

Jeremiah 27 - Message to Ambassadors; Nebuchadnezzar, God's Servant; Temple Vessels

III. Jeremiah's personal conflicts within Judah based upon his previous messages of judgment (Jer 26:1—29:32)

(2) With the false prophet Hananiah within Judah (Jer 27:1—28:17)

(A) Jeremiah's message to three groups (27:1-22)

(a) Nations (27:1-11)

(i) Serve the King of Babylon (27:1-8,11)

(ii) Reject your false prophets (27:9-10)

(b) Zedekiah (27:12-15)

(i) Serve the King of Babylon (27:12-13)

(ii) Reject your false prophets (27:14-15)

(c) Priests and people (27:16-22)

(i) Reject your false prophets (27:16-18)

(ii) Vessels to be taken to Babylon (27:19-22)

Jeremiah 27

(2) With the false prophet Hananiah within Judah (Jer 27:1—28:17)

(A) Jeremiah's message to three groups (27:1-22)

(a) Nations (27:1-11)

(i) Serve the King of Babylon (27:1-8,11)

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—

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1 At the beginning of the reign of Josiah's son Jehoiakim, king of Judah, this message came to Jeremiah from the LORD:

1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 this is what the LORD has said to me: "Make for yourself restraints and yokes and put them on your neck,

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

2 this is what the LORD says to me: "Make restraints and yokes for yourself and put them on your neck.

2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,
- Jeremiah runs around with a yoke on his neck. Some scholars say that this was just symbolic, but later on it mentions that his enemy breaks it (Jer 28:10-11).

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

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.

3 Then send messengers to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon through the envoys who come to Jerusalem to king Zedekiah of Judah.

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

- So he doesn't make just one, he makes a bunch of these yokes and sends them to these kings, and he wears one himself. These are all kings that are going to be subjugated by Nebuchadnezzar.

— Jeremiah's way of getting his point across

4 Order them *to go* to their masters, saying, 'This is what the LORD of armies, the God of Israel says: "This is what you shall say to your masters:

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,

4 Give them this order for their masters: 'This is what the LORD of the Heavenly Armies, the God of Israel, says, and this is what you are to say to your masters,

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 'I have made the earth, mankind, and the animals 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.

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.

5 "By my great power and outstretched arm I made the earth, mankind, and the animals that are on the face of the earth, and I give it to whomever I see fit.

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

- God gives these yokes to whom He desires. He is presenting this issue on His authority as the Creator.

6 And now I have handed all these lands over to Nebuchadnezzar king of Babylon, My servant, and I have also given him the animals of the field to serve him.

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.

6 Now I've given all these lands to my servant, Nebuchadnezzar king of Babylon, and I've even given him the wild animals to serve him.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

The God of Israel identifies Nebuchadnezzar as His servant. This phrase is used three times of Nebuchadnezzar in the book of Jeremiah. Isaiah uses even a stronger term of Cyrus the Persian. Cyrus is in charge of the Media-Persian empire, he is confronted when he conquers Jerusalem at the gates with a dusty old scroll of the book of Isaiah where they read from Jer 44-45 where God addresses a letter to him by name calling him *Cyrus mine anointed, I have surnamed thee...because I am naming you by name you will know that I am the God of Israel...*this was written 150 years before Cyrus was born!

Cyrus was impressed. He was impressed enough to turn them loose and let them go home. That is what starts the return from the captivity. Nebuchadnezzar spoken of as "my servant." Daniel was a very effective student of the Bible, specifically we know that he read the book of Jeremiah because he makes that reference in Jer 9. So it is no surprise than that Daniel had no trouble with Nebuchadnezzar, he didn't compromise his posture with him as a follower of the God of Israel, when he was deported as a teenager in the first deportation to Babylon, he talked his supervisor into letting them keep their Jewish traditions. So this led to Daniel impressing the king with his spiritual gifts in Jer 2.

He always treats Nebuchadnezzar with respect. When he is an old man called out of retirement by Nebuchadnezzar's grandson to read the writing on the wall even their Daniel doesn't just interpret the handwriting on the wall, he puts Belshazzar down, saying, "Your grandfather, there was a king, not you, punk." That is almost the way he deals with it. Nebuchadnezzar also wrote a letter describing how he was king of the world and on an ego

trip and how God warned him that on that ego trip He was going to bring him down for seven years. Nebuchadnezzar doesn't listen and sure enough the Lord renders him with a mental illness for seven years. At the end of the seven years he returns and realizes that the God of Israel was the God of the universe and so says in a letter posted throughout the known world. "...and the beasts of the field I have also given to serve him." It is interesting that the particular form of delusion that God gave him was like cantrophy, he was to be like the beasts who ate of the grass.

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.

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.

7 All the nations will serve him, his son, and his grandson until his country's time also comes, and then many nations and great kings will use him as a slave.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

- All the known world at that time becomes subject to Nebuchadnezzar. Not only was the Babylonian captivity prophesied to be 70 years, but their freedom will be linked to the end of Babylonian rule...not only are they going to be slaves seventy years, but also three generations: Nebuchadnezzar, his son Evil-Merodach, and his son Belshazzar.

— The Chaldean and Hebrew languages does not have a word for grandfather. A son is simply a pro-gender or in other words it isn't an immediate son. Nebuchadnezzar's son is his grandson also.

Up until a few generations ago the version of the fall of Babylon was regarded as quaint myths because of the historians because they had all kinds of reasons to believe the fall of Babylon happened quite differently. It was several decades ago that archaeologists discovered that there were co-regents at the time and the king of Babylon was absent he didn't get killed that night as the Bible says, according to secular history. Except it turns out there was co-regents and Belshazzar was there and did die that way, and in fact it not only corroborates the book of Daniel but there is evidence that it had to be written by an eyewitness.

Here it says that not only will Nebuchadnezzar rule all these nations but through three generations, but it also says that the third generation, *until the time that his land come and then many nations and great kings shall enslave him*. Notice the plural here, the Medes and the Persians (Jer 52:31; Dan 5:1,30).

8 'And it will be *that* the nation or the kingdom which will not serve him, Nebuchadnezzar king of Babylon, and 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 plague,' declares the LORD, 'until I have eliminated it by his hand.

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.

8 If a nation and kingdom does not serve him—King Nebuchadnezzar of Babylon—and does not put its neck under the yoke of the king of Babylon, I'll judge that nation with the sword, with famine, and with plague," declares the LORD, "until I've completely destroyed it by his hand.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

- Tough for the Jewish listener to hear, that Jeremiah is telling them that God is behind this pagan idol worshiping king and that anyone that doesn't submit to this heathen will be put to death, *by the sword, by famine or by pestilence.*

(ii) Reject your false prophets (27:9-10)

9 And as for you, do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers who talk to you, saying, "You will not serve the king of Babylon."

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.'

9 You aren't to listen to your prophets, your diviners, your dreamers, your soothsayers, and your sorcerers who say to you, 'Don't serve the king of Babylon.'

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they are prophesying a lie to you in order to remove you far from your land; and I will drive you away and you will perish.

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.

10 They're prophesying a lie to you in order to remove you far away from your land. I'll drive you out and you will perish.

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

- He is attacking the false prophets. In Matt 24-25, Jesus says that many false prophets will arise and they should deceive if it were possible the very elect.

— The Greek really says that prophets will arise *for the purpose* of deceiving the very elect, if it were possible. Fortunately it is not possible.

— That should be pretty obvious because the others don't need deceiving.

— The topic of false prophets is worthy of study as in Jeremiah that is his whole burden. Also, in the book of Revelation there is a whole emphasis on false teaching, the deviant doctrine.

(i) Serve the King of Babylon (27:1-8,11)

11 But the nation that 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 cultivate it and live in it.'""

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.""

11 But I'll let the nation that brings its neck under the yoke of the king of Babylon and serves him remain in its own land," declares the LORD, "and they'll work it and remain in it.""

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

- He is speaking to these heathen nations, the Edomites, the Moabites, the Ammonites, not the nation of Judah.

(b) Zedekiah (27:12-15)

(i) Serve the King of Babylon (27:12-13)

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!

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!

12 I spoke to Zedekiah king of Judah using words like these: "Bring your neck under the yoke of the king of Babylon. Serve him and his people, and you will live!

12 I spake also 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.

13 Why should you die, you and your people, by the sword, famine, and plague, as the LORD has spoken to the nation that will not serve the king of Babylon?

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?

13 Why should you and your people die by the sword, by famine, and by plague as the LORD has decreed about the nation that does not serve the king of Babylon?

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

(ii) Reject your false prophets (27:14-15)

14 So do not listen to the words of the prophets who talk to you, saying, 'You will not serve the king of Babylon,' for they are prophesying a lie to you;

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;

14 Don't listen to the words of the prophets who say to you, 'You won't serve the king of Babylon.' Indeed, they're prophesying a lie to you.

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

- The false prophets were going around saying that even though things looked grim, God wouldn't let anything happen to them, after all they were God's people. In v14, the prophets here are pseudo-prophets.

15 for I have not sent them," declares the LORD, "but they are prophesying falsely in My name, so that I will drive you away and that you will perish, you and the prophets who prophesy to you."

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."

15 For I didn't send them," declares the LORD, "and they're falsely prophesying in my name, so I will drive both you and the prophets who prophesy to you out of the land."

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

- Not only are false prophets misguided, they are the pawns of Satan.

— There are three things: the doctrine, the error, and Balaam. Balaam was an instrument of evil because he was the mechanism by which Israel's enemies found out how to thwart them and fall from favor from God.

(c) Priests and people (27:16-22)

(i) Reject your false prophets (27:16-18)

16 *Then* I spoke to the priests and to all this people, saying: "This is what the LORD says: 'Do not listen to the words of your prophets who prophesy to you, saying, "Behold, the vessels of the LORD'S house will now shortly be brought back from Babylon"; for they are prophesying a lie to you.

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.

16 Then I spoke to the priests and all of the people: "This is what the LORD says: 'Don't listen to the words of the prophets who prophesy to you: "The vessels from the Temple are about to be returned from Babylon very soon now." Indeed, they're prophesying a lie to you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

- At the first siege by Nebuchadnezzar, he took the vessels of the Temple and a deportation, and set up a vassal king (2 Chr 36:5-7; 2 Kings 24:13)

— There is actually a 19 year period during which there is a second rebellion and a siege and finally a third siege where Nebuchadnezzar lays siege, levels the place and takes them all captive.

- During that era the false prophets were saying that the Temple vessels are in the trophy room of Babylon, but they are coming back, God is going to bring those back, and Jehoiakim is enslaved in Babylon but he is coming back.

— That is why Zedekiah had such a hard time is because the heir to the throne was enslaved in Babylon. This is what the false prophets were saying all the time that the Temple vessels were coming back.

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

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

17 Don't listen to them! Serve the king of Babylon and you'll live. Why should this city become a ruin?

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

- In other words if you don't yield to Babylon, he is going to level this place.

18 But if they are prophets, and if the word of the LORD is with them, have them now plead with the LORD of armies that the vessels which are left in the house of the LORD and the house of the king of Judah and in Jerusalem do not go to Babylon.

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.

18 If they're prophets, and if they have a message from the LORD, let them plead with the LORD of the Heavenly Armies so that the utensils that remain in the LORD's Temple, in the house of the king of Judah, and in Jerusalem might not be taken to Babylon.

18 But if they *be* prophets, and if the word of the LORD *be* with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

- If these guys are really prophets, let them pray that the rest of this stuff doesn't go there

(ii) Vessels to be taken to Babylon (27:19-22)

19 For this is what the LORD of armies says concerning **the pillars, concerning the sea, concerning the kettle stands**, and concerning the rest of the **vessels** that are left in this city,

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,

19 For this is what the LORD of the Heavenly Armies says about the pillars, the bronze sea, the stands, and the rest of the vessels that remain in this city

19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,
- "...the pillars, concerning the sea, concerning the kettle stands" - these are the things that Nebuchadnezzar did not take the first time because they were bronze and not gold."
- "...vessels" - referring to the other Temple vessels. Not all the Temple vessels were taken in the first siege. What is left now are the pillars, the bronze pillars that were named Joakim and Boaz, counsel and strength (1 Kings 7:15-22).

God says, "ye are the temple of God" and there is a NT architecture there. There are aspects to the Temple that are different from the Tabernacle. The bronze portions include these two pillars and the exterior pieces of furniture, known primarily as the Molten Sea, the brass laver. An unfortunate translation, it is really a giant bronze laver or wash basin. Molten is a Hebrew word that really means bronze. The Sea means a laver; it is a brass washbowl (1 Kings 7:23-26). In a Tabernacle sense, it was a portable thing that you carried

on poles. When they get to the Temple of Solomon, all these things with a few additions are codified to the permanent house of God. What was this portable bronze laver was now a very large bronze bath and it was on the backs of twelve bronze oxen. It was big enough for priests to be immersed in ritual washing. There were also ten smaller bronze lavers that were on stands that were on wheels (1 Kings 7:27-37; 2 Chr 4:6). They were also used for ceremonial washing.

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

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.

20 that Nebuchadnezzar king of Babylon didn't take when he took Jehoiakim's son Jeconiah, king of Judah, and all the nobles of Judah and Jerusalem from Jerusalem into exile to Babylon—

20 Which Nebuchadnezzar king of Babylon took not, 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;

21 Yes, this is what the LORD of armies, the God of Israel, says concerning the vessels that are left in the house of the LORD and in the house of the king of Judah and in Jerusalem:

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,

21 For this is what the LORD of the Heavenly Armies, the God of Israel says about the vessels that remain in the LORD's Temple, in the house of the king of Judah, and in Jerusalem,

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 "They will be brought to Babylon and will be there until the day I visit them," declares the LORD. "Then I will bring them back and restore them to this place.""

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.'"

22 "They'll go into Babylon and there they'll remain until the time I take note of them," declares the LORD. "Then I'll bring them up and return them to this place.""

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

- Tough words for the resident of Judah, because Nebuchadnezzar is coming back for the rest of these things.

The vessels were all returned under Cyrus the Persian in about 536 BC, seventy years later (Ezra 1:7-11). The book of Ezra is the return into the Temple under Cyrus the Persian. It is some years later that Nehemiah the cupbearer to the subsequent king, Artaxerxes Longimanus, is given the decree that triggers the 70 Week prophecy in the book of Daniel. There is a distinction between the release of the captives to go back and rebuild the Temple and some 19 years later when Nehemiah gets the authority to rebuild the city. One ends the Servitude of the Nations and the other ends the Desolations of Jerusalem. If you take the 2,484 years, 2 months and 3 days from the first siege of Nebuchadnezzar, you come to May 14, 1948 when the nation is back in the land.

If you take that same period of time from the third siege of Nebuchadnezzar the Desolations of the Cities of Jerusalem you come to June of 1967, which is the first time since the crucifixion of Christ where the city of Jerusalem is under non-Gentile dominion. So when he says that Jerusalem would be trodden down by the Gentiles until the Times of the Gentiles be fulfilled, you rejoice as of June 1967.