

Jeremiah 36:27

Authorized King James Version (KJV)

Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

Analysis

Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, The emphatic **the word of the LORD came** (wayehi devar-YHWH, וַיְהִי דְבַר־יְהוָה) immediately following the scroll's destruction demonstrates that God's word cannot be silenced by human opposition. The king burned the megillah (scroll), but the davar (word, message, revelation) continues uninterrupted. This distinction is crucial: the physical medium may be destroyed, but the divine message remains vital and active.

The phrase **which Baruch wrote at the mouth of Jeremiah** (asher katav Baruch mippi Yirmeyahu, אֲשֶׁר כָּתַב בָּרוּךְ מִפִּי יִרְמְיָהוּ) emphasizes the divine origin of the scroll's content. "From the mouth of Jeremiah" indicates these weren't Baruch's opinions or Jeremiah's private thoughts, but God's revealed word spoken through the prophet and transcribed by the scribe. The scroll's destruction, therefore, wasn't merely an attack on a document but a direct assault on divine revelation. God's immediate response—speaking again to Jeremiah—proves the futility of opposing His purposes. Isaiah 40:8 declares, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

Historical Context

The interval between the scroll's burning (v. 23) and God's response to Jeremiah was likely brief—perhaps the same day or shortly after. The scenario demonstrates the prophetic process: God speaks, the prophet receives and proclaims, the scribe records, and opposition attempts to silence—but God speaks again, ensuring His message persists. This pattern appears throughout biblical history: Moses' tablets were broken but rewritten (Exodus 34:1), prophets were killed but God raised up others, and ultimately, when religious authorities killed Jesus (the Word incarnate), God raised Him from the dead. The immediate renewal of prophetic revelation after the scroll's destruction would have been deeply encouraging to the faithful remnant who feared Jehoiakim had successfully suppressed God's word. It also set up the devastating judgment about to be pronounced on the king.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

Study Questions

1. What does the immediate resumption of God's word after the scroll's destruction teach about the indestructibility of divine revelation?
2. How does this verse encourage us when it seems that opposition has silenced biblical truth or shut down gospel proclamation?
3. In what ways does the phrase 'at the mouth of Jeremiah' emphasize the divine rather than human origin of Scripture?

Interlinear Text

וַיְהִי י'	הַדְּבָר יִם	יְהוָה ה	אֶל	יִרְמְיָהּ הוּ	אַחֲרַיִן	שָׂרָף
H1961	Then the word	of the LORD	H413	came to Jeremiah	after	had burned
	H1697	H3068		H3414	H310	H8313
הַמֶּלֶךְ	אֶת	הַמְּגִלָּה	וְאֶת	הַדְּבָר יִם	אֲשֶׁר ר	כָּתַב
that the king	H853	the roll	H853	Then the word	H834	wrote
H4428		H4039		H1697		H3789
בָּר וְ	מִפִּי	יִרְמְיָהּ הוּ	לֵאמֹר:			
which Baruch	at the mouth	came to Jeremiah	saying			
H1263	H6310	H3414	H559			

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