

Jeremiah 35:4

Authorized King James Version (KJV)

And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:

Analysis

I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God—the specific location matters: the chamber (lishkah) of Hanan, son of Igdaliah, identified as ish ha-Elohim ("man of God"). This phrase typically designates prophets (1 Samuel 9:6; 1 Kings 13:1; 2 Kings 4:7). Jeremiah conducts his enacted parable in a prophet's chamber, adding divine authority to the demonstration. The Rechabites were tested in the very house of God, in a prophet's room—maximum sacred context.

Which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door—the architectural details aren't random. Jeremiah positions the test near the princes' chamber (the political leaders) and above the temple doorkeeper's chamber (religious officials). The demonstration occurred where both political and religious leadership were present to witness. When the Rechabites refuse wine, it condemns both these groups simultaneously—the princes who violated covenant politically, the priests who failed to enforce it religiously.

Maaseiah the doorkeeper (shomer ha-saf) held an important temple position—controlling access to sacred space (2 Kings 12:9; 22:4). Yet those who guarded

God's house physically failed to guard His covenant spiritually. The irony is sharp: Rechabites faithfully guarded human tradition; temple officials faithlessly ignored divine law. Jesus later drove money-changers from these same temple precincts (John 2:13-17), condemning similar covenant violations. Sacred buildings don't guarantee sacred behavior—the Rechabites' obedience in tents surpassed Judah's disobedience in the temple.

Historical Context

The temple chamber system provided working space for temple officials, storage for equipment and tithes, and meeting rooms. Jeremiah's access to these chambers indicates his prophetic authority—he could summon people into sacred space for God's purposes. The mention of specific names (Hanan, Igdaliah, Maaseiah, Shallum) grounds the narrative in verifiable history; these were known Jerusalem figures during Jehoiakim's reign. The proximity to princes' and doorkeeper's chambers ensured maximum visibility for the enacted parable.

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How does performing this test in God's house itself (the temple) intensify the judgment on those who claimed to worship there while violating covenant?
2. Why might outward religious roles (doorkeeper, priest, prince) create false security regarding one's actual spiritual condition?
3. In what ways can sacred spaces or religious positions become substitutes for actual obedience to God's commands?

Interlinear Text

וָאֲבִי אֶתָם בֵּית יְהוָה אֶל לְלִשְׁכַּת	And I brought	H935	אֶתָם	H853	them into the house	H1004	of the LORD	H3068	H413	into the chamber	H3957		
בְּנֵי חֲנָנִי בְּנֵי יִגְדָלִי הוּא אִישׁ אֱלֹהִים אֲשֶׁר	of the sons	H1121	of Hanan	H2605	of the sons	H1121	of Igdaliah	H3012	a man	H376	of God	H430	H834
אֲשֶׁר הָיָה עָלָיו	which was by	H681	into the chamber	H3957	of the princes	H8269	H834	which was above	H4605				
לְלִשְׁכַּת מַעֲשֵׂי הוּא בְּנֵי שָׁלֻם שֹׁמֵר הַדֶּלֶת	into the chamber	H3957	of Maaseiah	H4641	of the sons	H1121	of Shallum	H7967	the keeper	H8104	of the door	H5592	

Additional Cross-References

Deuteronomy 33:1 (References God): And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 Kings 12:9 (References Lord): But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

2 Chronicles 8:14 (References God): And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

Joshua 14:6 (References God): Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

1 Kings 12:22 (References God): But the word of God came unto Shemaiah the man of God, saying,

2 Kings 25:18 (Parallel theme): And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

2 Kings 1:9 (References God): Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

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