from **reverent awe** at what Christ drank, and what awaits those who trample the Son underfoot.

XI. From Trembling to Triumph

Isaiah’s prophecy doesn’t end in judgment.

God says:

“I will take the cup out of your hand.” (Isaiah 51:22)

That’s what Christ did.

Now the cup offered to you is:

- The Cup of Fellowship (Psalm 23)
- The Cup of Salvation (Psalm 116)
- The Cup of the New Covenant (Luke 22)

But only because He took the Cup of Trembling **first**.

XII. Application: Don’t Waste the Cup of Grace

“Now is the accepted time; behold, now is the day of salvation.” (2 Corinthians 6:2)

Do not delay.

If Christ drank your wrath, do not insult Him by:

- Trying to earn salvation,
- Trivializing sin,
- Or rejecting the offer.

Instead:

- Call upon His name (Romans 10:13),
- Take the cup of salvation (Psalm 116:13),
- And testify boldly (Psalm 116:14, 17).

Conclusion: Which Cup Will You Drink?

The prophets held out a cup to the world—not of wine, but of wrath.

They pleaded. Warned. Wept.

But the people drank—and fell.

Then the cup passed to Christ.

He wept. Sweated blood. And drank it dry.

Now the only cup offered to you is one of grace.

But if you refuse it, the cup of trembling waits—full, foaming, final.

Drink Christ’s cup—or drink your own.

But either way...

You will drink.

6 of 10: Cups of Scripture – The Cup of Gethsemane: Suffering Chosen and Drunk (Matthew 26:39)

Introduction: The Cup That Broke Heaven’s Silence

There are moments in the Bible so sacred, so filled with trembling weight, that words strain to hold them. One such moment happens in a garden, late at night. The King of Glory—eternal, sinless, beloved of the Father—falls on His face. He groans. He sweats blood. He prays:

“O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” (Matthew 26:39)

This is not the cry of weakness—it is the cry of willingness.

In Gethsemane, Jesus stands before the most terrifying cup ever held by human hands. A cup full of **sin, wrath, abandonment, and death**. A cup that could not be shared. A cup that **only He** could drink.

This sixth essay in the *Cups of Scripture* series brings us to the very heart of redemption: the **Cup of Gethsemane**. We will examine its contents, its cost, and the divine courage it took to lift it to His lips.

This is not poetic metaphor. It is **spiritual surgery**. The entire fate of the human race hung on what Jesus would do with that cup.

I. The Setting: Gethsemane, the Press of the Olive

“Then cometh Jesus with them unto a place called Gethsemane...” (Matthew 26:36)

The name **Gethsemane** means “oil press.” It was a garden on the Mount of Olives where olives were crushed until oil poured out.

Here, the **true Anointed One**, the **Messiah**, would be pressed—not by Romans, not by nails, but by the **weight of divine wrath**.

It is no accident that:

- He enters this garden **after the Last Supper**, where He had just shared the **Cup of the New Covenant**.
- He enters it as the **Last Adam**, choosing obedience in a garden where the first Adam chose rebellion.
- He enters it knowing full well what is in the cup—and chooses to drink anyway.

II. The Prayer: “Let This Cup Pass from Me”

“O my Father, if it be possible, let this cup pass from me...”

This is one of the most human prayers in all of Scripture—and one of the most divine.

Jesus knows what is coming:

- Betrayal,
- Beatings,

- Mockery,
- Crucifixion.

But that is not what causes the agony. Many martyrs have gone to their deaths with songs. What caused Christ to fall to the ground in horror was not wood or nails. It was the **cup**.

III. What Was in the Cup?

This cup was not filled with wine—it was filled with **wrath**. It was the **Cup of Trembling** described by Isaiah and Jeremiah, concentrated and eternal.

1. The Sins of the World

“The Lord hath laid on him the iniquity of us all.” (Isaiah 53:6)

Every lie. Every theft. Every rape. Every murder. Every blasphemy. Every abortion. Every betrayal.

He saw it all. He would bear it all.

2. The Wrath of God

“It pleased the Lord to bruise him.” (Isaiah 53:10)

The Father would turn His face away. Judgment would fall like fire.

Jesus wasn’t just dying—He was **being made sin** (2 Corinthians 5:21).

3. The Curse of the Law

“Cursed is every one that hangeth on a tree.” (Galatians 3:13)

He became cursed. Forsaken. Separated.

4. The Full Weight of Justice

“Thou shalt make his soul an offering for sin.” (Isaiah 53:10)

This was not substitution in theory. It was full payment. No discount. No compromise.

IV. The Agony: Blood, Sweat, and Silence

“And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” (Luke 22:44)

This is a medical condition called **hematidrosis**, where extreme stress causes blood vessels to burst into sweat glands.

Jesus is not afraid of pain—He is crushed by the knowledge of what it means to **stand in the place of sinners**.

He is not recoiling from death. He is staring into **hell**, condensed into a cup.

And Heaven is **silent**.

No voice like at His baptism.

No angels like in the wilderness.

Just the grinding press of obedience.

V. “Nevertheless, Not as I Will...” – The Willing Savior

What separates Christ from every other man is not that He feared suffering—it is that He **chose it**.

“I lay down my life... no man taketh it from me.” (John 10:17–18)

This cup could not be forced. Only Jesus could drink it—and only **willingly**.

- Adam said, *“My will be done.”* Christ says, *“Thy will be done.”*
- Adam ran from God in a garden. Christ ran **to God** in one.
- Adam caused the fall by **reaching** for forbidden fruit. Christ secured redemption by **receiving** the cup of judgment.

The Gospel is not Jesus dragged to the cross.

It is Jesus **walking there with the cup in hand**.

VI. Gethsemane Is Where the Cross Was Won

Though the cross was where blood was shed, **Gethsemane was where the victory began**.

This is why Satan attacked Him here.

- If he could get Jesus to **put the cup down**, there would be no redemption.
- If Jesus walks away from the garden, **no one escapes judgment**.

- If He doesn't drink it—**you will**.

And so He drank.

“The cup which my Father hath given me, shall I not drink it?” (John 18:11)

VII. The Cup That Became the Cross

Once Jesus rises from prayer, there is no turning back.

- He is betrayed.
- He is arrested.
- He is scourged.
- He is crucified.

But He is not dragged—He **marches** forward.

Each nail, each blow, each mocking jeer—was part of that **cup**.

By the time He cries *“It is finished”*, the cup is **bone dry**.

He drank the last drop.

VIII. The Cup That Replaced Yours

Here is the glory of Gethsemane:

1. You Deserved the Cup

- You were guilty.
- You were condemned.
- You had stored up wrath (Romans 2:5).

2. Christ Took It for You

- Not symbolically. Literally.
- The full judgment that should have fallen on you—fell on Him.

3. Now You Are Offered a New Cup

“This cup is the new testament in my blood.” (Luke 22:20)

He drank wrath. You get grace.

He bore sin. You get righteousness.

He was forsaken. You are adopted.

IX. Gethsemane's Ongoing Voice: Theology and Devotion

What should Gethsemane do to us?

1. Inspire Awe

If Jesus trembled at sin's price, how can we treat sin lightly?

2. Breed Humility

There was **no other way**. Our righteousness could never suffice.

3. Fuel Worship

Every song, every prayer, every sermon—flows from this cup.

4. Shape Obedience

"Take up your cross and follow me." (Luke 9:23)

Obedience may press us, but never as it pressed Him.

X. Satan's Lie: That the Cup Was Too Much

In Gethsemane, Satan whispered:

- "This is too much."
- "You're alone."
- "There's another way."

But Jesus didn't believe the lie. He looked at the cup, counted the cost—and still said yes.

Because **He saw you**.

Hebrews 12:2 says:

"Who for the joy that was set before him endured the cross..."

You were that joy.

He drank for **you**.

XI. The World's Rejection of the Cup

Today, the world still offers alternatives:

- Works
- Religion
- Self-righteousness

But none of these remove the cup of wrath.

You will either let Christ drink it for you—or you will drink it yourself.

“He that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36)

XII. The Cross Echoes Gethsemane

At the cross, we hear the echo of the garden.

- *“My God, my God, why hast thou forsaken me?”* (Matthew 27:46) — That was the moment the cup reached its dregs.
- *“I thirst.”* (John 19:28) — Not for water, but because **wrath had scorched His soul**.
- *“It is finished.”* (John 19:30) — The cup was empty.

And now, He offers you His own cup—the cup of the new covenant.

Conclusion: Will You Receive His Cup or Face Your Own?

There are only two cups.

1. The Cup of Wrath: Full, final, and waiting for all who reject Christ.
2. The Cup of Salvation: Freely offered, fully paid, forever secure.

In Gethsemane, Jesus chose to drink the first... so you could receive the second.

“Let this cup pass from me...”

It didn't.

Because He let **you** pass from judgment instead.

Now, it's your choice.

Will you receive the cup of salvation—or cling to the one He already drank for you?

7 of 10: Cups of Scripture – The Communion Cup: Blood of the New Testament (Luke 22:20, 1 Corinthians 10:16)

Introduction: The Cup That Unites Heaven and Earth

At the core of Christian worship is a sacred moment: the taking of the cup. A simple act, yet one that shakes the spiritual world. As bread is broken and a cup is lifted, believers everywhere hear the words echo across two thousand years:

“This cup is the new testament in my blood, which is shed for you.” (Luke 22:20)

This is not a metaphor. It is a **covenant**—signed not with ink but with blood.

Among the many cups in Scripture—the cup of salvation, the cup of trembling, the cup of Gethsemane—this one is **the cup of communion**. It links us with the suffering of Christ, the unity of the Church, and the new covenant God has made with man.

In this seventh essay of the *Cups of Scripture* series, we explore the **Communion Cup**—what it is, why it matters, and how it brings remembrance, proclamation, unity, and spiritual power to the believer.

This cup is more than a symbol. It is a **threshold**, a **memorial**, a **declaration**, and a **celebration** of the very gospel that redeems.

I. The Last Supper: The Cup is Introduced

“Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” (Luke 22:20)

Jesus and His disciples are celebrating the Passover, commemorating Israel's deliverance from Egypt. But this night, Jesus redefines everything.

He doesn't lift a lamb—He becomes one.

He doesn't talk about Egypt—He speaks of His **body and blood**.

He doesn't offer the cup of Moses—He offers the cup of the **Messiah**.

This cup, Jesus says, is the **New Testament**—a new covenant between God and man, signed with His own blood.

And from that moment, **the cup of communion** becomes the centerpiece of Christian worship.

II. Covenant Blood: The Price of the Cup

The language Jesus uses is **covenantal**.

1. “This Cup is the New Testament in My Blood”

The Greek word for “testament” (*diatheke*) means **covenant**—a solemn, binding agreement.

Every covenant in the Bible involved blood:

- **Noah's covenant** was sealed with a rainbow after sacrifice.
- **Abraham's covenant** involved the shedding of animals (Genesis 15).
- **Moses' covenant** was sealed with blood sprinkled on the people (Exodus 24:8).

Now Jesus says **His blood** seals the **new and better covenant**:

“By so much was Jesus made a surety of a better testament.” (Hebrews 7:22)

2. His Blood—Not Bulls or Goats

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place...” (Hebrews 9:12)

The cup points to that blood.

When we take it, we declare:

- Atonement is complete.
- The sacrifice is accepted.
- The covenant is eternal.

III. The Elements: Not Just Symbols, But Testimonies

1. Bread – His Body Broken

“This is my body, which is given for you: this do in remembrance of me.” (Luke 22:19)

The bread represents the **incarnation**, the **suffering**, and the **offering** of Christ’s body.

2. The Cup – His Blood Shed

“This cup is the new testament in my blood...” (Luke 22:20)

The cup represents:

- **Death substituted,**
- **Wrath absorbed,**
- **Life released.**

These are not dead rituals. Paul says:

“The cup of blessing which we bless, is it not the communion of the blood of Christ?” (1 Corinthians 10:16)

Communion is not about superstition—but neither is it mere symbolism. It is **a present spiritual reality**—Christ’s blood, once shed, now accessed in covenant.

IV. A Cup of Remembrance

“This do in remembrance of me.” (1 Corinthians 11:24)

Communion is first a **memorial**.

1. Remembering the Cross

The blood in the cup is not blood on Golgotha—it is blood on **our hearts**. When we take the cup, we remember:

- The lashes,
- The crown of thorns,
- The nails,
- The cry, *“It is finished.”*

2. Remembering the Cost

The cup reminds us that:

- Grace is free—but not cheap.
- Salvation is secure—but not shallow.
- The gospel is glorious—but it cost everything.

3. Remembering Our Redemption

“We have redemption through his blood, the forgiveness of sins.” (Ephesians 1:7)

Each drop in that cup testifies: **you are forgiven.**

V. A Cup of Proclamation

“For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” (1 Corinthians 11:26)

The word **“shew”** means to **proclaim, announce, publicly declare.**

Communion is a sermon without words.

1. We Proclaim His Death

We are not ashamed of the cross. We proclaim:

- His death was necessary.
- His death was substitutionary.
- His death was victorious.

2. We Proclaim His Return

“Till he come.”

Every time we drink the cup, we say:

- He died.
- He rose.
- **He’s coming again.**

Communion is **not nostalgia**—it’s **hope.**

VI. A Cup of Unity

“For we being many are one bread, and one body: for we are all partakers of that one bread.” (1 Corinthians 10:17)

The Communion Cup is not taken in isolation. It is taken **together**.

1. Unity with Christ

Communion is **“the communion of the blood of Christ”** (1 Corinthians 10:16). It is fellowship with Him—shared intimacy, not abstract doctrine.

2. Unity with the Body

There is **one table**, one Savior, one blood, one cup.

That is why Paul warns against division at the Lord’s table (1 Corinthians 11:18–22). You cannot take the cup of unity and hold a grudge. You cannot drink the blood of peace and sow strife.

3. Unity Across Time

Communion joins us not only with the saints around us—but with those who came before. It is a spiritual gathering across ages.

VII. A Cup that Demands Self-Examination

Paul says:

“But let a man examine himself, and so let him eat of that bread, and drink of that cup.” (1 Corinthians 11:28)

This cup is not to be taken casually.

1. Examine Your Faith

- Do you trust Christ alone?
- Have you truly believed?

2. Examine Your Fellowship

- Are you walking in bitterness?
- Is there sin left unchecked?

3. Examine Your Focus

- Is this about Christ—or performance?
- Do you marvel—or just “do the ritual”?

VIII. A Cup That Brings Blessing or Judgment

Communion is beautiful—but also dangerous.

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself...” (1 Corinthians 11:29)

Paul says some in Corinth were **sick and dying** because they approached the cup **flippantly**.

Why?

Because this cup represents the **very death of the Son of God**.

If you treat the cross lightly, you treat **God’s holiness** lightly.

But when taken with reverence and faith, the cup becomes:

- A **means of renewal**,
- A **place of healing**,
- A **well of assurance**.

IX. The Old Testament Shadow Fulfilled

1. The Passover Cup

At Passover, the Jews drank four cups—each representing part of God’s promise in Exodus 6:6–7. Jesus reinterprets the **third cup**—the Cup of Redemption—as **His own blood**.

2. The Covenant at Sinai

“Behold the blood of the covenant, which the Lord hath made with you...” (Exodus 24:8)

Moses sprinkled blood. Jesus **shed** it and said:

“This is my blood of the new testament...” (Mark 14:24)

X. Communion and the Church: Then and Now

From the early church onward, communion was **central**:

“And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” (Acts 2:42)

They didn’t take it lightly—or occasionally.

They gathered around the **cross**, reminded of the cup that made them family.

Today, we are in danger of forgetting:

- Communion is not a box to check.
- It is not a religious add-on.
- It is the **pulse of worship**, the **heartbeat of the gospel**.

XI. The Cup and the Coming Kingdom

Jesus said:

“I will not drink of the fruit of the vine, until the kingdom of God shall come.” (Luke 22:18)

He abstained—so that **one day**, He could drink with us.

“Blessed are they which are called unto the marriage supper of the Lamb.” (Revelation 19:9)

Communion is a foretaste—a **preview of the eternal banquet**.

We take it in faith—soon, we will take it **with Him**.

Conclusion: The Cup Is Still Offered

The Communion Cup remains a permanent invitation.

It is not just a **sacrament**—it is a **story**.

A story of:

- A God who bled.
- A Savior who rose.
- A covenant that endures.

When you lift the cup:

- You **remember**.
- You **proclaim**.
- You **unite**.
- You **worship**.

And you do so until the King returns, and drinks with you again.

“This cup is the new testament in my blood.”

He lifted it.

He bled for it.

Will you honor it?

8 of 10: Cups of Scripture – The Cup of Devils: Forbidden Fellowship (1 Corinthians 10:21)

Introduction: Two Cups, One Choice

In every generation, God draws a line. Not a faint line, not a gray area—but a decisive, dividing truth. And nowhere is that line more clearly drawn than in Paul’s stern words to the Corinthian church:

“Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.” (1 Corinthians 10:21)

This verse cuts through the middle ground. It leaves no room for compromise, no safe space for duplicity, no comfort for the double-minded. There are two cups—and **you cannot drink from both**.

In this eighth essay of the *Cups of Scripture* series, we examine the **Cup of Devils**—what it is, how it manifests, and why God so fiercely opposes it. This is not a discussion of superstition or mythological beings. This is a stark warning about **idolatry, spiritual compromise**, and the grave danger of mixing **truth with error**.

The Cup of Devils is not just about pagan rituals—it’s about any form of **false unity** that blurs the truth of the gospel, seduces the Church, and pulls believers into spiritual adultery.

I. Context of 1 Corinthians 10: Pagan Altars and Christian Liberty

Corinth was a city saturated in paganism. Its temples buzzed with sacrifices, feasts, and immoral rites. Many early believers had come out of this idolatrous system—but its shadows lingered.

Paul begins the chapter by reminding them of Israel’s history:

“With many of them God was not well pleased... Now these things were our examples.” (1 Corinthians 10:5–6)

He recounts how Israel:

- Sat down to eat and drink before idols (Exodus 32),
- Fell into sexual immorality,
- Tested the Lord, and
- Was judged.

Then, he gives this warning:

“Wherefore let him that thinketh he standeth take heed lest he fall.” (v. 12)

This leads into his teaching on **Christian liberty**—specifically regarding meat offered to idols. The Corinthians assumed that since idols are nothing (1 Corinthians 8:4), they could attend pagan feasts and still maintain Christian fellowship.

Paul agrees that idols are powerless—but warns them that **what is behind idols is not neutral**. It is demonic.

II. The Cup of Devils: Demonic Fellowship Disguised as Culture

“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God...” (1 Corinthians 10:20)

The “cup of devils” is not about drinking poison or worshipping statues—it’s about **participating in systems of false worship**, knowingly or unknowingly.

1. What Is the Cup of Devils?

- It is **fellowship with demons** through false religion.
- It is **sitting at the wrong spiritual table**.

- It is **partaking in compromise**, cloaked as liberty.

Paul is not saying the meat is evil—but that participating in a ritual meal at a pagan altar is **aligning oneself spiritually with the forces behind it**.

III. The Danger of Double Allegiance

“Ye cannot drink the cup of the Lord, and the cup of devils...”

This is **exclusive language**. You cannot belong to both. Why?

1. Because the Lord Is Jealous

“Do we provoke the Lord to jealousy? are we stronger than he?” (v. 22)

God does not share His glory. He will not tolerate divided hearts.

2. Because the Gospel Is Pure

You cannot mix the pure blood of Christ with pagan wine.

“A little leaven leaveneth the whole lump.” (Galatians 5:9)

3. Because Spiritual Fellowship Is Real

Communion is not just a meal—it is **partnership**.

“Is it not the communion of the blood of Christ?” (1 Corinthians 10:16)

If that’s true, then the pagan meal is **communion with demons**—and that’s not hyperbole.

IV. Modern Cups of Devils: Idolatry Repackaged

Today, most Christians aren’t tempted to eat meat at idol altars—but the **cup of devils** is alive and well. It’s just repackaged.

1. Ecumenism: False Unity at the Expense of Truth

When churches join hands across doctrinal divides for the sake of “peace,” they often drink the **cup of compromise**.

“Can two walk together, except they be agreed?” (Amos 3:3)

Ecumenical movements that deny salvation by grace alone, or minimize the exclusivity of Christ, are **altars to another god**.

2. New Age Practices in Church Settings

Yoga in church basements. Eastern meditation repurposed as “Christian mindfulness.” These are not harmless—they are **rituals rooted in idolatry**.

“What agreement hath the temple of God with idols?” (2 Corinthians 6:16)

3. Prosperity Gospel: Another Christ, Another Cup

Preaching Jesus as a means to wealth is not biblical Christianity—it’s **idolatry of the heart**.

“If any man preach another gospel... let him be accursed.” (Galatians 1:8)

4. Tolerance of Sin in the Name of Love

When churches affirm what God condemns—whether immorality, abortion, or rebellion—they drink from **another cup**.

V. The Lord’s Table vs. the Devil’s Table

Paul draws a stark contrast:

The Lord’s Table	The Devil’s Table
Bread and wine	Idolatry and sensuality
Communion with Christ	Fellowship with demons
Covenant remembrance	Cultural compromise
Proclaims the true gospel	Pollutes it with deception
Unity in truth	False peace through error

The tables may look similar on the outside—but their hosts are different.

VI. Historical Echoes: Israel’s Repeated Infidelity

Paul’s warning is rooted in history.

“The people sat down to eat and to drink, and rose up to play.” (Exodus 32:6)

That was at Sinai—right after receiving the Ten Commandments.

Israel tried to **mix Yahweh with a golden calf**. They called it a “feast to the Lord” (v. 5), but God saw it as **abomination**.

Other examples include:

- **Baal worship under Ahab.**
- **High places not torn down by kings.**
- **The syncretism of Samaria**, where they “feared the Lord and served their own gods.” (2 Kings 17:33)

God does not bless mixed worship. He judges it.

VII. The Call to Separation

“Wherefore, come out from among them, and be ye separate, saith the Lord...” (2 Corinthians 6:17)

Separation is not isolation. It’s not arrogance. It’s **faithfulness**.

- You can’t drink at a demonic cup and stay spiritually neutral.
- You can’t love Christ and flirt with compromise.
- You can’t keep one foot in Babylon and one in Zion.

VIII. The Power of Refusing the Devil’s Cup

When believers reject the Cup of Devils:

- They affirm **Christ’s exclusive lordship**.
- They guard the **purity of the gospel**.
- They model true **spiritual discernment**.

Like Daniel who refused the king’s wine, or the early Christians who refused to burn incense to Caesar, **true worship requires a line drawn**.

“Choose you this day whom ye will serve...” (Joshua 24:15)

IX. Church Discipline and the Cup

Paul warned that tolerating spiritual compromise could affect the entire church.

- **1 Corinthians 5:** A man committing immorality was not judged—and Paul rebuked them.
- **Revelation 2:20:** The church at Thyatira tolerated Jezebel and her idolatrous teaching.

Drinking from the devil's cup is not just personal—it pollutes the **whole body**.

X. Repentance and Restoration: Cleansing the Table

The good news?

Jesus overthrew the tables in the temple.

He can overturn false worship in our hearts too.

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us...” (1 John 1:9)

If you've sipped from the wrong cup—repent. Cleanse the altar. Come back to the **table of the Lord**.

Conclusion: Choose Your Cup Carefully

There are only two cups.

- The **Cup of the Lord**: filled with grace, truth, covenant, and fellowship.
- The **Cup of Devils**: disguised as enlightenment, unity, and relevance—but filled with deception and judgment.

Paul says **you cannot drink both**.

Don't try.

The world may offer comfort in compromise—but only Christ offers eternal communion.

Set down the world's chalice.

And lift the blood-bought cup of Christ.

9 of 10: Cups of Scripture – The Golden Cup of Babylon: Seduction and Judgment (Revelation 17:4)

Introduction: The Glittering Chalice of the End-Time Whore

The most dangerous cup in all of Scripture isn't the cup of wrath, trembling, or even devils. Those are terrifying—but obvious. The most dangerous cup is the one that looks the most **beautiful**.

In Revelation 17, a woman rides a scarlet beast. She is clothed in luxury, adorned with gold and jewels, and in her hand she holds a **golden cup**. But what's inside is not wine, nor righteousness, nor truth.

“And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.” (Revelation 17:4)

This is **Mystery Babylon**, the mother of harlots. Her cup is deceptive: golden on the outside, poisoned within.

This ninth installment in the *Cups of Scripture* series explores **The Golden Cup of Babylon**—the seductive vessel of false religion, counterfeit spirituality, and global corruption. We will trace the prophetic thread from ancient Babel to end-time Babylon, exposing how religious deception has always served Satan's agenda to counterfeit God's covenant and corrupt mankind's worship.

I. The Scene in Revelation: A Woman and a Cup

John is shown a vision:

- A woman rides a beast with seven heads and ten horns.
- She is clothed in purple and scarlet—royal colors.
- She is decked with gold, pearls, and gems—earthly wealth.
- She holds a **golden cup**, beautiful and regal.
- The cup is filled with **abominations, fornications, and blasphemies**.

This woman is identified as:

“Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.”
(Revelation 17:5)

She is not a literal woman—but a symbolic figure representing the **global religious and economic system** that partners with political powers to deceive the nations.

II. Babylon: A Name with History

To understand her cup, we must understand **her name**.

1. Babel: The Beginning of Rebellion

“Let us build us a city and a tower... and let us make us a name...” (Genesis 11:4)

Babel was humanity’s first organized rebellion after the Flood. It was a political and religious union **without God**, trying to reach heaven by man’s works.

God confused their language and scattered them.

2. Babylon: The World Empire of Idolatry

Later, Babylon re-emerges as a mighty kingdom under **Nebuchadnezzar**. It is a center of:

- **Witchcraft** (Isaiah 47:9),
- **Idolatry** (Jeremiah 50:38),
- **Luxury and cruelty** (Daniel 4).

It enslaves Israel and desecrates the temple.

3. Mystery Babylon: The Last Days Counterfeit

Revelation’s Babylon is not just a city—it is a **spiritual system**. It embodies:

- False worship,
- Religious compromise,
- Economic control,
- Political fornication.

And at its center is a **golden cup**.

III. The Golden Cup: Seduction Disguised as Religion

The woman's cup is gold—signifying wealth, religion, and power. But it is filled with **abominations**.

1. Why a Golden Cup?

Gold in Scripture is often linked with:

- **Divinity** (Exodus 25:11),
- **Worship** (1 Kings 7:50),
- **Royalty** (Esther 1:7).

By using a golden cup, Babylon **imitates true religion**.

She offers what appears to be sacred—but it is defiled.

This is Satan's tactic:

“For Satan himself is transformed into an angel of light.” (2 Corinthians 11:14)

Mystery Babylon is a religious deception—a counterfeit church, offering **another gospel**, **another Christ**, and **another spirit** (2 Corinthians 11:4).

2. What's in the Cup?

- **“Abominations”** – detestable things before God (idols, false worship, spiritual corruption).
- **“Filthiness of her fornication”** – religious prostitution; unfaithful spiritual alliances.

This cup doesn't sanctify—it **seduces**.

IV. The Fornication of Babylon: Mixing Truth with Lies

The term **fornication** in Revelation refers not just to sexual sin—but to **spiritual adultery**.

Babylon's great sin is this: **she pretends to be the bride, but she is a harlot**.

She seduces:

- **Kings** (political leaders),
- **Merchants** (economic elites),
- **The masses** (religious followers).

This is not atheism—it is **false religion** in gold attire.

V. The Wine of Her Cup: Intoxication of the Nations

“With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk...” (Revelation 17:2)

Babylon’s wine doesn’t just deceive—it **intoxicates**.

1. Delusion

- People believe they are worshipping God.
- But they are drinking **man’s gospel**.

2. Dependence

- Like addicts, nations become dependent on Babylon’s system.
- They trade freedom for comfort, truth for tolerance.

3. Destruction

- Drunkenness leads to judgment.

“Babylon is fallen, is fallen... because she made all nations drink of the wine of the wrath of her fornication.” (Revelation 14:8)

VI. The Global Reach of Babylon

Revelation 18 describes Babylon’s fall. It lists her influence:

- **Kings** – political power
- **Merchants** – economic power
- **Shipmasters and traders** – global commerce
- **Sorceries** – spiritual deception

“For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.” (Revelation 18:23)

Her cup was not local. It was **worldwide**.

VII. Historical Echoes of Babylon’s Cup

Throughout history, Babylon's cup has appeared in various forms:

1. The Roman Church

Many Bible believers throughout the centuries, especially during the Reformation, identified **Roman Catholicism** as Mystery Babylon.

Why?

- Gold and jewels (Revelation 17:4)
- Priestly garments of scarlet and purple
- Doctrines of transubstantiation and Marian idolatry
- Persecution of saints (Revelation 17:6)

Even today, some see ecumenical movements toward Rome as **drinking from the golden cup** of Babylon.

2. Apostate Christianity

Churches that:

- Deny the virgin birth,
- Reject the inerrancy of Scripture,
- Approve sin under the banner of love,
- Preach prosperity instead of repentance—

These are **Babylonian in spirit**.

3. Interfaith Movements

When truth is sacrificed on the altar of unity, we are drinking from the golden cup—**sweet on the lips, bitter in the soul**.

VIII. God's Call: "Come Out of Her"

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:4)

This is not optional—it is **commanded**.

1. Separation from False Religion

You cannot stay in Babylon and walk with Christ.

2. Refusal to Sip from Her Cup

Many Christians tolerate Babylon's theology because it comes in a golden cup.

But God says: *"Do not touch the unclean thing."* (2 Corinthians 6:17)

3. Holiness and Discernment

Spiritual maturity demands the ability to **see beyond the gold**.

IX. The Judgment of Babylon: Gold Burned, Cup Shattered

Babylon's fall is swift and final:

"In one hour is thy judgment come." (Revelation 18:10)

1. Destruction

The city burns. The merchants weep. The systems collapse.

2. Desolation

What once glittered is now **ashes**.

"With violence shall that great city Babylon be thrown down, and shall be found no more at all." (Revelation 18:21)

3. Justice

"Rejoice over her, thou heaven... for God hath avenged you on her." (Revelation 18:20)

The golden cup becomes **a vessel of wrath**.

X. Christ vs. Babylon: The True Cup of Redemption

Contrast Babylon's cup with Christ's:

The Cup of Christ	The Cup of Babylon
New Covenant in His blood	Old seductions in new form
Brings salvation and fellowship	Brings deception and fornication

The Cup of Christ	The Cup of Babylon
Rooted in truth and holiness	Rooted in lies and spiritual compromise
Leads to eternal life	Ends in destruction

One cup saves. One cup seduces.

Conclusion: Which Cup Are You Drinking From?

Babylon's golden cup is not always obvious. It appears in:

- Glittering sanctuaries filled with error,
- Preaching that tickles ears but damns souls,
- Movements that exalt unity but forsake truth.

But beneath the gold is **filth**.

“Woe unto them that call evil good, and good evil...” (Isaiah 5:20)

Don't drink from Babylon's chalice.

Lift instead the cup of Christ—the one filled with **His blood, His truth, and His grace**.

Let the world toast with Babylon's wine.

But as for you, cling to the cup of the Lord.

10 of 10: Cups of Scripture – The Cup of Wrath: Final Outpouring (Revelation 14:10; 16:19)

Introduction: The Last Cup Poured Full Strength

Throughout Scripture, cups symbolize participation—whether in joy, suffering, fellowship, or judgment. The series we've explored has led us through cups of salvation, trembling, suffering, and communion. Each one reveals God's hand in human history—His grace, justice, mercy, and truth.

But now we come to the **final cup**.

This is not a cup of testing or a trial meant to refine. This is not a cup of grace, meant to reconcile. This is **the Cup of Wrath**—the last and most terrifying cup. It is not offered—it is **poured out**. And when it comes, it is **too late to refuse**.

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation...” (Revelation 14:10)

This tenth and final essay in the *Cups of Scripture* series explores the terrifying reality of God's wrath. It is the cup **no man can pass off**, and the **last stop** for those who spurned grace. In contrast to the cup Jesus drank at Gethsemane, the Cup of Wrath is not absorbed by a Savior—it is poured full strength on the unrepentant.

Let us tremble, and let us rejoice—for if you are in Christ, this cup is **not yours to drink**.

I. God's Wrath: Misunderstood and Denied

In modern Christianity, the wrath of God is either:

- Downplayed as an outdated idea,
- Denied as incompatible with love, or
- Dismissed as symbolic.

But the Bible is clear: **God is love**, and **God is wrath**—and these are not contradictions. His wrath is not temperamental rage; it is **holy justice** poured out on unrepented sin.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men...” (Romans 1:18)

The final cup in Revelation is not symbolic—it is **real, active judgment**, and it marks the end of divine patience.

II. Revelation 14: The Wine of Wrath without Mixture

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation...” (Revelation 14:10)

This verse follows a warning from the third angel, who declares eternal doom on those who receive the mark of the beast and worship his image.

Key Phrases:

- **“Wine of the wrath of God”** – fermented judgment, a long-stored fury.
- **“Poured out without mixture”** – no dilution, no mercy, no delay.
- **“Cup of his indignation”** – God’s settled anger against sin.

In the Old Testament, God often mixed His wrath with mercy (Psalm 78:38, Habakkuk 3:2). But this final cup is **undiluted**, pure judgment.

III. Revelation 16: The Bowl Judgments and Babylon’s Destruction

Revelation 16 expands the Cup of Wrath into **seven bowls**, or **vials**, each one a phase of God’s final judgment.

“And the great city was divided into three parts... and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” (Revelation 16:19)

Here, Babylon—the religious-political-economic system of the world—is made to **drink deeply** of this cup. God remembers every lie, every false gospel, every persecution, every drop of innocent blood.

The wrath poured on Babylon is not random—it is **measured, deserved, and final**.

IV. What’s in the Cup?

The Cup of Wrath is filled with the following ingredients:

1. Righteous Judgment

God’s wrath is not arbitrary. It flows from His justice.

“Shall not the Judge of all the earth do right?” (Genesis 18:25)

2. Accumulated Iniquity

The wrath is stored like wine in a cellar, long-fermenting.

“He will by no means clear the guilty.” (Exodus 34:7)

3. Rejection of the Gospel

“This is the condemnation, that light is come into the world, and men loved darkness...”
(John 3:19)

It is not merely the sins themselves, but the rejection of **Christ's cup** that seals their doom.

V. Why Must This Cup Be Poured Out?

1. Because God Is Holy

Sin must be judged.

"Thou art of purer eyes than to behold evil." (Habakkuk 1:13)

2. Because Man Is Rebellious

This is not ignorance—it is willful defiance.

"They repented not to give him glory." (Revelation 16:9)

3. Because Christ Was Rejected

This cup is only poured on those who **refused the cup of grace**.

"He that believeth not is condemned already..." (John 3:18)

VI. The Cup Christ Drank vs. The Cup the World Must Drink

At Gethsemane, Jesus prayed:

"Let this cup pass from me..." (Matthew 26:39)

It did not pass. He drank it **for us**.

That cup contained:

- The wrath of God,
- The penalty of sin,
- The full weight of justice.

He drank the Cup of Wrath so that we might drink the **Cup of Salvation**.

But for those who **reject His sacrifice**, there is no alternative:

"It is a fearful thing to fall into the hands of the living God." (Hebrews 10:31)

VII. The Winepress of God's Wrath

Revelation 14:19–20 describes the **winepress** of God's fury:

“The great winepress of the wrath of God... and blood came out of the winepress, even unto the horse bridles...”

This is the outpouring of wrath at Christ's return (Revelation 19). The cup becomes a flood. This is the fate of those who war against the Lamb.

“He treadeth the winepress of the fierceness and wrath of Almighty God.” (Revelation 19:15)

VIII. The Wrath of the Lamb: A Paradox

“Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.”
(Revelation 6:16)

Lambs don't have wrath. But **this Lamb does**—because this Lamb is also the **Lion of Judah**.

He came once in humility. He returns in judgment.

IX. Hell: The Eternal Cup of Wrath

Revelation 14:10 continues:

“...and he shall be tormented with fire and brimstone... and the smoke of their torment ascendeth up for ever and ever...” (vv. 10–11)

The Cup of Wrath doesn't just pour in time—it overflows into **eternity**.

This is the **second death**.

“Whosoever was not found written in the book of life was cast into the lake of fire.”
(Revelation 20:15)

This is not annihilation. This is **eternal conscious punishment**, deserved and irreversible.

X. Warnings Through the Ages: God's Mercy Before Wrath

Throughout Scripture, God warns **before He judges**:

- Noah preached for 120 years.

- Jonah warned Nineveh for 40 days.
- Jeremiah wept over Jerusalem.
- Jesus wept over it again.

And today, we are still in the age of **grace**.

“The Lord is... not willing that any should perish...” (2 Peter 3:9)

But once this cup is poured, the age of grace is over.

XI. Who Will Drink This Cup?

1. The Beast-Worshippers (Revelation 14:9)

Those who receive the mark of the beast—allegiance to Satan’s system.

2. The Unrepentant (Revelation 16:9–11)

Despite the plagues, they still blaspheme God.

3. The False Church (Revelation 18)

Babylon, the counterfeit bride, is judged.

4. Every Name Not in the Book of Life (Revelation 20:15)

The common factor? **They refused the cup of Christ.**

XII. The Urgency of Evangelism

Knowing what’s in this cup, how can we be silent?

- Preaching must be urgent.
- Missions must be bold.
- Evangelism must be relentless.

“Knowing therefore the terror of the Lord, we persuade men...” (2 Corinthians 5:11)

We are not warning people of a theory—but of **a cup already filling.**

XIII. Application for the Believer

1. Rejoice in Christ's Substitution

You deserved wrath—but He drank it.

2. Walk in Sobriety

Live in the light of eternity. The Cup of Wrath should make us tremble—not in fear, but in holy awe.

3. Proclaim the Gospel

Lift up the cup of salvation to all who will listen.

Conclusion: The Final Cup or the Final Invitation

There are two cups.

1. The **Cup of Grace**, offered by Christ:

- Freely given
- Eternally secure
- Seals you into His covenant

2. The **Cup of Wrath**, poured by God:

- Full strength
- Final
- Forever

Which cup will you drink?

Christ already lifted yours. He drank the wrath so you could be saved.

But if you refuse His offer—**you will drink alone.**

“This cup is poured out without mixture.”

Let the world drink from Babylon's cup.

Let us drink from Calvary's.

Conclusion to the Cups of Scripture: The Final Pouring

Across the pages of Scripture, the cup is never neutral. It is a vessel of destiny—either **lifted in worship** or **forced in judgment**. Each of the ten cups we have studied reveals the heart of God and the nature of man. These are not abstract metaphors, but **divine realities**, poured out in time, in eternity, and ultimately in Christ.

We've seen cups filled with:

- **Joy and abundance** in David's overflowing cup,
- **Testing and revelation** in Joseph's silver cup,
- **Sacrifice and surrender** in Gethsemane's cup,
- **Fury and finality** in the Cup of Wrath.

And we've also seen cups offered:

- To the faithful—for remembrance, renewal, and redemption.
- To the unfaithful—for deception, delusion, and destruction.

At the center of it all stands **Jesus Christ**, who drank the cup we could not drink. He took the wrath so we could receive the blessing. He drank alone in the garden so we could drink together at the table. His was the cup of Gethsemane—ours becomes the cup of salvation.

The world still offers its golden chalices. Babylon still seduces. Devils still pour out communion in disguise. But the Lord sets His table too—and offers a cup filled with His blood, His Spirit, and His everlasting covenant.

The final choice belongs to every soul:

Will you drink from the cup of Christ—or from the cup of condemnation?

One cup overflows with **mercy**.

The other, with **wrath**.

Both are full.

Only one saves.