

After Josiah's Death - The Prophet Jeremiah: 10

(0:22 - 18:11)

Good morning, Shabbat Shalom, and welcome to United Israel World Union. This is our Sabbath morning scripture study, coming to you live from St. Francisville, Louisiana. Thank you so very much for joining us.

I wanted to say that for the next two weeks, this coming Saturday and the following, February 4th, February 11th, along with several others, including the Buntins, the Tylers, and a friend, Ron, will be in Israel and Jordan. I'm giving my lecture at the Albright Institute, and we've scheduled an exciting adventure and expedition, so I won't be here, but have no fear, because I leave you not comfortless. I have asked, and he has accepted, Dr. James Tabor will be teaching for me for two consecutive weeks, and I'll post an announcement that describes exactly what he gives me in terms of what he intends to do for those next two weeks.

I know you're going to enjoy it. It's going to be wonderful for you, so I leave you in good hands, and I would appreciate prayers for our expedition. We'll keep you posted along the way.

So again, good morning. We are currently in an ongoing series. We're in class 10 of The World and Words of the Prophet Jeremiah.

I want to pick up today after the death of Josiah, so I'm going to be dealing with the biblical historical accounts, the aftermath, if you will, of Josiah's death according to the biblical writers. Now you will recall that according to the historical sources in our Bible, the book of Kings, the book of Chronicles, what we get when we read those historical accounts is that Josiah ben Ammon, Yoshiyahu ben Ammon, Josiah the son of Ammon, reigns for 31 years, and both books, the book of Kings and Chronicles, both cover his reign, if you will, his life, his reign, but they do it, both accounts, even though they vary in some detail, they both basically cover three points of Josiah's life. First of all, we get in both accounts his birth and his ascension to the throne at eight years old, so we get that in both Kings and Chronicles.

We also get, and then both accounts cover next pretty thoroughly, a great revival, a reform that takes place in the 18th year of his reign. Now that's 622 BCE, so we have a gap there. Now Chronicles fills in a little bit of that, as you've learned from previous classes, but we get just basically the birth, his ascension to the throne, the next major point covered by both authors, both books, is this great reform, this revival in 622 BCE, and then both accounts, other details fall in the middle, some vary, but then the other major account covered by both of our sources is the death of Josiah at the hands of Necho, the king of Egypt, so they both cover those three events.

Now, if we want to fill in some of the gap, we have two other biblical books, two other sources to pull from, so we're in essence we're looking at Kings and Chronicles, but we're also looking at two prophetic books, the books of Jeremiah and Zephaniah. Both of these books are attributable to, they fit in chronologically according to their own introductory paragraph, they both fit into the days of Josiah, at least in part, and we're going to talk about that. Now these were the two prophets who operated at the time.

Now I'm just giving a little bit of background to launch us into the next phase of our study, so bear with me. On the revival that's reported in both Kings and Chronicles, with varying details, Jeremiah and Zephaniah, as I pointed out, seem not to be distracted by word of this great revival that's going on. They seem to not know that there's a revival going on, if you will, all right? In fact, it's not even mentioned in Jeremiah or by Zephaniah.

They have no passage which clearly indicates that a reformation, that a turning to God takes place. You'll recall that in the book of Chronicles, it goes into great detail to describe how all the people signed up for the covenant, and they re-covenanted at that point, and it even goes so far as to tell us that during all the days of Josiah, everybody did what was right. There was everybody.

Now I understand some people say, well, you know, that's a little bit of an exaggeration when they say all. It doesn't mean that every single person, but the bottom line is, according to Jeremiah and Zephaniah, they don't seem to know anything about it. In fact, Jeremiah and Zephaniah are quite critical of the behavior of the people during this period.

Now there's one little piece that both Jeremiah and Zephaniah do mention that might fit with this Great Reformation, and it's not a hat tip to the good behavior of the people, really, but there is a very strong allusion in both of these texts that the Torah was discovered. Principally, if we look at the book of Jeremiah, he mentions that when the words were found that I ate them, and then also Jeremiah mentions on several occasions that the Torah was put before the people. Now I've taken that to mean just what it says.

If we can look at Kings and Chronicles, during the period in which Jeremiah makes these statements, there literally was a Torah that was put before the people, the one that was discovered by Hilkiah in the 18th year of the reign of Josiah, whenever he is part of a restoration of the house. But, this is very important. According to Jeremiah and Zephaniah, the Torah that was put before the people at this time, during their prophetic careers, not only was it rejected, but we get indications from both of these that the Torah was mishandled.

In fact, Zephaniah talks about, and remember Zephaniah, when we open up Zephaniah, we'll do this in a few minutes, Zephaniah 1 says that he prophesied, the word of the Lord came to him during the days of Josiah. It's only during the days of Josiah, according to the book of Zephaniah, that the word of the Lord is coming to him. And he says that during his day, that the priest did violence to the Torah.

Now you can interpret that how you want, but it seems to coincide with what Jeremiah mentions also during this time, as that the lying pen of the scribes has made the Torah a lie. Now, when Josiah dies, this is where I really want to go into the next phase of our current study, when Josiah dies, we get one reference in 2nd Chronicles 35 that I want to look at. So open up to 2nd Chronicles 35, and I just want to, let me pull this up, I just want to look at one text, Jeremiah 35, 25.

Jeremiah 35 and 25. I'm sorry, I'm sorry, 2nd Chronicles, don't go there, don't go to Jeremiah yet, 2nd Chronicles 35, 25, it's going to be a lot easier to see here, and one second, let me grab this other translation. That's the good thing about having so many Bibles, you can just pull whichever one.

2nd Chronicles 35, 25, and it says, Jeremiah composed laments for Josiah, which all the singers, male and female, recited in their laments for Josiah, as is done to this day. They became customary in Israel and were incorporated into the laments. So what we want to do is we want to remark, going into this particular time that we're dealing with, that Jeremiah does in fact lament the death of Josiah, and the people also lamented, the people also mourned when Josiah died.

Now, if you recall, Huldah was consulted when the scroll was discovered, and not Jeremiah, and not Zephaniah, at least according to our sources. What Josiah says when the scroll was discovered, he sends this entourage to meet with Huldah the prophetess in the Mishneh. Now the Mishneh is a very interesting word, it's only used a couple of times referring to a location.

So he sends to the Mishneh, and she, Huldah, says that trouble is coming, let's look at that, 2 Kings 22, 2 Kings 22 and verse 20, she says, Assuredly, I will gather you to your fathers, and you will be laid in your tomb in peace. Your eyes shall not see all the disaster which I will bring upon this place. So they brought back the reply to the king.

I've stressed this previously, but it's part of today's lesson. You have to understand that Huldah was wrong, and it's not a sin to say that. It's common sense to say that, because he doesn't go to grave in peace, he goes to grave in a battle.

Depends on whether you read Kings or Chronicles. One says that he died on the battlefield at Megiddo, one says is he mortally wounded there, and that he goes back to Jerusalem, he's carried back to Jerusalem where he dies, but be that as it may, he dies as a result of injuries sustained in that battle. You know, you'd think I'd learn this, I've got to close this blind again.

We'll park there. Okay, so he dies as a result of injuries sustained in battle. Now one of the things that I find interesting is that in Zephaniah, we're going to see a passage in a minute, I always try to find a historically relevant place to plug these texts in.

There is a passage which talks about this troublesome time coming and the sons of the king, and one of the things that it does is it mentions a howling coming from the Mishneh. I couldn't help but think as I studied out for today's class if that howling was not holda when she finds out that Josiah does not go to his grave in peace. Now she's half right.

What do I mean by she's half right? She's half right meaning that his eyes did not see all the trouble that was coming, the total destruction. He dies in a battle before the destruction of Jerusalem, right? So now, there is no mention of Jeremiah or Zephaniah ever meeting with Josiah. There's no mention of it.

We pointed this out in previous classes as well, and with the death of Josiah, Zephaniah's prophecies come to a close. Go with me this morning to Zephaniah. I want you to look at Zephaniah chapter 1 verse 1. Zephaniah 1 verse 1, and it says, The word of the Lord that came to Zephaniah, son of Cushi, son of Gedalia, son of Amariah, son of Hezekiah, during the reign of King Josiah, son of Ammon of Judah.

So when Josiah dies, Zephaniah's prophetic career is over, at least according to the introduction to the book called by his name. Most of the prophecy contained in Zephaniah is being very critical of the people of the day, and this during a time when, according to the chronicler, everyone was doing the right thing. They had undergone a revival and so forth, so Chronicles and Kings paints things very, very good in the days of Josiah.

Zephaniah is prophesying during the time of Josiah, and if you read it, you do not confirm the writing in Chronicles. According to Zephaniah, her priests profane or violate the Torah, or do violence or cause violence to come to the Torah. Now in fairness, Zephaniah, towards the end of his book, does prophesy of times that are coming which are very good.

You can read chapter 3 of Zephaniah and it's very uplifting, it's very good news, but if you understand what you're looking at and if you read it closely, you'll see that that hope of a better day? Not that day. It is far into the future that he's talking about. But in the shorter term, Zephaniah saw trouble in the immediate time after Josiah.

I want you to look at Zephaniah chapter 1 and verse 7. Zephaniah 1, 7. Be silent before my Lord God, for the day of the Lord is approaching. The Lord has prepared a sacrificial feast. He's bidden his guests purify themselves.

On the day of the Lord's sacrifice, I will punish the officials and the king's sons, all who don a foreign vestment. Now this is a strange prophecy if you don't understand the days that we are describing here. First of all, he is describing from the days of Josiah, when the Word of the Lord came to him, he's describing a very big sacrificial feast or fast that's coming.

(18:11 - 21:32)

It's a feast, actually. It's a slaughter of sinners that is coming to Jerusalem, and what he's suggesting is that the officials will be slaughtered. Not only will they be slain, but if you notice, he says he's going to punish the king's sons.

If we're talking about Zephaniah and we understand contextually where we're at, that can only refer to Josiah's sons, because the king that Zephaniah is prophesying during his reign is Josiah. Now what is this about wearing the clothing or foreign clothing? Here's what's going on at the time. Josiah sides with Babylon, and Egypt is siding with Assyria, so you have a reliance.

It's like the people of the region are making a bet, they're wagering on who's going to come out on top. Josiah bids with backing of Babylon, and that is the enemy of Necho, so this brings about the death of Josiah. Now I believe, based on the context, that those who wear the clothing of foreigners are those that are under the influence of these other groups.

They place their reliance on Babylon or Assyria or Egypt, and that is what Jeremiah and Zephaniah warn against. Now despite hearing the Word of the Lord for 19 years of Josiah's reign, we can put very little of the book of Jeremiah and absolutely attribute very little of Jeremiah's words to the time of Josiah for certain. If you look at Jeremiah chapter 3 and verse 6, I covered this more extensively previously, but just to have it for today, the Lord said to me in the days of King Josiah.

That prophecy, beginning in Jeremiah chapter 3 verse 6, clearly takes place in the days of Josiah, and we know that he's called in the 13th year, so previous to this, Jeremiah chapter 1 and 2 very likely can be attributed to the days of Josiah, but if you read chapter 3, I would associate chapter 3 with the time of Josiah, even though we have breaks in the text, white spaces which give new prophecies, but they seem to be connected with Jeremiah 3, 6 through that chapter. When you get to chapter 4, it's a call to return very easily part of this same period of time as you work your way through. You could even say that chapter 4 and 5 belong to this period of time, but we don't know for sure, is my point.

(21:32 - 47:22)

What we know is what we know. When we read a certain passage and it says, in the days of King Josiah, or in the days of Jehoiakim, then we can definitely say that the writer wants us to put that chronologically in that period, but what I want to get to is this. The bulk of Jeremiah is not covering the period of Josiah.

Even though he has 19 years with Josiah as the king, the Word of the Lord is coming to him for 19 years, the bulk of Jeremiah takes place after the days of Josiah. If you remember in Jeremiah 25, the book of Jeremiah is not written for the first time until after Josiah is dead. What I'm going to present to you beginning today is that most of what is written in the book of Jeremiah takes place after Josiah is dead.

There are 18 times in the book of Jeremiah that Josiah is mentioned. 18 times. But of that 18 times, 13 are connected to son of.

So 13 of the 18 say so-and-so, son of Josiah. So only a very small part of Jeremiah deals with the period that we've been covering up to this point, but it was good to build a good strong basis for what was being presented. Now, so what we might suggest, and I will suggest, is that most of Jeremiah's words as we've received them, they've come to us in the Mesoretic text and even in the Septuagint, deal with days beyond Josiah.

In fact, most of what we're going to learn about Jeremiah and the world and words of Jeremiah have to do with the sons of Josiah. Go with me this morning. The 1st Chronicles.

1st Chronicles chapter 3. 1st Chronicles chapter 3, verse 15. Now a lot of people haven't spent a lot of time in genealogies, and I hope that we don't have to at this present point, but I do want to pick this up. In 1st Chronicles 3.15 it says that the sons of, get to the right, 3.15, the sons of Josiah, Yochanan the firstborn, the second is Jehoiakim, the third is Zedekiah, and the fourth is Shalom.

All right, there will be a test on this. So we have Yochanan is the oldest, Jehoiakim is next, Zedekiah is number three, and Shalom is number four. Now, who is Shalom? Go back to Jeremiah.

Go to Jeremiah chapter 1. Jeremiah 1.1. Remember those three names. Jeremiah 1.1. The words of Jeremiah, son of Hilkiyah, one of the priests at Anathoth, in the territory of Benjamin. The word of the Lord came to him in the days of King Josiah, son of Ammon of Judah, in the 13th year of his reign.

So we got Josiah, and throughout the days of King Jehoiakim, right, that is listed, by the way, in 1st Chronicles 3.15 as son number two. Not Yochanan, but son number two. And then it says, and throughout the days of King Jehoiakim, son of Judah, until the end of the 11th year of King Zedekiah, son of Josiah, king of Judah, when Jerusalem went into exile.

We've got three names given in the genealogical table provided by the chronicler, and we can correlate Josiah, Jehoiakim, and Zedekiah. We don't have in Chronicles, or we do have Yochanan, we don't see anything about Yochanan in the opening of Jeremiah. We don't see anything about Shalom in the opening of Jeremiah.

So who is Shalom? We're gonna get to this. Now let's go back to our sources that cover the death of Josiah. Who, I want to know, who assumes the throne when Josiah dies? Is it the firstborn, Yochanan? Is it Jehoiakim? Is it Zedekiah? Or is it Shalom? Okay, so I want you to go with me.

Now I'm looking at both in my handy Newsome guide here, but you can find it in 2nd Kings 23, 2nd Kings 23 30, and 2nd Chronicles 36 verses 1 through 4. I'm gonna pull both accounts and present you with both accounts. The people of the land, I'll read from Kings 23, there's very little difference here, I'll point those out as I go. The people of the land took Jehoiachas, the son of Josiah, and anointed him and made him king in his father's stead.

Kings records that Jehoiachas was anointed, Chronicles does. Be that as it may, Josiah dies, the people take Jehoiachas. By the way, Jehoiachas is not listed in 1st Chronicles chapter 3 as one of the sons of Josiah.

Now, but he's called Jehoiachas, the son of Josiah. Jehoiachas was 23 years old when he began to reign, and he reigned three months in Jerusalem. Now Kings is going to give us a lot of background.

His mother's name was Hamutah, the daughter of Jeremiah of Libnah. He did what was evil in the sight of the Lord according to all that his fathers had done. Chronicles doesn't tell us that.

They both say, and Pharaoh Necho put him in bonds at Riblah in the land of Hamut that he might not reign. So Necho takes Jehoiachas and puts him in fetters, binds him up. Now this is interesting, and deposed him in Jerusalem and laid upon the land a tribute of a hundred talents of silver and a talent of gold.

Pharaoh Necho made Eliakim, the son of King Josiah, who is that, in the place of Josiah his father, and changed his name, ah, ah, here we go, changed his name to Jehoiakim. But he took Jehoiachas away, and he came to Egypt and died there. So we've got an interesting thing going on here.

We get the idea that when Josiah is killed, not in a peaceful way as Huldah predicted he would be, but at the arrow of Necho, the people of the land take Jehoiachas, whoever that is, and make him king in his father's stead. But he only reigns three months. Now you might think, why are we focusing on this three-month period? Because it's important.

Three months. Whoever Jehoiachas is, that's the guy who gets the throne next. Now we don't know who he is yet.

Now some of you are probably typing the answer because you can't stand, just wait and let the story unfold in a beautiful way. Eliakim is next. So Necho dethrones Jehoiachas and puts Eliakim in his place, and the Egyptian says, I think I'll change your name from Eliakim to, I like Jehoiakim.

So he changes his name. Now what's interesting is the name given to Eliakim by an Egyptian monarch becomes the name that Jeremiah uses. It becomes the name that the chronicler uses.

This name is adopted by all, everyone calls him Jehoiakim. Now it's interesting if we follow this through, we still have a question about who is Jehoiachas, because whoever Jehoiachas is, he does assume the throne for a three-month period when his father is killed on a battlefield. Now perhaps, as is the case in other places in the Bible, we have a name change.

All right, so let's look at a couple of examples of name changes. Go with me to 2 Samuel, 2 Samuel chapter 12 and verse 24, 2 Samuel 12 24. David consoled his wife Bathsheba.

He went to her and lay with her. She bore a son, and she named him Solomon. The Lord favored him, and he sent a message through the prophet Nathan, and he was named Jedidiah at the instance of the Lord.

Solomon is Jedidiah. Jedidiah is Solomon. Many people don't know that Solomon also has this name given to him at birth.

So if I started talking to you about Jedidiah's temple, you'd say, who is Jedidiah, right? But everyone knows about wise Solomon. What if I told you that Jedidiah was known throughout the ancient world for his wisdom? The Queen of Sheba came to Jedidiah. You know, people wouldn't follow necessarily.

In fact, I might start doing that just because. We just read about Eliakim. His name, Eliakim, is changed to Jehoiakim by an Egyptian.

Jehoiakim, keeping these straight, Jehoiakim is also known by Jeremiah as Konyah and Jeconiah. See, you got these different names. You have to keep it straight.

Zedekiah, look with me at 2 Kings 24 in verse 17. And let's see what we have here. The king of Babylon, chapter 24, 2 Kings verse 17.

The king of Babylon appointed Matanya, Jehoiakim's uncle, king in his place, and changed his name to Zedekiah. Now we're gonna get to this in another class because this deserves some unpacking. Because 1 Chronicles 3 15 lists Zedekiah as one of Josiah's sons, but this text says that Jehoiakim's uncle is Matanya, who's later called Zedekiah.

Getting this? Need to take notes, people, I'm telling you. It's easy just to do like this and say, there's no problems. It's all perfectly fine.

Ross has gone too far. Okay. In Kings and Chronicles, though, we read that it's Jehoahaz who reigned after Josiah.

He reigns for three months, was dethroned by Necho, and replaced with a son of Josiah named Eliakim. And we call that, we pronounce that Jehoiakim in English. This is Necho's doing.

Most resources that I've looked at, and it makes sense, and you get some of this from the text, why is it that Jehoahaz is dethroned? It's very likely that he doesn't support the Egyptians. Perhaps like Josiah, his father, Necho must look into the situation, maybe watches the news, and he says, you know, I see this boy's gonna be problems. Jehoahaz is following his old man's footsteps.

He supports Babylon, and I got to get him out of there. Now the other thing it indicates is that there's a strong Egyptian presence in the land of Canaan at that time, in the land of Israel, in the land of Judah, and Necho is able to dethrone, cause a coup basically, and get Jehoahaz out and put, some people believe, quite possibly, that Jehoiakim, Eliakim, is a puppet. He's more sympathetic to the Egyptians, right? Now, we know from Jeremiah that the Word of the Lord came to him in the days of Josiah.

Josiah's dead. Now, so does the Word of the Lord come to him during these three months? Because if you read Jeremiah 1.1, it says, the Word of the Lord came to me days of Josiah from the 13th year of his reign, and through the days of Jehoiakim, and until the 11th year of Zedekiah. So it seems to be that there's a break in the Word of the Lord coming to Jeremiah, let's say, at least of three months.

Follow what I'm saying? Because otherwise it would say the Word of the Lord came to him in the days of Josiah, and during the days of Jehoiakaz, though they'd be small, and in the days of Jehoiakim, and in the days of Zedekiah. But it doesn't say that. Eliakim, Jehoiakim was put on the throne after the three-month reign of Jehoiakaz.

This three months, nor Jehoiakaz is mentioned in Jeremiah 1.1, nor is Jehoiakaz listed in the genealogy of 1 Chronicles chapter 3. Now what are we going to do with all of this? We do what we do with everything. We search for the answer. We study the text, and we unwrap it, and we look for the answers.

Question becomes, does Jeremiah then shed any light on this particular subject? Can Jeremiah perhaps tell us who is Jehoiakaz in very clear language? The first thing you need to know is Jeremiah does not mention by name Jehoiakaz, so we might have to look for another name. I want you to go with me to Jeremiah chapter 21, please. Buckle your seatbelts, boys and girls.

What I want to show, again, is that Jeremiah is not even close to being in order. I described it before as if the scraps and words and prophecies of Jeremiah were stacked neatly in a shoebox. Someone went to move the box, and they tripped, and the pieces went everywhere, and they were picked up and, you know, quickly stacked up.

And, hey, what was that noise in there, young scribe? Nothing, boss. Everything's fine here. But by this point, it's jumbled.

He doesn't know what order. He doesn't do like we do and search for this is the days of this king and this. He just puts them all together.

You think I'm joking. I'm being serious. This is this bad.

Watch. Okay, chapter 21. Let's see how it begins.

See if you can find a chronological clue. The word which came to Jeremiah from the Lord when King Zedekiah sent to him Pashur son of Malkiah and the priest Zephaniah. What king are we talking about here? Word of the Lord comes to Jeremiah, right? King Zedekiah.

King Zedekiah is the last king. So, but we're in chapter 21. Now, if by chapter 21, are we already in the last 11 years? Let's look.

Let's see if it flows chronologically. This will make sense in a few minutes. He's the last king.

Zedekiah is the last king. He's carried away, and Judah is carried away in the eleventh year of his reign. Okay, now read chapter 22, 1 through 5 with me.

Here we go. Let's see if we can date this one. Thus said the Lord, go down to the palace of the king of Judah where you shall utter this word.

Say, hear the word of the Lord, O king of Judah. You who sit on the throne of David, your courtiers and your subjects who enter these gates. Thus said the Lord, do what's just and right.

Rescue from the defrauder him who is robbed. Don't wrong the stranger, the fatherless, the widow. Commit no lawless acts, and do not shed blood of the innocent in this place.

For if you'll fulfill this command, then through the gates of this place shall enter kings of David's line who sit upon his throne riding horse-drawn chariots with their courtiers and their subjects. But if you don't heed these commands, I swear by myself, declares the Lord, this palace shall become a ruin. First I'm going to ask you this.

You think that they did what God had asked through the prophet, or do you think they didn't? You ever been to Israel? They got an operating palace there with kings of Judah running in and out? No, they don't. So obviously they made the wrong choice. The question is, to whom is this addressed? Is it, could it be Josiah? I don't believe so.

Could it be Jehoahaz? Doesn't say. Could it be Jehoiakim? Could it be Jehoiakim? Could it be Zedekiah? Does it really matter? Everything, ladies and gentlemen, we have to figure this out. So I want to know who this is talking to.

We have to keep going, we have to figure out, all it says is... Jeremiah, by the way, is told, go to the palace. So now, I want to tell you that today's class, we enter into a new world, Jeremiah. I'm going to suggest to you that Jeremiah never went to the palace in the days of Josiah.

Whoever this is, Jeremiah walks into the court of the Lord. Different world, things have changed, things are going to intensify, we'll see that. But we don't know what king, just a king, but it's discussing the kings of Judah.

Now, in verse 6, it says, by the way, the white space, this section of the text goes down at verse 5, it ends, so it's one thought is complete. Verse 6 begins after the white space, for thus said the Lord concerning the royal palace of Judah. So it's sort of a generic, but who's he talking to? Okay, now look down at verse 18, chapter 22, verse 18.

Assuredly, thus said the Lord concerning Jehoiakim, son of Josiah, king of Judah. Jehoiakim, now you remember, Jehoiakim comes before Zedekiah, chapter 21 deals with Zedekiah, so it's like we're going in time, we're in the days of Jehoiakim in verse 18, or it's referring to that period, but you have to go forward in time and back in chapters to get to Zedekiah, right? That's not it. Let's look at verse 24.

As I live, declares the Lord, if you, O King Kunya, son of Jehoiakim of Judah, were a signet ring on my right hand, I would tear you off even from there and deliver you. Okay, chapter 22 begins, king of Judah, Jeremiah is in the palace talking to someone not named, not Josiah. Who is it? Because we have to get the timing of these prophecies in order to understand what they mean in their setting, so I'm gonna tell you that it is not Josiah, that's not who it is, so now I want you to go back to verse 11 of chapter 22.

Jeremiah 22 11. For thus said the Lord concerning Shalom, son of King Josiah of Judah, wait a minute, Shalom, I know that name. First Chronicles chapter 3 verse 15 says that Josiah has the son Yochanan, Jehoiakim, Zedekiah, and Shalom.

Ah, for thus says the Lord concerning Shalom, son of King Josiah of Judah, who succeeded his father Josiah as king, but who has gone forth from this place, he shall never come back, he shall die in the place to which he was exiled, he shall not see this land again. Okay, Shalom, according to Jeremiah, succeeds Josiah when Josiah dies, so Josiah dies on the battlefield or in Jerusalem, whichever account is more accurate, from wounds sustained from Necho for siding with Babylon, he gets the arrow, he doesn't die peaceful as Huldah thought he would, and told him he would, but he dies, and as soon as he dies, the people take Shalom, the son of Josiah, number four in line according to Chronicles 3 15, and say, you, Shalom, are the king. That's Jeremiah.

(47:23 - 48:11)

He's confirmed again in Chronicles as the fourth son, and if Kings and Chronicles, they give us another name. Kings and Chronicles tell us that Yehoahaz becomes king after Josiah dies. Make sure you got this in your notes.

The death of Josiah, the people of the land took Yehoahaz, the son of Josiah, and anointed him, says the writer of Kings but not Chronicles, and made him king in his father's stead. He's dead. The people say, Yehoahaz, you're in, son.

(48:12 - 54:13)

Now, so if the writer of Kings and Chronicles tells us that Yehoahaz becomes king, and Jeremiah says Shalom reigned Tachat instead of his father Yoshiahu, then Shalom and Yehoahaz are the same. All right? So if you didn't know, and the reason I'm showing, we

have to find these different names. Is it the Temple of Jedidiah? Is it the Temple of Solomon? The answer is yes.

Is it the king who takes over when Josiah dies? Is his name Yehoahaz? Yes. Is his name Shalom? Yes. I posted on Facebook last night because it reminded me, as I worked in this material, the story you're about to see is true.

The names have been changed to protect the innocent or the guilty. Drag that, remember? Okay. Now, if you look at Jeremiah chapter 1-1, it says that the word of the Lord came to Jeremiah in the days of Josiah from the 13th year of his reign, through the days of Jehoiakim, and through the 11th year of Zedekiah, when the people were carried away, kept in Babylon.

You recognize that there's a gap. The gap, according to the introduction in Jeremiah chapter 1 verse 1, is that the word of the Lord does not come to him in the days of Yehoahaz or Shalom. And you might say, well, you're being too picky.

I'm not. Because I'm admitting that Jehoiakim isn't mentioned either, but that's covered because it says the word of the Lord came to Jeremiah during the days of Jehoiakim and until, meaning you go through Jehoiakim, you go through Jehoiakim, you go into Zedekiah. There's a three-month gap.

What am I talking about, and why does it matter? Let's take another closer look, because I just read in chapter 22 verse 11 that there's a prophecy that mentions Shalom that's in that three... Shalom is in that three-month window. So is that a problem or not? I'm gonna show you it's not actually a problem. Ready? Look at Jeremiah 22 verse 10.

Don't weep for the dead. By the way, the white space is right before this. Jeremiah is in the palace.

He's talking to someone. We don't know who. I do.

Moment. Talking to someone. Then there's a break, and then it says, don't weep.

Don't weep for the dead. Don't lament for him. Weep rather for him who is leaving, right? And because he will never come back to see the land of his birth.

White space. So there's this. He's talking.

Jeremiah's in the palace. First time he's been in the palace, according to the layout of the book. He didn't go in the days of Josiah.

Whoever this is, he's standing in front of them, and he's telling them, here's the deal. I'm gonna offer you the same thing as has been offered in the past. If you follow this righteousness, if you do these things, then this will go well for you, etc., and so forth.

But if you don't, the thing is over, and it's a break. And then he says to the same person, don't weep for the dead. Weep for the one who was carried away.

Who was carried away? And then it continues, because concerning Shalom, it's not that he is speaking this word in the days of Shalom. He's referring to concerning towards Shalom. He's talking from another period of time about the one that was carried away.

Notice it's third person. You know the one that was carried away? Whoever Jeremiah is talking to, he said, you know the one that was carried away? He's not coming back. He's gonna die.

That's who you need to be weeping for, whoever I'm talking to. See? I'm gonna tell you who he's talking to. Now, the interesting thing is, don't mourn for the dead is a reference to Josiah, who just died.

Josiah just died a few months ago, and the person he's talking to is mourning for his father. So if he says, don't mourn for the one that died, which is interesting, because Jeremiah composed laments and the people were mourning. Out in the street, if you're in the palace right now, you're gonna, I'm gonna tell you what the mourn was, because I found it in the text late last night.

But the people of the street are mourning. Whoa! They're mourning. Jeremiah walks past all the mourning people, every one of them.

He just walks right on by them, goes straight to the palace, and walks in. And he says, stop mourning for your daddy. You need to mourn.

(54:14 - 55:51)

You need to mourn for your brother, your alum, your boycott. Don't. He's not coming back.

He's gonna die. Land outside of his land. So by a careful study, we can place chapter 22, at least the first part of it, and I'm telling you that this is addressed to Jehoiakim.

So Josiah dies. Jeremiah, I don't believe, ever met Josiah. Not sure that Josiah ever even knew Jeremiah.

Now people have all kind of problems with that, because they won't, they think that they have to say they know each other. But there's no indication in the text that they did. And if someone says, no, we, they probably knew each other.

Well, let me ask you this. In the 18th year of his reign, why didn't he say, hey guys, oh, oh, oh, oh, oh, you just found the Torah of Moses. Well, go to Jeremiah, for God's sake.

Go to Zephaniah. I mean, you found the... Well, he doesn't say that. He doesn't know him.

But now Jeremiah is going, it's a new day. It's a new day. Time is ticking.

It's pushing forward to a destruction. Remember, Jeremiah sees a pot tilted from the north. Jeremiah sees it's gonna hasten, and what happens, Jeremiah says this in other places, in its time, I will hasten it.

(55:52 - 56:49)

Guess what? Hastening time. Now, the almond has blossomed. Goes in, tells Jehoiakim, if, Jeremiah 22, 1, if, hear the word of the Lord, King of Judah, you who sit on the throne of David, and your courtiers and your subjects who enter these gates, thus said the Lord, do what's just and right.

He's telling him, if you do this, you still have a chance. You can do this. Now, he offers the terms of survival to Jehoiakim.

Do what's right. Now, look at verse 13 of chapter 20. Jeremiah 22, 13.

(56:52 - 1:03:56)

He who builds his house with unfairness, his upper chambers with injustice, who makes his fellow man work without pay and does not give him his wages, who thinks I will build me a vast palace with spacious upper chambers, provided with windows paneled in cedar, painted with vermilion. Do you think you are more a king because you compete in cedar? Who is Jeremiah talking to? Talking to Jehoiakim. Listen, your father, he's talking about Josiah.

This is a reference to Josiah by Jeremiah. Says he knows of him. Watch what he says.

Your father ate and drank and dispensed justice and equity. Then all went well with him. He upheld the rights of the poor and needy.

All was well. That is truly heeding me, declares the Lord. But your eyes, your mind are only on ill-gotten gains, on shedding the blood of the innocent, on committing fraud and violence.

White space. For the first time, for the first time we have a reference from Jeremiah about King Josiah. Remember the chronicler, we said, I don't know, I just don't find this.

I want you to, I want the classes to build on one another. In 2nd Kings 23 it says that Josiah was the most righteous. He sought God with his whole heart and his whole soul according to the Torah that was found.

And now Jeremiah never blinked an eye with all this talk out of the palace about a reform and a revival. Now that he's dead, Jeremiah tells his son, want to see what godly looks like? Father, that was the right thing. Dispensed justice and righteousness.

Jeremiah couldn't be distracted with all the fanfare and the temple is open, you know, bring your sheep and goats and everything is fine and the priesthood is restored and the temple of the Lord, the temple of the Lord, that Jeremiah said, listen to me, listen to me. None of that matters. This place is going to be destroyed.

Get your house in order, King. Talking to Yehoiakim. Everything intensifies from this point forward.

Look at verse 18. Assuredly, thus said the Lord concerning Yehoiakim, son of Josiah, king of Judah, they shall not mourn for him, they shall not mourn for him. Ah, brother.

Ah, sister. They shall not mourn for him. Ah, Lord.

Ah, his majesty. He shall have the burial of an ass, dragged out and left lying outside the gates of Jerusalem. Realize that this fits context.

Jeremiah is saying concerning Yehoiakim. Yehoiakim, listen. You hear that, Yehoiakim? Out in the street, listen.

Yehoiakim, Yehoiakot, Yehoi Adon, Yehoi Hodo. Ah, whoa, brother. Whoa, my sisters.

Whoa, Lord Adon, Lord Master. Whoa, it's, he says, you can, you hear that out in the street? That mourning? That's not gonna happen for you. Die like a donkey.

Now, his first message to the new king is, as the people of the street are still mourning for your father, you have an opportunity. Choose to do the right thing and dispense with justice and righteousness, as your father did. In other words, a revival, let's say that Jeremiah is given a slight hat-tip of progress here.

It's not much, you just read it. But it must continue, see? So if with the death of Josiah, if all that has happened in a positive way stops, Jeremiah sees the end is coming fast. So he goes into the Davidic house, the royal house.

Here's the offer. You either do it or you won't. What's it gonna be, O king of Judah? Jehoiakim will reign for 11 years, and we are now in the days of Jehoiakim.

For Jeremiah, to quote Bob Dylan, things have changed. Same song, if the Bible is right, the world will...things are coming quickly. Very, very bad.

When I come back, pick up. Reign, days of Jehoiakim, our continued study of the world and words of the prophet Jeremiah. Don't miss the next two weeks, Dr. James Tabor.

I will put out an announcement, a formal announcement, and will advertise that on social media. Same time, same place you always listen, same quality, maybe a little bit better on the teaching side, but you got two weeks of James, and then I'll be back. Shabbat Shalom.

Shavua Tov.