

# Jeremiah 26 - Jeremiah Saved from Death; Trial for Heresy; Uriah the Prophet

III. Jeremiah's personal conflicts within Judah based upon his previous messages of judgment (Jer 26:1—29:32)

- (1) With the people, priests and prophets within Judah (26:1-24)
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## Jeremiah 26

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  - (A) Temple sermon (26:1-6)

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**1** In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

**2** "This is what the LORD says: 'Stand in the courtyard of the LORD'S house, and **speak to all the cities of Judah** who have come to worship *in* the LORD'S house all the words that I have commanded you to speak to them. Do not omit a word!'

**2** "Thus says the LORD, 'Stand in the court of the Lord's house, and speak to all the cities of Judah who have come to worship *in* the LORD's house all the words that I have commanded you to speak to them. Do not omit a word!'

2 "This is what the LORD says: 'Stand in the courtyard of the LORD's Temple and tell those from all the cities of Judah who are coming to worship at the LORD's Temple everything that I've commanded you to say to them. Don't leave out a word!'

2 Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:

- Earlier than 25:1. Jeremiah charged to stand in Outer Court (v2; 19:14)

- "...speak to all the cities of Judah" - possible at the Passover, the Feast of Booths, and the Feast of Tabernacles and Feast of Trumpets

— All able-bodied males were required to go up to Jerusalem to recognize these three feasts. So it is on this kind of a festive day that the Lord tells Jeremiah to go up into the Outer Court and speak to all the cities of Judah.

3 Perhaps they will listen and everyone will turn from his evil way, and I will relent of the disaster which I am planning to inflict on them because of the evil of their deeds.'

3 Perhaps they will listen and everyone will turn from his evil way, that I may repent of the calamity which I am planning to do to them because of the evil of their deeds.'

3 Perhaps they'll listen, and each of them will repent from his evil way. Then I'll change my mind about the disaster I'm planning to bring on them because of their evil deeds.

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

- Does God change His mind? See note on Ex 32:14.

4 And you shall say to them, 'This is what the LORD says: "If you do not listen to Me, to walk in My Law which I have set before you,

4 And you will say to them, 'Thus says the LORD, "If you will not listen to Me, to walk in My law which I have set before you,

4 Say to them, "This is what the LORD says: 'If you don't listen to me to follow my Law which I've set before you,

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

5 to listen to the words of My servants the prophets, whom I have been sending to you again and again, but you have not listened;

5 to listen to the words of My servants the prophets, whom I have been sending to you again and again, but you have not listened;

5 and listen to the words of my servants, the prophets, whom I've sent to you over and over—but you wouldn't listen—

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 then I **will make this house like Shiloh**, and I will make this city a curse to all the nations of the earth.””

6 then I will make this house like Shiloh, and this city I will make a curse to all the nations of the earth.””

6 then I'll make this house like Shiloh and make this city into a curse to all the nations of the earth.””

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

- The first six verses are a precis of Jer 7

- "...I will make this house like Shiloh" - the term can mean a Messianic phrase; it is not so used here. Shiloh is an actual location, historically relevant to Israel because the Ark of the Covenant rested in the Tabernacle at Shiloh when they came into the land, until it moved into Solomon's Temple. The connotation here is that Shiloh was one of the holy places because the Ark of the Covenant rested there when they entered the land, but at the time that he is saying this, Shiloh is in desolation.

The suggestion is that Jerusalem, even though they have the Temple, it is going to be desolate just as Shiloh is. There is a parallel that there is an attitude among the priests and the people that the Lord won't let anything too bad happen to them because the Temple was there. Scholars refer to this notion as the Temple Fetish, the Temple as some kind of talisman, this notion that because God established the Temple of Solomon in Jerusalem, He won't let anything too bad happen to them because after all this was His house.

Part of Jeremiah's burden is to get across that this didn't matter. Ezekiel who was writing at this time describes the Shekinah glory leaving the Holy of Holies. Jeremiah had the painful burden of being a prophet to a dying nation, God was saying through Jeremiah that Judah wasn't listening, you will not do my ways, you should have learned from the Northern Kingdom a hundred years before. Judah your burden is even greater, you should have learned but you haven't. God raised the enemies of Judah, mainly the Babylonians to be His instruments of judgment. Judah took false confidence in the fact that the Temple was in Jerusalem.

#### (B) Accusation and arrest (26:7-14)

7 The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

7 The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

7 The priests, the prophets, and all the people listened as Jeremiah spoke these words at the LORD's Temple.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

- Don't misunderstand. It doesn't mean that they heard them like they really understood them or swallowed that, they just acknowledged receipt. They respond to this in v8.

8 Yet when Jeremiah finished speaking everything that the LORD had commanded *him* to speak to all the people, *then* the priests and the prophets and all the people seized him, saying, "You must die!"

8 When Jeremiah finished speaking all that the LORD had commanded *him* to speak to all the people, the priests and the prophets and all the people seized him, saying, "You must die!"

8 As soon as Jeremiah finished saying everything that the LORD had commanded him to say to all the people, the priests, the prophets, and all the people seized him, telling him as they did: "You must certainly die!"

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

- They are presuming that their posture is the same as Isaiah and King Hezekiah. King Hezekiah was under attack and Isaiah comforted the people and said that God was going to deliver them. Their presumption here is that God is again going to deliver them. So when Jeremiah said that they had had it, they just looked at this like heresy (Is 37:36-37; Cf. Deut 18:20).

9 Why have you prophesied in the name of the LORD, saying, 'This house will be like Shiloh and this city will be in ruins, without inhabitant'?" And all the people gathered to Jeremiah at the house of the LORD.

9 Why have you prophesied in the name of the LORD saying, 'This house will be like Shiloh and this city will be desolate, without inhabitant'?" And all the people gathered about Jeremiah in the house of the LORD.

9 Why have you prophesied in the name of the LORD that this house will be like Shiloh, and this city will be without an inhabitant?" Then all the people gathered around Jeremiah at the LORD's Temple.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

**10** When the officials of Judah heard these things, they came up from the king's house to the house of the LORD and sat at the entrance of the New Gate of the LORD'S *house*.

**10** When the officials of Judah heard these things, they came up from the king's house to the house of the LORD and sat in the entrance of the New Gate of the LORD's *house*.

**10** When the Judean officials heard all these things, they came up from the king's house to the LORD's Temple and sat in the doorway of the New Gate of the LORD's Temple.

**10** When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD'S *house*.

**11** Then the priests and the prophets spoke to the officials and to all the people, saying, "A death sentence for this man! For he has prophesied against this city, just as you have heard with your own ears!"

**11** Then the priests and the prophets spoke to the officials and to all the people, saying, "A death sentence for this man! For he has prophesied against this city as you have heard in your hearing."

**11** The priests and prophets told the officials and all the people, "A death sentence for this man, because he prophesied against this city, as you heard with your own ears!"

**11** Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

**12** Then Jeremiah spoke to all the officials and to all the people, saying, "The LORD sent me to prophesy against this house and against this city all the words that you have heard.

**12** Then Jeremiah spoke to all the officials and to all the people, saying, "The LORD sent me to prophesy against this house and against this city all the words that you have heard.

**12** Then Jeremiah spoke to all the officials and to all the people: "The LORD has sent me to prophesy all the things you heard against this house and against this city.

**12** Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

- Jeremiah is making the declaration that the words he is speaking are given to him by the Lord himself. Jeremiah is in a context where he is enduring the penalty of death if he is wrong, blasphemy (Deut 18:20). He is not backing down or mincing his words, he is in fact unflinchingly ascribing his message to explicit specific instruction from the Lord Himself. (Direct, courageous, appropriate).

**13** Now then, reform your ways and your deeds and obey the voice of the LORD your God; and the LORD will relent of the disaster which He has pronounced against you.

13 Now therefore amend your ways and your deeds and obey the voice of the LORD your God; and the LORD will change His mind about the misfortune which He has pronounced against you.

13 Now, change your habits and your deeds and obey the LORD your God, and the LORD will change his mind about the disaster that he told you about.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 But as for me, behold, I am in your hands; do with me as is good and right in your sight.

14 But as for me, behold, I am in your hands; do with me as is good and right in your sight.

14 Look, I'm in your hands, so do with me what you think is good and right.

14 As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you.

#### (C) Defense (26:15)

15 Only know for certain that if you put me to death, you will bring innocent blood on yourselves, and on this city and its inhabitants; for truly the LORD has sent me to you to speak all these words so that you hear them."

15 Only know for certain that if you put me to death, you will bring innocent blood on yourselves, and on this city and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing."

15 But know for certain that if you kill me, you will bring innocent blood on yourselves and on this city and its residents because the LORD really did send me to you to say all these things for you to hear."

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

- In privacy of his dialogue with the Lord where he sort of complains which we mentioned earlier, but publicly Jeremiah never flinches or backs off from what he is saying. He does not beg for his life (Matt 27:24-25; Acts 5:28)

#### (D) Deliverance (26:16-24)

##### (a) By people and officials (26:16)

16 Then the officials and all the people said to the priests and the prophets, "No death sentence for this man! For he has spoken to us in the name of the LORD our God."

16 Then the officials and all the people said to the priests and to the prophets, "No death sentence for this man! For he has spoken to us in the name of the LORD our God."

16 The officials and all the people told the priests and the prophets, "No death sentence for this man because he has spoken to us in the name of the LORD our God."

**16** Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

- The trial that he is on was in the Temple and was brought on to him by the priests and the prophets, he is under ecclesiastical indictment, a heresy trial.

— The Holy Spirit uses the civil authorities to save him. It is the princes and the people that say he is not worthy to die, his accusers are all these false pseudo-prophets.

(b) By elders (26:17-19)

**17** Then some of the elders of the land rose up and spoke to all the assembly of the people, saying,

**17** Then some of the elders of the land rose up and spoke to all the assembly of the people, saying,

**17** Some of the elders of the land got up and told all the assembled people,

**17** Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

**18** "Micah of Moresheth used to prophesy in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'This is what the LORD of armies has said: "Zion will be plowed *like* a field, And Jerusalem will become heaps of ruins, And the mountain of the house like the high places of a forest.""

**18** "Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'Thus the LORD of hosts has said, "Zion will be plowed as a field, And Jerusalem will become ruins, And the mountain of the house as the high places of a forest.""

**18** "Micah of Moresheth prophesied during the reign of Hezekiah king of Judah to all the people of Judah, 'This is what the LORD of the Heavenly Armies says: "Zion will be a plowed field, and Jerusalem a ruin. The Temple Mount will be a wooded hill.""

**18** Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

[Micah 3:12]

**19** Did Hezekiah king of Judah and all Judah actually put him to death? Did he not fear the LORD and plead for the favor of the LORD, and the LORD relented of the disaster which He had pronounced against them? But we are committing a great evil against our own lives!"

**19** Did 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 the LORD changed His mind about the

misfortune which He had pronounced against them? But we are committing a great evil against ourselves."

19 "Did Hezekiah king of Judah or anyone in Judah kill him? Didn't he fear the LORD and seek the LORD's favor, and so the LORD changed his mind about the disaster that he had spoken to them about. We're bringing great disaster on ourselves.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

- How, by ignoring this message. This tremendous spiritual insight comes not from the denominational leaders.

(c) Jehoiakim kills Uriah (26:20-23)

20 Indeed, *there was* also a man *who* used to prophesy in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah.

20 Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah.

20 There was also a man named Uriah, Shemaiah's son from Kiriath-jearim, who prophesied in the LORD's name. He prophesied about this city and this land in words similar to those of Jeremiah.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 When King Jehoiakim and all his warriors and all the officials heard his words, then the king sought to put him to death; but Uriah heard *about it*, and he was afraid, so he fled and went to Egypt.

21 When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard *it*, and he was afraid and fled and went to Egypt.

21 King Jehoiakim, all his troops, and all the officials heard his words, and the king sought to kill him. Uriah heard about this and was afraid, so he fled and went to Egypt.

21 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 Uriah heard it, he was afraid, and fled, and went into Egypt;

22 Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and *certain* men with him, to Egypt.

22 Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and *certain* men with him *went* into Egypt.

22 King Jehoiakim sent men to Egypt. He sent Achbor's son Elnathan, along with a contingent of men into Egypt.

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they brought Uriah from Egypt and led him to King Jehoiakim, who killed him with a sword and threw his dead body into the burial place of the common people.

23 And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the burial place of the common people.

23 They brought Uriah out of Egypt and brought him to King Jehoiakim, who killed him with a sword. Then they threw his body into a common grave."

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

- The point he was making here was that he was denied due process and he was also denied burial in the normal way

(d) By Ahikam (26:24)

24 But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not handed over to the people to put him to death.

24 But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death.

24 Yet because Shaphan's son Ahikam supported Jeremiah, he was not handed over to the people for them to kill.

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

- This is not the only time that Jeremiah is under trial, but in this case the civil authorities succeed in delivering Jeremiah from the hands of his enemies.

— Micah also prophesied in the days of Hezekiah, roughly about 800 BC (direct correlation with Micah 3:12 and 2 Kings 18:3-6). Amos and Isaiah were also co-inhabitants of that particular period of time.

- Urijah is mentioned, he is a true prophet, Kirjathjearim is about 7 miles northwest of Jerusalem on the road to Japheth (Josh 9:17; 1 Sam 7:2)

- Urijah is extradited after he flees to Egypt. Jehoiakim is a vassal of Egypt, so it wasn't hard for him to bring him back and slaughter him.
- Jehoiakim is the grandfather to Jehoiachin or Jeconiah the one that we talked about that had the blood curse on him.
- Elnathon is apparently the grandfather of Jehoiakim (2 Kings 24:8), father in law of Jehoiakim a man of status (Jer 36:12,25)
- Ahikam is an official under Jehoiachin (2 Kings 22:12,14). He is the father of Gedaliah who becomes the governor of Judah under Nebuchadnezzar after the fall of Jerusalem in 586 BC (Jer 39:14; 40:13-41:3; 2 Kings 25:22).