

## JOSIAH

1 Kings 12:26–13:34

2 Kings 22–23:30; 2 Chronicles 34, 35; Jeremiah 46:1, 2—Fourth year of Jehoiakim

Death: 2 Kings 23:29; 2 Chronicles 35:19–27, 34:1; 1 Samuel 31:3

Archers: Genesis 21:20; Isaiah 21:17, 22:3; Jeremiah 50, 51 (50:29, 51:1–3)

Kedar: Jeremiah 49:28; Ezekiel 27:21; Jeremiah 2:1–13; Isaiah 22, 21; 23:1; Psalm 120

“It was **three years after his first expedition** that Pharaoh Necho **once more** turned his arms against the eastern empire. Even the direction of his march, as indicated by the battle fought at **Carchemish**, shows that the expedition was really intended against Assyria. But Nineveh had fallen, and the Egyptian army was encountered by the youthful heir to the new Babylonian empire, Nebuchadrezzar—in the inscriptions Nabukudurri-usur—‘Nebo, protect the crown.’

“The **Egyptian army was thoroughly defeated** and followed by the victorious Nebuchadrezzar, who now recovered the Assyrian possessions in Western Asia, which had been lost in the previous reign. The date of this battle deserves special attention. For the victory of **Carchemish** (606 or 605 B.C.) was gained by the Babylonian army in **the fourth year of Jehoiakim** (Jeremiah 46:2), and it was in the same fourth year of his reign that Jeremiah made Baruch write in a book his prophetic denunciations of judgment (Jeremiah 36:1). The conjunction of these two events is deeply significant.

“What followed can be easily understood. As Nebuchadrezzar advanced towards Palestine (2 Kings 24:1)—in the fifth year of the reign of Jehoiakim—the Jewish king, in abject fear, proclaimed a national fast (Jeremiah 36:9). Whether this was done from superstition, or for the sake of popular effect, or else in hope of conciliating the prophet and his adherents, certain it is that the professed repentance was hypocritical. **The book of Jeremiah’s prophecies, which Baruch had publicly read on that occasion, was cut in pieces by the king himself**, and thrown on the fire (Jeremiah 36:22, 23). Jeremiah and Baruch only escaped imprisonment, if not death, by timely concealment. Nevertheless, Nebuchadrezzar appeared in Jerusalem. Jehoiakim, who would be regarded as a vassal of Egypt, **was bound in fetters, with the intention of being carried to Babylon. This, however, was not done**—perhaps because of the summons which rapidly recalled Nebuchadrezzar to Babylon. But the vessels of the temple were sent to Babylon, and placed, first in the victor’s palace, and then in the temple of his god—probably Bel-Merodach or Belus (comp. 2 Kings 24:13; 2 Chronicles 36:6, 7; Jeremiah 35:11; 36:29–31; Daniel 1:2; and for the date also Jeremiah 25:1).

“During the Syrian campaign of Nebuchadrezzar his father, Nabopalassar, had sickened. Tidings of his death now induced the heir to the crown speedily to return to Babylon, committing his Jewish, Phoenician, Syrian, and Egyptian captives, together with the spoil, to his subordinates (Jos. Ant. x. II, I).

“Jehoiakim **was allowed to remain for three years as a tributary** to Babylonia (2 Kings 24:1). At the end of that time he rebelled. Nebuchadrezzar, who was probably detained by domestic affairs, left his punishment, in the first place, in the hands of his Chaldean garrisons, and of the old hereditary enemies who surrounded Judah. In the latter respect it is specially significant that the account in the Book of Kings attributes this to the direct agency of the Lord, in fulfillment of His purpose of judgment (2 Kings 24:2). The king of Egypt, who probably was not without share in the rebellion of Jehoiakim, did not venture to come to the aid of the land which was overrun by the enemy (2 Kings 24:7). In the midst of these troubles Jehoiakim died—perhaps by the hand of his assailants. The king who had wrought so much evil (2 Kings 24:4), and who had brought such misfortunes on his land, descended into the grave unmourned and unhonored (Jeremiah 22:18, 19; 36:30).” Edersheim.

## **HYPOCRITES**

“To Meet the Bridegroom . . .

“The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. ‘They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.’ Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, ‘In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’ 2 Timothy 3:1–5.” *Christ's Object Lessons*, 411.

## **SAUL**

1 Samuel 28 (verse 8); 1 Samuel 16:11–23; 2 Samuel 2:1–8; 2 Samuel 5:1–5; Ezekiel 29, 30