

# Jeremiah 27 Commentary

PREVIOUS

NEXT

**CLICK VERSE**  
**To go directly to that verse**

- Jeremiah 27:1
- Jeremiah 27:2
- Jeremiah 27:3
- Jeremiah 27:4
- Jeremiah 27:5
- Jeremiah 27:6
- Jeremiah 27:7
- Jeremiah 27:8
- Jeremiah 27:9
- Jeremiah 27:10
- Jeremiah 27:11
- Jeremiah 27:12
- Jeremiah 27:13
- Jeremiah 27:14
- Jeremiah 27:15
- Jeremiah 27:16
- Jeremiah 27:17
- Jeremiah 27:18
- Jeremiah 27:19
- Jeremiah 27:20
- Jeremiah 27:21
- Jeremiah 27:22

"Jeremiah on the Ruins of Jerusalem"  
 (Horace Vernet, 1844)

*'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope.'*  
 -- Jeremiah 29:11  
 (Play beautiful related song by Marty Goetz and Misha )

Click chart to enlarge

Click chart to enlarge  
 Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission  
 Jeremiah Chart from Charles Swindoll

<b>JEREMIAH: "PROPHET TO THE NATIONS"</b> Sin - "I Will Punish" (Jer 9:25) Hope - "I Will Restore" (Jer 30:17) Judah & Jerusalem						
<b>Prophet Called</b> Jer 1:1-1:19	<b>Prophecies to Judah</b> Jer 2:1-45:5				<b>Prophecies to the Gentiles</b> Jer 46:1-51:64	<b>Prophet's Appendix</b> Jer 52:1-52:34
<b>Prophet's Commission</b> Jer 1:1-19	<b>Judah Condemned</b> Jer 2:1-25:38	<b>Jeremiah's Conflicts</b> Jer 26:1-29:32	<b>Jerusalem's Future</b> Jer 30:1-33:26	<b>Jerusalem's Fall</b> Jer 34:1-45:5	<b>Nations Condemned</b> Jer 46:1-51:64	<b>Historic Conclusion</b> Jer 52:1-52:34
<b>Before The Fall Of Jerusalem</b> Jer 1:1-38:28				<b>The Fall</b> Jer 39:1-18	<b>After The Fall</b>	

Call	Ministry		Retrospect
	Nation of Judah	Surrounding Nations	Future of Babylon
627-582 BC Ministered 40+ Years!			

Map of Israel at Time of Jeremiah  
Source: [ESV Global Study Bible](#)

Source: [ESV Global Study Bible](#)

**Jeremiah 27:1 In the beginning of the reign of Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying—**

- beginning: Jer 27:3,12,19,20 26:1 28:1

**In the beginning of the reign of Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying—**

The KJV has Jehoiakim as king of Judah at this time but this conflictd directly with Jeremiah 27:3, which identifies Zedekiah as king of Judah at this time. The Syriac texts and a few Hebrew manuscripts do read "Zedekiah" instead of "Jehoiakim" in this verse. Clearly this is an error in the KJV.

**Bob Utley** - "Jeremiah" Jeremiah's name (ירמיהו, i.e. Jer. 26:7) is spelled differently in Hebrew (ירמיה, BDB 941), reason unknown. Several names in the OT are spelled differently, examples are Joshua, Nebuchadnezzar. different scribes translated foreign names differently. Israelites tended to slightly alter names to show disrespect

**John Walton - . chronology.** There is a major problem in this verse because the Hebrew text identifies the setting as the accession year of Jehoiakim yet in the following verses identifies the king as Zedekiah. Most interpreters think that this phrase has been misplaced here from 26:1. The chronological notation should instead read the fourth year of Zedekiah, 594 (see 28:1). ([IVP Bible Background Commentary: Old Testament](#))

**Bob Utley** - Jeremiah 27-29 forms a literary unit. Notice the number of times and the variety of phrasing that Jeremiah used to assure his audiences that he is speaking the message of YHWH, not his own opinion.

- this word came to Jeremiah from the Lord, Jer. 27:1
- thus says the Lord to me, Jer. 27:2
- thus says the Lord of hosts, the God of Israel, Jer. 27:4,21
- the Lord has spoken to that nation, Jer. 27:13
- v. 15 has two disclaimers of YHWH speaking through the false prophets
- thus says the Lord, Jer. 27:16
- thus says the Lord of hosts, Jer. 27:19
- declares the Lord, Jer. 27:22

**Jeremiah 27:2 thus says the LORD to me—**Make** for yourself bonds and yokes and **put** them on your neck,**

**NET** The LORD told me, "Make a yoke out of leather straps and wooden crossbars and put it on your neck.

**NLT** This is what the LORD said to me: "Make a yoke, and fasten it on your neck with leather thongs.

- thus says the LORD to me** Am 7:1,4
- Make:** Jer 27:12 28:10-14
- put** (KJV): Jer 13:1-11 18:2-10 19:1-11 28:10 1Ki 11:30,31 Isa 20:2-4 Eze 4:1-5:17 12:1-28 24:3-12



## JEREMIAH TO WEAR A YOKE ON HIS NECK

Thus says the LORD to me—**“Make for yourself bonds and yokes** ([motah](#); LXX - kloos - a dog collar for mischievous dogs!) **and put them on your neck**, Jeremiah warned the ambassadors (**messengers**) of the nations in v3 that a conspiracy against Nebuchadnezzar would result in slavery, for a **yoke** was a symbol of political slavery to a foreign king. Yahweh commands Jeremiah to present the warning in symbol form (a yoke upon himself) and verbal form to make sure they got the picture (pun intended)!

**John MacKay** - The animal that wore the yoke was one that had been domesticated and was under the control of its owner. If it was a slave with a yoke on his shoulders, his status too was evident. Consequently, “yoke” was used as a term for domination by another party (Deut. 28:48; 1 Kgs. 22:10-11; Ezek. 7:23). Jeremiah’s message therefore was that the nations had to accept the political subjugation to Nebuchadnezzar. This would involve paying tribute to him and sending conscripts to serve in his army, but would have left their countries relatively intact. ([Jeremiah: Chapters 21-52](#))

**Bob Utley** - **"bonds and yokes"** This refers to oxen yokes. How many Jeremiah made is uncertain, whether one for himself or one for each ambassador. They symbolized servitude (cf. Jer. 27:8; Deut. 28:48; 1 Kgs. 12:4,9,10). Probably the Hebrew "them" of Jer. 27:3 refers to a message, not a yoke.

**Parunak**: It is a common image in the Bible . . . that a subject people wears the yoke of the ruler. Shows that they are subject to the king, just as an ox is subject to the farmer whose plow it pulls. Here Jer is to prepare these symbols of subjection, wear them himself, and give them to the ambassadors gathered in Jerusalem to take back to their kings. Certainly, not part of the ceremonies that Zed had planned for his guests!

**John Walton - yoke construction.** The yokes used for draft animals consisted of a wooden frame that sat across the top of the necks with pegs fitting through holes on either side of the neck. Under the neck the pegs were connected with straps. Yokes were used for certain human tasks as well as on plow animals. Assyrian inscriptions from the ninth and eighth century depict captives being transported or laboring in such yokes. Bars on either side of the neck are clearly visible. For more information concerning yoke imagery see comment on Nahum 1:13. ([IVP Bible Background Commentary: Old Testament](#))

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**Yoke** ([04133](#)) **motah** is a feminine noun that denotes a bar, pole, or yoke, and fundamentally conveys the idea of something placed upon another for the purpose of bearing, binding, or controlling. In its most literal sense, the word refers to a wooden bar or carrying pole, such as those used to transport the Ark of God, where the Levites “carried the ark of God on their shoulders with the poles (môtāh) thereon” (1 Chr 15:15). In this usage, the term reflects not oppression but sacred burden-bearing, a privileged responsibility assigned by God.

**MOTAH - 10V** - Lev. 26:13; 1 Chr. 15:15; Isa. 58:6; Isa. 58:9; Jer. 27:2; Jer. 28:10; Jer. 28:12; Jer. 28:13; Ezek. 30:18; Ezek. 34:27

However, môtāh is more frequently employed figuratively, where it becomes a powerful symbol of bondage, oppression, and imposed authority. In covenantal context, God reminds Israel, “I am the LORD your God... who broke the bars (môtōth) of your yoke and made you walk erect” (Lev 26:13), portraying Egypt as a crushing yoke from which He alone could liberate them. Thus, the word vividly expresses the weight of subjugation, whether political, social, or spiritual.

The prophets, especially Jeremiah, develop this imagery with striking force. God commands Jeremiah to fashion and wear a literal yoke as a prophetic sign of Judah’s coming submission to Babylon (Jer 27:2). When the false prophet Hananiah dramatically breaks Jeremiah’s wooden yoke, he symbolically denies God’s decree. Yet the LORD responds by declaring, “You have broken the yokes of wood, but you have made instead of them yokes of iron” (Jer 28:13), intensifying the image from temporary discipline to inescapable domination, followed by Hananiah’s swift judgment (Jer 28:16–17). Here môtāh becomes a theological symbol of divine sovereignty over nations, showing that resistance to God’s appointed authority only results in heavier bondage.

Similarly, the word is used to describe oppressive forces that God calls His people to break: “to break every yoke (môtāh)” (Isa 58:6), emphasizing that true righteousness involves liberating others from unjust burdens.

In prophetic judgment contexts, it again signifies political domination: “I will break the yoke of Egypt” (Ezek 30:18), and “they will no longer be slaves to the nations...when I have broken the bars (môtôth) of their yoke” (Ezek 34:27), pointing ultimately to God’s redemptive intervention.

Theologically, môtâh presents a profound dual reality: it can signify either a burden imposed by oppression or a burden assigned by God. The same object that enslaves in one context becomes a means of service in another. Thus, Scripture reveals that the decisive issue is not the presence of a yoke, but whose yoke it is. As later clarified by the Lord Jesus Christ, the only yoke that truly liberates is His own: “My yoke is easy and My burden is light” (Mt 11:30).

In summary, môtâh portrays the weight that rests upon a person—whether crushing bondage under sin and worldly powers or sacred responsibility under God. It reminds us that apart from divine deliverance, every yoke enslaves, but under God’s gracious rule, even a burden becomes a means of life and freedom.

## **Dictionary of Biblical Imagery - YOKE**

The more than fifty references to the yoke in the Bible speak of the wooden bar or frame used to join animals to enable them to pull a load. Two aspects of a yoke are important in these references: the yoke is an image of subjection, service or bondage (just as a yoked donkey or ox is in service to its owner) or an image of joining (just as two animals are joined together by means of a yoke).

Literal references to yokes are relatively rare in the Bible. Some of them occur in the ceremonial laws, where (for example) we read about using a previously unyoked heifer as a sacrifice (Num 19:2) or in a ritual of innocence (Deut 21:1–9) and about not yoking an ox and donkey together (Deut 22:10). Yoking here assumes a ceremonial aura, as something with religious meaning. This was also the case when Saul cut a yoke of oxen in pieces and sent the pieces throughout the land of Israel as a symbolic statement (1 Sam 11:7). Other literal images of yoked animals simply reinforce the down-to-earth realism of the Bible. We have a picture of yoking two cows to pull the cart carrying the ark of the Lord and shutting up their calves at home (1 Sam 6:10), or the spectacle of the most impressive farmer in the neighborhood—Elisha—plowing with twelve yoke of oxen (1 Kings 19:19). In Jesus’ parable of the banquet, one of the everyday excuses an invited guest uses is that he has bought five yoke of oxen and wants to try them out (Lk 14:19).

Most biblical references are figurative, and the largest category is the yoke as a symbol of political slavery to a foreign king (Deut 28:48; Jer 27:8–12) or oppressive subservience to one’s own king (1 Kings 12:4–14). Correspondingly, an evocative image of freedom is breaking loose from the yoke of servitude (e.g., Gen 27:40; Is 9:4; 10:27; Jer 28:2, 4; Ezek 34:27). As a demonstration that Judah and surrounding nations should submit to Nebuchadnezzar, God instructed Jeremiah to wear a yoke around his neck (Jer 27).

Other meanings also inhere in the yoke as an image of bondage. Sin is a yoke around a person’s neck (Lam 1:14), and to require Gentile Christians to submit to the Jewish ceremonial code would be an unwelcome yoke (Acts 15:10), as it is for Christians who return to the law (Gal 5:1).

Because yoking joins two animals together, it also becomes a symbol of close alliance or union. Israel’s dabbling in pagan practices is pictured as a yoking of itself to Baal (Num 25:3, 5). Paul’s warning against a Christian’s marrying an unbeliever is expressed in the command “Do not be yoked together with unbelievers” (2 Cor 6:14 NIV), perhaps an allusion to the prohibition against yoking an ox and donkey together (Deut 22:10).

In most of the references noted thus far, the yoke is a negative image—something a person would do virtually anything to avoid. But the image can also have positive meanings. As a symbol of legitimate discipline in a person’s life, bearing the yoke in one’s youth “is good,” on a par with waiting quietly for the salvation of the Lord (Lam 3:26–27). The supreme example is Jesus’ turning his paradoxical rhetoric to the yoke as a form of good subjection to him: “Take my yoke upon you and learn from me, ... and you will find rest for your souls. For my yoke is easy and my burden is light” (Mt 11:29–30 NIV).

See also BONDAGE AND FREEDOM; DONKEY, ASS; OX, OXEN.

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**Paul Apple’s takeaway on Jer 27:1 - SUBMIT TO GOD’S AUTHORITY – EVEN WHEN IT IS ADMINISTERED IN SURPRISING WAYS** Sometimes our conviction regarding the sovereignty of God can be severely tested. We easily acknowledge that the Bible teaches that God can put whoever He wants in a position of power – whether in government or in other arenas of authority. But we also have an innate propensity to assume that God is always making our paths more comfortable and pleasant. So we have difficulty embracing the path of oppression and suffering.

**Jeremiah 27:3 and send word to the king of Edom, to the king of Moab, to the king of the sons of Ammon, to the king of Tyre and to the king of Sidon by the messengers who come to Jerusalem to Zedekiah king of Judah.**

- **Edom:** Jer 25:19-26 47:1-49:39 Eze 25:1-28:26 29:18 Am 1:9-15 2:1-3
- **the messengers:** 2Ch 36:13 Eze 17:15-21

## **SEND WORD TO MESSENGERS OF THE NATIONS**

**And send word to the king of Edom, to the king of Moab, to the king of the sons of Ammon, to the king of Tyre and to the king of Sidon by the messengers who come to Jerusalem to Zedekiah king of Judah** - These messengers were primarily nations on the east and north of Judah, directions that would be most vulnerable for Nebuchadnezzar's attack from the north.

Ambassadors (**messengers**) of the nations of Edom, Moab, Ammon, Tyre and Sidon had gathered in Jerusalem to conspire with Judah against King Nebuchadnezzar by joining their coalition. Note that in addition to the messengers Yahweh (through Jeremiah) also addresses the king of Judah, Zedekiah (Jer 27:12-15), the priests (Jer. 27:16) and the people (Jer. 27:16)

**Charles Feinberg** - Jeremiah required great courage to stand against these envoys as well as his own countrymen, but Jeremiah was exercising his commission as a prophet to the nations (cf. 1:10). (See [The Expositor's Bible Commentary - Abridged Edition- Page 487](#))

**Bob Utley** - "**by the messengers**" This refers to the officials sent by the surrounding nations who were trying to encourage Zedekiah to resist Babylon, along with them or asked by Zedekiah to form an alliance to resist Neo-Babylon's expansion.

**Zedekiah** is mentioned in 2 Kgs. 24:17-25:7, 2 Chr. 36:10-11, Jer. 1:3; 21:1-7; 24:8-10; 27:1ff; 32:4-5; 34:1-22; 37:1-39:7; 52:1-11

**John Walton** - occasion for gathering of envoys. The envoys from Edom, Moab, Ammon, Tyre and Sidon all conspired with Zedekiah to revolt against Babylon in 594 B.C. The meeting was probably in response to a domestic rebellion in Babylon against Nebuchadnezzar in December 595 and January 594, which is described in one of the Babylonian Chronicles. ([IVP Bible Background Commentary: Old Testament](#))

**Constable:** The Babylonian Chronicles illuminate the historical background of this situation. Two years earlier an unnamed enemy had attacked Nebuchadnezzar, and the following year he had to deal with a revolt within his borders. Smaller nations in the west saw this as an opportunity to throw off Babylon's authority. The same nations had formed a confederacy to revolt against Assyria years earlier, so the purpose of these messengers seems to have been to form another treaty but this time against Babylon.

**Jeremiah 27:4 "Command them to go to their masters, saying, 'Thus says the LORD of hosts, the God of Israel, thus you shall say to your masters,**

- **Thus** Jer 10:10,16 25:27 51:19 Ex 5:1

## **COMMAND TO MESSENGERS: "GO HOME!"**

**Command them to go to their masters** - **Them** refers to the messengers (ambassadors) from Edom, Moab, Ammon, Tyre, and Sidon. The command follows in the following passages.

**saying, 'Thus says the LORD of hosts (Jehovah of the armies), the God of Israel, thus you shall say to your masters** - God uses His Name which shows Him to be over all armies, whether on earth or in heaven, which would add authoritative emphasis to His command.

**Jeremiah 27:5 "I have made the earth, the men and the beasts which are on the face of the earth by My great power and by**

## My outstretched arm, and I will give it to the one who is pleasing in My sight.

- made: Jer 10:11,12 32:17 51:15 Ge 9:6 Ex 20:11 Job 26:5-14 38:4-41 Ps 102:25 136:5-9 146:5,6 148:2-5 Isa 40:21-26 42:5 44:24 Isa 45:12 48:13 51:13 Joh 1:1-3 Ac 14:15 17:24 Col 1:16 Heb 1:2,10,11 Rev 4:11
- and have: Ge 1:29,30 9:2,3 De 2:7,9,19 5:16 32:8 Jos 1:2,3 Ezr 1:2 Ps 115:15,16 135:10-12 De 2:21 4:17,25,32,35

### Related Passages:

Isaiah 45:1-7 (**YAHWEH TO KING CYRUS OF PERSIA**) Thus says the LORD to Cyrus His anointed, Whom I have taken by the right hand, To subdue nations before him And to loose the loins of kings; To open doors before him so that gates will not be shut: 2 **"I will** go before you and make the rough places smooth;**I will** shatter the doors of bronze and cut through their iron bars. 3 **I will** give you the treasures of darkness And hidden wealth of secret places, So that you may know that it is I, The LORD, the God of Israel, Who calls you by your name. 4 (**WHY GOD DOES THIS**) "For the sake of Jacob My servant, And Israel My chosen one, I have also called you by your name; I have given you a title of honor Though you have not known Me (**CYRUS WAS A PAGAN**). 5 "I am the LORD, and there is no other; Besides Me there is no God.**I will** gird you, though you have not known Me; 6 (**GOD'S ULTIMATE PURPOSE**) That men may know from the rising to the setting of the sun That there is no one besides Me. I am the LORD, and there is no other, 7 The One forming light and creating darkness, Causing well-being and creating calamity; I am the LORD who does all these.

## YAHWEH IS CREATOR AND DISPENSER OF LANDS

**I have made the earth, the men and the beasts which are on the face of the earth by My great power and by My outstretched arm** - Yahweh made everything and therefore has the right to give whatever He wants to whomever He wants. One might accuse him of being an "Indian giver," for although He had given the land of Canaan to the children of Israel, He now chose to give not only Israel but all the known world to Nebuchadnezzar the king of Babylon, His servant (Jer 27:6).

**Bob Utley** - This is the theological assertion that YHWH is the God of creation (cf. Gen. 1:1-2:3). Verses 5-6 also assert His sovereignty over all nations (cf. LXX, Deut. 32:8; Job 12:23; Acts 17:26). "by My great power and by My outstretched arm" This is a repeated anthropomorphic theme. YHWH's deliverance of Israel from Egypt, Deut. 4:34; 5:15; 6:21; 9:29 YHWH as creator, 2 Kgs. 19:15; Neh. 9:6; Ps. 102:25; 121:2; 124:8; 134:3; 146:6; Jer. 27:5; 32:17; Acts 14:15; Rev. 14:7 YHWH as against Judah and for Neo-Babylon, Jer. 6:12; 15:6; 21:5; Zeph.1:4

**And I will give it to the one who is pleasing in My sight** - Yahweh speaking through Jeremiah reminds the nations that all power and dominion ultimately belong to Him (aka sovereignty), not to human rulers. Yahweh is affirming His divine prerogative to entrust authority and blessing according to His righteous standards. It reminds us that all human power is temporary and subject to His will. Ultimately, the one who is truly **pleasing** in God's sight is the person who walks in faith and obedience, as Hebrews 11:6 declares, "And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him."

While this is a true statement one might argue that in this context He gave the lands to the pagan king Nebuchadnezzar, and thus question how could such a king be pleasing in His sight? The answer is that Nebuchadnezzar would be pleasing in His sight because as God's servant he accomplished God's will of punishment against Judah and the nations. Therefore, when God said He would give the land to **"the one who is pleasing in My sight,"** it was **not** a moral endorsement of Nebuchadnezzar's paganism but a declaration of His sovereignty. While there is a bit of mystery in this truth, God's pleasure is found in the accomplishment of His will, even when He uses imperfect or wicked instruments to bring about His righteous purposes!

***The emphasis is not on the power of human kings, but on YHWH's control of nations and events for His redemptive purposes***

**Bob Utley** - "I will give it to the one who is pleasing in My sight" This phrase is also used of Cyrus II, King of Persia (cf. Isa. 44:28; 45:1-7), but here of Nebuchadnezzar II (cf. Jer. 25:9; 28:14). YHWH is in control of history! The VERB "give" is used four times in Jer. 27:5-8. The emphasis is not on the power of human kings, but on YHWH's control of nations and events for His redemptive purposes (i.e. Dan. 2:37; 4:14,17,25; 5:18,19,21)!

**John Walton - subjection of wild animals.** Just as the yoke symbolized the subjection of domesticated animals, the prophecy goes on to suggest that wild animals will likewise come under the domesticating hand of the Lord. There are numerous depictions on wall

reliefs of Assyrian kings hunting wild animals, such as lions and other large carnivores. The domestication of wild animals was also at times included in utopian visions of a kingdom controlled and at peace (see comment on Is 11:6-8).([IVP Bible Background Commentary: Old Testament](#))

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**OUTSTRETCHED ARM - Anthropomorphic language**—from Greek *anthrōpos* (“man”) and *morphē* (“form”)—is pervasive in Scripture and represents God’s gracious accommodation by which the infinite, invisible Spirit makes Himself intelligible to finite, fallen humanity using human categories of thought and speech. Thus the Old Testament freely speaks of God with human body parts—eyes (Gen 1:4, 31; Ps 34:15; Zech 4:10), ears (Ps 5:1; 18:6), face (Lev 20:6; Num 6:25), hands (Exod 7:5; 15:17; Isa 23:11), arm (Exod 6:6; Ps 89:10), finger (Exod 31:18; Ps 8:3), feet (Exod 24:10), and footstool (Isa 66:1)—and describes divine actions in human terms: God speaks creation into existence (Gen 1:3–26), walks among His people (Gen 3:8; Lev 26:12), stoops down to observe (Ps 113:6), comes down to act in history (Gen 11:5; Exod 19:11), smells sacrifices (Gen 8:21), and even buries Moses (Deut 34:6). Scripture also attributes human emotions to God—regret or grief (Gen 6:6–7; 1 Sam 15:35), compassion (Jdg 2:18), anger (Exod 4:14; Ps 7:11; Job 32:5), jealousy (Exod 20:5; Deut 6:15), relenting or changing course (Exod 32:14; 2 Sam 24:16)—not to imply moral instability or limitation (Num 23:19; 1 Sam 15:29), but to communicate God’s covenantal responsiveness in relational terms humans can grasp. He is further revealed through family imagery as Father (Exod 4:22; Isa 63:16), husband (Isa 54:5; Hos 2:19), and even with maternal compassion (Isa 49:15; Hos 11:1–4), and through physical metaphors such as rock (Ps 18:2), fortress (2 Sam 22:2), shield (Gen 15:1), and mother bird (Ps 91:4). While such language is necessary because human words are all God has given us to understand divine realities, Scripture consistently warns against reducing God to any physical form or imagining Him as limited like His creatures (Exod 20:4; Deut 5:8; Isa 55:8–9). All anthropomorphic revelation ultimately anticipates and finds its fullest expression in the incarnation, where God truly entered history in Jesus Christ—the supreme and final accommodation—“the Word made flesh” (John 1:1–18), by whom the invisible God is made fully and personally known (1 John 1:1–3).

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**Jeremiah 27:6 “Now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant, and I have given him also the wild animals of the field to serve him.**

- **I given all:** Jer 28:14 Da 2:37,38 5:18,19
- **my:** Jer 24:1 25:9 43:10 51:20-23 Isa 44:28 Eze 29:18-20
- **and:** Jer 28:14 Ps 50:10-12 Da 2:38

**Now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant**The Lord was asserting in Jer 27:5 that He alone determines who will rule, and He was giving authority to Nebuchadnezzar of Babylon, not because Nebuchadnezzar was righteous, but because God had chosen to use him to accomplish His purposes of judgment and discipline upon Judah and all these lands (Edom, Moab, Ammon, Tyre, Sidon).

**And I have given him also the wild animals of the field to serve ([abad](#)) him** - This could speak of the totality of the creation the Creator bestows on Nebuchadnezzar, emphasizing his sovereign rule (cf head of gold in the statute in Da 2:37-38+

You, O king, are the king of kings, to whom the God of heaven has given the kingdom, the power, the strength and the glory; 38 and wherever the sons of men dwell, or **the beasts of the field, or the birds of the sky, He has given them into your hand and has caused you to rule over them all.** You are the head of gold.

**John Mackay:** If even the untamed animals will be subject to him, how much more the domestic animals who bear the yoke? It is therefore wisdom to accept the yoke of his dominion.

It is notable that the verb **serve** ([abad](#)) is used 11x in Jeremiah 27 to describe servitude to Nebuchadnezzar (Jer. 27:6; Jer. 27:7 - twice; Jer. 27:8; Jer. 27:9; Jer. 27:11-twice; Jer. 27:12; Jer. 27:13; Jer. 27:14; Jer. 27:17)

**Bob Utley** "**also the wild animals of the field to serve ([abad](#)) him**" This is a strange phrase. It apparently relates to Jer. 27:5, where it is a way of referring to creation. Here it is used in a series of statements (cf. Jer. 28:14). creation given, Jer. 27:5, lands given, Jer. 27:6, animals given, Jer. 27:6, nations given, Jer. 27:7

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**Serve** (enslave, worship) ([05647](#)) [abad TWOT](#) (online) = The etymology of this word seems to share the ideas of several Semitic roots, e.g. the old Aramaic root which means "to do or make," an Arabic root meaning "to worship, obey" (God) and its intensive stem meaning "to enslave, reduce to servitude." This service may be directed toward things, people, or God. When used in reference to things it is usually followed by an accusative of the thing upon which the labor is expended, e.g. "to till" a field (Genesis 2:5 and often elsewhere); "to dress" vineyards; workers or artisans in flax (Isaiah 19:9) or in city construction (Ezekiel 48:18). Occasionally it is without the accusative as in Deut. 15:19, "to till" [the ground]. The second category is followed by an accusative of

person, e.g. Jacob's serving Laban (Genesis 29:15; Genesis 30:26, 29). Sometimes this usage includes the preposition *be* with a person, thus one "works by means of another" or uses another as a slave (Exodus 1:14; Jeremiah 22:13, or in the Pual stem with captives, Isaiah 14:3). Servitude also includes "to serve as subjects" to a king or ruler (Judges 9:28; 1 Samuel 11:1). In the Hiphil stem, it means "to compel one to labor" as a slave (Exodus 1:13). When the service is offered to God, however, it is not bondage, but rather a joyous and liberating experience (Exodus 3:12; Exodus 4:23; Exodus 7:16, 8:1; Exodus 10:26; Psalm 22:31; Job 21:15; Jeremiah 2:20; Malachi 3:14). All too frequently, the text records that this service was given to other gods who were not gods at all (Deut. 7:16; 2 Kings 10:18-19, 21-23, etc.). The same concept is used of serving Yahweh with the Levitical service (Numbers 3:7-8; Numbers 4:23, 30, 47; Numbers 8:11, 19ff., etc.). Interestingly enough, the LXX reserved the Greek word *latreuō* for the official service of the priests only. The NT however, steadfastly resisted using this group of words for the NT ministry or its functions except in Romans 15:16, where it refers to Paul's labors for Jesus Christ. Instead, it reserved it for other religious contexts, especially those dealing with the OT ritual (Hebrews 9:21; Hebrews 10:11; Luke 1:23).

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**Bob Utley on "My servant"** (see [SPECIAL TOPIC: MY SERVANT](#)) This is a honorific title used of

1. the Messiah (cf. Isa. 52:13)
2. Nebuchadnezzar II (cf. Jer. 25:9; 43:10)

God is in control of history, men, nations, and even Satan, who may all be used to accomplish His redemptive purposes! The footnote of the [The Expositor's Bible Commentary](#), (1976 edition), vol. 6, p. 545, is very helpful as it outlines the different usages of the title "My Servant."

1. a servant of God as a prophet, cf. Num. 12:7-8; Neh. 1:7; Dan. 9:11
  1. Moses
  2. Daniel, cf. Dan. 9:17
2. a servant of God as a military leader (i.e. Joshua), cf. Josh. 24:29; Jdg. 2:8
3. a servant of God as King (i.e. David), cf. 2 Sam. 7:5,8; Psalm 18,36; Ezek. 34:24; 37:24
4. a servant of God as administrator
  1. Nehemiah, cf. Neh. 1:6
  2. Zerubbabel, cf. Hag. 2:23
5. all Israel (or Jacob), cf. Isa. 42:1,19; 43:10; 44:1,21; 49:3; Ezek. 28:25; 37:25
6. the remnant of Israel, cf. Isa. 41:8-10
7. a godly individual, cf. Job 1:8; 2:3; 42:8
8. unbelieving rulers who serve YHWH's purposes
  1. Cyrus II, Isa. 44:28; 45:1
  2. Nebuchadnezzar II, Jer. 25:9; 27:6; 43:10

**Jeremiah 27:7 "All the nations shall serve him and his son and his grandson until the time of his own land comes; then many nations and great kings will make him their servant."**

**NLT** All the nations will serve him and his son and his grandson until his time is up. But then many nations and great kings will conquer and rule over Babylon.

- all: Jer 25:11-14 50:9,10 52:31 2Ch 36:20,21
- until: Jer 25:12 50:27 Ps 37:13 137:8,9 Isa 13:1,8-22 14:22,23 21:9 Isa 47:1-5 Da 5:25-31 Hab 2:7 Zec 2:8,9 Rev 13:5-10 14:8,15-20 16:19 Rev 17:16,17 18:2-8
- many: Jer 25:14 50:1-51:64 Isa 14:4-6

**All the nations shall serve him and his son and his grandson until the time of his own land comes** - Until is always an important time word to observe! It means something happens up to a point in time (in this case Babylon as the world power) and then ceases at that point (when Babylon was defeated by the Medes and Persians in Daniel 5). Thus the phrase signifies Babylon will move off the world scene! One is reminded of Daniel 2:20-21+

Daniel said, "Let the name of God be blessed forever and ever, For wisdom and power belong to Him. 21 "It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men And knowledge to men of understanding.

**Then** - Time word = "time's up for Babylon dominance!"

**Many nations and great kings will make him their servant** - The Babylonian Empire continued in power under Nebuchadnezzar and later under Nabonidus, but it ultimately fell to "many nations" (Medes and Persians) during the reign of his son Belshazzar, who was serving as co-regent while Nabonidus was absent from the capital (cf. Daniel 5).

**Bob Utley** as YHWH used Nebuchadnezzar II to punish His unrepentant people, the day is coming when YHWH will use Cyrus to judge Neo-Babylon for her sins (cf. Jer. 25:12; chapters 50-51; Isa. 14:4-6).

**John Walton** - survey of Neo-Babylonian empire. The Neo-Babylonian empire was founded by Nebuchadnezzar II's father, Nabopolassar, a Chaldean who freed himself from Assyrian rule in 626 B.C. The founder reigned until 605 B.C. and thus contributed to the end of Assyria. He oversaw the great victory of the Babylonians over Egypt at Carchemish, causing most of Western Asia to fall into the hands of the Babylonians. Nebuchadnezzar inherited this powerful state in 605 B.C., becoming its most famous king. He literally rebuilt the city of Babylon and solidified Babylonian control throughout the Near East, and even attacked Egypt (although unsuccessfully). His long reign lasted until 562 B.C. He was briefly succeeded by three descendants, who reigned a total of six years. The last king of the dynasty was Nabonidus, who had apparently been a high official during Nebuchadnezzar's reign. He reigned until 539 B.C. when Babylon was captured by the Medo-Persians under Cyrus the Great. Although Nabonidus is not mentioned in Scripture, his son Belshazzar figures prominently in the book of Daniel as king. Since Nabonidus abandoned Babylon and lived in Arabia for about ten years, Belshazzar took the place of his father for that time ([IVP Bible Background Commentary: Old Testament](#))

**Jeremiah 27:8 "It will be, that the nation or the kingdom which will not serve him, Nebuchadnezzar king of Babylon, and which will not put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine and with pestilence," declares the LORD, "until I have destroyed it by his hand.**

- **that nation:** Jer 25:28,29 38:17-19 40:9 42:10-18 52:3-6 Eze 17:19-21
- **with the sword** (KJV): Jer 24:10 Eze 14:21

### **YAHWEH'S WARNING TO NATIONS NOT TO REBEL AGAINST BABYLON**

**It will be, that the nation or the kingdom which will not serve him, Nebuchadnezzar king of Babylon, and which will not put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine and with pestilence," declares the LORD, "until I have destroyed it by his hand** - Only by submitting to Nebuchadnezzar could these other nations (v2) hope to survive the wrath of Babylon!

**Bob Utley** "the nation or the kingdom which will not serve him" Judah must yield to Neo-Babylon. This is YHWH's will. Judah is being punished for her covenant disobedience. A good example of this is Jeremiah's words to Zedekiah in Jer. 38:17-23. "**sword**. . . **famine**. . . **pestilence**" This is a common trio used to describe a military takeover and its consequences. It reflects the curses of Leviticus 26; Deuteronomy 28. See note at Jer. 14:12.

**TSK** - There is a peculiar grandeur, as well as propriety, in this method of predicting Nebuchadnezzar's rapid successes. The God of Israel, declaring himself to be the Lord of armies, and the Creator and Owner of the whole earth, with all its inhabitants and productions, and claiming full sovereignty over his creatures, avows his determination, for reasons he does not deign to assign, to give all the countries of the world to the king of Babylon, whom he calls his servant, because he would accomplish an important part of his most righteous designs. They, therefore, who would escape the most dreadful judgments, must submit to the God of Israel, by submitting to Nebuchadnezzar; they must hearken to the prophets of Israel, and not to their own diviners; and they must observe, that Nebuchadnezzar, his son, and his grandson, would whatever opposition should be made, possess the full dominion of all these countries, till the appointed time was expired; and then, these haughty conquerors would in their turn become the prey of other powerful conquerors; all of which was most exactly fulfilled.

**John Walton** - 27:8-11. prophets advising submission. Though the biblical prophets counseled submission, such advice is unattested in ancient Near Eastern prophetic texts. Kings in the ancient world generally had high opinions of themselves, and prophets had a reputation for telling kings what they wanted to hear. If there was submission to be advised, it was submission to a god through certain rituals, not political submission. In contrast, there were diviners who might advise against one political action or another on the premise that the omens were not favorable for a particular action at a particular time. ([IVP Bible Background Commentary: Old Testament](#))

**Jeremiah 27:9 “But as for you, do not listen to your prophets, your diviners, your dreamers, your soothsayers or your sorcerers who speak to you, saying, ‘You will not serve the king of Babylon.’”**

- **do not listen:** Jer 27:14-16 14:14 23:16,25,32 29:8 Ex 7:11 De 18:10-12,14 Jos 13:22 \*marg: Isa 8:19 Mic 3:7 Zec 10:2 Mal 3:5 Ac 8:11 Rev 9:21 18:23 21:8 Rev 22:15
- **dreamers** Isa 47:12-14

**But as for you** - Jeremiah is directly addressing the messengers of the nations.

**do not listen to your prophets, your diviners, your dreamers, your soothsayers or your sorcerers who speak to you, saying, ‘You will not serve the king of Babylon.**

**John Mackay:** There was a variety of ways in which the message of false hope and rebellion might be generated, but all of them were to be ignored even in foreign lands where they represented accepted practice.

**Bob Utley** "**do not listen**" This verb (BDB 1033, KB 1570, *Qal* imperfect used in a jussive sense) is repeated in Jer. 27:14,16, and 17! We have a choice who we listen to! ". . .**saying, ‘You shall not serve the King of Babylon’**" This was the extent of the false prophets' message. It seems to reflect 2 Sam. 7; 1 Chr. 17; and Isaiah's messages to Hezekiah.

**John Walton** - categories of professional. Five categories of experts are identified here. The prophets received messages from deity and passed them on. Diviners read omens, most of which came from the examination of the entrails of sacrificial animals (see comment on Deut 18:11). Dreams were believed to be an important form of revelation throughout the Near East. Interpreters used a variety of academic resources (see comment on Dan 2:4). The medium was one who made contact with the dead and offered advice from them. The last category, the sorcerer, was one who specialized in spells and incantations. In seventh-century letters to Assyrian kings the five principal classes of scholarly experts serving the king were astrologer/scribe, diviner, exorcist, physician and chanter of lamentations. ([IVP Bible Background Commentary: Old Testament](#))

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**Bob Utley** There is a series of forbidden ways to know God's will and manipulate future events (cf. Deut. 18:9-14).

1. your prophets (BDB 611) – false prophets (cf. Jer. 27:9; 2:8; 23:13-15,26; 29:9)
2. your diviners (BDB 890) – This is from the Hebrew root for "divine" (BDB 890, cf. Num. 22:7; 23:23; Ezek. 21:21; 2 Kgs. 17:17). It is the general term describing several different methods, but all intent on determining the will of a deity by mechanical or natural means (such as examining the livers of sheep or casting arrows). It is based on the pagan worldview that there is information about the future hidden in natural events and that gifted humans (i.e. false prophets, i.e. Jer. 27:9; 29:8; Ezek. 13:9; 22:28) know it and influence this future.  
[SPECIAL TOPIC: DIVINATION](#)
3. your dreamers (BDB 321) – false revelations (cf. Jer. 23:25-28; 29:8; Deut. 13:1-3; see good brief article in John Walton, *ANE Thought and the OT*, p. 243). The REB changes the vowels and translates this as "your women dreamers." NEB has "wise women."  
[SPECIAL TOPIC: WAYS OF REVELATION](#)
4. your soothsayers (BDB 778) – This term (BDB 778 II, KB 857) is related to the term "cloud" (BDB 777). Linguists think the term is related to sound:
  1. the hum of insects
  2. sound of wind in the trees
  3. unknown etymology (if cloud, then related to sight)The parallel passage in Moses' writings which prohibits these same pagan practices is in Lev. 19:26-20:8 (see esp. 19:26). This same term is also found in Jdg. 9:37; 2 Kgs. 21:6; 2 Chr. 33:6; Isa. 2:6; 57:3; Jer. 27:9; Micah 5:12.
5. your sorcerers (BDB 506, the NOUN occurs only here) – This term (BDB 506, KB 503, note Mal. 3:5) basically means "to cut up"
  1. as in the shredding of ingredients for a magical potion
  2. cutting oneself as a way of getting the deity's attention (i.e. Syrian usage, cf. 1 Kgs. 18:28)
  3. This term was used to describe Pharaoh's wise men in Exod. 7:11 and Nebuchadnezzar's wise men in Dan. 2:2.  
[SPECIAL TOPIC: MAGIC](#)

**Jeremiah 27:10 “For they prophesy a lie to you in order to remove you far from your land; and I will drive you out and you will perish.**

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**NLT** - They are all liars, and I will drive you from your land and send you far away to die.

- **they:** Jer 27:14 28:16 Eze 14:9-11
- **prophesy a lie to you :** Jer 32:31 La 2:14
- **I:** Jer 27:15

**For** - This is a straightforward term of explanation, explaining why the messengers (and people of Jerusalem) were not to heed the false prophets.

**they prophesy a lie to you** - In Hebrew "lie" is first in text for emphasis. Although one lying prophet is called out in Jeremiah 28, the plural "they" indicates they were other lying prophets sounding off in Jerusalem at this time. Remember that there had been two incursions by Nebuchadnezzar in 605 and 597 BC

**in order to remove you far from your land; and I will drive you out and you will perish**

**Jeremiah 27:11 “But the nation which will bring its neck under the yoke of the king of Babylon and serve him, I will let remain on its land,” declares the LORD, “and they will till it and dwell in it.””**

- **bring,** Jer 27:2,8,12
- **those:** Jer 21:9 38:2 40:9-12 42:10,11

#### **Related Passages:**

Jeremiah 40:9-12 Then Gedaliah the son of Ahikam, the son of Shaphan, swore to them and to their men, saying, “Do not be afraid of serving the Chaldeans; stay in the land and serve the king of Babylon, that it may go well with you. 10 “Now as for me, behold, I am going to stay at Mizpah to stand for you before the Chaldeans who come to us; but as for you, gather in wine and summer fruit and oil and put them in your storage vessels, and live in your cities that you have taken over.” 11 Likewise, also all the Jews who were in Moab and among the sons of Ammon and in Edom and who were in all the other countries, heard that the king of Babylon had left a remnant for Judah, and that he had appointed over them Gedaliah the son of Ahikam, the son of Shaphan. 12 Then all the Jews returned from all the places to which they had been driven away and came to the land of Judah, to Gedaliah at Mizpah, and gathered in wine and summer fruit in great abundance.

### **THE "BLESSING" TO OBEDIENT NATIONS**

**But the nation which will bring its neck under the yoke of the king of Babylon and serve him, I will let remain on its land,” declares the LORD, “and they will till it and dwell in it.**

**J A Thompson:** Nebuchadnezzar was Yahweh’s servant, and as long as he was needed he was irresistible. His service was confined to the destruction of the things in which Israel was placing a false confidence. One day Babylon would have fulfilled Yahweh’s purpose of destroying all these things and of bringing exiles to repentance. Then he would be set aside. This was not shrewd political comment but something Jeremiah received as he stood in the council of Yahweh. (See [The Book of Jeremiah - Page 106](#))

**Bob Utley** This verse is illustrated in Jer. 40:9-12 and alluded to in Jer. 21:9; 38:2. YHWH is true to His promises. Even in judgment, obedience to His word brings its own reward (cf. Num. 21:4-9 [cf. John 3:14-15])!

**Jeremiah 27:12 I spoke words like all these to Zedekiah king of Judah, saying, “Bring your necks under the yoke of the king of Babylon and serve him and his people, and live!**

- **Zedekiah** (KJV): Jer 27:3 28:1 38:17 2Ch 36:11-13 Pr 1:33 Eze 17:11-21
- **Bring** (KJV): Jer 27:2,8

## **JEREMIAH'S CLEAR WARNING TO KING ZEDEKIAH - SUBMIT!**

I spoke words like all these to Zedekiah king of Judah, saying, “Bring your necks under the yoke of the king of Babylon and serve him and his people, and live!

[Bob Utley](#) Jeremiah's words to King Zedekiah have urgency. bring your necks under the yoke – BDB 97, KB 112, Hiphil IMPERATIVE serve him – Qal IMPERATIVE live – Qal IMPERATIVE

**Jeremiah 27:13 “Why will you die, you and your people, by the sword, famine and pestilence, as the LORD has spoken to that nation which will not serve the king of Babylon?”**

**NLT** - “Why do you insist on dying--you and your people? Why should you choose war, famine, and disease, which the LORD will bring against every nation that refuses to submit to Babylon's king?”

- Why: Jer 38:20 Pr 8:36 Eze 18:24,31 33:11
- by the sword: Jer 27:8 24:9 38:2 Eze 14:21

## **DO NOT FIGHT GOD'S REVEALED WILL**

**Why will you die, you and your people, by the sword, famine and pestilence, as the LORD has spoken to that nation which will not serve the king of Babylon**

**Jeremiah 27:14 “So do not listen to the words of the prophets who speak to you, saying, ‘You will not serve the king of Babylon,’ for they prophesy a lie to you;**

**NLT** Do not listen to the false prophets who keep telling you, ‘The king of Babylon will not conquer you.’ They are liars.

- hearken: Jer 27:9 Isa 28:10-13 2Co 11:13-15 Php 3:2
- they: Jer 27:10 14:14 23:21,25 28:15 29:8,9 1Ki 22:22,23 Eze 13:6-15,22,23 Mic 2:11 Mt 7:15 2Pe 2:1-3 1Jn 4:1

## **DO NOT EMBRACE FALSE HOPES**

**So do not listen to the words of the prophets who speak to you, saying, ‘You will not serve the king of Babylon,’ for they prophesy a lie to you;**

[Bob Utley](#) “for I have not sent them” This statement is repeated in Jer. 23:21 and 29:9. I wonder if the false prophets thought He had or if they knew in their hearts they were speaking only for themselves (or because of political pressure).

**Jeremiah 27:15 for I have not sent them,” declares the LORD, “but they prophesy falsely in My name, in order that I may drive you out and that you may perish, you and the prophets who prophesy to you.”**

**NLT** This is what the LORD says: I have not sent these prophets! They are telling you lies in my name, so I will drive you from this land. You will all die--you and all these prophets, too.”

- that I: Jer 27:10 2Ch 18:17-22 25:16 Eze 14:3-10 Mt 24:24 2Th 2:9-12 2Ti 2:17-19 4:3,4 Rev 13:7,8,12-14
- ye: Jer 6:13-15 8:10-12 14:15,16 20:6 23:15 28:16,17 29:22,23,31,32 Mic 3:5-7 Mt 15:14 Rev 19:20

## GOD'S PROPHECY - PERISH FOR LISTENING TO FALSE PROPHETS

for I have not sent them," declares the LORD, "but they prophesy falsely in My name, in order that I may drive you out and that you may perish, you and the prophets who prophesy to you."

**Jeremiah 27:16** Then 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 again from Babylon'; for they are prophesying a lie to you.

- **Behold:** Jer 28:3 2Ki 24:13 2Ch 36:7-10 Da 1:2
- **for:** Jer 27:10,14 Isa 9:15

### Related Passages:

2 Kings 24:12-13+ (TEMPLE TREASURES TAKEN IN 597 BC) Jehoiachin the king of Judah went out to the king of Babylon, he and his mother and his servants and his captains and his officials. So the king of Babylon took him captive in the eighth year of his reign. 13 He carried out from there all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, just as the LORD had said.

## DO NOT HEED LIES OF TEMPLE VESSELS RESTORED

**Then 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 again from Babylon'; for they are prophesying a lie to you** - Nebuchadnezzar had left some vessels after the invasion and exile in 597 BC but Yahweh says the next invasion (**shortly**) in 586 BC would take the remainder of the Temple vessels.

**Charles Feinberg:** The vessels were originally made by Solomon but were doubtless added to through the years by gifts from the people (cf. 1 Kings 7:15, 23, 27, 48-50). Some were carried away in the deportation of Jehoiakim (cf. 2 Chron 36:5-6), and even more were carried in 597 B.C. (cf. v. 20; 2 Kings 24:13). (See [The Expositor's Bible Commentary - Abridged Edition](#))

**Bob Utley "the vessels"** See Jer. 27:18; 1 Kgs. 7:15-20; Jer. 52:17ff. The first deportation had already occurred (cf. Jer. 27:20). However, the false prophets were asserting these taken items would be returned soon.

**John Walton** - articles from the Lord's house. The articles here probably refer to all types of movable objects in the temple, including vessels and utensils. Nebuchadnezzar carried off many of the temple treasures in the first capture of Jerusalem in 597 B.C., but there were still some accessories that were carried off eleven years later. For more information see comments on Daniel 1:2 and 5:2. For description of the articles see the various comments in 2 Chronicles 4. ([IVP Bible Background Commentary: Old Testament](#))

**Jeremiah 27:17** "Do not listen to them; **serve** the king of Babylon, and **live!** Why should this city become a ruin?"

**NLT** Do not listen to them. Surrender to the king of Babylon, and you will live. Why should this whole city be destroyed?

- **serve:** Jer 27:11,12
- **wherefore:** Jer 27:13 38:17,23

## SURRENDER AND SURVIVE!

**Do not listen to them; **serve** the king of Babylon, and **live!** Why should this city become a ruin?**

**Jeremiah 27:18** “But if they are prophets, and if the word of the LORD is with them, let them now entreat 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 in Jerusalem may not go to Babylon.

**NLT** - If they really are the Lord's prophets, let them pray to the LORD Almighty about the gold utensils that are still left in the Lord's Temple and in the king's palace and in the palaces of Jerusalem. Let them pray that these remaining articles will not be carried away with you to Babylon!

- they: 1Ki 18:24,26
- let them: Jer 7:16 15:1 18:20 42:2 Ge 18:24-33 20:17 1Sa 7:8 12:19,23 2Ch 32:20 Job 42:8,9 Eze 14:14,18-20 22:30 Mal 1:9 Jas 5:16-18

## **JEREMIAH'S LITMUS TEST FOR A TRUE PROPHET**

**But if they are prophets, and if the word of the LORD is with them, let them now entreat 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 in Jerusalem may not go to Babylon**

**Bob Utley** "if they are prophets" Jeremiah puts them to the test of Deut. 13:1-3!

**Constable:** If the false prophets were true, they should ask Yahweh to keep the remaining temple, palace, and city furnishings and accessories still in Jerusalem, from being taken captive to Babylon (cf. 2 Kings 25:13-17; Daniel 1:1-2). The granting of their petition would validate them as authentic prophets.

**Jeremiah 27:19** “For thus says the LORD of hosts concerning the pillars, concerning the sea, concerning the stands and concerning the rest of the vessels that are left in this city,

**NLT** - "For this is what the LORD Almighty says about the bronze pillars in front of the Temple, the bronze Sea in the Temple courtyard, the bronze water carts, and all the other ceremonial articles.

- the pillars: Jer 52:17-23 1Ki 7:15-22 2Ki 25:13,17 2Ch 4:2-16

## **TRUE PROPHECY REGARDING THE TREASURES**

**For thus says the LORD of hosts** (Jehovah of armies) **concerning the pillars, concerning the sea, concerning the stands and concerning the rest of the vessels that are left in this city,**

**Bob Utley** Several of the items of the temple were left - the pillars (cf. 1 Kgs. 7:15,21,22; 2 Kgs. 25:13,17) the sea (cf. 1 Kgs. 7:23-26; description in 2 Chr. 4:2-5) the stands (cf. 1 Kgs. 7:27-39) the rest of the vessels. See Jer. 52:17-23 where all are taken to Babylon, most placed in Marduk's temple. See [TOPIC: MARDUK](#)

**John Walton - pillars.** The bronze pillars (see comment on 1 Kings 7:15-22) were just outside the forecourt situated in the courtyard of the temple. They were given names (Jachin and Boaz), and evidently the king stood by one of them on special occasions (2 Kings 11:14; 23:3). 27:19. sea. The molten sea (see comment on 2 Chron 4:2-5) was a very large bronze basin over fifteen feet in diameter and over seven feet high. It rested on the backs of twelve bronze oxen, arranged in threes, with each group of threes facing in different directions. The vessel held about ten thousand gallons and was for ritual washing. **movable stands.** The movable stands were ten smaller bowls used for washing sacrificial animals. These were supported by decorated stands mounted on four mobile bronze wheels. Each basin had the capacity of two hundred gallons. Archaeologists have found a bronze stand that would have held just such a basin dating from the twelfth century B.C. The stand had wheels and was decorated with winged composite creatures (see 1 Kings 7:29) ([IVP Bible Background Commentary: Old Testament](#))

**Jeremiah 27:20** which Nebuchadnezzar king of Babylon did not take when he carried into exile Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem.

**NLT** - King Nebuchadnezzar of Babylon left them here when he exiled Jehoiachin son of Jehoiakim, king of Judah, to Babylon, along with all the other important people of Judah and Jerusalem.

- **when:** Jer 22:28, Coniah, Jer 24:1 2Ki 24:14-16, Jehoiachin, 2Ch 36:10,18

**which Nebuchadnezzar king of Babylon did not take when he carried into exile Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem.**

**Bob Utley** The exile of Jehoiachin is described in Jer. 22:28; 24:1; 2 Kgs. 24:12,14-16; 2 Chr. 36:10,18.

**John Walton - Jehoiachin's exile. Jehoiachin's imprisonment.** The quick surrender by Judah may be the reason why the Babylonians were somewhat lenient in their treatment of the Judahites. The deportation of a rebellious monarch was common treatment by both the Assyrians and Babylonians. They were looked upon as rulers that had broken a loyalty oath with the Babylonians (or Assyrians) and were duly punished. The conquerors normally installed a monarch who was sensitive to their cause, often from the same royal house in order to preserve some sense of continuity with the local population. A Babylonian administrative text describes tribute from Iakukinu (Jehoiachin, or Jehoiachin) to Nebuchadnezzar. ([IVP Bible Background Commentary: Old Testament](#))

**Jeremiah 27:21 "Yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD and in the house of the king of Judah and in Jerusalem,**

**Yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD and in the house of the king of Judah and in Jerusalem**

**Jeremiah 27:22 'They will be carried to Babylon and they will be there until the day I visit them,' declares the LORD. 'Then I will bring them back and restore them to this place.'"**

**NLT** - They will all be carried away to Babylon and will stay there until I send for them, says the LORD. But someday I will bring them back to Jerusalem again."

**NET** - He has said, 'They will be carried off to Babylon. They will remain there until it is time for me to show consideration for them again. Then I will bring them back and restore them to this place.' I, the LORD, affirm this!"

- carried: Jer 29:10 34:5 52:17-21 2Ki 24:13-17 2Ch 36:17,18 Da 5:1-4,23
- until: Jer 25:11,12 29:10 32:5 2Ch 36:21-23 Ezr 1:1-5 Pr 21:30 Da 9:2
- then: Ezr 1:7,11 5:13-15 7:9,19

## **FATE OF REMAINING TREASURES IN JERUSALEM**

**They will be carried to Babylon and they will be there until the day I visit ([pāqad](#)) them,' declares the LORD.** The Hebrew verb visit ([pāqad](#)) describes a God Who intervenes, inspects, appoints, and ultimately holds accountable. His visitation that is never accidental, but always intentional, and perfectly aligned with His righteousness and covenant faithfulness. In context the "until" (exile up to point of completion) surely speaks of the termination of the 70 years of Judah's exile in Babylon.

**NET NOTE** on visit - This verb is a little difficult to render here. The word is used in the sense of taking note of something and acting according to what is noticed. It is the word that has been translated several times throughout Jeremiah as "punish [someone]." It is also used in the opposite of sense of taking note and "show consideration for" (or "care for;" see, e.g., Ruth 1:6). Here the nuance is positive and is further clarified by the actions that follow, bringing them back and restoring them.

**J A Thompson:** Yahweh's final word was that the accessories of the temple and the royal palace would be taken to Babylon despite the words of the false prophets (v. 16). There they would remain until the day when Yahweh would give attention to them. Then they would be brought back and restored to their place. The chapter thus ends on a note of hope for the future. The nation stood under

judgment, but beyond the judgment Yahweh promised restoration. (See [The Book of Jeremiah - Page 107](#))

**“Then I will bring them back and restore them to this place.”**

**Bob Utley** "Then I will bring them back" Here is the hope and promise realized in Ezra 1:7-11; 5:13-15; 7:19! YHWH sends away and YHWH brings back (see 1:10; Isa. 6:9-10)! He is sovereign in world affairs!

**John Walton - sacred things taken into exile and brought back.** Jerusalem was not the only temple in the ancient world that had its articles carried off and returned at a later date. For example, the statue of Marduk was plundered from Babylon on a number of occasions (e.g., by the Hittites in 1595 B.C., by Tukulti-Ninurta I of Assyria, c. 1235 B.C., and by Sennacherib in 689 B.C.). Eventually the statue of the deity was returned to its original place in Babylon. ([IVP Bible Background Commentary: Old Testament](#))

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**Visit** (punish, number) ([06485](#)) [pequddah/pāqadh/paqad](#) conveys the root idea of something that is attended to or set in order -- fighting men under an officer (2 Chr. 17:14), priests in an order (1 Chr. 23:11; 24:19); arrangement of Tabernacle (Nu 4:16[2x]). Office of one in charge of something (Ps 109:8) or officers (2 Ki. 11:18; Isa. 60:17). Usually pequddah means accounting when God attended to people's actions, usually to call them to account for their sins (Nu 16:29; Jer. 48:44). In Job 10:12 God's attention was for Job's good.

The Hebrew verb pāqad carries the foundational idea of intervening with purpose, whether for blessing or judgment. In the Qal stem, it expresses a wide semantic range including “to attend to,” “to care for,” “to take note of,” “to muster,” “to appoint,” “to number,” and also “to call to account” or “to punish.” Thus, the same verb can describe God's gracious visitation as well as His judicial oversight, depending on the context (cf. Gen 21:1; Ex 32:34).

In the Niphal, pāqad conveys passive or reflexive nuances such as “to be missed,” “to be lacking,” or “to be appointed,” while the Piel/Pual emphasize the act of mustering or being mustered. In the Hiphil, the verb often means “to appoint,” “to entrust,” or “to commit,” highlighting delegated responsibility.

The related noun [פִּקְדָּוָן](#) (pequddāh), derived from pāqad, occurs thirty-two times in the Old Testament and reflects the ideas of oversight, charge, office, or visitation. It frequently denotes positions of entrusted authority (Num 3:32, “Eleazar...had the oversight [pequddāh] of those who perform the duties of the sanctuary”; cf. Isa 60:17; Ezek 44:11). Yet the same word can also signify divine visitation in judgment (Isa 10:3; Jer 8:12; Hos 9:7), underscoring that God's “inspection” may result either in reward or reckoning.

At its core, pāqad speaks of God's active involvement in human affairs—He does not remain distant, but “visits” His people in ways that are always purposeful. Sometimes that visitation brings life and blessing, as when “the LORD took note of Sarah as He had said” (Gen 21:1). At other times, it brings accountability, for God “visits” iniquity when sin persists (Ex 32:34). Even in suffering, however, His visitation may reflect providential care, as Job acknowledges: “You have granted me life and lovingkindness; and Your care (pequddāh) has preserved my spirit” (Job 10:12).

In sum, pāqad and its cognates reveal a God who intervenes, inspects, appoints, and ultimately holds accountable—a divine visitation that is never accidental, always intentional, and perfectly aligned with His righteousness and covenant faithfulness.