

Jeremiah 26:10

Authorized King James Version (KJV)

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.

Analysis

When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD—The שָׂרִים (sarim, princes/officials) functioned as royal administrators and judicial authorities. Their arrival from the king's house to the temple represents civil authority intervening in religious controversy. The separation of locations—king's house versus LORD's house—reflects the tension between royal power and prophetic authority that characterized Judah's final decades.

And sat down in the entry of the new gate of the LORD's house—Ancient Near Eastern judicial practice conducted trials at city gates, where elders and officials assembled (Ruth 4:1-2, 2 Samuel 15:2). The 'new gate' (שַׁעַר הַחֲדָשׁ, sha'ar hechadash) was likely constructed during Josiah's renovations. The princes' seating position indicates formal judicial proceedings. This detail shows God's providence: Jeremiah received a legal trial rather than mob execution, giving opportunity for his defense and establishing legal precedent regarding prophetic speech.

Historical Context

Judicial procedures in ancient Judah followed covenant law requiring witnesses, formal accusations, and opportunity for defense (Deuteronomy 19:15-21). The princes' intervention prevented immediate mob violence, though the priests and

false prophets demanded Jeremiah's death (v. 11). This scene contrasts with Jesus' later trial, where religious authorities manipulated legal proceedings to secure execution (Matthew 26:59-66). Jeremiah's deliverance from this trial foreshadows his repeated preservation by God's providence, despite facing death multiple times.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does the civil authorities' willingness to hear Jeremiah's defense demonstrate God's providential protection of His messengers?
2. What does this formal trial scene teach about the importance of due process and justice, even for controversial religious claims?
3. In what ways might mob mentality and religious outrage short-circuit legitimate evaluation of truth claims today?

Interlinear Text

וַיִּשְׁמָע וְ	שָׂרֵי י	יְהוּדָה ה	אֵת	הַדְּבָרִים	הָאֵלֶּה
heard	When the princes	of Judah	H853	these things	H428
H8085	H8269	H3063		H1697	
וַיָּעֹל וְ	בֵּית	הַמֶּלֶךְ לְ	בֵּית	יְהוָה ה	וַיֵּשֶׁב וְ
then they came up	house	from the king's	house	of the LORD	and sat down
H5927	H1004	H4428	H1004	H3068	H3427
בְּפֹתֵי	שַׁעַר	יְהוָה ה	הַחֲדָשׁ:		
in the entry	gate	of the LORD	of the new		
H6607	H8179	H3068	H2319		

Additional Cross-References

Jeremiah 36:10 (References Lord): Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD'S house, in the ears of all the people.

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