

*One Year Through the Bible*

**Week 29: July 14<sup>th</sup> through 20<sup>th</sup>**

Daily Scripture Reading:	
Sunday:	Zephaniah 1-3
Monday:	Habakkuk 1-3
Tuesday:	2 <sup>nd</sup> Kgs. 22-23; Psa. 74
Wednesday:	Psa. 79, 94; 2 <sup>nd</sup> Kgs. 24:1-16
Thursday:	Psa. 88; 2 <sup>nd</sup> Kgs. 24:17-20; 25
Friday:	Obadiah; Jer. 1,2
Saturday:	Jer. 3-5

Bible Chapter Titles	
<b>Zephaniah</b>	
1	The Judgment of God upon Judah
2	The Judgment of God upon Surrounding Nations
3	Millennial Blessings in Israel
<b>Habakkuk</b>	
1-2	The Prophet's Two Dialogues with God
3	The Prophet's Prayer and Praise
<b>2<sup>nd</sup> Kings</b>	
22	Josiah—Rediscovery of the Law
23	Word Read and Passover Kept
24	Babylonian Captivity—70 Years
25	Babylonian Captivity—Siege of Jerusalem
<b>Psalms</b>	
74	The Enemy in Possession
79	A Prayer With Jerusalem in Ruins!
94	A Prayer for Vengeance
88	“Deepest Distress” Psalm
<b>Obadiah</b>	
1a	The Judgment of Edom
1b	Restoration of Israel
<b>Jeremiah</b>	
1	The Prophet's Call
2	Israel's Apostasy
3	Judah Worse Than Israel!
4	Approaching Desolation of Judah
5	Universal Depravity of Judah

Focus	Judgment in the Day of the Lord						Salvation in the Day of the Lord							
	1:1		3:8		3:9		3:20							
Divisions	Judgment on the Whole Earth		Judgment on the Nation of Judah		Judgment on the Nations Surrounding Judah		Judgment on the City of Jerusalem		Judgment on the Whole Earth		Promise of Conversion		Promise of Restoration	
	1:1	1:3	1:4	2:3	2:4	2:15	3:1	3:7	3:8	3:9	3:13	3:14	3:20	
Topics	Day of Wrath						Day of Joy							
	Judgment on Judah						Restoration for Judah							
Place	Judah and the Nations													
Time	c.630BC													



A papyrus of Zeph. 1:11–3:6 found in a cave of *Wādī Murabba'āt* (ca A.D. 135) (courtesy, Israel Department of Antiquities and Museums)

**Zephaniah**  
**Σοφονίας**  
**צְפַנְיָה**

*Zephaniah is the Book of Imminent Worldwide Destruction. A follow-up to Joel, Zephaniah proclaims the pending Day of the LORD as His judgment of Judah, and the end of the current kosmos world system.*

**Title:** The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

**Author:** Zephaniah is one of the most interesting Minor Prophets of the Old Testament. Zephaniah was a great-great-grandson of King Hezekiah (Zeph. 1:1). His message during the days of Josiah, the great-grandson of Hezekiah, was not only a national message, but also a family message among the sons of Hezekiah.

### Zephaniah 1

1. The Book opens with a four-generation introduction to the Prophet (Zeph. 1:1).
  - a. He is ministering to Judah during the reign of King Josiah—the son and grandson of two wicked kings.
  - b. Zephaniah is used by the LORD to remind Josiah that he is the heir to a good king (Hezekiah).
2. The message begins with a reminder to Josiah that the Grace Eternal Plan of God is a vast plan that encompasses the whole world (Zeph. 3:2,3).
  - a. The language is similar to the language of Noah's flood.
  - b. The order of destruction is the reverse of the order of creation.
3. The world-wide judgment is then narrowed to the localized judgment of Judah (Zeph. 3:4-13).
4. The emphasis of Zephaniah's message was to build upon Joel's message, highlighting the nearness of the Day of the LORD, and culminating in the world-wide destruction by fire (Zeph. 3:14-18).

### Zephaniah 2

1. Zephaniah calls upon his audience to humble themselves in anticipation of the LORD's arrival (Zeph. 2:1-3).
  - a. Judah had lost their longing (v.1).
  - b. Judah needs to seek righteousness & humility, and thus be "hidden" in God (v.3; Col. 3:3).
2. Zephaniah then pronounces the Divine judicial decree against the Gentile nations that have been afflicting Judah (Zeph. 2:4-15).
  - a. Philistines (vv.4-7).
  - b. Moabites (vv.8-11).
  - c. Ethiopians (v.12).
  - d. Assyrians (vv.13-15).

### Zephaniah 3

1. Chapter 3 consists of an admonition (vv.1-7), application (v.8), anticipation (vv.9-13), and appreciation (vv.14-20).
2. Jerusalem is called the tyrannical city (Zeph. 3:1 NASB). Oppressing city (KJV, NKJV). City of oppressors (NIV). This is the consequence for any people who abandon the Word of God.
3. The application is for every believer of every age: "Therefore wait for Me, declares the LORD" (Zeph. 3:8).
4. Israel's anticipation is to be gathered to Jerusalem from the farthest reaches of the earth; the Church's anticipation is to be gathered to heaven (Jn. 14:3; 1<sup>st</sup> Thess. 4:17).

**Habakkuk**

**Ἀμβακούμ**

**חִבְקוּק**

*Habakkuk is the Book of the Hugger. The name Habakkuk means "embrace." Habakkuk was the last prophet of Judah before Jeremiah is called to observe Jerusalem's fall.*

*Habakkuk was a tremendous man of prayer, who cast his anxiety upon the LORD in a plain and simple way.*

**Title:** The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

**Author:** Habakkuk is unknown outside of this book. His name is quite unusual, coming from the verb חִבַּק *chabaq*<sup>#2263</sup>: *to embrace*. An old Jewish tradition makes him the son of the Shunammite woman because of Elisha's use of *chabaq* (2<sup>nd</sup> Kgs. 4:16).

Focus	Problems of Habakkuk				Praise of Habakkuk	
	1:1	2:20		3:1	3:19	
Divisions	First Problem of Habakkuk	First Reply of God	Second Problem of Habakkuk	Second Reply of God	Prayer of Praise of Habakkuk	
	1:1	1:4	1:5	1:11	1:12	2:1
		2:1	2:2	2:20	3:1	3:19
Topics	Faith Troubled				Faith Triumphant	
	What God is Doing				Who God Is	
Place	The Nation of Judah					
Time	c.607BC					

- a. An infinite God with eternal covenant promises to Israel cannot allow Israel to be totally destroyed.
- b. A finite man with a perspective bound by time struggles to accept the temporal life achievements of those who pursue wickedness.
- c. Like Job, Habakkuk greatly desired to know why God was doing what he was doing, but unlike Job, Habakkuk was willing to humbly wait for the LORD to reveal His will and reprove him for being so rebellious (Hab. 2:1).

**Habakkuk 2**

1. Habakkuk is commissioned to record the LORD’s answer in written form, and have that message spread rapidly (Hab. 2:2).
2. God’s timing is precise and perfect (Hab. 2:3).

**Habakkuk 1**

1. Like Nahum & Malachi, the Book of Habakkuk is an oracle, or burden (Hab. 1:1).
2. Chapter 1 begins with a complaint by Habakkuk that his prayers are not being answered (Hab. 1:2-4). What Habakkuk cannot understand is why the LORD is so slow about destroying Judah.
  - a. Habakkuk feels forced to look upon the wickedness his people (Hab. 1:3).
  - b. This is something that God Himself cannot do (Hab. 1:13).
3. God’s answer to Habakkuk’s prayer is beyond anything Habakkuk could ask or think (Hab. 1:5-11).
  - a. Habakkuk wasn’t receiving answers because he was not yet able to handle it.
  - b. God’s judgment upon Judah through Babylon will be unlike anything that has ever occurred before.
4. Chapter 1 concludes with Habakkuk’s second prayer (Hab. 1:12-2:1). Habakkuk is wrestling with God’s answer, God’s character, and God’s ultimate plan for Israel.

3. God is opposed to the proud, and gives grace to the humble (Hab. 2:4a; 1<sup>st</sup> Pet. 5:5).
4. The righteous is to live by faith (Hab. 2:4b; Rom. 1:17; Gal. 3:11; Heb. 10:38).
5. The LORD also gives Habakkuk a taunt song (cf. Isa. 14:4) to sing concerning the fall of Babylon with five particular woes (Hab. 2:6,9,12,15,19).

**Habakkuk 3**

1. Chapter 3 is a prayer of Habakkuk’s (Hab. 3:1) put to music and intended for the choir to sing in the corporate worship of Israel (Hab. 3:19).
2. The LORD remembers His mercy, even as He is expressing His wrath (Hab. 3:2; Ps. 78:38,39; 103:8-14).
3. Habakkuk describes the Lord’s Armageddon campaign (Hab. 3:3-15).
4. The terror of Habakkuk’s vision nearly overwhelmed him, but He rejoiced in the LORD and his feet were set securely (Hab. 3:16-19; Ps. 18:33; 2<sup>nd</sup> Sam. 22:34).

Week 29: July 14<sup>th</sup> through 20<sup>th</sup>

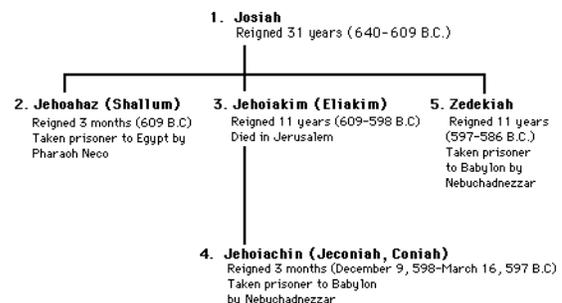
2 Kings 22

1. The reign of King Josiah of Judah is described (2<sup>nd</sup> Kgs. 22:1-23:29).
2. Josiah was a good king, like David & Hezekiah (2<sup>nd</sup> Kgs. 22:2), and the last good king Judah will be blessed with before the Babylonian captivity.
  - a. The Chronicles account tells how at the age of 16, Josiah began an intensive study of David's God—likely through Psalms & Proverbs, and the written prophets (2<sup>nd</sup> Chr. 34:3a).
  - b. At the age of 20, Josiah began to aggressively destroy idolatry within his kingdom (2<sup>nd</sup> Chr. 34:3b).
3. At the age of 26, Josiah commissioned Shaphan the Scribe to work with Hilkiah the High Priest to renovate the temple (2<sup>nd</sup> Kgs. 22:3-7).
  - a. Shaphan was a remarkable steward and servant for King Josiah. Three of Shaphan's sons, and two grandsons are featured in a positive manner.
    - 1) Ahikam & his son Gedaliah, assisted the Prophet Jeremiah (Jer. 26:24). Gedaliah was appointed as the Governor of Judah by Nebuchadnezzar after the destruction of Jerusalem (2<sup>nd</sup> Kgs. 25:22).
    - 2) Elasah, entrusted to carry Jeremiah's letter to the exiles in Babylon (Jer. 29:3).
    - 3) Gemariah & his son Micaiah, tried to prevent King Jehoiakim from burning Jeremiah's scroll (Jer. 36:10-12,25).
  - b. Hilkiah "my portion is YHWH" was a faithful high priest in the line of Zadok. He was instrumental in enacting King Josiah's spiritual reforms.
4. Apparently as a result of the temple renovation, the long lost Law of Moses was discovered (2<sup>nd</sup> Kgs. 22:8-13; Deut. 31:24-26).
5. Josiah's humility prompted him to inquire of the LORD, consulting Huldah the Prophetess (2<sup>nd</sup> Kgs. 22:14-20).
  - a. Her residence was well known in the city of Jerusalem.
  - b. She was consulted rather than Jeremiah (Jer. 1:2) or Zephaniah (Zeph. 1:1).

2 Kings 23

1. King Josiah responded to the message of Huldah by leading a national revival (2<sup>nd</sup> Kgs. 23:1-27).
  - a. The king assembled the national elders, the prophets, and the priests, in order to re-dedicate themselves to obedience to God's word (2<sup>nd</sup> Kgs. 23:1-3).
  - b. At the king's command, Hilkiah cleansed the temple of all idolatry (2<sup>nd</sup> Kgs. 23:4-6).
  - c. Josiah removed every form of idolatry within his land (2<sup>nd</sup> Kgs. 23:7-14), and the former territory of the northern kingdom (2<sup>nd</sup> Kgs. 23:15-20).
2. Josiah's activity was according to the prophetic word concerning him (2<sup>nd</sup> Kgs. 23:17,18; cf. 1<sup>st</sup> Kgs. 13:1,2,31,32).
3. The Passover of Josiah's 18<sup>th</sup> year was the greatest Passover since the days of the Judges (2<sup>nd</sup> Kgs. 23:21-23), and Josiah was the greatest King since David (2<sup>nd</sup> Kgs. 23:25).
4. The worst decision of Josiah's life was the decision which ended his life—going out to prevent Egypt from allying with Assyria (2<sup>nd</sup> Kgs. 23:29,30; 2<sup>nd</sup> Chr. 35:20-27).
5. The three month reign of King Jehoahaz of Judah is described (2<sup>nd</sup> Kgs. 23:31-33).
6. The eleven year reign of King Jehoiakim of Judah is introduced (2<sup>nd</sup> Kgs. 23:34-37).  
(chart taken from *The Bible Knowledge Commentary*, John F. Walvoord, Roy B. Zuck.)

The Last Five Kings of Judah



Psalms 74

1. Psalm 74 is one of the eleven Psalms of Asaph (Ps. 73-83).

## One Year Through the Bible

### Week 29: July 14<sup>th</sup> through 20<sup>th</sup>

2. Asaph views a complete destruction of God's temple (Ps. 74:1-11).
  - a. Asaph was a contemporary of David, and may have lived long enough to see Solomon's temple constructed.
  - b. Asaph did not physically see Solomon's temple destroyed.
    - 1) Asaph either saw Nebuchadnezzar's destruction of the temple during the days of Jeremiah, or
    - 2) Asaph saw Antichrist's destruction of the temple during the Tribulation of Israel.
3. Asaph understands the destruction of God's temple as the work of God's adversaries (Ps. 74:3,4,10).
4. Asaph takes comfort by bringing his thinking back around to the awesome power of God (Ps. 74:12-17). The context of this passage is the power of God in the destruction of the angelic earth.
5. Asaph calls upon the LORD to remember His unconditional covenants, and to act in accordance with His own righteousness.

#### Psalm 79

1. Psalm 79 is one of the eleven Psalms of Asaph (Ps. 73-83).
2. In Psalm 74 Asaph was concerned for the destruction of the temple. In Psalm 79 Asaph laments the destruction of Jerusalem (Ps. 79:1).
3. Asaph's prophetic view looks ahead to the Tribulation of Israel, when all the nations (plural) are arrayed against Jerusalem.

#### Psalm 94

1. Psalm 94 is an anonymous psalm, which pleads for the appearance of the Lord, as the God of Vengeance, and Judge of the earth (Ps. 94:1,2).
  - a. אֱלֹהֵי נִקְמוּת neqamowth <sup>#5360</sup>: *vengeance*. Used in the plural, the LORD is called the God of Vengeances.
  - b. שׁוֹפֵט הָאָרֶץ shophet ha'arets.
2. The LORD is expected to shine forth, rise up, and render recompense.
3. The recompense will be paid to those who have done wickedly against the LORD's people (Ps. 94:3-7).
4. Therefore, it is prudent for the LORD's people to abide in the Word (Ps. 94:8-16).
5. The psalmist closes with the recognition that he is totally dependent upon God's grace (Ps. 94:17-23).

#### 2 Kings 24

1. Jehoiakim, King of Judah (and puppet king of Egypt's choosing) transfers his tribute to Nebuchadnezzar of Babylon for a period of three years (2<sup>nd</sup> Kgs. 24:1).
  - a. Jehoiakim's loyalty to Nebuchadnezzar is secured by the royal hostages which were taken to Babylon, including the Prophet Daniel (Dan. 1:1-7).
  - b. Jehoiakim's rebellion should have resulted in the death of the hostages, but the LORD had already elevated them to prominence in Nebuchadnezzar's court (Dan. 1:19,20).
2. Jehoiakim did not enjoy any blessings of national freedom, as the LORD continued to extend judgment upon the house of Manasseh (2<sup>nd</sup> Kgs. 24:2-7).
3. The three month reign of King Jehoiachin of Judah is described (2<sup>nd</sup> Kgs. 24:8-17).
  - a. Jehoiachin prevents the destruction of Jerusalem by voluntarily surrendering himself to captivity (2<sup>nd</sup> Kgs. 24:10-12,15).

## One Year Through the Bible

### Week 29: July 14<sup>th</sup> through 20<sup>th</sup>

- b. An additional 10,000 captives are taken away into Babylon, including the Prophet Ezekiel (2<sup>nd</sup> Kgs. 24:13,14,16; Ezek. 1:1-3).
4. The eleven year reign of King Zedekiah of Judah is introduced (2<sup>nd</sup> Kgs. 24:18-20).

#### Psalm 88

1. Psalm 88 & Psalm 89 are written by two Ezrahite brothers—Heman and Ethan. Their wisdom was proverbial, although not to the level of Solomon's (1<sup>st</sup> Kgs. 4:31).
2. Heman endured a personal testing of suffering similar to that of Job.
3. Heman engaged in an unceasing prayer ministry, as a result of his life-long physical afflictions.
4. As Heman anticipates his arrival in Sheol, he ponders whether the Rephaim (shades, departed spirits, giants) will rise up and praise the LORD, and whether Abaddon would declare His grace and truth (Ps. 88:10-12).
5. Like Job (Job 13:15), Heman avows his faithfulness until death (Ps. 88:13-18; Rev. 2:10).

#### 2 Kings 25

1. Chapter 25 describes the fall of Jerusalem to Nebuchadnezzar of Babylon. This chapter is parallel to Jeremiah 52.

2. The  siege lasted from January 15<sup>th</sup>, 588BC until July 16<sup>th</sup>, 586BC.
3. Zedekiah was captured while attempting to flee (2<sup>nd</sup> Kgs. 25:4-7).
  - a. Ezekiel prophesied this escape attempt (Ezek. 12:5-13).
  - b. Zedekiah will be taken to Babylon, yet he will not see it.
4. Nebuzaradan is the servant of Nebuchadnezzar tasked with the burning of Jerusalem, and the plundering of the temple (2<sup>nd</sup> Kgs. 25:8-17).
5. Seraiah, Zephaniah, and three other priests are taken into captivity (2<sup>nd</sup> Kgs. 25:18).
  - a. Zedekiah's cabinet is arrested and executed (2<sup>nd</sup> Kgs. 25:19-21), and Gedaliah is appointed the new Governor (2<sup>nd</sup> Kgs. 25:22-24).
  - b. Jeremiah is left in Jerusalem to assist the new Governor (Jer. 39:11-14).
6. Gedaliah's governorship is short-lived, however, as zealous and vengeful Jews assassinate him (2<sup>nd</sup> Kgs. 25:25,26).
7. The Book of 2<sup>nd</sup> Kings is concluded with an epilogue concerning King Jehoiachin (2<sup>nd</sup> Kgs. 25:27-30). (Jeremiah closes with the same epilogue, Jer. 52:31-34).

## Obadiah

Ἀβδίας

עֲבַדְיָה

*Obadiah is the Book of the Doom of Edom. Like Jonah & Nahum to Nineveh, Obadiah is commissioned to deliver the final sentence of condemnation to a Gentile people. The Edomites, the twin people to Israel, are the objects of God's wrath for their gleeful plundering of Israel during the Babylonian conquering of Jerusalem.*

**Title:** The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

**Author:** Obadiah is unknown outside of this book. At least twelve men bear this name in the Old Testament, including the faithful steward in the house of Ahab & Jezebel (1<sup>st</sup> Kgs. 18:3-16).

**One Year Through the Bible**

**Week 29: July 14<sup>th</sup> through 20<sup>th</sup>**

<b>Focus</b>	<b>Call of Jeremiah</b>	<b>Prophecies to Judah</b>				<b>Prophecies to the Gentiles</b>		<b>Fall of Jerusalem</b>		
	1:1	1:19	2:1		45:5	46:1	51:64	52:1	52:34	
<b>Divisions</b>	Prophetic Commission	Condemnation of Judah	Conflicts of Jeremiah	Future Restoration of Jerusalem	Present Fall of Jerusalem	Condemnation of Nine Nations		Historic Conclusion		
	1:1	1:19	2:1 25:38	26:1 29:32	30:1 33:26	34:1 45:5	46:1	51:64	52:1	52:34

5. Edom had rejoiced to plunder Judah when they were afflicted (Obad. 10-14; Ps. 137:7-9; Jer. 49:7-12; Ezek. 25:12-14; Joel 3:19; Am. 1:11).
6. In addition to being a time for Israel’s judgment & discipline, the Day of the LORD will also be a time for recompense upon the Gentile nations for how they have treated Israel (Obad. 15-20).
7. The role of Judges in those days will be established in terms of Deliverers/Saviors (Obad. 21 cf. Neh. 9:27 & Jdg. 2:16).

**Obadiah 1**

1. The LORD’s opposition to the proud (1<sup>st</sup> Pet. 5:5) applies to nations as well as individuals (Obad. 3).
2. Human affliction has its limits, but Divine affliction is complete (Obad. 5,6).
3. The friendships of this world system are deceptive (Obad. 7; Ps. 118:8,9).
4. Confidence in human ability is worthless (Obad. 8,9; Jer. 9:23).

Topics	Before the Fall		The Fall	After the Fall	
	Call	Ministry			Retrospect
Place	Judah			Surrounding Nations	Babylonia
Time	c.627-580BC				

# Jeremiah

Ἰερεμίας

יְרֵמְיָהוּ

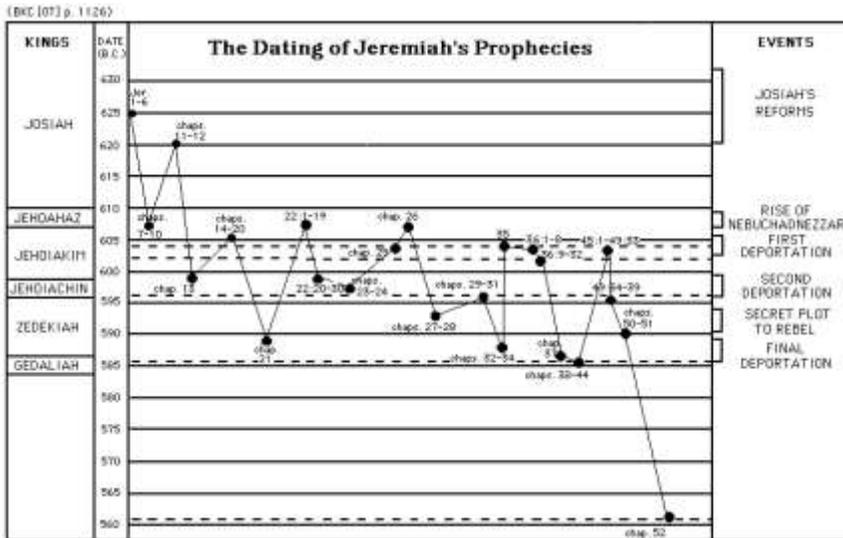
Jeremiah is the Book of the Fall of Jerusalem. The weeping prophet was an eye-witness to the

House of David being removed into captivity.

Jeremiah was abused, afflicted, and agonized for his faithfulness to the LORD more than any other prophet in Jerusalem until Jesus Christ Himself.

Title: The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: Jeremiah the son of Hilkiyah, of the priests who were in Anathoth in the land of Benjamin is one of the most well-known Old Testament prophets. His Book is the most autobiographical of any prophetic writing. Linguistically, יְרֵמְיָהוּ yirmeyahuw<sup>#3414</sup> could mean YHWH has exalted (רוּם ruwm<sup>#7311</sup>: to rise, lift up, exalt), or YHWH has thrown down (רָמָה ramah<sup>#7411</sup>: to cast, shoot, hurl, to throw down).



- a. The year was 626BC, 40 years before the fall of Jerusalem.
  - b. Jeremiah was still a youth (Jer. 1:6-8; Job 32:6-8; 1<sup>st</sup> Kgs. 3:7; 1<sup>st</sup> Tim. 4:12). נָעַר na'ar<sup>#5288</sup>: boy, lad, youth.
  - c. Jeremiah will minister beyond the fall of Jerusalem for an overall ministry of perhaps 50 years or more.
3. The purpose for a believer's life is established before that believer even has life (Jer. 1:5).

### Jeremiah 1

1. Jeremiah was of a priestly family, and yet one of the descendants of Abiathar the priest dismissed by Solomon (1<sup>st</sup> Kgs. 2:27).
2. Jeremiah received his initial call to prophetic ministry in the thirteenth year of King Josiah (Jer. 1:2-10).

4. Jeremiah was appointed a prophet to the nations (Jer. 1:5,10). This is an amazing title for the prophet that the LORD designated to observe the fall of Jerusalem.
  - a. Jeremiah had a destructive & constructive ministry (Jer. 1:10).

**Week 29: July 14<sup>th</sup> through 20<sup>th</sup>**

- b. He achieved this work by faithfully speaking of the One who will literally and ultimately accomplish these activities (Jer. 31:28).
- 5. Jeremiah is shown two visions (Jer. 1:11-13), and given one hard message to deliver to the kings of Judah (Jer. 1:14-19).

**Jeremiah 2**

1. Jeremiah's first public message (Jer. 2:1-3:5) was a look back over the LORD's marriage to Israel, from the love of her betrothal (Jer. 2:1-3) to the years of harlotry leading to divorce (Jer. 3:1-5).
2. Israel's marital straying from the LORD was not due to any injustice/faithlessness on His part (Jer. 2:5-7).
3. The people's rebellion followed that of their leaders (Jer. 2:8).
4. The LORD stressed that even the pagans are at least loyal to their false gods (Jer. 2:9-13).
5. The Lord GOD cannot believe that his warnings have gone unheeded (Jer. 2:14-19, 26-37).
6. Although redeemed by the grace of God, Israel refused to serve the One Who purchased their redemption (Jer. 2:20-25).

**Jeremiah 3**

1. The LORD used the teachings of the Law concerning divorce to illustrate how faithless Israel had been.
  - a. A man who divorced his wife could not take her back once she had become the wife of another man (Deut. 24:1-4).
  - b. Israel had played the harlot with every man she could find, and yet expected the LORD to take her back (Jer. 3:1-5).
2. The LORD spoke to Jeremiah, so that Jeremiah would develop the same sense of outrage that He had over Israel & Judah (Jer. 3:6-10).
3. The LORD gave Jeremiah an appropriate message for faithless Israel—come back (Jer. 3:11-18).
4. Israel is away from the LORD and miserable in her lost estate (Jer. 3:19-25).

**Jeremiah 4**

1. The LORD's "come back" message to Israel concludes with an additional blessing—Israel's repentance will not only benefit them, but all the nations will be blessed at that time as well (Jer. 4:1,2).
2. The LORD also has a message for Judah—confess & repent before you too are swept away (Jer. 4:3-18).
  - a. Jeremiah accuses the LORD of a disingenuous offer (Jer. 4:10).
  - b. The offer is valid—repentance & confession will forestall the judgment (Jer. 4:3,4,8,14).
3. Jeremiah is hit hard by this message because he knows that the foolish & stupid men of Jerusalem will not repent and confess (Jer. 4:19-22).
4. In the context of his despair over a foolish and stupid people, Jeremiah sees a vision of world-wide chaos (Jer. 4:23-26).
  - a. The earth was *תהו ובהו* *tohu wabohu*.
  - b. Jeremiah is seeing the formless and void condition of the earth after the rebellion of the angelic dispensation (Gen. 1:2).
5. The destruction of Jerusalem will be instructive in both the human and angelic realms (Jer. 4:27-31).

**Jeremiah 5**

1. The LORD instructed Jeremiah to search through Jerusalem for one righteous person (Jer. 5:1-5).
2. Destruction is imminent, and is the consequence for Judah's faithless ways (Jer. 5:6-13).
3. Jeremiah is told that his words will be as fire, and his audience will be like wood (Jer. 5:14).
4. The LORD goes on to describe the might of the coming nation (Jer. 5:15-19).
5. A final appeal is made for Jerusalem to humble themselves before the Sovereignty of the LORD their God (Jer. 5:20-29).
6. The bottom line for Judah—the people thrive on false messages and evil rulers (Jer. 5:30,31).