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

Ambassadors being come from several neighboring nations to solicit the king of Judah to join in a confederacy against the king of Babylon, Jeremiah is commanded to put bands and yokes upon his neck, (the emblems of subjection and slavery), and to send them afterwards by those ambassadors to their respective princes; intimating by this significant type that God had decreed their subjection to the Babylonian empire, and that it was their wisdom to submit. It is farther declared that all the conquered nations shall remain in subjection to the Chaldeans during the reign of Nebuchadnezzar, and those of his son and grandson, even till the arrival of that period in which the Babylonians shall have filled up the measure of their iniquities; and that then the mighty Chaldean monarchy itself, for a certain period the paramount power of the habitable globe, shall be voted with a dreadful storm of Divine wrath, through the violence of which it shall be dashed to pieces like a potter's vessel, the fragments falling into the hands of many nations and great kings, Jer 27:1-11. Zedekiah, particularly, is admonished not to join to the revolt against Nebuchadnezzar, and warned against trusting to the suggestions of false prophets, Jer 27:11-18. The chapter concludes with foretelling that what still remained of the sacred vessels of the temple should be carried to Babylon, and not restored till after the destruction of the Chaldean empire, Jer 27:19-22.

Verse 1

In the beginning of the reign of Jehoiakim - It is most evident that his prophecy was delivered about the fourth year of Zedekiah, and not Jehoiakim, as in the text. See Jer 28:1. Three of Kennicott's MSS. (one in the text, a second in the margin, and the third upon a rasure) have Zedekiah; so likewise have the Syriac and the Arabic. Houbigant, Lowth, Blayney, Dahler, and others declare for this reading against that in the present text. And it is clear from the third and twelfth verses, where Zedekiah is expressly mentioned, that this is the true reading.

JEREMIAH 27: 2 Thus says the LORD to me: Make bonds and bars, and put them on your neck;

Verse 2

Make thee bonds and yokes - Probably yokes with straps, by which they were attached to the neck. This was a symbolical action, to show that the several kings mentioned below should be brought under the dominion of the Chaldeans.

JEREMIAH 27: 3 and send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah;

JEREMIAH 27: 4 and give them a command to their masters, saying, Thus says the LORD of Armies, the God of Israel, You shall tell your masters:

JEREMIAH 27: 5 I have made the earth, the men and the animals that are on the surface of the earth, by my great power and by my outstretched arm; and I give it to whom it seems right to me.

Verse 5

I have made the earth - I am the Creator and Governor of all things, and I dispose of the several kingdoms of the world as seemeth best to me.

JEREMIAH 27: 6 Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the animals of the field also have I given him to serve him.

Verse 6

And now have I given - These kingdoms are at my sovereign disposal; and at present, for the punishment of their rulers and people, I shall give them into the hands of Nebuchadnezzar, king of Babylon.

JEREMIAH 27: 7 All the nations shall serve him, and his son, and his son's son, until the time of his own land come: and then many nations and great kings shall make him their bondservant.

Verse 7

And all nations shall serve him (Nebuchadnezzar), and his son, (Evil-merodach Jer 52:31), and his son's son, (Belshazzar, Dan 5:11.) All which was literally fulfilled.

JEREMIAH 27: 8 It shall happen, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, says the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

JEREMIAH 27: 9 But as for you, don't you listen to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, who speak to you, saying, You shall not serve the king of Babylon:

Verse 9

Therefore hearken not ye to your prophets - Who pretend to have a revelation from heaven.

Nor to your diviners - קֹסְמֵיכֶם kosemeychem, from קָסַם kasam, to presage or prognosticate. Persons who guessed at futurity by certain signs in the animate or inanimate creation.

Nor to your dreamers - חלמתיכֶם chalomotheychem, from חלם chalam, to break in pieces; hence חלום chalom, a dream, because it consists of broken fragments. Dream-interpreters, who, from these broken shreds patch up a meaning by their own interpolations.

Nor to your enchanters - ענניכֶם oneneychem, from ענן anan, a cloud - cloud-mongers. Diviners by the flight, color, density, rarity, and shape of clouds.

Nor to your sorcerers - כשפיכֶם cashshapheychem, from קשף kashaph, to discover; the discoverers, the finders out of hidden things, stolen goods, etc. Persons also who use incantations, and either by spells or drugs pretend to find out mysteries, or produce supernatural effects. Every nation in the world had persons who pretended to find out hidden things, or foretell future events; and such were gladly encouraged by the ignorant multitude; and many of them were mere apes of the prophets of God. Man knows that he is short-sighted, feels pain at the uncertainty of futurity, and wishes to have his doubts resolved by such persons as the above, to put an end to his uncertainty.

JEREMIAH 27: 10 for they prophesy a lie to you, to remove you far from your land, and that I should drive you out, and you should perish.

JEREMIAH 27: 11 But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that nation will I let remain in their own land, says the LORD; and they shall till it, and dwell therein.

JEREMIAH 27: 12 I spoke to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

JEREMIAH 27: 13 Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD has spoken concerning the nation that will not serve the king of Babylon?

Verse 13

Why will ye die - If ye resist the king of Babylon, to whom I have given a commission against you, ye shall be destroyed by the sword and by famine; but if ye submit, ye shall escape all these evils.

JEREMIAH 27: 14 Don't listen to the words of the prophets who speak to you, saying, You shall not serve the king of Babylon; for they prophesy a lie to you.

JEREMIAH 27: 15 For I have not sent them, says the LORD, but they prophesy falsely in my name; that I may drive you out, and that you may perish, you, and the prophets who prophesy to you.

JEREMIAH 27: 16 Also I spoke to the priests and to all this people, saying, Thus says the LORD: Don't listen to the words of your prophets who prophesy to you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon; for they prophesy a lie to you.

Verse 16

The vessels of the Lord's house - Which had been carried away by Nebuchadnezzar under the reigns of Jehoiakim and Jeconiah, 2Chr 36:7-10.

Shall now shortly be brought again - This is a lie. They shall not be restored till I bring them up, Jer 27:22, which was after the captivity, when they were sent back by Cyrus, the Lord inclining his heart to do it, Ezr 1:7, and Ezr 7:19.

JEREMIAH 27: 17 Don't listen to them; serve the king of Babylon, and live: why should this city become a desolation?

JEREMIAH 27: 18 But if they be prophets, and if the LORD's word be with them, let them now make intercession to the LORD of Armies, that the vessels which are left in the LORD's house, and in the house of the king of Judah, and at Jerusalem, don't go to Babylon.

JEREMIAH 27: 19 For thus says the LORD of Armies concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that are left in this city,

Verse 19

Concerning the pillars - Two brazen columns placed by Solomon in the pronaos or portico of the temple, eighteen cubits high, and twelve in circumference, 1Kgs 7:16-22; Jer 52:11.

The sea - The brazen sea, ten cubits in diameter, and thirty in circumference. It contained water for different washings in the Divine worship, and was supported on twelve brazen oxen. Perhaps these are what are called the bases here. See the parallel places at 2Kgs 25:13 (note), etc.; Jer 52:17 (note), Jer 52:20-21 (note), and the notes on them.

JEREMIAH 27: 20 which Nebuchadnezzar king of Babylon didn't take, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

JEREMIAH 27: 21 yes, thus says the LORD of Armies, the God of Israel, concerning the vessels that are left in the LORD's house, and in the house of the king of Judah, and at Jerusalem:

JEREMIAH 27: 22 They shall be carried to Babylon, and there shall they be, until the day that I visit them, says the LORD; then I will bring them up, and restore them to this place.

Verse 22

They shall be carried to Babylon - Far from those already taken being brought back, those which now remain shall be carried thither, unless ye submit to the Chaldeans. They did not submit, and the prophecy was literally fulfilled; see Jer 52:17-23; 2Kgs 25:13, 2Chr 36:18.