

# Jeremiah 25:1

Authorized King James Version (KJV)

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

## Analysis

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**The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim**—This precise chronological marker (605 BC) identifies a pivotal moment in redemptive history. The Hebrew *dābār* (דְּבָר, word) signifies more than mere speech; it denotes divine revelation carrying creative and prophetic power. This was **the first year of Nebuchadrezzar king of Babylon**, synchronizing Judah's history with the rise of the Neo-Babylonian Empire that would execute God's judgment. Jeremiah received this oracle 23 years into his ministry (v. 3), making this a comprehensive assessment of Judah's persistent rebellion.

The synchronization of Jehoiakim's fourth year with Nebuchadnezzar's first year is historically significant. This was the year of the Battle of Carchemish (605 BC), where Babylon crushed Egypt and established dominance over the ancient Near East. Daniel and his companions were taken in the first deportation this same year (Daniel 1:1). Jeremiah's prophecy anticipated these events, revealing God's sovereign orchestration of world empires to accomplish His redemptive purposes. The prophet's 23-year ministry of warning was reaching its climax—judgment was no longer future but imminent.

## Historical Context

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The fourth year of Jehoiakim (605 BC) marked a turning point in Judean history. Jehoiakim was a vassal of Egypt, but Nebuchadnezzar's victory at Carchemish shifted regional power decisively to Babylon. Within months, Judah would become Babylon's vassal. Jehoiakim was an evil king who rejected Jeremiah's warnings, even burning the prophet's scroll (chapter 36). This prophecy came after 23 years of faithful preaching to deaf ears, demonstrating God's patience before executing judgment.

## Related Passages

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**John 15:13** — Greatest form of love

**1 John 4:8** — God is love

## Study Questions

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1. How does God's precise timing in sending this word at this historical moment demonstrate His sovereignty over nations and empires?
2. What does Jeremiah's 23 years of faithful preaching to an unresponsive audience teach about perseverance in proclaiming God's word?
3. How should the synchronization of Judah's judgment with Babylon's rise inform our understanding of God's use of secular powers to accomplish His purposes?

## Interlinear Text

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כֹּל עַל יְהוָה אֲשֶׁר בָּא־רֹא

**The word** H834 **that came to Jeremiah** H5921 H3605

H1697 H3414

בְּלִיהוּקִים בָּרְבָעִית הַשְׁבָעָה עַם

**concerning all the people** **of Judah** **year** **in the fourth** **of Jehoiakim** **the son**

H5971 H3063 H8141 H7243 H3079 H1121

בְּרִאשָׁן יְהוָה הַשְׁבָעָה הַיּוֹם אֲשֶׁר־הוּא

**of Josiah** **king** **of Judah** **year** **that was the first**

H2977 H4428 H3063 H8141 H7224

בְּבָלָל מִלְּךָ לְנָבְכָדְרָאָזֶר

**of Nebuchadrezzar** **king** **of Babylon**

H5019 H4428 H894

## Additional Cross-References

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**Jeremiah 36:1** (Kingdom): And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

**Jeremiah 46:2** (Kingdom): Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

**Daniel 1:1** (Kingdom): In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.