

5/26/02

Jeremiah 27-29

The prophet Jeremiah is called once again to act out his message by making and wearing wooden yokes.

1. He had worn the ruined sash to indicate the worthless condition of the nation. Jer. 13
2. He had taken the potter's vessel and broke it at Tophet to indicate the destruction of the people. Jer. 19

The three chapters go together revealing the continuing struggle of Jeremiah against the false prophets. Jer. 27-29

1. The message of the wooden yokes revealed. Jer. 27
2. The message of the wooden yokes opposed. Jer. 28
 - * The title "prophet" is used more times with Jeremiah's name than any other chapter!
3. The message to the captives to settle down for seventy years. Jer. 29

27:1-22 The prophetic message of wooden yokes.

27:1-11 *The message to the Gentile kings to submit to Nebuchadnezzar.*

27:1-3 The command to Jeremiah to make wooden yokes.

- 1) The date of the prophesy is said to be the reign of Jehoiakim. Vs. 1
 - a) Most scholars take this as a copyist's error and see this as a reference to Zedekiah.
 - * The Syriac version has Zedekiah, the LXX omits the entire verse.
 - b) The internal evidence affirms this. Vs. 3, 12, 20
 - c) The reference is to the beginning of the reign of his reign that word came to Jeremiah from the Lord.
 - d) The phrase "beginning of his reign" does not contradict the first verse of the next chapter, "in the same year of Zedekiah, the fourth year, in the fifth month." July-August of 594 B. C.
 - e) Another way they referred to a king's reign was "the beginning" for the first half and "the end" the last half.
- 2) Jeremiah is commanded by Yahweh to once again proclaim his message by a sign. Vs. 2-3
 - a) Jeremiah was to make for himself bonds and yokes, and put them on his neck, symbolic of being subject of service, like an ox to plow. Vs. 2
 - * The yoke was of crossbars and fastened by leather thongs and

- apparently Jeremiah wore them for a time. Jer. 28:10
- b) Then he was to five kings of the Gentiles; to the king of Edom, Moab, the Ammonites, Tyre, and the king of Sidon, Vs. 3a-e
 * Remember that Yahweh had called Jeremiah as a prophet to the nations, to root out, pull down and destroy. Jer. 1:10
- c) This was to be done by the hand of the messengers who would be coming to Jerusalem to Zedekiah king. Vs. 3f
 * They would be coming to confederate against Babylon but God had already declared the cup of God's wrath that they would drink. Jer. 26:15-30

27:4-7 The command to the Gentiles kings was to submit to Nebuchadnezzar.

- 1) Jeremiah as to tell these ambassadors to deliver God's message to their masters or kings. Vs. 4
 * The five kings were past vassals of King David.
- a) The Divine authority was marked by the phrase "Thus says the LORD, Yahweh the covenant God.
- b) The LORD of hosts, the Captain of the armies of heaven.

- c) The God of Israel, the One who had the right to do as He will, for the people belonged to them.
- 2) Yahweh was to be recognized as the sovereign Creator of man and beast and could give them to whomever He deemed proper. Vs. 5
 * This was the beginning of the "Time of the Gentiles". Dan. 2
- 3) Yahweh had already given all the people and the lands into the hand of Nebuchadnezzar the king of Babylon. Vs. 6
 a) Nebuchadnezzar is called "My servant", for he would be the instrument of God, like Assyria the chasten His people. Jer. 25:9
 * Nebuchadnezzar acknowledged God after his regained his sanity. Dan. 4:35-37
- b) The beasts of the field had also been given him.
- c) The purpose was "to serve him".
- 4) Yahweh declares the length of Babylon's world power. Vs. 7
 a) All nations would serve him and his son and his son's son, until the time of his land comes. Vs. 7a-b
 * Exactly as it happened, Nebuchadnezzar, then his son Evil Marduk, then there was

Nigeglissar, Nobonidus who were not of the line of Nebuchadnezzar and finally Belshezzar, when the writing on the wall appeared. Dan. 5

- b) Then many nations and great kings shall make him serve them. Vs. 7c
- 1) The Medo-Persian empire conquered Babylon, according to God's plan. Is. 44:28-45:1
 - 2) This is recorded as the fulfillment of Jeremiah's prophesy. 2Chron. 36:22-23; Ezra 1:2-4
 - 3) This was also due to the fact that they had not obeyed the Sabbatic year for the land, 490 years, so God would give the land rest for 70 years.
* Seven divided into 490 is seventy! Jer. 25:12-14

27:8-11 The consequences and benefit in view of the message.

- 1) The nation who rebelled would be punished by Yahweh with the sword, famine, and pestilence, until Yahweh had consumed them by his hand. Vs. 8
- 2) The nations were not to listen to their religious and spiritual advisers. Vs. 9
 - a) Be they prophets, diviners, dreamers, soothsayers, or sorcerers, who spoke

to them, saying, "You shall not serve the king of Babylon." By the council of demons. Lev. 19:26; Deut. 13:1-5; 18:9-13; Jer. 23:25-32

- b) All are qualified by the word "your", these were the men of supposedly wisdom and divine authority.
- 3) The reason is enumerated for the nations. Vs. 10
- a) For they prophesy a lies to them. Vs. 10a
 - b) They would in fact cause them to be remove far from their land. Vs. 10b
 - c) Then Yahweh would drive them out, and they would perish. Vs. 10c-d
- 4) The obedient nations would not be taken to captivity. Vs. 11
- a) Their submission to the yoke of the king of Babylon in service to him would remain in their own land. Vs. 11a-b
 - b) They would till it and dwell in it. Vs. 11c-d
* The authority is, "Says the Lord".

27:12-15 *The message to kings Zedekiah to submit to Nebuchadnezzar*

27:12-13 Zedekiah is called to obey the message.

- 1) Jeremiah also spoke to Zedekiah king the same message knowing he was a weak and vacillating king who would listen to the confederacy. Vs. 12
 - a) To bring his necks under the yoke of the king of Babylon. Vs. 12a-c
 - b) To serve him and his people and live. Vs. 12d-e
- 2) The prophet plead with Zedekiah in good common sense. Vs. 13
 - a) Why will you die, you and your people, by the sword, by the famine, and by the pestilence. Vs. 13a-d
 - * The best of the flesh and human efforts is stupidity and futile against the hand of God!
 - b) The message had been spoken by the LORD against the nation that would not serve the king of Babylon? Vs. 13e

27:14-15 Zedekiah is warned about listening to the false prophets.

- 1) He was **not to listen** to the false prophets and their false hope and **lies**, that they would not be taken captive. Vs. 14
- 2) He was to know that Yahweh **had not sent them**, that their lies in the name of Yahweh were to destroy him, the people and the prophets. Vs. 15

27:16-22 *The message to the priest to not believe the false prophets.*

27:16-18 Jeremiah warns the priests and the people to not believe the false prophets.

* The warnings are the same as before.

- 1) The priest and the people were not to believe the lies and false hope, that the vessels of the temple would soon be returned. Vs. 16
 - * These were the men who were to be the mediators for the people, they had become false!
- 2) They were not to listen to them; serve the king of Babylon, and live, reasoning with them, that why should this city be laid waste? Vs. 17
- 3) Jeremiah puts the false prophets to a test. Vs. 18
 - a) If they were prophets and if the word of the LORD is with them, they were to make intercession to the LORD of hosts, which would imply that they had access to Yahweh. Vs. 18a-c
 - b) And that the vessels which were left in the house of the LORD, the house of the king of Judah, and at Jerusalem, would not go to Babylon. Vs. 18d-f
- 1) Then Jeremiah prophesied specifically what would happen to the remaining vessels. Vs. 19-20

* The furnishings are mentioned. 1Kings 7:15-22; 2Chron. 3:15-17; 1Kings. 7:23-37; 2Chron. 4:4-6

a) The vessels mentioned were the pillars, concerning the Sea, concerning the carts, and concerning the remainder of the vessels that remain in this city, Vs. 19

* The pillars and seas were broken up to transport them. 2Kings 25:13-17; Jer. 52:17

b) The second siege by Nebuchadnezzar took place when he carried away captive Jeconiah or Jehoiachin, the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem, in 597 B. C. 2Kings 24:8-16

1) Daniel and many others were taken in the first, in 606 B. C. Dan. 1:1.

2) Jehoiachin the son of Jehoiakim only reigned for three months, 597 B. C., this is the second siege, usually dated 596 B. C.

27:19-22 Jeremiah prophesies of the final siege for captivity.

1) The prophet reveals the third and final siege in 586 B. C. that would fulfill the taking of the vessels. Vs. 21

* The LORD of hosts, the God of Israel was revealing it.

2) The vessels would be there till the end of their captivity when they would be restored by Cyrus through Ezra in 536 B. C. Vs. 22; 2Chron. 36:22-23; Ezra 1:2-11

* Yahweh would be the One responsible to do this, remember that the prophet Isaiah told this to Hezekiah for showing all that was in his house when the ambassadors of Babylon came, after he had recovered from his deathbed. Is. 39:5-7

28:1-17 **The opposition to Jeremiah's message of the wood yokes.**

28:1-4 *The prophet Hananiah prophesies contrary to Jeremiah.*

28:1 The public opposition of Jeremiah.

1) The event took place the same year as the previous chapter, except it is described as “the beginning of the reign of Zedekiah king of Judah” along with the date, in the fourth year *and* in the fifth month. Vs. 1a-c

2) The one who opposed Jeremiah was Hananiah, whose name means “the Lord has been gracious or favored”. Vs. 1d-g

- a) He was the son of Azur the prophet, weather he was a false prophet is not stated. Vs. 1d
- b) He was from Gibeon a priestly city in the territory of Benjamin, as Jeremiah's home town of Anothoth, which means that Hananiah could have been of the priestly line, like Jeremiah. Vs. 1e
- c) He spoke to Jeremiah in the house of the LORD in the presence of the priests and of all the people. Vs. 1f-g

28:2-4 The false prophesy of the returning captivity.

- 1) Hananiah prefaced his message with "Thus speaks the LORD of hosts, the God of Israel", to make it authoritative to the hearers. Vs. 2a-b
- 2) Hananiah said that Yahweh had broken the yoke of the king of Babylon. Vs. 2c
 - a) The Babylonian Chronicles indicate that Nebuchadnezzar was putting down a revolt in Babylon at that time, which could of encourage the false prophet to be optimistic.
 - b) He probably was informed by some of the false prophets in Babylon as the next chapter reveals they corresponded.

- 3) Hananiah said Yahweh would bring back the vessels of the Lord's house that Nebuchadnezzar had taken to Babylon, within two years. Vs. 3
 - * False prophet never change, they always are preaching prosperity contrary to the word of God!
- 2) Hananiah also said Yahweh would bring back Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah who went to Babylon, due to the fact that God would break the yoke of the king of Babylon. Vs. 4
 - * Apparently Hananiah preferred Jehoiachin over Zedekiah as king.

28:5-9 *The prophet Jeremiah exposes the falsehood of Hananiah's prophesy.*

28:5-6 The prophet Jeremiah challenges Hananiah's prophesy before all.

- 1) Jeremiah the prophet did not back off but boldly confronted the false prophet before all in the house of the Lord. Vs. 5
 - a) The priest and the people were standing listening attentively.
 - b) The house of the Lord was were truth was to be spoken and known.
- 3) And the prophet Jeremiah went along with the false prophesy. Vs. 6

- a) Jeremiah said, “Amen”, so be it, which must of shocked the priest and the people. Vs. 6a
- b) Jeremiah said, “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 this place.” Vs. 6b-e
- c) Some believe this was in sarcasm, others don't, yet nothing would of pleased Jeremiah more than to see Yahweh restore the nation, but he knew it was too late.

28:7-9 The prophet Jeremiah declares the standard for judging a true and false prophet.

- 1) The prophet Jeremiah then calls for their attentive ear to hear what he was going to say before all the people. Vs. 7
- 2) The prophet Jeremiah recalls their memories to all the prophets of old in their history who prophesied judgment to countries and kingdoms by war, disaster and pestilence. Vs. 8
- 3) Then Jeremiah declared the test of a prophet, if he prophesied peace and it came to pass, then Yahweh had sent him. Vs. 9

* Deut. 18:20-22, Jer. 23:25-29

28:10-17 *The prophet Hananiah acts out his own prophetic sign.*

- 1) The outraged false prophet took the yoke of Jeremiah's neck and broke them symbolically to re-enforce the false prophesy he was about to declare. Vs. 10
- 2) And Hananiah was misrepresenting God. Vs. 11
 - a) He spoke before all the people. Vs. 11a
 - b) He prefaced his message with Divine authority, “Thus says the LORD”. Vs. 11b-c
 - c) He said Yahweh would brake the yoke Nebuchadnezzar from the neck of all nations within two years. Vs. 11d
 - d) And the prophet Jeremiah went his way. Vs. 11e

28:12-17 The prophet Jeremiah declares God's judgment to Hananiah.

- 1) The word of the Lord came after the Hananiah broke the yokes in the temple. Vs. 12
 - * The time that lapsed is not given to us.
- 2) Jeremiah was to Hananiah that though he had broken the yokes of wood, he had only made in their place yokes of iron. Vs. 13

- 3) Jeremiah then reiterated that the nation would in fact serve Nebuchadnezzar, both man and beast. Vs. 14
- 4) Jeremiah then pronounced the personal judgment to Hananiah. Vs. 15-17
 - a) The accusation is first given, Yahweh had not sent Hananiah and he made the people to trust in lies. Vs. 15
 - c) The sentence came second, Yahweh would cast him from the face of the earth, he would die the same year because he had taught rebellion against the Lord. Vs. 16
 - * This was according to Deuteronomy. Deut. 13:5; 18:20
 - c) The fulfillment is last, Hananiah died two months later, in the seventh month. Vs. 17, Jer. 28:1
 - * Two years he said his prophecy would come to pass, God took his life in two months!
 - d) The people would not stop listening to the false prophet, so Yahweh stopped the voice of the prophet!

29:1-32 The letter Jeremiah sent to the captives in Babylon.

29:1-3 *The introduction to the letter.*

- 1) The author of the letter is said to be Jeremiah and it is addressed to four groups of people. Vs. 1
 - a) To the elders in captivity at Babylon.
 - b) To priest in captivity at Babylon.
 - c) To the prophets in captivity at Babylon.
 - d) To all the people who had been carried away captive by Nebuchadnezzar.
- 2) The time period is identified for us, some time after the second siege in 597 B. C. Vs. 2
 - a) After Jeconiah the king, the queen mother Nehushta, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem. 2Kings 24:8-29
 - b) Anywhere from 597-587 B. C.
- 3) The carriers of the letter are named. Vs. 3
 - a) The letter was sent by the hand of Elasah the son of Shaphan, he is thought to be the brother of Ahikam. Jer. 26:24
 - b) Gemariah the son of Hilkiyah, is believed to be the third generation of service to the king, even Josiah when he found the book of the Law. 2Kings 22:3-4, 8, 14; Jer. 36:11-14

- c) They were sent by Zedekiah king of Judah to Babylon, to Nebuchadnezzar king of Babylon.
 * There was communications permitted by Nebuchadnezzar!

29:4-23 *The content of the letter.*

- 1) The encouragement to the people by way of instruction. Vs. 4-7
- a) The LORD of hosts, the God of Israel, addressed all who were carried away captive and Yahweh took full responsibility for their captivity, “whom I have caused to be carried away”. Vs. 4
- b) They were to build houses and dwell in them; plant gardens and eat their fruit, marry in order to increase. Vs. 5-6
 * The life of the Jews was not that horrible and many prospered, in fact most did not come back after, only a small contingent. Ezra 1
- c) They were to seek the peace of the city in prayer to God, in order to enjoy it themselves. Vs. 7
- d) Cyrus asked for the prayers of the Jews. Ezra 6:10; Rom. 13:1-7; 1Tim. 2:1-2
- 2) The warning to the people. Vs. 8-9

- a) They were not to let their false prophets and diviners who deceive them nor listen to your dreams which they brought on themselves, for He had not sent them. Vs. 8
- b) They prophesied falsely in the name of Yahweh, He had not sent them. Vs. 9
- c) Peter deals with false prophets and teachers. 2Pet. 2
- 3) The nature of the captivity is explained to the people. Vs. 10-14
- a) It would be long, after seventy years Yahweh would visit them and perform His good word and return to this place. Vs. 10; Jer. 25:12; 27:22
- b) The purpose of God in the captivity was good not evil, to give them a future hope. Vs. 11
 * Literally and end and a hope! This was the theme of one of our retreats in the early 80’s up at Twine Peaks.
- c) The outcome of the captivity was that they would then call on Him in pray, He would listen to you. Vs. 12
 * Daniel did exactly this at the end of the captivity. Dan. 9:1-4
- d) They would seek and find Yahweh, due to searching Him with all their heart. Vs. 13

- * Their heart would be changed through the discipline of God!
Deut. 4:29
- e) They would be brought back from Babylon to Jerusalem from all the nations. Vs. 14
 - * Certainly in a short term fulfillment is Ezra, Zerubabel and Nehemiah but this looks to a long term also in the last days.
- 4) The deception of the people by the false prophets. Vs. 15-19
 - * This is in reference to a letter from Babylon, some this is out of place, perhaps because it is omitted in the LXX but there is no reason to exclude it.
 - a) There were those in Babylon who were trusting in the false prophets, “The LORD has raised up prophets for us in Babylon” Vs. 15
 - b) So Yahweh tells them He would send the remainder of Jerusalem into captivity also through sword, famine and pestilence, making them rotten figs and pursuing and delivering them to trouble. Vs. 16-18; 24:1-10
 - c) The reason was that they had not listened to God through His prophets. Vs. 19

- * Daniel was in the palace and Ezekiel was among the people!
- 5) The judgment of the false prophet and people. Vs. 20-23
 - a) The people were commanded to hear the prophecy against two false prophets, that He would turn them over to the hand of Nebuchadnezzar. Vs. 20-21
 - * Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, who prophesy a lie to you in My name:
 - b) The people of the captivity would formulate a curse saying, “The LORD make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire.” Vs. 22
 - * The fire confirms the casting of Daniel’s friends in the fiery furnace. Dan. 3:6, 20, 23
 - c) The reason for their judgment was for the disgraceful things they had committed, adultery with their neighbors' wives, and have spoken lying words in My name, which Yahweh was a witness. Vs. 23

29:24-32 *The confrontation in the letter.*

- * This again is in reference to a letter from Babylon to Jerusalem.

- 1) The man Shemaiah the Nehelamite, was to be addressed who was probably a false prophet, for his writing of letters to Zephaniah the son of Maaseiah the priest and all the priests to exercise his priestly authority over anyone who spoke contrary to the false prophets. Vs. 24-26
 - a) He had been made priest instead of Jehoiada the priest in the house of the LORD. Vs. 26; 2Kings 11:4
 - b) The reference to the demented and considers himself a prophet, was an obvious reference to Jeremiah, who he wanted put in prison and the stocks.
 - c) He is confronted with his orders to incarcerate Jeremiah for discouraging those of the captivity, telling them to settle down. Vs. 27-28
- 3) Zephaniah the priest read this letter in the hearing of Jeremiah the prophet and the word of the LORD came to Jeremiah to write to all the captives in Babylon that Shemaiah the Nehelamite who prophesied to Zephaniah at Jerusalem had not sent by God him and that he cause them to trust in lies. Vs. 29-31
- 4) Yahweh would punish Shemaiah the Nehelamite and his family: he would not have anyone to dwell among this people, nor shall he see the good done to God's

people, because he has taught rebellion against the LORD. Vs. 32