**Jeremiah 27 (Lesson 15a)**

**I. Text Of Chapter 27 – The Yoke of the King Of Babylon (3 min. to read)**

A. Message To Foreign Ambassadors (27:1-11)

1. v. 1 contains what many agree is a scribal error in attributing this to the time of Jehoiakim (KJV, NKJV, ASV). Compare to 27:3, 12, 20; 28:1. LXX does not contain v. 1; MT, TG, VG have *Jehoiakim*; some Hebrew mss, Arab., Syr. have *Zedekiah* (cf. RSV, NASB, NEB, NBV).

2. Ambassadors had come from different nations to form a coalition against Babylon. Jeremiah gave the ambassadors an object lesson! The word he gave to them was God is King of kings (cf. Dan. 4:17, 25f) & that any attempt to subvert God’s choice of Nebuchadnezzar ends in failure.

3. Nations included: Edom, Moab, Ammon, Tyre, Sidon. *Prophetic perfect* v. 6.

4. Prophets, diviners, dreamers, enchanters, sorcerers all lied

5. *“Babylon was content to bring nations into subjection and under tribute, except in cases of stubborn resistance and revolt, as might be learned by comparing 2 Kings 24.1 with verses 10ff and 25:1ff.”* (Mott, 139) (v. 11)

B. Same Message For Zedekiah, aka Mattaniah in 2Kgs. 24:17 (27:12-15)

1. *“False prophets apparently were putting pressures upon Zedekiah to join an alliance with these foreign kings to rebel against Babylon. But Jeremiah warns that they were not sent by the Lord. They were liars, and those who believed them would perish.”* (Harkrider, 76)

2. Zedekiah was weak and vacillating; he will rebel later & suffer greatly for it (cf. 38:4f, 19; 52:1-3; 39:6-8; 52:3-11). Why will you die? (Eze. 18:31f)

3. The nobles are included here in the exhortation to submission.

C. Warning for the Priests & Prophets (27:16-22; cf. v. 17 with Lk. 13:1-5)

1. The false prophets are spreading these lies just four years after Jehoiachin was taken into exile. *“It is easy to believe what one wants to hear, and no doubt this was a pleasing and popular message.”* (Harkrider, 77)

2. True prophets counsel repentance (cf. 23:16-22).

3. Rather than believe lies about the return of the vessels already taken, they needed to pray to the Lord for change in order that the remaining vessels are not taken! (cf. 52:17-19; 2Kgs. 25:13-17; 2Chr. 36:7, 10)

4. Vessels (cf. 1Kgs. 7:13-47) will return eventually (vv. 21f; cf. Ez. 1:7-11).

**II. Thought Questions For Chapter 27**

A. Was this during the reign of Jehoiakim or Zedekiah?

B. What is the point of what God says about the earth and all that lived in it?

C. To remain in the land, what was required of the nations? Of Judah?

D. What king revealed all the treasures of the king’s house and the Temple?

E. How long did Jeremiah wear the yoke? Do we know?

**III. Applications For Chapter 27**

A. The popular message of peace and comfort may tickle the ears, but it is far from the grave reality of sin’s plague upon the world (cf. 2Tim. 4:1-3).

B. We may get so wrapped up in preserving or healing the wounds of the past that we forget to attend to that which is in the present (cf. Eccl. 7:10; Is. 43:18f).

C. “Anyone who contradicts God and his word is a liar (Rom. 3:4).” (Humphries, 299)

D. *“[T]o ignore the responsibility of exposing and rebuking the sins of the people is to fail as a watchman of God.”* (Humphries, 304)

**Jeremiah 28 (Lesson 15b)**

**I. Text Of Chapter 28 – Hananiah The Heretic (2 min. to read)**

A. Hananiah’s False Comfort (28:1-4)

1. Hananiah issues a major challenge to Jeremiah in front of everyone in the heart of the Temple. He was from Gibeon, a priestly city in Benjamin. Archaeologists believe they have found his seal.

2. He issues this challenge in the same year that Jeremiah took up the yoke and issued the proclamation of chapter 27.

3. He boldly spoke in the name of the Lord with a message that sounded authentic, stating that the vessels of the Temple, the captives, and King Jehoiachin would all be returned in two years.

B. Jeremiah’s Retort & Hananiah’s Response (28:5-11)

1. Jeremiah wishes dearly that this was the case (i.e. “Amen!”).

2. The sad truth was though that time would prove show who was speaking the truth. *“But one must remember that the earlier prophets predicted war and calamity, not peace. Therefore only a threatening prophecy can carry the presumption of being true, since only these would agree with earlier predictions.”* (Mott, 140)

3. Hananiah responds by breaking the yoke with a *“Thus saith the Lord…”* *“as if such theatrics could really prove anything”* (Mott, 140). It may have been that Hananiah was counting on the past actions of God to presume He would act the same in their situation (Lev. 26:13).

C. Doom For Judah & For Hananiah (28:12-17)

1. The Lord gives Jeremiah a more severe message for Hananiah. An iron yoke will replace the wooden yoke.

2. Jeremiah boldly calls it like it is & calls Hananiah out as a liar (cf. 1Jn. 2:21).

3. Hananiah dies the same year, just as God promised. Instead of all returning in two years, he dies in two months (cf. Ezek. 11:13; Acts 5:1-11).

**II. Thought Questions For Chapter 28**

A. What did Hananiah prophesy? How does this relate to today?

B. How would Jeremiah have felt in this situation? What principles can we derive?

C. What is the significance of the iron yoke replacing the wood yoke? What principles can we draw by a comparison between this treatment of the yoke and the treatment in Matt. 11:28-30?

D. Who else will prophesy rebellion against the Lord in chapter 29? What did these men have in common? How were they different?

**III. Applications For Chapter 28**

A. False teachers are shown to be false by what comes of what they say (28:9; cf. Deut. 13:1-3; 18:21f). Truth is not proven by sincerity or enthusiasm only.

B. Teachers who promote a spirit of licentiousness counsel rebellion against the Lord. It has and will always matter whether one obeys or not (28:16; cf. 1Sam. 15:22f; Matt. 7:21-23; Lk. 6:46).

C. Calmness and reliance upon the revelation of God always wins the day. *“And the prophet Jeremiah went his way. With no bombastic and dramatic outburst to try to top that of Hananiah. The calmness of Jeremiah is noticeable. He would not speak or act without revelation from Jehovah. He simply waits upon Jehovah.”* (Mott, 140)