

“RUIN, REDEMPTION, AND RESTORATION”

Studies in the Book of Jeremiah

Jeremiah 24:1-10

“God’s Message to Judah from the Two Baskets of Figs”

03/08/2026

I. **INTRODUCTION** – 2 Kings chapters 23 and 25 gives the orders and descriptions of how the last four evil kings of Judah ruled. **First: King Shallum** (aka Jehoahaz) reigned for three months – (2 Kings 23:30-33 and Jeremiah 22:11). **Second: King Jehoiakim** (fka Eliakim) reigned for eleven years – (2 Kings 23:34-37). **Third: King Jeconiah** (aka Coniah or Jehoiachin) reigned for three months (2 Kings 24:8-16). **Fourth: King Zedekiah** (fka Mattaniah) reigned for 11 years (2 Kings 24:17-25). Babylon invaded Judah three times: 605BC, 597BC, and 586 BC. It is during the second invasion of 597 BC that King Jeconiah (Coniah or Jehoiachin), his princes, craftsman and smiths were taken to Babylon.

Our lesson text today from Jeremiah 24, “God’s Message to Judah from the Two Baskets of Figs”, can be referred to as a parable, a story that usually make comparisons and uses ever day events to teach spiritual truths. Our lesson can be looked at in three parts: 1) **God’s Message (vss, 1-3)**, 2) **The Meaning of the Basket of Good Figs (vss. 4-7)** and 3) **The Meaning of the Basket of Bad Figs (vss. 8-10)**.

II. **God’s Message (vss, 1-3)**

- A) A little bit about figs – Figs are a fruit that usually grew in a tree or bush and were very well known during biblical times. The blooms of the fig tree always appear before the leaves in early spring. They were best and considered ripe in either May or June. They were eaten several different ways: fresh, dried, or fermented into wine. So, the receivers of the message were very familiar with the spiritual picture that God was painting.
- B) The timing of the message – Occurs after King Nebuchadnezzar, king of Babylon, had carried away captive King Jeconiah along with the other prominent people of Judah. This occurred three months after he became king. This would be during the reign of King Zedekiah. (2 Kings 24:17)
- C) The Fruit of the message (vss. 2-3) There were two baskets of figs. One with very good figs, like the first ripe. The other basket had very bad figs that could not be eaten. The good figs represented those of Judah who were obedient to the voice of God and allowed themselves to be taken into captivity. The bad or evil (KJV) figs represent those who refused to leave Babylon or Egypt and rebelled against God.

III. **The Meaning of the Basket of Good Figs (vss. 4-7)**

- A) Again the word of the Lord came to Jeremiah (vs. 4) – Do we listen when God is speaking to us?
- B) They will be acknowledged because God is sending them out for their own good (vs.5)
- C) God will eventually bring them back (vs. 6) God will bring them back to their land in 70 years (70-year Babylonian captivity – Jeremiah 25:11-12) God will also allow the Jews to return back to their land as a fulfillment to His word during the End Times, but for our purposes we are going to focus on the immediate context of their return.
- D) He will give them a new heart to know Him as their God and they will be his people (vs. 7). They will have a heart that is obedient to God. They will embrace the teachings of Deuteronomy 6:4-5.

IV. **The meaning of the Basket of Bad Figs that Cannot Be Eaten (vss.8-10)**

- A) The very bad figs which cannot be eaten are represented by King Zedekiah and those who gave him bad counsel, those who remain in the land or in Egypt. (vs. 8)
- B) God will deliver them into trouble for their harm! (vs. 9-10) They were rebellious and refused to go to Babylon where God was going to allow them to repent and heal. Now, God is going to take them to where they do not want to go!

15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. 16 And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. (Revelation 19:15-16)

Praises Be to God (PBTG)

Pastor James W. Walker

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