

Prophecy Update
Jeremiah 27 - Making People Trust a Lie
J.D. Farag

Two chapters, 27 and 28. They go together, and in *Chapter 27*, we read no less than four times, **"They prophesy a lie."** And then when we get to *Chapter 28*, it says, **"You make these people trust in a lie."** What do you think these two chapters are about?

Well, as they're about to see, the prophet Jeremiah is going up against these false prophets, one in particular we're going to be introduced to in Chapter 28.

And it seems that they were only prophesying positive optimism to Judah. Their messages were feel good messages and "it's all good" messages.

And Jeremiah, like this lone voice in the wilderness, is really the only one that is speaking the truth. Everyone else is lying. And as we're, again, going to see, they are all believing the lies.

And that's the problem. The problem is that the positive and optimistic messages: They were all a lie. And the people chose to listen to the lie, which is why they were deceived and believe the lie, which resulted then in them trusting in the lie.

They wanted to believe it. They wanted Jeremiah to be wrong and these false prophets to be right because of the implications of what Jeremiah was prophesying. It's the truth, but it was much more palatable, for lack of a better word, to believe these false prophets who were going in direct contradiction to the Prophet Jeremiah.

So with that, let's jump in *verse 1, Chapter 27*, **"In the beginning of the reign of Jehoiakim, the son of Josiah, King of Judah, this word came to Jeremiah from the Lord, saying, [Verse 2] "Thus says the Lord to me: 'Make for yourselves bonds and yokes, and put them on your neck."**

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Oh, here we go again. As one said, "deja vu all over again."
I know that's a redundancy, but this is now yet another time
when Jeremiah is commanded of the Lord to prophesy visually.
One time it was this sash around his waist that he was told to
wear, which would get everybody's attention. They would all
look at Jeremiah: Wow, nice sash, Jeremiah! Where'd you get
that? You styling!

And then all of a sudden, he's gone!

Where'd he go?

Oh, he went to Babylon, and he took his sash with him. And
then he buried it and ruined it, and then came back, and he
doesn't have it.

Jeremiah, where's your sash?

Oh, don't worry. You'll see. Got your attention now, don't
I? Well, God's got your attention. I just happened to be the
one that is doing this.

So then he's gone again.

Where Jeremiah go?

I don't know where he went this time. And he comes back.
It's probably been at least a couple of months. It's quite
the journey from Judah to Babylon. He comes back, got the
sash.

What happened to your sash? It's all buss-up.

That's a very loose translation. But, yeah, there's a reason
for that.

Where did you take it? I took it to the place that you're
going to be taking captive: Babylon. And you see this sash?
That's what is going to happen to you.

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Well, they didn't like that. Well, then he has another visual prophecy. This time it's of clay pots, and then those pots are broken. And again, the visual prophecy is like the sash, this is what's going to happen to you.

Now, we fast-forward to Chapter 27, and this time it's a yoke. What's a yoke? Well, it's made of wood, and it's put around the neck of the animal. It's a yoke, a burden. And it's strapped on with leather.

So here's God telling Jeremiah, I want you to make one and wear it. That'll get their attention again. And you're going to be wearing this yoke. And not only do I want you to put this yoke around your neck to get their attention with this visual prophecy, but I also want you to make extras and then ship them. I'll pay the postage.

[You're going to] **"Send them [Verse 3] to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah."**

Now we'll talk more about Zedekiah, but he was a puppet king that was installed by Nebuchadnezzar from Babylon there in Judah. Not good.

And [Verse 4] command them to say to their masters, "Thus says the Lord of hosts, the God of Israel, thus you shall say to your masters [Verse 5] 'I have made the earth, the man, and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me.

And now [Verse 6] I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; [Hang on to that] and the beasts of the field I have also given him to serve him."

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Now, don't think of this servant as being the Lord's servant. No, Nebuchadnezzar is going to be used by God to serve, servant, His purpose in the disciplining and the chastising of His people.

This Nebuchadnezzar is going to be God's servant in God's hand, and he's going to be used to serve God's purpose.

Now, *verse 7*, **"So all nations shall serve him and his son and his son's son, until the time of his land comes. And then many nations and great kings shall make him serve them.**

And it shall be [Verse 8] that the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish, says the Lord, with the sword, the famine, and the pestilence until I have consumed them by his hand."

Okay, we need to kind of work through this a little bit before we move on. Now you've got to - and please personalize this because it is powerful. Here's this persecuted prophet proclaiming this unpopular visual prophecy.

So again, I'm just going to kindly ask that you use your God-given imagination and put yourself there. So here's Jeremiah. Oh, Jeremiah, what are you doing now? What's up with the yoke? I mean, he's got this yoke around his neck, pieces of wood, up tight with the leather strap strapping it in.

And he's prophesying this with the yoke around his neck, and he's telling them, I mean, - what are you talking about? You're telling me that God is going to use this King Nebuchadnezzar of Babylon, and we're to yield to him and we're to submit to him, and we're to allow him to put us under his yoke? And if we don't, well, God's going to kill us?

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How does that make any sense? Jeremiah, you've completely lost your mind.

And by the way, just out of curiosity, it was a sash and then clay pots. Now it's a yoke. What's it going to be next week? I don't know. We'll have to ask God about that. I've got your attention now, don't I?

See, there's something about a visual prophecy that packs more punch. And again, if you really think about it, can you imagine if Jeremiah just prophesied this about the yoke?

I mean, they would just go, oh, there he goes again. But how powerful is this visual? He's wearing a yoke, man. He's telling us about being under the yoke of the king of Babylon, and that God has ordained it to be so.

And that if we try to fight against God, our problem is not against Babylon. Our problem is against God. We have sinned against God. And Babylon is just the instrument in the hands of God. And He's going to use Babylon and this king, and He's going to use that nation to punish us, to discipline us.

And if we try to go against it - this is going to come up again here in a moment - God's going to do something about it. I mean, it's quite graphic, isn't it? **"The sword, the famine, the pestilence until I have consumed them by his hand."**

Verse 9, "Therefore [This is where it gets very interesting] do not listen [I want you to notice this] to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers."

I counted five. Wow, what a crew!

(Chuckling)

So let's kind of - let's see - okay, we know what the prophets were. They were false prophets that prophesy.

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What were the diviners?

They were the prognosticators.

What about the dreamers?

Oh, these were the ones that would have dreams and then they would interpret the dreams.

Who are these soothsayers?

Well, they were understood at that time to be cloud mongers. They would study the signs in the sky. And we know a little bit about sorcerers. We talk about that in our Prophecy Updates in the New Testament. These were the magicians that used magic potions and magic spells, and they would use mind-altering drugs and potions.

So when you get to the New Testament, the word for sorcery is Pharmakeia in the original language of the Greek New Testament, which is where we get our English word for pharmacy, pharmaceutical. So this was a magic spell, magic potion.

And all of these: The prophets, the diviners, the dreamers, the soothsayers, the sorcerers, they were all false. I would even add demonic.

And here's Jeremiah; he's got the yoke around him, and he's telling God's people, don't listen to them. **"Who speak to you, saying, "You shall not serve the king of Babylon."**

Oh, well, Jeremiah's over here telling us that we are. And that he's speaking in the name of the Lord. And now you're telling me the opposite. So we're not going to serve under the yoke of the king of Babylon?

In *verse 10*, Jeremiah continues. Here's why you should not listen to them who tell you that you're not going to serve the king of Babylon. **"For, [Verse 10] they prophesy a lie to you,**

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to remove you far from your land; and I will drive you out, and you will perish. But [Verse 11, here it is again] the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land, says the Lord, and they shall till it and dwell in it."

What? Okay, Jeremiah, listen. I love you, man. You always know what's coming after someone says, "you know I love you." You know, there's a "but." But - I love you, but....

Jeremiah, I love you, but come on.

You're actually prophesying in the name of the Lord a word from the Lord that we're going to be under the yoke of the king of Babylon, and I've got all these other guys over here telling me the exact opposite. Who's right?

And not only am I so confuse-amicated, but to make matters worse, to add insult to injury, what you're telling me doesn't make any sense at all. I'm having a really hard time wrapping my mind around what you're saying being from the Lord.

That doesn't sound right to me. It seems like the opposite would be true, that God would not want us to be under the yoke of the king of Babylon. And that's what they're telling us. That seems more amicable to me, more plausible to me. What you're telling me, man, that's hard to really grasp and accept and wrap my mind around.

Dare I say that this could be said of our day concerning those who prophesy a lie?

Well, what do you mean, Pastor?

Well, hmm. Things that make you go, hmm. You don't have to look too far to find somebody that will tell you basically, not verbatim, but basically almost word for word what these dreamers, soothsayers, sorcerers, prophets were saying.

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No, come on; it's not going to happen. You're not - judgment's not coming. Just relax.

I know Jeremiah's over here saying, Hey, this is it! It's game-over! This is how it ends! And then all of these other guys are saying, no, that's not how it's going to end. This isn't the end. Don't listen to that guy. The Lord's not coming. The rapture is not happening.

I mean, everybody thought the rapture was going to be in their lifetime. And yet, ask Peter - can't wait until we get there - hopefully, it's before the rapture - well, it doesn't matter. Actually, I wouldn't mind at all if the rapture happened before we got to that passage.

But he basically says this is another prophecy, actually, about mockers who will come scoffing and ridiculing you concerning the Lord's return. He's not coming. Yeah, everything goes on as it always has. And "where's the promise of His coming"? Ah, you're one of those.

And we are met with scorn and scoffing and mocking and ridiculing. You know what I say? Bring it on, man. In fact, I love it when you do that because you're actually fulfilling the very prophecy that you're mocking me about.

Because I'm told that in the last days there would be an increase of people like you mocking people like me for believing the Word of God. This is the Word of God. And it's going to come, and it's going to happen. And God said it, and that settles it.

And by the way, I need to parenthetically say - just bear with me because

(Deep sigh)

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I mentioned this a couple of weeks ago in the Prophecy Update. And I'm going to say this as lovingly and as kindly and as humbly as I possibly can.

I'm not going to let you rob me of the excitement that I have that the trumpet can sound at any time. You can try, but it ain't going to happen because I'm excited!

And if you tell me, "chill out, calm down," well, I won't tell you what I - I'll pray for you. You just don't want to know how I'm going to pray for you. Don't do that.

The Apostle Paul, writing to Timothy, said I'm about - my days are numbered, and they were. I finished the race; I fought the good fight. And you know what awaits me, and I can't wait! So excited because what awaits me is a crown of righteousness.

And here's the thing: Not just me, but you too!

Me?

Yeah, those who long, ache, yearn, watch for His appearing.

Now, notice: Appearing is not Second Coming. That's the rapture. He doesn't come to the earth. He appears and takes us out of this world. That's the rapture. That's the blessed hope. That's our only hope!

And you want to steal? Sounds to me like the enemy who comes to steal, kill and destroy. What does Satan want to steal? Your car? He has no use for your car, especially your car. My car? You could - in fact, I have a note.

Well, never mind. It's a joke. But, you know, I have a note. Dear thief, thank you so much for stealing this thing. I'll just collect the insurance and get something nicer. God bless you.

[Laughter]

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Nevermind, like I said, it was a joke, but...sort of.

But he doesn't want to steal your car. He doesn't want to steal your credit card. He doesn't want to steal anything.

What does he want to steal? Your joy, the joy of your salvation. Your hope. He wants to rob you of your hope and joy because **"the joy the Lord is your strength,"** *Nehemiah 8:11*.

So he wants to weaken you and depress you and oppress you. He cannot possess you. But that doesn't mean he won't try to oppress you and depress you and discourage you. You know what the most powerful tool Satan has in his toolbox?

As one cleverly quipped, the most powerful tool, it's a power tool, is the tool of discouragement. It's his most powerful tool. Now, when he pulls that thing out, psst; it's his most powerful tool.

Discouragement. Get a Christian discouraged because it's not long, left unchecked, that discouragement will give way to despair. And when you can get a Christian discouraged and in despair, man, he's got them. He's got them.

That's what he wants to steal. You can't steal my joy and excitement. Yeah, keep mocking me. You go ahead. God's going to have the final word. And by the way, God laughs; God's got a great sense of humor.

(Chuckling)

Just look at yourself in the mirror if you ever doubt that. You'll know God's got a great sense of humor.

Verse 12, "I also spoke to Zedekiah [This is that puppet] king of Judah, according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live! [That's a paradox]

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Why will you [Verse 13] die, you and your people, by the sword, by the famine, and by the pestilence, as the Lord has spoken."

Now, this is very important, and it's going to come into play in a moment. This was the Word of God. God said it. That settled it. **"As the Lord has spoken against the nation that will not serve the king of Babylon? [Verse 14]. Therefore do not listen to the words of the prophets who speak to you, saying, 'You shall not serve the king of Babylon."**

Wait a minute. What did you say? I will not serve the king of Babylon? Wait, God just said that I will serve the king of Babylon. No, that's - come on...

"For they prophesy a lie to you. For I have not sent them, [Verse 15] says the Lord, yet they prophesy a lie in My name, that I may drive you out, and that you may perish, you and the prophets who prophesy to you."

Wow, I mean, just... can we just pause for a moment here and consider this? They were listening to them. That's why God is commanding Jeremiah to say to them, **"Do not listen to their words."** Listen to God's Word. God already told you.

Why are you listening to them? Oh, you don't like what God's saying? You want to get a second opinion on this thing? Like, you know, I'm kind of not really feeling the whole yoke of the king of Babylon thing and kind of not really feeling it.

You're not feeling it. (Said sarcastically) Sorry. Well, that's the Word of God. Oh, I'm sorry, excuse me. Oh, I beg your pardon. Are we living by feelings now or faith? Are we walking by feelings or by faith?

Remember, ask Jacob and Mom how that worked out for them, working on feelings with their dad, his dad, Isaac. He relied

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on his feelings. He felt the arms of what he thought was Esau, but he was deceived. It wasn't Esau; it was Jacob. He couldn't see; he felt.

He made a decision, a very far-reaching decision, by the way, one for which we see play out in the Middle East, even to this day, based solely on his feelings. And he even says, "**The words I hear are Jacob,**" but the feelings I feel, the smell I smell, and the taste I taste is Esau.

And he made the decision to give him the blessing based on that. He went against the word that he heard.

Maybe I need to take it just one step further. Would to God, and I'll include myself in this, that when the Word of God is in direct opposition to my feelings, that my feelings don't win out.

Oh, I don't feel like it.

Okay, never mind.

It's the Word of God, but I just don't feel like it.

Okay, okay. You're not feeling it because I guess we live by feelings and not by faith. Faith is the substance of things hoped for, the evidence [Strong word] of that which is yet unseen. Well, I need to keep moving.

(Deep sigh)

One more thing before we get to *verse 16*. No, we'll wait. I'm sorry about that. Isn't that terrible? Sorry.

Verse 16, "**Also I spoke to the priests and to all this people, saying, 'Thus says the Lord: 'Do not listen to the words of your prophets who prophesy to you, saying, 'Behold, the vessels of the Lord's house will now shortly be brought back from Babylon'; for they prophesy a lie to you. Do not listen**

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to them; serve the king of Babylon, and live! Why should this city be laid waste?

But *[Verse 18]* if they are prophets, and if the word of the Lord is with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, in the house of the king of Judah, and at Jerusalem, do not go to Babylon.'

"For thus says the Lord *[Verse 19]* of hosts concerning the pillars, concerning the Sea, concerning the carts, and concerning the remainder of the vessels that remain in this city, which Nebuchadnezzar *[Verse 20]* king of Babylon did not take when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem yes *[Verse 21]* thus says the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and of Jerusalem: 'They shall be carried to Babylon, and there they shall be until the day that I visit them,' says the Lord. 'Then I will bring them up and restore them to this place.'"

Okay, what's this talking about? The vessels in the temple. Apparently - understand now there were three times that Nebuchadnezzar came and took the Jews captive to Babylon and took with him some of the vessels from the temple.

And here they're saying, these false prophets, oh, no, we're going to get the vessels back. Nah, we're not going to be taken captive in the Babylon. Not only are we not going to be taken captive into Babylon, we're going to actually take our country back, take our vessels back, take our people back from Babylon.

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And here's Jeremiah going, No, that's not what God said. Oh, that's what they said, and you listen to what they say because you like what they say mo betta, so...

But it's not true. They're not. In fact, if you guys are really prophets and what you're speaking is really of the Lord, then don't pray that the vessels come back. Pray that you keep what's still left.

How about that?

Well, I didn't think about that.

Of course, you didn't think about that. Sorry, I'm not mad at them. I just... This is crazy. Think about this: They are saying everything that is absolutely diametrically opposed to what God said.

I mean, you cannot get more polar opposite than this. God just got done saying they're going to take the vessels from the temple to Babylon. They're going to take captive the people to Babylon. You're going to be under the yoke of the king of Babylon.

And here's these prophets that we're about to be introduced to, one in particular. This guy is some kind of special, as they say. And it doesn't end well for him, spoiler alert. But they were saying the exact opposite.

God said you're going to be under the yoke of the king of Babylon. They said you're not going to be under the yoke of the king of Babylon. God said they're going to take captive the people to Babylon.

They said no, we're not going to be taken captive by the king of Babylon to Babylon. And, you know, you're kind of looking at them, like, they already did.

Yeah, I know. So we're going to take them back.

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Well, wait a minute, God just got done saying that you're not going to take them back, actually. And in fact, whatever's left on that third and final time - Nebuchadnezzar has finally just had it. He said let's just get this done. We need to close the file on this. And I mean, he just takes everything.

No, he's not going to take everything.

Yes, he is.

No, he's not.

Yes, he is.

No, he's not.

Yes, he is.

No, he's not.

Well, there's a powerful principle here, and it's not so easily seen at first read. And this is what I maybe was waiting to say, because it doesn't matter what they say. Well, so-and-so said. I don't care.

Yeah, I know Jeremiah said this, but they say... Who are they? You know, I want to meet "they" sometime. I'm just waiting for that day when somebody introduces themselves and says, "My name is they."

You're "they?" Everyone talks about you! They say, you know... Who's "they"?

They say? I don't care what they say. Well, oh, I'm sorry, again, I beg your pardon. You'll forgive me. I must not have gotten the memo that "they" have the final word.

And if "they" said it, well, then, hey, that settles it, right? Because "they" said it, so-and-so said it.

Woo! Woo! Woo! Three times.

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Ho, ho, ho! Excuse me! Yeah, oh, I'm sorry, God said this, but "they" said that. Okay. Because apparently if "they" say it, that's the final word. They're the final authority.

Ooh, I just, again, last time, ooh, last time. I would not want to be "they" who say with authority, Well, what do you have to say?

Well, I'm so glad you asked. Picture the...

(Chuckling)

I don't care what you have to say. I want to know what does God say?

Well, I don't like what God says.

Well, tough.

I like what he says better.

Fine, go ahead. See, ya; wouldn't want to be ya.

Okay, I'm done. It gets better, by the way, *verse 1 Chapter 28*.

Now, this happened in the same year. We don't know how much time has elapsed, but apparently Jeremiah is still wearing this yoke. I hope he's not going to bed with this thing trying to sleep with it on. I hope he just puts it on in the morning when he goes out to prophesy.

"But it happened [Verse 1] in the same year, at the beginning of the reign of Zedekiah king of Judah, in the fourth year and in the fifth month, that Hananiah the son of Azur the prophet, who was from Gibeon..."

Oh, that explains everything. Gibeon: What do you mean? Oh, about five miles outside of Jerusalem, notorious for deception - we just talked about this in an update a couple weeks ago.

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Remember the Gibeonites deceived Joshua because they didn't want to be the next on the menu because there was a covenant that they could not make with the neighboring peoples close in proximity. And Gibeon knew it. And they had already taken Jericho and AI, and they knew they were next.

So what do they do? Talk about going against the Word of God. They put on slippers, all buss-up, making it look like they journeyed for a long, long time from a land far, far away. And they got moldy bread, and they got wine skins that were all torn. And they show up five miles away. And they're Gibeonites.

And here's Joshua going, "Who are you?"

"Oh, we're from a land far, far away. Look at our slippers. Look at the bread; when we left, it was fresh, so hot out of the oven. (Kissing "mwah" sound) Now it's all moldy and old. Such a long journey from so far away.

These wine skins: Oh, man, they're all torn and bus-up. They were brand-spanking new when we left.

And what does Joshua do? He samples their provisions but does not inquire of the Lord. And he makes a covenant with them only to realize he's been deceived.

So apparently this is a Gibeonite. That right there should tell you everything. So his name? Hananiah.

Jeremiah? He says, **"He spoke to me in the house of the Lord in the presence of the priests and of all the people, saying, [This is very public] [Verse 2] "Thus speaks the Lord of hosts, the God of Israel, saying: 'I have broken the yoke of the king of Babylon.'"**

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Oh, you have, have you? Wow! We have a Hebrew word for this. It's called chutzpah. You know what that word means? Whoa, you got some nerve.

Now, keep in mind, this Hananiah is saying this in front of everyone to Jeremiah, who is wearing this yoke, saying, pssht.

Listen, I don't know what all the fuss is about, Jeremiah, but I - and he says this is in the name of the Lord, the God of Israel. I am prophesying and speaking: Thus says the Lord.

Whew! That's not ooh again! I know - okay, that'll be the last ooh, but ooh, I wouldn't do that if I were you.

Wait, you're saying that **"thus says the Lord, you have, [You have] have broken the yoke of the king of Babylon?"**

Can you imagine? I would have loved to have seen the look on Jeremiah's face. Can you see an eye roll here, like, yeah, dude, really?

I just got done speaking in the name of the Lord. Thus says the Lord that you're going to go under the yoke of the king of Babylon. And you're standing up in front of me, calling me out publicly, vehemently directly confronting and contradicting the Word of the Lord?

Let me get back from you when that lightning bolt comes down. Oh, it will, by the way, spoiler alert, by the end of the chapter. It won't be a lightning bolt. But I would have sent a lightning bolt, but anyway...

Verse 3, **"Within two full years [He gets more specific] [He's still prophesying in the name of the Lord] I will bring back to this place all the vessels of the Lord's house that Nebuchadnezzar, king of Babylon, took away from this place and carried to Babylon."** No need to fear; Hananiah is here.

Woo!

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"And [It gets better] I will bring back to this place Jeconiah [This guy's got an "i" problem, ay yai yai yai yai] I will bring back to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah who went to Babylon,' says the Lord, 'for I will break the yoke of the king of Babylon.' "

Within two years. Okay. Um, wow! Well, I got to be careful here because I - well, I actually put this down in my notes, so I'll let somebody else say it.

Listen to this; this is so good, so apropos. Of this, one commentator said the following: No doubt Hananiah's message was very popular. It was bold, patriotic, and uplifting. Whose church would you rather go to? Jeremiah's or Hananiah's?

Oh, they're flocking in great numbers to Hananiah's church because I want to hear this. I want to - hey, when I leave, I want to feel good about myself.

Listen, when you leave, you should feel good about God, not yourself.

Oh, but this was positive. This was optimistic. This was - oh, it was - it was seeker sensitive. Nobody is, you know, this doom and gloom.

Jeremiah's church: Nobody there. I mean, if he had a family, they would be there, but he doesn't have a family, so there's nobody there. It's empty; the parking lot: Empty. No need for a parking lot attendants. Nobody there to park. Nobody there.

But you go down the street: Hananiah's church packed! Five services - cannot find any parking. Why? Because I want to hear that!

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Hey, can I bring it into a little bit more modern-day terminology? Whose YouTube channel would you subscribe to? Hananiah's or Jeremiah's? Who's video? Am I getting a little bit too personal here?

Whose video would you watch and "like"? You can't "dislike" them anymore cause they don't - they took that off. Have you noticed? Isn't that interesting?

Well, sadly, Jeremiah's all got censored anyway, so he doesn't have them on YouTube anymore. But even if he did, I would much rather watch Hananiah's video or go to Hananiah's church because after all, he's talking patriotic. Let's take our country back. Let's take our people back. Let's take the vessels back.

And I'm going to do it. I'm going to rise up and bring them back, and stop listening to Jeremiah, just so doom and gloom. Man, he's so negative. So negative, that guy. It's all he talks about. He never has any positive messages. I just feel so horrible after I go to one of his services and listen to one of his Prophecy Updates.

Verse 5, "Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who stood in the house of the Lord."

Again, you're going to call me out publicly? I'm going to respond publicly.

"And [Verse 6] the prophet Jeremiah said, "Amen! [Okay, wait] The Lord do so; the Lord perform your words which you have prophesied, to bring back the vessels of the Lord's house and all who were carried away captive, from Babylon to this place." [Amen]

Jeremiah, what are you doing here? Amen? That means "so be it." Well, there's a bit of a sanctified sarcasm, I think.

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But it does seem that, in all fairness to Jeremiah, that he would have loved for Hananiah had to be right.

Oh, if this were only true. Oh, would to God that Hananiah, this cup of suffering, this Babylonian captivity would pass from us. Amen, so be it; I would love nothing more than for you to be right. It's not right. It's not true.

Verse 7; now it's going to get real. **"Nevertheless hear now this word that I speak in your hearing and in the hearing of all the people: The prophets [Verse 8] who have been before me and before you of old prophesied against many countries and great kingdoms—of war and disaster and pestilence. As for the prophet who prophesies of peace, when the word of the prophet comes to pass, the prophet will be known as one whom the Lord has truly sent."**

Oh, wow, perfect! You see what Jeremiah just did here, right? First of all, a number of things.

First, this is a great and godly response. Thank you, God. Thank you, Jeremiah, for this example. He's putting the onus of the burden of proof on this false prophet Hananiah.

By the way, Hananiah, the prophets before me - I'm in good company because they prophesied doom and gloom, and famine and pestilence, and war and disaster, and it came to pass.

And there were those who did prophesy peace, and it came to pass. And that's actually the gauge. If it comes to pass with 100% accuracy, not 99.99999%, if it comes to pass with 100% accuracy, that's the litmus test by which you know that it's a true prophet of God.

So Hananiah, you've just prophesied, and I guess we'll find out in short order whether or not you're true, truly a prophet of God. If it comes to pass with 100% accuracy.

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By the way, and they have a word for this: it's called "deterrent." If it came to pass, only 99.99%, they kill you as a deterrent - 100%.

No, it was pretty close.

It doesn't matter. You're stoned to death because you prophesied in the name of the Lord. It's a false prophecy. How do you know it's a false prophecy? If it does not come to pass with 100% accuracy. That's how you know that he's truly a prophet of God and not a false prophet. Hananiah's a false prophet.

"Then [Verse 10] Hananiah... *[Now get this; this is - again, this is where you can't leave the scene yet, the scene of the crime - it's a crime scene]*

This is criminal, in a way. But I want you to stay there. Put yourself there. Use your God-given imagination. You're watching these two guys, Hananiah and Jeremiah, and throngs of people all around. And here's Jeremiah wearing this yoke around his neck, wood, leather straps, and Hananiah and him are going back and forth.

And Jeremiah, I would imagine very graciously, because he's a very gracious man, is just telling Hananiah, look, Hananiah, you're wrong. And we're going to find out that you're wrong. Because that's how we know whether or not you're truly a prophet if it comes to pass.

So this did not go over very well with Hananiah. So what is his response?

Verse 10, "Then Hananiah the prophet took the yoke off the prophet Jeremiah's neck and broke it."

Ooh, ooh, ooh! Oh, no, you didn't.

Oh, yes, I did.

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"And Hananiah spoke in the presence of" *[And they're all watching this going, oh, this is going to be good]* **"And Hananiah spoke in the presence of all the people, saying, 'Thus says the Lord: 'Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.'** And the prophet Jeremiah *[Beat him mercilessly - no, doesn't say that] [The JDV says that]* **"Jeremiah went his way."** *[Walked away]*

Oh, man. Jeremiah, thank you again. I needed you to do that. What a great and godly response. You know, there does come a time when the best response is no response at all. And again, can you imagine?

I mean, it's just words on the pages of our Bible or on the screen of our device. But again, here's this yoke, this visual prophecy. And this guy, again, has that Chutzpah to take and break it.

I mean, first of all, I'm looking at this guy going, get your material, man. This was my visual prophecy from the Lord, this yoke. And you're taking it off my neck and breaking it and using it for your own false prophecy? Really?

Anyway, that's just a side note.

How dramatic. And then he takes it, breaks it, and then prophesies because of it. And then Jeremiah's like, psht, I'm out of here, man.

That is so good! Can I just enjoy this for one more moment before we move on? Cause I just, I really admire this, because I wouldn't do that.

I would be like, We're doing this, man. I can't believe you just broke my yoke. That was my yoke! God gave me that yoke, and you broke it! We're doing this!

(Chuckling)

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But no, he just walks away. And we're not told how long it was, but he's - Verse 12 - going to have to go back.

"Now the word of the Lord came to Jeremiah, after Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah, saying, "Go and tell Hananiah, [Do I have to, Lord?] saying, 'Thus says the Lord: "You have broken the yokes of wood, but you have made in their place yokes of iron."

For thus says the Lord of hosts, the God of Israel: "I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. I have given him the beasts of the field also." Then the prophet Jeremiah said to Hananiah the prophet,

[Oh, this is good] [Man, I would have loved to have seen this in a movie or a documentary even, or a docudrama, possibly, anyway...]

"The prophet Jeremiah said to Hananiah the prophet, [Verse 15] "Hear now, Hananiah, the Lord has not sent you."

Oh, would to God, that men of God would have this holy boldness to speak up and stand up to the false prophets. Say, You're not of God. You're not of God. God did not send you. You're a false prophet. You're lying. This is a lie.

And you believe your own lies. You actually believe it because you want to believe it. **"The Lord has not sent you, but [And here it is, man] you make this people trust in a lie.**

Therefore [Verse 16] thus says the Lord: 'Behold, I will cast you from the face of the earth. This year you shall die [Why?] because you have taught rebellion against the Lord."

"So [Verse 17 - here's how the chapter ends and the Bible study with it; you ready?] So Hananiah the prophet died [Okay] the same year in the seventh month."

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Wow! Whoa! Can I say ooh one more time? Ooh! Ooh! Now, I was kind of, uh, trying to calculate this, and the best that I could come up with, and you can correct me if my calculations are wrong, he died in the same year, the seventh month, but it seems that he had two months to repent. And he didn't.

Two months from the time that Jeremiah boldly and rightly confronted him and said to him, **"The Lord has not sent you. You've made the people to trust in a lie."** And now I have a prophecy for you Hananiah, and God's going to have the final word. And here's the prophecy: You're going to die. God said it; that settles it, and two months later, he dies.

I'm sorry that that's how the chapter ends. I don't want to close in prayer just yet.

(Chuckling)

There is something here. It has to be said. It's true. It may be a hard truth, but it's truth, nonetheless. The Hananiahs of this world: Repent! Or God's going to remove you.

If you pose a threat to His people and you're leading them astray to trust in a lie, and you're causing the people of God in trusting in a lie, to rebel against God, God's not going to let that go on.

God's very protective of His people, of His church, of His bride. If you pose a threat, He's gonna take you out, man.

This should be very sobering. This should make the hair on the back of our neck, presupposing we still have hair on the back of our neck, to stand on end. This should send chills up and down our spiritual spine.

God takes this very seriously. Again, I have to say it. I hope you don't tire of me saying it but would to God that we would have this boldness and not sheepishly, you know, kind of

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walk it back, and tone it down, and soften it up, no, you're not of God, because this is what God's Word said.

And if you say something that goes against that and they said something that goes against this, you're lying. You're not true. You're false. You're not of God. You're a false prophet, and you better repent.

I'd like to introduce you to a guy by the name of Hananiah. Oh, I can't. Yeah, that's how seriously God takes it.

Be very careful. Be very careful.

Okay, I feel better now. And you feel horrible now, so Kapon, come on up. Why don't you stand up? But that's good, right? You feel good about God, right? You do? Just say that you do because I do. I feel very protected, actually.

Thank You, God, for taking care of the Hananiahs. Thank You, God for being true, and every man a liar. Let God be true, and every man a liar. It doesn't matter what they say. It only matters what God says. If it's in God's Word, it's God's Word, the end, period.

Father in heaven, I thank You. This has kind of been a gnarly, for lack of a better word, study tonight, but, oh, wow! Lord, I pray that we'll take this to heart because of the seriousness of it and the pronounced presence of it, even in our day.

All of the prognosticators, all of the soothsayers, all the false prophets with their false prophecies that are not of You, that go against You in Your Word, and what You said about what's coming.

God, I pray that You would give us a sanctified strength and steadfastness and a holy boldness to be able to say in love, you better repent because you're wrong and you're false and you're not of God and this is not of God. So thank You, God.

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It's a much-needed strength for us and encouragement for us as well.

Thank You, Lord, for Jeremiah. Thank You, Lord, for having this recorded in our Bibles for us all of these generations later on this night to be able to read, hear and take to heart.

Thank You, Lord. In Jesus' name. Amen.