

# **Dr. Gary Yates, Jeremiah, Session 11, Jeremiah 4-6 – Coming Invasion Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

## **1. Abstract of Yates, Jeremiah, Session 11, Jeremiah 4-6 – Coming Invasion, Biblicalelearning.org, BeL**

This lecture by Dr. Gary Yates **analyzes Jeremiah chapters 4-6**, focusing on the **prophesied invasion of Judah**. Yates **explains the prophetic genre of judgment speeches**, highlighting the recurring themes of **God's warnings, Israel's unrepentant nature, and the consequences of their actions**. He uses **imagery from the text** to illustrate the coming destruction, comparing the invading army to various predators and natural disasters. Finally, he connects these imminent judgments to the ultimate "**Day of the Lord**," emphasizing the need for repentance and highlighting the ongoing relevance of Jeremiah's message.

**2. 15 - minute Audio Podcast Created on the basis of Dr. Yates, Jeremiah, Session 11 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Jeremiah).**



**Yates\_Jeremiah\_Ses  
sion11.mp3**

### 3. Yates, Jeremiah, Session 11, Jeremiah 4-6 – Coming Invasion

#### Jeremiah 4-6: The Coming Invasion - Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 sentences based on the provided lecture material.

1. What is the relationship between the previous section of Jeremiah and the warnings in chapters 4-6?
2. What does the term “shub” mean and how does it relate to Israel's situation?
3. How does the hardening of Pharaoh’s heart during the plagues relate to Israel’s response to God in Jeremiah?
4. What are the two key components of a judgment speech, and what word often links them?
5. How does the judgment in Isaiah 5 relate to the accusations against the people of Israel?
6. According to Jeremiah 5, why is God unable to pardon Jerusalem?
7. What is the significance of the phrase “the word of the Lord” being described as fire in Jeremiah 5?
8. What are some of the vivid images used to depict the invading army in Jeremiah 4-6?
9. How is the image of an undone creation in Jeremiah 4:23-26 significant?
10. How does the concept of the "Day of the Lord" relate to the impending judgment on Judah?

#### Quiz Answer Key

1. There is a clear cause-and-effect relationship between Judah’s refusal to repent (from the previous section) and the coming judgment warnings of the invasion. They are reaping the consequences of their spiritual decisions.
2. “Shub” means to turn back or return to God. Israel is repeatedly called to “shub,” but they refuse, showing their persistent rebellion.

3. Just as Pharaoh initially hardened his own heart, leading God to harden it further, Israel's initial refusal to respond to God's grace hardens their hearts. It makes them more resistant to God's offer of grace.
4. The two key components are accusation and announcement. The word "le ken" (therefore) often connects the accusations of wrong-doing with the announcement of the judgment to come.
5. The judgment in Isaiah 5 mirrors the accusations in Jeremiah against Israel; the punishment fits the crime; e.g., those consumed with pleasure will suffer in exile. It serves as an example of how the literary device is employed.
6. God is unable to pardon Jerusalem because the city is filled with pervasive wickedness; the Lord cannot find a single righteous person who does justice and seeks truth. Even the educated and influential refuse to repent.
7. Describing the word of the Lord as fire signifies its immense power, both to create and destroy. It reflects God's power working through the prophets, shaping events.
8. The invading army is depicted as a ravaging lion, a wolf from the desert, a hot sirocco wind, a whirlwind, and a locust swarm, highlighting their destructive and overwhelming power.
9. The imagery of an undone creation conveys the extent of God's judgment. The Babylonian invasion will be so devastating it will undo God's act of creation as described in Genesis.
10. The "Day of the Lord" is a time of divine judgment when God acts as a warrior against his enemies. The key distinction in this passage is that Israel has become God's enemy, and the "Day of the Lord" will be their day of judgment.

## Essay Questions

1. Discuss the concept of sowing and reaping as it applies to the people of Judah in Jeremiah 4-6. How does this principle explain the impending judgment?
2. Analyze the use of prophetic genres, specifically the judgment speech, in Jeremiah 5 and Isaiah 5. How do these genres contribute to the message?
3. Explore the significance of the various word pictures and metaphors used to describe the invading army in Jeremiah 4-6. What do these images reveal about the nature of the judgment?

4. How does the concept of the Day of the Lord evolve in the Old Testament, particularly in the books of Amos, Zephaniah, and Jeremiah? How does this development challenge Israel's understanding of divine intervention?
5. What is the significance of the interplay of God's offer of grace and Israel's hardened hearts? How does this dynamic affect the understanding of divine justice and human responsibility?

## Glossary of Key Terms

**Shub:** (Hebrew) To turn back, to return, specifically referring to turning back to God in repentance.

**Judgment Speech:** A prophetic genre characterized by two main elements: an accusation or indictment of wrongdoing, followed by an announcement of the punishment to come.

**Woe Oracle:** A prophetic speech often beginning with "woe," which serves as a call for the death of the people if they do not change their ways. It is closely related to a judgment speech.

**Le Ken:** (Hebrew) Therefore; a connecting word in a judgment speech, often used to transition from accusation to announcement.

**Day of the Lord:** A prophetic concept referring to a time when God acts in judgment and power. This term can refer to immediate, historical judgments or eschatological events. It is not always a positive expression as it can mean a day of judgment rather than salvation.

**Sirocco Wind:** A hot, dry, dust-laden wind from the desert often associated with devastation and destruction, used as a metaphor in Jeremiah for the invading army.

**Tohu Vobohu:** (Hebrew) "Without form and void"; describes the unformed, desolate state of the earth before creation, which is used as a metaphor for the devastation to come in Jeremiah.

**Hyperbole:** Exaggerated statements or claims not meant to be taken literally, used by the prophets to convey the intensity and magnitude of the judgment.

**Prophetic Genre:** A category of prophetic speech with particular forms and functions such as judgment speeches, woe oracles, covenant lawsuits, etc.

**Eschatological:** Relating to the end times or the final events in the history of the world.

## 4. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from Dr. Gary Yates's lecture on Jeremiah 4-6, focusing on the coming invasion:

### **Briefing Document: Jeremiah 4-6 - The Coming Invasion**

**Overview:** This lecture by Dr. Gary Yates explores Jeremiah 4:5-6:30, focusing on the impending judgment upon Judah due to their failure to repent. The lecture emphasizes the relationship between their actions and the consequences they will face, examining the nature of prophetic judgment speeches, the use of vivid imagery, and the theological concept of "the day of the Lord."

### **Key Themes and Ideas:**

#### **1. Cause and Effect: Sin and its Consequences**

- The lecture highlights a clear cause-and-effect relationship between Judah's refusal to repent and the impending judgment. As Dr. Yates notes, "We definitely see a relationship of cause and effect between what we studied in the last section and what Jeremiah is warning about in this section."
- This is likened to the book of Judges where Israel's failure to drive out the Canaanites led to their worship of false gods and subsequent judgments.
- The principle of "sowing and reaping" is introduced, emphasizing that Judah will reap the consequences of their sins. "Whatsoever a man sows, that will he also reap. Jeremiah is warning the people about the sins that they have sowed. He's also showing them the consequences that they are going to reap."
- The consequences of sin are not only equivalent to the act but also intensify over time. "One of the principles about sin is that we not only receive back in kind what we have done, but the consequences of that sin intensify and magnify as they're not dealt with."

#### **1. Refusal to Repent:**

- Despite repeated calls to "shub" (turn back), Judah refuses to respond positively. "They refused to take correction. They have made their faces harder than rock. They have refused to shub."

- This is not due to God's unwillingness to forgive, but because of the hardened hearts of the people. They have "uncircumcised ears" and "uncircumcised hearts," meaning they are unwilling to listen or change.
- God knows their response in advance, but the offer of grace is still legitimate. "The Lord's giving them a legitimate opportunity to respond. But the Lord knows in light of their character, in light of Israel's past history, what the response is going to be. But the offer is genuinely there."
- The preaching of the prophets can harden hearts as well if people reject the message repeatedly. "It's not that God is purposely causing them not to believe in the message. It's simply that he realizes that in light of their hearts, the preaching of God's word and the offer of grace is going to make them more resistant."
- God punishes unbelief with more unbelief, and resistance builds up over time. "And one of the frightening things in the Old Testament is the idea that God often punishes unbelief with unbelief. And God, as we refuse to respond to God, there are layers of resistance or callousness that develop over the human heart."

### 1. **Prophetic Judgment Speeches**

- Prophetic judgment speeches typically contain two key elements: accusation and announcement. Often linked by "therefore" (le ken).
- Accusation: Indictment of the people's crimes.
- Announcement: Specific judgment that will follow.
- The lecture examines Isaiah 5:8-25 and Jeremiah 5 as examples, highlighting how prophets creatively use these genres. The structure is not rigid, the focus can be on either accusation or announcement. "Sometimes, the accusation is what's emphasized. Sometimes, it's the announcement, but again, it's cause and effect. They have failed to listen to God. Here is what is going to happen to them."
- In Jeremiah 5, an extended accusation is made against the people. Even the "educated" are at fault. "They all alike had broken their yoke. They had burst their bonds." The Lord searches Jerusalem for a single righteous person, but cannot find one.

### 1. **Vivid Imagery of the Invading Army**

- Instead of a dry military report, Jeremiah uses powerful word pictures to describe the coming invasion, giving a sense of its terror and devastation.

- The enemy is portrayed as a “ravaging predator”: a lion, a wolf, and a leopard – indicating their ferocity and destructiveness. “Therefore, a lion from the forest will strike them down. A wolf from the desert shall devastate them. A leopard is watching their cities. Everyone who goes out from them shall be torn in pieces because their transgressions are many and their apostasies are great.”
- The invading force is like a "hot east Sirocco wind" which destroys and devastates. “This is a wind that is designed to devastate and to destroy.”
- The invasion is described as the "undoing of creation." "I looked on the earth and behold it was without form and void. And I looked to the heavens, and they had no light...I looked, and behold, the fruitful land was a desert." This imagery echoes Genesis 1:2 and emphasizes the totality of the destruction, as if God is undoing salvation history.
- The army is described as an ancient, enduring nation, with a language they do not understand, their quiver like an open tomb – all powerful and destructive.

#### 1. **God as the Ultimate Attacker**

- The imagery used points to the fact that God is the ultimate force behind the judgment. The invading army is an instrument of God's wrath, and not simply a foreign power.
- The army is described as a "roaring lion", connecting to the idea of God roaring from Zion to judge his people.
- God is depicted as riding in a storm chariot, wielding power and destruction. “God, in his storm chariot, the rider of the clouds, is coming down to fight against Israel.”
- The army eating up the harvest is compared to a locust swarm, bringing devastation as if God is sending this plague upon them.

#### 1. **The Day of the Lord**

- The coming judgment is framed within the concept of the "day of the Lord," a common prophetic expression. “In that day declares, the Lord courage will fail both king and officials.”
- This term refers to both the near-future judgment and the distant eschatological judgment.

- Originally, the "day of the Lord" was seen as a day when God would fight *for* Israel against their enemies.
- However, the prophets (such as Amos and Zephaniah) proclaimed that the day of the Lord would be a time of judgment *against* Israel because they had become God's enemies, turning the holy war tradition on its head. "God has become a free agent. He switched uniforms. Now, instead of the holy war traditions where God would fight for Israel, Israel has become the enemy of God."
- Amos describes the day of the Lord as darkness and not light. It will be like a man fleeing a lion only to run into a bear and then be bitten by a serpent, a graphic way of depicting the inevitability of the coming judgment.
- The past judgments, such as the Babylonian and Assyrian invasions, serve as a reminder of the final great "Day of the Lord."

#### 1. **Relevance for Today**

- The lecture ends by highlighting the relevance of the prophets' message for believers today, emphasizing the need to live in light of the coming final judgment, based on 2 Peter 3.
- Past judgments serve as a reminder of the principle of sowing and reaping and the coming final judgment.
- Christians should live lives of holiness, aware of the coming judgment but also looking forward to the new heavens and earth promised by God.

#### **Key Quotes:**

- "We definitely see a relationship of cause and effect between what we studied in the last section and what Jeremiah is warning about in this section."
- "Whatsoever a man sows, that will he also reap. Jeremiah is warning the people about the sins that they have sowed. He's also showing them the consequences that they are going to reap."
- "One of the principles about sin is that we not only receive back in kind what we have done, but the consequences of that sin intensify and magnify as they're not dealt with."
- "They refused to take correction. They have made their faces harder than rock. They have refused to shub."



- “The Lord's giving them a legitimate opportunity to respond. But the Lord knows in light of their character, in light of Israel's past history, what the response is going to be. But the offer is genuinely there.”
- “It’s not that God is purposely causing them not to believe in the message. It’s simply that he realizes that in light of their hearts, the preaching of God’s word and the offer of grace is going to make them more resistant.”
- “Sometimes, the accusation is what's emphasized. Sometimes, it's the announcement, but again, it's cause and effect. They have failed to listen to God. Here is what is going to happen to them.”
- “They all alike had broken their yoke. They had burst their bonds.”
- “Therefore, a lion from the forest will strike them down. A wolf from the desert shall devastate them. A leopard is watching their cities. Everyone who goes out from them shall be torn in pieces because their transgressions are many and their apostasies are great.”
- “This is a wind that is designed to devastate and to destroy.”
- "I looked on the earth and behold it was without form and void. And I looked to the heavens, and they had no light...I looked, and behold, the fruitful land was a desert."
- “God, in his storm chariot, the rider of the clouds, is coming down to fight against Israel.”
- “God has become a free agent. He switched uniforms. Now, instead of the holy war traditions where God would fight for Israel, Israel has become the enemy of God.”

### **Conclusion:**

This lecture provides a comprehensive overview of the themes and literary devices within Jeremiah 4-6. Dr. Yates effectively demonstrates how Jeremiah uses prophetic judgment speeches and vivid imagery to convey the gravity of Judah's situation. He also highlights the theological complexities surrounding the "day of the Lord" and its implications, not just for the people of Judah, but for believers today. The lecture is a reminder of the consequences of disobedience and the importance of responding to God's call for repentance.

## 5. FAQs on Yates, Jeremiah, Session 11, Jeremiah 4-6 – Coming Invasion, Biblicalelearning.org (BeL)

### FAQ: The Coming Invasion in Jeremiah 4-6

- **What is the central theme of Jeremiah 4:5-6:30?**
- This section of Jeremiah focuses on the coming invasion and the warnings of judgment against Judah due to their failure to repent. It highlights a cause-and-effect relationship between their sins and the inevitable consequences. The people's refusal to heed God's calls to return has set the stage for devastating judgment. The prophet uses vivid imagery to describe the impending disaster.
- **What is meant by 'shub' in the context of Jeremiah?**
- 'Shub' is a Hebrew word that means to turn back or return, specifically in the context of returning to God. The book of Jeremiah repeatedly calls on Israel to *shub*, to repent and turn from their sinful ways back to God, to avoid the consequences of judgment. However, the text indicates that they have not responded to this call and have instead hardened their hearts against God.
- **How does the concept of "sowing and reaping" relate to the message of judgment?**
- The principle of "sowing and reaping" is central to the prophetic message. Jeremiah argues that the people are experiencing the consequences of the sins they have "sowed." The consequences of their actions are not merely equal to their misdeeds but are magnified and intensified as the people continually refuse to deal with their sin. Their sowing of sin and rebellion will result in a harvest of destruction.
- **How do the prophets utilize "judgment speeches," and what are their key elements?**
- Prophets use "judgment speeches" to convey God's message of impending judgment. These speeches typically consist of two main parts: an accusation and an announcement. The accusation lists the specific sins and offenses that the people have committed. The announcement is the declaration of the specific judgment or punishment that will follow. These speeches are not rigid in form but are used creatively by prophets to effectively communicate God's message.

- **What are some of the vivid images and metaphors used to describe the invading army?**

Jeremiah uses several powerful images to depict the invading army. The army is compared to: \* **A lion, wolf, and leopard:** Depicting them as ravaging predators. \* **A hot east wind (Sirocco):** Representing a destructive force that devastates the land and crops. \* **Clouds and a whirlwind:** Suggesting the speed and force of their attack. \* **An undoing of creation:** To highlight the comprehensive nature of destruction, evoking the image of the earth being returned to its pre-creation state of chaos. \* **Locust swarms:** Conveying how they will consume everything.

These images emphasize the overwhelming nature of the threat and the inevitability of the coming devastation.

- **How does the concept of the "Day of the Lord" relate to the impending invasion?**
- The "Day of the Lord" is a prophetic term that refers to a time of God's intervention and judgment, often associated with war and catastrophe. In the context of Jeremiah, the coming invasion is presented as the "Day of the Lord" where God's judgment will be poured out on His people because of their unfaithfulness. This is a reversal of the traditional understanding where the "Day of the Lord" was seen as a day of deliverance for Israel but instead has become a day where God fights *against* Israel, not for them.
- **What is the significance of the hardening of hearts in the message?**
- The hardening of hearts in the message is a tragic element. The prophets present the concept that God gave opportunities to respond to God's offer of repentance but because the people rejected that opportunity, it led to a hardening of their hearts and ears. It is not as if God is forcing them into rebellion, but instead, it is how humans respond to the repeated opportunities to respond to grace. As people continually reject grace, the heart hardens and ultimately is unable to respond.

- **What is the relevance of these Old Testament events for today?**
- The events described in Jeremiah have important relevance for today. The principles of sowing and reaping and the consequences of rejecting God's grace are as relevant today as they were in ancient Judah. The judgments in the past serve as a reminder of God's justice and a warning that we are also all accountable to Him. The message calls us to be aware of the reality of a future day of judgment, to live in holiness and righteousness, and to respond to God's word with faith and obedience.