

# Jeremiah 35:1

Authorized King James Version (KJV)

The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

## Analysis

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**The word which came unto Jeremiah from the LORD in the days of Jehoiakim**—this narrative is chronologically displaced; Jeremiah 35 occurred during Jehoiakim's reign (609-598 BCE), before the Zedekiah events of chapter 34 (588-586 BCE). Jeremiah's editor arranged material thematically rather than chronologically, juxtaposing Rechabite faithfulness (ch. 35) against Judah's covenant breaking (ch. 34) for maximum contrast. This literary structure itself preaches: one family's multi-generational obedience to a human ancestor's command condemns a nation's disobedience to God's repeated commands.

The prophet's name appears again: Yirmeyahu ("Yahweh exalts/establishes"), highlighting that human messengers receive divine authority when conveying God's word. Jeremiah didn't speak his opinions—**the word... came unto Jeremiah from the LORD**. The passive construction emphasizes divine initiative; prophets receive revelation, not generate it. This guards biblical authority—Scripture's origin is God's speech, not human insight (2 Peter 1:20-21).

Jehoiakim's reign provides crucial context for understanding chapter 35's message. He was an evil king who burned Jeremiah's scroll (36:23), murdered the prophet Uriah (26:20-23), and oppressed his own people (22:13-17). In this morally corrupt environment, the Rechabites' counter-cultural obedience shone brightly, condemning the nation by comparison. God uses the faithful to judge the faithless—their very existence becomes prophetic witness.

## Historical Context

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Jehoiakim (609-598 BCE) was installed by Egypt's Pharaoh Necho after deposing his brother Jehoahaz (2 Kings 23:34). He paid heavy tribute to Egypt, taxing Judah oppressively to fund it. When Babylon defeated Egypt at Carchemish (605 BCE), Jehoiakim became Babylon's reluctant vassal. His reign was characterized by injustice, idolatry, and rejection of prophetic warning. The Rechabite incident likely occurred during early Babylonian raids (around 602-600 BCE) when they fled the countryside for Jerusalem's protection.

## Related Passages

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**Psalm 19:1** — Heavens declare God's glory

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. Why might God arrange Scripture thematically rather than chronologically, and how should this affect interpretation?
2. How does the faithfulness of godly minorities in corrupt societies function as implicit judgment on the majority?
3. In what ways does emphasizing that 'the word came FROM the LORD' protect against distorting Scripture to match personal preferences?

## Interlinear Text

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הָיָה	הָיָה	מִן	תְּמִימָה	וְיֹאמֶר	יְהִי	וְיֹאמֶר
<b>The word</b>	H834	H1961	H413	<b>which came unto Jeremiah</b>	H853	<b>from the LORD</b>
H1697				H3414		H3068

  

בָּיִם	יְהוָיָה	בָּנָי	וְיֹאמֶר	יְהוָיָה	לְאַמְרָה:
<b>in the days</b>	<b>of Jehoiakim</b>	<b>the son</b>	<b>of Josiah</b>	<b>king</b>	<b>saying</b>

  

H3117	H3079	H1121	H2977	H4428	H3063	H559
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## Additional Cross-References

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**Jeremiah 1:3** (Kingdom): It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

**Jeremiah 25:1** (Kingdom): 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;

**2 Kings 23:35** (Word): And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

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