

**Jer. 38, The Imprisonment of Jeremiah, Part 2**  
**January 19, 1991**  
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**Overview**

Continuing the events begun in ch. 37...

1. Structure:

- a) 37:1-2, the link from Jehoiakim to Zedekiah.
- b) 37:3-10 presents the revelation from God to which king and princes are reacting throughout the chapter (like the scroll in ch. 36).
- c) 37:11-38:28 gives the story in four acts, each concluding with Jer in jail: 37:16, 21; 38:13, 28. In the first and third acts, we see the animosity of the princes. In the second and fourth, Jer speaks directly with the king. The tension between the princes, who hate him, and the king, who has a fearful respect of him, emerges in his different places of incarceration.
  - 1) 37:16, the princes land him in a cistern-house, perhaps a small shed over the mouth of the cistern to keep things from falling in it.
  - 2) 37:21, the king liberates him to the court of the prison, which is in the king's own house (32:2), a much more comfortable situation.
  - 3) 38:13, the princes get him uncomfortable again. Not just the cistern shed, but now in the cistern itself.
  - 4) 38:28, the king once again returns him to the court of the prison.

2. Lessons to watch for as we study:

- a) We have seen in 37 (and will see again):
  - 1) From Jeremiah: The boldness required of God's prophets.
  - 2) From the princes: The deceitfulness of position and riches.
- b) In 38, we will see:
  - 1) From Zedekiah: The importance of a leader who can lead.
  - 2) From Ebedmelech: Who your friends are: not many wise, not many mighty, not many noble...

**A. 38:1-13, Third Act: Zed's Vacillation**

This section shows us in stark detail just how weak and spineless Zed is. There are two paragraphs, each following exactly the same structure. Someone "hears" something concerning Jer; speaks with the king about him, and as a result changes Jer's status. Throughout the episode, Jer is a silent, uncomplaining prop, serving to contrast the agents in the two paragraphs: the wicked princes who wish to destroy him, and a nameless foreign slave who saves his life.

1. 1-6, The King Leans to the Princes

First, the king grants the request of the wicked princes to silence Jer.

- a) The Princes: Who are these folk? Pashur was a member of the first delegation that Zephaniah the priest led to interrogate

Jer in ch.21, and Jucal was a member of the second in ch.37. They are called "princes" in v.4, and thus identified with the group in 37:15 who imprisoned him the first time.

b) 1-3, The Princes Observe

They are upset by Jer's continuing warning to the city that they can only be saved by surrendering to Babylon. The AV in v.1, "had spoken," suggests that they are acting because of what Jer had said before his imprisonment. In fact, the verb is a participle, denoting a continuous activity. Jer's new confinement in the court of the guard has not silenced him.

Compare Paul's testimony in prison in Rome, in Phil. 1:12, "the things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace, and in all other places." Jer is speaking to the soldiers and to anyone who comes to visit him, and his warning continues to permeate the city.

*Application:* Again, we see the boldness of Jer. He has already been beaten and imprisoned for his testimony, but he continues to deliver the message that God has committed to him.

c) 4-5, The Princes Speak with the King

They fear the effect of Jer's preaching on the soldiers. If the soldiers do as he suggests, there will be no one left in the city to defend it (and their position and prestige). So they ask the king for permission to kill Jer, and he grants it. Two things to note here:

1) The hatred of the princes for Jer. His silence is all they really need, but they are willing to bloody their hands to achieve it. Compare the hatred of the Jewish leaders for the Lord Jesus. This is not a casual disagreement, or even a deep division on an important issue between people who respect one another. Their love for their position and their prestige has so blinded them that they will kill to preserve these perquisites.

2) The weakness of the king. Can you imagine a king admitting, "Do what you like; I can't do anything to stop you"?

*Application:* We justly despise Zed for such capitulation. But we need to remember that we have similar responsibility to stand against evil in whatever sphere of authority the Lord has given us. Whether in the home or at work, we must uphold biblical values. Example: My group at work was having a party, paid for by my budget, and several people asked if we could buy a keg of beer. My refusal was not popular, but to do anything else would have been to abdicate my responsibility as the salt of the earth and a representative of the Lord Jesus.

d) 6, The Princes Act

AV "dungeon" is *bor*, "pit, cistern." Unwilling to soil their hands by executing him directly, they cast him into a convenient cistern, an artificial pit cut in the rock to catch rainwater during the winter for use in the dry season. Shaped like a bottle, so you can't climb out of it. Depending on the amount of water there, he might drown, or just starve to death in the mire. At the least, he would be out of contact with the soldiers and other people.

Their action is reminiscent of how Joseph was treated by his brothers in Gen. 37. They wanted to slay him and cast him into a pit (v.20), but Reuben assured them that the pit by itself would do the job, without the need to shed blood (v.22), intending secretly to deliver him. This is how brothers do away with brothers. The echo of the Joseph story here emphasizes the cruelty of these nobles to one who is their "brother," and sets into even stronger contrast the kindness of our next character, who is of a different race.

## 2. 7-13, The King Leans to Ebed-Melech

Next the king flips his position entirely and sends out a squad of men to rescue Jer.

- a) Ebed-Melech: We know nothing of this character beyond what we read here. But what we read shows that he is just the opposite of the prestigious nobles.
  - 1) He was an Ethiopian, thus a black man, obviously a foreigner and a stranger (cf. 13:23). By birth, he would be a pagan, and could only become a worshipper of Israel's God by conversion. But there is a problem with that.
  - 2) As a eunuch, he was probably responsible for the king's harem; vv.22f show that the king had multiple wives and concubines. But this condition means that he could not become a member of the Jewish congregation (Deut. 23:2). Paul's assessment of gentiles in general is particularly applicable to him: an "alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). A self-righteous priest would have looked on him with disdain, and we might expect that in return he would despise Israel's God.
  - 3) His name literally means "Servant of the King" or "Royal Servant." He has no identity of his own, no patronymic ("son of ..."), not even a personal name. He's just a slave in the royal household.
  - 4) Yet, when the "wise, mighty, and noble" (1 Cor. 1:26-29) of the city hate God's prophet and seek to slay him, it is this "foolish, weak, base" person, this foreign slave barred even from converting to Judaism, who values God's Word and God's prophet. As we shall see, he does not go

unrewarded.

b) 7a, Ebed-Melech Observes

v.1 told us that the princes "heard" what Jer was preaching. Ebed-Melech also "hears" something: that God's prophet has been cast into an abandoned cistern to die.

c) 7b, Ebed-Melech Speaks with the King

1) Setting: The king is sitting in the gate of Benjamin, one of the two gates on the northern wall of the city (the other being the fish gate). Also known as the sheep gate, it is the closest of the northern gates to the palace. Recall the topography of Jerusalem: steep valleys on W, S, and E, but a level approach from the N. This would be where the Babylonian army would amass for attack. Zed is sitting there, anxiously and actively worrying about his enemy.

2) Ebed-Melech's plea: Do you realize what these men did with Jer? He's going to die if you leave him there.

*Application:* What boldness from a servant, to oppose the plottings of the nobles! Reminiscent of the Israelite slave of Naaman's wife who directed her master to Elisha (2 Kings 5), not only for the healing of his leprosy, but also for faith in Yahweh (2 Kings 5:17). Two lessons:

a> Never underestimate what God can do with those of low estate. We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us (2 Cor. 4:7).

b> In particular, we should never think, "I'm a nobody; God can't possibly use me." If God can use an Israelite slave to save a Syrian general, and an Ethiopian eunuch to turn the heart of the King of Israel, he can work through us.

3) The King's response: Take thirty of the men here in the gate and get Jer out. His conscience is evidently strongly convicted; 30 men is a lot to send away from a critical point in the defences of the city. The large number is perhaps necessary to keep the princes from interfering.

*Application:* The king vacillates. First he honors an unreasonably harsh request from the princes; now he bounces in the other direction and sends a huge force to pull Jer out. He is neither hot nor cold, but lukewarm, an abomination to the Lord (Rev. 3:16). We must beware of such flip-flopping, which will always result if we fear the opinions of men. Only if we resolve to serve the Lord alone can we be steadfast.

d) 11-13, Ebed-Melech Acts

A rescue worthy of a slave! Decidedly low tech: He knows a deserted closet where he can find old rags. But in particular, contrast the use of rags here to their omission in v.6. They show the concern of Ebed-Melech for Jer. The princes could care less if they broke his arms. But this slave doesn't want Jer to get rope burns.

**B. 38:14-28, Fourth Act: Zed's Second Audience with Jer**

For a second time, Zed calls for Jer. Before, the question was "What's going to happen?" This time the question never quite gets asked, but Jer answers it anyway: "What should I do?"

Perhaps the greatest insight we get from this passage is to learn whom Zed fears the most. It's not the king of Babylon, or even the armies of Babylon. It's his own people, the Jews, both the princes in the city and those who are already in captivity, who will mock him.

1. 14a, Setting

Zed sends for Jer to speak with him. Note the place of the rendezvous: "the third entry of the house of the Lord," some obscure back door to the temple. This is not a public audience in the throne room, but a clandestine consultation in a back alley. Zed doesn't want anyone to know what he is talking to Jer about.

*There are two exchanges. The first deals with Jer's concern about whether the conversation is worthwhile. The second is God's message to Zed.*

2. 14b-16, First Exchange (Should we have this conversation?)

a) 14b, The Question

So nervous is the king about being overheard that he doesn't even come out with the question, as he did in 37:17. "Jer, I'm asking you about ... something. What have you heard?" We can imagine them lurking in the shadows, with Zed casting furtive glances over his shoulder to be sure nobody is listening. Zed is afraid to speak openly.

b) 15, Jer's Protest

Jer is also afraid to speak openly. "Why should I cooperate with you?" Note that the second clause is a statement, not (as in AV) a question. Jer's concern comes from two directions:

- 1) *fear* for his own safety in speaking against the official line;
- 2) *frustration* in repeating a message that has been heard and rejected before; the futility of preaching to a stone.

*Application:* These are the two great concerns that probably keep most of us silent concerning the things of God: fear for what others will think of or do to us, and frustration and discouragement over lack of response when we do speak. We

should not feel guilty about having these concerns; Jer had them too. But trusting in the Lord, he went on to speak anyway, and so must we, if we would be the Lord's messengers.

c) 16, Zed's Promise

Zed reassures Jer concerning his first concern: Zed will not hurt him, and will not deliver him to his political enemies. What is striking is the absence of any response to the second concern. Zed still will not surrender to the Lord.

What a contradiction! His concern for secrecy shows that he is taking a great personal risk in getting this information from Jer. He is interested in what Jer has to say and wants to learn more. Yet he will not commit himself to the Lord and to obey his word.

*Application:* There are lots of people like this today, who are interested in the Bible, and may even read it with us and ask us questions about it. We should be ready and eager to answer them, for "faith comes by hearing, and hearing by the Word of God" (Rom. 10:17). But we must not confuse their interest with salvation. Most of them are Zedekiahs, curious to hear what God has said and perhaps hungering for a relation with him, but not yet ready to surrender to God's will and word.

3. 17-23, Second Exchange (The Word of the Lord)

Only one verse of these seven is from Zed. Here Jer is giving him a message from the Lord. The message is that Zed has a choice--but a rather different one from what was offered to earlier kings.

a) The Two Choices

- 1) The earlier, strategic choice (J'kim and earlier): change your ways and live in peace, or continue to sin and be conquered. 7:3, 5-7; 18:11; 26:3,13; 35:15; 17:24-27.
- 2) The later, tactical choice (Zed): surrender to Neb and at least live, or resist and be destroyed. Offered at least seven times in Jer, three of which are in this chapter, and two in this section. Cf. 21:9; 27:8-11; 38:2.
- 3) *Application:* God's offers have expiration dates on them. "The opportunity of a lifetime must be seized in the lifetime of the opportunity." We must never put off what God tells us to do, or we may lose the chance, and the blessing. 2 Cor. 6:2 quotes Isa. 49:8, "I have heard thee in a time accepted, and in the day of salvation have I succored thee," and then comments, "Behold now is the accepted time; behold now is the day of salvation." What decision do you face? For salvation? Trust Christ today; you may not have a tomorrow. For some act of mercy or ministry to which the Lord is prompting you? Tomorrow, the opportunity may have gone. Keep your temporal priorities straight. Set your affection on

things above, not on things on the earth (Col. 3:2). Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you (Matt. 6:33).

b) 17-18, Jer explains the choice

- 1) Surrender, and not only will you live, but you will spare the city physical destruction.
- 2) Continue to resist, and you will be captured anyway, and lose the city in the bargain.

c) 19, Zed hesitates.

What would you fear in his circumstances? The weapons of the enemy, who might smite you down before they recognize you? The wrath of Neb? Years in his dungeon? Zed is afraid of the mockery of those who have already obeyed Jer's word and surrendered! Cf. Jn. 12:42,43, "they loved the praise of men more than the praise of God."

d) 20-23, Jer repeats the choice.

- 1) 20, Again, surrender brings survival and relative comfort: "It shall be well unto thee." Note in addition the promise, "They [the Babylonians] will not deliver thee [that is, into the hand of the surrendered Jews]. God is promising Zed that if he surrenders, Neb will treat him with honor.
- 2) He amplifies in more detail on the consequences of disobedience. The shame that Zed fears if he surrenders, will be even worse if he doesn't.
  - a> 22a, 23a, your wives and concubines will become the property of Neb and his princes. A particularly degrading custom of conquest, dissolving not only Zed's country but also his family; degrading his status not only as a king, but also as a man and a husband.
  - b> 22b, Your women will mock you. You are afraid of mockery from the surrendered Jews. How will you feel when your own harem scolds you for how your "friends," the princes who urge resistance, have misled you and left you in the lurch?
  - c> 23b, You will not escape.
  - d> 23c, Jerusalem will be destroyed with fire.

e) *Application:*

4. 24-28, Resolution

The final paragraph resolves not only this conversation, but the entire two chapters.

- a) 24-27, Resolution of this paragraph  
We began with Jer's two concerns: fear for his own safety and frustration over Zed's persistent disobedience.
- 1) Zed reaffirms his commitment to Jer's safety, and gives him a strategy for keeping the conversation secret. He is not asking Jer to lie; Jer has asked him for protection, and he is providing it. But he asks and receives Jer's help in keeping the details of their conversation private. Jer is not lying to the princes; it's none of their business.
  - 2) There is a conspicuous absence of any response to Jer's second concern, for Zed's disobedience. God graciously warns him over and over and over, but he will not hear. In the next chapter, we will witness the terrible consequences.
- b) 28, Resolution of the chapter.  
After his tour of Jerusalem's dungeons, Jer finally settles into the court of the guard, where he remains until the fall of the city.

### **Summary**

Review the main characters and what we have learned from each.

1. The princes of Jerusalem. Unlike the princes under Jehoiakim, they are concerned only for their own prestige, and provide no leadership for the people in spiritual matters. Let us be sure that we use positions of leadership as a stewardship from God, not to advance ourselves.
2. Zedekiah. Because he seeks to please men rather than God, he waffles back and forth, and in the end is powerless to choose even what is best for himself. Let us resolve to steer by the star of God's Word, whatever people around us say, for only then will we be consistent and able to bring blessing both to ourselves and to those around us.
3. Ebed-Melech. A foreigner, a slave, mutilated in body and excluded from the formal signs of fellowship with God, yet he is the hero of this story. Let us remember that God has chosen the foolish things of the world to confound the wise, and the weak things to confound the things that are mighty, and base things, and things that are despised, yes, and things that are not, to confound the things that are, that no flesh should glory in his presence (1 Cor. 1:27-29), and let us be careful neither to reject his humble servants, nor to fear to be thus thought of ourselves.
4. Jeremiah. He is willing to be God's pawn in the story; bears without complaining the tremendous suffering that is brought to him (contrast his confessions earlier); speaks boldly the message God has given him, without fear of personal consequences. Let us pray for God's Spirit so to strengthen and use us to glorify him.



### Hymn:

1. For third act: "True-Hearted, Whole-Hearted," #184.
2. For fourth act: Psalm 21, the obedience and victory the king who trusts in the Lord.

### Analysis

37-38, The imprisonment of Jer

Once he is arrested, the account is punctuated by "And Jer. remained ...". This reading prompts interpretation of 37:16 as summary to what precedes, not introduction to what follows. Need to do more work on the role of *kiy* here.

- A. 37:1-2, Setting  
(Details in previous message)
- B. 37:3-10, The Initial Revelation  
(Details in previous message)
- C. 37:11-16, Jer Arrested by the Princes  
(Details in previous message)
- D. 37:17-21, Zed's First Audience with Jer: Is there a word from the Lord?  
(Details in previous message)
- E. 38:1-13, Zed's Vacillation: contrast p
  1. The King Leans to the Princes
    - a) The Princes Observe: awareness quote p
      - 1) AQ f: 38:1 WA/Y.I\$ :MA( \$:PA+:YFH BEN-MAT.FN W./G:DAL:YFHW. B.EN-P.A\$ :XW.R W:/YW.KAL B.EN-\$ELEM:YFHW. W./PA\$ :XW.R B.EN-MAL:K.IY.FH )ET-HA/D.:BFRIYM ):A\$ER YIR:M:YFHW. M:DAB."R )EL-K.FL-HF/(FM L"/)MOR S
      - 2) AQ:
        - a> 38:2 K.OH )FMAR Y:HWFH
          - 1> HA/Y.O\$ "B B.F/(IYR HA/Z.O)T YFMW.T B.A/XEREB B.F/RF(FB W./BA/D.FBER
          - 2> W:/HA/Y.OC") )EL-HA/K.A&:D.IYM {YIX:YEH} [W:/XFYFH] W:/HFY:TFH-L./OW NAP:\$/OW L:/\$FLFL WF/XFY S
        - b> 38:3 K.OH )FMAR Y:HWFH
          - 1> HIN.FTON T.IN.FT"N HF/(IYR HA/Z.O)T B.: /YAD X"YL MELEK:-B.FBEL
          - 2> W./L:KFD/FH.
      - b) The Princes Speak with the King: interchange p
        - 1) IU (princes): quote p
          - a> quote f: 38:4 WA/Y.O)M:RW. HA/&.FRIYM )EL-HA/M.ELEK:
          - b> quote:
            - 1> YW.MAT NF) )ET-HF/)IY\$ HA/Z.EH
            - 2> K.IY-(AL-K."N HW.)-M:RAP.") )ET-Y:D"Y )AN:\$"Y HA/M.IL:XFMFH HA/N.I\$:)FRIYM B.F/(IYR HA/Z.O)T W:/)"T Y:D"Y KFL-HF/(FM L:/DAB."R ):AL"Y/HEM K.A/D.:BFRIYM HF/) "L.EH

3> K.IY HF/)IY\$ HA/Z.EH )"YN/EN.W. DOR"\$ L:/\$FLOWM  
 LF/(FM HA/Z.EH K.IY )IM-L:/RF(FH  
 2) RU (Zed): quote p  
 a> quote f: 38:5 WA/Y.O)MER HA/M.ELEK: CID:QIY.FHW.  
 b> quote:  
 1> HIN."H-HW.) B.:/YED/:KEM  
 2> K.IY-)"YN HA/M.ELEK: YW.KAL )ET/:KEM D.FBFR

c) The Princes Act

1) 38:6 WA/Y.IQ:XW. )ET-YIR:M:YFHW.  
 2) WA/Y.A\$:LIKW. )OT/OW )EL-HA/B.OWR MAL:K.IY.FHW.  
 BEN-HA/M.ELEK: ):A\$ER B.A/X:ACAR HA/M.A+.FRFH  
 3) WA/Y:\$AL.:XW. )ET-YIR:M:YFHW. B.A/X:ABFLIYM  
 4) W./BA/B.OWR )"YN-MAYIM K.IY )IM-+IY+  
 5) WA/Y.I+:B.A( YIR:M:YFHW. B.A/+IY+ S

2. The King Leans to Ebed-Melek

a) Ebed-Melek Observes: awareness quote p

1) AQ f: 38:7 WA/Y.I\$:MA( (EBED-MELEK: HA/K.W.\$IY )IY\$ SFRIYS  
 W:/HW.) B.:/B"YT HA/M.ELEK:  
 2) AQ: K.IY-NFT:NW. )ET-YIR:M:YFHW. )EL-HA/B.OWR

b) Ebed-Melek Speaks with the King: interchange p

1) setting:  
 a> W:/HA/M.ELEK: YOW\$"B B.:/\$A(AR B.IN:YFMIN  
 b> 38:8 WA/Y."C") (EBED-MELEK: MI/B."YT HA/M.ELEK:  
 2) IU (Ebed-Melek): quote p  
 a> quote f: WA/Y:DAB."R )EL-HA/M.ELEK: L"/)MOR  
 b> quote:  
 1> 38:9 ):ADON/IY HA/M.ELEK:  
 2> H"R"(W. HF/):ANF\$IYM HF/)"L.EH )"T K.FL-):A\$ER (F&W.  
 L:/YIR:M:YFHW. HA/N.FBIY) )"T ):A\$ER-HI\$:LIYKW.  
 )EL-HA/B.OWR  
 3> WA/Y.FMFT T.AX:T.FY/W MI/P.:N"Y HF/RF(FB  
 4> K.IY )"YN HA/L.EXEM (OWD B.F/(IYR  
 3) RU (Zed): quote p  
 a> quote f: 38:10 WA/Y:CAW.EH HA/M.ELEK: )"T (EBED-MELEK:  
 HA/K.W.\$IY L"/)MOR  
 b> quote:  
 1> QAX B.:/YFD/:KF MI/Z.EH \$:LO\$IYM ):ANF\$IYM  
 2> W:/HA(:ALIYTF )ET-YIR:M:YFHW. HA/N.FBIY) MIN-HA/B.OWR  
 3> B.:/+EREM YFMW.T

c) Ebed-Melek Acts: seq p

1) 38:11 WA/Y.IQ.AX (EBED-MELEK: )ET-HF/):ANF\$IYM B.:/YFD/OW  
 2) WA/Y.FBO) B"YT-HA/M.ELEK: )EL-T.AXAT HF/)OWCFR  
 3) WA/Y.IQ.AX MI/\$.FM B.:LOWY" {HA/S.:XFBOWT} [S:XFBOWT]  
 W./B:LOWY" M:LFXIYM  
 4) WA/Y:\$AL.:X/"M )EL-YIR:M:YFHW. )EL-HA/B.OWR B.A/X:ABFLIYM  
 5) quote p  
 a> quote f: 38:12 WA/Y.O)MER (EBED-MELEK: HA/K.W.\$IY  
 )EL-YIR:M:YFHW.  
 b> quote: &IYM NF) B.:LOW)"Y HA/S.:XFBOWT W:/HA/M.:LFXIYM

T.AXAT )AC.ILOWT YFDEY/KF MI/T.AXAT LA/X:ABFLIYM  
 6) WA/Y.A(A& YIR:M:YFHW. K."N  
 7) 38:13 WA/Y.IM:\$:KW. )ET-YIR:M:YFHW. B.A/X:ABFLIYM  
 8) WA/Y.A(:ALW. )OT/OW MIN-HA/B.OWR  
 9) WA/Y."\$EB YIR:M:YFHW. B.A/X:ACAR HA/M.A+.FRFH S

F. 38:14-28, Zed's Second Audience with Jer: What should I do?

1. Setting

a) 38:14 WA/Y.I\$:LAX HA/M.ELEK: CID:QIY.FHW.  
 b) WA/Y.IQ.AX )ET-YIR:M:YFHW. HA/N.FBIY) )"LFY/W )EL-MFBOW)  
 HA/\$.:LIY\$IY ):A\$ER B.:/B"YT Y:HWFH

2. IU (Zed): quote p: I want information.

a) quote f: WA/Y.O)MER HA/M.ELEK: )EL-YIR:M:YFHW.  
 b) quote:  
 1) \$O)"L ):ANIY )OT/:KF D.FBFR  
 Does the ptc mean that this is in fact the question? "I  
 hereby ask you the state of things."  
 2) )AL-T.:KAX"D MI/M./EN.IY D.FBFR

3. CU (Jer): quote p: Why should I cooperate with you?

a) quote f: 38:15 WA/Y.O)MER YIR:M:YFHW. )EL-CID:QIY.FHW.  
 b) quote:  
 1) K.IY )AG.IYD L/:KF H:A/LOW) HFM"T T.:MIYT/"NIY  
 2) W:/KIY )IY(FC/:KF LO) TI\$:MA( )"L/FY

4. RU (Zed): quote p: I promise that you won't be hurt.

a) quote f: 38:16 WA/Y.I\$.FBA( HA/M.ELEK: CID:QIY.FHW.  
 )EL-YIR:M:YFHW. B.A/S."TER L"/)MOR  
 b) quote: oath p  
 1) oath f: XAY-Y:HWFH {)ET} [ZZ] ):A\$ER (F&FH-L/FNW.  
 )ET-HA/N.EPE\$ HA/Z.O)T  
 2) oath:  
 a> )IM-):AMIYT/EKF  
 b> W:/)IM-)ET.EN/:KF B.:/YAD HF/):ANF\$IYM HF/)"L.EH ):A\$ER  
 M:BAQ:\$IYM )ET-NAP:\$/EKF S

5. RU (Jer, to previous question): quote p: Give up, for your own good.

a) quote f: 38:17 WA/Y.O)MER YIR:M:YFHW. )EL-CID:QIY.FHW.  
 K.OH-)FMAR Y:HWFH ):ELOH"Y C:BF)OWT ):ELOH"Y YI&:RF)"L  
 b) quote: contrast p  
 1) thesis: condition p  
 a> if: )IM-YFCO) T"C") )EL-&FR"Y MELEK:-B.FBEL  
 b> then:  
 1> W:/XFY:TFH NAP:\$/EKF  
 2> W:/HF/(IYR HA/Z.O)T LO) TI&.FR"P B.F/)"\$  
 3> W:/XFYITFH )AT.FH W./B"YT/EKF  
 2) antithesis: condition p  
 a> if: 38:18 W:/)IM LO)-T"C") )EL-&FR"Y MELEK: B.FBEL  
 b> then:  
 1> W:/NIT.:NFH HF/(IYR HA/Z.O)T B.:/YAD HA/K.A&:D.IYM  
 2> W./&:RFPW./HF B.F/)"\$

3> W:/)AT.FH LO)-TIM.FL"+ MI/Y.FD/FM S

6. CU (Zed): quote p: But everyone will make fun of me.  
a) quote f: 38:19 WA/Y.O)MER HA/M.ELEK: CID:QIY.FHW.  
 )EL-YIR:M:YFHW.  
b) quote: )A:NIY DO)"G )ET HA/Y.OHW.DIYM ):A\$ER NFP:LW.  
 )EL-HA/K.A&:D.IYM P.EN-YIT.:NW. )OT/IY B.:/YFD/FM  
 W:/HIT:(AL.:LW.-B/IY P
7. RU (Jer): quote p: amplification of vv. 17-18.  
a) quote f: 38:20 WA/Y.O)MER YIR:M:YFHW.  
b) quote: contrast p  
1) thesis: obedience and life.  
a> LO) YIT."NW.  
b> \$:MA(-NF) B.:/QOWL Y:HWFH LA/):A\$ER ):ANIY D.OB"R  
 )"LEY/KF  
c> W:/YIY+AB L/:KF  
d> W./T:XIY NAP:\$/EKF  
2) antithesis: condition p: disobedience and dishonor  
a> if: 38:21 W:/)IM-MF)"N )AT.FH LF/C")T  
b> then: quote p  
1> quote f: ZEH HA/D.FBFR ):A\$ER HIR:)/ANIY Y:HWFH  
2> quote:  
a: 38:22 W:/HIN."H KFL-HA/N.F\$IYM ):A\$ER NI\$:):ARW.  
 B.:/B"YT MELEK:-Y:HW.DFH MW.CF)OWT )EL-&FR"Y  
 MELEK: B.FBEL  
b: quote p  
1: quote f: W:/H"N.FH )OM:ROWT  
2: quote:  
A. HIS.IYTW./KF  
B. W:/YFK:LW. L/:KF )AN:\$"Y \$:LOM/EKF  
C. HF+:B.: (W. BA/B.OC RAG:L/EKF  
D. NFSOGW. )FXOWR  
c: 38:23 W:/)ET-K.FL-NF\$EY/KF W:/)ET-B.FNEY/KF  
 MOWCI)IYM )EL-HA/K.A&:D.IYM  
d: contrast p:  
1: thesis: W:/)AT.FH LO)-TIM.FL"+ MI/Y.FD/FM  
2: antithesis:  
A. K.IY B:/YAD MELEK:-B.FBEL T.IT.FP"&  
B. W:/)ET-HF/(IYR HA/Z.O)T T.I&:ROP B.F/)"\$ P
8. execution p: Zed protects Jer.  
a) command-promise: (Zed): quote p: Keep this conversation  
secret, and I'll take care of you.  
1) quote f: 38:24 WA/Y.O)MER CID:QIY.FHW. )EL-YIR:M:YFHW.  
2) quote:  
a> )IY\$ )AL-Y"DA( B.A/D.:BFRIYM-HF/)"L.EH  
b> W:/LO) TFMW.T  
c> temporal p  
1> time: 38:25 W:/KIY-  
a: YI\$:M:(W. HA/&.FRIYM K.IY-DIB.AR:T.IY )IT./FK:  
b: W./BF)W. )"LEY/KF  
c: quote p

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1: quote f: W:/)FM:RW. )"LEY/KF
2: quote:
  A. HAG.IYDFH-N.F) L/FNW. MAH-D.IB.AR:T.F
    )EL-HA/M.ELEK:
  B. )AL-T.:KAX"D MI/M./EN.W.
  C. W:/LO) N:MIYT/EKF
  D. W./MAH-D.IB.ER )"LEY/KF HA/M.ELEK:
2> text: quote p
  a: quote f: 38:26 W:/)FMAR:T.F ):AL"Y/HEM
  b: MAP.IYL-):ANIY T:XIN.FT/IY LI/P:N"Y HA/M.ELEK:
    L:/BIL:T.IY H:A$IYB/"NIY B."YT Y:HOWNFTFN LF/MW.T
    $FM P

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b) execution of the command (Jer)

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1) 38:27 WA/Y.FBO)W. KFL-HA/&.FRIYM )EL-YIR:M:YFHW.
2) WA/Y.I$):ALW. )OT/OW
3) WA/Y.AG."D L/FHEM K.:/KFL-HA/D.:BFRIYM HF/)"L.EH ):A$ER
  CIW.FH HA/M.ELEK:
4) reason p
  a> text: WA/Y.AX:ARI$W. MI/M./EN.W.
  b> reason: K.IY LO)-NI$:MA( HA/D.FBFR P

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c) fulfillment of the promise

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1) 38:28 WA/Y."$EB YIR:M:YFHW. B.A/X:ACAR HA/M.A+.FRFH
  (AD-YOWM ):A$ER-NIL:K.:DFH Y:RW.$FLFIM S
2) W:/HFYFH K.A/):A$ER NIL:K.:DFH Y:RW.$FLFIM P

```