



PRAYING WITH PURPOSE MINISTRIES

BIBLICAL NOTES & HIGHLIGHTS

Major Prophets: Isaiah • Jeremiah

Minor Prophets: Hosea • Nahum • Zephaniah • Habakkuk

August 2021

As we continue our trek through the Bible reading about the major and minor prophets who were delivering a message to the people of God about repentance and restoration, we will examine the following books:

1. Isaiah
2. Jeremiah
3. Hosea
4. Nahum
5. Zephaniah
6. Habakkuk

All the books can be placed under the Principle of Obedience which is God's plan to reward our lives. As we know this is a righteous-building principle. God wanted the people of Israel to simply obey Him and not to have any other gods. He wanted them in right standing with Him, so He could continue to bless them. All they had to do was to stay in agreement with the covenant He made with them at Mt. Sinai ... the Mosaic Covenant.

Let's review the Seven Spiritual Principles before we start our discussion about the Prophetic Books to see how the Israelites didn't adhere to the Seven Spiritual Principles which caused them to go into exile. Remember earlier I said these Seven Spiritual Principles are like guard rails to keep us on the narrow path of life.

Book of Isaiah

The Book of Isaiah is often referred to as a mini-Bible because there are sixty-six chapters in the book, as there are sixty-six books in the Bible. Did you know there are also sixty-six words in the Lord's Prayer? I had often used the Lord's Prayer as a model for prayer. Now, many years ago the Lord instructed me to focus on the Book of Isaiah, and talk about honoring Him through prayer using this book. As I studied, I began to see the connection between my assignment from God, and the Lord's Prayer and the book of Isaiah: both call believers to honor God, usher in His Kingdom, and do His will.

According to John MacArthur, author of *Alone with God*, there are two ultimate tests of true spirituality: the study of the Word of God and prayer. These are the avenues of spiritual communion between believers and the Lord. MacArthur believes the Word of God comes first. I concur wholeheartedly with him. Why? Because we will not even know how to pray unless we know about God, His will, and what He says about our lives and our problems.

Therefore, I believe studying God’s Word in the Book of Isaiah will help us to focus on God and give birth to a more meaningful and richer prayer life. Studying Isaiah will also increase our faith in Jesus as the Messiah by reading the messianic prophecies that were fulfilled in Him. It will strengthen our hope in God as Lord of the universe and inspire our love for God and Jesus, as we discover the blessings in obeying God’s Word.

Unless we understand the truth of the Word of God, we don’t really know how to pray. When we study this and discover His truth, we also discover the real condition of our hearts and the truth about our spiritual lives. This discovery should then drive us to opening our hearts to God—focusing on Him.

I believe the Book of Isaiah yields rich fruit in understanding the importance of prayer. In order to really honor God, our heavenly Father, we must understand and appreciate the fact that we are “covenant people.” God gave us the Bible, which is one book embodying a two-part covenant: the Old Testament (also called the Hebrew Bible) and the New Testament. The word *testament* in the Hebrew language means “covenant,” so the Bible is just one covenant with two sides like a coin.

Biblical scholars divide the Book of Isaiah into three parts:

1. Isaiah of Jerusalem — Chapters 1–39
2. Second Isaiah — Chapters 40–55
3. Third Isaiah — Chapters 56–66

By dividing the Book of Isaiah into three parts, this allows one to easily study this book **because the words Isaiah proclaimed are timeless**. I discovered the timelessness of the words Isaiah proclaimed in September 2008 when I was preparing to teach a Bible class on “Honoring the Father through Prayer.” I want to share this as one example of how God’s Word continues to speak, even long after the prophet’s utterance.

As I read Isaiah 22: 20–24, I realized how important it is to study the Book of Isaiah because it enlarges our understanding of how God is “Lord of history”. We see how God ruled in the nations of mankind in the past and how Christ may exercise His rule in nations today—the twenty-first century.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father’s house. And they shall hang upon him all the glory of his father’s house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.
(Isaiah 22:20-24)

As I read that text, the Spirit of the living God told me to look up the name *Eliakim*, which means “God raises up” or “God sets up,” according to the Bible dictionary. What God said next both astonished and amazed me. “*That is what I have done for Barack Obama.*”

The Holy Spirit revealed to me that God was going to raise then-Senator Barack Obama to the office of president of the United States of America and give him “the key of the house of David.” God was going to give Barack Obama authority to govern this land, to open doors no one would be able to shut, and to shut doors that no one would be able to open.

God was saying that He established Obama’s authority and that it will be secured according to His Word in Isaiah 22:23. When the Spirit of the living God revealed this to me on September 5, 2008, the polls showed Obama trailing his opponent.

Before, I read this passage, the Lord had placed it on my heart to have a prayer conference; however, I had planned to just have all night prayer at my house with my prayer partners because I didn’t want to plan a conference and incur all that expense. However, after He revealed that to me, I got busy. And, in October of 2008 a group of about sixty persons honor the Father thru prayer at Praying with Purpose Ministries’ first Intercessory Prayer Conference at Bethesda North Marriott Hotel & Conference Center in Bethesda, Maryland. We sought the Lord for the nation(s). I had been instructed by the Holy Spirit with a passage from Jeremiah 1:9–10:

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

We were to pray and pull down strongholds of bigotry and prejudices, so people could vote with their hearts and not with their heads.

We bear witness to the timelessness of Isaiah’s message as we stand in the twenty-first century, reading words Isaiah wrote about 742 BC and recognizing their modern-day application. God is still speaking. Isaiah saw the actions of God’s people estranged from the Lord, not only by their lack of faith in Him, but by their preoccupation with material prosperity and their indifference to social evils. He saw injustice toward men as an offense against God, and he denounced it.

As we examine the Book of Isaiah, I want to encourage you that you too can find your calling/purpose in the Book of Isaiah; for the Lord Jesus found His calling in Isaiah 61:1–2. I also found my calling.

Isaiah, the Man

Isaiah’s very name means “the Lord is Salvation.” He is also referred to as “the Messianic Prophet.” The call of Isaiah came to him in the year King Uzziah died, 742 BC. He was married and had two sons whom he named Shear-jashub (“The Return of the Remnant”) and Maher-shalal-hash-baz.

Isaiah was a man of Jerusalem who knew the city, its king, and its leaders. One could call him an urban aristocrat who believed in two basic institutions: Zion and the Davidic Dynasty. His view of God was “God of Holiness” who manifests Himself by His glory (*kabod*); therefore, God had established a covenant with a people who had to be holy, also.

National Perspective

The first twelve chapters of Isaiah gives us a national perspective of Judah, which describes the moral and political corruption, the social injustice, and the spiritual idolatry of Israel. At that time under the rule of Uzziah, Israel was a very wealthy nation. They had some of everything. Uzziah had taken control of the port so that the citizens could have many imports and exports. People lavished things upon themselves, much like today.

Isaiah's message to his people was that Yahweh was not pleased with them because they had been unfaithful. They had forgotten their covenant. He had delivered them, and He had been very gracious to them to bring them out of bondage; yet, they were worshipping pagan gods. Isaiah made it clear that if they did not repent, God would use Assyria to come against Israel and put the people into captivity.

Now, God is a good God, but we live in a world where the devil is the god of this world according to 2 Corinthians 4:4.

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Adam gave it to him. When a person or a nation removes themselves from the protection of God, that divine umbrella, we put ourselves in the devil's way to be harmed—in other words, we place ourselves in “harm's way.” The Israelites had stopped serving God. They were very wealthy, and they were choosing their own way. When we don't do right, sin is there lurking at our door. And when we leave the authority of God's Word (the Principle of Authority, which is His plan to protect our lives), we expose ourselves to all types of sin and the wages of sin is death according to Scripture.

God had a covenant relationship with the people of Israel, but by breaking that covenant relationship, (violating the Principles of Agreement, Authority and Obedience), the Israelites exposed themselves to dangers and calamities. In summary, these were the indictments against them:

1. Wealthy landowners absorbing property of small landowners (Isaiah 5:8)
2. Love of pleasure and strong drink (Isaiah 5:22)
3. Woe to calling good evil, and evil good (Isaiah 5:20)
4. Woe to intellectuals—wise in their own eyes (Isaiah 5:21)
5. Woe to the court system—unjust laws (Isaiah 5:7)

The Israelites weren't being the people that God had called them to be. In a contemporary application of Israel's situation, we must ask ourselves:

Are we, Christians, being the people that God has called us to be?

Are we the conscience of our community?

We are to be in the world but not of the world; therefore, we must renew our minds daily with the Word of God, so that we can be transformed—and be in the world but not of the world.

International Perspective

According to the Word of God, judgment must first begin at the household of God. Therefore, God had Isaiah prophesy against Israel, His people first (chapters 1–12). In chapters 13–23, Isaiah gives us an international perspective, prophesying against many nations. However, the nations that we will be concerned with are Babylon (the nation that carried Israel into exile), and Assyria, because the Lord used Assyria as a rod against Israel, the northern kingdom.

When Ahaz ascended to the throne as the king of the southern kingdom, Judah, he was confronted with the Syro-Israelite crisis in 733–732 BC. Isaiah tried his best to get Ahaz to trust God to deliver them (Isaiah 7:3–12), but Ahaz had no faith. And thinking that his army could not fight Syria and Israel, he went to the Assyrians and asked them for protection.

They said they would protect Judah, but the price of that protection was that Judah had to become Assyria's vassal. In other words, they would be subjected to a pagan nation. During Ahaz's reign, many ungodly things happened. His alignment with Assyria hastened the fall of the northern kingdom in 722–721 BC.

Ahaz died and his son, Hezekiah, who was a faithful man, became king and began to make many religious reforms. He tore down many high places where the citizens of Judah worshipped idol gods. Hezekiah's goal was to purify Judah's worship and to concentrate it in the Temple of Jerusalem. Hezekiah's religious reforms stimulated nationalism in Judah. He was making waves against the Assyrian government and was in a sense declaring independence from Assyria

Because Judah was an Assyrian vassal, the Assyrians wanted Judah's support to attack Babylon, but Hezekiah decided to support the Babylonians. When Hezekiah made that decision, he made the Assyrian government angry. Therefore, the King of Assyria decided to attack Judah.

Hezekiah was reassured by the man of God, Isaiah, and he prayed. Hezekiah's prayers are recorded in Isaiah 37:14–22. He did not do like his father Ahaz. He believed what the prophet Isaiah said, and he was established because he honored God. Isaiah 37:33–36 describes the miraculous delivery. Jerusalem was saved because Jehovah Sabaoth fought for Judah.

Prophecy of Babylonian Exile

After the miraculous deliverance, Hezekiah was stricken with sickness. God sent Isaiah to tell him to get his house in order because he was going to die (Isaiah 38:1); however, Hezekiah turned to the wall and prayed to the Lord. God heard his cry and delivered him by adding fifteen more years to his life.

After Hezekiah's recovery, the king of Babylon sent letters and a present to Hezekiah because he had heard that he was sick and had recovered. Hezekiah was very pleased, but in his jubilation, he made one big mistake. After you have received a victory from the Lord, be watchful and prayerful while you are basking in your victory that you don't bask too long and allow the devil to come in and deceive you. In other words, don't let your guard down, because you have an adversary who goes around as a roaring lion seeking whom he can devour (1 Peter 5:8b).

As Christians, we can have associates, but we should take heed who we bring into our homes. Hezekiah brought the Babylonian envoy into his house. He showed them everything—not some things, but everything—all the treasures, gold and silver, all his armor, all his wealth.

Isaiah came up to Hezekiah and asked who the visitors were and what had he shown them. Hezekiah responded that he had shown them everything. Isaiah told him that they were going to take his sons into captivity to Babylon. The story is told in Isaiah 39: 3–8 about the children of Israel going into captivity. God had revealed to Isaiah the Babylonian Exile; therefore, he told King Hezekiah.

Divine Deliverance and Restoration

The entire history of Yahweh’s covenant relationship with Israel can be summarized with the one Hebrew word *hesed*. Second Isaiah (Chapters 40–55), as well as Third Isaiah (Chapters 56–66), expresses God’s steadfast love (*hesed*) for Israel and the entire universe. *Hesed* implies personal involvement and commitment in a relationship beyond the rule of law.

Second Isaiah is so important to me because when I was attacked by the enemy with sickness, the Holy Spirit gave me a Rhema Word ...

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (Isaiah 41:10)

At the time I was clueless of the address of that Scripture; but later discovered it is Isaiah 41:10. This scripture encouraged me to stand on the healing promises ... His Word knowing that the Lord would never forsake me because of His *hesed*—steadfast love for me.

I got a revelation in May 1985, as I laid on the “bed of affliction”, of the price Jesus paid as our “Suffering Servant”. A man being afflicted with insurmountable pain and agony; His torso was all twisted and looked deformed. As a man, He felt all that pain and agony. And because of this, when I laid on that bed with my body racked in pain and deformed looking—not even recognizable by my own sister, who said I looked like a monster—I could look to the cross and say:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (Isaiah 53:3–4)

Because He suffered, we don’t have to bear sickness and diseases if by faith, we appropriate all that Jesus did for us at the cross: “*For by his stripes we are healed.*”

The overall theme of Second Isaiah is a proclamation of “Good News,” like the gospel in the New Testament. This “Gospel/Good News” would be delivered by the Suffering Servant, the Messiah, whom Isaiah proclaimed would offer universal salvation to all mankind, Isaiah 55:1–3:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour

for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

We see the application of this text in Acts 8:26–40 when Philip shared the gospel with an Ethiopian eunuch who was reading a passage in the Book of Isaiah and couldn't understand it. Philip explained the passage, and the eunuch received salvation.

Also, God desires that His house of worship—the church—be known as a “house of prayer” for all people. Isaiah 56:6b–7 declares:

Every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Our bodies should glorify God by being a mobile “house of prayer” on earth. His glory should fill our bodies/temples like it filled the temple in Isaiah 6:1–7. For our bodies to glorify God, we must be true disciples. We must practice the discipline of “prayer and fasting” which is a key to help our unbelief. Isaiah tells us how to do this effectively in Chapter 58.

Fasting expresses to God that we are seeking Him wholeheartedly—spirit, soul, and body. We are truly making our bodies a living sacrifice. Let us “occupy” until Jesus returns. We occupy by being prayer warriors—intercessors—praying, standing in the gap according to Isaiah 62:6–7.

Remember the only ministry Jesus took back with Him is the Ministry of Intercession.

The Book of Isaiah gives us a comprehensive prophetic portrait of Jesus' life which includes: the announcement of His virgin birth; His sacrificial death ... “Suffering Servant”; and His proclamation of the “Good News/Gospel”.

Book of Hosea

Hosea was a contemporary of Isaiah. His prophetic ministry spans the reign of five kings: Uzziah, Jotham, Ahaz and Hezekiah in the southern kingdom and Jeroboam II, in the northern kingdom. The prophet's name means “salvation” similar to Isaiah's name.

Hosea's ministry was to the northern kingdom under the reign of Jeroboam II. During Jeroboam II's reign Israel was prospering politically and economically; however, moral corruption and spiritual idolatry were rampant among the people. Hosea's marriage to Gomer and their relationship are symbolic of God's relationship to Israel because Israel is betrothed to God—His Bride. Even though Israel is unfaithful to God, He still loves her—just as Hosea loved his wife, Gomer, and redeemed her. Hosea's personal life illustrates his prophetic message which was a message of repentance, redemption, and restoration.

Hosea like Isaiah was a mouthpiece for God, trying to get the people of Israel to repent and turn back to the knowledge of truth because they were being destroyed according to Hosea 4:6:

⁶My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

The Book of Hosea really depicts God’s love (hesed) for the children of Israel by using Hosea’s entire life experiences to vividly demonstrate His hesed (love). It can be divided into two parts:

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|---|---|---------------|
| 1. Unfaithful Wife (Gomer) and Faithful Husband (Hosea) | — | Chapters 1–3 |
| 2. Unfaithful Israel and Faithful Yahweh | — | Chapters 4–14 |

Book of Nahum

Nahum’s name means “Comfort”. Most scholars conclude that he is from the southern kingdom—Judah. He is a contemporary of Jeremiah. His assignment as a prophet was to pronounce judgment on Assyria and hope ... deliverance for Judah. Nahum’s prophecy truly comforts the people of Judah because at this time the northern kingdom (Israel) has fallen under the Assyrians. Also, the Assyrians tried to conquer Jerusalem under Hezekiah’s reign; but God defended the city by speaking a word to His prophet, Isaiah; and King Hezekiah received the word and prayed.

Remember the prophet Jonah went to Nineveh the capital of Assyria about a century ago and preached; and the king and people repented. God spared Nineveh, but after a period of time they went back to their ruthless and arrogant ways. Therefore, they had to be destroyed, Nahum 3:5–7:

I am against you. This is the declaration of the LORD of Hosts. I will lift your skirts over your face and display your nakedness to nations, your shame to kingdoms. ⁶I will throw filth on you and treat you with contempt; I will make a spectacle of you. ⁷Then all who see you will recoil from you, saying, “Nineveh is devastated; who will show sympathy to her?” Where can I find anyone to comfort you? (HCSB)

Nahum reveals the patience, power, holiness, and the justice of God. And because He is a just God, Assyria has to be punished for her arrogance and cruelty to other nations. The Book of Nahum can be outlined as follows:

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|------------------------------------|---|-----------|
| 1. Nineveh’s destruction decreed | — | Chapter 1 |
| 2. Nineveh’s destruction described | — | Chapter 2 |
| 3. Nineveh’s destruction deserved | — | Chapter 3 |

Nineveh merited divine punishment; therefore, the fall of Nineveh was simply “divine justice”.

Book of Zephaniah

According to Zephaniah 1:1, the prophet Zephaniah is the great-great grandson of King Hezekiah which makes him the only prophet of royal descent. His name means “Yahweh Hidden” and he is a contemporary of Jeremiah and Habakkuk. His prophetic ministry is under the reign of King Josiah, the last righteous king of Judah. However, he grew up as a child under the reign of evil Manasseh and his evil son Amon. Zephaniah’s ministry plays a significant role in the revival that occurs in Judah under King Josiah. He calls for the people of Judah to repent, Zephaniah 2:3:

Seek the LORD, all you humble of the earth, who carry out what He commands. Seek righteousness, seek humility; perhaps you will be concealed on the day of the LORD’s anger. (HCB)

Zephaniah’s simple, but forceful message really inspired King Josiah to make religious reforms in the nation. Zephaniah proclaimed: “the Day of the Lord, Judgment day, is coming.” There will be judgment on the nation of Judah and upon all the earth. However, after judgment blessings will come ... restoration. The Book of Zephaniah can be divided into two parts:

1. The Day of the Lord, Judgment — Chapters 1–3:8
2. The Day of the Lord, Salvation — Chapter 3:8–20

Book of Habakkuk

The prophet Habakkuk is also a contemporary of Jeremiah in the southern kingdom, nation of Judah. Here in this short book we find a “professional prophet” (one who attended the school of prophets and knew the Mosaic Law) very frustrated at the conditions he sees. He wants to know why God is not acting ... allowing the wicked to outwit the righteous without punishment. When God tells Habakkuk that He will use the Babylonians to execute judgment on His behalf, this really frustrates the prophet. Why? Because the Babylonians are more ruthless and wicked than the people of Judah. Nevertheless, Habakkuk turns his frustration into prayers.

The Lord answers Habakkuk and we see this powerful statement in Habakkuk 2:4:

“But the just shall live by faith.”

Now, as believers, we are called to live by faith, because without faith it is impossible to please God (Hebrews 11:6). Habakkuk pours out his heart-felt complaints to Yahweh and received a very provoking response from God. And therefore, concludes with this powerful passage about the God of his salvation, Habakkuk 3:17–19:

¹⁷ Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

¹⁸ Yet I will rejoice in the LORD, I will joy in the God of my salvation.

¹⁹ The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

Habakkuk's very name means "One who Embraces" or "Clings". The above passage shows how he embraced the Word of God and was steadfast—trusting in the God of Hope. The Book can be divided into two parts:

1. Habakkuk's Problems — Chapters 1 & 2
2. Habakkuk's Prayer — Chapter 3

Book of Jeremiah

Jeremiah was called as a child in the womb to be a prophet according to Jeremiah 1:4–10:

Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Jeremiah's ministry covered four decades, beginning in 625 BC under the reign of King Josiah and ending in 587 BC with the fall of Jerusalem under the reign of King Zedekiah. The Babylonian Empire had replaced Assyria as the major power. Jeremiah's message to the people of Judah was to not resist the Babylonians. He tried to warn them that Jerusalem was not invincible. His message opposed the conventional Zion theology which trusted in God's promise to David to protect David's throne. However, the Israelites were disobedient, according to Jeremiah 35:15–17:

I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

Through his messages, Jeremiah, like Isaiah, was trying to get people to return to God. Jeremiah was trying to get the people to remember how God delivered them from Egypt, repent from their sinful ways, and obey the Sinai covenant. However, if they did not repent, they would be taken into captivity by the Babylonians. Although his message was mainly judgment, there was a glimmer of hope—restoration which he so vividly penned in Jeremiah 31 about the coming of the Messiah who would usher in a “new covenant,” Jeremiah 31:32–34:

³² Not according to the covenant which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was their Husband, says the Lord.

³³ But this is the covenant which I will make with the house of Israel: After those days, says the Lord, I will put My law within them, and on their hearts will I write it; and I will be their God, and they will be My people.

³⁴ And they will no more teach each man his neighbor and each man his brother, saying, Know the Lord, for they will all know Me [recognize, understand, and be acquainted with Me], from the least of them to the greatest, says the Lord. For I will forgive their iniquity, and I will [seriously] remember their sin no more. (AMP)

Jeremiah is called the “weeping prophet” because he wept for the nation, knowing that they would not repent and would end up in exile. Therefore, he had a broken heart which caused him to write a broken book...complex and difficult to understand since it can’t be easily arranged chronologically or thematically. Now, in order to understand Jeremiah’s complex writing, the book of Jeremiah can be divided into four parts:

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|--|---|----------------|
| 1. Jeremiah’s Call | — | Chapter 1 |
| 2. Jeremiah’s Prophecies to Judah | — | Chapters 2–45 |
| 3. Jeremiah’s Prophecies to Gentile Nations | — | Chapters 46–51 |
| 4. Jeremiah’s Witness of the Fall of Jerusalem | — | Chapter 52 |

Jeremiah witnessed the fall of Jerusalem in 587 BC and the exile of the people to Babylon, which Isaiah prophesied about more than a century before. Jeremiah should remind us that God is a patient God who dispenses mercy; for His mercies are new every morning, great is His faithfulness. However, there comes a time when He has to dispense “divine justice” because He is a Holy and Just God (Jehovah Shaphat), and an end will certainly come. Knowing this profound “truth” should cause us to obey Him and follow after Him wholeheartedly, Jeremiah 29:13:

¹³ Then you will seek Me, inquire for, and require Me [as a vital necessity] and find Me when you search for Me with all your heart. (AMPC)

PRAYER

Father, as children of the Most High God, I pray we will take heed to the utterances of the prophets; for the words they speak are timeless. May we apply these biblical truths and concepts to our everyday lives; so we might bring glory to Your Name. O' Father help us by the aid of the Holy Spirit to simply obey Your Word and walk by faith and not sight; "for the just shall live by faith," in Jesus' Name, we pray. Amen.

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