

Jeremiah 24 - Two Baskets of Figs; Ezekiel's 430 Years; 70 Years

II. Thirteen prophecies of judgment upon Judah (Jer 2:1—25:38)

- (C) Twelfth message: two baskets of figs (24:1-10)
 - (a) Vision of the two baskets (24:1-2)
 - (b) Good figs: blessings upon those in Babylonian captivity (24:3-7)
 - (c) Bad figs: curses upon these in Jerusalem and Egypt (24:8-10)

Jeremiah 24

- (C) Twelfth message: two baskets of figs (24:1-10)
 - (a) Vision of the two baskets (24:1-2)

1 After Nebuchadnezzar king of Babylon had taken into exile Jeconiah the son of Jehoiakim, king of Judah, and the officials of Judah with the craftsmen and metalworkers from Jerusalem and had brought them to Babylon, the LORD showed me: behold, two baskets of figs placed before the temple of the LORD.

1 After Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the officials of Judah with the craftsmen and smiths from Jerusalem and had brought them to Babylon, the LORD showed me: behold, two baskets of figs set before the temple of the LORD!

1 After Nebuchadnezzar, king of Babylon, had taken Jehoiakim's son Jeconiah, king of Judah, along with the officials of Judah, the craftsmen, and the smiths from Jerusalem into exile, and had brought them to Babylon, the LORD showed me two baskets of figs placed right in front of the Temple of the LORD.

1 The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

- Nebuchadrezzar is the same as Nebuchadnezzar, king of Babylon.

- These two baskets of figs are strange idioms. What is strange is the good ones are the ones who go into captivity. This sounds backwards until you understand what God is saying.

2 One basket had very good figs, like first-ripe figs, and the other basket had very bad figs which could not be eaten due to rottenness.

2 One basket had very good figs, like first-ripe figs, and the other basket had very bad figs which could not be eaten due to rottenness.

2 One basket contained very good figs like the first figs that ripen on the tree. The other basket contained very bad figs that were too bad to be eaten.

2 One basket *had* very good figs, even like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so bad.

(b) Good figs: blessings upon those in Babylonian captivity (24:3-7)

3 Then the LORD said to me, "What do you see, Jeremiah?" And I said, "Figs: the good figs are very good, and the bad ones, very bad, which cannot be eaten due to rottenness."

3 Then the LORD said to me, "What do you see, Jeremiah?" And I said, "Figs, the good figs, very good; and the bad *figs*, very bad, which cannot be eaten due to rottenness."

3 The LORD told me, "What do you see?"

I replied, "Figs. The good figs are very good, and the bad figs are very bad. They're too bad to be eaten."

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 Then the word of the LORD came to me, saying,

4 Then the word of the LORD came to me, saying,

4 Then this message from the LORD came to me:

4 Again the word of the LORD came unto me, saying,

5 "This is what the LORD, the God of Israel says: 'Like these good figs, so I will regard as good the captives of Judah, whom I have sent out of this place *into* the land of the Chaldeans.

5 "Thus says the LORD God of Israel, 'Like these good figs, so I will regard as good the captives of Judah, whom I have sent out of this place *into* the land of the Chaldeans.

5 "This is what the LORD God of Israel says: 'Like these good figs, so I'll regard as good the exiles of Judah whom I sent from this place to the land of the Chaldeans.

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set My eyes on them for good, and I will bring them back to this land; and I will build them up and not overthrow them, and I will plant them and not uproot them.

6 For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up.

6 I'll look at them with good intentions, and I'll bring them back to this land. I'll build them up. I won't tear them down; I'll plant them and not rip them up.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

Regeneration of Israel

7 I will also give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me wholeheartedly.

7 I will give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me with their whole heart.

7 I'll give them the ability to know me, for I am the LORD. They will be my people, and I will be their God when they return to me with all their heart.

7 And I will give them an 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 unto me with their whole heart.

- He is really looking ahead. Was He their God, that is the people He is talking to? No, they were worshiping idols. He wanted to be their God. The day will come when He brings them back from the Captivity and then they will in fact worship Him with their whole heart.

- The exiles that were in Babylon, the good figs here, prospered even though they were slaves (2 Kings 25; 27-30; Jer 29:4-7). In fact they prosper so well that after they were free to return to the homeland after Cyrus issues a decree to free them, only 37,000 return to the land. The rest stayed behind in prosperous Babylon.

(c) Bad figs: curses upon these in Jerusalem and Egypt (24:8-10)

8 'But like the bad figs which cannot be eaten due to rottenness,' indeed, this is what the LORD says, 'so will I give up Zedekiah king of Judah and his officials, and the remnant of Jerusalem who **remain** in this land, and the ones who live in the land of Egypt.

8 'But like the bad figs which cannot be eaten due to rottenness—indeed, thus says the LORD—so I will abandon Zedekiah king of Judah and his officials, and the remnant of Jerusalem who remain in this land and the ones who dwell in the land of Egypt.

8 "Like the bad figs that are too bad to be eaten—for this is what the LORD says—so I'll give up on Zedekiah king of Judah, along with his officials, the remnant of Jerusalem that is left in this land, and those living in the land of Egypt.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

- "...remain" - Ezek 11:5-6,14-21; 33:24

9 I will make them an object of terror *and an* evil for all the kingdoms of the earth, as a disgrace and a proverb, a taunt and a curse in all the places where I will scatter them.

9 I will make them a terror *and an* evil for all the kingdoms of the earth, as a reproach and a proverb, a taunt and a curse in all places where I will scatter them.

9 I'll make them into a horrifying sight to all the kingdoms of the earth; into a cause for contempt, into a byword, into a taunt, and into a curse in all the places to which I drive them.

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the plague upon them until they are eliminated from the land which I gave to them and their forefathers."

10 I will send the sword, the famine and the pestilence upon them until they are destroyed from the land which I gave to them and their forefathers."

10 I'll send the sword, famine, and plague against them until they're completely destroyed from the land which I gave them and their ancestors."

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

Strange idiom here. Basically the idea is another way of amplifying is that Nebuchadnezzar is God's servant. The enemies of Israel have been raised by God to be His instrument of judgment. Jeremiah is telling them to repent or submit, that is not to fight Babylon.

Zedekiah and his princes were pro-Egypt, the contrary power and kept having intrigues to their own detriment. It is an interesting idiom in that the good figs are the ones that are taken into captivity. Even though they are slaves in Babylon, they will return to the land, and they will also be submitting to God when they submit to Babylon because they will be submitting to the instrument that God has raised. The bad figs are the one who resist.

This theme of Jeremiah becomes very unpopular. He is tried for heresy in Jer 26. Jer 26 is actually an amplification of the Temple address in Jer 7. Remember that these are not in chronological order. The point is that Nebuchadnezzar is God's servant and Jeremiah is God's messenger and trying to get this across. Strangely enough in the Gospels Jesus talks about a fig tree in a vineyard. The fig tree is Judah and the vineyard is Israel in a collective sense. What is interesting here that the figs ripen in June (Is 28:4; Hosea 9:10), study the Six-Day War. Them being removed (Deut 28:25,37) is fulfilled in the fall of Jerusalem under Nebuchadnezzar and the fall of Jerusalem under Titus Vespasian.

The Times of the Gentiles

Jer 25 is earlier in time from the point of view of Jeremiah it actually occurs between Jer 35-36. The important battle of Carchemish, where Nebuchadnezzar defeats Pharaoh Necho at the Euphrates, is one of the most decisive battles in the history of the whole world. It alters the whole future of West Asia. This sets up the rise of Babylon, and the rise of Nebuchadnezzar.

It also launches a period of time known in Luke 21:24 as the "Times of the Gentiles," which spans the time of Nebuchadnezzar's rise to be king of Babylon through the rise of another world leader who is probably alive today—there are two chapters in the book of Daniel that chronicle specifically the Gentile history. Most of the Bible deals with the history of Israel, there are a couple of exceptions, the most prominent ones being Dan 2; 7 which deals with specifically the Times of the Gentiles.