

Jeremiah Lesson 8

Jeremiah 34:1 – 39:18

Kings of Judah Refresh

- Jeremiah Started His Prophetic Work During the 13th Year of the Reign of Josiah

King	Reign	Death
Josiah	640-609 BC	Died at Megiddo, Israel
Jehoahaz, Son of Josiah	3 months in 609 BC	Died in Egypt
Eliakim, Son of Josiah (Renamed Jehoiakim by Pharaoh Neco)	609-598 BC	Died in Judah
Jehoiachin, Son of Eliakim	3 months in 598 BC	Died in Babylon
Mattaniah, Jehoiachin's Uncle (Renamed Zedekiah by Nebuchadnezzar)	597-586 BC	Died in Babylon

Jeremiah 34 - 39

- Chapters 34, 37, 38 and 39 are From the Reign of King Zedekiah
- Chapters 35-36 are From the Reign of King Jehoiakim

Jeremiah 34

- The Word of the Lord to King Zedekiah
 - Zedekiah Would Be Captured by the Babylonians and See King Nebuchadnezzar Face to Face
 - Nebuchadnezzar Would Not Kill Zedekiah, But Would Deport Him to Babylon
 - Zedekiah Would Die in Peace and People Would Mourn His Death

Jeremiah 34

- Zedekiah Would “Die in Peace?” Surprising.
- From 2 Kings 25, 2 Chronicles 36, Jeremiah 39, and Jeremiah 52:
 - Zedekiah Fled Jerusalem Towards the Arabah
 - He Was Captured in the Plains of Jericho
 - He Was Taken to Nebuchadnezzar at Riblah, Syria
 - Nebuchadnezzar Killed the Nobles of Judah and Zedekiah’s Sons Before His Eyes
 - Zedekiah was Blinded and Taken in Chains to Babylon, Where He Died in Prison



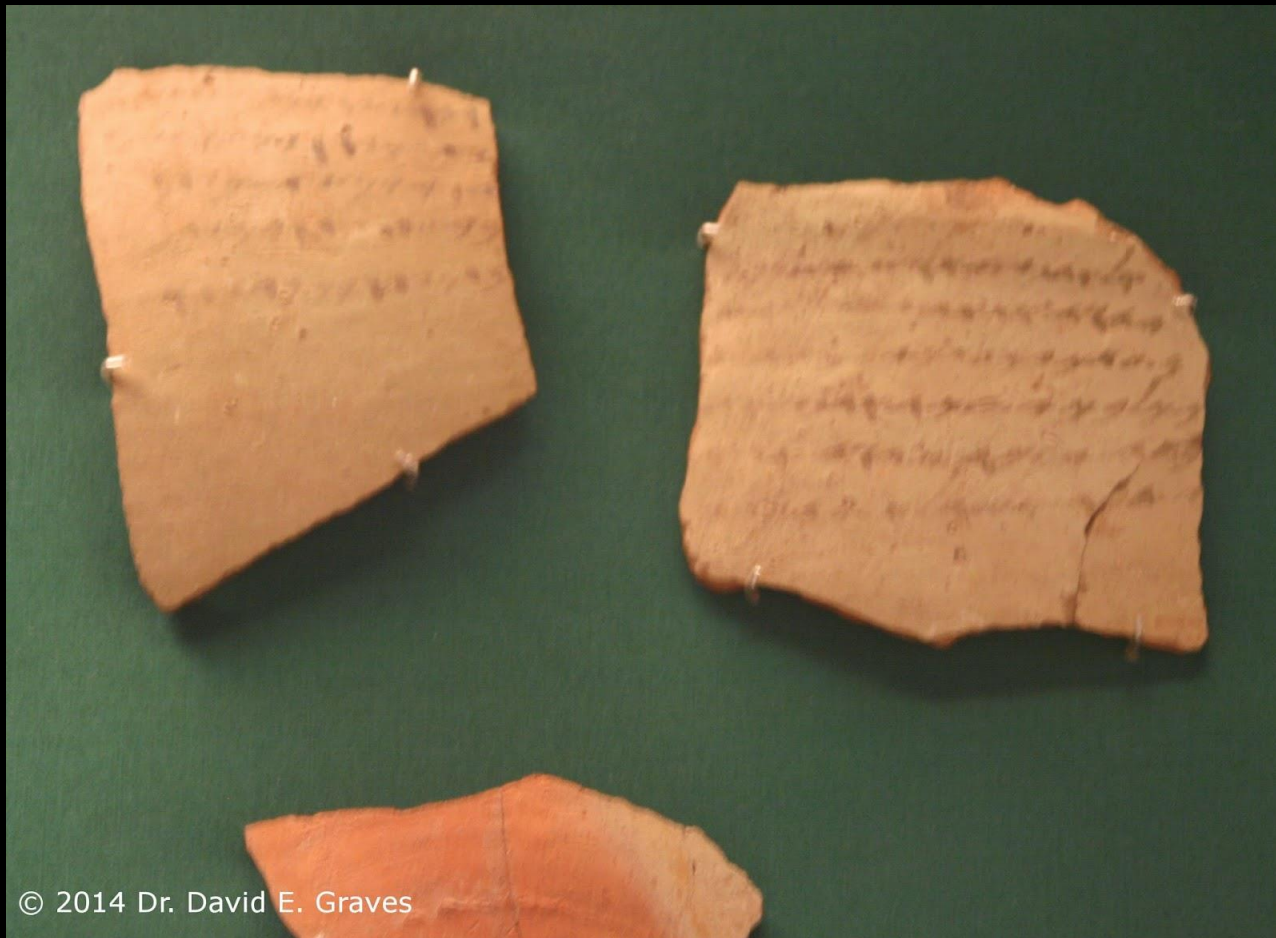
Map of the Divided Kingdom;
copyright: Then and Now Bible
Maps Insert; Rose Publishing; 2008,
Torrance California

Jeremiah 34

- The Prophecy to Zedekiah Takes Place During the Siege of Jerusalem, Which Lasted 3 Years in Total
- During the 2nd Half of the Siege, From the 10th Month of the 10th Year of Zedekiah's Reign Until the 4th Month of the 11th Year of His Reign
- Outside of Jerusalem, Only Lachish and Azekah (Fortified Cities) Remained
- The Fortified Cities Used Signal Fires
- The Lachish Letters Record the Likely Demise of Azekah



Map of Judah Showing Lachish and Azekah; copyright: www.waynestiles.com



The Lachish Letters; photo by Dr. David E. Graves, 2014; courtesy of the British Museum, London, England, United Kingdom

Freeing the Hebrew “Slaves”

- A Royal Decision Solemnized by Walking Through a Cut Calf in a Covenant Ceremony in the Temple
- A Malediction Covenant; Punishment Will Ensnue if the Covenant is Broken
- Did This Happen During the Jerusalem Siege?
- Understand the Torah’s Regulations Concerning Hebrew Slaves: Exodus 21:1-11; Leviticus 25: 39-46; Deuteronomy 15: 12-18
- Hebrews Were Not Slaves, But Indentured Servants

Freeing the Hebrew “Slaves”

- An Impoverished Hebrew Could Sell Himself Into Indentured Servitude, But Must Be Set Free After 6 Years or After 49 Years
- A Hebrew Indentured Servant Could Make the Situation Permanent At His Choice
- The Placement of This Oracle in Jeremiah 34 Suggests the People of Jerusalem Were Not Abiding By the Torah Regulations to Set Them Free
- The People of Jerusalem Reneged on the Covenant
- During the Break in the Siege, Perhaps?
- God Ordains Death at the Hands of the Babylonians For Breaking the Covenant

Jeremiah 36

- During the Reign of Jehoiakim
- God Tells Jeremiah to Have Baruch, His Scribe, Record All of God's Words From the 13th Year of Josiah's Reign Until the 4th Year of Jehoiakim's Reign
- When Jehoiakim Destroyed These Writings, Jeremiah Dictated Them Again to Baruch, Including Additional Revelations From God
- Like Moses (Exodus 34: 27-28), God Instructs Jeremiah to Record His Words for Posterity. Likewise, Jesus Instructed the Apostle John to Do the Same (Revelation 1:11)
- Isaiah 40:8

Jeremiah 38

- Jeremiah Thrown Into a Cistern a 2nd Time For Encouraging People to Surrender to the Babylonians
- Notice Zedekiah's Response in Jeremiah 38:5
- Reminiscent of Pilate and Jesus in Jerusalem?
- This Cistern Had Only Mud in it; A Slow, Miserable and Filthy Death
- Ebed-Melech Pleads With King Zedekiah at the Benjamin Gate For Mercy For Jeremiah
- God Grants Mercy to Ebed-Melech (Jeremiah 39: 15-18)



Ancient Cistern at
Ashkelon, Gaza Strip,
Palestine. Copyright:
www.holylandphotos.org;
discovered by the Leon
Levy Expedition to
Ashkelon, 1985-2016



Jeremiah Lifted out of the Cistern;
copyright: www.st-takla.org

A Secret Pact

- King Zedekiah Made a Secret Pact With Jeremiah at the 3rd Entrance to the Temple
- If Jeremiah Would Tell Him Honestly About His Future, Zedekiah Would Not Put Him to Death
- Apparently, Zedekiah Did Not Believe Jeremiah's Previous Oracles
- The Message is the Same: Surrender and Live; Resist and Die
- Jeremiah Appeals to Zedekiah's Concern For His Family (Jeremiah 38:23)
- We Can Guess the Fate of the Women
- The Sons Would Likely Be Killed, Which Was Their Fate
- Jeremiah 39 Records Zedekiah's Miserable Fate

Jeremiah

Lesson 8: Jeremiah 34:1 – 39:18

- Let's take just a minute to refresh our memories about the Kings of Judah who reigned while Jeremiah prophesied.
- Recall that Jeremiah 1:1-3 tells us that Jeremiah began his prophetic work during the 13th year of the reign of Josiah. Here is the list of kings:
 - Josiah 640-609 BC; died at Megiddo, Israel
 - Jehoahaz, son of Josiah 3 months in 609 BC; died in Egypt
 - Eliakim, son of Josiah, renamed Jehoiakim by Pharaoh Neco 609-598 BC; died in Judah
 - Jehoiachin, son of Eliakim/Jehoiakim 3 months in 598 BC; died in Babylon
 - Zedekiah 597-586 BC; died in Babylon
- Jeremiah Chapters 34 – 39:18 move back and forth between the reigns of 2 Kings of Judah.
- Chapters 34, 37, 38, and 39 cover the reign of King Zedekiah. Chapters 35 – 36 cover the reign of King Jehoiakim.
- Chapter 34 begins with the word of the Lord delivered by Jeremiah to King Zedekiah. Zedekiah would be captured by the Babylonians and would see King Nebuchadnezzar of Babylon face to face. Nebuchadnezzar would not kill Zedekiah, but deport him to Babylon. He would die in peace and people would mourn his death.
- It is surprising that this prophecy to Zedekiah states that he would die in peace.

- Reading 2 Kings 25, 2 Chronicles 36, Jeremiah 39, and Jeremiah 52, we learn that Zedekiah fled Jerusalem after the Babylonian army broke through the city walls. He fled towards the Arabah, a region extending from the Jordan River Valley to the area south of the Dead Sea. He did not get far. He was captured in the plains of Jericho, about 14 miles from Jerusalem. The soldiers took him to Riblah, Syria which was 65 miles north of Damascus. Nebuchadnezzar was there. Nebuchadnezzar killed all the nobles of Judah and all the sons of Zedekiah before his eyes. Nebuchadnezzar then blinded Zedekiah and took him in chains to Babylon, where he died in prison.
- This prophecy to Zedekiah takes place during the siege of Jerusalem. The entire siege lasted about 3 years, but there was a break halfway during the siege when the Babylonian army had to halt its efforts to take on an Egyptian army which had invaded Judah and Israel, in an attempt to halt the advance of the Babylonians and to come to the aid of Judah, with which they had a treaty.
- This prophecy likely took place during the 2nd half of the siege, from the 10th month of the 10th year of Zedekiah's reign until the 4th month of the 11th year of his reign, approximately 18 months.
- Jeremiah 34:7 tells us that, outside of Jerusalem, only the cities of Lachish and Azekah remained. Lachish was 27 miles southwest of Jerusalem and Azekah was 18 miles southwest of Jerusalem and 11 miles north of Lachish. Both cities were fortified against invading armies.
- In Israel and Judah, signal fires were lit each night in the fortified cities and outposts. Watchmen would look for the signal fires of the nearest cities and outposts to ensure they had not been attacked by an army. If the signal fire were not present, that was an indication that the city or outpost had been attacked and that one's own city or outpost could be next.
- We know a little about this due to the Lachish letters, discovered during an archaeological dig in 1935. These are ancient Hebrew writings on bits of pottery (ostraca) and record communications between Lachish and another outpost. Letter #4 records that the writer can no longer see the signal fire at Azekah (Azeqah).
- Jeremiah 34:8-22 is an oracle about the royal decision to free Hebrew slaves. This decision was solemnized with a covenant ceremony between Zedekiah and the people of Jerusalem, held in the Temple where the officials of Judah, the officials of Jerusalem, the eunuchs, the priests, and other people in Judah passed between the parts of a calf. This type of covenant is a malediction; punishment will ensue if the covenant is broken. In effect, the covenant breaker would be slain like the covenant calf.

- We do not know when this event freeing the Hebrew slaves occurred. In his Jeremiah commentary, Tremper Longman speculates that this occurred at a time when the fate of Jerusalem seemed dire, perhaps during the Babylonian siege. Was this a form of penance before the Lord?
- It is important to understand the Torah's regulations concerning Hebrew slaves.
- These regulations are in Exodus 21:1-11, Leviticus 25: 39-46, and Deuteronomy 15:12-18.
- An impoverished Hebrew could sell himself into indentured servitude, but the Torah stipulated that he must be given his freedom after 6 years. Barring that, he must be set free after 49 years, the Year of Jubilee. Hebrew indentured servants could make their situation permanent at their choice, not at the owner's choice. In no case were the Hebrews to be treated as full slaves who might never regain their freedom.
- The placement of this oracle in Jeremiah 34 suggests that the people of Jerusalem were not abiding by the Torah regulations to set their Hebrews free.
- Jeremiah 34: 11 records that the people of Jerusalem reneged on the covenant and re-enslaved the people they had just set free. Again, we are not sure when this happened. Tremper Longman speculates that this event took place when the Babylonians halted their siege of Jerusalem to fight the Egyptians.
- Because the people of Jerusalem broke the covenant, God ordains that they must suffer the consequences: death at the hands of the Babylonians.
- Jeremiah Chapter 36, which takes place during the reign of Jehoiakim, is important because it records God telling Jeremiah to have Baruch, his scribe, record everything God had spoken to Jeremiah from the days of Josiah until the 4th year of Jehoiakim's reign (Jeremiah 36:1-2). We know from chapter 36 that Jehoiakim burned this scroll when he heard its content. Nevertheless, Jeremiah 36: 27-32 records that Jeremiah dictated everything to Baruch a 2nd time and added more words, likely subsequent revelations from God to the record.
- Much like God's instructions to Moses to record the 10 Commandments and the other laws given at Mount Sinai (Exodus 34:27-28) and Jesus' instructions to the Apostle John (Revelation 1:11), we see God instructing Jeremiah to record his words for posterity.
- "The grass withers and the flowers fall, but the word of our God stands forever" (Isaiah 40:8).

- We have previously studied Jeremiah's first imprisonment in a cistern in Lesson 7. This is recorded in Jeremiah 37.
- Jeremiah 38 records Jeremiah being thrown into a cistern a 2nd time. The officials told the King that Jeremiah was discouraging the military and the people by telling them that they should surrender to the Babylonians rather than continuing to remain in Jerusalem. The officials felt that Jeremiah was abetting the Babylonians, a capital crime in their opinion.
- Notice Zedekiah's response to the officials from Jeremiah 38: 5 "Behold, he is in your hands, for the king can do nothing against you." Isn't this reminiscent of Pilate and Jesus before the crowd in Jerusalem? Neither man wants to take responsibility for the evil act about to take place.
- Cisterns were constructed by digging a bottle-shape with a narrow top to prevent evaporation. They were coated with plaster. If used as a prison, it would be impossible for someone to escape.
- Jeremiah 38: 5-6 records that Jeremiah had to be lowered into the cistern of Malchiah, the king's son, by ropes. The cistern had no water in it, only mud. This would be a slow, miserable, and filthy death.
- Ebed-melech, an Ethiopian eunuch in the king's house, went to see King Zedekiah who was sitting at the Benjamin Gate, likely to hear judicial cases. Ebed-melech pleaded for Jeremiah's life. So, the king ordered that Jeremiah be removed from the cistern. He was thereafter kept as a prisoner again in the court of the guard. Even so, he would have been in a severely weakened condition as there was no bread left in Jerusalem (Jeremiah 34:9).
- Later, we will see in Jeremiah 39:15-18, that God sends his Word to Jeremiah that Ebed-melech will survive the Babylonian conquest. Because of his service to God's prophet and for trusting the Lord, Ebed-melech will not be taken into captivity.
- The last half of Jeremiah 38 is interesting. King Zedekiah made a secret pact with Jeremiah. They meet at the 3rd entrance to the Temple. This entrance is not mentioned elsewhere in Scripture; perhaps it was the king's private entrance. While people might have seen the two men together, Zedekiah is comfortable that their words will not be overheard.
- If Jeremiah would tell him honestly about his future, then Zedekiah would not put Jeremiah to death.

- Apparently, Zedekiah has not believed Jeremiah's previous oracles about his fate at the hand of the Babylonians. Jeremiah delivers the same message to Zedekiah as before: surrender and live; resist and die.
- With this message, Jeremiah attempts to appeal to Zedekiah's concern for his family with the words from Jeremiah 38: 23 "All your wives and your sons shall be led out to the Chaldeans."
- While the fate of the women is not specified, we can guess: killed; raped; forced into marriage; forced into slavery.
- The sons would also likely be killed, to force an end to the family. Unfortunately, that is exactly what the sons' fate would be.
- Zedekiah again refuses to listen to Jeremiah. Chapter 39 records his miserable fate.

Jeremiah

Lesson 8: Jeremiah 34:1 – 39:18

God's Faithfulness and Judah's Infidelity (34:1-35:19)

1. As Jeremiah 34 opens, the Babylonian invasion of Judah is in full force, with only a few cities left unconquered (587 BC). God send the prophet to warn King Zedekiah that he will not escape from the Babylonians; although he will not die by the sword, he will be taken captive to Babylon (34:1-7). How do King Zedekiah and the people of Judah respond to this message (34:8-16)? (For further background, see Exodus 21:2 and Deuteronomy 15:12.) What is God's response when Judah returns to its old ways (34:17-22)?
 - When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing. Exodus 21:2
 - Zedekiah had made a covenant with all the people of Jerusalem that they should free their Hebrew slaves. They obeyed and freed them and then immediately enslaved them again.
 - God told the people of Jerusalem that they would be "liberated" by the sword, by pestilence, and by famine. They would be made a horror to all the kingdoms of the earth. The birds of the air and the beasts of the field would eat their dead bodies. Zedekiah and his officials would be given over to the Babylonians. The Babylonians would burn Jerusalem and make it desolate.
2. As an expression of the covenant Judah made with God, the leaders cut a calf in half and walk between the two parts (34:18). What does this symbolic act mean? Compare this event to Genesis 15:9-20. What is the significance of the fact that in Genesis 15:9-20 only God walks between the animal pieces?
 - The symbolic act in Jeremiah 34:18 meant that the officials of Judah, the officials of Jerusalem, the eunuchs, the priests and all the people who passed between the halves of the calf would be cursed if they broke the covenant. They would, in effect, become like the slain calf.
 - In Genesis 15:9-20, God made a covenant with Abram regarding the land he promised to give him. The covenant was sealed by a heifer, a female goat, a ram, and a turtledove. All the animals were cut in half, but the bird remained whole. After Abram slept, a smoking fire and a flaming torch passed between the pieces. (The covenant also mentions the exile in Egypt and the return to the promised land after 400 years.)

- In the Genesis account, God would be cursed if he did not keep his covenant with Abram. That would not be possible, as God always keeps his promises, and a covenant is a firm promise. God assumed all responsibilities for keeping this covenant.
3. In Jeremiah 35 the scene shifts back to the reign of King Jehoiakim (609-598 BC). The prophet is sent to bring the Rechabites, a nomadic tribe descended from the Kenites (Judges 4:11; 1 Samuel 15:6; 1 Chronicles 2:55), to the house of the Lord. During the reign of King Jehu of Israel (841-814/813 BC), Jehonadab (also spelled Jonadab) the son of Rechab helped purge the northern kingdom of Israel of wicked King Ahab's descendants (2 Kings 10:15-17). When Jeremiah offers the Rechabites wine, why do they refuse to drink it? (Consider their response in light of Numbers 6:1-4.)
- Now Heber the Kenite had separated from **the Kenites, the descendants of Hobab the father-in-law of Moses**, and had pitched his tent as far away as the oak in Zaananim, which is near Kedesh. Judges 4:11
 - Then Saul said to the Kenites, "Go, depart; go down from among the Amalekites, lest I destroy you with them. For you showed kindness to all the people of Israel when they came up out of Egypt." So the Kenites departed from among the Amalekites. 1 Samuel 15:6
 - The clans also of the scribes who lived at Jabez: the Tirathites, the Shimeathites and the Sucathites. These are the Kenites who came from Hammath, the father of the house of Rechab. 1 Chronicles 2:55
 - And when he departed from there, he met Jehonadab the son of Rechab coming to meet him. And he greeted him and said to him, "Is your heart true to my heart as mine is to yours?" And Jehonadab answered, "It is." Jehu said, "If it is, give me your hand." So he gave him his hand. And Jehu took him up with him into the chariot. ¹⁶ And he said, "Come with me, and see my zeal for the LORD." So he had him ride in his chariot. ¹⁷ And when he came to Samaria, he struck down all who remained to Ahab in Samaria, till he had wiped them out, according to the word of the LORD that he spoke to Elijah. 2 Kings 10:15-17
 - And the LORD spoke to Moses, saying, ² "Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of a Nazirite, to separate himself to the LORD, ³ he shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried. ⁴ All the days of his separation he shall eat nothing that is produced by the grapevine, not even the seeds or the skins. Numbers 6:1-4

- We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, ‘You shall not drink wine, neither you nor your sons forever.’⁷ You shall not build a house; you shall not sow seed; you shall not plant or have a vineyard; but you shall live in tents all your days, that you may live many days in the land where you sojourn.’⁸ We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, to drink no wine all our days, ourselves, our wives, our sons, or our daughters,⁹ and not to build houses to dwell in. We have no vineyard or field or seed,¹⁰ but we have lived in tents and have obeyed and done all that Jonadab our father commanded us.¹¹ But when Nebuchadnezzar king of Babylon came up against the land, we said, ‘Come, and let us go to Jerusalem for fear of the army of the Chaldeans and the army of the Syrians.’ So we are living in Jerusalem.” Jeremiah 35:6-11

- The Rechabites had taken a vow like that of a Nazirite.

4. What lesson does Yahweh teach based on the Rechabites’ obedience to their ancestor Jonadab (Jeremiah 35:12-18)? What does he promise the Rechabites in light of their obedience?

- God told the people that the Rechabites had obeyed the order of Jonadab, but the people of Judah had not obeyed God. As a result, he would bring upon the people of Judah the destruction he had promised to bring.
- But to the house of the Rechabites Jeremiah said, “Thus says the LORD of hosts, the God of Israel: Because you have obeyed the command of Jonadab your father and kept all his precepts and done all that he commanded you,¹⁹ therefore thus says the LORD of hosts, the God of Israel: **Jonadab the son of Rechab shall never lack a man to stand before me.**” Jeremiah 35:18-19

Judah Rejects God’s Word (36:1-32)

5. To demonstrate Judah’s disregard for the word of the Lord, Jeremiah recounts an event from 605 BC, during the reign of Jehoiakim. God instructs Jeremiah to have his scribe, Baruch, write down his prophecies and read them to the people in the hope that they will repent (Jeremiah 36:1-8). How do the people and the officials respond to the reading of God’s word (verses 9-19)?

- There were 3 readings of God’s Word:
 - To the people of Jerusalem in the Temple (Jeremiah 36:10). This passage does not indicate how the people reacted other than for Micaiah, the grandson of Shaphan, who read the Book of the Law when it was found to King Josiah (2 Kings 22).

- To the King's officials (Jeremiah 36:14-15). The officials said that the words on the scroll needed to be reported to the king. They took the scroll from Baruch after learning that he had written what Jeremiah had instructed him to write, which were all the words of the Lord to Jeremiah. Then the officials instructed Baruch and Jeremiah to hide and tell no one where they were.
 - To King Jehoiakim (Jeremiah 34: 20-26)
6. When the scroll containing God's words through Jeremiah is read to the king, what is his shocking response (verse 20-26)? What does God promise to do to Jehoiakim for his disregard of God's word?
- As Jehudi read 3 or 4 columns of the scroll to the king, he would cut them off and burn them in the fire.
 - Therefore thus says the LORD concerning Jehoiakim king of Judah: He shall have none to sit on the throne of David, and his dead body shall be cast out to the heat by day and the frost by night. ³¹ And I will punish him and his offspring and his servants for their iniquity. I will bring upon them and upon the inhabitants of Jerusalem and upon the people of Judah all the disaster that I have pronounced against them, but they would not hear.” Jeremiah 36:30-31
7. Although we might not tear pages from our Bible, what are some ways we show a dismissive attitude toward God's Word?
- We do not read books or chapters we do not like or disagree with.
 - We do not read the Old Testament, thinking it has no bearing on the Gospel.
 - We cross out words in a Bible.

Judah's Last Days (37:1-39:18)

8. In Jeremiah 37-39 the prophet is finally ready to recount the events surrounding the destruction of Jerusalem in 586 BC. When the Babylonians withdraw from Jerusalem to engage the Egyptian army (588 BC), Jeremiah warns King Zedekiah that Babylon will return to destroy Jerusalem (37:1-10). During this reprieve Jeremiah leaves Jerusalem for his hometown but is arrested as a deserter (37:11-21). He is thrown into a cistern and left to die (38:1-6), but Ebed-melech (whose name means “servant of the king”) rescues him and moves him to the court of the guard (38:7-13). Despite a final warning from Jeremiah (38:14-28), Jerusalem is destroyed, and King Zedekiah is captured (39:1-10). Jeremiah is vindicated and given the choice of either going into exile or remaining in the

land (39:11-18). In what ways is Jeremiah's experience similar to that of Joseph (Genesis 37-50) and Daniel (6:1-28)?

- Just like Joseph and Daniel, Jeremiah remained faithful to God, always trusting in his promises to deliver him from evil and to protect him. (Note: Daniel 6 is the story of Daniel in the lion's den.)
 - Jeremiah, Joseph, and Daniel were all betrayed by others. Yet, God always rescued them.
9. Compare this pattern with Jesus' experience in Matthew 26-28. How do individuals like Joseph, Daniel, and Jeremiah point forward to Christ?
- Jesus was betrayed by the chief priests, the elders, Judas, and Peter. Jesus even predicted these betrayals. Yet, Jesus never doubted his Father and he never failed to obey Him.
 - Joseph, Daniel, and Jeremiah teach us to be faithful and obedient to God even in the face of adversity and death, just as Christ was faithful and obedient in the face of adversity and death on the cross.
 - Joseph, Daniel, and Jeremiah suffered and were persecuted, as Christ was. Joseph, Daniel, and Jeremiah were all righteous men, just as Christ was.
 - Joseph, Daniel, and Jeremiah teach us that God will never forsake us, as Jesus promised us that he, Jesus, would never leave us or forsake us.
 - God used Joseph, Daniel, and Jeremiah to be beacons of light in a dark world. They point to Jesus, who was the true light of the world.
10. How is Jeremiah's vindication a fulfillment of God's promises to him in Jeremiah 1:18-19?
- And I, behold, I make you this day a fortified city, an iron pillar, and bronze walls, against the whole land, against the kings of Judah, its officials, its priests, and the people of the land. ¹⁹ They will fight against you, but they shall not prevail against you, for I am with you, declares the LORD, to deliver you. Jeremiah 1:18-19
 - God delivered Jeremiah from kings, officials, priests, and the people who wanted to persecute him and kill him, over the course of nearly 60 years.
 - God delivered Jeremiah from the Babylonian destruction of Jerusalem and protected him.

11. Gospel Glimpses

Genuine Repentance

- Genuine repentance involves a 2-step process: acknowledging one's sin(s) and then seeking a life change (a turning away from sin) so that one does not commit the sin(s) again.
- 2 Timothy 2:25 states that God, in his sovereignty, grants us repentance. In essence, it is a gift from God that we are even able to repent.
- 2 Corinthians 7:10 says, "For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death."

12. Whole-Bible Connections

A Righteous Sufferer Vindicated

- Christ, a righteous man who never sinned, suffered unjustly at the hands of the wicked. He was vindicated in front of his accusers when God raised him from the dead on the 3rd day.
- We, on the other hand, are not righteous sufferers. Romans 3:10 says that none of us is righteous. We suffer because we live in a sinful world and because we sin. Romans 5:7-8 tells us that one would scarcely die for a righteous person, but Christ died for us sinners nevertheless.

13. Theological Soundings

Covenant

- God made many covenants in the Old Testament (Noah, the land, the Law). God was always the covenant keeper, but his people broke his covenant of the Law because they repeatedly sinned. We were incapable of keeping God's commandments. That is why God finally sent his son Jesus to save us from our sins and enable us to keep God's commandments.

God Blesses Faithfulness

- God gives us the gift of faith (one of the fruits of the Spirit) so that we can place our trust in Jesus as Lord and Savior. Faith enables us to accept the free gift of salvation from the Father.

- God blesses our faithfulness in him and in his son Jesus by fulfilling Jesus promises to give us an abundant life, resurrection, and eternal life.

The Word of God Endures Forever

- The Gospel of John says that Jesus was the Word. He was the living embodiment of all the words God spoke to his people, to his prophets, and to his patriarchs. God's Word abides forever in the hearts and minds of his people in the form of the Holy Spirit, part of the Trinity.
- No amount of burning the Bible can destroy God's Holy Word. It will survive any natural or man-made disaster, for it is designed to live forever. It, like God, is beyond space, time, and the material world.

14. Jeremiah 34:1-38:18 in total

- The people made a mockery of God's covenant with Abram by their covenant regarding freeing their slaves during the reign of Zedekiah.
- The people of Judah did not believe, to the very end, that God would send destruction upon their nation and upon the Temple, God's dwelling place.
- When given a choice to go into exile in Babylon or stay with the poor people of Jerusalem, Jeremiah chose the latter. I think he chose suffering with the poor over what would surely have been a safer and more comfortable lifestyle in Babylon. Jeremiah had endured a lifetime of suffering, yet had more to offer God's people. This is reflected in the book of Lamentations.
- The story of the Rechabites illustrates the rewards of obedience.
- God fulfilled all the commitments he had made to Jeremiah to keep him safe. God fulfilled all the curses he threatened to deliver against Israel and Judah.