



**Zephaniah Wk. 10**  
**Woe to the Oppressive City Pt 1**  
**By Pastor Jody May 07/05/2026**

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**[CALL TO HEAR]**

**Zephaniah 3:1-8 ESV**

**Judgment on Jerusalem and the Nations**

**3** Woe to her who is rebellious and defiled,  
the oppressing city!

**2** She listens to no voice;  
she accepts no correction.  
She does not trust in the LORD;  
she does not draw near to her God.

**3** Her officials within her  
are roaring lions;  
her judges are evening wolves  
that leave nothing till the morning.

**4** Her prophets are fickle, treacherous  
men;  
her priests profane what is holy;  
they do violence to the law.

**5** The LORD within her is righteous;  
he does no injustice;  
every morning he shows forth his  
justice;  
each dawn he does not fail;  
but the unjust knows no shame.

**6** "I have cut off nations;  
their battlements are in ruins;

I have laid waste their streets  
so that no one walks in them;  
their cities have been made desolate,  
without a man, without an  
inhabitant.

**7** I said, 'Surely you will fear me;  
you will accept correction.  
Then your dwelling would not be cut  
off  
according to all that I have  
appointed against you.'  
But all the more they were eager  
to make all their deeds corrupt.

**8** "Therefore wait for me," declares the  
LORD,  
"for the day when I rise up to seize  
the prey.  
For my decision is to gather nations,  
to assemble kingdoms,  
to pour out upon them my  
indignation,  
all my burning anger;  
for in the fire of my jealousy  
all the earth shall be consumed.

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**Pastor – "People of God, this is the Word of God."**

**People – "Thanks be to God."**

**Pray**

**Introduction**

Quick Review. 10 weeks ago, we began this journey in Zephaniah with God's sweeping judgment in Chapter 1. He was going to gather all things up into a



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nice pile and then sweep it all away!(1:2) Zeph uses the picture of creation and goes in a reverse order to show the depth of corruption in all things, and the necessity that God will have to comb through all of it, essentially deconstructing what has been made, to make all things new one day, that is still yet to come. We saw the terror of this day, this Day of Darkness, this Day of the Lord. This Day comes suddenly, once it begins it can't be stopped, and those caught up in it by unrepentance, will not escape it. The value of money won't even be able to stave off nor comfort those that are caught up in this day of judgment and punishment. The invading hordes from Babylon can be seen now on the horizon; fighting with Assyria and taking more land with each battle, but it is not hitting home yet with Judah.

Then in Chapter 2 we looked at all the different actors that were involved in the seduction of Judah and those that continually plagued them.

Zephaniah addresses the various cities that are organized by all the various points of the compass, where if you were to stand in the city of Jerusalem and looked every which direction you would see the cities that are listed in Zephaniah chapter 2. Have you thought how the people of Jerusalem might have felt as Zephaniah's prophecy was being read to them?! That the people that have been hounding them for years, they are going to get what's coming to them finally! Philistines to the west, will have to surrender their territory to them. Moab and Ammon from the east, the voices of the accusers will finally be silenced. Cush to the south, will suffer judgment by God's hand and even the mighty Assyrian empire and that wicked city of Nineveh to the north, will be a desolation.

Chapter 2 would have made them forget about the scary picture of Chapter 1. While they heard about a cleaning out of idolaters in the nation of Judah in Chp. 1, God has always done that before by means of holy leadership, governing, & preaching. Maybe there is nothing to fear, surely in light of how God was treating these other nations there is no way they could be included in this wide embracing, brutally physical, judgment of God. Then the prophet Zephaniah begins Chapter 3 with an Oracle; **a divine pronouncement made by the prophet**. He starts off with the word "**WOE**", a cry over grief and pain. Now one should know that when a divine announcement starts off with a



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“WOE” it’s not going to get better it’s about to get worse, for in the oracle it is the view of a future already done. It is like when Jesus pronounces His serious but deserved “Woes” on the Pharisees ([Matthew 23; Luke 11](#)). The “Woe” means it’s happening; it has been ordained, divine judgment cannot be turned back now, it is in the hands of God.

It is beautiful what God has ordained for us this week in our reading plan for you saw the judgment of God fall upon the Most Offensive city of the bunch, you saw the oracle carried out, and it went just like Zephaniah said it would. You have been reading Jeremiah for the last couple of weeks and what our reading plan has done for you is it has had you read those different chapters in Jeremiah in chronological order so in effect you were seeing the [three-fold visit from Babylon \(606, 597, 586 BCE\)](#) as they conquered Judah over a period of 20 years.<sup>1</sup> Then you read the book of Lamentations, of which most believe written by Jeremiah, and the horrific account of the aftermath of the destruction of Jerusalem. Then even in God’s righteous justice and wrath, as it is poured out, we all still saw the hope for the remnant of Jacob.

**Lamentations 3:22-24 ESV**

- <sup>22</sup> The steadfast love of the LORD never ceases;  
his mercies never come to an end;  
<sup>23</sup> they are new every morning;  
great is your faithfulness.  
<sup>24</sup> “The LORD is my portion,” says my soul,  
“therefore I will hope in him.”

Even after correction God is still preserving His remnant, He is still withholding judgment from those who have been marked with ‘the’ substitutionary atonement, He is still saving His people, because it is the LORD who is the faithful one! This is what Zephaniah now begins to show us in this last chapter, **the fate of Jerusalem is tied to their corruption and any Salvation to come, is tied exclusively to God’s faithfulness.**

**MP**

**A people who refuse the Lord become corrupt at every level,**

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<sup>1</sup> See appendices.



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**while the righteous Lord calls us to repentance,  
faith, and nearness to Himself.**

The corruption is strong too because these people have come to know God's Word already, His teachings, and have benefitted from His covenantal blessings. They are rejecting all of that because they have come to believe **that it is not God but other gods that bless them because of the worship they provide to these other gods.** There is corruption and it is complete.

I'll show you from Jeremiah's account after Gedaliah the governor was put into place by Babylon, and assassinated (by Ishmael ben Nethaniah), after the last battle in 586 BC, and then he was hauled to Egypt by Johanan ben Kareah.

**Jeremiah 44:15-18 ESV**

<sup>15</sup> Then all the men who knew that their wives had made offerings to other gods, and all the women who stood by, a great assembly, all the people who lived in Pathros in the land of Egypt, answered Jeremiah: <sup>16</sup> "As for the word that you have spoken to us in the name of the LORD, **we will not listen to you.** <sup>17</sup> But we will do everything that we have vowed, make offerings to the [queen of heaven](#) and pour out drink offerings to her, as we did, both we and our fathers, our kings and our officials, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and prospered, and saw no disaster. <sup>18</sup> But since we left off making offerings to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."

I just wanted you to see the depth of the corruption, that even after all had gone wrong, after all the prophecy coming true, the people of Judah still thought their well-being was dependent on pagan practices and pagan worship/syncretism. So, it is rightly so that Zephaniah calls the city of Jerusalem the worst of the worst when he doesn't even name her properly in the text, showing the depths to which she has fallen.

There is a natural break in this Oracle today in three different places. First, we will look at the **Decrying of the Most Offensive City**, what makes it so bad? Secondly, we will see the **Decrying of its' Most Offensive Leadership**, those



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who are responsible but not fully culpable. Then thirdly we will see Zephaniah **Magnifying the Greatness of a Righteous and Just God**. Their fall is in no way God's fault, and any saving of their descendants thankfully will be because of God's Faithfulness not theirs.

**1. Decrying of the Most Offensive City.**

**3** Woe to her who is rebellious and defiled,  
the oppressing city!

<sup>2</sup> She listens to no voice;  
she accepts no correction.  
She does not trust in the LORD;  
she does not draw near to her God.

Even when Zephaniah begins the oracle, one does not know that it is about Jerusalem in which he is speaking of. In v.2 the people of Jerusalem would have gotten the wakeup call; the last line would have caught them – **"She does not trust in the Lord; she does not draw near to her God."** They would have been looking at Assyria specifically to Nineveh as the oppressive city. The city known for its' special wickedness; the city Jonah was sent to condemn for its' atrocities. But for the Jerusalemite they are confronted with charges that would have been levelled against any other pagan city. But this is a special type of corruption, it is intentional rebellion, a refusal to follow their God. The other nations were led astray by corrupt leaders and false gods, but Jerusalem knew better and chose treason instead.

After hearing their identity in v. 2 spoken they would have probably asked for v. 1 to be read again. Woe to her who is rebellious, defiled, and oppressive! She is **rebellious** for they are not their own, they are God's own people, they have been identified by their birthrights, and rebellion means they are on purpose going against the covenant made with God.

She is **defiled**, that is with blood, they have blood literally on their hands, they have caused harm, and what's more because of the defilement they are in a constant state now of disconnection to God.

She is **oppressive**, this city that is home to a people who were once sojourners in the land of Egypt is now oppressive to people. No longer paying



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attention to the year of jubilee amongst themselves, they are slave traders of their own kind.

Just like the Pharisees to come, and just like the fake Christianity of today, Jerusalem is a Whitewashed tomb, pretty on the outside but spiritually dead/corrupt/defiled on the inside.

Here's where the problem comes from v. 2; **She listens to no voice; she accepts no correction!** What makes this especially condemning is that these people have literally received the Word of God; it is what made them special in all the world. They have received direct revelation from God. They were there when God spoke from Mount Sinai. They then received the written Word of God, the Ten commandments, from Moses to know directly from God's Hand to their eyes what it means to live for Him. Then clarification was provided in the Levitical laws demonstrating how to live out the covenant. No, Jerusalem unlike any other people before knew exactly who God was and what was expected of them.

She has rejected correction not just from written testament but by the prophets that God has sent. She has resisted the call back to God's Grace and has instead, on purpose, has chosen the dark reality of the curses of the covenant instead. That **direct rejection shows a low view of God**. The people instead of choosing a high view of God's creation, have chosen a low view of creation; that it doesn't matter how you treat your things, how you live your life, and how you view others, and all that has brought their view of God low. And when your view of God is low why should one trust Him in His Word, why should one trust Him for life, why should one embrace His discipline?

The sad part is, **the more you grow distant from God the harder it is to hear Him, the harder it is to trust Him, and the harder it is to repent.**

Here is a practical way to remember this and may help you stay away from trouble. **You listen to what you cherish.** In America we have this trend, where we spend time on Tik Tok/podcasts watching/listening to influencers, we spend time watching our favorite entertainers on our favorite shows and movies, we have that one news program we trust more than anything else.



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What happens over time is that all those voices tend to move our nation along more than the voices of **reason**. We have given these people not just influence but authority in our lives. People who lack wisdom, lack morality, and have a love of money are the people driving our culture now. Why, because we listen to what we cherish, and our nation has fallen under the spell that the world was created for us to use and enjoy and not to use for the honor and glory of God.

HCC let me ask the question that must be asked, **are we still teachable under the Word?** - Do we receive correction from Scripture? - Are we trusting the Lord or leaning on flesh? - Are we drawing near to God in worship, prayer, and obedience? Or are we embracing the teaching of culture that it doesn't matter how you view this physical reality? Hear the warnings to the NT church, the sojourning remnant that God preserved unless this rebellion happens again.

**Hebrews 10:26-27 ESV**

<sup>26</sup>For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup>but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.

Family let us approach our God and His Word with fresh appeal and understand that **the more you grow distant from God the harder it is to hear Him, the harder it is to trust Him, and the harder it is to repent.**

**2. Decrying of its' Most Offensive Leadership.**

- <sup>3</sup> Her officials within her  
are roaring lions;  
her judges are evening wolves  
that leave nothing till the morning.
- <sup>4</sup> Her prophets are fickle, treacherous men;  
her priests profane what is holy;  
they do violence to the law.





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Now we move from the totality of the populace to those in position of leadership the ones that were to help the people seek God's face and instead of gotten them to turn from it. As we're looking through these verses, you will note that all three offices of the people of Judah are listed, aren't they? Kings, prophets, and priests. Verse 3, her officials within her are roaring lions, her judges are evening wolves that leave nothing till the morning. The officials and the judges are the priests and the kings, the civil leaders of the people of God. There is a Proverb that directly illustrates what we are seeing here in the text.

**Proverbs 28:15 ESV**

<sup>15</sup> Like a roaring lion or a charging bear  
is a wicked ruler over a poor people.

We see what is happening here is what happens in all governments but is expressly wicked in God's Kingdom, is that those called to govern, the officials and judges, treat people as if they are there for them. The officials and judges instead of acting like protectors of the people treat them like prey. They use the people; they use their position for power (see Chp. 1), they scare and roar at them, to manipulate them, and then in the dark of night when people should rest under their protection, that is when they take advantage. The wolf by night comes into gorge, so they don't have to share, and they fill themselves up. The violence they do is cowardly, sneaky like the wolf, so they don't get caught.

Then there were the prophets who are treacherous men, they are fickle, that is they do not cling to the commands of God's Words unless they can find something in it that suits their needs. We have seen this over and over in our readings of the kings. There is always a much larger contingency of prophets who fawn over the kings and officials, and they sell their public pronouncements of God's good favor all the time for bad officials, garnering the support of the people (like many of the voices of the [ERLC](#) over the past 10 years). While there are only a few prophets left that truly gave God's full counsel. It is a broken system by which those that govern have set themselves up to be liked by those claiming to be on the right side.





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Lastly, it gets worse, the priests instead of reminding the people of the law and the truth of it, they have violently desecrated it, in Ezekiel 22:26, *"Her priests have done violence to my law and have profaned my holy things. They have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my Sabbaths, so that I am profaned among them."* The priests were the ones who led the way in incorporating other god worship, and they even brought it to the temple itself. They have tainted God's holiness in order to get ahead in their lives. They were no longer the priests of the one True God they were the priests of all false gods and in that way, they get to please everyone!

This is why as we grow HCC, we have a responsibility to not just being engaged here in the 4 walls of the church but in the leadership sectors of our society, that includes business, the church corporate, and especially in the civic realm.

The [1689 Civil Magistrate 24.2](#) says, *"In performing their (Christian) office they must especially maintain justice and peace, according to the wholesome laws of each kingdom or other political entity."* That is, we have a calling to lead in a way that our decisions reflect God, through the existing structures of our land, and trust in Him and His promises, not in the whims and desires of sinful man / a.k.a. not worrying about what makes people happy.

**2 Samuel 23:3-4 ESV**

- <sup>3</sup> The God of Israel has spoken;  
the Rock of Israel has said to me:  
When one rules justly over men,  
ruling in the fear of God,
- <sup>4</sup> He dawns on them like the morning light,  
like the sun shining forth on a cloudless morning,  
like rain that makes grass to sprout from the earth.

Being a leader in politics, in the church, and in the realm of civic duty is fine, it is good, and it should be encouraged! Through the leadership of Christian men God brings His knowledge to forbearance on men, like the morning light,



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like the sun on a cloudless morning, and as the rain on the grass it causes the people under God's influence to flourish. HCC now especially **in light of our 250<sup>th</sup> b-day**, let us not bury our heads in the sand nor sneak away to hide, our God desires to be glorified, we are His servants, so let us call our nation back to God! Let's not just do it here among ourselves let us seek the opportunities in every avenue we can in society. **DO NOT turn our land over** to an invading Muslim Horde or Socialist/Communist Dictatorship and just be ok with whatever happens. Let us do our part and lead our community to hear the Word of God again, so that the dawning of the knowledge of God, may awaken again the hunger for God, in our land!

### **3. Magnifying the Greatness of a Righteous and Just God.**

- <sup>5</sup> The LORD within her is righteous;  
he does no injustice;  
every morning he shows forth his justice;  
each dawn he does not fail;  
but the unjust knows no shame.

Even when all of Jerusalem is fallen to their depravity there is still one who is righteous, and the Temple of Solomon that stood in the middle of all its' wickedness reminded them every dawn. Rather than being oppressive, He does no injustice. Rather than being fickle, each dawn He does not fail. Rather than being defiled and polluted, He is the holy and the righteous God. See the leaders of Jerusalem were called to emulate the Lord, to image the Lord himself. They were to be His spokesmen, His regents, and His priests who would lead and worship unto him. Forgiveness and Mercy was theirs if only they would turn to Him. But now they are so full of corruption that they will be the first to go in the multiple attacks from Babylon. And as you see in the conquering of Judah, they tend to be the ones who get the worst of fates of death, slavery, and barbarism. **BUT there is still a need that remains; a lost people need a leader who knows the way out of this mess.** Who can lead us in this way upon the Holy path, to bring us to the face of God?

**(from the call to worship)**  
**Psalm 24:3-4 ESV**



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- <sup>3</sup> Who shall ascend the hill of the LORD?  
And who shall stand in his holy place?
- <sup>4</sup> He who has clean hands and a pure heart,  
who does not lift up his soul to what is false  
and does not swear deceitfully.

Who can ascend the Hill of the LORD to the Temple on its' Holy mount? Who can replace the abusive officials, who can take the place of the treacherous prophets, who has a pure heart and clean hands so that they may intercede on behalf of the people?

**Psalm 24:9-10 ESV**

- <sup>9</sup> Lift up your heads, O gates!  
And lift them up, O ancient doors,  
that the King of glory may come in.
- <sup>10</sup> Who is this King of glory?  
The LORD of hosts,  
he is the King of glory! *Selah*

**It is the Lord Jesus Himself! Church lift up your heads today. The dawning of revelation falls on us again!**

(vs.1-2) Now we have not only heard but we have seen in the flesh the Living Word of God! He is full of Grace and Truth. And by drawing near to Him we draw near to God. We accept His correction, we put our trust in His victories alone, for He is the only one that can save us from our destruction. Over and over again He has acted on God's Word faithfully, He has lived by every Word coming out of His Father's mouth, He has shown the veracity of it by overcoming Devil and Demons, He has shown the wisdom in it by allowing it to orchestrate His life, and He has shown its' power as it promises eternal life and He was rewarded for that belief.

(vs.3-4) So when all the wicked rulers have failed us, scattered us, have used us, and have prayed on us by night the Lord Himself has become our shepherd! The Lion of Judah has now become our shield and strength, and in return for us, He offered Himself as a lamb to be slain for our sins. This leader



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governed with justice, this leader preached truth not just when it was convenient, this leader interceded when no favors were to be earned. He is the perfect prophet, priest, and king and therefore that is why He is deserving of our utmost loyalty.

(v.5) The Lord Jesus is now our righteousness, but He doesn't live in some remote city far away, but He is our ever-present imputed righteousness that covers us constantly with His perfectness. He does no injustice for justice has been paid by Him, so that our constant communion with Him, our adoption into His family, is legally and permanently binding. We are never again to have faulty leadership, for He is continually with us.

**MP**

**A people who refuse the Lord become corrupt at every level,  
while the righteous Lord calls us to repentance,  
faith, and nearness to Himself.**

Have you turned to your faithful Lord this morning, have you drawn near to the King of Glory.

**[CALL TO OBEY]**

**1. Hear God's voice and receive His correction.**

Zephaniah condemns Jerusalem because "she listens to no voice" and "accepts no correction". The first duty, then, is simple and weighty: be teachable under the Word of God. **Repent of resisting Scripture.** – Welcome correction from God's Word. – Refuse the hardening that comes from excusing sin. In other words: Do not harden your heart when God speaks; hear His Word, receive His correction, and repent quickly.

**2. Trust the Lord and draw near to Him.**

Verse 2 says, "She does not trust in the LORD; she does not draw near to her God." Jerusalem's outward corruption flowed from inward distance from God. So, the positive command is not merely "stop sinning," but draw near to the Lord in faith. **Put away fleshly confidence and worldly dependence.** – What



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worldly voices do you need to silence!? - Cultivate nearness to God in the home, not just at church.

**3. Reflect God's righteousness in every place of responsibility.**

Verses 3-5 show corrupt rulers, judges, prophets, and priests contrasted with the righteous Lord who "does no injustice. God's people, especially those with any charge over others, must not use position for self, but must image God's justice and holiness. Because the Lord is righteous, His people must walk in righteousness and lead with justice, truth, and holy fear.

**Charge**

Family let us approach the King of Justice and Righteousness now and pray and trust in his leadership over us and seek His help as we continue to abide in Him.

**Prayer**

Heavenly Father, we thank You that where we have failed, Christ has not failed. Forgive us for our rebellion, our pride, and our distance from You, and bring us nearby Your grace through the Lord Jesus Christ. Make us to hear His voice, to trust His righteousness, and to follow Him as our perfect Prophet, Priest, and King. Keep us faithful until the end, until our faith is rewarded with the tangible sight of our Lord.

As well Father we ask that you continue to be gracious to those in here and those near to our hearts that do not know you, that are in denial still of Thy perfect will. Please continue to open their eyes to the truth of your Word, that there is no other way to escape destruction but through Jesus, His sacrifice for sins, and His leadership in all of life. My friends, who hear these words turn to Him, cry for forgiveness, and accept Him as your faithful prophet, priest, and king and He will do for you what He has done for us. He will grant you life eternal.

We ask all these things in the perfect King Jesus' name, Amen.

**Mark 14:22-25 ESV**



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## **Institution of the Lord's Supper**

<sup>22</sup> And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." <sup>23</sup> And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. <sup>24</sup> And he said to them, "This is my blood of the covenant, which is poured out for many. <sup>25</sup> Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

The bread that we give thanks and distribute today is to represent the Lord's life, it is on His achievements that we have put all our hope on. As the Lord lived His years on this earth, He achieved a perfect standing not in just one office but in all three of prophet, priest, and king. In this way He accomplished the perfect plan to bring us back to God. While we were just as stubborn as the people of Jerusalem, He obeyed God's Word for us. All praise to our perfect leader of which we are eternally indebted to.

The juice we drink today represents the wine he passed in a cup that night, stating it was the blood of a new covenant with His people. He would give up His life as a sacrificial lamb as a once and for all payment for sins. We are to remember that blood has removed our sins and has replaced it with full inclusion into His Kingdom never to be removed from His care. Because of His work on the cross justifying us, we will forever know the righteousness and grace of God. All praise to our perfect leader by whose sacrifice we are made clean.

## **[CONFESSION OF FAITH]**

\* The Congregation will stand and recites:

## **The LBCF 1689 Chapter 8 Of Christ the Mediator, Paragraph 1. God Chose Jesus to Save Sinners**

In his eternal purpose and according to the covenant made between them, God was pleased to choose and ordain the Lord Jesus, his only begotten Son, to be:



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- The mediator between God and humanity 1
- The Prophet 2
- Priest 3
- and King 4
- Head and Savior of the church 5
- the heir of all things, 6
- and judge of the world. 7

From all eternity, God gave Jesus a people to be his offspring and to be redeemed, called, justified, sanctified, and glorified at some point in time through him. 8

1. Isaiah 42:1; 1 Peter 1:19-20; 2. Acts 3:22; 3. Hebrews 5:5-6; 4. Psalms 2:6; Luke 1:33; 5. Ephesians 1:22-23; 6. Hebrews 1:2; 7. Acts 17:31; 8. Isaiah 53:10; John 17:6; Romans 8:30

**[OFFERING+LAST SONG]**

**[BENEDICTION]**

Go in the name of the Father, that grants us reprieve and blessings by sending us the perfect ruler we needed in His Son.

Go in the name of the Son, who reigns eternally as our intercessor and will forever ensure our good future with Him.

Go in the name of and power of the HS, that opens our eyes to the joy found in Christ alone and helps us to repent and put our hope solely in Him. Now go and share with your neighbor who has captured your loyalties and why.





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**[FELLOWSHIP CONVERSATIONS]**

1. Verse 2 gives four marks of Jerusalem's rebellion: she would not listen, receive correction, trust the Lord, or draw near to God. Which of those four do you think is most dangerous for us to neglect, and why?
2. Zephaniah shows corruption spreading through the whole community, especially its leaders. What are some ways personal rebellion against God can eventually affect a home, a church, or even a wider society?
3. The leaders in verses 3–4 were supposed to protect and guide, but instead they devoured and misled. What should godly leadership look like in the church, in the home, and in public life?
4. Verse 5 says, "The LORD within her is righteous... but the unjust knows no shame." Why is shamelessness such a serious sign of spiritual hardness, and how do we cultivate tender hearts that receive correction?
5. This passage ultimately drives us to Christ, the righteous King, Priest, and Prophet. How does Jesus answer the failures exposed in this text, and how should that move us toward repentance, faith, and drawing near to God this week?



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**[ APPENDICES: ]**

**1. First invasion – 605 BCE – Jehoiakim**

**Main Jeremiah material:** - **Jeremiah 25** – announces the coming **70 years of Babylonian domination; tied to the fourth year of Jehoiakim**, which matches the time of Nebuchadnezzar's rise. - **Jeremiah 36** – **Jehoiakim hears Jeremiah's scroll and cuts it up and burns it**; this shows the king's hardened rebellion in this period. - **Jeremiah 45** – **a word to Baruch, dated to the fourth year of Jehoiakim**. - Also relevant background: - **Jeremiah 26** – conflict in the temple during Jehoiakim's reign. - **Jeremiah 35** – dated to Jehoiakim's days, contrasting Judah's disobedience with the faithfulness of the Rechabites. **Summary for 605:** These chapters belong to the period when Babylon first subdued Judah and Jehoiakim became a vassal. Jeremiah is warning that Babylon is the Lord's instrument of judgment.

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**2. Second invasion – 597 BCE – Jehoiachin / Jeconiah / Coniah**

**Main Jeremiah material:** - **Jeremiah 22:24–30** – judgment against Coniah/Jehoiachin. - **Jeremiah 24** – vision of the good figs and bad figs, given after Jehoiachin and the officials were carried away. **This is one of the clearest chapters tied directly to the 597 deportation.** - **Jeremiah 27** – **Jeremiah calls the nations, including Judah under Zedekiah**, to submit to Babylon; this is after Jehoiachin's removal. - **Jeremiah 28** – **conflict with Hananiah**, who falsely prophesies a quick return of the exiles. - **Jeremiah 29** – **Jeremiah's letter to the exiles** already in Babylon, including those taken with Jehoiachin. **Summary for 597:** This is the deportation most directly reflected in Jeremiah's teaching to the exiles. He tells them to settle in Babylon, build houses, plant gardens, and seek the good of the city, because the captivity will not end quickly.

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**3. Third invasion – 587–586 BCE – Zedekiah**



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**Main Jeremiah material:** - **Jeremiah 21** – during Zedekiah's reign, Jerusalem asks for help; Jeremiah says the city will be given into Babylon's hand. - **Jeremiah 32** – Jeremiah buys a field while Jerusalem is under siege, showing future restoration beyond the judgment. - **Jeremiah 34** – during the siege under Zedekiah; includes the broken covenant over freeing Hebrew slaves. - **Jeremiah 37** – Jeremiah imprisoned during the Babylonian siege. - **Jeremiah 38** – Jeremiah cast into the cistern; he continues urging surrender to Babylon. - **Jeremiah 39 – fall of Jerusalem**; Zedekiah captured; the city taken. - **Jeremiah 52 – historical appendix recounting the capture of Jerusalem, destruction of the temple, and deportations. Summary for 586:** These chapters cover the final siege, Jeremiah's warnings to surrender, the fall of the city, the blinding of Zedekiah, and the destruction of the temple.

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Important post-fall chapters

These are not another major invasion in your threefold list, but they belong to the aftermath: - **Jeremiah 40–44** – events after Jerusalem's fall: Gedaliah, his assassination, and the flight to Egypt. - **Jeremiah 43:8–13** – Babylon's coming judgment even reaches Egypt. - **Jeremiah 52:30** – mentions a later deportation in Nebuchadnezzar's 23rd year, often counted as a further removal beyond the main three.

1. The First Invasion (c. 605 BCE)

- Judean King in charge: Jehoiakim
- Main characters taken: Daniel and other young Judean nobles (including Hananiah, Mishaël, and Azariah).
- Details: Nebuchadnezzar forced Jehoiakim to become a Babylonian vassal, taking select members of the royal family and temple treasures back to Babylon.

2. The Second Invasion (597 BCE)

- Judean King in charge: Jehoiachin (also called Jeconiah or Coniah)
- Main characters taken: King Jehoiachin, his court, the prophet Ezekiel, along with artisans, soldiers, and skilled craftsmen.
- Details: This occurred after Jerusalem rebelled. Nebuchadnezzar besieged the city, took Jehoiachin into captivity after a three-month reign, and placed Jehoiachin's uncle, Zedekiah, on the throne.



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3. The Third Invasion (c. 587–586 BCE)

- Judean King in charge: Zedekiah
- Main characters taken: King Zedekiah (the last King of Judah), the remaining nobility, priests, and the educated elite.
- Details: Zedekiah rebelled against Babylon, leading to a brutal, two-year siege of Jerusalem. The Babylonians breached the city, burned Solomon's Temple, tore down the defensive walls, and exiled the majority of the population.