



PITWM VERSE BY VERSE

JEREMIAH 26:1, 4-15

JEREMIAH STANDS UP TO DEADLY THREATS—

August 1, 2021

INTRODUCTION:

Jeremiah's birthplace was Anathoth in the land of Benjamin. Anathoth is the name of one of the Levitical cities given to *"the children of Aaron"* in the tribe of Benjamin. He is the son of a priest whose name is Hilkiyah. Hilkiyah discovered *"the Book of the Law"* in the Temple, in the 18th year of Josiah's reign. Since Jeremiah's father was a priest, that makes Jeremiah a "PK," a "priest's kid," or today's term a "preacher's kid." So something had to rub off on Jeremiah. He was probably being groomed for the priesthood, but God had other plans for Jeremiah.

LESSON: I. JEREMIAH'S MESSAGE FROM THE LORD JEREMIAH 26:1, 4-6

26:1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the Lord, saying,— Jehoiakim the son of Josiah king of Judah was a materialistic and self-centered king who persecuted and murdered innocent people. And God had to deal with Judah. So, early in Jehoiakim's reign, the Word of the Lord came to Jeremiah. ¹In other words, we're in a time period right after the exile of Jehoahaz, who reigned for only three months after King Josiah's death. So, here we are in Jeremiah 26 likely only a few months after the death of one of the godliest kings of Judah (Josiah). ²The reign of Jehoiakim was an active and difficult period in Jeremiah's life. That king was very different from his father, the reforming Josiah, whom Jeremiah commended for doing justice and righteousness. Jeremiah denounced Jehoiakim harshly for his selfishness, materialism, and practice of social injustice.

NOT APART OF THE LESSON VERSES 2-3

26:2 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:— the Lord told Jeremiah to...

- **Stand** in the court of the Lord's house—that would be the Temple.
- **Speak** to all the cities of Judah which come to worship in the Temple.
- **Speak All the words** that **I command** thee.
- **Diminish Not A Word!** That means don't leave out anything; don't omit a word.

THE TWO-FOLD WARNING:

1. GOD WILL DELIVER US IF WE REPENT OF OUR EVIL (26:1-3).

26:3 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. Well there's good news and there's bad news. Bad only if you don't obey. God is giving them an opportunity to come under His umbrella. So, Jeremiah says to those in the Temple who came to worship *"if you so listen (obey) and each man turn from his evil course, so that I may relent (become less severe or cruel) and withhold the evil which I plan to inflict upon you for your evil deeds."* This is God being lenient (merciful; compassionate).

BACK TO THE LESSON

2. GOD WILL DESTROY US AND THE TEMPLE IF WE REFUSE (26:4-6).

¹ <https://www.explainingthebook.com/jeremiah-26-commentary/>

² <https://www.britannica.com/biography/Jeremiah-Hebrew-prophet>

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26:4 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,— However, Jeremiah's words from the Lord continues which was another option: *"If you will not listen (obey) to me to walk in my law which I've set before you..."*

26:5 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;— Many prophets had come and gone that was sent by the Lord. Jeremiah says, *"Listen to the words of my servants the prophets."* The warnings came but was ignored. Sending the prophets was a gracious act on God's part. Failure to listen (obey) means a rejection of that grace!

26:6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

Then God has no other choice when His offer is declined this time because this was the last straw and He's not putting up with it anymore. Jeremiah's word from the Lord says, *"Then I will make this Temple like Shiloh and it will make the city a curse to all the nations of the earth."*

Psalm 78:56-61 best tells what happened to Shiloh: **56** *"Yet they tempted and provoked the Most High God, and kept not His testimonies: 57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. 58 For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images. 59 When God heard this, He was wroth, and greatly abhorred Israel: 60 So that He forsook the tabernacle of Shiloh, the tent which He placed among men; 61 And delivered His strength into captivity, and His glory into the enemy's hand."*

II. THE CROWD'S ANGRY REACTION JEREMIAH 26:7-11

HIS ENEMIES:

(1) JUDAH'S WICKED PRIESTS—(2) PROPHETS—(3) AND OTHER PEOPLE (26:7-10). THEY WANTED DEATH (26:11).

26:7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. After the word Jeremiah gave, the crowd standing around became angry. Well, you probably wouldn't have thought it was the church people, but another crowd. No, it's the church people: priests prophets and all the people that were listening. They were the ones. The very ones who need God's Word are rejecting it.

26:8 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 did wait until he finished speaking the message from the Lord, then they let him have it. This was an ultimatum. These people were not just angry, they were infuriated for they uttered—*"Thou shall surely die!"* These were death threats! These people didn't want to be changed.

26:9 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. To remind you, these people are gathered in the *"house of the Lord."* Even in today's times they have had fights in the Lord's house and thought nothing of it. Now, these people are wondering why Jeremiah had prophesied in such a way saying, *"this is from the name of the Lord; what right did he have."* They seem to think all is well and that God didn't have anything against them, they did no wrong. This is a shock to them that their city would be desolate and without inhabitants. They knew what happened in Shiloh, so they thought by killing the prophet, God wouldn't bother them. All they're thinking of is, *"we've got to get him"*, so they all began to gather against Jeremiah; crowded around him in the Temple. Evidently, they've forgotten who God is; how mighty He is!

26:10 When the princes of Judah heard these things, then they came up from the king's house unto





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the house of the Lord, and sat down in the entry of the new gate of the Lord's house. Now things have changed. It was such a ruckus that when the princes of Judah (officials of Judah; civil magistrates) heard what was going on, they rushed over from the palace (the king's house) and sat down at the door of Temple of the new gate of the Lord's house to hold court (handle controversies). The dispute and controversy of the priest, prophets and all the other people were with and against Jeremiah, the Lord's prophet. I guess when you've done it once, you think you can get away with it another time (come at God's appointed vessel).

26:11 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. Seems like the accusers went first. The priests and the prophets sounded like the mob of priests that came against Jesus, crying crucify Him! They claimed to the authorities that Jeremiah had prophesied against the city, thereby committing treason. Mind you, the princes of Judah had not heard what Jeremiah had said. They were in the king's house, so they're only going on hear-say. It never fails, truth can be staring you in the face, and some will still deny it. We've got to remember the scriptures and take note.

Isaiah 5:20 ESV says "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!"

2 Timothy 3:1-5 ESV "But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people."

III. JEREMIAH'S DEFENSE AND WARNING JEREMIAH 26:12-15

HIS WITNESSES:

1. THE PROPHET HIMSELF (26:12-15).

26:12 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. Now it's time for Jeremiah's to speak. Jeremiah defended himself in this extreme predicament to all the princes and to all the people, telling them that the Lord had sent him to prophesy. It wasn't him doing it along. All the words that they heard him say, the Lord told him to say it. Jeremiah spoke up for himself, for it was the Lord who told him to prophesy against this Temple and against this city. If you've said something to someone that needed to be said because the Lord had shown you something, and they ask, what made you say that? I would say my heart and the Spirit. Because it would be later after the incident had happened that the Spirit of God would give it to me to say. He's always leading and in control. And truth is truth and don't ever change.

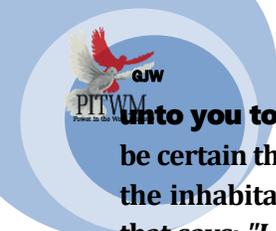
26:13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. Jeremiah is back at it. He said what he had to say. So, now it's up to them. He's told them who sent him, now it's time to amend, make good your ways and deeds and obey the voice of the Lord your God. It's still within their power to make this right, to repent unto the Lord, for the Lord is ready to relent (*become less severe or cruel*) of the evil that would be pronounced against them.

26:14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. Jeremiah tells the princes, who are holding court, that he is in their hands. Do what seems right and proper with him. Whatever comes, Jeremiah is ready for it. He's completed his assignment.

26:15 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

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unto you to speak all these words in your ears. Oh yeah, he's got a Word for them. But he also wants them to be certain that if he's put to death, they will surely bring innocent blood upon themselves, upon this city, upon the inhabitants in it, for the Lord sent me to speak all these words in your ears. That brings me to the word that says: *"Let him who is without sin, cast the first stone"* John 8:7b. Enemies are always quick to throw stones. Now that reminds me of a song:

Satan's busy stirring up wrath.
Putting up stones to block my path.
My enemies inflicting all the hurt they can,
by throwing their rocks and hiding their hands.
You dig one ditch, you better dig two,
because the trap you set just might be for you.
The Lord put it in my heart and you can't take it.
My soul's on fire and the world can't harm me

Jeremiah still defended himself (26:12), gave them another warning (26:13), room to mull over it by saying, do with me as you will (26:14), then a final warning (26:15). That was an impactful 4 scriptures. He seems that he just stood his ground speaking calmly and assuredly, speaking only what God has said in the midst of the chaos around him—peace in the midst of the storm—*"the peace of God"* meaning chaos is all around me but I'm in control; I'm steadfast unmovable and abounding in the work of the Lord. *"The peace of God transcends all understanding... guarding your heart and mind in Christ Jesus"* Philippians 4:7. This is the peace Jeremiah had.

NOT APART OF THE LESSON

OTHER WITNESSES:

2. CERTAIN POLITICAL OFFICIALS AND OTHER PEOPLE (26:16).
3. A NUMBER OF WISE MEN (26:17-23).
 - a. MICAH'S EXAMPLE (26:17-19).
 - b. URIAH'S EXAMPLE (26:20-23).
4. THE ROYAL SECRETARY, AHİKAM, SON OF SHAPHAN (26:24).

SUMMARY:

In the early reign of Jehoiakim the son of Josiah, king of Judah came the word of the Lord to Jeremiah to tell the people of Judah: *"If you will not listen to me (obey)... walk in my law which I've set before you... Listen to the words of my servants the prophets whom I've sent repeatedly to you, but you've not listened. Then I will make this Temple like Shiloh and it will make the city a curse to all the nations of the earth"* (26:1, 4-6).

The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. Well, they waited until he finished speaking the message of all that the Lord had commanded him to speak, then the people let him have it. The priests, prophet, and all the people were not just angry, they were infuriated for they uttered—*"Thou shall surely die!"* Now, they're wondering why Jeremiah had prophesied in such a way saying this is from the name of the Lord; what right did he have? This is a shock to them that their city would be desolate and without inhabitants. They knew what happened in Shiloh, so they thought to themselves that they had to get him, so they all began to gather against Jeremiah; they crowded around him in the Temple. When the high officials of Judah heard what was going on, they rushed over from the palace and sat down at the door of Temple to hold court (handle controversies). The priests and the prophets claimed to the authorities that Jeremiah had prophesied against the city, thereby committing treason (26:7-11).

Jeremiah still defended himself (26:12), gave them another warning (26:13), room to mull over it by saying, do with me as you will (26:14), then a final warning (26:15). (26:12-15)

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