

Jeremiah 26
Don't Hold Back
J.D. Farag

We're going through the Bible book-by-book, chapter-by-chapter, verse-by-verse. And we are currently in the book of Jeremiah, and one chapter tonight, chapter 26. I think you'll see why here shortly.

Very interesting chapter: I know I say that every week, but very interesting, really looking forward to what the Lord has for us tonight. So why don't we pray? We'll just ask God to settle our hearts? If you would, please join with me.

Father in Heaven, thank You so much, Lord. We're just – (Deep sigh) this is a safe place for us to just come and have You quiet our hearts and settle our minds.

And as Kapono just prayed, just as only You can by the Holy Spirit, enable us to focus our attention because there's just so many things in our stressful lives clamoring for our attention and competing for our attention.

And Lord, we want to give You our undivided attention so that You can speak into our lives and minister to us, Lord. That's why we're here because we're just desperate for You.

And really desperate is an understatement. I mean, we are just a needy people, hungry, thirsty, knowing that only You can satiate that hunger and thirst that we have.

Lord, I know that many of us are tired. It's been for some I know, maybe a tough week. And so we just so look forward to this time that we have on a Thursday night where we can come to this place and put all of that aside and just be together in Your Word.

So Lord, thank You for this time that we're going to have together in Your Word. We pray Your blessing on it, in Jesus' name, amen and amen.

Okay, so the chapter before us tonight, again, very interesting. Looking forward to what the Lord has for us. God is commanding Jeremiah to speak all, key word “all” that He tells him to speak and not hold anything back.

Now, as we're about to see, God in a way is preparing Jeremiah for what God's people are preparing for Jeremiah, and Jeremiah knows it. Certainly, God knows it. What are they preparing for him?

Oh, they want to seize him and kill him. However because of Jeremiah's faithfulness to do all God has commanded and called him to do, Jeremiah - and we love this about him - is going to speak the truth and hold nothing back.

Now, by way of a preface before we jump in, it's important to understand that Chapter 26 is, some believe, a continuation of and a more detailed explanation of Chapter 7.

Remember Chapter 7, when God commands Jeremiah to go to the city gate where all the people are? They're not coming to his church, so he's going to go to them. And the city gate was where all the people would gather.

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So there were throngs of people there. And Jeremiah is called and commanded to prophesy the coming judgment and to get them to hopefully, which they won't, repent and to avoid the judgment that's going to come upon them.

So in Chapter 7, I mean, he just holds nothing back, and is met, of course, with consternation, antagonism, anger, rejection, all of the above.

Now we get here to Chapter 26, and this is one of the reasons why this is important. because the Book of Jeremiah, which, by the way, tonight we're halfway through, right?

52 -26: Isn't that 50 - isn't that half of 52? Someone just say yes, and then if it's not.... Okay, good. All right.

So anyway, the Book of Jeremiah is not in chronological order. It is, and we've seen this, right, heretofore? It is arranged topically and perfectly, might I add. And so this chapter is tucked in here after Chapter 25 and before Chapter 27.

I know that's deeply profound, but for good reason. Because at this point, we're kind of going back to the beginning when Jeremiah was faithful to speak all that God commanded him to speak. But we're going to see more detail now in terms of what happens when he does.

So let's get started, *verse 1*. **"In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the Lord, saying, "Thus says the Lord: 'Stand in the court of the Lord's house, and speak to all the cities of Judah, which come to worship in the Lord's house, all [Keyword "all"] the words that I command you to speak to them. Do not diminish a word."**

Do not diminish a word. Do not hold anything back. You speak all. I know they're going to reject it. I know they're going to seize you and want to kill you. But do not hold back. You speak it as I have commanded you to speak it.

Question: Why would God have to tell Jeremiah this, and why this specificity with these five words "do not diminish a word?" I mean, isn't Jeremiah faithful? Has he not been faithful to do all that God has commanded him to do? So why is God now emphasizing to Jeremiah that he is to speak this and not diminish a word?

Here's a thought. The Jeremiahs of this world are still prone to shrink back, hold back, knowing of the backlash. I have to confess there are many times when I go back and forth with the Lord. I should really say the Lord goes back and forth with me. I want to be careful there.

I mean, it's – ah, pastors don't use the word "complaining." We use the word "lamenting." It just sounds so much more spiritual. So I'm just lamenting: Lord, if I speak this, it ain't going to end well.

Oh, so you're going to hold back?

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No.

Oh, you're going to diminish a word? You're going to, you know, maybe soften it up just a little bit, take the edge off of it?

No.

But you got to know that Jeremiah - I mean, we've seen it, right? There is that one chapter; it's indelibly etched in my mind, in my heart, as I'm sure it is with many of you, where in one chapter he has two meltdowns. Tries to quit, then he comes out of it, snaps back and comes to his senses, starts praising the Lord.

Oh, who is like unto you, O Lord, who is like unto my God? There is none other. Then the next verse: Cursed be the day I was born. And he tries to quit, and he curses even the guy that brought the news to his mom that she was pregnant with him.

I mean, that's pretty bad. I mean, he's just had it. I can't do this anymore, Lord. But he did. So you got to know there's still in a Jeremiah this: Man, if I speak all that You've commanded me to speak and do not diminish a word, whew!

Okay, Lord, You're with me, right? Because if You're not, it's game-over.

No, I'm there with you, and you're going to speak every word.

And really, it's, I think, a way that God encourages and strengthens His servants just to encourage them. Don't hold back. Don't hold back.

Well, *verse 3*, **"Perhaps everyone will listen and turn from his evil way, that I may relent concerning the calamity which I purpose to bring on them because of the evil of their doings."**

And [Verse 4] you shall say to them, 'Thus says the Lord: "If you will not listen to Me, to walk in My law which I have set before you, to heed the words of My servants, the prophets, whom I sent to you, both rising up early and sending them (but you have not heeded), then [Verse 6] I will make this house like Shiloh and will make this city a curse to all the nations of the earth."

Now, this is - kind of hang in there with me for a moment because Jeremiah could be arguably seen as this book of God's judgment, doom and gloom. The judgment of God is coming.

But that's not really God's heart. I think we get a glimpse into the heart of God and the will of God here in these verses. It's not God's will that any should perish. God does not delight in bringing the judgment. He wants them to repent, so He can relent from bringing this doom. This is the heart of God, and this is the will of God that people would turn from evil.

I think better understood, the Book of Jeremiah, not a book about judgment, but the mercy of God, not the judgment of God. This is God's mercy. This is God's grace. God is warning

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them repeatedly through Jeremiah, over a period of many years, 40-plus years. Repent, turn from your evil.

It's a warning, and it's the grace of God. It's the mercy of God. It's a loving Heavenly Father that wants them to turn from their evil, so that this calamity does not come upon them for the evil of their doing.

Now, *verse 7*, here it comes. You ready? Ready or not, here it comes.

“So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord. Now it happened [*Verse 8*] when Jeremiah had made an end of speaking all that the Lord [*All that the Lord*] had commanded him to speak to all the people, that the priests and the prophets and all the people seized him, saying, “You will surely die!”

I knew it! I told you, Lord!

Notice, though, it's the priests and the prophets. Oh, how sad is this? You know who the priests in the prophets were?

They were the priests and the prophets. They were the pastors, the leaders. These were God's people. It could be said of them these were Jeremiah's comrades. These were his fellow prophets, false prophets.

These were priests, pastors, leaders. And they're the ones that seize him and want to kill him?

I'm sorry I'm getting worked up here, but really? It's the priests and the prophets that are falsely accusing Jeremiah and wanting to kill Jeremiah so as to silence Jeremiah? It's God's people.

No, I could wrap my mind around it if it were the unbeliever. But it's not. We could say in our day, in the context modern day, these would be fellow Christians or professing Christians, if you prefer. And they're the ones that want to kill him and silence him, and get him to stop?

Stop prophesying this doom and gloom. We're going to silence you. How are we going to silence you? We're going to kill you. God's people!

I better move on, or I'm going to get my blood pressure up here a little bit, *verse 9*. Listen to what they say.

“Why have you prophesied in the name of the Lord, saying, ‘This house shall be like Shiloh, and this city shall be desolate, without an inhabitant’?

And [*We're told*] all the people [*All the people*] were gathered against Jeremiah in the house of the Lord.”

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Now, this is one of those places in God's Word, of which there are many, where you really need to use your God-given imagination and picture the scene here okay? Because you can miss it, easily miss it.

There are throngs of people. It is a mob of people. There are so many people. And now we're told that all of them were surrounding Jeremiah, all of them were gathered against Jeremiah, and to add insult to injury, if this weren't bad enough, this was taking place in church, in church, the House of the Lord. This is in the House of the Lord. God's people: They're surrounding him on all sides, and they're all against him.

You think Jeremiah feels a little bit alone right now? Well, maybe that's why God needed to encourage him not to withhold anything, hold back anything, and not diminish any word.

Jeremiah is not stupid. He knows what's going to happen when he speaks all that God has commanded him to speak. And lo and behold, it happened. And they're all coming against him. They want to kill him.

Now, they're surrounding him. They've seized him. They've apprehended him. And now they're surrounding him. And they're all against him, this huge mob of people.

Now, *verse 10* - now you're picturing the scene, right? All of these people - there's Jeremiah. So now, *verse 10*, **"When the princes of Judah heard these things, they came up from the king's house [So they weren't there, wherever the king's house was] to the house of the Lord and sat down in the entry of the New Gate of the Lord's house."**

So they hear about what's happening. There's a riot! Jeremiah is in trouble. In fact, he's in deep kimchee right now. He's got this mob, this throng of people surrounding him. They're going to kill him. They're all against him. So we need you guys to come.

So they get the email, the text, they come, and there they are. And they take their seat. Picture a judge's seat. These are the princes, and these are the judges, if you prefer. And now they're going to sit down, and we're going to try to judge this matter and resolve this matter.

So *verse 11*, **"And the priests and the prophets spoke to the princes and all the people, saying, 'This man deserves to die! For he has prophesied against this city, as you have heard with your ears.'"**

Then [Verse 12] Jeremiah spoke to all the princes and all the people."

Notice he's not addressing the priests and the prophets. I would imagine - we're still there, right? You're still picturing using your God-given imagination? You're picturing this scene, right? Lot of people - there's Jeremiah, and here are these princes sitting down. They're going to pass a judgment now, and Jeremiah doesn't even look at them.

They've just got done falsely accusing him, by the way, false charges. He didn't prophesy against the city.

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See, they're trying to get these princes to see him as committing treason, which is punishable by death. That's why he deserves to die. Because of what he did. That's not what he did. This is false. You false prophets are falsely accusing. Go figure. I would expect nothing less.

So he's addressing the princes and all the people, not the priests and the prophets. Now, what does he say?

He says, **"The Lord sent me to prophesy against this house and against this city with all the words that you have heard. Now therefore, amend your ways and your doings, and obey the voice of the Lord your God; then the Lord will relent concerning the doom that He has pronounced against you."**

Did you catch that? You think I'm the problem? I'm not the problem. I'm just the messenger. Your problem is not with me. Your problem is with God. And by the way, you don't want your problem to be with God, but your problem is with God, the Lord your God. You better listen. You better obey.

You better turn, or God will not relent concerning - and you'll forgive me, but I like this word "doom." It gets a lot of bad press. Oh, you're one of them doom-and-gloom guys.

No, that's God's Word. It's doom and gloom.

Oh, come on. Why can't you just speak soft things, speak smooth words. Why don't you just kind of, you know, bring it down a notch, and oh, there's all this doom and gloom. You're depressing me. You're scaring me.

Good. You need to be scared. I know it's kind of snarky, but I'd rather scare someone into heaven than flatter them into hell. Yeah, I know you don't want to hear this because it's doom and gloom, but it's the truth. It's the truth.

Well, *verse 14*, man, you got to love Jeremiah, man. **"As for me, here I am, in your hand; do with me as seems good and proper to you. But [Ooh, *verse 15*] know for certain that if you put me to death, you will surely bring innocent blood on yourselves, on this city and on its inhabitants. For truly, the Lord has sent me to you to speak all these words in your hearing."**

Wow, oh, Lord, thank you for Jeremiah! And thank you, Jeremiah, for not walking it back, toning it down, or softening it up. You knew, Jeremiah, what you spoke was God's words of truth. Thank you, Jeremiah. And thank you, Lord, for Jeremiah. And thank you, Lord, for including this in the pages of Holy Writ about Jeremiah.

Because I need to hear this. This - most men wouldn't do this. Because again, you're still there, right? Don't leave yet. You can't leave yet. You're still in this throng, this mob.

There's Jeremiah. They want to kill him. You're still there, right? Can you imagine the intensity of that moment? And there you are, and they're all coming against you falsely accusing you. They want to kill you.

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What would you do?

Again, I have to confess, I would be very tempted to - I'm sorry! I didn't mean that! Don't kill me. I'm sorry. I won't do it again. Try to save my own skin.

No, not Jeremiah. There's some Esther here. **"If I perish or perish."** And by the way, Jeremiah, when he says, **"I'm in your hand,"** what he's really saying is I'm in God's hands.

It's kind of like Shadrach, Meshach, and Abednego as they're about to be thrown into that fiery furnace, and they say, "You know, God can deliver us. But if he doesn't," pshtt.

They said that in the original language - pshtt.

"If I perish, I perish."

"Here I am. I am in Your hand."

And we're going to actually be talking about this a little bit on Sunday in the Prophecy Update when Jesus says, **"Do not fear those who can kill the body."**

What shall I fear? What man can do unto me?

I tell you should fear. It's the one who can kill the body and send you to hell. That's who you should fear. It's this whole thing about the fear of men.

And here he is, and he doesn't falter. Thank you, Jeremiah, for not caving and acquiescing and crumbling in the pressure, the crushing pressure, and the intensity of that moment. Most men would.

But you didn't. You didn't. You stood there and you said, Hey, I'm not taking anything back. I didn't hold anything back. I spoke all that God commanded me and sent me to speak to you.

And if you want to kill me, go ahead. But if you do, you got much bigger problems, not just on you, on the city and on all the inhabitants because you're going to have innocent blood. You'll be shedding innocent blood because I'm innocent before God.

(Chuckling)

But again, he could have caved, and he didn't.

He could have just, you know, kind of backtrack just a little bit, you know, maybe, well, let me just, you know, offer a clarification on what I said. Let me, you know, kind of, maybe not just a clarification, but actually a correction, and, you know, maybe I came on too strong. Maybe I should have, you know, kind of walked into it, not run into it. N

o, he doesn't do that. In fact, instead of softening it up, he, as we say in our day, doubles down.

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Thank you, Jeremiah! I needed this example. This encourages me. This really encourages me. What a good example and godly example you are of a man of God, a man of God who doesn't fear man. A man of God who fears God.

Oh, I would have loved to have been there, I mean, really been there, maybe not. I don't know what I would have done if I was there.

“So [Verse 16 - this is where it gets really interesting] the princes and all the people said to the priests and the prophets...” [Stop right there]

You know, it's bad when God has to use people to speak to the spiritual leaders, the pastors, and the prophets. Shouldn't it be the other way around? What an indictment.

Again, I think about Esther, and it's probably among the most profound passages in all of scripture and all of the Book of Esther. And you know the account. It's when Mordecai says to her, Esther, how do you know that God didn't raise you up to this position for such a time as this?

And then he says to her - because she's having reservations, she's reluctant, she's fearful because she knows that if the king doesn't hold up the scepter, she's done. It's off with her head. You'd never approach the king uninvited. You have to be invited before you can have presence with the king.

So she knows it's a potential death sentence, and she could be killed instantly just for even doing what she's been put in that position for such a time as this to do.

But notice, and we don't talk much about this, but you know what Mordecai says to her? Remember this? He says, Esther, here's the thing. **“If you don't do this deliverance will come from another.”**

Okay, Esther, so if you don't do this, I'll find somebody else. Priests, pastors, leaders: If you abdicate your responsibility to speak the truth, guess what? I'll find somebody else. I'll even find a non-Christian if I have to.

And God has. I can tell you right now there are today people that God is using that are not believers, and it is a sad indictment on pastors and leaders. These men, not Christians, are speaking the truth in the absence of the pastors who should be.

(Deep sigh)

I hope that my anger is seen as righteous anger, and I hope that it's in my anger, I'm not sinning, but....

It's... The princes and the people are telling the priests and the prophets. Shouldn't it be the priests and the prophets are telling the princes and the people?

Well, what are the princes and the people telling the priests and the prophets?

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“This man does not deserve to die. *[And here's why]* For he has spoken to us in the name of the Lord, our God.”

Whoa! Whoa! Stay with me here. This is, again, very interesting.

Could it be that the princes and all the people said this to the priests and the prophets because they were so moved and impacted by Jeremiah's holy boldness?

Let me take it a step further. Could it be that they had never seen this before?

Well, you got to know that this was not the first time a prophet had been brought to them seized, to be killed, and when in this position, as Jeremiah was, they just crumbled. They had never seen that before.

Whoa! This is new. Who is this Jeremiah guy? I've never seen a man do this. Usually when this happens, and this happens, they just cave in and walk it back and soften it up and tone it down.

Not Jeremiah. I would venture to say that they were even convicted by it, by Jeremiah's holy boldness and sanctified strength.

And please don't misunderstand me here. I'm not talking about revolution. I'm talking about Revelation.

And let me explain that. We have the Revelation of what's coming. And we're going to shrink back?

Oh, I'm not going to teach the Book of Revelation. That's a really hard book to understand. I'm not going to touch it with a ten-foot pole - accent included no extra charge.

Wait a minute, you mean that you're not going to talk about the only book of all 66 books of the Bible, the only book that promises a blessing to those who read it, hear it, and take it to heart, no other book, and you're not going to talk about it? You're going to remain silent about it?

Uh, there I go again. This is personal for me, as well it should be for any pastor, I would like to think.

We have been commissioned and commanded and called by God to speak the truth and not hold back and diminish any word.

Yeah, but if I do that, they won't come back next week.

Fine. Go to them!

Yeah, but if I do that, they're going to do a YouTube video about me.

Fine. Let them!

Yeah, but if I do that, then...

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Well, whatever. They're going to do it anyway. And by the way, may I just ask the question? If you are going to tailor your preaching to your fear of what people are going to do in response, go find another job. There, I said it. What are you doing?

Yeah, but it's not, you know, people don't want to hear that.

(Exasperated sigh)

Listen, newsflash: I don't want to preach it. It's not what I want to do, or what do my ears want to hear? It's what do I need to hear? And I need to hear this truth because it is the truth.

Oh, would to God that it would never be said of us that the people had to say to us what these people said to those pastors and priests. Let me gather myself here, and we'll move on, verse 17.

Now, this is really interesting. I know it's more interesting than it was interesting before. This is more interesting, so...

"Then certain of the elders..." *[Who? We don't know. What's his name? We're not told]*
"Certain of the elders of the land rose up and spoke to all the assembly of the people, saying: [Verse 18] 'Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, 'Thus says the Lord of hosts: 'Zion [Jerusalem] shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple like the bare hills of the forest.'"

Whoa! That's what Jeremiah said. I know! Micah said that, too? Yes.

Verse 19, "Did Hezekiah" [This certain of the elders of the land who's speaking up now, continues, and now he asks this question of them]

"Did Hezekiah king of Judah and all Judah ever put him to death?"

Hello? Hello is not in the original.

"Did he not fear the Lord [Speaking of Hezekiah] and seek the Lord's favor? And the Lord relented concerning the doom [There's that word again - I like that word] which He had pronounced against them.

[And then he says this] **But we are doing great evil against ourselves."**

Whoa, I like this guy! Who is this guy? I don't know. I like this. He's speaking up, and he's speaking truth. You know what he's talking about, right? The prophet Micah.

We affectionately refer to him as one of the minor prophets, not that they're minor. They're in the minor leagues; they're not the major leagues.

No, not at all. It's just they're – anyway – just small books, Micah, Nahum, Habakkuk; these are all... The major prophets are the big ones like Ezekiel and - anyway... I don't know why I had to explain that, but I just, in defense of Micah, my friend, he's my friend, by the way.

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But he's referring to Micah who prophesied the same exact thing 100 years approximately prior to Jeremiah. And good on him to take them to task. Same exact thing: He prophesied the same exact thing. They didn't kill him.

You want to kill Jeremiah? What's up with that? Same exact thing 100 years prior. The only difference is, not only did they not kill him, Micah, but the king repented, and God relented. How about that?

I would imagine - you're still there, right? Don't leave yet. I'll let you know when you can leave, about, well, a little bit. Don't look at your watches.

You're still there, right? Big throng mob of people. You could have probably heard a pin drop.

Hmm, good point. Good point.

And we are - this is - can I say it like this? A sanctified selfishness.

Hey, let's not do this because we're going to bring great evil against ourselves. And I guess in a way, nothing wrong with that. You know, sometimes a lot of our prayers are very selfish.

Oh, Lord, you know, keep them for me and me for them. You're more concerned, not about them, but you, because you don't want to lose them. I know that's selfish, but it's a sanctified selfishness. That's my story, and I'm sticking with it.

It's hey, why are we doing this now? And if we do this, we're going to bring upon ourselves great evil.

Let's rethink this. Let's not do this. They didn't do it to Micah when Hezekiah was king.

Verse 20, now, this certain elder of the land continues now. He's going to bring up another prophet nobody's ever heard of until tonight. **"Now, there was also a man who prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath Jearim."**

Have you ever heard of that guy? I haven't.

Wait a minute, is there any mention of him in the Scriptures?

No.

But I mean, he was a prophet?

Yeah.

He was a good prophet?

Yes.

And he prophesied in the name of the Lord?

Yes.

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Like Jeremiah?

Yes.

"Who prophesied against the city and against this land, according to all the words of Jeremiah."

Who? What was his name again? Urijah. And **verse 21**. Now, this is really interesting because this had to be somewhat recent because the same king, **"Jehoiakim, the king with all his mighty men and all the princes heard his words, the king sought to put him to death."**

Oh, you're in good company, Urijah. They're trying to do that to Jeremiah now, same king, because you said the same thing that Jeremiah's saying. So what ever happened to this Urijah guy? Well, we're about to find out.

"But when Urijah heard it, he was afraid and fled and went to Egypt."

Now, don't be too hard on him. This is not necessarily a bad thing, nor is there any mention in the narrative of any condemnation for him doing this. This might have been just prudent.

He fled; he knew that now he was going to be killed because he prophesied, as Jeremiah prophesied, and he knew they were going to kill him.

And this King Jehoiakim was going to set out to put him to death like they're trying to do with Jeremiah. So when he hears about it, he's like, I'm out of here. I'm going to go to Egypt.

Well, there's only one problem with that, and that's that Egypt and Judah had an extradition treaty, as we're about to see, *verse 22*. **"Then Jehoiakim the king sent men to Egypt: Elnathan the son of Achbor, and other men who went with him to Egypt."**

And [Verse 23] they brought Urijah from Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the common people."

The ultimate, ultimate; I know that's not a proper sentence, but is the ultimate, ultimate, especially in that culture, even to this day, to not have a proper burial, unthinkable.

Okay, so we've got this unnamed elder from the land of Israel that is now bringing up Micah, and then he's contrasting it with another prophet like Micah and Jeremiah, this Urijah.

And we've got kind of this contrasting example of these prophets. Why?

I mean, does it almost seem like, wait a minute, just like out of nowhere, we're told about this guy we've never heard of, and like Jeremiah, like Micah before him, he, too, prophesied in the name of the Lord all that God had commanded him to. And they didn't like what they heard, so they killed him.

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I wonder what Jeremiah is thinking right about now. Wait a minute, we were good at Micah. Why did you have to bring up Urijah? I thought you were coming to my defense. You're trying to get them to spare my life, right?

Whatever your name is; I've never met you before. Thank you, by the way, this elder of the land that's speaking up.

Could you just have stopped at Micah? Why did you have to bring this guy up? Because they killed him, and they want to kill me. What's up with that?

Here's a thought. Many prophets had already been threatened into silence because of the example of prophets like Urijah. We're going to - how does the saying go? We're going to make an example out of him.

Did you get that?

In other words, we're going to kill this guy, so it'll be a deterrent for the other prophets out there. This is what we do to prophets who prophesy doom and gloom. We kill them, and we don't even give them a proper burial.

You know what's happening there?

This is this elder saying, Hey, you've threatened enough prophets of God into silence. You're not going to do that to Jeremiah. Oh, I know you use this Urijah that I just reminded you about. Remember him?

Oh, yeah, I remember that day. Partly cloudy, windward, mauka showers. I remember, wasn't that long ago. We killed the guy because you wanted to make an example out of him to shut up the other prophets that were speaking this doom and gloom. This is what we do.

So you better be careful. You better be careful what you preach on Sunday. Better be careful what you put out there on YouTube. We'll make an example out of you. We'll silence you; we'll censor you; we'll attack you. We'll come against you. We'll falsely accuse you. We'll try to discredit you.

That's what we do with pastors like you. We're going to make an example out of you because we want to silence, we want to threaten into silence guys like you who would dare, dare to speak the truth.

Is what I'm teaching - is it - is it - are you grasping this? Do you see this? Do you see what's happening here? Do you agree that they've actually done a pretty good job? I'm talking about modern day now.

Because well, (exasperated sigh)well, I went there, so...

We're almost done; we've got one more verse left in the chapter, so there's hope, okay? But I think this is the Lord. Please hear me out.

Jeremiah 26
Don't Hold Back
J.D. Farag

Um, this doesn't excuse it, but I think it explains it, why it is the pulpits are silent. It worked. It worked. We'll punish and penalize.

You want to try? Oh, man, we'll excoriate you, we'll demonize you, we'll criticize you, and we'll silence you. And you'll never do it again.

Well, maybe I'm preaching to the proverbial choir here, but you're not going to shut me up. In fact, if anything, and please don't misunderstand me. I'm in no way fancying myself being on the same level of Jeremiah. But he's a great example to me, an inspiration to me.

Ah, go ahead. But I know I'm on the right side of this with the Lord. So you want to try to silence me? You want to try to scare me? You want to threaten me into silence? You know what you've just done? I mean, I'm just speaking from the heart here, okay?

You know what you've just done? You've strengthened my resolve. You've actually done the opposite. Now, you have actually authenticated and validated that what I'm doing - see, this is when I get concerned - is when nobody's against me and all men speak well of me. Beware.

You know when I get concerned? Is when the enemy leaves me alone. I get really concerned when the devil sends me a gift card and a bouquet of flowers for my wife, and, you know, thank you, keep up the good work. I've silenced you. You are no threat to the kingdom of darkness.

The very fact that one would be attacked is actually a validation and authentication that you're doing it right. Otherwise, you would not arouse the ire of the enemy.

I'm mean, you're - man, could you imagine the - I know this is really using your God-given imagination, but can you imagine the emergency meeting in hell with Satan and the demons?

Okay, guys, what do you got?

Well, there's this pastor on the windward side of Oahu. Man, this guy is just - he's trouble with a capital T.

What are we going to do?

I know what we'll do.

How are we going to silence him?

I know how we're going to silence him. We'll start getting some emails sent to him. Let's have some guys do YouTube videos about him. Let's start having the phone calls come in to him.

I tell you; I'm sorry. I'm not sorry, actually. I'm not sorry. I'm sorry for saying sorry is what I'm sorry for.

Jeremiah 26
Don't Hold Back
J.D. Farag

But, you know, thank you. Thank you. Thank you for attacking me. And shame on you, by the way. Shame on me. You know, I wonder.

I wonder why were they so hell bent? And they were hell bent, as we say, on killing Jeremiah because he was making them look bad.

Oh, make no mistake about it. He's over there prophesying the truth and speaking all that God had commanded him to speak. And they're the ones getting emails like, why aren't you talking about that? I mean, your teachings are like, well, maybe ten years ago, they'd have been great.

You know, the kind of sandals that Jesus wore.

Wow, that's great! Really? That's called playing it safe. That's called, hey, let's not rock the boat. Hey, that's called, you know, I don't want to be controversial.

That's called diminishing the Word of God. And that's not on me. We're all going to have to give an account to the Lord, especially as teachers, James says. So my heart's right before the Lord. My hands are clean before the Lord, and my conscience is clear before the Lord.

So you keep doing that, and if you stop doing it, then I'm going to go to prayer and probably fast. Like Lord, they stopped. What happened? What did I do now? I'm doing something wrong now. It's that okay?

Are we good, you guys good?

Okay. Verse 24, ah, last verse. **"Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah [Thank you, Ahikam son of Shaphan] so that they should not give him into the hand of the people to put him to death."**

Now, again, picture the scene. After this, you can go, okay, but you have to stay for this. Again, you've got this mob. Imagine a lot of screaming, a lot of yelling, maybe spitting. And there might have even been some, surely there was verbal altercations, but there was potentially physical altercations as well because they've got the mob mentality, as we say.

And so here comes this guy. We're told his name, Ahikam, and it seems that he took Jeremiah out of that mob to protect him. Because, you know, they're all surrounding him, circling him, wanting to kill him, and now they're not going to put him to death, but he's still got to get out of that situation.

Hey, listen, I could take a hint. I know when I've overstayed my welcome. I want to get out of here. The only problem is there's a lot of people here, and they all hate my guts, but Jesus loves my guts.

And apparently, so does Ahikam, and the elder, we don't know his name, of the land, but he's like, Jeremiah, come on, let's get you out of here. Okay, let's go. And he's delivered. He's delivered.

Jeremiah 26
Don't Hold Back
J.D. Farag

I love ending the chapter and the Bible study like this. We don't get to do this very often, do we? Usually the end of the chapter is: And they all.... Anyway, this is like have a nice evening; let's close in prayer. Anyway...

Not tonight. Tonight we end on this note. Jeremiah is unflinching fearlessness, steadfast in the Lord, trusting in the Lord, and the Lord delivers Him out of the hands of man who seeks to kill him. Ah, thank You, Lord, for Jeremiah!

Kapono, come on up. Why don't you stand up? We'll close in prayer and song. Ah, man!

Oh, Lord, thank You so much, Lord! Thank You for Jeremiah. Thank You for this tonight. So apropos for where we're at in the world today. Lord, I pray that we would be like Jeremiah, never holding back; this is no time to hold back.

We are on the cusp of the rapture of the church and the 7-year tribulation, horrific hell on earth for the last seven years of human history as we know it. And we're there, and we want to play it safe? We want to hold back. We want to diminish Your word?

Oh, Lord, forgive us. Forgive us. Lord, we want to give our all to You, placing ourselves in Your hand, in the palm of Your hand, under the shadow of Your wings, Lord. And if we perish, we perish, pshtt! It's win-win for us. Absent from the body, present with You, Lord.

But if not, we still got work to do while there's still time to do it. And Lord, we want to be found faithful to do all, all that You've called us to do. Thank You, Lord. We love You so much, Jesus. In Jesus' name, we pray. Amen.