

# Jeremiah 28:4

Authorized King James Version (KJV)

And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

## Analysis

**And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.** This verse records the false prophecy of Hananiah, who contradicted Jeremiah's message from God. The name Jeconiah (also called Jehoiachin or Coniah) was Judah's king deported to Babylon in 597 BC. Hananiah's prophecy promised restoration within two years—a message the people desperately wanted to hear.

The phrase *neum YHWH* (נֹאמַרְיְהוָה, "declares the LORD") is the prophetic formula authenticating divine revelation. Hananiah's audacious use of this phrase shows he claimed divine authority for his false message. The promise to "break the yoke" (Hebrew *shabar* שָׁבַר על, *al*) directly contradicted Jeremiah's prophecy that Judah must submit to Babylon's yoke (Jeremiah 27:12).

This false prophecy represents the dangerous pattern of religious leaders telling people what they want to hear rather than God's truth. Hananiah's message appealed to nationalism, pride, and desire for quick deliverance, while Jeremiah's true prophecy demanded repentance, submission, and patient endurance through 70 years of exile. The contrast exposes how false teaching often sounds more appealing than truth, promising easy solutions while avoiding the hard demands of genuine repentance and obedience to God.

## Historical Context

---

The historical context is crucial: In 597 BC, Nebuchadnezzar conquered Jerusalem and deported King Jehoiachin (Jeconiah), along with 10,000 elite citizens including Daniel, Ezekiel, and skilled craftsmen (2 Kings 24:10-16). Zedekiah was installed as puppet king. Many in Jerusalem believed this exile would be brief and restoration imminent. False prophets like Hananiah fueled these hopes, contradicting Jeremiah's message that the exile would last 70 years (Jeremiah 25:11-12).

This confrontation occurred in the fifth month of Zedekiah's fourth year (594 BC), about three years after Jeconiah's deportation. Archaeological evidence from the Babylonian Chronicles confirms these deportations and dates. Tablets discovered in Babylon record rations provided to "Jehoiachin, king of Judah," confirming his captivity.

Hananiah's prophecy represented a false hope movement that nearly led to premature rebellion against Babylon. Jeremiah's counsel to submit to Babylon was seen as treason by many. Two months after this confrontation, Jeremiah prophesied Hananiah's death within the year as divine judgment for false prophecy (Jeremiah 28:15-17)—which occurred exactly as predicted. This vindicated Jeremiah and exposed Hananiah's deception, but many still refused to accept Jeremiah's hard message of extended exile.

## Related Passages

---

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

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

---

1. How do we discern between messages that sound appealing but contradict God's Word versus difficult truths we need to hear?

2. What makes false teaching attractive, and why are people drawn to messages that promise easy solutions without repentance?
3. In what ways do contemporary religious leaders speak what people want to hear rather than God's truth?
4. How should we respond when God's timing for deliverance differs drastically from our desires and expectations?
5. What does this passage teach about the danger of claiming divine authority for our own opinions or preferences?

## Interlinear Text

---

כָּל	וְאֵת	יְהוֹדָה	מֶלֶךְ	יְהוֹיָקִים	בֶּן	יְכֹנָיָה	וְאֵת
H3605	H854	of Judah	king	H3079	H1121	Jeconiah	H853
		H3063	H4428			H3204	
אֲנִי	בָּבֶל:	הַבָּא	יְהוֹדָה	וְכָל	וְאֵת		
H589		that went	of Judah	with all the captives			
		H935	H3063	H1546			
כִּי	יְהוָה	נֹאמַר	הִנֵּה	הַמָּקוֹם	אֵל	יָמֵשׁ	וְאֵת
H3588	H3068	saith	H2088	to this place	H413	And I will bring again	H853
		H5002		H4725		H7725	
בָּבֶל:	מֶלֶךְ	עַל	אֶת	אֲשַׁבֵּר			
H894	king	the yoke	H5923	for I will break			
	H4428			H7665			

## Additional Cross-References

---

**Jeremiah 22:24** (Kingdom): As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

**Jeremiah 24:1** (Kingdom): The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and

the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

**Jeremiah 28:2** (Kingdom): Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

---

From KJV Study • [kjevstudy.org](http://kjevstudy.org)