

Jeremiah Lesson 11

Jeremiah 52

Jeremiah 52

- An Epilogue Added By the Editors From the Remnant of Jews Taken Into Exile 598/597 BC
 - These People Are Called “the Golah”; a Form of the Hebrew “Galah”, the Exiles
- God’s Message to Judah Via Jeremiah Was Consistent: Judah Would Be Exiled and Jerusalem Would Be Destroyed Because of Judah’s Sins Against God

Jeremiah 52

- The Content is Similar to 2 Kings 24:18-25:30; 2 Chronicles 36:11-21, and Jeremiah 39:1-10
- The Similarities Between Jeremiah 52 and 2 Kings Suggests the Same Editors
- The Author of 2 Chronicles, Written During the Persian Period, Likely Had Access to 2 Kings and Jeremiah's Writings
 - We Know From Daniel 9:2 That Daniel Had Access to Jeremiah's Writings During the Reign of Darius the Mede, Likely a Governor Appointed By Cyrus, a Medo-Persian

Jeremiah 52

- J. A. Thompson Suggests 4 Divisions For Jeremiah 52:
 - The Fall of Jerusalem and Capture of Zedekiah (Verses 1-16)
 - The Sacking of the Temple (Verses 17-23)
 - The Numbers of the People Deported to Babylon (Verses 24-30)
 - The Release of Jehoiachin From Prison

The Fall of Jerusalem and Capture of Zedekiah

- Nebuchadnezzar II Did Not Immediately Set Out to Destroy Jerusalem
- He Tried Other Means to Control the City and the People of Judah
- Nebuchadnezzar II Made Jehoiakim His Vassal For 3 Years
 - Daniel 1 Records This Occurred During the 3rd year of Jehoiakim's Reign, Circa 605 BC
 - Nebuchadnezzar Took Daniel and Other Young Men to Babylon to Be Trained in Babylonian Culture and Literature

The Fall of Jerusalem and Capture of Zedekiah

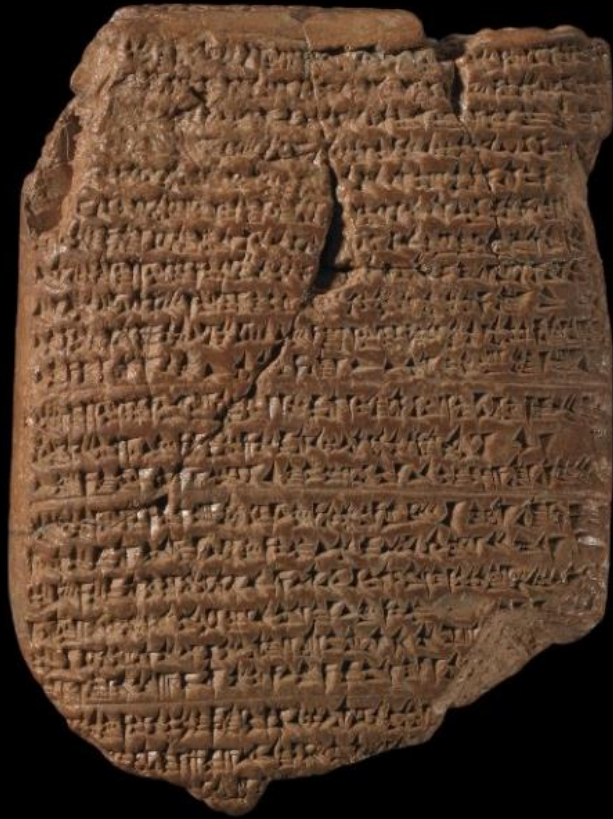
- When Jehoiakim Later Rebelled, Nebuchadnezzar Sent Armies Against Judah to Destroy It
- The Armies Savaged Judah But Did Not Destroy Jerusalem
- After Jehoiakim's Death, His Son Jehoiachin Assumed the Throne
- He Reigned Only 3 Months Before Nebuchadnezzar Laid Siege to Jerusalem
- Nebuchadnezzar Took 10,000 People to Babylon, Circa 598/597 BC (2 Kings 24)

The Fall of Jerusalem and Capture of Zedekiah

- Nebuchadnezzar Next Put Jehoiachin's Uncle Mattaniah On the Throne as a Puppet King and Vassal, Changing His Name to Zedekiah
- Nebuchadnezzar Had Hopes that Judah Would Be More Stable Under This Vassal
- His Hopes Were Dashed When Zedekiah Rebelled
- In 588 BC, Nebuchadnezzar Laid Siege to Jerusalem and Destroyed the City in 586 BC

The Fall of Jerusalem and Capture of Zedekiah

- 2 Kings, 2 Chronicles, and Jeremiah Record the Destruction of Jerusalem
- This Event is Also Recorded in the Babylonian Chronicles, a Set of Cuneiform Tablets Recording Neo-Babylonian Events Beginning Circa 741 BC
- The 5th Volume Contains an Entry Which Records the Siege of Judah and the Capture of the King, With Vast Tribute
- This Corresponds to the Capture of Jehoiachin and the Placement of Zedekiah on the Throne



The Babylonian Chronicle 5, also known as the Jerusalem Chronicle, records the events from circa 605-595 BC, early in Nebuchadnezzar II's reign.
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The Fall of Jerusalem and Capture of Zedekiah

- The Vast Tribute Mentioned in the 5th Babylonian Chronicle Likely Refers to the Treasures of the Temple and the King's Palace Noted in 2 Kings 24:13
- Ezekiel 33:21 States That a Fugitive From Jerusalem Arrived in Babylon in 586 BC to Tell Them That Jerusalem Had Fallen
- Reliefs Describing the Destruction of Jerusalem Do Not Exist Or May Have Never Been Excavated From the Ruins of Babylon
- We Can Look to the Assyrian Reliefs of King Sennacherib From Nineveh From the Siege of Lachish in 701 BC as Examples of the Babylonian Siege Works and Techniques



Siege of Lachish by
Sennacherib;
Panels Originally at
Nineveh; Room
XXXVI of the
southwest palace,
panel 7. The British
Museum, London.
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Osama S. M. Amin.

The Sacking of the Temple

- 1 Kings 6 and 7 Describe Solomon's Temple
- The Inside of the Temple Was Cedar Overlaid With Gold
- The Altar, the Table for the Bread of the Presence, the 10 Lampstands, the Flowers, the Lamps, the Tongs, the Cups, the Snuffers, the Basins, the Dishes for Incense, the Firepans, and the Door Sockets Were All Gold
- Nebuchadnezzar Took These Gold Items in 598/597 BC
- The 2 Pillars, the 2 Capitals, the Sea (Set on 12 Oxen), 10 Basins, Pots, Shovels, and Smaller Basins Were Bronze



Solomon's Temple; copyright: Jeremy Park,
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The Sacking of the Temple

- To Get a Flavor For the Amount of Bronze
 - The Sea, Used For Ritual Washing, Was 15 Feet in Diameter, 7 ½ Feet High, and 3 Inches Thick
 - The Pillars Were 27 Feet High and 4 Fingers Thick
- The Total Quantity of Bronze Taken by Nebuchadnezzar Was Enormous and Well Worth the Trouble
- Jeremiah 52:19 Suggests Some of the Smaller Golden Utensils Taken in 598/597 BC Had Been Replaced in the Intervening Years

The Sacking of the Temple

- The Physical Sacking of the Temple's Contents and Its Subsequent Burning Had a Great Emotional Impact on the Judahites Left Behind and the Exiles in Babylon
- Future Ramifications Were Greater
 - Nebuchadnezzar Had Taken All the Craftsmen and Smiths Into Exile in 598/597 BC
 - Judah Was Destitute; All the Treasures of the King's Palace Had Also Been Looted in 598/597 BC
 - How Could the Sacrifices Be Made Without a Temple? Where Would God Dwell Now? How Would the People Worship?
 - The Exiled Priests and the Prophet Ezekiel Kept the Faith Alive; the Law Would Be Written On Their Hearts (Jeremiah 31:33)

The Numbers of People Deported to Babylon

- 3 Groups of Exiles:
 - 3023 Taken in 598/597 BC; This Number Differs from 2 Kings 24 (10,000), So It May Represent Only the Males
 - 832 Taken in 587/586 BC; Remember That Many Died During the Siege, the Final Battle, and More Were Slain by Nebuchadnezzar at Riblah
 - 745 Taken in 582/581 BC; May Be Associated With A Punitive Raid After the Assassination of Gedaliah
- Total Number Was 4600 Versus 10,000 in 2 Kings 24; The 4600 May Refer to Only the Males

The Numbers of People Deported to Babylon

- What Is the Point of Such Specific Numbers in Jeremiah 52?
- These Exiles Would Be the Source of the Remnant Who Returned to the Promised Land
- God Could Rebuild His Nation From a Small Number of People
- God Has Built a Nation From Smaller Numbers: Noah (8); Abraham and Sarah (2); Jacob, His 12 Sons, and Families (66)

The Release of Jehoiachin From Prison

- The 37th Year of Jehoiachin's Exile Would Be 561 BC
- Nebuchadnezzar Had Died in This Year and His Son Evil-Merodach (Evil-Marduk) Had Succeeded Him
- His Akkadian Name Was Awel (Amel)-Marduk, Which Means Man of Marduk; Marduk Was the Primary Babylonian God
- It is Possible That the Hebrew Name Was Due to a Difficult Translation Between the 2 Languages or a Deliberate Corruption of the Name

The Release of Jehoiachin From Prison

- The Timing of Jehoiachin's Release Suggests an Act of Favor in Evil-Marduk's Succession Year
- 2 Kings 25:27-30 is Almost Verbatim With Jeremiah 52:31-34 With 1 Exception: Jehoiachin Continued to Receive High Status With the Babylonian King Until the Day of His Death (Jeremiah 52:34)
- This Phrase May Have Been Included As a Point of Contrast to Zedekiah, Who Remained in a Babylonian Prison Until He Died (Jeremiah 52:11; Ezekiel 12:13; Ezekiel 17:16)

The Release of Jehoiachin From Prison

- The Allowance Granted to King Jehoiachin Noted in Jeremiah 52:34 is Substantiated By Extra-Biblical Information
- Per www.biblicalarchaeology.com, in the Early 1900's, Robert Koldewey Led Excavations at Babylon
- Clay Tablets Discovered at the Ishtar Gate Record the Monthly Rations Granted to Jehoiachin



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The Jehoiachin Ration Tablet contains a record of the oil ration for King Jehoiachin and his sons while they were prisoners in Babylon. Photo Credit: Ferrell Jenkins – <https://ferrelljenkins.blog/2012/02/08/evil-merodach-562-560-graciously-freed-jehoiachin/>. From an article in www.biblicarchaeologyreport.com by Bryan Windle, March 22, 2019



Reconstruction of the Ishtar Gate in Babylon; Pergamum Museum, Berlin, Germany; Reconstruction Based on the Original Bricks Recovered by Robert Koldewey in the 1900's Excavations; photo credit: Rictor Norton - <https://www.flickr.com/photos/24065742@N00/151247206/>, CC BY 2.0, <https://commons.wikimedia.org/w/index.php?curid=1409322>

Jeremiah

Lesson 11: Jeremiah 52

- Jeremiah 52 records the destruction of Jerusalem and the people of Judah sent into exile in Babylon. As such, it is a fitting conclusion for the book of Jeremiah.
- Most scholars believe that Jeremiah 52 is an epilogue added by editors from the remnant of the Jews taken into exile with Jehoiachin in 598/597 BC. These people are referred to as “the golah”, a form of the Hebrew word “galah” which means the exiles.
- God’s entire message to Judah via Jeremiah was a consistent one: Judah would be exiled and Jerusalem would be destroyed because of Judah’s sins against God.
- The content of Jeremiah 52 is similar to 2 Kings 24:18 – 25:30, 2 Chronicles 36:11-21, and Jeremiah 39:1-10.
- The similarities between Jeremiah 52 and 2 Kings suggest that the same group of people may have edited both the work of the prophet and the history book. The author of 2 Chronicles, written during the Persian period, likely had access to the 2 Kings and the prophet Jeremiah’s writings when creating his work. We know from Daniel 9:2, that Daniel had access to writings by Jeremiah. Daniel 9:2 records that Darius the Mede, likely a governor appointed by Cyrus, a Medo-Persian was ruling then.
- In his Jeremiah commentary, J. A. Thompson suggests 4 divisions for Jeremiah 52:
 - The fall of Jerusalem and the capture of Zedekiah (verses 1-16)
 - The sacking of the Temple (verses 17-23)
 - The numbers of people deported to Babylon (verses 24-30)
 - The release of Jehoiachin from prison (verses 31-34)
- The fall of Jerusalem and the capture of Zedekiah:
 - We should note that Nebuchadnezzar II did not immediately set out to destroy Jerusalem.
 - He tried other means to control the city and the people of Judah.

- Nebuchadnezzar II made Jehoiakim his vassal for 3 years. Daniel Chapter 1 records that this occurred during the 3rd year of Jehoiakim's reign, circa 605 BC.
- Nebuchadnezzar took Daniel and other promising young men to Babylon to be trained in Babylonian culture and literature.
- When Jehoiakim later rebelled (and likely refused to pay tribute to the Babylonians), Nebuchadnezzar sent armies from Babylon, Syria, Moab, and Ammon against Judah to destroy it. The armies savaged Judah but did not destroy Jerusalem.
- After Jehoiakim's death, his son Jehoiachin assumed the throne. He reigned only 3 months before Nebuchadnezzar laid siege to Jerusalem. According to 2 Kings 24, Nebuchadnezzar took 10,000 people in total to Babylon, circa 598/597 BC.
- After Nebuchadnezzar deported Jehoiachin to Babylon, he put his uncle Mattaniah (another son of Josiah) a puppet king and vassal, changing his name to Zedekiah. Clearly, Nebuchadnezzar had hopes that Judah would be more stable under this vassal.
- Nebuchadnezzar's hopes were dashed when Zedekiah rebelled. In 588 BC, Nebuchadnezzar laid siege to Jerusalem and destroyed the city in 586 BC.
- We see that 2 Kings, 2 Chronicles, and Jeremiah record the destruction of Jerusalem. This event is also recorded in the Babylonian Chronicles, a set of cuneiform tablets recording neo-Babylonian events beginning circa 741 BC.
 - The 5th volume of the Babylonian Chronicles contains the following:
 - in his seventh year, the King of Babylon Besieged the city of Judah and on the second day of the month of Adar, he captured the city and seized the king. A king of his own choice he appointed in the city and taking the vast tribute, he brought it into Babylon.
 - This record corresponds to the capture of Jehoiachin and the placement of Zedekiah on the throne. The vast tribute likely refers to “all the treasure of the house of the Lord and the treasures of the king's house, and cut in pieces all the vessels of gold in the temple of the Lord, which Solomon king of Israel had made.” (2 Kings 24:13)
- The Bible notes in Ezekiel 33:21 that a fugitive from Jerusalem arrived in Babylon in 586 BC to tell them that the city of Jerusalem had fallen.

- Reliefs describing the destruction of Jerusalem do not appear to exist, or may exist but have never been excavated from the ruins of Babylon. However, we can look to the Assyrian reliefs of King Sennacherib from Nineveh (now in the British Museum in London) from the siege of Lachish in 701 BC. Neo-Babylonian siege works and techniques would have been quite similar. (see photo)
- The sacking of the Temple:
 - From 1 Kings 6 and 7, we have a description of the Temple as constructed by Solomon.
 - The inside of the Temple was cedar overlaid with gold. The altar, the table for the bread of the Presence, the 10 lampstands, the flowers, the lamps, the tongs, the cups, snuffers, basins, dishes for incense, the firepans, and the door sockets were all made of gold.
 - It is these golden items that were taken by Nebuchadnezzar in 598/597 BC.
 - The rest of the furnishings in the Temple were made of bronze: 2 pillars, 2 capitals, the sea (set on 12 oxen), 10 wheeled stands, 10 basins, pots, shovels, and smaller basins.
 - To get a flavor for the amount of bronze in these items, consider the sea, used for ritual washing, which was 15 feet in diameter, 7 ½ feet high, and 3 inches thick. The pillars were 27 feet high, with the thickness of 4 fingers.
 - The total quantity of bronze in all the items taken by Nebuchadnezzar was enormous and well worth the trouble of taking back to Babylon, where the metal could be melted down and re-used.
 - Jeremiah 52:19 suggests that some of the smaller golden utensils taken in 598/597 BC had been replaced in the intervening years.
 - The sheer enormity of the physical sacking of the contents of the Temple followed by its burning had a great emotional impact on the Israelites left behind in Judah and the exiles in Babylon. But the future ramifications were greater.
 - Nebuchadnezzar had taken all the craftsmen and smiths into exile in Babylon in 598/597 BC.

- Judah was destitute. All of the treasures of the king's palace had also been looted in 598/597 BC.
 - The larger question was: how could the sacrifices to God be made without the Temple? Where would God dwell now?
 - The priests taken into exile and the prophet Ezekiel (also a priest) kept the faith alive. As Jeremiah had promised in Jeremiah 31:33, the law would be written on their hearts.
 - At first the exiles worshipped in homes. Over time, they worshipped in other buildings. This was the beginning of the synagogue, a concept that the exiles took back with them upon their return to Judah.
- The numbers of people deported to Babylon:
 - Jeremiah 52: 28-30 lists 3 groups of exiles:
 - 3,023 taken in 598/597 BC; this corresponds with Jehoiachin. This number differs from 2 Kings 24 (10,000), so it may represent only the males who were taken into exile.
 - 832 taken in 587/586 BC; this corresponds to the destruction of Jerusalem and Zedekiah. Remember that many Judeans died during siege of Jerusalem, in the final battle, and many more were slain at the hands of Nebuchadnezzar at Riblah.
 - 745 taken in 582/581 BC; this may be associated with a punitive raid after the assassination of Gedaliah.
 - The total number taken into exile was 4600. Again, this differs from the 10,000 listed in 2 Kings 24. However, again the number 4600 may refer to only the males.
 - What is the point of being so specific about the numbers taken into exile? These exiles would be the source of the remnant who returned to the Promised Land. The point is that God could rebuild his nation from a small number of people.
 - God has built a nation from smaller numbers: Noah (8); Abraham and Sarah (2); Jacob and his 12 sons and families (66).

- The release of Jehoiachin from prison:
 - The 37th year of the exile of Jehoiachin would be 561 BC.
 - Nebuchadnezzar had died in this year and his son Evil-Merodach (Evil-Marduk) had succeeded him. His Akkadian name was Awel (Amel)-Marduk, which means man of Marduk. Marduk was the primary Babylonian God. It is possible that the Hebrew name was due to a difficult translation between the 2 languages or a deliberate corruption of the name.
 - The timing of Jehoiachin's release from prison suggests that it was in Evil-Marduk's succession year, in which acts of favor were often granted.
 - 2 Kings 25:27-30 is almost verbatim with Jeremiah 52:31-34, with one exception. Jeremiah 52:34 notes that Jehoiachin continued to receive high status with the Babylonian king until the day of his death. This phrase may have been included as a point of contrast to Zedekiah, who remained in a Babylonian prison until he died (Jeremiah 52: 11; Ezekiel 12:13; and Ezekiel 17:16)
 - The allowance given to King Jehoiachin noted in Jeremiah 52:34 is substantiated by extra-Biblical information.
 - According to www.biblicalarchaeology.com, "In the early 1900's, Robert Koldewey led the excavations at Babylon. Near the famous Ishtar Gate he unearthed a collection of clay tablets that were official Babylonian administrative documents recording the monthly rations of oil, barley and spices for royal prisoners and skilled laborers. Amongst the tablets was one that named King Jehoiachin and recorded, "10 sila of oil to Jehoiahhin, king of Judah...and to the sons of the king."

Jeremiah

Lesson 11: Jeremiah 52:1-34

Jerusalem's Fall and Zedekiah's Blinding (52:1-11)

1. After reminding the reader of Zedekiah's family and reign (Jeremiah 52:1), Jeremiah notes that "He did what was evil in the sight of the Lord, according to all that Jehoiakim had done" (verse 2). Read Jeremiah 22:13-17. What did Jehoiakim do that angered God?
 - "Woe to him who **builds his house by unrighteousness, and his upper rooms by injustice, who makes his neighbor serve him for nothing and does not give him his wages,** ¹⁴ who says, 'I will build myself a great house with spacious upper rooms,' who cuts out windows for it, **paneling it with cedar and painting it with vermilion.** ¹⁵ **Do you think you are a king because you compete in cedar?** Did not your father eat and drink and do justice and righteousness? Then it was well with him. ¹⁶ He judged the cause of the poor and needy; then it was well. Is not this to know me? declares the LORD. ¹⁷ **But you have eyes and heart only for your dishonest gain, for shedding innocent blood, and for practicing oppression and violence."**
Jeremiah 22:13-17
2. The idolatry and wickedness of Judah became so bad that God "cast them out from his presence" (52:3). How is this similar to what God did to Adam and Eve in the garden of Eden (Genesis 3:1-24)?
 - Adam and Eve sinned by disobeying God; they ate of the tree of knowledge of good and evil. God knew that they would be further tempted to eat of the tree of life, so God cast them out of the garden. Since God had walked with Adam and Eve in the garden, he was literally casting them out of his presence.
 - In the case of Judah, being cast out of God's presence meant leaving the Promised Land and Jerusalem, to live in exile in Babylon, a pagan country.
3. The Babylonian siege of Jerusalem lasted 18 months. Sometime after the food ran out, the men of war breached the wall and fled south. What do the Babylonians do when they finally capture King Zedekiah (52:8-11)?
 - But the army of the Chaldeans pursued the king and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him. ⁹ Then they **captured the king and brought him up to the king of Babylon at Riblah in the land of Hamath,** and he passed sentence on him. ¹⁰ The king of **Babylon slaughtered the sons of Zedekiah before his eyes, and also slaughtered all the officials of Judah at Riblah.** ¹¹ **He put out the eyes of Zedekiah, and bound him in chains, and the**

king of Babylon took him to Babylon, and put him in prison till the day of his death. Jeremiah 52:8-11

The Destruction of the Temple (52:12-23)

4. Although the Babylonians previously left Jerusalem largely intact after defeating Judah (605 and 597 BC), this time they have had enough. What does Babylonian commander Nebuzaradan do when he enters the city (52:12-16)?
 - And he **burned the house of the LORD, and the king's house and all the houses of Jerusalem**; every great house he burned down. ¹⁴ And all the army of the Chaldeans, who were with the captain of the guard, **broke down all the walls around Jerusalem.** ¹⁵ And Nebuzaradan the captain of the guard **carried away captive some of the poorest of the people and the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon, together with the rest of the artisans.** ¹⁶ But Nebuzaradan the captain of the guard **left some of the poorest of the land to be vinedressers and plowmen.** Jeremiah 52:13-16

5. Jeremiah gives a lengthy description of what the Babylonians take from the Temple (52:17-23). What do the Babylonians take? Why do you think Jeremiah devotes so much attention to this?
 - And the **pillars of bronze** that were in the house of the LORD, and **the stands and the bronze sea** that were in the house of the LORD, the Chaldeans broke in pieces, and carried all the bronze to Babylon. ¹⁸ And they took away **the pots and the shovels and the snuffers and the basins and the dishes for incense and all the vessels of bronze used in the temple service;** ¹⁹ also **the small bowls and the fire pans and the basins and the pots and the lampstands and the dishes for incense and the bowls for drink offerings.** What was of **gold** the captain of the guard took away as gold, and what was of **silver**, as silver. ² Jeremiah 52:17-20

 - All the Temple implements were used in service to God and had been ordained by God since the Exodus, when God first gave Moses the instructions for building the Tabernacle. The same implements were built for the Temple during Solomon's reign. The loss of the Temple to fire and the loss of its holy implements signaled the end of the sacrificial system at that time. The people of Judah had no way to approach God in his Temple and no way to atone for their sins with the prescribed sacrifices.

The Exiling of the People (52:24-30)

6. This section describes groups of people either executed (52:24-27) or taken into exile (verses 28-30) by the Babylonians. Who were the various groups of people executed? Why do you think these people were killed rather than taken into exile?
- The Chief Priest, the second priest, 3 keepers of the threshold, an officer of the army, 7 men of the king's council, the secretary of the commander of the army, 60 men.
 - These people were killed so that the people remaining in Judah would not have anyone to provide religious, civil, or military leadership. Likewise, these people were killed so that they could not disrupt or influence the exiles in Babylon.

The Continuation of the Davidic Lineage (52:31-34)

7. These final verses of Jeremiah fast-forward about 25 years to 562 BC. By this time King Jehoiachin (598-597 BC) had been imprisoned in Babylon 37 years. What does Evil-merodach, king of Babylon, do for him at this point?
- Evil-merodach king of Babylon, in the year that he began to reign, graciously freed Jehoiachin king of Judah and **brought him out of prison.** ³² And he **spoke kindly to him and gave him a seat above the seats of the kings who were with him in Babylon.** ³³ So Jehoiachin put off his prison garments. And every day of his life he **dined regularly at the king's table,** ³⁴ and for his allowance, a regular allowance was given him by the king, according to his daily needs, until the day of his death, as long as he lived. Jeremiah 52:31-34
8. Compare what Evil-merodach does for Jehoiachin with what David does for Mephibosheth in 2 Samuel 9:1-13. How are these two events similar? How are they different?
- Mephibosheth was the son of Jonathan, son of Saul; he was lame in both feet. King David restored to him all the land of Saul and he ate at David's table always. David assigned Ziba, his sons, and his servants to till the land for Mephibosheth and to bring in the produce.
 - Mephibosheth was not jailed, as Jehoiachin had been.
 - Jehoiachin was elevated greatly at Evil-merodach's court, whereas Mephibosheth was just treated as others who dined with King David.
 - Jehoiachin was given an allowance. Mephibosheth was given land, a house, and servants.

9. Jehoiachin was also known by another name: Jeconiah. Why is it significant that he is part of the line of David? (Hint: look at 2 Samuel 7:12-16; Jeremiah 23:5-6; Jeremiah 30:8-9; Jeremiah 33:14-26; Matthew 1:11).
- And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever. 2 Samuel 7:16
 - Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶ In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: The LORD is our righteousness. Jeremiah 23:5-6
 - And it shall come to pass in that day, declares the LORD of hosts, that I will break his yoke from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him. ⁹ But they shall serve the LORD their God and David their king, whom I will raise up for them. Jeremiah 30:8-9
 - David shall never lack a man to sit on the throne of the house of Israel Jeremiah 33:17
 - David was the father of Solomon by the wife of Uriah, ⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, ⁸ and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, ⁹ and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, ¹⁰ and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, ¹¹ and Matthew 1:6-11
 - **Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. ¹² And after the deportation to Babylon: Jechoniah was the father of Shealtiel,** and Shealtiel the father of Zerubbabel, ¹³ and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, ¹⁴ and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, ¹⁵ and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶ and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ. ¹⁷ So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations. Matthew 1:11-17
 - Jehoiachin/Jechoniah survived the exile and had a descendant who is in the lineage of David, thus fulfilling the prophecy regarding Jesus, the righteous branch.

10. What is the significance of Jeremiah ending his book this way? What message is he communicated to his reader by noting that Jehoiachin was released from prison?

- Jeremiah is reminding his readers that God will fulfill his promise to have a descendant of David on the throne forever.
- Jeremiah is sending a message of hope to his readers.

11. Gospel Glimpses

Freedom From a Greater Captivity

- So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body of death? ²⁵ Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. Romans 7:21-25
- Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵ and deliver all those who through fear of death were subject to lifelong slavery. ¹⁶ For surely it is not angels that he helps, but he helps the offspring of Abraham. ¹⁷ Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. ¹⁸ For because he himself has suffered when tempted, he is able to help those who are being tempted. Hebrews 2:14-18

Hope

- Lift up your eyes to the heavens, and look at the earth beneath; for the heavens vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in like manner; but my salvation will be forever, and my righteousness will never be dismayed. Isaiah 51:6
- But this I call to mind, and therefore I have hope: ²² The steadfast love of the LORD never ceases; his mercies never come to an end; ²³ they are new every morning; great is your faithfulness. ²⁴ “The LORD is my portion,” says my soul, “therefore I will hope in him. Lamentations 3:21-24

- Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³ Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. Romans 5:1-5
- Let us hold fast the confession of our hope without wavering, for he who promised is faithful. Hebrews 10:23

12. Whole-Bible Connections

The Promise Made to David

- Jesus never declares himself to be the descendant of David, until the Book of Revelation. Jesus never refutes the people when they call him the son of David throughout the Gospels. He answers the question about him being the son of David with a difficult question in the Gospels. Jesus is pushing the people to understand that he is both David's Lord and David's son (descendant):
 - But he said to them, "How can they say that the Christ is David's son? ⁴² For David himself says in the Book of Psalms, "'The Lord said to my Lord, 'Sit at my right hand, ⁴³ until I make your enemies your footstool.'" ⁴⁴ David thus calls him Lord, so how is he his son?" Luke 20:41-44
- And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens. Revelation 3:7
- And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." Revelation 5:5
- I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star. Revelation 22:16

The Temple

- John 1:14 says, “And the Word became flesh and dwelt among us.” The word “dwelt” here can be translated from the word “tabernacled”.
- Recall also that the angel who appeared to Joseph told him in Matthew 1:23 that Jesus would be called Immanuel, which means God with us.
- In John 2:19, Jesus said the following about himself, “Destroy this temple, and in three days I will raise it up.”
- After Jesus was resurrected from the dead and before he returned to heaven, he promised the Holy Spirit, which would be God living within us. Paul states this clearly in 1 Corinthians 3:16-17.
 - Do you not know that you are God's temple and that God's Spirit dwells in you? ¹⁷ If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

13. Theological Soundings

Grace

- God’s grace and mercy is evident throughout the Scriptures. We all deserve death for our sinfulness. But God is so great in mercy that he extended his grace to us by sending his son to die on the cross for our sins.

Exile

- It grieved God when he had to exile the people of Israel and Judah due to their sinful behavior. Yet, we see throughout the book of Jeremiah that God promised that a remnant of both nations would return to the Promised Land. God did not want his people to be permanently exiled away from him. God desires that all people will repent and come into right relationship with Him.

14. Jeremiah 52:1-34 in total

- Jeremiah 52 is a restatement of 2 Kings 25. Jeremiah includes chapter 52 to complete the story of the destruction of Judah which God had promised in Jeremiah 4 and 7.
- Jeremiah includes the story of Jehoiachin in this chapter to remind the people of Judah (within Judah and in exile in Babylon) that God will keep his promise to restore the throne of David.