

JEHOIAKIM

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. **I will also send wild beasts among you**, which shall **rob you of your children**, and destroy your cattle, and make you few in number; and **your high ways shall be desolate**. Leviticus 26:21, 22.

BEASTS AMONG YOU

2 Kings 24:1, 2

“‘Seven times,’ in Nebuchadnezzar’s dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogancy, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they, too, like Nebuchadnezzar, **must be driven among the beasts** of the field, (**meaning the kingdoms of the world**,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will.” *William Miller’s Works*, volume 2, 262.

ROB YOU OF YOUR CHILDREN

2 Kings 20:17, 18; Daniel 1:1–4

YOUR WAYS SHALL BE DESOLATE

Jeremiah 6:16

THE SPIRIT OF PROPHECY

“One thing is certain: Those Seventh-day Adventists who take their stand under Satan’s banner **will first give up their faith in the warnings and reproofs contained in the Testimonies of God’s Spirit**.” *Selected Messages*, book 3, 84.

“Have not the hearts of Christ’s disciples burned within them as he has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to his commandments, and have felt their characters to be in such contrast to the requirements **that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it out with a penknife, and cast it into the fire.** But this could not destroy the message; for the word of God will never return unto him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God, who caused the first to be written in the roll, and repeated the very message that had been rejected, caused the latter to be written and added a great deal more to it.

“Those who are willing to have the straight, plain messages of God consumed, to get them out of their sight, will only give increased publicity to, and confirmation of, the messages that they dismissed and repulsed. When the Lord sends a message to any man or woman, and they refuse to be corrected, refuse to receive it, that is not the end of the message by any means.

All the transaction is recorded, and those who took part in it, by their refusal to be corrected, pronounce their own sentence against themselves.

“When God sends a message to any person, minister or doctor, if men pursue a course to make of no effect the message sent, a course that destroys the influence of the message that God designed should make a change in the principles of the one corrected, and turn his heart to repentance, it would be better for these men if they had never been born. Wickedness and deceit remain in the one to whom the Lord in mercy sent his message, but they, through Satan’s devising, took it upon themselves to justify and vindicate the one whom God had corrected, and he took it upon himself to refuse the message given, and went on, sustained by men who claimed to be the ministers and doctors of the Lord. The one who ought to have realized his sin and corrected his evil, was presumptuous, and turned from the messages of God to follow his own course, until sin, in deception, in falsehood, in unprincipled working, in underhand dealing, became current. Whether there is any hope of a change, we know not. But all who have built that man up in his crooked course of action, which they know was not justice and righteousness, will suffer with the transgressor, unless they shall humble themselves before God, and show that repentance that needeth not to be repented of.” *The New York Indicator*, February 7, 1906.

TESTIMONIES TO THE CHURCH

“In his **testimonies to the church**, Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah’s reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah’s words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation.

“The prophet made plain the fact that our heavenly Father allows His judgments to fall, ‘that the nations may know themselves to be but men.’ Psalm 9:20. **‘If ye walk contrary unto Me, and will not hearken unto Me,’ the Lord had forewarned His people, ‘I, even I, . . . will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.’ Leviticus 26:21, 28, 33.**

“At the very time messages of impending doom were urged upon princes and people, their ruler, Jehoiakim, who should have been a wise spiritual leader, foremost in confession of sin and in reformation and good works, was spending his time in selfish pleasure. ‘I will build me a wide house and large chambers,’ he proposed; and this house, ‘ceiled with cedar, and painted with vermilion’ (Jeremiah 22:14), was built with money and labor secured through fraud and oppression.

“The wrath of the prophet was aroused, and he was inspired to pronounce judgment upon the faithless ruler. ‘Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong,’ he declared; ‘that useth his neighbor’s service without wages, and giveth him not for his work. . . . Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know Me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

“Therefore thus saith the Lord concerning **Jehoiakim** the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for

him, saying, Ah lord! or, Ah his glory! **He shall be buried with the burial of an ass**, drawn and cast forth beyond the gates of Jerusalem.’ Verses 13–19.

“Within a few years this terrible judgment was to be visited upon **Jehoiakim**; but first the Lord in mercy informed the impenitent nation of His set purpose. In the fourth year of Jehoiakim’s reign ‘Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem,’ pointing out that for over a score of years, ‘from the thirteenth year of Josiah, . . . even unto this day,’ he had borne witness of God’s desire to save, but that **his messages had been despised**. Jeremiah 25:2, 3. And now the word of the Lord to them was:

“Thus saith the Lord of hosts; **Because ye have not heard My words**, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.’ Verses 8–11.” *Prophets and Kings*, 428–430.

THE RESTRAINED ASS

Jeremiah 22:18–19

THE RECHABITES

Jeremiah 35

JEHOIACHIN

And I will bring **a sword upon you, that shall avenge the quarrel of my covenant**: and when ye are gathered together within your cities, I will send the pestilence among you; and **ye shall be delivered into the hand of the enemy**. *And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight*: and ye shall eat, and not be satisfied. Leviticus 26:23–26

THE QUARREL OF THE COVENANT

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). **This is the same message that was given by the second angel**. Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘**Come out of her**, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Selected Messages*, book 2, 118.

YE SHALL BE DELIVERED INTO THE HAND OF THE ENEMY

Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother’s name *was* Nehushta, the daughter of Elnathan of Jerusalem.

Nehushta: fetter Elnathan: appoint

2 Kings 24:6–17

And when I have **broken the staff of your bread**, **ten** women shall bake your bread in **one** oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied. Leviticus 26:23–26.

Broken—**H7665**: to *burst*:— break; **Staff**— **H4294**: a branch (as *extending*); figuratively a *tribe*; **Ten**— **H6235**: **From H6237**; *ten*. **H6237**: to *accumulate*; to *tithe*; **One**— **H259**: A numeral from H258; properly *united*. **H258**: to *unify*, that is, (figuratively) *collect* (one’s thoughts):—go one way or other

COUNTERFEIT MESSAGE

“Against determined opposition Jeremiah stood firmly for the policy of submission. Prominent among those who presumed to gainsay the counsel of the Lord was **Hananiah, one of the false prophets** against whom the people had been warned. Thinking to gain the favor of the king and of the royal court, he lifted his voice in protest, declaring that God had given him words of encouragement for the Jews. Said he: ‘Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord’s house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and **I will bring again to this place Jeconiah the son of Jehoiakim king of Judah**, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon.’ Jeremiah 28:2–4.” *Prophets and Kings*, 443–444.

I WILL CAST THEE OUT

Jeremiah 22:22–26; Haggai 2:20–23; Zechariah 4:1–10

ZEDEKIAH

Leviticus 26:27–44; 2 24:18–20

JUDAH

Manasseh: causing to forget; to forget

2 Kings 21:18–24—**Amon:** to build up

Josiah: to found; foundation

2 Kings 23:23–30—**Jehoahaz:** Jehovah seized

2 Kings 23:31–24:6—**Jehoiakim:** Jehovah will raise; to rise **Eliakim:** God of raising; to rise

2 Kings 24:7–18—**Jeconiah; Coniah:** A primitive root; properly to *be erect* (that is, stand perpendicular); to *set up*, (make) preparation, tarry—**Jehoiachin:** Jehovah will establish; to be erect (that is, stand perpendicular); hence (causatively) **to set up**, (make) preparation, prepare, **tarry**

Mattaniah: gift of God. *to give*, deliver (up), lift up, restore—**Zedekiah:** right of God; the right (natural, moral or legal) to be (causatively make) right (in a moral or forensic sense): **cleanse**

ISRAEL

2 Kings 13:13—**Jeroboam II:** (the) people will contend; that is, hold a controversy; debate, a people (as a congregated unit); specifically a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively a flock

2 Kings 14:29—**Zachariah:** God has remembered; to **mark** (so as to be recognized), that is, to remember

2 Kings 15:10—**Shallum:** a requital, that is, (secure) retribution, (venal) a fee: - recompense, reward, to be safe (in mind, body or estate); figuratively to be (causatively make) completed; by implication to be friendly; by extension to reciprocate (in various applications): - make amends, (make an) end, finish

2 Kings 15:14—**Menahem:** comforter; properly to sigh, that is, breathe strongly; by implication to be sorry, that is, (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself), repent

2 Kings 15:22—**Pekahiah:** God has observed; to open (the senses, especially the eyes); figuratively to be observant

2 Kings 15:25—**Pekah:** watch; God has observed; to open (the senses, especially the eyes); figuratively to be observant

2 Kings 17:1—**Hoshea**: deliverer; properly to be open, wide or free, that is, (by implication) to be safe; defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory