

The Burial of An Ass - The Prophet Jeremiah: 20

(0:05 - 1:21)

Last week, we talked about a prophecy of Jeremiah, Babylon's 70 years, predicting the rise of Babylon as a world power. For 70 years, Babylon would rule over the nations. This week, we're going to witness the unraveling of the Davidic dynasty.

From the end of Jehoiakim's reign through the reign of his son, Jehoiakim, and into the ascension to the throne of David, of David's final king, Metaniah, also called Zedekiah. This is a tale of corrupt power, defiance, and divine retribution. The dramatic story of King Jehoiakim is a tale of corrupt power, defiance, and divine retribution.

(1:22 - 2:39)

Upon the death of King Josiah in 609 BCE at the hands of Necho, Pharaoh of Egypt at Megiddo, both armies were en route to Carchemish to enjoin the battle going on at that place. When Josiah dies at Megiddo, the people of the land appoint Josiah's fourth son named Shalom, also known as Jehoahaz, as king in his father's stead. But the King Necho of Egypt who killed his father wouldn't let this continue.

He swept into Jerusalem, he bound Jehoahaz in fetters, sent him to Egypt where he would ultimately die, and replaced Jehoahaz with Josiah's second son named Eliakim. So he takes Eliakim, places him on the throne of Judah, and changes his name, giving him a theophoric name which is a bit strange, but names him instead of Eliakim, he calls him Jehoiakim, as we find it in English, Jehoiakim. He puts him on the throne.

(2:40 - 2:57)

Now from this point on, things begin to pick up pace. So for instance, Jeremiah and King Josiah have an overlap of 19 years. Jeremiah becomes a prophet in the 13th year of Josiah's reign.

(2:57 - 4:49)

Josiah's reign lasts 31 years. So between the 13th year of Josiah's reign and the 31st year of his reign is 19 years. Josiah and Jeremiah's careers overlap.

But according to the biblical records, we have no record at all of any interaction between the two. For instance, in the 18th year of Josiah's reign, when the scroll was discovered, the King Josiah doesn't send an entourage to Jeremiah. Neither did he send his entourage to Zephaniah, who also was a prophet at the time.

But instead, he sends an entourage to a prophetess in the Mishneh by the name of Huldah. Huldah tells him that the destruction that the scroll spoke of was soon to come, but that Josiah himself would go to his grave in peace. As we know, that prophecy seems to have not come to pass.

Certainly not the way I would have taken it if I were Josiah. But there's no record of the two ever meeting. We don't know that Josiah and Jeremiah ever even knew one another.

But once Josiah dies, we know that Jehoahaz, there's no word of the Lord that comes to Jeremiah during the reign of Jehoahaz. Because it says in Jeremiah chapter 1 verse 1, these

are the words of Jeremiah which the Lord spoke to him from the 13th year of Josiah's reign. The next king that's mentioned in that superscription is not Yehoahaz, but Jehoiakim.

(4:50 - 9:36)

So the word of the Lord came to Jeremiah throughout the days of Jehoiakim's reign, but during that three-month reign, no word of the Lord apparently came to Jeremiah. But as I said, things begin to pick up pace right after Jehoiakim becomes the king. It's as if prophecies that came to Jeremiah early in his prophetic career have begun to take fruition.

They've begun to take root and grow. For instance, he has a vision. One of his first visions, at least as it's reported chronologically in the book of Jeremiah, this first prophetic vision deals with a hastening fruit, the almond tree.

And the word for almond literally means it's tied to the same Hebrew root word as to hasten. The almond tree begins to blossom, which indicates to Jeremiah that danger is coming. It's hastening.

Not only does he have this idea, not only does he see this vision that danger and destruction and ruination are coming to Jerusalem, but also that it's coming from the north. He has a vision of a cauldron, a boiling pot, which is tipped from the north, indicating that the destruction would be coming from that particular direction. Disaster indeed would come from the north.

But early in the prophetic career of Jeremiah, evidently that name, the name of the destroyer, if you will, was not mentioned. But it's in the days of Jehoiakim, so it's 20 plus years into the career of Jeremiah, we finally get the name of the destroyer. We find out that this enemy is a new king, a new king by the name of Nebuchadnezzar from Babylon.

It's only in the reign of Jehoiakim that we first get a name for this coming destroyer. We also learn that Babylon will rule the nations for 70 years. We get the prophecy of Babylon's 70 years often talked about and interpreted, many times misinterpreted by students of prophecy because they don't understand that what they typically go to the book of Daniel to read has its origins in the words of Jeremiah.

Jeremiah is very clear about this 70-year prophecy. The 70 years are 70 years of Babylon's rule. People can get into all sorts of side trails, but they have to.

You should go back to the origins of that prophecy in Jeremiah. Now, this 70 years granted to the king of Babylon to rule the nations, we have an end point. We know that it ends in 539 BCE when Cyrus rules over Babylon and issues a decree for the people of to return.

So, if we back that up, interestingly enough, it brings us to the year 609 BCE, and that happens to be the date, the year that King Josiah dies. That begins the time clock, if you will. The sands of time begin to flow, and then they begin to flow even faster with Jehoiakim's reign.

The end of the Judean kingdom was soon and certain to come. Offers to repent were continually offered by the prophets to both the rulers, the political and religious leaders, as well as the people, but they refused to repent, sealing the impending doom. Everyone

seems to have refused the offer of peace, tranquility, and chose, whether they admitted it or not, the ruination that was predicted by Jeremiah.

Jehoiakim was one who put his ultimate seal on the destruction that was prophesied. He was one who despised God. He defied God.

(9:36 - 11:05)

Jehoiakim rejected, opposed, imprisoned, and persecuted, and even killed one of the prophets of God. You might recall the prophet that he killed was a man by the name of Uriah ben Shemaiah. Why did he kill Uriah? He killed Uriah because Uriah proclaimed the end of the Judean kingdom just as Jeremiah had.

Uriah hears that the king, the king Jehoiakim, wants to kill him. He flees to Egypt, but Jehoiakim, adding bad to evil, sends an entourage all the way to Egypt to bring him back and ultimately puts him to the sword. Jehoiakim had no fear of God, had no fear of the prophets, and was dead set on bringing an end to the Davidic line.

The king who destroyed the original Jeremiah scroll was soon to face a judgment, a judgment from God. But what would that judgment be? Our sources actually provide two different accounts, two different judgments. The first one is that he would die and be replaced, the nature of all men, the way of all the earth as King David once described it.

(11:06 - 11:58)

Death comes to us all. That's one of the options. The other option that our sources provide, the other administration, if you will, of the judgment is presented as a taking away, a carrying away, an exile.

Those two passages stand in opposition one to the other. So if you look at 2 Kings 24 and verse 6, I'm going to use Newsom's book, A Synoptic Harmony of Samuel, Kings, and Chronicles, with related passages from Psalms Isaiah, Jeremiah, and Ezra, edited by James D. Newsom. Excellent book, particularly for the study of the period that we're dealing with.

(11:59 - 12:34)

So the first thing I want to do is I want to show you that according to the writer of Kings, 2 Kings 24 6, it simply says, So Jehoiakim slept with his fathers, and Jehoiakim his son reigned in his stead. Easy enough to accept, except that in 2 Chronicles chapter 36, we get a different outcome. In 2 Chronicles 36, it doesn't say he died and was replaced.

(12:34 - 17:08)

It says, beginning in 36 verse 6 through 8, that he had been taken away captive to Babylon, and then ultimately it says, So which one is it? Did Jehoiakim die as all men, or was he carried away captive? What was it that brought us to the point where his son reigned in his stead? Well, I'll tell you this. Jeremiah knows nothing at all about Jehoiakim being carried away captive, and he ought to know because he is the prophet on the scene during the duration of Jehoiakim's reign. Now, during Jehoiakim's 11-year reign, judgment hit time and again, blow after blow after blow.

As soon as Babylon defeated Assyria and Egypt in the north at the Euphrates River at Carchemish, Babylon made its way down south. So we're talking about the year 606 BCE. It's

early in the reign of Jehoiakim, and it says in 2 Chronicles chapter 36 and verse 7. I'm going to go there.

2 Chronicles 36 and verse 7. Nebuchadnezzar also carried part of the vessels of the house of the Lord to Babylon and put them in his palace in Babylon. So not only does Nebuchadnezzar come from the north soon after the battle at Carchemish and make his presence known, by the way, pushing Egypt back south, back into its own land, Babylon takes a presence as soon as this battle is over early in the reign of Jehoiakim. Not only does Babylon make its presence known, but it ransacks the temple, taking many of the sacred objects back to Babylon where they are placed in temples and shrines and palaces as a sign of the superiority of Babylon over Israel's God.

Babylon, not only did they raid the temple and subjugate the people left in the land of Judea, but they also took captives. If you go to the book of Daniel, the book of Daniel chapter 1, Daniel begins in this way. Listen to this.

It says, in the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar came, the king of Babylon, came to Jerusalem and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand with some of the vessels of the house of God. Now that matches what we read in 2 Chronicles 36.

And he brought them, the vessels, to the land of Shinar, to the house of his God, and he placed the vessels in the treasury of his God. Now verses 3 through 5 of Daniel chapter 1 go on to say that king Nebuchadnezzar dispatches a man by the name of Ashpenaz, his chief eunuch, one of the soldiers under his command, and sends him into Judea with the command to take some of the people, the higher class, if you will, back to Babylon where they are indoctrinated, where they put into schools, if you will, to learn the language and customs of Babylon. And among those are several young Judeans.

Many of us know these people from stories even from our childhood. The four that are mentioned in Daniel 1 verse 6, Daniel, Hananiah, Mishael, and Azariah. We also know the latter three as Shadrach, Meshach, and Abednego.

But these are some of the captives. So Daniel 1 plugs smoothly into the beginning of the reign of Jehoiakim. All of this is going on.

(17:09 - 19:46)

Now, for three years, for three years, Jehoiakim is subject to Babylon. That's during this three-year period, early in this three-year period of subjugation, that the prophet Jeremiah is commanded to write the scroll, to write the original Jeremiah scroll, which covers the period in the scroll from the 13th year of Josiah until the fourth year of Jehoiakim, which is 23 consecutive years. The story of the writing of that original scroll we've covered in a previous class, but it's in chapter 36, clearly dated to the fourth year of the king we're talking about today, and that is Jehoiakim.

Now, Babylon would ultimately defeat Judea and take captives. This particular prophecy was in the original scroll, and it so angered the king, it so angered Jehoiakim that on a cold winter night in front of a fire, he and Yehudi cut that scroll up, cast it into the fire until it was totally consumed in the flame. Now, Jeremiah is told by God to write another scroll, and to

write on this scroll the same words that were on the first scroll, and even more words were given.

All of this account is recorded in chapter 36. But what's interesting is that after the reading of the scroll, Jehoiakim, about this time, rebels against the king of Babylon. Look at 2 Kings chapter 24.

In 2 Kings chapter 24, it says that King Jehoiakim rebelled, and here we have it in verse 1. In his days, meaning Jehoiakim in context, Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant for three years. So remember, Nebuchadnezzar of Babylon comes to Judea to Jerusalem shortly after defeating Egypt and Assyria at Carchemish, and he comes in and makes his presence known, subjugating Judea. It says for three years he makes Jehoiakim a servant.

(19:46 - 20:14)

Now, then he, meaning Jehoiakim, turned and rebelled against him. Now watch what happens. When he rebels, verse 2, and the Lord sent against him bands of Chaldeans, bands of Syrians, bands of the Moabites, bands of the Ammonites, and sent them against Judah to destroy it, according to the word of the Lord that he had spoke by his servants the prophets.

(20:15 - 23:02)

So regardless of what Jehoiakim does, Jehoiakim is standing against, rebelling against Babylon, but it's to no good. It's to no avail, because when he stands and rebels against Babylon, according to this text, the Lord sent enemies from other places, and the boiling cauldron begins to intensify. The danger is on every side.

In fact, one of the things that Jeremiah talks about is this threat from every side, danger all around. It's a phrase that's repeated in many occasions, and we'll see it more in the coming classes. The threat that so angered Jehoiakim, the thing which led him to speak against the validity of the scroll when he rebelled against the king of Babylon, this threat is coming regardless.

There's no way to avert what the prophet has declared will come his way. Now I want you to look with me at Jeremiah chapter 36. Jeremiah chapter 36 and verse 29.

This is presented in verse 27 as a word of the Lord to Jeremiah, and it says, And concerning Jehoiakim, king of Judah, you shall say, Thus says the Lord, You've burned this scroll, saying, Why have you written in it that the king of Babylon will certainly come and destroy this land and will cut off from it man and beast? Therefore thus says the Lord concerning Jehoiakim, king of Judah, He shall have none to sit on the throne of David, and his dead body shall be cast out to the heat by day and the frost by night. Interesting. This part of a word of the Lord, as we see in verse 27, indicates that the punishment due for Jehoiakim's wickedness, for his horrid behavior, for his obstinance and all the bad that he did, is twofold.

Number one, Jehoiakim is told that no descendant of his will sit on the throne of David. And number two, he will suffer an ignoble death. Remember, what we read about in Kings and Chronicles, when we look at the overall survey of the reign of Jehoiakim, Chronicles says that he's carried away captive and his son reigns in his stead.

(23:03 - 24:16)

Second Kings 24 says, no, no, no, he's not carried away captive. He dies and his son Jehoiakim takes over. Now, both of those, they're different, but one of those says that he dies the way of all men.

But this seems to suggest a death not so common. He's going to be cast outside the gate and his body left exposed to the elements. Now, go with me to Jeremiah 22.

Jeremiah chapter 22 in verse 18. This is a word of the Lord concerning Jehoiakim. Listen to this.

Therefore, thus says the Lord concerning Jehoiakim, son of Josiah, king of Judah, they shall not lament for him saying, ah, my brother, ah, my sister. They shall not lament for him saying, ah, Lord, or ah, his majesty. With the burial of an ass, he shall be buried, dragged and dumped beyond the gates of Jerusalem.

(24:17 - 26:42)

So in two places, we have this ignoble death. He's going to be cast out. He's not going to be mourned.

He's not going to receive a proper burial. Now, Second Kings 24 says he's gathered to his ancestors. It's a typical way that the writer of Kings describes the passing of one king.

But Jeremiah does not give a simple going the way of all the earth. This is horrible. But what about the other punishment? What about the other decree of Jeremiah? It says that no son of his will sit upon the throne.

So was Jehoiakim, the son of Josiah, was he the last king of the line? Was he? It says very clearly, verse 30 of chapter 36, thus says the Lord, there will not be to him or none to him, meaning there will not be a descendant of his sitting upon the throne of David. And yet his son does, in fact, sit upon the throne. That's very clear.

Now, what do we do with this? Of course, it presents a problem. It presents a challenge. You have two prophecies, an ignoble death and no descendant of his will sit upon the throne.

Interesting. Now, I want you to look with me. In fact, I'm going to use Newsome again because it puts them side by side, but I want to look at two texts.

I want to look at the text in Second Kings 24 again, compared to the account in Second Chronicles 36. It says in Second Kings 24, beginning in verse 5, about the death of Jehoiakim. Now, the rest of the deeds of Jehoiakim and all that he did, are they not written in the book of the Chronicles of the kings of Judah? So Jehoiakim slept with his fathers and Jehoiakim, his son, reigned in his stead.

(26:42 - 30:06)

So clearly, even though it's predicted, despite the prediction that no son of his would reign, a son of his did reign. Now, look at Second Chronicles 36, verse 8. The rest of the deeds of Jehoiakim and the abomination that he did and what was found against him, behold, they are written in the book of the kings of Israel and Judah. And Jehoiakim, his son, reigned in his stead.

So in all accounts, Kings, Chronicles, the prophet Jeremiah, all agree that Jehoiakim, the son of Jehoiakim, reigned instead of his father. The records become a bit confusing at this point. Perhaps it's because of the horror, the danger, the destruction all around.

How old was Jehoiakim when he began to reign instead of his father? As is often the case in our present study, we've made this very clear, it depends. It depends on what we read. It depends on the source that we derive our data from.

I'll give you an example. So how old was Jehoiakim when he began to reign? We have two accounts of the ascending of Jehoiakim to the throne. One is in Second Kings, one is in Second Chronicles.

So if you look at these two, Second Kings chapter 24 and verse 8 says the following. Jehoiakim was 18 years old when he began to reign, and he reigned for three months. So first of all, I want you to notice that like Jehoahaz, like Shalom following the death of Josiah, this is a very short reign, but it is a reign.

So it says that at the time he takes the throne upon the death of his father, he is 18 years old according to Second Kings chapter 24. Now if we look at Second Chronicles chapter 36, it says Jehoiakim was eight years old when he began to reign, and his reign lasted three months and ten days in Jerusalem. Now some of you might remember that eight years old is not impossible for a king to begin the reign.

In fact, Josiah, the celebrated king, particularly of the writer of Second Kings, it says that Josiah was eight years old. So here we have in Chronicles that Jehoiakim was eight years old when he began to reign in place of his father. The problem is that the eight years old of Second Chronicles chapter 36 is different than the age which is recorded by the writer of Second Kings 24.

(30:06 - 31:05)

Now here's a possible solution. Remember when we talk about careful biblical studies, we talk about the critical analysis of a text. It's not to criticize, as people often think the term means, but critical means very careful.

How can we get back to the original reading? Was the original reading that Jehoiakim was 18 or that he was eight? Which one of these reflects the more accurate, the original? Now I'm going to give you a proposal, and this is why critical biblical studies are important, even without looking at the Septuagint or to check and see if the Dead Sea Scrolls perhaps have a reading about this particular passage. All we have to do is look carefully at chapter 36, and it should stand out. It says that he reigned three months and ten days.

(31:06 - 34:06)

The main difference is the placement of the ten. So for instance in Second Kings 24 8, it says that Jehoiakim was Shmonei Esrei, eight and ten. Shmonei Esrei.

If we look at Second Chronicles 36, it says he's Shmonei Shananim, eight years. And then in the next two words, we find the word Esrei. So quite possibly a scribe transcribes it incorrectly

and both, because both of these passages have the number eight and the number ten, perhaps both of them said he was 18 years at the time he became king.

That's what I believe is the correct reading there. So what does Jeremiah have to say about Jehoiakim's reign? First, Jehoiakim, this surprised king who was not even supposed to reign because of the prophecy which declared the pronouncement which declared that no son of Jehoiakim would sit on the throne of David. What does Jeremiah say about the reign of our surprised king? First, he's only mentioned by the name Jehoiakim in Jeremiah in the 52nd chapter of that work.

Jeremiah refers to the king Jehoiakim by two other names. One is Jeconiah, or Jeconiah as we have it in English, and Konya, an abbreviated form of the king's name. Only one prophecy.

Now remember, his reign is only three months. We only have one prophecy from Jeremiah that's given a word of the Lord that comes to Jeremiah during the reign of Konya, and it comes in chapter 22. So if you'll go to chapter 22 of Jeremiah, and we're going to go to verse 24.

As I live, declares the Lord, though Konya, the son of Jehoiakim, king of Judah, were the signet ring on my right hand, yet I would tear you off and give you into the hand of those who seek your life, into the hand of those of whom you are afraid, even into the hand of Nebuchadnezzar, king of Babylon, and into the hand of the Chaldeans. I will hurl you and your mother who bore you into another country where you were not born, and there you shall die. But to the land to which they will long to return, they shall not return.

(34:06 - 36:37)

He continues, verse 28. Is this man, Konya, a despised broken pot, a vessel no one cares for? Why are he and his children hurled and cast into a land that they do not know? O land, land, land, hear the word of the Lord. Thus says the Lord, write this man down as childless, a man who shall not succeed in his days, for none of his offspring shall succeed in sitting on the throne of David and ruling again in Judah.

So once again we have a king, this time a king who should never have reigned, being prophesied over that he will not have a descendant of his to sit on a throne. Now many people have pointed out that Konya, the prediction that Konya will not have a descendant, many people have pointed that out as a problem, particularly for Christianity. People have often pointed out, look, the Gospels record that Konya is in the line of Jesus, but they fail to point out or they refuse to point out that even Konya is not supposed to be.

But be that as it may, we can unpack this particular prophecy and we can begin to look at the days of the kings of Judah from Konya and to the end of the monarchy of Judea. We can date with a high degree of accuracy this word of the Lord in Jeremiah chapter 22. Why do we know the specifics? Because the scripture is very clear at this point.

We know that this word of the Lord comes to Jeremiah about Jeconiah, it has to come in a three-month period. So it has to come between the time that he takes the throne and the time in which the Babylonians take Jeconiah and his mother captive. So we're looking at 2

Kings 24 and 2 Chronicles 36 to look at this detail and what it says is that in a three-month period, it says that he did evil, evil in the eyes of the Lord in a very short period of time.

(36:37 - 44:51)

He gets right to work, right to the work of the Judean kingdom in most cases where they do bad in the eyes of the Lord. He doesn't take extra time, he jumps right into the badness that has become so customary of this monarchy that was never meant to be in the first place. Jehoiakim, his father had to have died in the winter and the reason that we know this is because of the prophecy in Jeremiah chapter 22.

It says that his body will be cast out and exposed to the heat by day and the frost by night. The frost by night occurs in the winter, that's one of the clues. The other clue is that his reign, Jehoiakim's reign is only three months long and we know that it was the spring when Nebuchadnezzar came to Babylon.

So the winter is the time of Jehoiakim's death and the spring is the time of Jehoiakim's captivity, he and his mother. And we know the year because of 2 Kings 24. I want you to go with me to 2 Kings 24 and verse 11.

And Nebuchadnezzar king of Babylon came to the city while his servants were besieging it and Jehoiakim the king of Judah gave himself up to the king of Babylon, himself, his mother, his servants, his officials, his palace officials, the king of Babylon took him prisoner in the eighth year of his reign. The eighth year of Nebuchadnezzar puts us at 606-605 BCE. The reason I can date it so precisely is as you know in the spring in Aviv and Nisan, we cross from 605-606.

It's at this particular marker that the Babylonian king Nebuchadnezzar personally comes to Jerusalem and accepts the surrender of Jehoiakim, the unexpected king of the Davidic line, he and his mother Nachushtah, the daughter of Elnatan of Jerusalem. We learn the name because Kings, the writer of Kings, always provides these on-the-street details. It's as if the writer of Kings is very intimate with the inside knowings, the workings of the kingdom.

In fact, many people, particularly the rabbis, the sages will say that Kings is the record that comes to us from Jeremiah, and no one, no one knows this period better than the inside man, Jeremiah, the prophet from Anatote. So it's in 598 BCE in the spring, but right before the new year of 597 BCE. So Jehoiakim, also known as Jeconiah, also known as Konya, was king only three months, but that was long enough for him to commit horrible sins against God.

This prophecy that he would go into exile and not return actually came to pass. In the spring of 598 BCE, Nebuchadnezzar besieged Jerusalem. Konya surrendered along with his mother, his servants, princes, palace officials.

At that time, we read that Nebuchadnezzar takes more treasures from the temple, brings them back to Babylon, but he also brings at this time some 10,000 captives according to 2 Kings chapter 24 verse 14. Then if you read down further into 15 and verse 16, it seems to indicate that thousands more ultimately were driven out of Jerusalem, out of the holy city, leaving nothing but the poorest of the land to dwell there. But another king would occupy the throne.

Yet another Davidic king would take his place on the throne of David. This would be the second Davidic king in just a few years who would be appointed by a foreign ruler. In this case, or I should say in the first case, it was Eliakim who, after Necho killed his father Josiah at Megiddo, appointed Eliakim, changing his name to Jehoiakim.

That was one foreign appointee as king in the throne of David. And then we have Jehoiakim who was carried away captive in three months, and now the Babylonian king. Remember, Egypt is no longer in the picture.

They've been defeated and chased back to their land. But now the Babylonian king, Nebuchadnezzar, is going to make his appointment. He chooses a man by the name of Matanya.

Matanya is of Davidic descent. But who is Matanya? Who is this man? And how does he play into the world and words of the prophet Jeremiah? Again, like Eliakim, a foreign ruler made him king. And also like Eliakim, a foreign ruler, though a different foreign ruler, will give him his throne name.

What is it with these foreign rulers choosing theophoric names with Jeho? But it's interesting that it's happened twice towards the end of the Davidic monarchy. We have to ask ourselves, why is that? Interestingly enough, Nebuchadnezzar changes Matanya's name to Zedekiah, a very nice name, a name which associates righteousness and the divine name. Zedekiah.

Zedek is righteousness, justice, and of course, Yah is a form of the divine name. So Konyah, the grandson of Josiah, was replaced by, according to records in the biblical text, an uncle. If we look at 1 Chronicles 3:15, it says that Zedekiah, using the name given to this Davidic king by the king of Babylon, Nebuchadnezzar, it says that Zedekiah is the third son of Josiah.

So that would make Zedekiah the uncle of Konyah, his father's brother. But was he, was Zedekiah a son of Josiah, an uncle of Konyah? Do our sources agree on his pedigree? That's a question that we'll look at next week in our class on David's final king.