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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Various information and topics that help the reader of the Bible understand the apostles and the Lord Jesus Christ's teachings.

Jeremiah 26.

(2010).

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Teach it, don't demand it.

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Jeremiah 26.

The following is a brief overview of the main topics.
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The Word of the LORD.

Jeremiah 26:1 ----- ¹In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD:

Jehoiakim; was the second son of Josiah the godly king of Judah and father of Jeconiah. The king of Egypt made Jehoiakim king over Jerusalem, he was an oppressive and thoroughly godless king and died in disgrace, "buried with the burial of an ass" (Jer 22:19).

Josiah; (means Jehovah supports him) (King of Judah) Josiah was the son of Amon and the grandson of Manasseh. Josiah reigned for 31 years. His religious leadership ranks him with Jehoshaphat and Hezekiah as an outstanding religious ruler.

Josiah's reign was the last surge of political independence and religious revival before the disintegration of the Southern Kingdom (the Two Tribes of Judah) which ended with the destruction of Jerusalem by Babylon in 586 B.C.

Jeremiah warns Judah to walk in the ways of the LORD.

Jeremiah 26:2-7 ----- ²"Thus says the LORD: Stand in the court of the LORD'S house, and speak to all the cities of Judah that come to worship in the house of the LORD all the words that I command you to speak to them; do not hold back a word. ³It may be they will listen, and every one turn from his evil way, that I may relent of the disaster that I intend to do to them because of their evil deeds. ⁴You shall say to them, "Thus says the LORD: If you will not listen to me, to walk in my law that I have set before you, ⁵and to listen to the words of my servants the prophets whom I send to you urgently, though you have not listened, ⁶then I will make this house like Shiloh, and I will make this city a curse for all the nations of the earth." ⁷The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

Shiloh; was a city on an isolated hill in the Tribe of Ephraim. After the first phases of the conquest of Canaan, Israel under Joshua set up the Tabernacle and the Ark at Shiloh making it the capital city of Canaan under the theocracy of Israel, but the Ark was later removed in a battle against the Philistines. From that time Shiloh gradually lost its importance, because God forsook the Tabernacle of Shiloh and David moved the Ark to Jerusalem making it the capital of the Kingdom of Israel.

In the days of Jeremiah, Shiloh was a ruin (Jer 7:12-14).

Jeremiah; (means, Jehovah exalts) was one of the greatest Hebrew prophets he was born into a priestly family in a town 2½ miles from Jerusalem. He was called to prophesy after Assyria had invaded the city of Nineveh and taken the Ten Tribes of Israel in the land of Samaria captive. Jeremiah's ministry was through the reign of king Josiah of Judah and continued almost 40 years through the reigns of five successive Judean kings. Jeremiah prophesied during the revival of the Babylonian empire, under the vigorous leadership of Nebuchadnezzar who sought to subdue the whole Fertile Crescent to himself.

Near the end of Jeremiah's ministry Babylon laid a siege of a 1½ years against Jerusalem and took its inhabitants captive. Zedekiah was blinded and carried in chains to Babylon. The captors treated Jeremiah with kindness, and allowed him to remain in Judah with some of the common people who had been left, but was later forced to flee to Egypt where he died at a very old age.

Jeremiah's Courage and Commitment to God.

To stand in the court of the House of the LORD, and say to those who come to worship in the Temple, if they continue to walk contrary to God's laws the city of Jerusalem will be destroyed, would be like someone today standing in the court of the Vatican and telling everyone visiting the city that they should forsake the teachings of the Pope and return to the Scriptures of the Bible, it would not be long before the Vatican guards were taking that person away. The next verse tells us that this is exactly how the people responded to Jeremiah's message, they wanted to kill him.

Notice; the LORD was hoping that the people would listen and turn from their rebellious, evil and wicked ways (v3).

The Priests and the Prophets Desire to Kill Jeremiah.

Jeremiah 26:8-11 ----- ⁸And when Jeremiah had finished speaking all that the LORD had commanded him to speak to all the people, then the priests and the prophets and all the people laid hold of him, saying, "You shall die! ⁹Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be desolate, without inhabitant?'" And all the people gathered around Jeremiah in the house of the LORD. ¹⁰When the officials of Judah heard these things, they came up from the king's house to the house of the LORD and took their seat in the entry of the New Gate of the house of the LORD. ¹¹Then the priests and the prophets said to the officials and to all the people, "This man deserves the sentence of death, because he has prophesied against this city, as you have heard with your own ears."

Notice.

It was the religious leaders, the priests and the prophets of Jeremiah's day that said to the officials of the king's house and to all the people of Judah that Jeremiah deserves the sentence of death, because he has prophesied against the city of Jerusalem. Thousands of years later we see the same scenario being played out at Jerusalem, it was the religious leaders of Jesus day that told the officials of the king's house and all the people of Israel that Jesus deserves the sentence of death, because he has prophesied against the city of Jerusalem (meaning the religious leaders, the Pharisees, the Chief Priest's and the Scribes).

To say, "The Temple of God will become like Shiloh," means it will become a ruin, under the theocracy of Israel Shiloh was the capital city of Canaan, but the Ark was later removed in a battle against the Philistines. God forsook the Tabernacle and Shiloh gradually lost its importance.

Jeremiah Speaks to the Officials and all the People.

Jeremiah 26:12-15 --- ¹²Then Jeremiah spoke to all the officials and all the people, saying, "The LORD sent me to prophesy against this house and this city all the words you have heard. ¹³Now therefore mend your ways and your deeds, and obey the voice of the LORD your God, and the LORD will relent of the disaster that he has pronounced against you. ¹⁴But as for me, behold, I am in your hands. Do with me as seems good and right to you. ¹⁵Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and its inhabitants, for in truth the LORD sent me to you to speak all these words in your ears."

Great Faith; Jeremiah's faith is such that even though he knows that he may be killed for proclaiming the words of the LORD he is not going to relent.

The Kings Officials and the People answer the Prophets and the Priests.

Jeremiah 26:16 ----- ¹⁶Then the officials and all the people said to the priests and the prophets, "This man does not deserve the sentence of death, for he has spoken to us in the name of the LORD our God."

The officials of the king's house and the people of Judah did not want to have Jeremiah put to death.

The Elders Speak: -

Jeremiah 26:17-19 --- ¹⁷And certain of the elders of the land arose and spoke to all the assembled people, saying, ¹⁸"Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and said to all the people of Judah: 'Thus says the LORD of hosts, " 'Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.' ¹⁹Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and did not the LORD relent of the disaster that he had pronounced against them? But we are about to bring great disaster upon ourselves."

The elders remind the prophets and priests of a similar situation in the days of Hezekiah the (good) king of Judah. The prophet Micah told the people of Judah that Jerusalem would be destroyed, but rather than kill Micah Hezekiah listened to Micah's words and the LORD relented of the disaster that Micah had spoken.

The Elders speech continued: -

Jeremiah 26:20-23 -- ²⁰There was another man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim. He prophesied against this city and against this land in words like those of Jeremiah. ²¹And when King Jehoiakim, with all his warriors and all the officials, heard his words, the king sought to put him to death. But when Uriah heard of it, he was afraid and fled and escaped to Egypt. ²²Then King Jehoiakim sent to Egypt certain men, Elnathan the son of Achbor and others with him, ²³and they took Uriah from Egypt and brought him to King Jehoiakim, who struck him down with the sword and dumped his dead body into the burial place of the common people.

The elders remind the prophets and priests of another situation similar to Jeremiah's and Micah's in which Uriah prophesied against Jerusalem, but this time instead of listening Jehoiakim the king of Judah killed Uriah.

The Elders Appear Confused; it appears the elders are uncertain as to what to do with Jeremiah, in one circumstance the king listened to the prophet and God relented, but in another similar circumstance the king killed the prophet.

Ahikam Saves Jeremiah.

Jeremiah 26:24 ----- ²⁴But the hand of Ahikam the son of Shaphan was with Jeremiah so that he was not given over to the people to be put to death.

Ahikam (means, my brother has risen up) was the son of Shaphan the scribe, and sent by Josiah to ask the meaning of the Book of the Law that was found. Later, he successfully pleaded before the princes and elders that Jeremiah should not be put to death for his warnings of impending doom.

End.