

# OpenTheo

## Jeremiah 24 - 28



### Jeremiah - Steve Gregg

In this passage from Jeremiah 24-28, the speaker analyzes the prophecy of two baskets of figs and the fate of the good and bad figs. The speaker also discusses the punishment and captivity of the people of Judah by Babylon, as well as the condemnation of the religious leaders by Jeremiah. The vision of Jeremiah rebuking Hananiah, who removed the yoke from his neck, is also analyzed as an example of Jeremiah's prophetic rebukes against false prophets. Overall, the passage portrays a grim fate for those who fail to heed the warnings of God's true prophets.

### Transcript

All right, when we come to Jeremiah chapter 24, we come to a very short treatment of a vision he had where he saw two baskets of figs. These visions don't strike me as very imaginative or extremely creative. There's one basket of good figs, one basket of bad figs.

The good figs represent the good people. The bad figs, the bad people. But, in particular, there are predictions made about the good people and the bad people that are worthy of some attention.

And the good people, in this case, are not the remnant of the Jews in Jerusalem, but those who have gone away into captivity with Jeconiah. That would include Ezekiel, for example. And Daniel and his friends had gone into captivity earlier, too.

So, these would be examples of some of those who had already gone into captivity. Ezekiel, Daniel, and so forth. And it says, the Lord showed me, and there were two baskets of figs set before the temple of the Lord, after Nebuchadnezzar, king of Babylon, had carried away captive Jeconiah, the son of Jehoiakim, king of Judah, and the princes of Judah with the craftsmen and smiths from Jerusalem, and had brought them to Babylon.

Now, these baskets of figs were set before the temple of the Lord as though they were an offering someone had brought and left there for the priests or something, an offering to the Lord, maybe of their first fruits, brought to the temple. But one of the baskets was entirely unworthy of a gift of the Lord. There were some good figs, just fine, but the other

basket was absolutely unacceptable, like rotten figs that someone had brought to present to God.

Now, the people of Judah were all, by implication, presented to God. Judah was God's people. They were all supposed to follow him.

They were supposed to present themselves to God as his servants and as his obedient, you know, followers. And yet, some of them were like figs offered to God that were so foul that they'd be disgusting. They're probably wormy and just the kind of thing you would not ever think of eating.

He says, one basket had very good figs, like the figs that are first ripe, so they are like first fruits, offerings. And the other basket had very bad figs, which could not be eaten. They were so bad.

Then the Lord said to me, what do you see, Jeremiah? And I said, figs. The good figs are very good, and the bad, very bad, which cannot be eaten, they're so bad. Again, the word of the Lord came to me saying, and thus says the Lord, the God of Israel, like these good figs, so will I acknowledge those who are carried away captive from Judah, whom I have sent out of this place for their own good into the land of the Chaldeans.

For I will set my eyes on them for good, and I will bring them back to this land. I will build them and not pull them down. I will plant them and not pluck them up.

Now, the good figs, then, that are offered to the Lord are like people who are, in fact, acceptable to the Lord. He accepts them. He acknowledges them.

They are carried away captive, but he says he did that for their good. The people who are left behind are going to see some really ugly things when Nebuchadnezzar comes and destroys the city. Much better to have been carried off during time of relative peace, be settled into a new environment.

It's not all that bad out there in Babylon. And actually, we know something about it because of Ezekiel. He was one of the ones who had been carried away.

He was one of these good figs. But not everyone who was carried away were really good, as Ezekiel makes clear. God tells Ezekiel that many of his fellow captives have set up idols in their hearts and so forth.

So it is not the case that all those who've gone into Babylon are good people, but they may be relatively good compared to the monstrous, monsters of iniquity in Jerusalem that are still there. In any case, those who've gone away have escaped the Holocaust. They are now peaceably resettled.

And therefore, God's going to do them good. And their descendants will be brought back,

which is probable, 70 years later. But the other category then, he says, I will, oh, it's a verse.

We're not done with them yet. Excuse me. He says, then I will give them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God.

For they shall return to me with their whole heart. So the remnant who return to God with their whole heart will be brought back from Babylon. And as the bad figs, which cannot be eaten, they are so bad, surely, thus says the Lord, so will I give up Zedekiah the king of Judah, his princes, the residue of Jerusalem who remain in this land, and those who dwell in the land of Egypt.

I will deliver them to trouble into all the kingdoms of the earth for their harm, not for their good. The others went into Babylon for their good. These are gonna be dispersed for their harm, to be a reproach and a byword, a taunt and a curse in all the places where I shall drive them.

And I will send the sword, the famine, and the pestilence among them till they are consumed from the land that I gave to them and their fathers. This business being consumed from the land is a phrase from Deuteronomy 28, 21, where again, in the famous chapter about the curses that would come upon them for disobedience, God said he'd consume them off the land that he'd given them. So those phrases from Deuteronomy 28, 21 find their way into this oracle as well.

Essentially, he's saying that the Jews that have not been taken into captivity might be congratulating themselves that they escaped that. They dodged that bullet. Nebuchadnezzar came and he grabbed up who he wanted to take and took him back to Babylon.

They said, I was passed over, good for me. I must be one of the good ones. He said, no, you're one of the bad figs.

The good figs got taken away for their good. The ones who are left, well, they're gonna be, they're gonna have some real serious hardships, including dispersion into lands where they will not be treated very well and they will be consumed off the land. But the good figs will return and they did.

Now, chapter 25 also talks about this in this chapter. This is the chapter where Jeremiah reveals that it'll be a 70-year captivity. Now, the time of this was actually eight years earlier before the previous chapter.

That is, chapter 24 was uttered eight years after chapter 25. We're going backward in time now to 605 BC. This was the time when Nebuchadnezzar came and he took some captives from Jerusalem, Daniel among them.

Daniel and his three friends in 605 BC were taken. And it says, 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, which was the first year of Nebuchadnezzar, king of Babylon. Now, we have here a slight problem to resolve.

It can be resolved, but it has sometimes been seen as a contradiction in the Bible. It says the first year of Nebuchadnezzar was the fourth year of Jehoiakim. Okay? But look at Daniel chapter one in verse one.

Daniel 1.1 says, in the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylon, came to Jerusalem and besieged it. This is referring to 605 BC also. This is the same year.

When Nebuchadnezzar came and besieged Jerusalem in 605 BC, it was the first year of Nebuchadnezzar's reign. But Daniel says it was the third year of Jehoiakim. And Jeremiah says it was the fourth year of Jehoiakim.

Both of them agree that Nebuchadnezzar was reigning, and Jeremiah says it was his first year of his reign. So how could the same year, the first year of Nebuchadnezzar, be the fourth year of Jehoiakim and the third year of Jehoiakim? It sounds like contradiction. It sounds like either Daniel or Jeremiah got it wrong.

Now, one thing we cannot assume is that Daniel got it wrong. Daniel wrote later than Jeremiah on this. But what's interesting is that Daniel knew this chapter of Jeremiah.

Because in Daniel chapter nine, Daniel was reading this very chapter of Jeremiah. We read in Daniel nine that he was reading in Jeremiah the prophet how the captivity would be 70 years long. That comes up in this chapter.

That's this chapter he's reading. So Daniel could not have been ignorant of this chapter. He couldn't have been ignorant of what Jeremiah wrote.

And therefore, he couldn't really be contradicting. In representing this first year of Nebuchadnezzar as he did, and doing it differently than Jeremiah did, it was intentional. It was not a mistake.

It's not a contradiction. There was an intentional rephrasing of this into the third year of Jehoiakim from Jeremiah's fourth year. Why? Well, some of you already know, but some may not.

The Jews and the Babylonians, when they reckoned the years of the reign of a king, had different methods. The Jews followed what's called the accession year method, which means that they counted any portion of a year at the beginning of the reign, the year of accession, as a year. That means that if a man became king two months before the end of the year, that year that he reigned two months was his first year.

And then the beginning of the next year was his second year. Although it might be he's only reigned three months, he's already in his second year because the two months he reigned in the first year, his accession year is counted as a whole year. He may have reigned six months or two or three or one month at the end of the year, but that becomes the first year of his reign in Jewish reckoning.

And then the next calendar year is the second year and so forth. Now, the Babylonians didn't do that. The Babylonians used a non-accession year method of reckoning and this is well-established in archeology.

It's well-known by scholars. They did not count the accession year as the first year. If a man came to power as king two months before the end of the year, that would be called his accession year.

It would not be called his first year. And then the next year, the beginning of the next year would be his first year. So it's a little confusing, obviously, but let's say a man becomes president in November.

Of course, our president will become president in January. The election will be in November. Let's say he actually took office in November of this year.

That means the year 2013, next year, would be called the second year of that presidency by the Jews, but it would be called the first year of his presidency by the Babylonians because the Jews would consider the last two months of this year as his first year of seating in office. The Babylonians would not. They would call this his accession year and start counting the years with the first full calendar year.

It's strange to us, but this is how scholars now know it was done. And so the first year of King Nebuchadnezzar was 605 BC. Jeremiah, a Jew writing in Jerusalem, spoke of it as the fourth year of Jehoiakim's reign because it was by the Jewish way of reckoning because they would count the portion of the year at the beginning of Jehoiakim's reign as his first whole year.

The Babylonians wouldn't start counting it until the first full calendar year. And Daniel's in Babylon writing to a Babylonian audience and he calls that year the third year of Jehoiakim. Same year, that is the fourth year.

It's the fourth year by Jewish reckoning. It's the third year by Babylonian reckoning. And although I may have confused you terribly, this is the, in fact, the answer to what some have seen as a contradiction between Jeremiah and Daniel.

And it's not some kind of a clever way of getting out of a problem. It's simply applying what is now known to the way that Jews and Babylonians, how they spoke about the years of a king. And as I said, the fact that Daniel knew this chapter because he mentions it as something he was reading, it rules out the possibility that Daniel and

Jeremiah must've had just different opinions about this and one of them was wrong.

He certainly would know what Jeremiah had said and he changed it because he adapted it to the Babylonian readers that he had, Daniel did. Now verse two, when Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem saying, from the 13th year of Josiah, the son of Ammon, king of Judah, even to this day. Now that was 13th year of Josiah when Jeremiah began to prophesy.

From that day until this day, the word of the Lord has come to me and I've spoken to you rising early and speaking, but you have not listened. And the Lord has sent to you all his servants, the prophets rising early and sending them, but you have not listened nor inclined your ear to hear. Sounds to me like if you wanna be a prophet, you gotta become an early riser.

Jeremiah and all the prophets are early risers. They don't want the heat of the day to wear on before they get their message to the people apparently. They said, repent now everyone of his evil way and his evil doings and dwell in the land that the Lord has given you to your fathers forever and ever.

So the original message was to repent, he says, and you could have stayed in the land. Do not go after other gods to serve them and worship them and do not provoke me to anger with your works of your hands and I will not harm you. He's saying, this is what I was saying in the early days when I came to you in the 13th year of Josiah and from that time, my message was a message of repentance and hope.

If you repent, God won't hurt you. God won't send you into Babylon. You can stay in this country.

Yet you have not listened to me, says the Lord, that you might provoke me to anger with the works of your hands to your own hurt. Therefore, thus says the Lord of hosts, because you have not heard my words, behold, I will send and take all the families of the earth, says the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land, against its inhabitants and against these nations all around and I will utterly destroy them and make them an astonishment, a hissing and a perpetual desolation. Moreover, I will take from them the voice of mirth, the voice of gladness, the voice of the bridegroom, the voice of the bride, the sound of the millstones and the light of the lamp.

All these familiar, reassuring, ordinary, homey sounds, sights and sounds, you'll be wishing for those. You'll be reminiscing about those because you'll be in a miserable place. You won't have light.

You won't have weddings going on. You won't hear people grinding at the mill like you're used to when you were growing up. You're gonna have a foreign and unhappy

experience.

Now, this particular listing of things that are no longer gonna be there, the voice of mirth and so forth, have been mentioned twice before, in chapter seven in verse 34 and in chapter 16 in verse nine. Interestingly, they are mentioned also in Revelation 18, 23 with reference to the fall of Babylon. In Revelation 18 in verse 23, when it's talking about the fall of Babylon, whoever that might be, it uses these same expressions that are used repeatedly of the conditions of the fall of Jerusalem.

We read it in Revelation 18 in verse 23. The light of the lamp shall not shine in you anymore. The voice of the bridegroom and bride shall not be heard in you anymore.

For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. But you see, the bridegroom and the bride and the lamp are all coming from this passage in Jeremiah 25, 10. They're not gonna be heard in Jerusalem anymore or in Babylon.

And this whole land, Jeremiah 25, 11 says, this whole land shall be a desolation and an astonishment and these nations shall serve the king of Babylon 70 years. Now, 70 years is really actually how long it was. And so that being the case, Jeremiah obviously gives evidence of being a true prophet since he did not live that long.

He did live to see the beginning of that time, but he certainly didn't live to see the end of it. He was an old man having prophesied for 40 something years at the time that Jerusalem fell. That was the beginning of the 70 years, but he did not live to see the end of it certainly.

So he could not have known this without being a true prophet. And then it will come to pass when 70 years are completed that I will punish the king of Babylon and that nation, the land of the Chaldeans for their iniquity, says the Lord, and I will make it a perpetual desolation. Isaiah 13 was also a prophecy against Babylon and Isaiah 13, 20 also mentions Babylon becoming a perpetual desolation.

It's something of a hyperbole, but it is basically saying an utter ruin of this city that seemed so invincible at the time. So I will bring on that land all my words, which I have pronounced against it. All that is written in this book, which Jeremiah has prophesied concerning all nations.

It's interesting, Jeremiah is uttering this oracle, but it's God speaking and he mentions Jeremiah. So Jeremiah mentions himself in his oracle by name in the third person because it's God talking through him. For many nations and great kings shall be served by them also.

And I will repay them according to their deeds and according to the works of their own hands. Now we have another part of this prophecy, which focuses on a wine cup. And

this wine cup is taken by Jeremiah, either in fact or in vision, around to many nations.

And he requires the kings of these nations to drink the cup as an emblem that God's wrath is going to be poured out on them and they will drink the cup of his wrath. The imagery of a cup full of wrath actually originates in Psalms. In Psalm chapter 75, in Psalm 75 in verse eight, it says, for in the hand of the Lord, there is a cup and the wine is red.

It is fully mixed and he pours it out. Surely it's dregs shall all the wicked of the earth drain and drink down. Now this is a cup that he gives to the wicked to drink.

It is a cup certainly of judgment. The book of Revelation also refers to this cup in Revelation chapter 14 and verse 10, where it says about those who take the mark of the beast, it says that person himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of his indignation. And he should be tormented with fire and brimstone in the presence of the holy angels and the presence of the lamb.

The person who worships the beast will drink the full unmixed wine of God's wrath from the cup of his indignation. The idea of the cup seems to be that as nations do evil, this cup gets gradually filled. God's anger mounts.

The more evil a nation does, the more the cup is approaching its fullness. Once it's full, nothing more can be put in it. It'll have to be poured out in judgment.

We have perhaps an allusion to this concept back in Genesis when God is talking to Abraham about how his descendants are gonna spend, he said 400 years in a land that is not their own. But then it says he's gonna bring them back. And his statement about that is that it's going to be, it's gonna take that long because the iniquity of the Amorites is not yet full.

I was thinking it's chapter 14, but I'm looking for it now. Don't have it in my notes, obviously. 15, 16, I was looking at chapter 14 at the end there.

Yeah, God tells Abraham in the fourth generation, they shall return here. For the iniquity of the Amorites is not yet full. The New King James says complete, the word is full.

Their iniquity has not filled the cup of wrath quite yet. It was in fact gonna take, God said 400 years to do that. But the point here is that there is a cup filling up and it's not quite full in their case.

So God is forestalling the judgment on the Canaanites until that cup apparently is full. If you look at Matthew chapter 23, Jesus is talking to the Pharisees. And in Matthew 23, 29, he says, "Woe to you, scribes and Pharisees, hypocrites, "because you build the tombs of the prophets "and adorn the monuments of the righteous.

"And you say, if we had lived in the days of our fathers, "we would not have been



partakers with them "in the blood of the prophets. "Therefore you are witnesses against yourselves "that you are the sons of those "who murdered the prophets. "Fill up then the measure of your father's guilt.

"It's like all these centuries, "your father has been filling up this cup of wrath. "It's not full yet, but you'll fill it up. "You're gonna kill me, you're gonna kill the prophets "I send to you,' as he says in verse 34.

"I'm gonna send you prophets, wise men, scribes, "some of them you're gonna kill and crucify, "and some of them you're gonna scourge in your synagogues "and persecute from city to city, "that on you may come all the righteous blood shed "on the earth from the blood of Abel and so forth." Now, the thing is, he's saying their fathers killed the prophets, but they will fill up what is lacking in the measure of their father's guilt. The cup will be full, and it'll be poured out in that generation. The idea that the cup is full of the wrath of God, corresponding to the sins of the people that have filled the cup, it gives some special meaning to Jesus' prayer in the garden where he said, Father, if it's your will, let this cup pass from me.

And then, of course, when he was arrested and Peter tried to defend him, Jesus said, the cup that my father has given me, shall I not drink it? The cup did not pass from him. Why did he use this reference to the cup? I believe it's the cup of God's wrath, the cup of the world's sins filled up and poured out on Jesus. He had to drink that cup.

But in Jeremiah's day, there were temporal judgments to be had by these pagan nations, and they would have to drink their own cup. And this was emblemized by Jeremiah taking this wine cup to these nations. Now, I suspect that this was in a vision that he did this and not in reality.

The reason is, all the nations he said to do it to are across the sea. I mean, Babylon's in the list, Egypt is in the list, many, many kings, all the kings of Arabia, all the kings of this. He's supposed to bring all this wine cup to all these people.

This would take, traveling on foot, it would take the rest of his life. And therefore, I suspect that the meaning of this vision, which is that these will drink the cup of wrath, would be as much served as if this happened in a vision, and he described it as if he actually went and did it. It is almost certain that this prophecy was not for the benefit of those nations, but it was for the benefit of Judah to see that God was gonna judge the nations too.

In verse 15, it says, "Thus says the Lord God of Israel to me, "Take this wine cup of fury from my hand "and cause all the nations to whom I send you to drink it. "And they will drink and stagger and go mad "because of the sword that I will send among them." So it's war that comes against them, that it's the drinking of this cup. They're defeated by their enemies.

Then, "I took the cup from the Lord's hand." Now, this had to be in a vision. Where's God's hand visibly? I mean, in real life, it's hard to imagine that God had a tangible hand, a tangible cup, and handed it down to him. It's much easier to see this as a vision taking place where God appears in the vision holding a cup, and Jeremiah in the vision goes and takes it from his hand.

"And he made all the nations to drink "to whom the Lord had sent me. "Jerusalem and the cities of Judah, they come first. "Its kings and its princes, to make them a desolation, "astonishment, and a hissing, and a curse, "as it is this day." Then we've got Pharaoh, king of Egypt, in verse 19.

In verse 20, it's the kings of the land of Uz and the kings of the land of the Philistines. That's quite a few kings there. Then in verse 21, Edom, Moab, and the people of Ammon.

In verse 22, all the kings of Tyre, all the kings of Sidon, and the kings of the coastlands, which are across the sea. Obviously, he's not gonna be making this trip physically. Verse 23, Dedan, Tima, Buz, and all who are in the farthest corners.

Verse 24, all the kings of Arabia, and also the kings of the mixed multitude who dwell in the desert. Verse 25, all the kings of Zimri. I wonder how many kings Zimri had.

Don't even know where the place was. All the kings of Elam, which is actually the Medes, or Persia, actually it's the Persians. And all the kings of the Medes.

All the kings of the north, far and near. That's a lot of kings, far and near. One with another, and all the kingdoms of the world, which are on the face of the earth.

That's a big number. He goes to all the kings of all the kingdoms in the world on the face of the earth. And also the king of Shishak shall drink after them.

Now, where's Shishak? That's actually Babylon. It's a code name for Babylon. I don't know why it is selected, but it is mentioned also in chapter 51, in verse 41.

Chapter 51, 41 calls Babylon Shishak. And so it is Babylon finally comes under judgment. The fulfillment of this is, of course, at the beginning, Jerusalem is mentioned, but also all the nations round about, they are, most of them come under the judgment from Babylon.

But finally, Babylon is named as the one who comes under judgment. And so all the nations, Jerusalem and the pagans will come under judgment. Therefore you shall say to them, thus says the Lord of hosts, the God of Israel, drink, be drunk, and vomit.

Fall and rise no more because of the sword, which I will send among you. And it shall be, if they refuse to take the cup from your hand and drink, then you shall say to them, thus says the Lord of hosts, you shall certainly drink. For behold, I begin to bring calamity on

the city which is called by my name.

And should you be utterly unpunished? If I'm gonna punish Jerusalem, my own city, you think you're gonna escape? You shall not be unpunished, for I will call for a sword on all the inhabitants of the earth, says the Lord of hosts. There's no doubt some hyperbole here when all the coasts of the sea and all the kings in the world and so forth. Basically, it's talking about the time of Babylon's conquest of all the region.

But one could say this looks beyond that to the fact that all nations will someday be judged because they will. Everyone's gonna be judged. Jesus said in Matthew 25, 31, when the Son of Man shall come in his glory, he'll sit on the throne of his glory and call all the nations before him, and he'll judge them and separate them like sheep from goats, all the nations.

So there's a sense in which this is literally true of all the nations, but I have a feeling the primary meaning has to do with the calamity that's coming on the region where most of these countries are from Babylon. Verse 30, therefore prophesy against them all these words and say to them, the Lord will roar from on high and utter his voice from his holy habitation. He will roar mightily against his fold.

He will give a shout as those who tread the grapes. Against all the inhabitants of the earth, a noise will come to the ends of the earth or the land for the Lord has controversy with the nations. This should be seen as the whole world, apparently all the nations.

He will plead his case with all flesh. He will give those who are wicked to the sword, says the Lord. Thus says the Lord of hosts, behold disaster shall go forth from nation to nation and a great whirlwind shall be raised up from the farthest parts of the earth.

And at that day, the slain of the Lord shall be from one end of the earth, even to the other end of the earth or land. They shall not be lamented or gathered or buried. They shall become refuse on the ground.

Wail shepherds and cry, roll about in the ashes, you leaders of the flock for the days of your slaughter and your dispersions are fulfilled. You shall fall like a precious vessel and the shepherds will have no way to flee nor the leaders of the flock to escape. A voice of the cry of the shepherds and a wailing of the leaders of the flock will be heard for the Lord has plundered their pasture and the peaceful habitations are cut down because of the fierce anger of the Lord.

He has left his lair like a lion for their land is desolate because of the fierceness of the oppressor and because of his fierce anger." This section, verses 30 to the end of the chapter seems to be explanatory for the drinking of that cup by all these nations. God comes from his lair like a lion and he judges all these nations. Now, this could be simply saying that when Babylon conquered all the region, that was God's judgment on them.

After all, when Nebuchadnezzar did that, Daniel said to Nebuchadnezzar in Daniel chapter two, he said, the Lord God has given you all these nations. He's made you the ruler over these nations. And so Daniel saw God is the one who gave these nations into the hand of Nebuchadnezzar and so God could be speaking of himself as the one who's thus judging them.

But admittedly, there is language that sounds global, you know, all the world, all the nations of the world. And yet, just so we won't think that language like that has to be taken absolutely literally. If you'll look at Acts chapter two, in Acts chapter two, verse five says, this is at the day of Pentecost.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And then this sound of the multitude came in. And when they heard the tongues speaking, the people said in verse eight, and how is it that we hear in each our own language in which we were born, Parthians and Medes, Elamites, those who dwell in Mesopotamia, Judea and Cappadocia, Pontus and Galatia, Phrygia and Pamphylia, Egypt and the parts of Libya, adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs.

We hear them speaking our own tongues. These are like 15 different countries mentioned. These were lands where Jews had been dispersed and from which the pilgrims came at Pentecost to worship.

And it says they were from every nation under heaven. Well, certainly 15 nations is not every nation under heaven, but that's simply a manner of speaking. In Luke chapter two, it says that Caesar Augustus put out a decree that all the world should be taxed or registered for taxation.

Well, all the world was not under Augustus' domain, but the Roman world was. The world meaning the known world of the time, essentially. It's not necessarily that this is trying to say that the whole globe was affected.

The same language could mean that, but I'm saying that in the Bible, this kind of hyperbole is not unusual. Now, chapter 26 of Jeremiah. In the beginning of the reign of Jehoiakim.

Now, this is four years earlier than the previous chapter. 605 BC, this would be 609 BC, I guess. The fourth year of Jehoiakim.

The son of Josiah, king of Judah, this word came from the Lord saying, thus says the Lord, stand in the court of the Lord's house and speak to all the cities of Judah, which come to worship in the Lord's house. All the words that I command you to speak to them. Do not diminish a word.

Perhaps everyone will listen and turn from his evil way that I may relent concerning the

calamity, which I purpose to bring upon them because of the evil of their doings. So this, perhaps they will, makes it sound like there's still a possibility in the time of Jehoiakim, but later in the time of Zedekiah, not so much. And you shall say to them, thus says the Lord, if you will not listen to me to walk in my law, which I have set before you, to heed the words of my servants, the prophets whom I sent to you, both rising up early and sending them, but you have not heeded, then I will make this house like Shiloh and I will make this city a curse for the nations of the earth.

Now this is of course a repeat of his prophecy that he gave at the gates of the temple. Now he's given it in the courts of the temple, but it was in chapter seven, he gave this whole same prophecy that God would do to Jerusalem, what he'd done to Shiloh. It is repeated here, abbreviated, for the purpose of showing the reaction that it got on this occasion.

And that was it almost cost Jeremiah his life. It says in verse seven, so the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. Now it happened when Jeremiah had made an end of speaking all that the Lord had commanded him, and very little of that is recorded here, only the one thing about Shiloh, but there apparently was a lot more.

When he finished talking, it says that the priests and the prophets and all the people seized him saying, you will surely die. Why have you prophesied in the name of the Lord saying, this house shall be like Shiloh and this city shall be desolate without an inhabitant. And all the people were gathered against Jeremiah in the house of the Lord.

Now we're gonna see that the priests and the prophets are the ones instigating this attack. It will be the princes who actually rescue Jeremiah. The princes are not apparently as offended by his words as the priests and the prophets are.

Well, the priests might well be offended because he's predicting the destruction of the temple. That's where they work. In fact, that's the domain where they have authority.

Whatever is wrong in the temple is their fault. So if he's saying the temple is under God's judgment, he's saying you priests have brought this upon us. The prophets on the other hand are the ones who are prophesying that nothing bad is gonna happen.

All is gonna be well. So Jeremiah is contradicting them. These are the religious leaders and Jeremiah is turning by his words, a searchlight of condemnation on the religious leaders.

But the political leaders seem to be unbothered by this as we shall see. But says when the princes of Judah heard these things, they came up from the king's house to the house of the Lord and sat down in the entry of the new gate of the Lord's house apparently to hold court. Jeremiah has been accused of some form of blasphemy or

something and therefore they wanna kill him.

And so the princes have to hold court there. So they come and sit down at the gate of the Lord's house. And the priests and the prophets who are the ones who are against him spoke to the princes and all the people.

Now up to this time, the people have been stirred up by the priests and the prophets. They've been included, the priests, the prophets and the people. At this point, however, the people are sort of being swayed by both sides of an argument and eventually the people come over to the prince's side of the thing rather than the priests.

They said to the people saying, this man deserves to die for he has prophesied against this city as you've heard with your ears. Interesting that when Stephen was brought before the Sanhedrin, it was because he was accused of blaspheming the temple and claiming that Jesus would come and destroy the temple. That was the accusation that was made against Stephen.

And the Sanhedrin was willing to put him on trial for that. They should have remembered their own prophet, Jeremiah had been put on trial for making exactly the same kind of predictions. Now what's interesting here is Jeremiah got spared because the rulers of his day remembered that an earlier prophet had made exactly the same kind of predictions.

Micah had said something exactly like that. And they point out that in the reign of Hezekiah, when this was made, Hezekiah didn't arrest him. So there's precedent for this.

The precedent in fact, saved Jeremiah here because an earlier prophet had been put on trial or had not been put on trial and had not been basically prosecuted for saying these things. But Stephen, when he said these things was put on trial despite the precedent of both Micah and Jeremiah, both of whom the Sanhedrin would have been approving, they would have approved of Micah and Jeremiah, but they ignored this precedent and put Stephen on trial and stoned him anyway. Then Jeremiah spoke to all the princes and all the people saying, the Lord sent me to prophesy against this house and against this city with all the words that you have heard.

Now therefore amend your ways and your doings and obey the voice of the Lord your God. Then the Lord will relent concerning the doom that he has pronounced against you. As for me, here I am in your hand, do with me as seems good and proper to you, but know for certain that if you put me to death, you will surely bring innocent blood on yourselves, on this city and on its inhabitants for truly the Lord has sent me to you to speak all these words in your hearing.

Now the princes were persuaded by Jeremiah, it says that the princes and all the people, now the people are on the side of the princes instead of the priests. They're flexible, gullible, maybe is another way to put it. The princes and the people said to the priests

and the prophets, this man does not deserve to die for he has spoken to us in the name of Yahweh our God.

Then certain of the elders of the land rose up and spoke to all the assembly of the people saying, Micah of Morisheth prophesied in the days of Hezekiah, King of Judah, and spoke to all the people of Judah saying, thus says the Lord of hosts, Zion should be plowed like a field, Jerusalem should become heaps of ruins and the mountain of the temple will be like the bare hills of the forest. Now Micah, of course, the prophet did say that. And we have that prophecy recorded in Micah chapter three in verse 12.

He had uttered it back in the days of Hezekiah long before the fulfillment. Jeremiah was much closer to the time of his fulfillment, but Micah was saying the same things the point that is being made here, court precedent, did Hezekiah King of Judah and all Judah ever put him to death? Micah, they didn't put Micah to death. Did he not fear the Lord and seek the Lord's favor? And the Lord relented concerning the doom which he had pronounced against them, but we are doing great evil against ourselves.

So these princes had a little bit of common sense and realized that Hezekiah brought peace on the nation by listening to Micah. And here we are trying to kill a prophet saying the same thing Micah said. And so verse 24, jumping down there, it says, nevertheless, the hand of Ahikam, the son of Shaphan was with Jeremiah, apparently one of the rulers, so that they should not give him to the hand of the people to put him to death.

Now, verses 20 through 23 is kind of a parenthesis. It's not part of what is being stated. This is referring to another prophet and Jeremiah who's narrating this is giving a sort of an aside about another case of a prophet who didn't fare as well as Jeremiah did.

He said the same things Jeremiah did, but he got himself killed. But on this occasion, Jeremiah was not killed. And so we're told about this man in verse 20, there was also a man who prophesied in the name of the Lord, Uriah, the son of Jeremiah of Kirjath-Jerim, who prophesied against the city and against the land according to all the words of Jeremiah, said the same thing Jeremiah did.

And when Jehoiakim, the king, with all his mighty men and all his princes heard his words, the king sought to put him to death. But when Uriah heard it, he was afraid and fled and went to Egypt. Then Jehoiakim, the king sent men to Egypt, Elnathan, the son of Akbar, and other men who went with him to Egypt.

And they brought Uriah from Egypt, extradited him, brought him to Jehoiakim, the king, who killed him with a sword and cast his dead body into the graves of the common people. Jehoiakim was such a tyrant, he wouldn't even be satisfied that the prophet had left town. If he's bothered by what the prophet says, well, the guy's gone now, he's gone to Egypt, let's just leave him be.

Now we're gonna hunt him down down there, extradite him and kill him. So that's the kind of man that Jehoiakim was. And that happened perhaps later than this incident, because this incident happened at the beginning of the reign of Jehoiakim, we're told in verse one.

So at the beginning of Jehoiakim's reign, Jeremiah was in danger, but was rescued by the princes. But apparently later in Jehoiakim's reign, another prophet saying the same things was not so fortunate. Now, chapter 27.

In the beginning of the reign of Jehoiakim, so in other words, about the same time, but this, I mean, it sounds the same, but it doesn't seem right. Because what is talked about here is something that's not applicable to Jehoiakim, but is to Zedekiah. And in verse 12, he says, I also spoke to Zedekiah, king of Judah.

Now in some manuscripts, chapter 27, verse one says, in the beginning of the reign of Zedekiah. So there's a manuscript difference here. And probably it is Zedekiah, because he goes on to talk in verse 16 and following about the vessels that have been taken away into Babylon and whether they'd be brought back or not.

Well, the vessels were taken away when Jeconiah was taken away. That's when Zedekiah was put on the throne in place of him. And therefore it would be during the reign of Zedekiah that people would be speculating as to whether those stolen goods would be returned.

In the time of Jehoiakim, they had not been taken yet. So it would be kind of weird in the days of Jehoiakim for Jeremiah to be talking about, are you wondering if those things are coming back yet? Well, they hadn't gone yet. So the chronology of this message doesn't seem to fit the beginning of the reign of Jehoiakim.

And therefore the reign of Zedekiah is seemingly the ultimate reading to be preferred. And Zedekiah is mentioned by name as the king of Judah in verse 12. Of course, the other possibility would be that verses one through 11 were during the reign of Jehoiakim.

And then verse 12 and following was a later prophecy given in the reign of Zedekiah. That's not impossible. In the beginning of the reign of Jehoiakim or Zedekiah, the son of Josiah, well, of course, Zedekiah was not a son of Josiah, but anyway, king of Judah, this word came to Jeremiah from the Lord saying, thus says the Lord to me, make for yourselves bonds and yokes and put them on your neck and send them to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, the king of Sidon by the hand of the messengers who come to Jerusalem to Zedekiah, king of Judah.

Well, there's Zedekiah is the ruler there. So, I mean, so in verse one, I think it has to be Zedekiah because everywhere that the king is named afterwards, it's Zedekiah. Now there were emissaries from these different nations, Ammon, Moab, Edom, Tyre, Sidon.



These messengers, emissaries had come to visit king Zedekiah for whatever reason, probably some political conference or something. And while they were in town, Jeremiah was supposed to make ox yokes and send them to these men and tell them, take these home with you and give this word to your kings. Command them to say to their masters, thus says the Lord of hosts, the God of Israel, thus you shall say to your masters, I have made the earth, the man and the beast that are on the ground by my great power and my outstretched arm.

And I've given it to whom it seemed proper to me. In other words, Yahweh's telling these foreigners that he's the creator, he's the sovereign one, not whatever tribal gods or national gods they worship. And now I have given all these lands to the hand of Nebuchadnezzar, the king of Babylon, my servant, and the beast of the field I've also given to him to serve him.

So all nations shall serve him and his son and his son's son until the time of his land comes and then many nations and great kings will make him serve them. So for now, I've given the nations to the king of Babylon, but his time will come. He'll be serving others eventually.

I'll point out that in verse seven, he says, all nations shall serve him. And when we're talking about the cup being taken out to all nations, I was saying it may not mean all nations in the whole world, although the language sounds like it, here is very clear that Nebuchadnezzar is here said to be ruling over all nations. So we are talking no doubt about Nebuchadnezzar's invasions when we're talking about the sword that God sent on these all nations.

Verse eight, and it shall be that the nation and kingdom which will not serve Nebuchadnezzar, the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish, says the Lord, with the sword, the famine, and the pestilence until I have consumed them by his hand. Therefore, do not listen to your prophets. Apparently, these nations had false prophets assuring them that Babylon would not conquer them too.

Your diviners, your dreamers, your soothsayers, or your sorcerers who speak to you saying, you shall not serve the king of Babylon. For they prophesy a lie to you to remove you far from your land, and I will drive you out and you will perish. But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land, says the Lord, and they shall till it and dwell in it.

This is the end of his message to these foreign emissaries. He's supposed to make ox yokes, probably miniature ox yokes, hard to say, and give them as gifts to these foreign emissaries and say, take these back to your masters, your kings that sent you, and give them this message. You need to put your head in the yoke.

You need to wear the yoke of the king of Babylon or else you'll be wiped out. But then he came with the same message, essentially, to Zedekiah, the king of Judah. I also spoke to Zedekiah, the king of Judah, according to all these words, saying, bring your necks under the yoke of the king of Babylon and serve him and his people and live.

Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the Lord has spoken against the nation that will not serve the king of Babylon? Therefore do not listen to the words of the prophets who speak to you, saying, you shall not serve the king of Babylon. Obviously his message to Zedekiah is almost verbatim what it is to these other nations. For they prophesy a lie to you, for I have not sent them, says the Lord, yet they prophesy a lie in my name, that I may drive you out and that you may perish, you and the prophets who prophesy to you.

Also I spoke to the priests. So he's spoken to the king, now he goes to the priests about this. And to all the people, saying, thus says the Lord, do not listen to the words of your prophets who prophesy to you, saying, behold, the vessels of the Lord's house will now shortly be brought back from Babylon, for they prophesy a lie to you.

Now, of course, they're talking about Jeconiah and the vessels of the temple having been taken away at the beginning of Zedekiah's reign. And there were some false prophets saying, well, they're just gone for a little while. One prophet in particular was gonna say, they're gonna be back in two years.

That prophet was gonna be struck dead for his lies in the next chapter. But here, don't listen to those who are giving this false hope, this rosy business. Do not listen to them.

Serve the king of Babylon and live. Why should this city be laid waste? But if there are prophets, if they are prophets, if the word of the Lord is within them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, in the house of the king of Judah and Jerusalem, do not go to Babylon. You're not gonna get the old ones back, but let them pray that we don't lose the ones that are left.

For thus says the Lord of hosts concerning the pillars, concerning the sea, concerning the carts, these are stuff in the temple that had not been taken away, concerning the remainder of the vessels that remain in this city, which Nebuchadnezzar the king of Babylon did not take when he carried away captive Jeconiah, the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem. Yes, thus says the Lord of hosts, the God of Israel concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem, they shall be carried to Babylon. And there they shall be until the day that I visit them, says the Lord, then I will bring them up and restore them to this place.

So in the days after the captivity, he would restore them. Now chapter 28 is short and can be covered rather quickly. It's just a confrontation really between Jeremiah and a

false prophet whose name was Hananiah.

In the end, Hananiah took the yoke, one of the yokes that Jeremiah had and broke it and prophesied the yoke of Babylon is broken. In two years, Jeconiah is gonna come back and the vessels are gonna be, so he's one of these prophets that Jeremiah was rebuking in chapter 27. But Jeremiah says, oh, you wanna make some time-sensitive prophecies, do you? Within one year, you're gonna die.

And the guy did. And that's basically what this chapter is about. It happened in the same year, at the beginning of the reign of Zedekiah, king of Judah, in the fourth year and in the fifth month that Hananiah, the son of Azar, the prophet, false prophet that is, who was from Gibeon spoke to me in the house of the Lord in the presence of the priest and of all the people saying, thus speaks the Lord of hosts, the God of Israel saying, I have broken the yoke of the king of Babylon.

Within two full years, I will bring back to this place all the vessels of the Lord's house that Nebuchadnezzar, king of Babylon, took away from this place and carried to Babylon. And I will bring back to this place Jeconiah, the son of Jehoiakim, king of Judah, with all the captives of Judah who went to Babylon, says the Lord, for I will break the yoke of the king of Babylon within two years. Jeremiah said it'd be 70 years.

This guy's saying no, just two years. Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests, in the presence of all the people who stood in the house of the Lord. And the prophet Jeremiah said, amen, the Lord do so.

The Lord perform your words which you have prophesied to bring back the vessels of the Lord's house and all who were carried away captive from Babylon to his place. In other words, I hope he does. I'd love to see that.

However, let's see if you can deliver on your prophecy. Let's see if this really does happen. May the Lord do that.

Nevertheless, hear now this word that I speak in your hearing and in the hearing of the people. The prophets who have been before me and before you of old prophesied against many countries and great kingdoms of war and disaster and pestilence. As for the prophet who prophesies of peace, when the word of the prophet comes to pass, the prophet will be known as one whom the Lord has truly sent.

This is clearly a reference to Deuteronomy 18, 22. Deuteronomy 18 raises the question, how will we know if a prophet is speaking in the name of the Lord or not? And Moses said in 18, 22 of Deuteronomy, he said, if the word that the prophet speaks doesn't come to pass, that's not the word that the Lord has spoken. So Jeremiah is putting that test from Deuteronomy on this man.

Let's see. If what you say comes to pass, you'll be known as the one who the Lord has

spoken to. Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck.

Apparently Jeremiah was wearing one of these yokes himself as he was telling others to do. And he broke it. And Hananiah spoke in the presence of all the people saying, thus says the Lord, he's speaking in the name of Yahweh, even so I will break the yoke of Nebuchadnezzar, the king of Babylon from the neck of all nations within the space of two full years.

And the prophet Jeremiah went his way. Okay, we'll see. I've said it'll be 70 years.

You say it'll be two years. Let's just wait and see. Who's right? We'll know who's the true prophet of the Lord then.

Then the word of the Lord came to Jeremiah after Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah saying, go and tell Hananiah saying, thus says the Lord, you've broken the yokes of wood, but you have made in their place yokes of iron. For thus says the Lord of hosts, the God of Israel, I have put a yoke of iron on the neck of all these nations that they may serve Nebuchadnezzar, king of Babylon, and they shall serve him. I have given him the beasts of the field also.

Then the prophet Jeremiah said to Hananiah the prophet, here now Hananiah, the Lord has not sent you, but you make this people trust in a lie. Therefore, thus says the Lord, behold, I will cast you from the face of the earth. This year you shall die because you have taught rebellion against the Lord.

So Hananiah the prophet died the same year in the seventh month. Guess that showed who is the real prophet. Not very common for prophets to give very specific prophecies like that with a short term fulfillment.

You're gonna die in a year and it happens. There's of course, Isaiah had these prophecies about the child being born and before the child could say, my mother, my father, certain changes would take place in the geopolitical world of the day. But as well as making long-term prophecies, the prophets sometimes made these short-term prophecies, which basically at a time when Israel was hearing two sides, both claiming to speak in the name of the Lord, God gave a short-term answer so that people would have a certain obvious proof of who is the true prophet and who is the false.

In this case, God vindicated Jeremiah obviously by causing this man to die. All right, we're done today. Thank you.