

Jeremiah 27:3

Authorized King James Version (KJV)

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;

Analysis

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—

Jeremiah addresses envoys from five neighboring kingdoms who had come to Jerusalem to discuss rebellion against Babylon. The Hebrew *shalach* (שָׁלַח, send) indicates deliberate dispatch of a message. These nations—Edom (Esau's descendants), Moab and Ammon (Lot's descendants), and the Phoenician cities of Tyre and Sidon—were all considering anti-Babylonian coalition. The symbolic act of sending yokes (v. 2) to their kings demonstrated that resistance was futile; Nebuchadnezzar's dominion was ordained by God Himself.

The phrase **by the hand of the messengers which come to Jerusalem unto Zedekiah** reveals the political context: Zedekiah was hosting envoys plotting rebellion (circa 594 BC), only eleven years after Jehoiakim's failed revolt led to the first deportation. God commands Jeremiah to deliver an unwelcome message: submission to Babylon was not cowardice but obedience to divine sovereignty. This countered nationalistic fervor and false prophetic promises of quick deliverance. The nations listed represented a formidable coalition, yet God declared their plans would fail because He had given these lands to Nebuchadnezzar (v. 6).

Historical Context

This prophecy occurred around 594 BC during Zedekiah's reign (597-586 BC). The envoys' presence in Jerusalem suggests an organized resistance movement against Babylonian hegemony. Egypt, under Pharaoh Psammetichus II (595-589 BC), was likely encouraging this coalition as part of their anti-Babylonian policy. The archaeological record confirms Nebuchadnezzar campaigned extensively in Syria-Palestine during this period, suppressing revolts. Zedekiah's eventual rebellion (588 BC) led to Jerusalem's destruction in 586 BC, vindicating Jeremiah's warning. The Lachish Letters (contemporary Hebrew inscriptions) reflect the desperate final days when Judah ignored God's prophet and trusted in military alliances instead of divine guidance.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does God's sovereignty over pagan empires challenge our assumptions about political power and national autonomy?
2. When has God called you to 'submit' to difficult circumstances rather than resist them, and how did you respond?
3. What distinguishes godly patience under adversity from passive resignation to evil?

Interlinear Text

וּשְׁלַחְתֶּם אֶל מֶלֶךְ עֲדוֹם וְאֶל מֶלֶךְ מוֹאָב

And send

H413

and to the king

H4428

of Edom

H123

H413

and to the king

H4428

of Moab

H4124

וְאֶל מֶלֶךְ עַמּוֹן בְּנֵי יִזְרְעֵל וְאֶל מֶלֶךְ צֹר

H413

and to the king

H4428

of the Ammonites

H1121

H5983

H413

and to the king

H4428

of Tyrus

H6865

וְאֶל מֶלֶךְ צִידוֹן בְּיַד מַלְאָכָיו הַבָּאִים

H413

and to the king

H4428

of Zidon

H6721

by the hand

H3027

of the messengers

H4397

which come

H935

וְאֶל יְרוּשָׁלַם יְהוֹדָה: וְאֶל מֶלֶךְ יְהוּדָה:

to Jerusalem

H3389

H413

unto Zedekiah

H6667

and to the king

H4428

of Judah

H3063

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