

There’s no fit of rage.

There’s no tantrum thrown by an out-of-control king.
Jehoiakim coolly cuts the scroll with his knife –
throwing piece by piece into the fire.

Maybe you are not as blatant as Jehoiakim –
but that is what *you do* when you read your Bible,
but you do not *do* what it says!

We have come to the brink of disaster.
All of the warnings of Jeremiah have brought us to the edge.

All of the surrounding material focuses on the destruction of Jerusalem.
Chapters 32-34 come from the tenth year of Zedekiah,
during the siege of Jerusalem (587 BC).
Chapter 35 then jumps back to the earlier siege of Jerusalem
during the days of Jehoiakim (around 598 BC),
but as we saw last week,
it is intentionally contrasted with the story of ch 34.

Then if you look forward, chapters 37-45 will tell the story of the fall of Jerusalem in 587,
and the aftermath for those who stayed in Jerusalem.

But chapter 36 suddenly jumps back to the years 605-604 –
back to the *middle* of Jeremiah’s ministry.

Why is this here?

Because the action of Jehoiakim in burning the word of the LORD
will be answered with the burning of the city of Jerusalem (37:10).
Jehoiakim’s brother, Zedekiah, will not listen to Jeremiah either.

If you reject the word of the LORD
you will die.

But there is a second reason why chapter 36 is located here.

Chapter 36 introduces the figure of Baruch.
Baruch will play a key (though quiet) role in chapters 37-45.
Baruch is the scribe who writes down the words of Jeremiah.
As such, Baruch is a key figure for the development of the biblical text –
the move from the prophet as preacher to the prophetic text.

What happens to the word of God when the prophet is not in the room?

The *text* of the prophet Jeremiah is every bit as much the authentic word of God
as the oral preaching of Jeremiah.
As Walter Brueggeman puts it:

“It is the book (scroll), and not the presence of the prophet,
which becomes decisive in resisting the king.
From now on, establishment leadership must face a book
which relentlessly places established power in jeopardy.
The scroll is so much more difficult to resist because it cannot, like a person,
be intimidated, banished, or destroyed.
It keeps reappearing.” (346)

The text of scripture keeps reasserting itself over/against the powers of this age.
The word as written has an authority that resists the politics of this age.

1. Writing: The Words of the LORD and the Words of Jeremiah (v1-10)

a. Maybe They Will Repent? (v1-3)

In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD:

In the fourth year of Jehoiakim.

This is the year 605 B.C. – an important year in many ways!

The fourth year of Jehoiakim was the first year of Nebuchadnezzar (25:1)

This was the year of the Battle of Carchemish,
where Nebuchadnezzar defeated the armies of Assyria and Egypt
and established control of the Levant.

Josiah had died four years earlier, in the year 609, fighting against Egypt.

In his last years, Josiah had witnessed the rise of the Babylonians,
and the crumbling of the Assyrian empire.

Egypt feared the rising Babylonian power,
and so Pharaoh Neco allied with the Assyrians.

But Josiah, seeking to ingratiate himself with the Babylonians,
ambushed the Egyptians in 609 – and died in battle.

Pharaoh Neco responded by taking Josiah’s son, Jehoahaz, captive to Egypt,
where he died,

and replacing him with another son of Josiah, Jehoiakim,
with a very clear message: *you are now pro-Egyptian!*

Earlier in the fourth year of Jehoiakim, another word had come from the LORD to Jeremiah.

In chapter 25, we hear that in the fourth year of Jehoiakim,
Jeremiah proclaimed that Jerusalem would be destroyed,
and would serve the king of Babylon for 70 years (25:11).

And then, after 70 years, God will punish Babylon and restore Jerusalem.

Apparently that word had caused such controversy

that Jeremiah had been banned from going to the temple (v5),
so the LORD commands Jeremiah to write down all his prophecies:

² “Take a scroll and write on it all the words that I have spoken to you against Israel and Judah and all the nations, from the day I spoke to you, from the days of Josiah until today. ³ It may be that the house of Judah will hear all the disaster that I intend to do to them, so that every one may turn from his evil way, and that I may forgive their iniquity and their sin.”

Most OT prophets were simply preachers.

There were “schools of the prophets” –

where young men would be trained in the art of prophesying.

(Since there were not very many books,

most of their training would have come as apprentices to other prophets).

We only have *written* prophecies from 16 prophets –

Isaiah, Jeremiah, Ezekiel, Daniel, and the Twelve

(sometimes called the Minor Prophets).

But there were dozens or hundreds of other prophets who did not write scripture.

We rarely get to see how the OT was written,

but verses 2-8 give us a glimpse into the process.

Jeremiah has been prophesying for 23 years (cf. 25:3),

but apparently he has not been writing it down.

He has been preaching – but not writing.

But now, after 23 years of his preaching ministry,

God commands him to write down the oracles that he had received earlier.

This helps us understand some of the differences

between the first half of Jeremiah and the later oracles.

In the first 19 chapters there are a lot of general oracles –

“the word of the LORD came to Jeremiah...”

but after the fourth year of Jehoiakim (605 BC),

we get more specific times and locations.

You can see how the first 19 chapters are Jeremiah’s later remembrances –

“The LORD said to me in the days of King Josiah...” (3:6).

That’s a very general reference!

We should recognize from this that the written version

might not be identical to the precise words spoken 20 years earlier.

For instance, think about the variations in the gospel accounts:

the same episode is told in slightly different words by the different gospel writers.

The doctrine of plenary verbal inspiration means three things

- 1) it is *verbal* – namely, that the *words* that were written down are inspired;
- 2) it is *plenary* – which means “all” the words that were written are inspired;
- 3) and it is *inspired* – which means that it is *God* who breathed out these words through the mouth of Jeremiah and the pen of Baruch.

This is important because what is inspired is *not* the original preaching of Jeremiah,
but the *text* of Jeremiah.

And the text of Jeremiah is not just the word of the prophet,
it is, as God says, “all the words that I have spoken to you.”
These words are nothing less than “the words of the LORD.”

There were lots of prophets who were sent by God to preach –
but their words were not necessarily inspired by God.
(Most of the prophets were no more inspired than I am!
How do I know that?
Because their words never got written down and put in scripture!)

But in response to God’s command,
Jeremiah calls the scribe, Baruch:

b. Baruch Writes the Scroll of Jeremiah (v4-8)

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 that he had spoken to him. ⁵ And Jeremiah ordered Baruch, saying, “I am banned from going to the house of the LORD, ⁶ so you are to go, and on a day of fasting in the hearing of all the people in the LORD’s house you shall read the words of the LORD from the scroll that you have written at my dictation. You shall read them also in the hearing of all the men of Judah who come out of their cities. ⁷ It may be that their plea for mercy will come before the LORD, and that every one will turn from his evil way, for great is the anger and wrath that the LORD has pronounced against this people.” ⁸ And Baruch the son of Neriah did all that Jeremiah the prophet ordered him about reading from the scroll the words of the LORD in the LORD’s house.

Baruch will be associated with the ministry of Jeremiah for the next 19 years.
From 605 – 586 BC, Baruch was the scribe who wrote out the prophecies of Jeremiah.
His brother, Seraiah, will take a copy of Jeremiah to the exiles in Babylon (ch 51).

But here in chapter 36, since Jeremiah was banned from going to the house of the LORD,
he commanded Baruch to go to the temple on a fast day
and read the whole scroll of Jeremiah’s prophecies.

Remember that the LORD had told Jeremiah that he would protect him from his enemies!
God had promised that Jeremiah would not be killed by his foes.
But that does not make Jeremiah reckless!

Jeremiah still honors the command of those in authority over him.
He had been banned – he was forbidden to go the temple.
And so he accepts this (unjust) decision
and sends Baruch in his place.

But notice the *timing* of when Jeremiah wants this read.

At a fast day.

Fast days are held when there is reason for corporate concern.

And as Judah's enemies are playing ping-pong with the sons of Josiah,
it is clear that Jerusalem's independence is severely threatened.

The house of David and the temple of the LORD –

the son of God and the place where God's name dwells on earth –
are in danger.

And so all the people of God come together for a fast day at the temple.

And Jeremiah times it this way out of hope:

It may be that their plea for mercy will come before the LORD, and that every one will turn from his evil way, for great is the anger and wrath that the LORD has pronounced against this people.

Remember that Jonah had announced:

“Forty days and Nineveh will be destroyed!”

Yes, earlier that year Jeremiah had announced that Jerusalem will be destroyed –
and will serve Babylon for 70 years.

But Nineveh repented!

If God heard the repentance of a foreign nation like Nineveh,
how much more would he hear the repentance of his own city, Jerusalem!

It may seem like it's too late –

but God is slow to anger, abounding in steadfast love.

So first we have seen the writing of the Word of the LORD in the words of Jeremiah.

And we have seen that the *purpose* of this writing is to call Jerusalem to repentance.

What will happen when the word of God is read?

Think of the catechism question: how is the word of God to be read and heard
that it may become effectual to salvation?

That the word may become effectual to salvation,

we must attend thereunto with diligence, preparation, and prayer,

receive it with faith and love,

lay it up in our hearts,

and practice it in our lives.

And so we come to point two: when the word is read, how will you respond to the word?

Jeremiah's prophecies were written down so that *you* might hear them!

How will you respond?

2. Reading: How Will You Respond to the Word? (v9-26)

There are three readings of the Jeremiah scroll.

First, by Baruch in the temple, in the chamber of Shaphan.

Second, by Baruch to the officials.

And third, by Jehudi – one of the officials – to the king, Jehoiakim.

And the three responses are important:

a. The First Reading: Baruch and the House of Shaphan (v9-10)

⁹ *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.* ¹⁰ *Then, in the hearing of all the people, Baruch read the words of Jeremiah from the scroll, in the house of the LORD, in the chamber of Gemariah the son of Shaphan the secretary, which was in the upper court, at the entry of the New Gate of the LORD's house.*

This is the year 604 –

the *fifth* year after the death of Josiah.

Jeremiah was banned from the temple after the speech of chapter 25.

Now the message has been written down.

Judah has been ruled for the last four years by a pro-Egyptian king.

But now the army of Egypt has been defeated by the Babylonians at Carchemish.

By the 9th month of the 5th year of Jehoiakim,

in the fall of 604 BC,

it is abundantly clear that Babylon has won –

and that the Assyrian-Egyptian coalition has no hope of stopping them.

The scroll of Jeremiah's prophecies (something like the first 20 chapters of Jeremiah)

would include a reminder of the history of the failure of Israel,

the failure of Judah, the failure of Jerusalem –

and how God was now handing Jerusalem over to Babylon.

And since we know that Jeremiah was banned from the temple in 605 B.C.,

the same year that he prophesied the 70 years of exile,

we can safely assume that the prophesy of the 70 years of exile

would have been included in the Jeremiah scroll read in 604 B.C.

We are told in verse 9 that “all the people in Jerusalem

and all the people who came from the cities of Judah to Jerusalem

proclaimed a fast...”

Where was the King?

Why was he not in the temple for the fast day?

What was so important to him that he could not be there,

leading the people in their repentance and fasting?

Well, it was the ninth month.

It's December.

And it's cold.

So the king is in his “winter chamber” – with a fire in the fire pot to keep him warm.

While the people are fasting in the temple,
the king is staying comfortable in his warm inner chamber.

So when Baruch is walking up toward the temple on that cold winter day,
carrying in his hand the scroll of Jeremiah,
where does he go?

It says that he read the scroll “in the house of the LORD,
in the chamber of Gemariah the son of Shaphan the secretary,
which was in the upper court, at the entry of the New Gate of the LORD’s house.”

This is important!

We are told the *precise place* where Baruch goes to read.
The temple had many chambers around the outside of the court.
These chambers were used for the people of God to partake of the covenant meal
during the feasts.

Some of these chambers could become associated with particular families.
So if you were connected with the house of Shaphan,
you would always eat in “their” chamber.
(Think of how people today always sit in the same pew...)

And given the importance of the house of Shaphan to our story,
we need to take a moment to remember who Shaphan was –
and why Gemariah, his son, is so important.

[We actually have a seal from the 7th century with the stamp of Gemariah, son of Shaphan]

We often think of the prophets as solitary figures.

Elijah, Elisha, Isaiah, Jeremiah, Ezekiel –
They often appear as lonely voices – as though *no one* listened.

But there are moments when the scriptures reveal that in fact
there was a community of the faithful – of those who heard the word of the Lord –
of those who encouraged the prophets to continue in their faithful proclamation.

We saw this back in chapter 26, when certain elders of the land defended Jeremiah
“in the beginning of the reign of Jehoiakim.”
(In other words, around the year 609).

The house of Shaphan deserves to be remembered for being such a faithful family.
Who was Shaphan?

In the year 622, Hilkiyah the priest discovered the book of the law in the temple.
Shaphan was the king’s secretary who read the book of the law.
His son, Ahikam, was also present that day,
along with Achbor the son of Micaiah. (2 Kings 22:12)
Thirteen years later, in 609, after the death of the good king Josiah,

Pharaoh Neco replaced the pro-Babylonian Jehoahaz
with Jehoiakim, his younger brother,
with the clear message that Jehoiakim needed to be pro-Egyptian.

And when the prophet Uriah spoke against Jehoiakim,
Elnathan the son of Achbor was the agent of Jehoiakim who pursued him
as far as Egypt to bring him back for the king to execute him (26:22)
Why did the prophet Jeremiah not share the fate of Uriah?
“But the hand of Ahikam the son of Shaphan was with Jeremiah
so that he was not given over to the people to be put to death.” (26:24)

A decade later, after 597 – Jeremiah sends a letter to the exiles in Babylon –
“sent by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiyah
whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon.”

And in 587 Gedaliah the son of Ahikam ben Shaphan
will be appointed governor by the Babylonians.
And Jeremiah will be given into his charge.

So, Shaphan had at least three sons:
Gemariah, Ahikam, and Elasah –
all of whom appear to have been faithful to the LORD in supporting Jeremiah.
Ahikam’s son, Gedaliah was faithful as well –
and is rewarded by the Babylonians with the governorship of Judah.

There is one other son of Shaphan named in scripture:
Jaazaniah – in Ezekiel 8:11.

Ezekiel was a younger contemporary of Jeremiah.
He was in the family of the priests.
He had been carried away captive with Jeconiah in 597 B.C.
In other words, Ezekiel would have been a young man growing up in Jerusalem
during the ministry of Jeremiah.
As a faithful young man training to be a priest of Yahweh,
Ezekiel would probably have been in the temple that day
when Baruch arrived at the chamber of Gemariah son of Shaphan.

But in Ezekiel 8, the LORD shows Ezekiel a vision of the temple in Jerusalem –
and there in a secret chamber in the temple,
there are 70 elders of Israel – each worshipping idols –
led by Jaazaniah *the son of Shaphan*.

“Son of man, have you seen what the elders of the house of Israel are doing in the dark,
each in his room of pictures?” (8:12)

And in response to the idolatry of the elders of Israel –

led by *the son of Shaphan* –
the glory of the LORD departs from the temple.

That vision was dated in 592 B.C.

Five years later – since the glory of the LORD had departed from the temple –
driven out by the apostasy of his people –
the temple would be destroyed by Nebuchadnezzar.

No foreign ruler could destroy Jerusalem.
Sennacherib, king of Assyria, had tried – and failed.
So long as the LORD of Hosts protected Jerusalem,
no enemy could defeat his people.
But when his own people turned away –
when even the faithful remnant (the house of Shaphan) fell away –
then destruction swiftly came.

But Ezekiel only saw this because the LORD showed him in a vision!
Jeremiah never sees it.
Throughout the book of Jeremiah,
the house of Shaphan leads the faithful remnant.

Of course, from Jehoiakim's perspective,
the House of Shaphan is the leader of the pro-Babylonian party.
And therefore, the House of Shaphan is a dangerous party.
They are too powerful to be eliminated – but they are also not in the inner circle.

And you see this dynamic in the second reading in verses 11-19:

b. The Second Reading: Baruch and the Fear of the Officials (v11-19)

¹¹ When Micaiah the son of Gemariah, son of Shaphan, heard all the words of the LORD from the scroll, ¹² he went down to the king's house, into the secretary's chamber, and all the officials were sitting there: Elishama the secretary, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the officials.

¹³ And Micaiah told them all the words that he had heard, when Baruch read the scroll in the hearing of the people. ¹⁴ Then all the officials sent Jehudi the son of Nethaniah, son of Shelemiah, son of Cushi, to say to Baruch, "Take in your hand the scroll that you read in the hearing of the people, and come." So Baruch the son of Neriah took the scroll in his hand and came to them.

¹⁵ And they said to him, "Sit down and read it." So Baruch read it to them. ¹⁶ When they heard all the words, they turned one to another in fear. And they said to Baruch, "We must report all these words to the king." ¹⁷ Then they asked Baruch, "Tell us, please, how did you write all these words? Was it at his dictation?" ¹⁸ Baruch answered them, "He dictated all these words to me, while I wrote them with ink on the scroll." ¹⁹ Then the officials said to Baruch, "Go and hide, you and Jeremiah, and let no one know where you are."

Micaiah – the grandson of Shaphan – was representing the family at the temple that day.
When he hears the words of the LORD,

he recognizes that this is important.
Yes, Jeremiah has been preaching this message for 23 years –
but now it has been read publicly by Baruch in the temple on a fast day.
The effect of the message is that the king's pro-Egypt policy
has been publicly challenged by a prophet.
This may be the opportunity that the faithful have been waiting for!

So he goes to his father, Gemariah, who was in the king's house, in the secretary's chamber.
Elishama the secretary is there, and several other officials,
along with Elnathan the son of Achbor
(the fellow who had pursued Uriah and brought him back from Egypt!).

He tells them what he has heard from Baruch –
and so they quickly send Jehudi to bring Baruch to them.
Baruch comes and they ask him to read the scroll to them.
“When they heard all the words, they turned one to another in fear...”

Why fear?

Because this is the house of Shaphan.
And the house of Shaphan is still faithful to the LORD.
They want the king to hear these words.
They have been trying to persuade the king to yield to Babylon.
But it is a dangerous thing to confront the king!

The *text* of Jeremiah provides them with a safe alternative.

After they ascertain that Baruch has simply written down the words of Jeremiah,
they urge him to hide – and to tell Jeremiah to hide.
(And don't tell us where you are hiding!!)

They are pretty sure how the king will respond to this!
But while they are faithful to the LORD, they are also servants of Jehoiakim.
They must honor the king – and so it is best for them *not to know* where Jeremiah is!

Further, some may well have shared Jeremiah's hope:
maybe this is what God will use to bring Jehoiakim to repentance?!

c. The Third Reading: The King Burns the Word of the LORD (v20-26)
²⁰ So they went into the court to the king, having put the scroll in the chamber of Elishama the secretary, and they reported all the words to the king. ²¹ Then the king sent Jehudi to get the scroll, and he took it from the chamber of Elishama the secretary. And Jehudi read it to the king and all the officials who stood beside the king. ²² It was the ninth month, and the king was sitting in the winter house, and there was a fire burning in the fire pot before him.

Neither Jeremiah nor Baruch is present for the third reading.

There is no prophet in the room.

There is only the *text* of the words of the LORD.

A generation earlier the book of the Law of Moses had been found in the temple.

Hilkiah the priest had found it.

Shaphan himself had read it to King Josiah.

And now Josiah's son will be confronted by another text.

The words of the LORD in the text of Jeremiah.

We are reminded that it was the ninth month (December) –

and so it is cold – and there is a fire burning in the fire pot before the king.

And so as Jehudi reads the scroll, the king cuts off the portion that Jehudi has read,
and throws it into the fire.

²³ *As Jehudi read three or four columns, the king would cut them off with a knife and throw them into the fire in the fire pot, until the entire scroll was consumed in the fire that was in the fire pot.*

²⁴ *Yet neither the king nor any of his servants who heard all these words was afraid, nor did they tear their garments.* ²⁵ *Even when Elnathan and Delaiah and Gemariah urged the king not to burn the scroll, he would not listen to them.* ²⁶ *And the king commanded Jerahmeel the king's son and Seraiah the son of Azriel and Shelemiah the son of Abdeel to seize Baruch the secretary and Jeremiah the prophet, but the LORD hid them.*

Imagine poor Jehudi!

He appears to have been one of the faithful.

He had heard Baruch read the scroll earlier.

Now he is given the honor of reading the word of the LORD to the King.

But after he has read 3-4 columns,

the king reaches over with his knife,

slashes off the end of the scroll,

and throws it in the flames!

This is not the burning rage of a hot-tempered king.

If Jehoiakim had lost his temper,

he would have thrown the whole scroll into the fire without listening!

This is the cool and calculating act of a king who will sit and listen to the *whole scroll*,
and then communicate to his advisors *exactly* what he thinks of each line!

Elnathan had once done the king's bidding in bringing Uriah back from Egypt.

But now you find Elnathan with Delaiah and Gemariah

urging the king not to burn the scroll:

Don't you see, O King, you are storing up wrath against yourself?!

If this is the word of the LORD, then you are dooming yourself and your offspring!

As Christopher Wright puts it,

“He *insisted on listening to every word* and then publicly repudiated every word he heard.

Jehoiakim's rejection of the word of God was not a hasty mistake.
It was the most deliberate act of defiance of the spoken and written word of God
recorded in the Bible." (Wright, 375)

In the days of Jehoiakim's father –
the day that Shaphan had read the book of the Law –
with Hilkiah and Achbor present.
On that day, Josiah tore his clothes in fear and repentance.

Verse 24 shows the contrast:

*Yet neither the king nor any of his servants who heard all these words was afraid, nor did they
tear their garments.*

Over the protests of the son of Shaphan and the son of Achbor –
the son of Josiah repudiates the word of the LORD.

Jehoiakim knows that Elnathan son of Achbor will no longer do his bidding –
and he knows that the house of Shaphan is against him –
so instead he sends his own son (Jerahmeel,
who was probably not much more than ten years old)
together with two of his servants
in order to arrest Baruch and Jeremiah.

"But the LORD hid them."

They had taken the good counsel of Gemariah and his friends
and the LORD protected them.

3. Repentance (Or the Lack Thereof): The Indestructibility of God's Word (v27-32)

²⁷ *Now after the king had burned the scroll with the words that Baruch wrote at Jeremiah's
dictation, the word of the LORD came to Jeremiah:* ²⁸ *"Take another scroll and write on it all the
former words that were in the first scroll, which Jehoiakim the king of Judah has burned.* ²⁹ *And
concerning Jehoiakim king of Judah you shall say, 'Thus says the LORD, You have burned this
scroll, saying, "Why have you written in it that the king of Babylon will certainly come and
destroy this land, and will cut off from it man and beast?"'* ³⁰ *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.'*"

If you will not hear the word of the LORD –
if you will not obey the written word of God –
then all the curses written in that book will come upon you!

Jehoiakim had burned the word of the LORD,
and had sent his young son to arrest Baruch and Jeremiah.

Now the LORD says that his dead body shall be cast out to the heat by day and the frost by night.
He and his offspring and his servants will be punished for their iniquity.

But you cannot overthrow the written word of God.
You cannot burn it out!

³² *Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the dictation of Jeremiah all the words of the scroll that Jehoiakim king of Judah had burned in the fire. And many similar words were added to them.*

Verse 32 tells us that the second scroll was much longer than the first.

The reason is quite simple:

the purpose of the first scroll was to bring repentance to Jerusalem.

If the king repents – if the people repent –
then the book of Jeremiah could have been as short as the book of Jonah!

But Jehoiakim did not repent.
Jerusalem did not repent.
Therefore, all of this needed to be written down *for us*.

God warns all nations everywhere.
His word comes to individuals and to communities.
How we live together as the people of God *matters*.

And God will not be mocked.
What will you do with the Word of the LORD?
Maybe you are less brash than Jehoiakim.
Maybe you are not cutting pages out of your Bible and burning them!

But if you do not repent – if you do not put into practice the word of the LORD –
then you are practically imitating Jehoiakim!

The reason why Baruch wrote out another scroll – with *more words* –
was because *we* need to hear this!

Jesus is the Son of David who has heard the Word of the LORD and done it.
After all, Jesus himself is the Word who became flesh and dwelt among us.
Therefore, those who are united to him by faith –
those who have been united to him by baptism into his death –
are called to walk in newness of life.
The resurrection life of Jesus now resides in you.

And therefore, you are called to respond to the words of Jeremiah –
the Word of the LORD –
with faith, hope, and love.