

5/5/02

Jeremiah 25-26

Chapter twenty-five takes us back in time from the reign of Zedekiah to the reign of Jehoiakim. The time was critical and God was about to begin the time of the Gentiles through the reign of Nebuchadnezzar as he had revealed in the book of Daniel. Dan. 2, 7

It has been said that history is nothing by His-story!

In chapter twenty-six, Jeremiah is arrested and tried for his message in the court of the temple.

25:1-7 The words of Jeremiah to the people regarding their rebellion in the past.

25:1-2 Jeremiah is to speak to the people.

- 1) The time line is the fourth year of Jehoiakim the son of Josiah, king of Judah, 605 B. C. Vs. 1a-c
 - a. God told Jeremiah to write in a scroll of a book and write all the words God had spoken to him against Israel from the day of Josiah to the fourth year of Jehoiakim in 605 B.C. Jer. 36:1-2

- 1) So some place it between chapter 35-36, the date is the same in chapter 45:1.
- 2) Some have stated a contradiction with Daniel but there were two ways of dating chronologically, by accession year and by non-accession year, Judah used the first and Babylon used the second. Dan. 1:1

b. Jeremiah called Baruch and he wrote it and some believe the first seven versus are the introduction to the scroll he wrote?

- 1) Josiah. 639-609 B.C.
- 2) Jehoahaz. 609 B.C (three months)
- 3) Jehoiakim. 609-597 B.C.
- 4) Jehoiachin. 597 B.C. (Three months)
- 5) Zedekiah. 597-586 B.C.

- 2) The date is marked by the first year of Nebuchadnezzar king of Babylon. Vs. 1c
 - a) The battle of Carchemish was fourth in 605 B. C. and Egypt was defeated by Nebuchadnezzar and Jehoiakim became a vassal of Babylon. Jer. 46:1
 - b) Nebuchadnezzar was crown king that year at the death of his father Nabopolassar.

- c) The remnant of Assyria that joined with Egypt was no more and Egypt lost her world power.
 - d) This was an important date, for it began the “Times of the Gentiles”.
Dan. 2; 7; Lk. 21:24
- 2) The address was to be made to all the people of Judah and the inhabitation of Jerusalem. Vs. 2

25:3-6 The message to the people regarded their past rebellion.

- 1) Jeremiah had spoken to the people for twenty-three years. Vs. 3
 - a) From the thirteenth year of Josiah the son of Amon, king of Judah. 626 B. C. Vs. 3a-b
 - b) For twenty-three years to the very day Jeremiah had spoken the word of Yahweh delivered to him, rising up early and speaking to them. Vs. 3c-e
 - c) But they had not listened. Vs. 3f
- 2) Jeremiah also told them that God had sent other prophets in like manner and they neither listened or inclined their ear to hear. Vs. 4
 - a) The witness was to the faithfulness of God to the people,
 - b) The witness was to the patience of God towards His people.
 - c) Uriah, Zephaniah and Habakkuk.

- 3) Jeremiah demonstrated that the message was the same. Vs. 5-6
 - a) The prophet of the past preached repentance that everyone turn from the evil way and doings. Vs. 5a-b
 - b) The purpose was that they might dwell forever in the land given to their father. Vs. 5c
 - c) The warning was not to go after other gods to serve and worship them to provoke God harm them. Vs. 6
 - d) Their message was consistent with Jeremiah’s, there was nothing new!

25:7 The outcome of the people’s choice.

- 1) God said they did not listen to Him. Vs. 7a-b
- 2) God said they had brought His anger on them to their own hurt. Vs. 7c
 - * The word listened has the triple meaning of hearing, listening and heeding.

25:8-11 **The consequences of their rebellion in the future.**

- 1) The Captain of the armies of heaven, due to their refusal to hear His word would use Nebuchadnezzar and his allies out of the north to punish Judah and the surrounding nations. Vs. 8-9

- a) Notice Nebuchadnezzar is called “My servant”, even Cyrus is called His anointed. Jer. 27:6; 43:10; Is. 45:1
- b) He would utterly destroy them, and make them an astonishment, due to the horror, a hissing, and perpetual desolations. Rev. 18:22-23
* Horror occurs 23 times in Jeremiah!
- 2) The every day life would cease from her streets. Vs. 10
 - a) There would be no voice of mirth, the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. Vs. 10
 - b) For emphasis is repeated that the whole land shall be a desolation and an astonishment, horror. Vs. 11a
 - c) The years of captivity are given for the first time in the book of Jeremiah, they and the nations would serve the king of Babylon seventy years. Vs. 11b
* Daniel understood that the captivity was almost up by the number of year according to the book of Jeremiah. Dan. 9:2 2Chron. 36:21

25:12-14 The punishment of Babylon.

- 1) God would in turn punish Babylon after the seventy years for their iniquity, making it a perpetual desolation. Vs. 12
 - a) The first siege was in 606 B. C. and in 536 B. C. Cyrus conquered Babylon, seventy years exactly.
* Some measure it from 586 B. C. the last siege to the completion of Zerubbable’s temple in 516 B. C
 - b) The second and third were in 596 and 586 B. C.
 - c) The Lord told Habakkuk about the captivity and punishment of Babylon. Hab. 1:12-17
* Even as Assyria was the rod of God wrath. Is. 10:24
- 2) God would be true to His word regarding Babylon and the nations that Jeremiah prophesied. Vs. 13
- 3) God would repay the nations that served under Babylon according to the deeds and works of their own hands. Vs. 14
* Jer. 50:12-14; 51:51; 51:11; Rev. 17-18

25:15-29 The cup of God’s fury upon the nations.

25:15-17 The command to Jeremiah to prophecy judgment to the nations.

- 1) Jeremiah was commissioned to be a prophet to the nations. Vs. 15; Jer. 1:5, 10
 - a) The wrath of Yahweh is described figuratively as the cup of fury”.
 - b) Jeremiah was to take it from the hand of God and cause all the nations to drink of it, to whom Yahweh sent him to.
 - c) These were most likely representatives present in Jerusalem. Jer. 27:3
- 2) The nations would not be able to avoid the wrath of God. Vs. 16
 - a) They will drink and stagger and go mad.
 - b) The reason being, that Yahweh would send the sword among them.
- 3) The obedience of the prophet is affirmed, he took the cup from the LORD'S hand, and made all the nations drink, to whom the LORD had sent me: Vs. 17
 - a) The figure is found throughout the Bible. Ps. 75:8; Jer. 49:1, 51:7; Ezk. 23:31-34; Nah. 3:11
 - b) He himself shall also drink of the wine of the wrath of God, which is poured out full strength into the **cup** of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the

presence of the Lamb. Rev. 14:10; 16:19; 17:4; 18:6

25:18-26 The particular nations.

- * All of the nations named are found in chapter 46-51, except for Damascus and others are added in this list and the list goes from the south to the north
- 1) Jerusalem and the cities of Judah, its kings and its princes were the first for judgment begins at the house of God. Vs. 18; 1Pet. 4:17
 - 2) Then followed Pharaoh Neco king of Egypt, his servants, his princes, and all his people. Vs. 19
 - 3) Then all the mixed multitude, the mercenaries, all the kings of the land of Uz, the area of the Negev, all the kings of the land of the Philistines, namely, Ashkelon, Gaza, Ekron, and the remnant of Ashdod, Gath is the only one missing. Vs. 20
 - 4) Edom, Moab, and the people of Ammon, on the east side of the Jordan River, basically the area of modern day Jordan, related to Israel through Lots daughters and Esau. Vs. 21
 - 5) All the kings of Tyre, all the kings of Sidon, and the kings of the coastlands which are across the sea, the Phoenician

cites, the area of modern day southern Lebanon. Vs. 22

- 6) Next is Dedan, Tema, Buz, and all who are in the farthest corners, were descendents of Abraham by Keturah, Ishmael, Nahor Abraham's brother, in northern Saudi-Arabia. Vs. 23; Gen. 25:3, 15; 22:21
- 7) All the kings of Arabia and all the kings of the mixed multitude who dwell in the desert, north-west Arabia. Vs. 24
- 8) All the kings of Zimri, Kuwait all the kings of Elam, and all the kings of the Medes, east of the Tigris River. Vs. 25
- 9) All the kings of the north, far and near, one with another; and all the kingdoms of the world which are on the face of the earth. Also the king of Sheshach, a cryptic name referring to Babylon, shall drink after them. Vs. 26

25:27-29 The judgment summarized.

- 1) The Captain of the armies of heaven would caused the nations to drink, vomit and rise no more due to the sword, they would be no match. Vs. 27
- 2) Any refusal by the nations to except the cup would not avoid it, they would certainly drink! Vs. 28
- 3) The fact that Yahweh first destroys Jerusalem is a guarantee that they also

will be destroyed as the Captain of heaven has declared. Vs. 29

25:30-38 **The Judgment of all nations.**

- * The prophesy is two-fold looking to the last days of the Tribulation also.
- 1) The judgment comes from heaven. Vs. 30
 - a) The LORD will roar from on high.
 - * As a lion who has seized his prey. Amos 1:2; Joel. 3:16; Is. 66:6; Rev. 5:5
 - b) The LORD will utter His voice from His holy habitation, His judgement is perfect.
 - c) The LORD will roar mightily against His fold.
 - d) The LORD will give a shout, as those who tread the grapes, Against all the inhabitants of the earth, commanding judgement. Jer. 48:33; Is. 16:9-10; Rev. 14:19-20
- 2) The judgment will be far and near world wide. Vs. 31
 - a) A noise will come to the ends of the earth.
 - b) The LORD has a controversy with the nations.
 - c) The LORD will plead His case with all flesh, this is the heavenly courtroom bring forth the charges against the nations.

- d) The LORD will give those who are wicked to the sword, “says the LORD.”
- 3) None will escape it like a whirlwind, even to the farthest parts of the earth. Vs. 32
* Every nation will bow to Jesus.
- 4) The slaughter at the battle of Armageddon will be horrifying, from one end of the earth even to the other end of the earth, without lamentation or burial. Vs. 33
* Rev. 16:13-16; 19:11-16
- 5) The spiritual and political leaders are called to wail in their day of judgment, they will not escape but be heard in their wailing as they come under the wrath of God. Vs. 34-36
* Zedekiah saw his sons beheaded as he attempted to escape and then his eyes were plucked out!
- 6) The fierce anger of God was due to their oppressors and as a lion leaves his den to rend flocks, so Yahweh would leave heaven to make the land desolate, so Yahweh would abandon His city. Vs. 37-38

26:1-6 The message of Jeremiah in the court of the Lord’s house.

26:1-3 The instructions to Jeremiah.

- 1) The commission came in the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, by the word from the LORD. Vs. 1
- a) The chapter precedes the previous one of 605 B. C.
- b) This is 608-09 B. C., proving once again the lack of chronology in the book.
- c) Josiah had just died in 609 B. C. at the hands of Neco the king of Egypt, the successor to Psammetichus, as he went to relieve the hard-pressed Assyrians, at Miggido. 2Kings 23:29
- d) Jehoiachaz had been deposed and taken to Egypt after a reign of three months and his brother Jehoiakim succeeded him.
- 2) The command was most likely at one of the feast days. Vs. 2
- a) The prophet was to stand in the court of the LORD'S house, and speak to all the cities of Judah, which were coming to worship in the LORD'S house. Vs. 2a-c
- 1) There were three feast a year that all male Jews had to present themselves at Jerusalem and the city swelled with people. Deut. 16:16

- 2) There is no way of knowing if it was Passover, Pentecost or Tabernacles.
 - b) The prophet was not diminish one word of the message. Vs. 2d-e
 - c) This is not the same as the commission of chapter seven when the prophet was to tell the people to not trust in lying lips, “the temple of the Lord”.
 - d) Some try to explain this as the outcome of the sermon in chapter seven but I believe they are two different instances.
- 3) The purpose of the mission was in hopes of turning the people from their sin and avert judgment for the evil of their doings. Vs. 3
- * We are told by Isaiah that judgment is a strange or unusual way of God’s dealings with man! Is. 28:21

26:4-6 The message of Jeremiah.

- 1) The message was a warning, if they would not listen to Yahweh to walk in His Law. Vs. 4
- 2) The message was a warning, if they would not heed the words of His servants the prophets whom He had sent to them, rising up early. Vs. 5

- 3) Then He would make the temple like Shiloh, and will make this city a curse to all the nations of the earth. Vs. 6
- a) Shiloh was the place where they set up the tabernacle when they entered the land.
- b) Shiloh was allowed by God to be destroyed, twenty miles north of Jerusalem. 1Sam. 4

26:7-15 The response to the message of Jeremiah.

26:7-11 *The prophet is arrested and accused.*

- 1) The priest, the prophets and all the people hearing what he had said about the temple were furious and they seized and arrested Jeremiah saying, “You will surely die!": Vs. 7-8
- a) The false prophets were trusting in Egypt for their deliverance at this point.
- b) The people were trusting in the temple for their protection.
- c) The discovery of the book of the Law in 622 B. C. took place during the renovation of the temple and Josiah began reforms in Jerusalem but it was superficial in the hearts of the people. 2Kings 22:3-23-5

- 2) They accused Jeremiah by asking him why he had prophesied in the name of the LORD such a message. Vs. 9
 - a) That the house would be like Shiloh.
 - b) That the city would be desolate, without an inhabitant.
 - c) They were all gathered against Jeremiah in the house of the LORD.
- 3) The rulers of Judah heard the commotion and went to the temple. Vs. 10
 - a) The princes of Judah hearing these things, they came up from the king's house to the house of the LORD, Vs. 10a-b
 - * The temple was the highest elevation of the city, therefore all came up to the temple.
 - b) They sat down in the entry of the New Gate of the LORD'S house. Vs. 10c
 - * This gate was the place of business and judgment! Jer. 36:10
- 4) The accusation against Jeremiah were pronounced by the priests and prophets. Vs. 11
 - a) The accusations were declared to the princes and all the people. V s. 11a-b
 - b) The verdict was, "This man deserves to die!", literally to die you shall die. Vs. 11c

- c) The reason they gave was that he had prophesied against this city, as they had heard with their ears. Vs. 11d
 - * Thinking they were obeying the Scriptures, thinking this was blaspheme. Deut. 18:20

26:12-15 *The prophet is allowed to defend himself.*

- 1) The defense of Jeremiah followed. Vs. 12
 - a) The first thing Jeremiah stated to all the princes and all the people, was that the Lord had sent him to prophesy. Vs. 12a-c
 - b) The second thing was that it was Yahweh's message against the temple and the city, not his. Vs. 12c
- 2) The boldness of Jeremiah in the midst of his accusers. Vs. 13
 - a) He tells them to amend their ways and their doings, and obey the voice of the LORD their God. Vs. 13a-b
 - b) Then and only then the LORD would relent concerning the doom that He has pronounced against you. Vs. 13c
- 3) The abandonment of the Jeremiah to his call. Vs. 14
 - a) He told them that he was in their hands to do as they pleased. Vs. 14
 - b) He told them, "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. Vs. 15a-d

* Jer. 7:6; 2:34; 22:17

- c) He gave them the reason, “For truly the LORD has sent me to you to speak all these words in your hearing.” Vs. 15e

26:16-24 The verdict of Jeremiah for his message.

26:16 *The princes and people were the first witnesses for Jeremiah.*

- 1) Their judgment was voiced to the priests and prophets, who were the enemies of Jeremiah. Vs. 16a
- 2) Their judgment was, “This man does not deserve to die”, he was to be acquitted Vs. 16b
- 3) Their reasoning was that Jeremiah had spoken to them in the name of the LORD our God. Vs. 16c
* The people were fickle, as they always are!

26:17-24 *The elders were the second witnesses for Jeremiah.*

- 1) A certain of the elders of the land rose up and spoke to all the assembly of the people. Vs. 17

- 2) The elder referred to a past case like Jeremiah’s, that of Micah of Moresheth prophesied in the days of Hezekiah king of Judah, with a similar message. Vs. 18

a) He spoke to all the people of Judah about one-hundred year ago, his village was about twenty-three miles southwest of Jerusalem. Mic. 3:12

- c) The elders argument was simple. Vs. 19

- (1) Did Hezekiah the king of Judah and all Judah ever put him to death? No! Vs. 19a
- (2) Did he not fear the LORD and seek the LORD'S favor? Yes! Vs. 19b
- (3) And the LORD relented concerning the doom which He had pronounced against them. But we are doing great evil against ourselves. Vs. 19c
* They knew that God had intervened for Hezekiah, averting judgment! 2Kings 18:3-6, 2Chron.29:6-11; Is. 37:1, 4

- 3) The elder refers to a second case in the past. Vs. 20-24

a) Now there was also a man who prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath Jearim, who prophesied against this

city and against this land according to all the words of Jeremiah. Vs. 20

* Seven or eight miles north-west of Jerusalem.

- b) And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death; but when Urijah heard *it*, he was afraid and fled, and went to Egypt. Vs. 21

*He was not courageous like Jeremiah!

- c) Then Jehoiakim the king sent men to Egypt: Elnathan the son of Achbor, and other men who went with him to Egypt. And they brought Urijah from Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the common people. Vs. 22-23

* Judah was a vassal of Egypt at the time making it easy to extradite him.

- (1) The contrast between the two cases spoke for themselves, Jehoiakim was bringing disaster on Judah.
- (2) The Lord had intentioned for Jeremiah by the people who

opposed him, even as He promised. Jer. 1:17-19

- 4) The Lord had a key person to protect Jeremiah. Vs. 24
- a) Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah. Vs. 24a
- b) Ahikam was one of five sent to Josiah to consult the prophetess Huldah about the Book of the Law found in the temple, he was the father of Gadaliah who was appointed governor of Judah by Nebuchadnezzar. 2Kings. 22:12; Jer. 39:14
- c) He also could be the grandfather of Jehoiachin and the father-in-law of Jehoiakim. Jer. 36:12, 25
- d) The reason, “So that they should not give him into the hand of the people to put him to death.” Vs. 24b