**Jeremiah 25 (Lesson 14a)**

**I. Text Of Chapter 25 – 70 Years Of Captivity (4-4.5 min. to read)**

A. Summary Of Jeremiah’s 23-Year Ministry (vv. 1-7)

 1. He began in 13th year of Josiah (cf. 1:2). He’s about ½ through ministry.

 2. He arose early and spoke (cf. 7:13, 25). This indicates that the Lord had given ample time for Judah to repent.

3. Jeremiah was not the only prophet to do this; many others served as well! The constant call to repentance was utterly unheeded.

B. 70 Years Captivity for Judah (vv. 8-14; cf. Rom. 9:17; 70 years=lifetime; Ps. 90:10)

 1. God calls Nebuchadnezzar “my servant” (vv. 8f). *“The disobedient nation would not listen to God’s prophetic servants, so now they must pay heed to a different kind of servant (cf. 27:6; 43:10).”* (Harrison, 125) However, *“...the purpose of the Babylonian’s mind was not serving Jehovah. They were ambitious for empire and were out to satisfy selfish passion. They incurred guilt which Jehovah would punish.”* (Mott, 132)

 2. The land would be in desolation for 70 years (cf. Jer. 29:10; Dan. 9:2; 2Chron. 36:21; Ezra 1:1). Calculated from 1st exile to 1st return (605— 536 B.C.) or from the time w/o temple (586—516 B.C.).

3. LXX puts in chs. 46-51 after v. 13. English Bibles follow MT. Reorders too.

 C. The Gentiles Will Also Drink God’s Cup of Wrath (25:15-38)

 1. Jeremiah had preached repentance to Egypt (S; v. 19; ch. 46), Uz, Philistia (SW; v. 20; ch. 47), Edom, Moab, and Ammon (SE; v. 21; chs. 48-49), Phoenicia (NW; v. 22), Arabia, Elam, Media, Sheshach/Babylon (NE; vv. 23-26; chs. 49:28-51).

 2. They had not listened and will drink of the cup of divine wrath as much as Judah will. The destruction will be inescapable and total.

3. Vaunting will be turned to despair at the fierceness of the Lion of Judah.

**II. Thought Questions For Chapter 25**

A. Where else do we see the mention of “the fourth year of Jehoiakim” in the book of Jeremiah? What happened in this year that made it so significant?

B. What major prophet was taken into captivity in the 4th year of Jehoiakim, 1st year of Nebuchadnezzar? Why does this prophet refer to it as the “3rd year”?

C. In what way is Nebuchadnezzar servant of God? (vv. 8f; cf. 27:6; 43:10; Is. 10:5)

D. In what chapter of Daniel do we see the fall of the Babylonian empire?

E. Where else do we see the “cup of the wine of God’s wrath”? (cf. Ps. 60:3; Is. 51:17, 22f; Jer. 13:12-14; 48:26; 49:12; 51:7; Lam. 4:21; Ezek. 23:31ff; Obad. 15f; Hab. 2:15f; Zech. 12:2; Rev. 14:10; 16:19; 18:6)

F. What did Herodotus call the longest siege in history & how does it relate to v. 20?

**III. Applications For Chapter 25**

A. *“Jer. 25:9-11: When prophecy is fulfilled it corroborates the claim that the Bible is inspired. One might have guessed at this point in history that Babylon would overrun Judah, but surely no man could have guessed Babylon’s fall and accurately predicted Judah’s return would be seventy years later! (cf. Isa. 42:8- 9; 41:21-22; 2 Pet. 1:20-21; 2 Tim. 3:16-17).”* (Harkrider, 73)

B. God is the sovereign King of kings (25:15f, 28f; cf. 10:10-12; Dan. 4:17; 5:18-21).

C. The kingdoms of the world pass away (cf. Is. 13-23, 24-27, 34; Jer. 46-51; Ezek. 25-32; Joel 3:1-21; Amos 1:3-2:8; Obad. 15f; Zeph. 2:4-15; Rom. 3:29).

**Jeremiah 26 (Lesson 14b)**

**I. Text Of Chapter 26 – Arrested Again (3 min. to read)**

A. Jeremiah’s Sermon in the Temple (vv. 1-7)

 1. This is at the beginning of Jehoiakim’s reign. Knowing Jehoiakim’s dealings with the prophets, one would need incredible courage to stand in the temple and deliver this message of condemnation.

 2. The message is very similar to chapter 7—repent or end up like Shiloh.

B. Jeremiah Is Arrested (vv. 8-19; same approach w/ Jesus; Mt. 22:15-22; Jn. 19:12)

 1. The priests, prophets, people all threaten death (compare Jesus and Stephen). *“Prejudice often angers as well as deafens the hearer while leading to blind fanaticism.”* (Harkrider, 72)

 2. The princes come and halt the death proceedings (cf. 11:18-21; Acts 19). They meet judicially at the New Gate (possibly upper gate of 20:2). Jeremiah responds in defense by saying that he was willing to die but laid on them the guilt of shedding innocent blood (cf. Acts and the murder of Jesus). The princes spare Jeremiah’s life by citing the historical and judicial precedent of Micah, 100 years earlier (cf. Mic. 3:12). Their mentality is similar to Gamaliel’s in Acts.

 C. Urijah Murdered By Jehoiakim (vv. 20-24)

 1. He was from Kiriath-jearim, 9 miles west of Jerusalem (cf. 1Sam. 7:2). He spoke “according to all the words of Jeremiah.”

 2. He fled to Egypt in fear, was retrieved, killed, and buried in the Kidron Valley with commoners (cf. 2Kgs. 23:6).

3. Ahikam cared for him during the reign of Josiah (cf. 2Kgs. 22:14). Jeremiah is spared during the reign of Jehoiakim as God promised (cf. 1:19). It seems that Ahikam’s influence is what saved Jeremiah here. Ahikam’s son, Gedaliah, is app. governor later on by Nebuchadnezzar (cf. 40:5).

**II. Thought Questions For Chapter 26**

A. Compare & contrast the sermon from chapter 7 & what we find here in 26:1-7.

B. Compare & contrast King Hezekiah with King Jehoiakim.

C. What pivotal difference existed between Jeremiah and Urijah? What applications does this have for Christians today who are faced with sharing a bold message in a hostile world? (see Humphries, 291 for balance)

D. What might have made the retrieval of Urijah in Egypt easy given the history of leadership at this time?

**III. Applications For Chapter 26**

A. *“[Jeremiah] is told by the Lord to speak all the words and not to leave out a single truth that is needed by the people (cf. 1:17; Ezek. 2:7). He was to proclaim the whole counsel of God (cf. Acts 20:20, 26-27; Deut. 4:2)...He was to preach what was needed, when it was needed, and to whom it was needed...God’s truth must be taught fully, bravely, and in a timely way by those who would be his spokesmen before the people.”* (Humphries, 284f)

B. *“...even religious teachers may be blind to learning the truth when it goes against their own agenda and orthodoxy (cf. Matt. 15:14; Rom. 2:17-24).”* (Hu., 286)

C. If you have influence in your community, use it to the advantage of God’s servants. Ahikam spared the life of Jeremiah. His son Gedaliah will also be friendly.