

# Jeremiah 35:3

Authorized King James Version (KJV)

Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites;

## Analysis

**Then I took Jaazaniah the son of Jeremiah, the son of Habaziah** (יָאֲזַנְיָהוּ בֶן־יֵרֵמְיָהוּ בֶן־חֲבַצְיָהוּ)—"Jaazaniah" means "Yahweh hears"; interestingly, a Rechabite bears this Yahwistic (Yahweh-name) though Rechabites were Kenite by ancestry. This demonstrates their full integration into Israelite worship while maintaining distinct identity. The mention of genealogy ("son of Jeremiah, son of Habaziah") establishes identity and credibility—these were known individuals, not fictional characters. Biblical narrative's historical specificity matters; these events occurred in real time with real people.

**And his brethren, and all his sons, and the whole house of the Rechabites**—the comprehensive description emphasizes this was the entire family present in Jerusalem. The test wasn't selective (choosing only the most faithful) but corporate. Jeremiah assembled the complete Rechabite community, ensuring the demonstration would be total: either all maintain the ancestral command, or some break it. Their unanimous faithfulness across generations becomes even more remarkable—not one family member compromised, though wine was culturally normative and their ancestor's prohibition seemed arbitrary.

The parallel with "the whole house of the Rechabites" and "the whole house of Judah/Israel" runs throughout Scripture. God deals with families and communities, not just atomistic individuals. The Rechabites succeeded at multi-generational faithfulness where Israel failed. Deuteronomy 6:6-9 commands transmitting

covenant faithfulness from generation to generation; the Rechabites did this for human tradition, condemning Israel's failure to do it for divine law. This anticipates Ephesians 6:4—fathers, bring children up in the "nurture and admonition of the Lord."

## Historical Context

---

The Rechabites' presence in Jerusalem (having fled Babylonian invasion, v. 11) meant they were already under stress—displaced from their normal semi-nomadic territory, forced into the city they normally avoided. Testing their obedience during this crisis made the demonstration more powerful. Under pressure, many abandon convictions; the Rechabites held firm. Archaeological evidence shows Jehoiakim-period Jerusalem was fortified and crowded with refugees from Babylon's advancing armies, creating social pressure to conform to urban Judean norms the Rechabites resisted.

## Related Passages

---

**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

---

1. Why is testing faithfulness during crisis (like the Rechabites' displacement) especially revealing of genuine commitment?
2. How does maintaining distinct identity while integrating into the broader community (Yahwistic names but Kenite ancestry) provide a model for Christians being "in the world but not of it"?
3. What enables entire families to maintain faithfulness across generations when surrounding culture abandons it?

## Interlinear Text

---

וָאָקַח	אֶת	יֶאֱזַנְיָה הַ	בְּנֵי יוֹ	יִרְמְיָה הוּ	בְנֵי יוֹ	
<b>Then I took</b>	H853	<b>Jaazaniah</b>	<b>and all his sons</b>	<b>of Jeremiah</b>	<b>and all his sons</b>	
H3947		H2970	H1121	H3414	H1121	
חַבְצִינְיָה הַ	וְאֶת	אָחֵי יוֹ	וְאֶת	כָּל	בְּנֵי יוֹ	וְאֶת כָּל
<b>of Habaziah</b>	H853	<b>and his brethren</b>	H853	H3605	<b>and all his sons</b>	H853 H3605
H2262		H251			H1121	
בְּ יֵת		הַרְכָבִים:				
<b>and the whole house</b>		<b>of the Rechabites</b>				
H1004		H7397				

---

From KJV Study • [kjevstudy.org](http://kjevstudy.org)