

## THE TEMPLE ADDRESS - PART 2

(Jer 26:1-24) 09/26/18

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### I. CONTEXT

- A. *Chapters 26-45 combine incidents in the life of Jeremiah. Some are autobiographical (cf. the first personal pronoun); others are biographical (cf. the third personal pronoun). This chapter (ch.26) gives us the setting of the temple address (Jer 7:1-20). Almost all commentators connect that address with the one in chapter 26, even though some say that no relationship is demanded since Jeremiah often repeated material in his messages and frequently spoke in the temple (so KD). But the affinities between chapters 7 and 26 are too many and too minute for them not to relate to the same address. **Here in chapter 26 the emphasis is on the results of the temple address and on a brief summary of it.** In a sense, the first verses of this chapter give us a condensation of chapters 7-10. The heart of the temple address was that unless Judah repented, Jerusalem would be as Shiloh. By his specific warnings, Jeremiah had incurred the wrath of the false prophets and their followers. And later on when he predicted the seventy years' captivity, they tried to bring about his death (EXP).*
- B. Outline of Jeremiah 7
- JUDAH'S IMMINENT AND TERRIBLE INVASION (Jer 7:1-34)
- A. Judah's Temple Abuses (Jer 7:1-11)
- B. Judah Will Become Like Shiloh (Jer 7:12-15)
- C. Do Not Pray but Prophecy Against Judah (Jer 7:16-28)
- D. Hinnom Will Be Called Valley of Slaughter (Jer 7:29-34)

### II. THE TEMPLE ADDRESS (Jer 26:1-6)

- A. Beginning of Jehoiakim's Reign (1) - The "Temple Address" took place four years earlier than the last chapter (cf. Jer 25:1). Both took place during the reign of Jehoiakim, but this took place at the beginning of his reign.
- B. Court of the Lord's House (2) - Jeremiah was to gain the attention of everyone by standing in the **court of the Lord's house** to give his prophecy. It was, most likely, a feast day when Judah gathered at the Temple. Jeremiah was not to **omit a word** of the prophecy.
- C. Purpose was Repentance (3) - If Judah listened and repented of its temple abuses (Jer 7:9-11), then the Lord would change His mind (**repent** - *nacham* - *repent or change the mind*) concerning their judgment.
- D. Walk in My Law (4) - They were warned about keeping the Law. They had abused the Mosaic Law by: 1) using the Temple as a good luck charm (Jer 7:4), 2) being greedy and swindling their neighbors (Jer 7:5), and 3) taking advantage (including violence) of those who could not defend themselves (Jer 7:6). In addition, they were stealing, murdering, committing adultery, swearing falsely (Jer 7:9a), and sacrificing to Baal, while at the same time worshipping Yahweh (Jer 7:9-11).
- E. Listen to My Prophets (5) - They had not listened to the Lord's word through the prophets. Some of the other prophets to the kings of Judah around Jeremiah's time were Habakkuk, Zephaniah, and Ezekiel. Not only did the people refuse to listen, but they arrested Jeremiah and killed the prophet Uriah (cf. Jer 26:20-24).
- F. You Will Become Like Shiloh (6)
1. The consequence for such temple abuses and disobedience to the Lord was that Judah would become like Shiloh and become "**a curse to all the nations of the earth.**"
  2. Shiloh became the first permanent residence for the Tabernacle (Jos 18:1). At one time, Shiloh was Israel's religious capitol and center of worship (Jug 21:19; 1Sa 1:1-3). It was also where the Lord's presence and name dwelt (Jer 7:12). However, because of Israel's idolatry the ark was temporarily captured by the Philistines (1Sa 2:12, 17; 3:13-14; 4:11, 17-18) and Shiloh was destroyed (Psa 78:60). The only account of Shiloh's destruction is found in Jeremiah (Jer 7:12-14; 26:6). Archaeologist have unearthed evidence of Shiloh's destruction dating about 1050 B.C. Its destruction was most likely by the Philistines.

### III. ARREST AND TRIAL BY PRIESTS AND PROPHETS (Jer 26:7-11)

- A. Jeremiah Seized by Priests, Prophets, People (7-8) - Judah was gathered to hear Jeremiah's words but they did not take kindly to them. In fact, they **seized** him in order to put him to **death**. Jeremiah's abductors included the **priests**, the **prophets**, and the **people**.
- B. Inquisition of Jeremiah (9) - It may appear strange, but they questioned Jeremiah about his prophecy. They were so accustomed to hearing false prophecies that when they heard the truth, they became enraged.

1. *He was arrested and the death penalty pronounced on him. The priests, prophets, and people refused to believe his seemingly incredible prediction (v.9). For them it was blasphemy and false prophecy both of which were crimes punishable by death in accordance with the law of Moses [cf. Deut 18:20] (EXP).*
  2. *It is clear that the priests and false prophets were at the forefront of the opposition to Jeremiah. They were angered because they had consistently promised immunity to the city and sanctuary, relying on God's past deliverances as in Hezekiah's day [cf. Isa 37:36-37] (EXP).*
- C. Officials Met at New Gate (10) - The **officials of Judah** (civic leaders) from the **king's house** heard about the uproar and came to investigate. They went to the Temple and sat at the meeting place at the **New Gate**. The Targum identified the New Gate as the "Eastern Gate" on the east side of the Temple.
- D. Pronounced Death Sentence (11) - Though the priests and prophets were themselves following false prophecies, they were ready to kill Jeremiah for supposedly prophesying falsely (Deu 18:20). The priests and prophets made the case that Jeremiah deserved the **death sentence** for prophesying against the **city**. They never mentioned that he had also prophesied against them.
- IV. JEREMIAH'S DEFENSE (Jer 26:12-16)
- A. Defense: Lord's Prophecy (12) - Jeremiah's defense was that the words were not his own but the Lord's. Jesus made the same claim during His earthly ministry (Joh 8:26-28; Joh 14:10). The Lord had sent Jeremiah to prophesy judgment.
  - B. Therefore Repent (13) - Though Jeremiah is known as the "weeping prophet," he should also be known as the "courageous prophet." Jeremiah again called for them to **amend their ways and deeds**. If they would repent, the Lord would "**change His mind**" (*nacham - repent or change the mind [Num 23:19], no doubt a play on words*) about their judgment.
  - C. Jeremiah was in their Hands (14) - The "courageous prophet" stated that they could do whatever they had in their minds to do to him. It would not change a thing. God's judgment was on its way because of their unrepentance.
  - D. Innocent Blood on Your Hands (15) - However, they would have Jeremiah's **innocent blood** on their hands. This would add one more sin to the list for which God was judging them.
  - E. Death Sentence Withdrawn (16) - Jeremiah's courage, truth, and wisdom, along with the Spirit's influence, caused the officials and the people (not the priests and prophets) to withdraw the death sentence.
- V. RESPONSE OF HEZEKIAH VS. JEHOIAKIM (Jer 26:17-24)
- A. Hezekiah's Response to Micah (Jer 26:17-19)
    1. Elders of the Land (17) - It was the leaders ("**elders**") of the tribes who bestow wisdom to the multitude.
    2. Micah's Prophecy (18) - They spoke of Micah the prophet's influence on King Hezekiah and the people in Mic 3:12.
    3. Hezekiah's Response (19) - Not only did King Hezekiah do "right in the sight of the LORD (cf. 2Ki 18:1-6)," but he did not even consider killing Micah, unlike Jeremiah's inquisitors.
  - B. Jehoiakim's Response to Uriah (Jer 26:20-24)
    1. Uriah Prophesied (20) - Uriah the son of Shemaiah (another true prophet mentioned only here) was from Kiriath-jearim, the place where the ark of the covenant was kept between the time of Samuel until the time of David (cf. 1Sa 7:2). He prophesied against the city also.
    2. Jehoiakim Attempted to Kill Uriah (21) - Jehoiakim wanted to put Uriah to death for prophesying against the city. But Uriah fled to Egypt.
    3. Jehoiakim Sought Uriah (22) - Jehoiakim sent Elnathan, a high ranking official, to search for Uriah in Egypt.
    4. Jehoiakim Slew Uriah (23) - When Uriah was brought back to Jehoiakim, they had him put to death and cast his body in a common burial place rather than a prophet's tomb.
    5. Ahikam Spares Jeremiah (24) - *[Ahikam] used his strategic influence to spring Jeremiah free of the death threat. This civil leader under King Josiah [cf. 2 Kin. 22:12, 14] and father of Gedaliah, was appointed governor over Judah by the Babylonians after Jerusalem's final fall in 586 B.C. [Jer 39:14; 40:13-41:3] (MSB).*
- VI. OBSERVATIONS AND APPLICATIONS
- A. Sometimes men can cling to false prophecies so tightly that they begin to consider the truth as a false prophecy (Jer 26:11).
  - B. God's judgment can be conditional, but sometimes men cannot be conditioned to repent (cf. Jer 26:3, 13).

- C. Sometimes the honest truth is the Spirit's choice of influence. At other times, it is His choice of judgment. There was no guarantee for Uriah and Jeremiah, or even for believers today.