

# Jeremiah 26:7

Authorized King James Version (KJV)

So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

## Analysis

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**So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD**—the verse identifies three groups who heard Jeremiah's sermon: religious professionals (priests and prophets) and the general populace. All witnessed his message in the temple courts, the most public and sacred space in the nation. The Hebrew *shama'* (שָׁמַע, heard) indicates they received the message—their subsequent reaction (v. 8) proves they understood his meaning.

The priests had vested interest in maintaining temple prestige—their livelihood, authority, and social position depended on it. The prophets (false prophets, as context shows) promised peace and prosperity, contradicting Jeremiah's warnings. The people likely wanted reassurance, not confrontation. This alignment of religious establishment against God's true word anticipates the opposition Jesus faced from chief priests, scribes, and Pharisees. In both cases, institutional religion resisted prophetic challenge, preferring comfortable falsehood to uncomfortable truth. The setting **in the house of the LORD** creates bitter irony—the very place dedicated to God's worship becomes the site of rebellion against His word.

## Historical Context

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The priests descended from Aaron and served the temple through hereditary office. By Jehoiakim's reign, many had become corrupt, profiting from their positions while neglecting justice and true worship (Jeremiah 6:13-15, 8:10-12).

The "prophets" mentioned here were professionals who delivered messages people wanted to hear, promising peace when judgment loomed (6:14, 8:11, 14:13-16, 23:16-17). They opposed Jeremiah because his message threatened their credibility and income. The people, influenced by these false leaders, preferred comforting lies to hard truth. This created a religiously sanctioned rebellion against God—the most dangerous kind. When religious authorities unite against God's word, the faithful prophet stands alone, as Jeremiah did and as Jesus later experienced. The parallel to Jesus is striking: both spoke in the temple, both confronted religious hypocrisy, both faced death threats from religious leaders (v. 8), and both were ultimately vindicated by events.

## **Related Passages**

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

## **Study Questions**

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1. Why are religious professionals sometimes the most resistant to God's true word?
2. What does the irony of opposing God's word "in the house of the LORD" reveal about the danger of institutional religion divorced from genuine faith?
3. How can we discern between true prophetic voices and popular false teachers who tell people what they want to hear?

## Interlinear Text

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וַיִּשְׁמָע ו	הַכֹּהֲנִים	וְהַנְּבִיאִים	וְכָל	הָעָם	אֶת
heard	So the priests	and the prophets	H3605	and all the people	H853
H8085	H3548	H5030		H5971	
יִרְמְיָהוּ	מְדַבֵּר	אֶת	הַדְּבָרִים	הָאֵלֶּה	בְּבֵית
Jeremiah	speaking	H853	these words	H428	in the house
H3414	H1696		H1697	H1004	of the LORD
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## Additional Cross-References

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**Jeremiah 5:31** (Prophecy): The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

**Micah 3:11** (Prophecy): The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.