

The Reign of Jehoiakim - The Prophet Jeremiah: 11

(0:22 - 1:00)

Good morning, Shabbat Shalom and welcome. This is our Sabbath morning scripture study coming to you live from St. Francisville, Louisiana. I am pleased to be back with you today.

Welcome, welcome. After a three-week break we are back and we are resuming our ongoing study of the world and words of the prophet Jeremiah. We're doing today an overview of the reign of Jehoiakim.

(1:00 - 2:04)

Jehoiakim. Thanks, by the way, to Dr. James Tabor who covered for me in my absence over the last couple of weeks. So thank you very much for joining us.

Again, we are in the days of the reigns of the sons of Josiah. Now, when Josiah dies unexpectedly at the age of 39 years, despite the fact that he was told by Huldah the prophetess that he would die a peaceful death, he actually dies at the hands of Necho, or as a result of wounds sustained in a battle with Necho at Megiddo, the people of the land take his son number four, number four son, by the name of Yehoahaz, or Shalom as Jeremiah calls him. We know the names and the order of his sons based on a reading in First Chronicles chapter 3 and verse 15.

(2:04 - 12:23)

So Yehoahaz, at the death of Josiah, is put on the throne, but Yehoahaz, his reign was very short-lived, as we recall. Apparently, like his father, he was pro- Babylonian. This raised the ire of Necho, the king of Egypt, so Necho, the king of Egypt, removed Yehoahaz, took him into captivity into Egypt where he ultimately died, and put in his place another king, another son of Josiah.

This is Josiah's number two son, according to the same list in First Chronicles 3.15. This son is named Eliakim. Eliakim is number two son, and then interestingly enough, Necho, not only does he take Eliakim and put him on the throne in place of his brother Yehoahaz, but Necho, the Egyptian, changes Eliakim's name, get this, strange as it might sound, although most people don't notice that it's strange, but he gives him a Theophoric name, changes his name from Eliakim to Jehoakim, or Yehoakim. Now I find this strange, I won't get into it too much today, because it's a class in and of itself.

Why is it that an Egyptian king thinks it's more appropriate to name this Judean king after the god of Judea, with the Theophoric element placed on the front, Yeho? But he does. So there we now have Eliakim, whose name is changed to Jehoiakim, he is now the king. Now per Jeremiah chapter 1, we know that the word of the Lord came to Jeremiah over a period of about 40 years.

We read in Jeremiah chapter 1 verse 1 that it came first in the days of Josiah from the 13th year of his reign, now remember Josiah reigns for 31 years, so there are a few years, 13 years, where the word of the Lord isn't coming to Jeremiah, and then the word of the Lord begins in the 13th year. Since Josiah reigns for 31 years, that means that Jeremiah's prophetic career overlaps the monarchy of Josiah for 19 years. Then we have this short

three-month span that is mentioned in Jeremiah, but it is not mentioned, or it's mentioned in Kings and Chronicles, but it's bypassed.

In other words, Jeremiah 1.1 doesn't mention that the word of the Lord came to him during the reign of Jehoahaz, or Shalom, that three months the word of the Lord doesn't come to Jeremiah, or at least it's not reported in Jeremiah 1.1. And then the next name that's mentioned when the word of the Lord comes to Jeremiah, it comes during the reign of Jehoiakim, and then unto the 11th year of Zedekiah, the captivity and the taking away. So now, as I pointed out in my last class, it's been a few weeks, but hopefully you'll remember, if not go back and listen to class number 10, because things begin to change for Jeremiah in the reign of Jehoiakim. In Jehoiakim's reign, Jeremiah is now much more active on the political scene.

In other words, what I propose, and the scripture backs me, that as far as we know, Jeremiah never meets Josiah. We don't get any indication that the two of them actually met, we don't get stories of Jeremiah going before the king, you know, we almost assume that that happens, but I don't like to assume in biblical studies. When those kind of things happen, the Bible generally reports them.

For instance, when Isaiah goes before Hezekiah, very clearly we read about that, on and on. In fact, Jeremiah, the book of Jeremiah, reports when Jeremiah does go before the king, for instance in the case of Jehoiakim, in the case of Zedekiah, it just doesn't mention that Jeremiah ever went before Josiah. But things begin to change with Jehoiakim.

Again, Jeremiah's much more in the front of things that are going on. In fact, according to Jeremiah chapter 22, Jeremiah goes before the, he goes to the palace of the king and directly addresses the new king. He basically gives the new king, Jehoiakim, an ultimatum, tells him to do what is just and right, or else ruination will come upon the house of David.

Basically goes on from there, he tells Jehoiakim, this is all in chapter 22, I covered it in the last class, but I'm just giving you sort of an intro, a refresher, but he tells him to stop weeping for daddy, stop weeping for the one who died, clearly a reference to Josiah, rather, he tells him, weep for the one who was carried away captive, clearly, again, a reference to Jehoahaz, to Shalom, the one that Necho took away into captivity. As Jeremiah 22 puts it, he is not coming back. That's where your weeping ought to be.

Now, from a careful reading of the words of chapter 22, Jehoiakim is headed toward that path of ruin, a path that if, according to the writing, does not correct itself, or if Jehoiakim doesn't get on the right path, he's going to follow this path to his own death and burial, which Jeremiah describes rather harshly as the burial of an ass. You won't be praised in the street as your father was, but you're gonna go to a very bad end. Now, we are going to do somewhat of a broad sweeping overview of the reign of Jehoiakim, just to show you what's in front of us over the next several weeks.

After today's class, we'll go back in, we'll begin to pick up specific points of Jehoiakim's reign, and we'll flesh those out, we'll dig deep into those, and we'll show you which prophecies go to which period of the reign of Jehoiakim. Remember, Jeremiah is not at all in order. The book is very much out of order.

Things that occur in certain parts of the book, one who picks up casually and begins to read Jeremiah, anyone who thinks that they're reading things chronologically, is not reading. What we have to do is we have to go in and find textual clues, evidence, as to where does this belong. So we'll talk about, well, chapter 25 is during this king's reign in this time, that way you begin to make some sense.

Now I've recommended this book, Ad Nauseam, over and over and over. It's called A Synoptic Harmony of Samuel, Kings, and Chronicles, subtitled, with related passages from Psalms, Isaiah, Jeremiah, and Ezra, edited by James Newsome, Jr. Get it? The fascinating book, what it does is it lays out synoptic, or similar in some ways, accounts, narrative descriptions of these various books. So in this case, what we have before us, when we talk about the reign of Jehoiakim, we have two accounts, Kings and Chronicles, both cover the reign of Jehoiakim, but they give many details which are similar.

They also, as is often the case, they give differing details, alternative facts, as someone not so long ago in the media described things. So several texts related to the reign of Jehoiakim demand our attention. Now remember, we have accounts of the reign of Jehoiakim in Kings, in Chronicles, of course in the book of Jeremiah, and one other book.

One other book of the Bible gives us some detail about this particular reign. Most people totally miss this, but you're gonna see by the end of this class how important it is to not only read the Bible, but to really read the Bible. We're gonna show that more and more in the coming weeks.

(12:23 - 23:57)

Now, before we go to Jeremiah, we're studying, remember, the world and words of the prophet Jeremiah, but before we go to the book of Jeremiah, we're gonna go to the accounts of the reign of Jehoiakim as presented by the writer of Kings and by the writer of Chronicles. Now if you use Newsome, it's gonna begin on page 257. Several of you have written and said that you were good, obedient students, and you went out and bought this.

Ask for it for Mother's Day, Father's Day, and ask your kids to get it early, because you really need it now. Okay, now again, as is often the case, our sources are not always identical. This view that everything in Scripture is going to perfectly align one account with the other is simply not true.

It does not hold up, as you will see as we work through this study. People can say it all they want to, they can put their hands over their eyes, put their fingers in their ears, but if you really want to know the truth, really want to study and seek the right answers, you've got to consider both the similarities, the synoptic readings, and also have to consider where these accounts are divergent. This is what we're going to talk about.

Now, the points at which Kings and Chronicles agree, this is where they align one with the other. Again, we're talking about the reign of Jehoiakim, formerly known as Eliakim, until an Egyptian decided to give him the name of a Judean god, whatever that's about. So Eliakim is appointed by the king of Egypt once he removes the pro-Babylonian son of Josiah by the name of Yehoahaz.

So Yehoahaz is out, Neco can't have a supporter of Babylon at the throne again, he's already put one down with an arrow, so he removes him, he puts Eliakim, changes his name, and so then we find out in Kings and Chronicles that Yehoiakim's reign is 11 years long. He assumes the throne at the age of 25, and we know that he reigns for 11 years. We also know, according to both accounts, the account in Kings and Chronicles, that Yehoiakim was a bad man.

Not a bad man like you wouldn't say in today's language, like, man, he's a bad man. I mean, he was really a bad man. He was an evil person.

It said he did what was evil or bad, ra'ah, in the eyes of the Lord. And then we get the account in both Kings and Chronicles that Nebuchadnezzar comes against Judah in the days, according to the writer of Kings he puts this clause, in the days of Yehoiakim. And by the way, the biblical narratives spell this Babylonian ruler's name two ways.

You'll at times see English translations, some take out the difficulty for you, but sometimes his name is represented as Nebuchadnezzar with an N, with two Ns, Nebuchadnezzar, and some translations, and by the way the Hebrew supports this, sometimes the scribes report his name as Nebuchadrezzar with an R or a resh, Nebuchadrezzar. But either one, same guy, Nebuchadnezzar, I'm gonna do that for consistency, comes against Judah in the days of Yehoiakim. And then we get the famous clause, as we so often find in Kings and Chronicles, a version of this, how the rest of the deeds of Yehoiakim were recorded in the Sefer, or the book of the kings of Judah.

Both agree Judah. One says that it's recorded in the accounts of Judah and Israel, one says Judah. So on consistency we get both narratives tell us that the rest of the deeds of this bad man are reported in the accounts of the kings of Judah.

Now the next thing we get, and this is the last point of congruency between the two narratives, is that Yehoiakim, his son Yehoiakim with an N, reigned in his stead. So after something happens to Yehoiakim, his son Yehoiakim reigns in his place. That's where they agree.

Now, now for the differences between the account in Kings and Chronicles. There, by the way, there is one difference between these two accounts, which is, if you're taking notes, write very significant, underline underline, irreconcilable, irreconcilable, meaning that one point of divergence about the reign of Yehoiakim between the accounts of Kings and Chronicles, you just can't make them align. Now the easy ones first, and let's go to 2nd Kings 23, 2nd Kings 23, and verse 35.

2nd Kings 23 35 says this, and Yehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh. He exacted the silver and the gold of the people of the land of everyone according to his taxation to give to Pharaoh Necho. So the account in 2nd Kings informs us of this fact that is not reported in Chronicles.

Now Kings and Chronicles both tell us prior to this that a tribute is demanded by Necho on Yehoiakim. In other words, he says you're going to have to pay me a certain amount of

silver, a certain amount of gold. What Kings tells us is that in order to raise the money to pay that tribute, Yehoiakim hits his people up for the money.

He puts a tax burden on the people, as is often the case with politicians, as you might know. Now, Kings tells us that Yehoiakim taxed the people in order to pay the tribute. Kings also gives us one detail, another detail, that Chronicles doesn't give us, and this is often the case when I read accounts, historical accounts in Kings and Chronicles.

Kings often will give us biographical information that I'm going to tell you Chronicles just doesn't know. You might think that's a bit harsh. Chronicles is late.

Kings appears or presents itself as being in the know. In other words, Kings tells us the maternal line of Yehoiakim, Chronicles doesn't tell us that. Kings does this quite a bit, by the way, you just have to pay attention.

Now, from this point on, I'm going to lay out the case that there is a major difference between the two accounts in Kings and Chronicles. From this point on, we're going to cover this aspect of sharp disagreement between the two. Now, both report, Kings and Chronicles, both report that Nebuchadnezzar comes up.

Nebuchadnezzar comes into Judah's territory, Kings tells us it's obvious in both, but it's during the reign of Yehoiakim, Kings actually states it. In his days, Nebuchadnezzar comes up against Judah. Now, I'm going to read you the two accounts separately.

So, we're going to begin in 2nd Kings. Go to 2nd Kings chapter 24, beginning in verse 1. Here we go. Are you ready? In his days, meaning in Yehoiakim's days, Nebuchadnezzar, king of Babylon, came up and Yehoiakim became his servant for three years.

Then he turned and rebelled against him, and Jehovah sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Amun, and sent them against Judah to destroy it according to the word of Jehovah which he spake by servants of prophets. Surely at the commandment of Jehovah came this upon Judah to remove them out of his sight for the sins of Menashe according to all that he did, and also for the innocent blood that he shed, because he filled Jerusalem with innocent blood, and Jehovah would not pardon, and Jehovah would not pardon, and Jehovah would not pardon. King said it once, I said it three times because you hear it.

Now, the rest of the acts 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. And the king of Egypt came not again anymore out of his land, for the king of Babylon had taken from the brook of Egypt unto the river Euphrates all that pertained to the king of Egypt. Okay, Jehovah, well let me start with this.

(24:00 - 32:02)

Nebuchadnezzar comes up, this is King's account, this is King's story. Nebuchadnezzar comes against the land of Judah, and when he does, Jehoiakim becomes subservient to Nebuchadnezzar for three years, and then at the end of that, he rebels. So he's done with Necho, I mean with the king of Babylon, he just says I'm not gonna do this anymore, okay?

Now, this leads to an unleashing, if you will, of warring neighbors, attacks from warring neighbors, and it says very clearly that this is from the Lord.

The Lord unleashes the neighbors, the Moabites, the Ammonites, this group, that group, and all of this, it says in Kings, is because of the sin of Manasseh. The sin of Manasseh? Like, wait a minute, let me go back in time. Manasseh, after he dies, is Ammon.

Ammon is assassinated, and then little eight-year-old Josiah takes over, so you got Manasseh, Ammon, Josiah, the godly king, remember? And then you have Jehoahaz, who's taken captive into Egypt where he dies, and then you have Jehoiakim. Now, all of these, this is five different rulers, and the writer of Kings says that the unleashing of the attacks of neighbors is because the sin of Manasseh. Wait a minute, I thought that Manasseh's sin was pardoned.

Kings says it was not pardoned. In fact, it was so not pardoned that God unleashes all these nations on Israel to remove them out of his sight because of Manasseh's sin. You know, he shed innocent blood, he did all this other stuff, and God would not pardon.

That's what Kings says. Chronicles doesn't say that. Go to 2nd Chronicles, very important, to show you how different these two accounts are.

2nd Chronicles 33, let's begin in verse 10. As I often say, they are as different as CNN and Fox, if you can understand that. Okay, here we go.

2nd Chronicles 33, 10. And Jehovah spake to Manasseh and to his people, but they gave no heed. Wherefore Jehovah brought upon the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon.

Verse 12. And when he was in distress, Manasseh, he besought Jehovah his God, humbled himself greatly before the God of his fathers, and he prayed unto him, and was entreated of him, and heard his supplication, and brought him again to Jerusalem in his kingdom. Then Manasseh knew that Jehovah he was God.

After this, he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entrance of the fish gate. And he compassed Ophel about with it, raised it up to a very great height, and he put valiant captains in all the fortified cities of Judah. He took away the foreign gods and the idol out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah, and in Jerusalem.

And he cast them out of the city, built up the altar of Jehovah, offered their own sacrifices of peace offerings, and of thanksgiving, and commanded Judah to serve Jehovah the God of Israel. Nevertheless, those people sacrificed still in the high places, but only to Jehovah their God, if that's as far as I want to read. A little bit further.

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of Jehovah the God of Israel, behold they're written among the acts of the kings of Israel. His prayer also, and how God was entreated of him, and all his sin and his trespass, and the places wherein he built high places, and set up the Asherim, and the graven images, before he humbled himself, behold they're written in the

history of Hozai. So Manasseh slept with his fathers, and they buried him in his own house, and among his son reigned in his stead.

Kings says that Manasseh's sin remained. Chronicles paints a much more kind picture of Manasseh, and how he repented in the end, and ultimately restored the bad that he had done. So there's a difference there between Kings and Chronicles, because by the time we get to the reign of Yehoiakim, we have the writer of Kings, who by the way, has been consistent all along when it comes to Manasseh.

Kings tells us that Manasseh was a bad man, and that the things that were happening even in the days of Yehoiakim could be attributed, at least in part according to the writer of Kings, to the bad that Manasseh had done. Back to Yehoiakim. When we look at the story of Yehoiakim, it says the rest of his deeds are written in the Sefer of the Chronicles of the kings of Judah, and that he slept with his fathers.

Now, you get it. This is Kings. Nebuchadnezzar comes up, he attacks Judah, he basically demands a tribute which Yehoiakim pays for three years by taxing the people, he's subservient to Nebuchadnezzar for those three years, and then he rebels.

And then ultimately it says he died, slept with his fathers. Alright? Now, how does Chronicles put it? Well, let's see. Second Chronicles.

Second Chronicles, chapter 36, beginning in verse 6. And against him came up, against him is Yehoiakim, came up Nebuchadnezzar, king of Babylon, and bound him in fetters, carried him to Babylon. Carried him to Babylon? Nebuchadnezzar also carried off the vessels of the house of Jehovah to Babylon, and put them in his temple to Babylon. Now the rest of the acts of Yehoiakim and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah, and Yehoiakim, his son, reigned in his stead.

That's what the Chronicler tells us. So, Yehoiakim, we got two different histories here, and that's okay, because we have different sources that make up our biblical text, and these are ancient sources. These are stories that have come down to us, but they're different.

(32:03 - 36:08)

They're very different. Now, some try their hardest to make everything work, but Chronicles says Yehoiakim is bound in fetters, and literally in the Hebrew it says that Nebuchadnezzar walked him in chains to Babylon. And he also reports, the Chronicler also says, oh, and by the way, took some of the stuff from the temple at that time, and brought them from the house of the Lord, and put them in his palace in Babylon.

The Chronicler does not mention the death of Yehoiakim, it just says he's carried away, and Yehoiakim, his son, takes the throne. Now remember, Chronicles is late. Chronicles is writing at a much later period, and one has to wonder, does the Chronicler, or the final redactor or editor, not have the account before him or her, as the case might be, that the writer of Kings has? Very, very likely that is the case.

So one of my questions is this, which account is closer to the truth? Again, I know that the apologist, and some of you may be trying to resolve the discrepancy between these two

accounts already in your head or on paper or in an email to me or whatever, but listen, there is an attempt that people try to make them both work, like maybe he was carried away and then he realized that he messed up and then God let him come back and, well, let's stick with the storyline and see if that holds true. Even if that were the case, what do we do with the differences between Kings and Chronicles concerning Manasseh? Because they're different. Kings says Manasseh was a bad man and went to his grave being a bad person.

Chronicles says, yeah, he was bad, but let me tell you this story I know about how he confessed his sins and God listened to him, and the writer of Kings would be, what? Manasseh? Never heard that. Okay, so let's move forward if we can. Can we find support, perhaps within Jeremiah or this other book, a mystery book that I'm going to bring in in a little while, that tells us about the reign of Jehoiakim, can we find evidence in one of those accounts in Jeremiah or this other book that supports either the writing as we have it in Kings or the narrative that we have in Chronicles? Well, let's see.

All we can do is keep pushing forward. Kings and Chronicles, again, report that Jehoiakim reigned for 11 years and that Jeremiah was prophesying during these 11 years. So we ought to find in Jeremiah information about Jehoiakim's reign, and that is the case.

In fact, if you do a search for the name Jehoiakim in Jeremiah, you'll find that it occurs 22 times. 22 times Jehoiakim occurs. Now, we're not going to go into all those today, and I won't even give you those, but you can do a simple search on your nice Bible software, or you can read the book of Jeremiah and find them all, or however you want to do it, you can go to Blue Letter Bible and search for it.

(36:08 - 40:41)

But some of the occurrences of the name Jehoiakim are the following. There are passages, two times it mentions the days of Jehoiakim. There is one passage in Jeremiah 26 that says at the beginning of his reign.

Jeremiah 26 says the beginning of the reign of Jehoiakim. So if we're doing chronological, I'm gonna go there first. I'm giving you an overview today, but believe me, next week we're gonna jump all into Jeremiah 26 because that's the beginning of Jehoiakim's reign, but I'm giving a broader unboxing in the reign of Jehoiakim today.

You got twice where it says the days of. Five times the name Jehoiakim appears in the narrative of Jeremiah for various reasons. The fourth year of Jehoiakim is the focal point of the writer of the book of Jeremiah.

Now let me let me explain that a minute. If you look at the fourth year, more of the book of Jeremiah, particularly where it's talking about Jehoiakim's reign, is focused on the fourth year. Chapter 25 verse 1, chapter 36 verse 1, chapter 45 verse 1, and chapter 46 verse 1, all are describing things that happen in the fourth year of Jehoiakim.

Did you notice that the spread of those? Now I can tell you that chapter 26 is not the fourth year. Chapter 27, 28, 29, 30, 31, 32, 33, 34, 35 are not the fourth year. You see there are gaps, so you have to go in, and if I want to teach you on the fourth year of Jehoiakim's reign, I've got to find all those different chapters.

They're scattered all over. Now, the fifth year of Jehoiakim is described in chapter 36 of the book of Jeremiah and in my mystery book, which we'll talk about later, and then five times we get passages which describe the sons of Jehoiakim. Obviously those are for later classes, because the sons of Jehoiakim are reigning after Jehoiakim, right? So we'll get to those later.

Again, one point that Kings and Chronicles both have is that during the days of Jehoiakim, Nebuchadnezzar comes up against Judah. Remember, Chronicles reports that Nebuchadnezzar takes Jehoiakim away in chains and walks him to Babylon, bringing with him a bunch of cool stuff from the temple. Kings doesn't even know about this.

Kings says nothing about Jehoiakim going off. He says, no, that's not what I heard. What Kings says is that he's subservient to Nebuchadnezzar for three years, and he gets fed up with it.

He throws off the yoke. He rebels against Nebuchadnezzar, and then God sends all these countries against him, one right after the other. So what do we know about Oneb? What do we know about Nebuchadnezzar, Nebuchadrezzar? If we could somehow find corroborating textual evidence that gives us a little more detail about the reign of Nebuchadnezzar, particularly when he first assaults the kingdom, the Judean kingdom, maybe we could find which one of the accounts, Kings or Chronicles, is more historically reliable in this particular instance, right? This is what we have to do.

Inquiring minds ought to want to know and not cover their eyes and their ears. So we're gonna keep going forward. In other words, if I could find a date or determine a date for when Nebuchadnezzar comes against Judah, then maybe I'll be able to narrow this down.

All right. Go with me to the book of Jeremiah, chapter 25. Jeremiah 25.

(40:43 - 59:10)

Beginning in verse 1, the word that came to Jeremiah concerning all the people of Judah, listen for clues, in the fourth year of Jehoiakim, the son of Josiah, king of Judah, now listen, this is a parenthetical statement in the text, parentheses, the same year was the first year of Nebuchadnezzar, king of Babylon, parentheses. Okay, stop there. The fourth year of Jehoiakim was also the first year of Nebuchadnezzar, king of Babylon.

So now we have to put this in our notes. Which Jeremiah, the prophet, spoke unto all the people of Judah and all the inhabitants of Jerusalem, saying, from the thirteenth year of Josiah, the son of Ammon, king of Judah, even unto this day, these three and twenty years, the word of Jehovah has come to me, and I've spoken to you, rising early and speaking, but you have not hearkened. All right.

By the way, the math checks out. Relax, take a deep breath. Jeremiah is at least consistent within the book of Jeremiah.

Remember, we have Jeremiah 1.1 that sort of sets the pace. We know that Jeremiah begins to hear the word of the Lord in the thirteenth year of Josiah's 31-year reign. That means that if you look at the time Jeremiah overlaps Josiah's reign, it's nineteen.

Everybody do the simple math. Nineteen years, and now we're in, according to Jeremiah 25, we're in the fourth year of Jehoiakim. Nineteen plus four equals twenty-three.

Jeremiah says, I've been speaking to you and you've not been listening for twenty-three years. Math works. Okay? Now, again, we also now know that in the fourth year of Jehoiakim, Nebuchadnezzar, according to this parenthetical statement, Nebuchadnezzar becomes king.

It's the first year of his reign. Okay? Now, let me be really fair with this. That could mean that the first year of Nebuchadnezzar overlaps with the fourth year of Jehoiakim, so that perhaps Nebuchadnezzar ascends the throne in the third year of Jehoiakim, and I'm gonna prove that to be the case, and then that extends into the fourth year of Jehoiakim.

You'll follow this more as we go. Now, by the way, it's this same fourth year of Jehoiakim that something else happens important for our story that I'll have to get into more detail later, but for now, go to Jeremiah 46. Now let me tell you what Jeremiah 46 is.

Jeremiah 46 is the beginning of a series of oracles to the nations. God gives word to Jeremiah to speak these words against the nations. 46 comes out the gate against Egypt.

Now listen to this. Jeremiah 46 1, the word of Jehovah which came to Jeremiah the prophet concerning the nations of Egypt concerning the army of Pharaoh Necho, king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar, king of Babylon, smote in the fourth year of Jehoiakim, the son of Josiah, king of Judah. So I'm gonna just stop there just to make the point.

Fourth year of Jehoiakim, Nebuchadnezzar is on the throne. It's the beginning of his reign. The beginning of Nebuchadnezzar's reign, he goes to Carchemish and defeats Necho.

Now remember, Necho is battling their other countries involved. I'm gonna we're gonna go through this battle at Carchemish in a future class and you'll you'll really understand it because you might say, well why do I need to know about a battle that took place in the first year of Nebuchadnezzar? What do you mean why do you need to know it? This is more important than anything you watch on Netflix. This is absolutely essential.

It's in the Bible. So we're gonna study that. We're not gonna do it today.

So we know that the writer of Kings, for instance, knows that Egypt is defeated during the days of Jehoiakim. How do we know that? Go with me to 2nd Kings, 2nd Kings chapter 24 and verse 7. And the king of Egypt came not again any more out of his land, this is during the reign of Jehoiakim, for the king of Babylon had taken from the brook of Egypt unto the river Euphrates all that pertain to the king of Egypt. Now we know from Jeremiah 46 that that takes place in the fourth year of Jehoiakim.

So I want you to get this, the fourth year of Jehoiakim, Nebuchadnezzar is sweeping the land of Canaan, the land of Israel and Judah, and he pushes Egypt out. Fourth year of Jehoiakim, Necho is out. We know that Nebuchadnezzar, according to Jeremiah 25, defeats Egypt in the fourth year of Jehoiakim, which is the first year of his reign.

That means that as soon as Nebuchadnezzar takes the throne, this gadfly comes against the world. He is on a war campaign to conquer the world. But several other key events take place in the fourth year of Jehoiakim, and I don't want to go into too much detail about the fourth year, that's going to take an entire class, believe me.

We also have texts that deal with the events of the fifth year, and remember he reigns for 11 years. But suffice it to say that Jeremiah knows nothing, knows nothing about the chronicler's report about Jehoiakim being taken in chains to Babylon. He doesn't know anything about it.

Nothing. But what does that mean? Well, we'll get to that later. But before we dig into the fourth year, or the fifth year, or the sixth through the eleventh year, we need to take a closer look at what Scripture says about the first three years of Jehoiakim's reign.

What's happening in years one through three before Nebuchadnezzar goes to Carchemish and does this and this and comes to attack? Remember, if you will, that when Necho kills Josiah at Megiddo, they're both going towards Carchemish to support their representative side. And Necho doesn't, according to the text, Necho doesn't want to kill Josiah, and Josiah doesn't want to die. In fact, Josiah, the word he got from the prophetess he consulted is that he'll die a peaceful death.

He had no way to know that a peaceful death meant an arrow through the heart. So this battle is a big, big part of our story. It's raging for a few years.

But before we get into that, we have to think about what's going on from the death of Josiah, we know a battle's going on, what about those first couple of years? What's Jeremiah doing? What's he doing when all this is going on? I'll tell you one thing he's doing, the beginning of Jehoiakim's reign, Jeremiah is going to the temple of the Lord and he is challenging the temple of the Lord, the temple of the Lord, the temple of the Lord. He's telling the priest that God never asked for sacrifice, he's telling the priest that the temple is coming down, it's gonna be destroyed. In fact, if you don't believe me, says Jeremiah, go to Shiloh where I put my name at first and look around there.

By the way, I just went there a week and a half ago with our little adventurous team. I couldn't help but think of those words as I looked at an almond tree and blossomed, thinking about the words of Jeremiah. I did what Jeremiah said, I went to Shiloh, and you know what? There's nothing there.

I mean, they're ruins, which is Jeremiah's point. Go look. But we also have another book that provides details in this first part of Jehoiakim's 11-year reign, and it's something that most people miss, and it's very, very important.

If you don't get this other book, if you don't put this other book and overlap it with Jeremiah, you're not studying the world and words of Jeremiah the prophet. It's that simple. You have to bring this in.

It's a book named after a man named Daniel. Now, most people know that Daniel's famous 70 weeks prophecy is based on Jeremiah. Now, believe me, we're gonna get into the 70 weeks.

This is a hot topic. Everybody, you know, you read about it in the Dead Sea Scrolls, people forever have wrestled with the 70 weeks and the 70 weeks of years, as Daniel 9 says. But before we get there, we have to recognize that the reason that Daniel brings forward what he brings forward is, he doesn't dream up the 70 weeks of years as most English translation puts it.

He's reading the prophet Jeremiah, and get this, reading chapter 20. Chapter 25 ties to the first year of Nebuchadnezzar, and it also ties to the fourth year of Jehoiakim. So when we get into this, we have to look at the whole picture.

We can't just study Jeremiah and read it as it's laid out, thinking that that's somehow chronological when it's not. We can't just read the account in Kings and not the account in Chronicles. We can't ignore the differences between the two.

We have to look at everything. So, I need you to look at Daniel chapter 1. Daniel chapter 1, beginning in verse 1. How many of you love a good study of Daniel? Because if you do, get ready, in the third year of the reign of Jehoiakim, king of Judah. Okay, now who is Jehoiakim, the king of Judah? He's the king we're dealing with now.

In the third year of the reign of Jehoiakim, king of Judah. By the way, it says, came Nebuchadnezzar, king of Babylon, into Jerusalem and besieged it. So, remember in the fourth year, Nebuchadnezzar, that's the first year of his reign, it says.

In the fourth year of Jehoiakim, first year of Nebuchadnezzar, he is in a battle at Carchemish. He defeats Necho, sweeps the land, pushes Necho out of the land of Israel. This tells us in the third year of Jehoiakim, which according to Jeremiah is a year before Nebuchadnezzar becomes king, but we'll get into that later.

It says in the third year of Jehoiakim, Nebuchadnezzar besieges Jerusalem. Let's see what he does. And the Lord gave Jehoiakim, king of Judah, into his hand with part of the vessels of the house of God.

Hey, now that matches what Chronicles says. Remember Chronicles tells us that some of the vessels were taken away. So maybe, see somebody got nervous earlier in the class, that's why you had to stick around.

Chronicles and Daniel 1 agree that Nebuchadnezzar does come against Jerusalem, he does take some of the treasure from the temple. Kings doesn't report that, Chronicles does. And he carried them into the land of Shinar to the house of his God.

That's what Chronicles says. And he brought the vessels into the treasure house of his God. And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring in of the children of Israel, even of the seed royal and of the nobles, youth in whom was no blemish, but well favored and skillful in all wisdom, and endued with knowledge and understanding science, and such as had ability to stand in the king's palace, that he should teach them the learning and the tongue of the Chaldeans.

The king appointed for them daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years, and at the end thereof they should

stand before the king. Just quickly, now among these were the children of Judah, Daniel, Hananiah, Mishaël, and Azariah. We know that their names were changed to Shadrach, Meshach, and Abednego.

Now, Daniel has to now be considered, because we're in the world that gave us the reign of Jehoiakim. It's during the reign of Jehoiakim that Nebuchadnezzar rises to be the leader. It's during the reign of Nebuchadnezzar, the opening part of his reign, it says the third year of Jehoiakim, so he's brand new on the throne, let me just put it that way, without entertaining the discretion, the discrepancy right now, but he goes, he besieges Jerusalem as soon as he gets the throne, and he says to Ashpenaz, bring some of those noble youths' royalty back to Babylon.

And remember, according to Kings and Chronicles, he puts this burden, this tribute, and according to Kings, Jehoiakim submits to it for three years. Meanwhile, that three years when he falls under the reign of the king, he's not carried captive, he's not, there's some confusion, the chronicler is confused, but he doesn't get carried captive, but while some of the noble youth have been carried captive for three years, three years they're being trained by the Babylonians, for three years Jehoiakim submits to Nebuchadnezzar, after the three years he rebels, and Daniel, Shadrach, Meshach, and Abednego are graduated from the three-year school of Babylonian knowledge and culture. That means that while we're in this first three years, we're going to be looking at details from the book of Daniel, too.

You realize that when Nebuchadnezzar has his dream, remember the statue and all that, that's during Jehoiakim's reign. So we have to study that, but see, most people just jump in the book of Daniel and think they can understand it. They don't know what's going on in the world around them.

That's why we have to have a class called The World and Words of the Prophet Jeremiah. Over the next several weeks, I will begin to cover, excuse me, the first four years of Jehoiakim, which brings in Daniel, from Jeremiah's temple sermon, to the writing of the Jeremiah scroll, which was later burned by Jehoiakim, had to be rewritten in the fifth year, to the exile of Daniel and the events in the early chapters of Daniel, to the Battle of Carchemish, to the dream of Nebuchadnezzar, and much, much more. You, ladies and gentlemen, don't want to miss a single episode.