

- 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.
- Chapters 35 & 36 Review:
 - The obedience of the Rechabites to the words of their father is contrasted to the disobedience of the LORD's people to His repeated words.
 - Jeremiah's scroll is burned by King Jehoiakim.

- The LORD is not fooled by a fast called by His people.

Jer. 37:1 Now Zedekiah the son of Josiah whom Nebuchadnezzar king of Babylon had made king in the land of Judah, reigned as king in place of Coniah the son of Jehoiakim.

Jer. 37:2 But neither he nor his servants nor the people of the land listened to the words of the LORD which He spoke through Jeremiah the prophet.

Jer. 37:3 Yet King Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to Jeremiah the prophet, saying, “Please pray to the LORD our God on our behalf.”

Jer. 37:4 Now Jeremiah was still coming in and going out among the people, for they had not yet put him in the prison.

Jer. 37:5 Meanwhile, Pharaoh’s army had set out from Egypt; and when the Chaldeans who had been besieging Jerusalem heard the report about them, they lifted the siege from Jerusalem.

- Verse 1 Establishes Zedekiah was made king by Nebuchadnezzar.
 - The reference to Zedekiah being king in place of Coniah (Jehoiachin) son of Jehoiakim, ties back to the judgement of Jehoiakim not having a son on the throne of David. (end of chapter 36)
- Verse 2 No one listened to the LORD speaking through Jeremiah, not the king, his servants or the people.
- Verse 3 The verse begins with the word, ‘yet’.
 - This draws attention to the dichotomy set up in the preceding verses with what the actions taken are now.
 - Zedekiah sends two men to ask Jeremiah to pray to the LORD on ‘our’ behalf, meaning on the nation of Judah’s behalf.
 - These men did not listen to the words Jeremiah had spoken from the LORD, yet Zedekiah now asks Jeremiah to pray to the LORD for them.
 - The men sent to Jeremiah are Jehucal the son of Shelemiah and Zephaniah the priest.
 - Jehucal the son of Shelemiah will be shown to be an enemy of Jeremiah in a later chapter.
 - Zephaniah had been one of the priests who received the letter from the false prophet Shemaiah the Nehelamite, living in exile in Babylon, telling Zephaniah he should be priest instead of Jehoiada the priest, and he should put Jeremiah in stocks and an iron collar.
 - Zephaniah had read the letter to Jeremiah.
 - Jer. 29:29 Zephaniah the priest read this letter to Jeremiah the prophet.
 - Zephaniah had also been sent to Jeremiah at the beginning of the siege recorded in Jer. 21:1-2.

Jer. 21:1 The word which came to Jeremiah from the LORD when King Zedekiah sent to him Pashhur the son of Malchijah, and Zephaniah the priest, the son of Maaseiah, saying,

Jer. 21:2 “Please inquire of the LORD on our behalf, for Nebuchadnezzar king of Babylon is warring against us; perhaps the LORD will deal with us according to all His wonderful acts, so that the enemy will withdraw from us.”

- It would seem Zephaniah was not an enemy of Jeremiah and might be why Zedekiah included him being sent to Jeremiah with the request for his prayer on their behalf.
 - Verse 4 Clarifies this request came before Jeremiah is imprisoned.
 - Verse 5 The historical timeline is established as the time the Chaldeans lifted the siege from Jerusalem to contend with the Egyptian army.

Jer. 37:6 Then the word of the LORD came to Jeremiah the prophet, saying,

Jer. 37:7 “Thus says the LORD God of Israel, ‘Thus you are to say to the king of Judah, who sent you to Me to inquire of Me: “Behold, Pharaoh’s army which has come out for your assistance is going to return to its own land of Egypt.

Jer. 37:8 “The Chaldeans will also return and fight against this city, and they will capture it and burn it with fire.”’

Jer. 37:9 “Thus says the LORD, ‘Do not deceive yourselves, saying, “The Chaldeans will surely go away from us,” for they will not go.

Jer. 37:10 ‘For even if you had defeated the entire army of Chaldeans who were fighting against you, and there were only wounded men left among them, each man in his tent, they would rise up and burn this city with fire.’”

- Verse 6 After Zedekiah makes this request to Jeremiah the word of the LORD comes to Jeremiah.
 - Verses 7- 8 The LORD tells Jeremiah he is to tell Zedekiah the Egyptian army is going to go back to Egypt, and the Chaldeans are going to come back to Jerusalem, capture it and burn it with fire.
 - Verse 9 The LORD warns against the foolishness of saying the Chaldeans will not return.
 - Verse 10 The LORD emphasizes this trustworthiness of His declarations by saying even if Zedekiah could defeat the Chaldeans to the point of only having injured warriors huddled in their tents; they would still be brought to rise up and burn Jerusalem with fire.
 - This is how destined for destruction Jerusalem is according to the LORD’s words.

Jer. 37:11 Now it happened when the army of the Chaldeans had lifted the siege from Jerusalem because of Pharaoh’s army,

Jer. 37:12 that Jeremiah went out from Jerusalem to go to the land of Benjamin in order to take possession of some property there among the people.

Jer. 37:13 While he was at the Gate of Benjamin, a captain of the guard whose name was Irijah, the son of Shelemiah the son of Hananiah was there; and he arrested Jeremiah the prophet, saying, “You are going over to the Chaldeans!”

Jer. 37:14 But Jeremiah said, “A lie! I am not going over to the Chaldeans”; yet he would not listen to him. So Irijah arrested Jeremiah and brought him to the officials.

Jer. 37:15 Then the officials were angry at Jeremiah and beat him, and they put him in jail in the house of Jonathan the scribe, which they had made into the prison.

Jer. 37:16 For Jeremiah had come into the dungeon, that is, the vaulted cell; and Jeremiah stayed there many days.

- Verses 11-12 When the Chaldeans left Jerusalem to deal with the Egyptian army Jeremiah decided to leave and go to the land of Benjamin to take possession of some property. The land of Benjamin was where Anathoth was located so this would most likely be Jeremiah leaving to take care of personal or family business dealing with land ownership.
 - Verse 13 Jeremiah was leaving through the Gate of Benjamin and was arrested by a captain of the guard Irijah, being accused of treason with a desire to join the Chaldeans.
 - Verse 14 Jeremiah says his accuser is lying but Irijah arrests him and brings him to the officials.
 - Jeremiah accusing Irijah of lying would give cause for the man to present evidence to support his accusation but he does not do this and arrests Jeremiah on the spot.
- Verses 15-16 The officials are angry with Jeremiah and beat him then jail him in the house of Jonathan the scribe now being used as a prison; Jeremiah was there many days.
 - The officials are so angry they actually beat Jeremiah, a man known to be a true prophet of the LORD.

Jer. 37:17 Now King Zedekiah sent and took him out; and in his palace the king secretly asked him and said, “Is there a word from the LORD?” And Jeremiah said, “There is!” Then he said, “You will be given into the hand of the king of Babylon!”

Jer. 37:18 Moreover Jeremiah said to King Zedekiah, “In what way have I sinned against you, or against your servants, or against this people, that you have put me in prison?

Jer. 37:19 “Where then are your prophets who prophesied to you, saying, ‘The king of Babylon will not come against you or against this land’?

Jer. 37:20 “But now, please listen, O my lord the king; please let my petition come before you and do not make me return to the house of Jonathan the scribe, that I may not die there.”

Jer. 37:21 Then King Zedekiah gave commandment, and they committed Jeremiah to the court of the guardhouse and gave him a loaf of bread daily from the bakers’ street, until all the bread in the city was gone. So Jeremiah remained in the court of the guardhouse.

- Verse 17 Zedekiah has Jeremiah secretly brought to him, meeting him face to face to see if there is any word from the LORD.
 - Jeremiah says, “You will be given into the hand of the king of Babylon!”
 - The king is being watched and does not want anyone to know he is meeting with Jeremiah.
 - Zedekiah already knew what the word of the LORD was.
 - Zedekiah is hoping there is a change in the word from the LORD.
 - Zedekiah does not stand strong as the king while Jeremiah stays steadfast though a prisoner.
- Verse 18 After Jeremiah delivers the word of the LORD to Zedekiah he asks how he has sinned against anyone that justifies him being put in prison.
- Verse 19 Jeremiah asks Zedekiah where the prophets are, telling him that Nebuchadnezzar is not going to come against him and Judah.
 - The false prophets were free while the LORD’s true prophet is a prisoner being threatened with death.
- Verse 20 Jeremiah pleads with Zedekiah and demonstrates his honoring of the position of king by saying ‘my lord the king’.
 - Jeremiah says to let his petition come before the king and not to send him back to the prison at Jonathan’s house; saying he knows he will die there if he is returned to that house.
 - Should the king decide to ignore this petition, Jeremiah’s death will be Zedekiah’s fault.
- Verse 21 Zedekiah has Jeremiah moved to the guardhouse in the palace where he might protect Jeremiah and at least feed him bread, until the food is gone.
 - Zedekiah does not free Jeremiah; it is clear Zedekiah fears the officials.

Jer. 38:1 Now Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchijah heard the words that Jeremiah was speaking to all the people, saying,

Jer. 38:2 “Thus says the LORD, ‘He who stays in this city will die by the sword and by famine and by pestilence, but he who goes out to the Chaldeans will live and have his own life as booty and stay alive.’”

Jer. 38:3 “Thus says the LORD, ‘This city will certainly be given into the hand of the army of the king of Babylon and he will capture it.’”

Jer. 38:4 Then the officials said to the king, “Now let this man be put to death, inasmuch as he is discouraging the men of war who are left in this city and all the people, by speaking such words to them; for this man is not seeking the well-being of this people but rather their harm.”

- Verse 1 Jeremiah is not silent after he is moved, and the officials hear what Jeremiah is saying to all the people.
- One of these officials is listed as being sent to Jeremiah by King Zedekiah in chapter twenty-on; Pashhur the son of Malchijah. Jer. 21:1

Jer. 21:1 The word which came to Jeremiah from the LORD when King Zedekiah sent to him Pashhur the son of Malchijah, and Zephaniah the priest, the son of Maaseiah, saying,

- A second man has also been sent by Zedekiah in the past, Jucal the son of Shelemiah Jer. 37:3

Jer. 37:3 Yet King Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to Jeremiah the prophet, saying, “Please pray to the LORD our God on our behalf.”

- Jer 38:2-3 Jeremiah is telling the people that anyone who stays in Jerusalem will die, but anyone who surrenders to the Chaldeans will live; because the city is going to be given over to the Chaldeans.
 - These same words are included in a much longer revelation recorded in chapter twenty-one.
 - In that chapter it is the king who sends his messengers to get an answer from Jeremiah as to what the word of the LORD is; whereas here, the officials hear Jeremiah speaking to all the people.
 - The word of the LORD has not changed.
- Verse 4 The officials tell Zedekiah that Jeremiah should be put to death because the few men of war left in Jerusalem are becoming discouraged and so Jeremiah is seeking the harm of Jerusalem.
 - The irony is Jeremiah desires for harm not to come to the people and leaving is the only way they will be spared harm.

Jer. 38:5 So King Zedekiah said, “Behold, he is in your hands; for the king can do nothing against you.”

Jer. 38:6 Then they took Jeremiah and cast him into the cistern of Malchijah the

king's son, which was in the court of the guardhouse; and they let Jeremiah down with ropes. Now in the cistern there was no water but only mud, and Jeremiah sank into the mud.

Jer. 38:7 But Ebed-melech the Ethiopian, a eunuch, while he was in the king's palace, heard that they had put Jeremiah into the cistern. Now the king was sitting in the Gate of Benjamin;

Jer. 38:8 and Ebed-melech went out from the king's palace and spoke to the king, saying,

Jer. 38:9 "My lord the king, these men have acted wickedly in all that they have done to Jeremiah the prophet whom they have cast into the cistern; and he will die right where he is because of the famine, for there is no more bread in the city."

Jer. 38:10 Then the king commanded Ebed-melech the Ethiopian, saying, "Take thirty men from here under your authority and bring up Jeremiah the prophet from the cistern before he dies."

Jer. 38:11 So Ebed-melech took the men under his authority and went into the king's palace to a place beneath the storeroom and took from there worn-out clothes and worn-out rags and let them down by ropes into the cistern to Jeremiah.

Jer. 38:12 Then Ebed-melech the Ethiopian said to Jeremiah, "Now put these worn-out clothes and rags under your armpits under the ropes"; and Jeremiah did so.

Jer. 38:13 So they pulled Jeremiah up with the ropes and lifted him out of the cistern, and Jeremiah stayed in the court of the guardhouse.

- Verse 5 Zedekiah tells the officials Jeremiah is in their hands as the king can do nothing against them.
 - The king either does not have ultimate authority over the leadership in Jerusalem at this point or he has abdicated his position of authority in this decision.
- Verse 6 Jeremiah is put into the cistern of Malchijah the king's son. There are no other scriptures to give insight of this man being the king's son.
 - This was located in the court of the guard house.
 - Jeremiah is lowered with ropes into the cistern, this helps to demonstrate the size of the cistern.
 - What remains in this cistern is mud deep enough that Jeremiah sinks but not enough to cover his head.
- Verse 7 There is an Ethiopian eunuch, Ebed-melech, who was at the king's palace when he heard about Jeremiah being put in the cistern.
 - Hebrew definition is Ebed - meaning servant and Melech - meaning king, the indication is this was a servant to the king.
 - Zedekiah is sitting in the Gate of Benjamin.

- Men, including kings, sat in the gates of the city to conduct business with the people.
- Verses 8-9 Ebed-melech leaves the king's palace and finds the king at the gate. He says Jeremiah the prophet has been cast into the cistern and will die there because of the famine in the city.
 - Ebed-melech knows where to find the king and has a relationship that allows him to approach the king.
 - Ebed-melech also knows about Jeremiah and has a desire to save him.
- Verse 10 It may be the king did not know what had been done to Jeremiah or that he was in imminent danger; the king tells Ebed-melech to take thirty men from here under his authority and bring up Jeremiah.
- Verses 11-13 Ebed-melech takes the men into the king's palace, collects worn-out clothes, lowers them down to Jeremiah in the cistern telling him to put the clothes under his armpits; meaning around his body and under his arms so they can pull him up from the muddy cistern.
 - Ebed-melech knew his way around the palace even knowing where to find the supplies for this rescue.
 - Pulling a grown man up out of a significant amount of mud would have taken great force and the clothes were provided to protect Jeremiah from injury during the extraction.
 - The number of men was needed to do the work and provide security while the rescue was being conducted.
 - Jeremiah remains in the court of the guardhouse.

Jer. 38:14 Then King Zedekiah sent and had Jeremiah the prophet brought to him at the third entrance that is in the house of the LORD; and the king said to Jeremiah, "I am going to ask you something; do not hide anything from me."

Jer. 38:15 Then Jeremiah said to Zedekiah, "If I tell you, will you not certainly put me to death? Besides, if I give you advice, you will not listen to me."

Jer. 38:16 But King Zedekiah swore to Jeremiah in secret saying, "As the LORD lives, who made this life for us, surely I will not put you to death nor will I give you over to the hand of these men who are seeking your life."

- Verse 14 Sometime after Jeremiah's rescue Zedekiah has him brought to him at a place described as the third entrance that is in the house of the LORD.
 - This is an entrance to the temple not specifically mentioned elsewhere.
 - Zedekiah meets with Jeremiah face to face again, not using messengers.
 - Zedekiah says he is going to ask Jeremiah a question and he wants to hear the truth.
 - Zedekiah has heard many contradictory advisors and does not trust receiving messages through others; he desires to hear directly from Jeremiah.

- Verse 15 Jeremiah says he believes Zedekiah will put him to death if he speaks the truth and that he would not even listen to any advice Jeremiah would give him.
- Verse 16 Zedekiah swears to Jeremiah in secret.
 - In his words Zedekiah acknowledges the LORD lives and made this life for them.
 - He swears not to put Jeremiah to death or hand him over to the men who desire to kill him.
 - He does not say he will obey any advice Jeremiah would give.

Jer. 38:17 Then Jeremiah said to Zedekiah, “Thus says the LORD God of hosts, the God of Israel, ‘If you will indeed go out to the officers of the king of Babylon, then you will live, this city will not be burned with fire, and you and your household will survive.

Jer. 38:18 ‘But if you will not go out to the officers of the king of Babylon, then this city will be given over to the hand of the Chaldeans; and they will burn it with fire, and you yourself will not escape from their hand.’”

Jer. 38:19 Then King Zedekiah said to Jeremiah, “I dread the Jews who have gone over to the Chaldeans, for they may give me over into their hand and they will abuse me.”

Jer. 38:20 But Jeremiah said, “They will not give you over. Please obey the LORD in what I am saying to you, that it may go well with you and you may live.

Jer. 38:21 “But if you keep refusing to go out, this is the word which the LORD has shown me:

Jer. 38:22 ‘Then behold, all of the women who have been left in the palace of the king of Judah are going to be brought out to the officers of the king of Babylon; and those women will say,
 “Your close friends
 Have misled and overpowered you;
 While your feet were sunk in the mire,
 They turned back.”

Jer. 38:23 ‘They will also bring out all your wives and your sons to the Chaldeans, and you yourself will not escape from their hand, but will be seized by the hand of the king of Babylon, and this city will be burned with fire.’”

- Verse 17 Jeremiah says the LORD God of hosts, the God of Israel has spoken.
 - If Zedekiah will surrender to the officers of the king of Babylon, he will live and the city will not be burned. His entire household will survive.
- Verse 18 If Zedekiah refuses to surrender then the city will be burned and he will not escape.
- Verse 19 Zedekiah’s objection is that the Chaldeans would turn him over to the Jews who have already surrendered and they would abuse him.
 - The Jews who had already surrendered would be angry with Zedekiah.

- All the things they have suffered with Zedekiah as king or because of the rebellion of Zedekiah could bring this response.
 - Zedekiah is afraid for his own well-being over that of his family members or for the city of Jerusalem.
- Verse 20 Jeremiah reassures Zedekiah the Chaldeans will not do that, and again directs him to obey the LORD so he may live. It is the only option for Zedekiah.
- Verses 21-22 If Zedekiah refuses to obey, Jeremiah tells him what the LORD has shown him.
 - All the women still in the palace will be brought out to the officers of the king of Babylon.
 - Bringing women out to the officers of Babylon most likely means the violation and abuse of these women.
 - As the women are being taken to the officers of Babylon they will say of Zedekiah, “Your close friends have misled you and overpowered you.”
 - The close friends of Zedekiah had misled him, giving him incorrect advice.
 - These were most likely the advisers who continually told Zedekiah to turn to the Egyptians to support him in rebelling against Nebuchadnezzar.
 - That these advisors have overpowered him indicates Zedekiah lost control of the political and military decisions guiding Judah.
 - Zedekiah’s fear of mocking will actually be carried out by the women of his own harem.
 - Zedekiah was a weak man. He did not keep his word. He changed loyalties.
- While Zedekiah was paralyzed by fear of making a decision, (feet sunk in the mire) his advisors had come back on him.
 - This may be one reason Zedekiah had worried the Chaldeans would turn him over to men who had already surrendered to them; though Jeremiah had said they would not do that if Zedekiah would obey the LORD.
 - Zedekiah had failed both groups, those desiring rebellion to Nebuchadnezzar and those who had surrendered.
- Verse 23 Jeremiah says the officers will bring out all his wives and sons to the Chaldeans.
 - The decision to not obey the LORD will bring devastation on Zedekiah’s family members.
 - Zedekiah will also not escape from their hands; he will be seized and the city will be burned with fire.
 - Zedekiah had an option and it was to obey the LORD.
 - The LORD could have lifted Zedekiah up from the mire he found himself in like the picture of Jeremiah being lifted up from the muddy cistern.
 - The ultimate problem for Zedekiah was not trusting in the LORD.

Jer. 38:24 Then Zedekiah said to Jeremiah, “Let no man know about these words

and you will not die.

Jer. 38:25 “But if the officials hear that I have talked with you and come to you and say to you, ‘Tell us now what you said to the king and what the king said to you; do not hide it from us and we will not put you to death,’

Jer. 38:26 then you are to say to them, ‘I was presenting my petition before the king, not to make me return to the house of Jonathan to die there.’”

Jer. 38:27 Then all the officials came to Jeremiah and questioned him. So he reported to them in accordance with all these words which the king had commanded; and they ceased speaking with him, since the conversation had not been overheard.

Jer. 38:28 So Jeremiah stayed in the court of the guardhouse until the day that Jerusalem was captured.

- Verse 24 Zedekiah tells Jeremiah he is not to let anyone know what he told the king and he would not die.
 - There were spies everywhere in royal palaces.
- Verses 25-26 If the officials hear Zedekiah and Jeremiah have talked and threaten to kill Jeremiah if he does not tell them what was said, he is to tell them he was bringing a petition before the king to not be returned to the house of Jonathan to die.
 - This is what Jeremiah had said to Zedekiah earlier Jer. 37:20.

Jer. 37:20 “But now, please listen, O my lord the king; please let my petition come before you and do not make me return to the house of Jonathan the scribe, that I may not die there.”

- Zedekiah had no power over these officials; this demonstrates how weak a king he is.
 - Jer. 38:27 The officials do come to Jeremiah, and he tells them what Zedekiah told him to say; since there were no witnesses to contradict him, they stop questioning Jeremiah.
 - The first answer is all that is needed from Jeremiah, as the officials have no reason to question further.
 - They have no witnesses of anything else being discussed.
 - The officials are speaking to a prophet of the LORD, with an impeccable reputation for speaking the truth.
 - The officials would need to take their questions to the king at this point and they are not inclined to do this.
- Verse 28 Jeremiah remained in the court of the guardhouse until Jerusalem was captured.
 - The breakdown of leadership in Judah and specifically in Jerusalem is demonstrated in these chapters.

- It is clear Zedekiah did not obey the words of the LORD.
- Zedekiah feared men not the LORD Is. 51:12-13.

Is. 51:12 “I, even I, am He who comforts you.

Who are you that you are afraid of man who dies

And of the son of man who is made like grass,

Is. 51:13 **That you have forgotten the LORD your Maker,**

Who stretched out the heavens

And laid the foundations of the earth,

That you fear continually all day long because of the fury of the oppressor,

As he makes ready to destroy?

But where is the fury of the oppressor?

Psa. 56:3 **When I am afraid,**

I will put my trust in You.

Psa. 56:4 **In God, whose word I praise,**

In God I have put my trust;

I shall not be afraid.

What can mere man do to me?

- Zedekiah simply did not believe the words of the LORD.
 - The LORD said clearly Zedekiah should surrender to Nebuchadnezzar to prevent many horrible events from happening to his family, his people, his city, and the temple; yet he refused to believe the words of the LORD.
 - When you truly believe the words of the LORD you live a different life.
 - You do not fear men.
 - You seek to glorify God.
- What has God revealed to you in His word that you struggle to believe or to act on?