

- Chapters 1-23 Review:
 - The LORD called Jeremiah as a prophet to the nations during the last five kings of Judah.
 - The LORD's warning to His people is to stop worshipping false gods or He will judge them by destruction and exile using a nation from the North, Babylon.
 - The judgment will include the destruction of the temple and the city of Jerusalem.
 - The people are to repent from their evil ways; the leaders are specifically called out for their rejection of the LORD's covenant and the shedding of innocent blood; the false prophets are called out for misleading the people to believe the LORD would not bring judgment on them.
 - Jeremiah is reviled by the leaders and the people of Judah, but the LORD will protect him.
 - The LORD promises there will not be a complete destruction of His people, as He will provide a Messiah and will bring His people back into the Promised Land in a future time, never to be removed.
 - The words of the LORD are always fulfilled as He is sovereign over His creation.
- Chapters 24-29 Review:
 - Good figs are used to represent the Jews who go into exile and will ultimately be those who become the Jews brought back into the land at a future time. The bad figs represent those who rebel against the judgment the LORD has brought on them through Nebuchadnezzar to last for seventy years.
 - Hypocrisy and false teaching and prophecy plague the LORD's people justifying the LORD's judgment on them.
 - Jeremiah continues to experience persecution for bringing the LORD's truth to His people (like planning to stay for a long time in Babylon) and calling out false prophets. Some of the false prophets are dealt with immediately.
- Chapters 30-33 Review:
 - These chapters are often referred to as the Book of Consolation as they are filled with promises for the LORD's people.
 - Promises of the LORD's people being regathered and brought back to a specific land as a nation to live in safety with hearts of flesh and not stone, served by priests, ruled by a king and living in prosperity. All of this is possible because Jesus their Messiah has redeemed them and will be their King.
- Chapter 34 The Jewish leaders make a public covenant and release their Hebrew servants but then renege profaning the LORD's name; the LORD brings back the Chaldeans to Jerusalem in judgment.

Jer. 35:1 The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying,

Jer. 35:2 “Go to the house of the Rechabites and speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to

drink.”

Jer. 35:3 Then I took Jaazaniah the son of Jeremiah, son of Habazziniah, and his brothers and all his sons and the whole house of the Rechabites,

Jer. 35:4 and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaiah, the man of God, which was near the chamber of the officials, which was above the chamber of Maaseiah the son of Shallum, the doorkeeper.

Jer. 35:5 Then I set before the men of the house of the Rechabites pitchers full of wine and cups; and I said to them, “Drink wine!”

- Verse 1 The word of the LORD comes to Jeremiah during the reign of King Jehoiakim.
 - Jeremiah would have been serving as a prophet to Judah for about twenty-five years.
- Verse 2 The LORD tells Jeremiah to bring the house of the Rechabites into a chamber in the temple and serve them wine.
- Verses 3-4 Jeremiah brings the house of the Rechabites to the temple into a chamber of the sons of Hanan the son of Igdaiah, the man of God.
 - This chamber was near the chamber of the officials, above the doorkeeper.
 - This event was to be witnessed.
- Verse 5 Jeremiah then brings the wine and cups before the Rechabites and asks them to drink the wine.

Jer. 35:6 But they said, “We will not drink wine, for Jonadab the son of Rechab, our father, commanded us, saying, ‘You shall not drink wine, you or your sons, forever.’

Jer. 35:7 ‘You shall not build a house, and you shall not sow seed and you shall not plant a vineyard or own one; but in tents you shall dwell all your days, that you may live many days in the land where you sojourn.’

Jer. 35:8 “We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, not to drink wine all our days, we, our wives, our sons or our daughters,

Jer. 35:9 nor to build ourselves houses to dwell in; and we do not have vineyard or field or seed.

Jer. 35:10 “We have only dwelt in tents, and have obeyed and have done according to all that Jonadab our father commanded us.

Jer. 35:11 “But when Nebuchadnezzar king of Babylon came up against the land, we said, ‘Come and let us go to Jerusalem before the army of the Chaldeans and before the army of the Arameans.’ So we have dwelt in Jerusalem.”

- V 6 The Rechabites explain they do not drink wine as commanded from their father.

- Verse 7 He also told them not to build houses or plant gardens or vineyards but they should live in tents and sojourn.
- Verses 8-10 The men explain they have obeyed their father commands.
- Verse 11 They explain that when Nebuchadnezzar came against the land with the army of the Arameans they came to live in Jerusalem.

Jer. 35:12 Then the word of the LORD came to Jeremiah, saying,

Jer. 35:13 “Thus says the LORD of hosts, the God of Israel, ‘Go and say to the men of Judah and the inhabitants of Jerusalem, “Will you not receive instruction by listening to My words?” declares the LORD.

Jer. 35:14 “The words of Jonadab the son of Rechab, which he commanded his sons not to drink wine, are observed. So they do not drink wine to this day, for they have obeyed their father’s command. But I have spoken to you again and again; yet you have not listened to Me.

Jer. 35:15 “Also I have sent to you all My servants the prophets, sending them again and again, saying: ‘Turn now every man from his evil way and amend your deeds, and do not go after other gods to worship them. Then you will dwell in the land which I have given to you and to your forefathers; but you have not inclined your ear or listened to Me.

- V 12 After the completion of the wine-drinking test the LORD brings word to Jeremiah.
 - Verse 13 The LORD of hosts, the God of Israel tells Jeremiah to ask the men of Judah and those who live in Jerusalem if they will not listen to His words.
 - Verse 14 The LORD uses the obedience of the Rechabites to their father’s command to not drink wine as a contrast of how disobedient the men of Judah and the inhabitants of Jerusalem have been to the words of the LORD.
 - Verse 15 The LORD specifically says He sent prophets to His people again and again to tell his people to repent from their worship of other gods; and if they did repent they could dwell in the land He had given to them but they would not listen to Him.

Jer. 35:16 ‘Indeed, the sons of Jonadab the son of Rechab have observed the command of their father which he commanded them, but this people has not listened to Me.’”

Jer. 35:17 “Therefore thus says the LORD, the God of hosts, the God of Israel, ‘Behold, I am bringing on Judah and on all the inhabitants of Jerusalem all the disaster that I have pronounced against them; because I spoke to them but they did not listen, and I have called them but they did not answer.’”

Jer. 35:18 Then Jeremiah said to the house of the Rechabites, “Thus says the LORD of hosts, the God of Israel, ‘Because you have obeyed the command of Jonadab your father, kept all his commands and done according to all that he commanded you;

Jer. 35:19 therefore thus says the LORD of hosts, the God of Israel, “Jonadab the

son of Rechab shall not lack a man to stand before Me always.”””

- Verse 16 The LORD contrasts how the Rechabites obeyed their father to how His people would not even listen to Him.
 - Verse 17 The result of this disobedience will be all the disaster the LORD has pronounced against them. The LORD is again showing the justification for the judgement He is bringing on His people.
 - Verses 18-19 The LORD has Jeremiah tell the Rechabites that because of their obedience to their father they will not lack a man to stand before Him always.
 - The LORD rewards the obedience of this people to their father’s words.
 - The invitation by Jeremiah to the Rechabites was another picture used by the LORD to make a point to His people.
 - Here was a people obeying a man’s words given hundreds of years earlier versus a people ignoring words from God given repeatedly.
 - The LORD was going to reward the obedience and judge the disobedience.

Jer. 36:1 In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying,

Jer. 36:2 “Take a scroll and write on it all the words which I have spoken to you concerning Israel and concerning Judah, and concerning all the nations, from the day I first spoke to you, from the days of Josiah, even to this day.

Jer. 36:3 “Perhaps the house of Judah will hear all the calamity which I plan to bring on them, in order that every man will turn from his evil way; then I will forgive their iniquity and their sin.”

- Verse 1 The LORD brings a word to Jeremiah specifically in the fourth year of Jehoiakim.
 - This is a significant year as it was the first year of Nebuchadnezzar as revealed in Jer. 25:1-3.

Jer. 25:1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon),

Jer. 25:2 which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying,

Jer. 25:3 “From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years the word of the LORD has come to me, and I have spoken to you again and again, but you have not listened.

- This was when tribute was required to be paid to Nebuchadnezzar.
 - This was when the first group of exiles were taken from Jerusalem to Babylon.

- Jeremiah had been prophesying for twenty-three years.
- Jer. 36:2 Jeremiah is to write in a scroll all the words the LORD spoke to him concerning Israel, Judah and all the nations from the day of King Josiah to the present.
- Verse 3 There is a potential the house of Judah will take heed to the warnings the LORD has issued and will repent and the LORD will then forgive their iniquity and sin.

Jer. 36:4 Then Jeremiah called Baruch the son of Neriah, and Baruch wrote on a scroll at the dictation of Jeremiah all the words of the LORD which He had spoken to him.

Jer. 36:5 Jeremiah commanded Baruch, saying, “I am restricted; I cannot go into the house of the LORD.

Jer. 36:6 “So you go and read from the scroll which you have written at my dictation the words of the LORD to the people in the LORD’S house on a fast day. And also you shall read them to all the people of Judah who come from their cities.

Jer. 36:7 “Perhaps their supplication will come before the LORD, and everyone will turn from his evil way, for great is the anger and the wrath that the LORD has pronounced against this people.”

Jer. 36:8 Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD’S house.

- Verse 4 Jeremiah calls Baruch the son of Neriah to dictate his words.
- Verse 5-6 Jeremiah says he cannot go into the house of the LORD so Baruch is to take the scroll and read it to the LORD’s people. This was not a message for only the leaders of the people.
 - It is to be read on a fast day. (to be reviewed in verse nine)
 - The scroll is also to be read to the people of Judah when they come to Jerusalem from their cities.
- Verse 7 The desire is for the LORD’s people to repent and pray before the LORD, as the anger and wrath of the LORD is great.
- Verse 8 Baruch did what Jeremiah commanded him to do.

Jer. 36:9 Now in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem proclaimed a fast before the LORD.

Jer. 36:10 Then Baruch read from the book the words of Jeremiah in the house of the LORD in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the New Gate of the LORD’S house, to all the people.

Jer. 36:11 Now when Micaiah the son of Gemariah, the son of Shaphan, had heard

all the words of the LORD from the book,

Jer. 36:12 he went down to the king's house, into the scribe's chamber. And behold, all the officials were sitting there — Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the other officials.

Jer. 36:13 Micaiah declared to them all the words that he had heard when Baruch read from the book to the people.

Jer. 36:14 Then all the officials sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read to the people and come." So Baruch the son of Neriah took the scroll in his hand and went to them.

Jer. 36:15 They said to him, "Sit down, please, and read it to us." So Baruch read it to them.

Jer. 36:16 When they had heard all the words, they turned in fear one to another and said to Baruch, "We will surely report all these words to the king."

Jer. 36:17 And they asked Baruch, saying, "Tell us, please, how did you write all these words? Was it at his dictation?"

Jer. 36:18 Then Baruch said to them, "He dictated all these words to me, and I wrote them with ink on the book."

Jer. 36:19 Then the officials said to Baruch, "Go, hide yourself, you and Jeremiah, and do not let anyone know where you are."

- Verse 9 In the fifth year of Jehoiakim, in the ninth month all the people in Jerusalem proclaimed a fast before the LORD. The fast is proclaimed by the people—not the king or leaders.
 - There were not established days of fasting at this time for the LORD's people. The calling of fasting was used in times of trouble for the people to call out to the LORD as demonstrated in 2 Chr. 20:1-4

2Chr. 20:1 Now it came about after this that the sons of Moab and the sons of Ammon, together with some of the Meunites, came to make war against Jehoshaphat.

2Chr. 20:2 Then some came and reported to Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea, out of Aram and behold, they are in Hazazon-tamar (that is Engedi)."

2Chr. 20:3 Jehoshaphat was afraid and turned his attention to seek the LORD, and proclaimed a fast throughout all Judah.

2Chr. 20:4 So Judah gathered together to seek help from the LORD; they even came from all the cities of Judah to seek the LORD.

- Verses 1-2 Enemies come to make war against Jehoshaphat and it is reported to the king.

- Verse 3 Jehoshaphat is afraid and seeks the LORD also proclaiming a fast throughout Judah.
- Verse 4 All the cities of Judah come together to seek the LORD.

2Chr. 20:5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD before the new court,

2Chr. 20:6 and he said, “O LORD, the God of our fathers, are You not God in the heavens? And are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You.

2Chr. 20:7 “Did You not, O our God, drive out the inhabitants of this land before Your people Israel and give it to the descendants of Abraham Your friend forever?

2Chr. 20:8 “They have lived in it, and have built You a sanctuary there for Your name, saying,

2Chr. 20:9 ‘Should evil come upon us, the sword, or judgment, or pestilence, or famine, we will stand before this house and before You (for Your name is in this house) and cry to You in our distress, and You will hear and deliver us.’

- Verses 5-6 Jehoshaphat standing before the assembly in the temple calls out to the LORD, declaring Him to be the God in the heavens, ruler over the nations that no one can stand against.
 - Verse 7-8 Jehoshaphat acknowledged God was the one who gave this land to this people and they built a sanctuary for His name.
 - Verse 9 “Should evil come upon us we will stand before the temple, because that is where You are, and cry out to You in distress and You will hear and deliver us.”

2Chr. 20:10 “Now behold, the sons of Ammon and Moab and Mount Seir, whom You did not let Israel invade when they came out of the land of Egypt (they turned aside from them and did not destroy them),

2Chr. 20:11 see how they are rewarding us by coming to drive us out from Your possession which You have given us as an inheritance.

2Chr. 20:12 “O our God, will You not judge them? For we are powerless before this great multitude who are coming against us; nor do we know what to do, but our eyes are on You.”

- Verses 10-12 The king addresses the problem and how they are powerless and don’t know what to do before this great multitude, but they are looking to God to intervene.

2Chr. 20:13 All Judah was standing before the LORD, with their infants, their wives and their children.

2Chr. 20:14 Then in the midst of the assembly the Spirit of the LORD came upon

Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph;

2Chr. 20:15 and he said, “Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: thus says the LORD to you, ‘Do not fear or be dismayed because of this great multitude, for the battle is not yours but God’s.

2Chr. 20:16 ‘Tomorrow go down against them. Behold, they will come up by the ascent of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel.

2Chr. 20:17 ‘You need not fight in this battle; station yourselves, stand and see the salvation of the LORD on your behalf, O Judah and Jerusalem.’ Do not fear or be dismayed; tomorrow go out to face them, for the LORD is with you.”

2Chr. 20:18 Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshipping the LORD.

2Chr. 20:19 The Levites, from the sons of the Kohathites and of the sons of the Korahites, stood up to praise the LORD God of Israel, with a very loud voice.

- Verse 13 All Judah stands before the LORD.
 - Verses 14-17 The Spirit of the LORD brings a message to them that they are not to fear because the battle is not theirs but God’s. They just need to show up.
 - Verses 18-19 The king and the people worship the LORD as the priests praise the LORD.

2Chr. 20:20 They rose early in the morning and went out to the wilderness of Tekoa; and when they went out, Jehoshaphat stood and said, “Listen to me, O Judah and inhabitants of Jerusalem, put your trust in the LORD your God and you will be established. Put your trust in His prophets and succeed.”

2Chr. 20:21 When he had consulted with the people, he appointed those who sang to the LORD and those who praised Him in holy attire, as they went out before the army and said, “Give thanks to the LORD, for His lovingkindness is everlasting.”

2Chr. 20:22 When they began singing and praising, the LORD set ambushes against the sons of Ammon, Moab and Mount Seir, who had come against Judah; so they were routed.

2Chr. 20:23 For the sons of Ammon and Moab rose up against the inhabitants of Mount Seir destroying them completely; and when they had finished with the inhabitants of Seir, they helped to destroy one another.

2Chr. 20:24 When Judah came to the lookout of the wilderness, they looked toward the multitude, and behold, they were corpses lying on the ground, and no one had escaped.

2Chr. 20:25 When Jehoshaphat and his people came to take their spoil, they found much among them, including goods, garments and valuable things which they

took for themselves, more than they could carry. And they were three days taking the spoil because there was so much.

2Chr. 20:26 Then on the fourth day they assembled in the valley of Beracah, for there they blessed the LORD. Therefore they have named that place “The Valley of Beracah” until today.

2Chr. 20:27 Every man of Judah and Jerusalem returned with Jehoshaphat at their head, returning to Jerusalem with joy, for the LORD had made them to rejoice over their enemies.

2Chr. 20:28 They came to Jerusalem with harps, lyres and trumpets to the house of the LORD.

2Chr. 20:29 And the dread of God was on all the kingdoms of the lands when they heard that the LORD had fought against the enemies of Israel.

2Chr. 20:30 So the kingdom of Jehoshaphat was at peace, for his God gave him rest on all sides.

- Verses 20-27 The LORD’s people put their trust in the LORD and give thanks to the Him, and He delivered them from harm as well as providing significant spoil.
 - Verse 28-30 The people rejoiced and the surrounding kingdoms who heard what happened were in fear of God so His people lived at peace.
 - Jer. 36:9 This appears to be why all the people in Jerusalem and from Judah came to the temple and proclaimed a fast before the LORD.
 - The people thought they could just repeat the actions done previously and the LORD would respond the same way for them now.
 - What the LORD desires is obedience and He has communicated the need for the people to stop worshipping the false gods and repent. The people refused to do this, so now judgement was going to come not a miraculous routing of the enemy.
 - The LORD had already told His people He was not going to respond to their declaration of a fast. Jer. 14:12

Jer. 14:12 “When they fast, I am not going to listen to their cry; and when they offer burnt offering and grain offering, I am not going to accept them. Rather I am going to make an end of them by the sword, famine and pestilence.”

- Jer. 36:10 Baruch reads from the scroll in the temple in the upper court at the New Gate.
 - This is where the people could hear the words of the LORD being read.
- Verses 11-13 When Micaiah the son of Gemariah, the son of Shaphan heard the words he went to the king’s house to the scribe’s chamber and declared the words to all the officials there.
 - These were all the officials of the temple and they were meeting together already.
 - Micaiah’s father Gemariah is among the officials.

- Verses 14-15 These officials send a messenger to ask Baruch to bring the scroll and read it to them and he complies. This is the second reading of the scroll this day.
 - Verse 16 The officials are in fear and say they will report all the words to the king.
 - Verses 17-19 The officials desire to know if Jeremiah had dictated these words to Baruch which he confirms and then they tell him to go back to Jeremiah and the two of them are to hide.

Jer. 36:20 So they went to the king in the court, but they had deposited the scroll in the chamber of Elishama the scribe, and they reported all the words to the king.

Jer. 36:21 Then the king sent Jehudi to get the scroll, and he took it out of the chamber of Elishama the scribe. And Jehudi read it to the king as well as to all the officials who stood beside the king.

Jer. 36:22 Now the king was sitting in the winter house in the ninth month, with a fire burning in the brazier before him.

Jer. 36:23 When Jehudi had read three or four columns, the king cut it with a scribe's knife and threw it into the fire that was in the brazier, until all the scroll was consumed in the fire that was in the brazier.

Jer. 36:24 Yet the king and all his servants who heard all these words were not afraid, nor did they rend their garments.

Jer. 36:25 Even though Elnathan and Delaiah and Gemariah pleaded with the king not to burn the scroll, he would not listen to them.

Jer. 36:26 And the king commanded Jerahmeel the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel to seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them.

- Verse 20 The officials go to the king in the court and report the words of the scroll after putting the scroll in the chamber of Elishama the scribe.
 - This was the role of the officials to bring prophetic messages to the king.
- Verses 21-22 The king sends Jehudi to get the scroll and has him read it to all the officials in the court with him as he was in his winter house, or section of the house utilized in the winter months, in the ninth month with a fire burning before him.
- Verse 23 After hearing short readings Jehoiakim took each section read and then cut the scroll and threw that section into the fire until the entire scroll had been destroyed.
 - It appears as if the king believes the ideas communicated in the words can be destroyed by him. If they do not exist they have no power to be true.
- Verse 24 The king and his servants were not afraid of what had been read to them.
 - If there had been any conviction or desire for repentance they would have torn their clothes; but they did not.
 - The contrast of Jehoiakim to Josiah hearing the written words of the LORD is seen in 2Kings 22:10-11.

2Kings 22:10 Moreover, Shaphan the scribe told the king saying, “Hilkiah the priest has given me a book.” And Shaphan read it in the presence of the king.

2Kings 22:11 When the king heard the words of the book of the law, he tore his clothes.

- Verse 11 The king tore his clothes.
 - Jer. 36:24 This comparison is why there is a reference to the fact the men who hear the LORD’s word written now have the opposite reaction.
- Verse 25 The men who were concerned with the words from the scroll pleaded with the king not to destroy the scroll but he would not listen to them.
- Verse 26 Jehoiakim also commanded Baruch and Jeremiah to be seized, but the LORD hid them.
 - Jehoiakim asked loyal men like Jerahmeel, the king’s son to carry out this task.
 - Jehoiakim was known to silence prophets he did not like as we studied in Jer. 26:20-23 where he had Uriah brought back from Egypt and killed him.

Jer. 36:27 Then the word of the LORD came to Jeremiah after the king had burned the scroll and the words which Baruch had written at the dictation of Jeremiah, saying,

Jer. 36:28 “Take again another scroll and write on it all the former words that were on the first scroll which Jehoiakim the king of Judah burned.

Jer. 36:29 “And concerning Jehoiakim king of Judah you shall say, ‘Thus says the LORD, “You have burned this scroll, saying, ‘Why have you written on it that the king of Babylon will certainly come and destroy this land, and will make man and beast to cease from it?’”

Jer. 36:30 ‘Therefore thus says the LORD concerning Jehoiakim king of Judah, “He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of the day and the frost of the night.

Jer. 36:31 “I will also punish him and his descendants and his servants for their iniquity, and I will bring on them and the inhabitants of Jerusalem and the men of Judah all the calamity that I have declared to them — but they did not listen.””

Jer. 36:32 Then Jeremiah took another scroll and gave it to Baruch the son of Neriah, the scribe, and he wrote on it at the dictation of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and many similar words were added to them.

- Verses 27-28 The word of the LORD came to Jeremiah telling him to write all the words down again on a second scroll.
- Verses 29-30 Jeremiah is to tell Jehoiakim because you did not like that it was written the king of Babylon was coming to destroy the land, and you had the scroll burned; your

judgment will be that you shall have no one to sit on the throne of David.

- The throne of David was over the entire house of Israel. In the future that will be a combination of the tribes of Israel and Judah, all the tribes reunited. No descendant of Jehoiakim will have this role.
 - The genealogy of this line come to the adopted father of Jesus, Joseph.
- The line of genealogy that traces from King David to Jesus comes from David's son Nathan and is expressed physically through the mother of Jesus, Mary.
- Also Jehoiakim is told his dead body shall be cast out to the heat of the day and the frost of the night with no proper burial. There is no scriptural documentation of the events surrounding the death of Jehoiakim.
 - His style of death was prophesied in Jer. 22:18-19

Jer. 22:18 Therefore thus says the LORD in regard to Jehoiakim the son of Josiah, king of Judah,

“They will not lament for him:

‘Alas, my brother!’ or, ‘Alas, sister!’

They will not lament for him:

‘Alas for the master!’ or, ‘Alas for his splendor!’

Jer. 22:19 “He will be buried with a donkey’s burial,

Dragged off and thrown out beyond the gates of Jerusalem.

- Jer. 36:31 The LORD says He will punish Jehoiakim and his servants for their iniquity.
 - He will bring on them all He has declared though they did not listen.
- Verse 32 Jeremiah dictates to Baruch again in a second scroll and this time many similar words were added.
 - The LORD rewrote His commands to His people during the time of Moses so this was not a new situation the LORD has to remedy with a rewriting to His people.
 - The people of Jeremiah’s day thought they could conjure up a fast day and the LORD would save them in the same way He had saved His people before, under King Jehoshaphat.
 - They missed understanding this was a heart issue and Jehoshaphat came with a genuine heart.
 - It was not the fast that brought the miracle it was a sincere, humble recognition of their powerlessness, with no idea how to save themselves and a focus on the LORD.
 - True humility, true sorrow is known in the heart. 2Cor. 7:10.

2Cor. 7:10 For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.

- A genuine repentance leads to salvation.
 - The LORD knows the heart of every man.
 - Man often thinks he can control the acts of God by what he says or does.
 - This can be described as bargaining with God.
 - If you God will do this for me then I promise to.....
 - Or man can say if I do this for you God then will you.....
 - This is not how the Creator of the universe operates with His creation.
- We are to glorify God.