

Chapters 1-24 Review:

- The LORD called Jeremiah as a prophet to the nations during the last five kings of Judah.
- The LORD's warning to His people is to stop worshipping false gods or He will judge them by destruction and exile using a nation from the North, Babylon.
- The judgment will include the destruction of the temple and the city of Jerusalem.
- The people are to repent from their evil ways; the leaders are specifically called out for their rejection of the LORD's covenant and the shedding of innocent blood; the false prophets are called out for misleading the people to believe the LORD would not bring judgment on them.
- Jeremiah is reviled by the leaders and the people of Judah, but the LORD will protect him.
- The LORD promises there will not be a complete destruction of His people, as He will provide a Messiah and will bring His people back into the Promised Land in a future time, never to be removed.
- The words of the LORD are always fulfilled as He is sovereign over His creation.

Chapter 24 The good figs, the Jews, go into exile and in the future they represent Jews, their descendants, who will be brought back to the land and come to know the Messiah. The bad figs, the Jews who refused to leave, rebel and die in Judah and everywhere they try to hide.

Chapter 25 The LORD speaks to Jeremiah in the first year of Nebuchadnezzar; the first siege takes place on Jerusalem. The seventy-year exile is prophesied. The nations the LORD used to bring judgment of His people will also be judged.

Chapter 26 The LORD speaks at the beginning of the reign of Jehoiakim, warning Judah to repent or suffer in the same fate as Shiloh, because of the hypocrisy of the people. The priest and prophets seek to have Jeremiah put to death.

Jeremiah 27:1-7

Jer. 27:1 In the beginning of the reign of Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying —

Jer. 27:2 thus says the LORD to me — “Make for yourself bonds and yokes and put them on your neck,

Jer. 27:3 and send word to the king of Edom, to the king of Moab, to the king of the sons of Ammon, to the king of Tyre and to the king of Sidon by the messengers who come to Jerusalem to Zedekiah king of Judah.

Jer. 27:4 “Command them to go to their masters, saying, ‘Thus says the LORD of hosts, the God of Israel, thus you shall say to your masters,

Jer. 27:5 “I have made the earth, the men and the beasts which are on the face of the earth by My great power and by My outstretched arm, and I will give it to the one who is pleasing in My sight.

Jer. 27:6 “Now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant, and I have given him also the wild animals of the field to serve him.

Jer. 27:7 “All the nations shall serve him and his son and his grandson until the time of his own land comes; then many nations and great kings will make him their servant.

V 1 The events of this chapter take place at the beginning of Zedekiah’s reign.

- Zedekiah was the king Nebuchadnezzar installed after removing the first exiles from Judah including King Jehoiachin.
- The LORD speaks to Jeremiah.

V 2 The LORD told Jeremiah to make bonds and yokes and put them on his neck.

- These were the symbols Jeremiah was to wear as he speaks for the LORD.
- The LORD can be creative when He speak to His people.

V 3 There are several kings Jeremiah is to relay a message to through the messengers of those kings they have sent to Jerusalem to meet with Zedekiah, like modern ambassadors.

- The kings to receive this message from the LORD are from Edom, Moab, and Ammon, from the east with Tyre and Sidon from the north.
- These kingdoms may have sent ambassadors to discuss their next actions regarding king Nebuchadnezzar.
- Would they submit to him or participate in rebellion to him. The rebellion is a picture of throwing off the yoke of him.
- This may be why the LORD had Jeremiah wear a yoke when bringing His message to them.
- There were numerous uprising after Nebuchadnezzar first came to power.

V 4 Jeremiah is to command the ambassadors to take a message to their masters their kings.

- Jeremiah establishes the source of this message comes from the LORD of hosts, the God of Israel.

V 5 The LORD declares He made the earth, mankind and all the beasts of the earth by His great power and His outstretched arm.

- It is because the LORD is the creator of all things He also can give dominion to anyone He pleases.

V 6 The LORD specifically says the lands of these kings have been given over to the dominion of Nebuchadnezzar king of Babylon.

- The LORD refers to Nebuchadnezzar as His servant.
- The LORD establishes He is also going to give the wild animals of the field to serve him.
- There is nothing that will be outside of the dominion of Nebuchadnezzar.

V 7 The LORD reveals the time that the dominion over these lands will last and He reveals it will be for the time of the king, his son and his grandson.

- The end of the time is described as, 'the time of his own land comes.'
- This reference of land is speaking of the kingdom.
- There will be a time when the land will be given over to what is described as many nations and great kings coming to make this kingdom into their servant.

The accuracy of this prophesy is displayed in history.

- Nubuchadnezzar ruled from 605 BC to 562 BC
- His son Evil-Merodach ruled from 562 BC to 560 BC 2Kings 25:27, Jer. 52:31

2Kings 25:27 Now it came about in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-merodach king of Babylon, in the year that he became king, released Jehoiachin king of Judah from prison;

Jer. 52:31 Now it came about in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month, that Evil-merodach king of Babylon, in the first year of his reign, showed favor to Jehoiachin king of Judah and brought him out of prison.

- There is not a straight line to Nebuchadnezzar's last ruling grandson as there were power struggles within the Babylonian empire.
- It appears Evil-Merodach was killed by his brother-in-law, Neriglissar, during a rebellion and he assumed the role as king.
- Neriglissar ruled about four years before he died and his son Labashi-Marduk became king. There is nothing definitively recorded about the cause of Neriglissar's death.
- His son Labashi-Murduk only ruled nine months before he was murdered by his uncle Nabonidus and his cousin Belshazzar, in alignment with other nobles of the court.
- Nabonidus spent long periods of time outside of Babylon, confirmed in the discovery of the Nabonidus Chronicle now residing in the British museum, and put his son Belshazzar as co-regent in the city of Babylon, this meant Belshazzar was king of the city of Babylon but not king of the kingdom of Babylon.

This would also explain why Belshazzar is only able to elevate Daniel to the position of third in command in Babylon after he interprets the writing on the wall found in Daniel 5:29-30

Dan. 5:29 Then Belshazzar gave orders, and they clothed Daniel with purple and put a necklace of gold around his neck, and issued a proclamation concerning him that he now had authority as the third ruler in the kingdom.

Dan. 5:30 That same night Belshazzar the Chaldean king was slain.

The writings found in Daniel confirm Belshazzar was the last king of Babylon.

- Belshazzar was the grandson of Nebuchadnezzar through his daughter not his son.
- The replacement of Babylon as the world power historically were the Persians and Medes.
- This death took place in 539 BC while the first year of Zedekiah's reign was 597 BC when Jeremiah is bringing this prophesy to Judah.
- The things prophesied by Jeremiah took sixty years to be perfectly fulfilled.

Jeremiah 27:8-11

Jer. 27:8 “It will be, that the nation or the kingdom which will not serve him, Nebuchadnezzar king of Babylon, and which will not put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine and with pestilence,” declares the LORD, “until I have destroyed it by his hand.

Jer. 27:9 “But as for you, do not listen to your prophets, your diviners, your dreamers, your soothsayers or your sorcerers who speak to you, saying, ‘You will not serve the king of Babylon.’

Jer. 27:10 “For they prophesy a lie to you in order to remove you far from your land; and I will drive you out and you will perish.

Jer. 27:11 “But the nation which will bring its neck under the yoke of the king of Babylon and serve him, I will let remain on its land,” declares the LORD, “and they will till it and dwell in it.””

V 8 After Jeremiah has prophesied concerning the future of the Babylonian rule he returns to his message to the nations and kingdoms the LORD is speaking to.

- The LORD gives two options to the rulers; they can submit to Nebuchadnezzar or they can rebel from the yoke of his control and experience the punishment of sword, famine and pestilence to their destruction.
- The LORD says the nations can do this the easy way or the hard way.

V 9 The next warning from the LORD to the kings is they should not listen to anyone who tells them they will not have to serve the king of Babylon, not prophets, diviners, dreamers, soothsayers or sorcerers.

- Those who practice these arts of interpretation were to be ignored completely if their message to the kings in anyway suggested they would not have to submit to Nebuchadnezzar.
- The list of those who might speak to the kings in comprehensive.
- Kings were known to surround themselves with people who would tell them what they wanted to hear.

V 10 The LORD reveals the motivation for the lie of not needing to submit to Nebuchadnezzar

is the ultimate desire to have these people removed from their land permanently.

- The LORD has already stated if they don't submit they will be removed permanently, anyone giving contrary counsel should be suspect to these kings.

V 11 The truth is for the nations that willingly subject themselves to the king of Babylon the LORD will ultimately allow them to remain of their land to farm it and live in it.

Jeremiah 27:12-15

Jer. 27:12 I spoke words like all these to Zedekiah king of Judah, saying, “Bring your necks under the yoke of the king of Babylon and serve him and his people, and live!

Jer. 27:13 “Why will you die, you and your people, by the sword, famine and pestilence, as the LORD has spoken to that nation which will not serve the king of Babylon?

Jer. 27:14 “So do not listen to the words of the prophets who speak to you, saying, ‘You will not serve the king of Babylon,’ for they prophesy a lie to you; Jer. 27:15 for I have not sent them,” declares the LORD, “but they prophesy falsely in My name, in order that I may drive you out and that you may perish, you and the prophets who prophesy to you.”

V 12 Jeremiah took these same words to Zedekiah, submit to the king of Babylon, serve him and his people and live.

V 13 The LORD asks the obvious question of why would the king want to bring destruction to his people versus serving the king of Babylon.

V 14 The LORD clearly warns the king not to listen to any lying prophet who says Judah will not serve the king of Babylon.

V 15 The LORD again clarifies He has not sent any prophet with a contrary message.

- The only result of listening to this form of false prophesy will be the LORD will drive the people the king and the false prophets out to perish.

Jeremiah 27:16-22

Jer. 27:16 Then I spoke to the priests and to all this 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 again from Babylon’; for they are prophesying a lie to you.

Jer. 27:17 “Do not listen to them; serve the king of Babylon, and live! Why should this city become a ruin?

Jer. 27:18 “But if they are prophets, and if the word of the LORD is with them, let them now entreat 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 in Jerusalem may not

go to Babylon.

Jer. 27:19 “For thus says the LORD of hosts concerning the pillars, concerning the sea, concerning the stands and concerning the rest of the vessels that are left in this city,

Jer. 27:20 which Nebuchadnezzar king of Babylon did not take when he carried into exile Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem.

Jer. 27:21 “Yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD and in the house of the king of Judah and in Jerusalem,

Jer. 27:22 ‘They will be carried to Babylon and they will be there until the day I visit them,’ declares the LORD. ‘Then I will bring them back and restore them to this place.’”

V 16 Jeremiah takes a more specific warning to the priests.

- The priests are to ignore any prophet saying the items that were taken from the temple to Babylon are going to be brought back any time soon.
- Any prophet with this message is lying.

V 17 Ignore what these men say, bringing defiance of the king of Babylon and instead serve him and live.

V 18 The LORD says if someone is a true prophet of the LORD they would cease from declaring the things taken from the temple and the king’s house to Babylon are coming back but would instead entreat the LORD of hosts to keep what is currently in the temple safe.

- This would only happen if the people were to submit to the rule of Nebuchadnezzar.

V 19-20 The LORD defines He is speaking of the items that were left in the temple when Nebuchadnezzar carried away Jeconiah, also know him as Jehoiachin, and all the nobles of Judah and Jerusalem.

V 21-22 These items in the temple and the house of the king will be carried to Babylon and they will stay there until the LORD visits them.

This was fulfilled as given in 2Kings 25:13-17:

2Kings 25:13 Now the bronze pillars which were in the house of the LORD, and the stands and the bronze sea which were in the house of the LORD, the Chaldeans broke in pieces and carried the bronze to Babylon.

2Kings 25:14 They took away the pots, the shovels, the snuffers, the spoons, and all the bronze vessels which were used in temple service.

2Kings 25:15 The captain of the guard also took away the firepans and the basins, what was fine gold and what was fine silver.

2Kings 25:16 The two pillars, the one sea, and the stands which Solomon had made for the house of the LORD — the bronze of all these vessels was beyond

weight.

2Kings 25:17 The height of the one pillar was eighteen cubits, and a bronze capital was on it; the height of the capital was three cubits, with a network and pomegranates on the capital all around, all of bronze. And the second pillar was like these with network.

Jer. 27:22 The visiting of them was defined back in verse seven where He declared this would happen, 'until the time of his own land comes; then many nations and great kings will make him their servant.'

- This is what will happen when the LORD visits them.
- The items taken to Babylon will stay there until the kingdom of Babylon is overthrown.
- This prophesy from the LORD was also literally fulfilled historically during the reign of Cyrus the Great.

Historical accounts are given including in OT books like Ezra, Nehemiah, an example is Ezra 1:7-8

Ezra 1:7 Also King Cyrus brought out the articles of the house of the LORD, which Nebuchadnezzar had carried away from Jerusalem and put in the house of his gods;

Ezra 1:8 and Cyrus, king of Persia, had them brought out by the hand of Mithredath the treasurer, and he counted them out to Sheshbazzar, the prince of Judah.

Chapter twenty-eight introduces a false prophet, his words and the LORD's judgment.

Jeremiah 28:1-4

Jer. 28:1 Now in the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, the prophet, who was from Gibeon, spoke to me in the house of the LORD in the presence of the priests and all the people, saying,

Jer. 28:2 "Thus says the LORD of hosts, the God of Israel, 'I have broken the yoke of the king of Babylon.

Jer. 28:3 'Within two years I am going to bring back to this place all the vessels of the LORD'S house, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon.

Jer. 28:4 'I am also going to bring back to this place Jeconiah the son of Jehoiakim, king of Judah, and all the exiles of Judah who went to Babylon,' declares the LORD, 'for I will break the yoke of the king of Babylon.'"

V 1 A prophet named Hananiah from Gibeon speaks to Jeremiah in the presence of the

priests and all the people happens in the beginning of the reign of Zedekiah.

- The phrase beginning of the reign would suggest it was the first half of his reign versus the second half of his reign.

V 2 When Hananiah says the LORD of hosts, the God of Israel spoke to him, he is using the same phrasing Jeremiah used when bringing the words of the LORD to the people.

- Hananiah says the LORD had broken the yoke of the king of Babylon, this would refer to the power Nebuchadnezzar held.

V 3 Since the LORD will break the power of Nebuchadnezzar the things that had been removed from the temple would be brought back to Jerusalem.

- The people still held their value in the symbols of the LORD not in a real relationship with the LORD.
- This also separates the purpose for the exile being a judgment from the LORD.

V 4 Hananiah says the LORD also said King Jeconiah, known as Jehoiachin, and the exiles would be returned to Judah.

- Jeremiah had already prophesied the LORD said Jehoiachin would die in Babylon.

Jer. 22:26 “I will hurl you and your mother who bore you into another country where you were not born, and there you will die.

It is interesting to note Hananiah wanted the king who had been removed from Jerusalem over Zedekiah who was the current king of Judah.

Jeremiah 28:5-9

Jer. 28:5 Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who were standing in the house of the LORD,

Jer. 28:6 and the prophet Jeremiah said, “Amen! May the LORD do so; may the LORD confirm your words which you have prophesied to bring back the vessels of the LORD’S house and all the exiles, from Babylon to this place.

Jer. 28:7 “Yet hear now this word which I am about to speak in your hearing and in the hearing of all the people!

Jer. 28:8 “The prophets who were before me and before you from ancient times prophesied against many lands and against great kingdoms, of war and of calamity and of pestilence.

Jer. 28:9 “The prophet who prophesies of peace, when the word of the prophet comes to pass, then that prophet will be known as one whom the LORD has truly sent.”

V 5 Jeremiah responds to this prophecy openly in the temple, in the presence of the priests and people.

V 6 Jeremiah says he could agree to this word of the LORD if Hananiah could confirm the words he had spoken.

V 7 Jeremiah calls everyone to hear what he is about to speak.

V 8 The history of the prophets sent to Israel spoke against lands and kingdoms warning of war, calamity and pestilence.

V 9 The true test of a prophet who declares a message of peace will be known as a true prophet when the peace comes to pass.

- The prophecies of a time of peace for Israel and for the world is still in the future.

Jeremiah 28:10-11

Jer. 28:10 Then Hananiah the prophet took the yoke from the neck of Jeremiah the prophet and broke it.

Jer. 28:11 Hananiah spoke in the presence of all the people, saying, “Thus says the LORD, ‘Even so will I break within two full years the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations.’” Then the prophet Jeremiah went his way.

V 10 Hananiah responds to Jeremiah’s words by taking the yoke the LORD had Jeremiah put on himself and breaks it. This is done for the drama of the moment.

V 11 Hananiah declares the LORD is going to break the yoke off of Judah within two years that Nebuchadnezzar has put on all the nations.

- Jeremiah does not respond further to the words or actions of Hananiah and leaves.

Jeremiah 28:12-17

Jer. 28:12 The word of the LORD came to Jeremiah after Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

Jer. 28:13 “Go and speak to Hananiah, saying, ‘Thus says the LORD, “You have broken the yokes of wood, but you have made instead of them yokes of iron.”

Jer. 28:14 ‘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 will serve him. And I have also given him the beasts of the field.”’”

Jer. 28:15 Then Jeremiah the prophet said to Hananiah the prophet, “Listen now, Hananiah, the LORD has not sent you, and you have made this people trust in a lie.

Jer. 28:16 “Therefore thus says the LORD, ‘Behold, I am about to remove you from the face of the earth. This year you are going to die, because you have

counseled rebellion against the LORD.’”

Jer. 28:17 So Hananiah the prophet died in the same year in the seventh month.

V 12 The LORD speaks to Jeremiah after the yoke breaking incident and instructs him to go speak to Hananiah.

V 13 Hananiah is to be told the yoke of wood he broke off Jeremiah, which was a symbol of the power Nebuchadnezzar held over Judah, will now be replaced with an iron yoke on Judah.

- The symbolism is of a yoke that is not breakable.
- The only hope for the LORD’s people was repentance but this false prophecy encouraged their rebellion to the LORD sealing their fate as an iron yoke.

V 14 The LORD of hosts, the God of Israel says I put this iron yoke on the nations to serve Nebuchadnezzar and so that is what is going to happen, and I also gave him the beasts of the field.

V 15 Then Jeremiah calls out Hananiah declaring the LORD did not send him and he has deceptively lied to the LORD’s people.

V 16 The consequence for this blatant and destructive lie will be his death in less than a year.

- This judgment is in accordance with the law, Deut. 18:20:

Deut. 18:20 ‘But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.’

Jer. 28:17 Hananiah dies two months after his false prophecy to the people.

- Verse one defined Hananiah speaking in the fourth year, in the fifth month and now he dies in the same year in the seventh month.

One would think with such a public declaration of a false prophesy followed by his quick death those who had heard his words versus Jeremiah’s words would immediately know all Jeremiah is speaking is the truth.

- This should draw them to do everything to submit to Babylon, yet sadly they stay and experience the judgement brought on Jerusalem and Judah.

Our humans nature is drawn to the message that appeals to us.

- This is a continual problem for mankind throughout history.
- The scriptures describe for us how this will be manifested in the church

2Tim. 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

2Tim. 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

2Tim. 4:3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,

2Tim. 4:4 and will turn away their ears from the truth and will turn aside to myths.

2Tim. 4:5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

V 2 Timothy is instructed to preach the word.

V 3 There will be a time when the audience will not endure sound doctrine.

- They will instead find teachers that will tell them what they desire to hear.

V 4 They will turn away from truth and turn to myths.

V 5 Paul again instructs Timothy to be diligent, preserve through hardships so that he can do the work of an evangelist which is his ministry.

- This is the same message for believers today as we too can see many around us do not seek revelation of truth through the scriptures.

The prevalence of those teachers who claim to bring truth to the church yet continue to teach things that are contrary to the word of the LORD should cause us to respond to Paul's admonition and be diligent in the work of bringing the truth of God's word to the world.