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## Jehoiachin Ruled For 3 Months in 598 BC



As **the Babylonians** were approaching to besiege Jerusalem in 598 BC . . . **Jehoiakim** conveniently died. We don't know exactly how it happened, but since **he** was rebelling against powerful **Babylon** **he** might have been assassinated (**22:18-19; 36:30**) in the hope that **Judah** might be disciplined lightly. Perhaps **Babylon** was pacified, for Jerusalem and the Temple were not destroyed at that time, but the city was looted. **Nebuchadnezzar** only wanted to teach **Judah** and other vassal nations the awful consequences of rebellion against Babylon. **His son Jehoiachin** followed **Jehoiakim** to the throne.

As the grandson of Josiah, **Jehoiachin** (**Second Kings 24:6-17; Second Chronicles 36:8-9; Ezekiel 1:20**), also called **Jeconiah** (**First Chronicles 3:16-17; Esther 2:6; Jeremiah 24:1, 27:20, 28:14 and 29:2**), which **Jeremiah** shortened to **Coniah** was only 18 years old when **he** became king of Judah. **He** was young enough to be controlled and simply surrendered to **the Babylonians**. Afterwards, because it was actually **his** father, **Jehoiakim**, who revolted against **Babylon**, **Nebuchadnezzar** did not execute **the young king**. But **he** did treat **Jehoiakim's** body with extreme disrespect (**22:18-19**) although the actual record of it is not given in Scripture.

After a three-month reign, **Jehoiachin** was taken into captivity with **the second deportation of exiles** to **Babylon**. Along with **Jehoiachin**, **Nebuchadnezzar** also deported the queen mother, **18,000** high government officials, skilled laborers and soldiers of Jerusalem (**Second Kings 24:8-16; Second Chronicles 36:9-10**). For some reason, **Jeremiah** was not among those exiled. It may be that **he** stayed outside Tziyon during the

siege or that, if **he** was within the City, **he** was marginal to the circles of power whom **the Babylonians** chose for deportation. However, another one of those taken was twenty-five year old **Ezeki'el**, who would then begin **his** prophetic ministry in **Babylon**.

Back in Yerushalayim, after each of the first three deportations, the pro-Egypt party was hard at work. They always seemed to think that if they could just align Judah with Egypt that they would be protected. This never materialized, but they kept trying.

In tracing **Jesus'** genealogy, **Matthew** went back in time and began with **Abraham (Matthew 1:2)**, and traced the line to **King David (Mattityahu 1:6)**. From **David's** many sons, **he** showed that the line went through **Solomon (Matthew 1:6)**. From **Solomon** the genealogy came to **Jeconiah (Mattityahu 1:11-12)**. This was a critical turning point, as **Matthew** traced **Jeconiah** down to **Joseph (Matthew 1:16)**, who was the stepfather of **Jesus**. According to **Matthew**, **Yosef** was a descendant of **David** through **Solomon**, but also through **Jeconiah**. This meant that **Joseph** could not be the heir-apparent to **David's** throne (see the commentary on [The Life of Christ](#), to see [link click Ai - The Genealogies of Joseph and Mary](#)).

We learn this from **Jeremiah 22:24-30**, where we read: "As surely as I live," declares **ADONAI**, "even if you, **Coniah** son of **Jehoiakim** king of Judah, were a signet ring on My right hand, I would still pull you off. I will hand you over to those who seek your life, those you fear - to **Nebuchadnezzar** king of Babylon and to the Babylonians. I will hurl you and the mother who gave you birth into another country, where neither of you was born, and there you both will die. You will never come back to the Land of Judah that you long to return to. Is this man **Coniah** a despised broken pot, an object no one wants? Why will he and his children be hurled out, cast into the land they do not know? O earth, earth, earth, hear the word of **ADONAI**" (**Jeremiah 22:29**)! This is what **ADONAI** says: Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule anymore in Judah (**Jeremiah 22:20**).

The name **Coniah** is a shortened form for **Jeconiah**. Also called **Jehoiachin**, **he** was one of the last kings of **Judah** before the Babylonians took Judah into captivity. **The LORD's** patience with the Jews had about run its course when **Jeconiah** became king at the age of 18 (**2 Kings 24:8-16a**). This young king did evil in the sight of **God** because **he** resisted Babylonian control of **Judah** that **ADONAI** had commanded (**Jeremiah 27:5-11**). For this, **he** was taken captive by **Nebuchadnezzar**, who carried him away to Babylon together with all the treasures of the Temple. There **he** remained in prison for **37 years** before **he** was

released **and for the rest of his life ate regularly at the king's table (Jeremiah 52:33; Second Kings 25:29).**

**Ha'Shem** pronounced a curse upon **him** in the days of **Jeremiah**. The curse has several facets to it, but the last one is so significant that **God** called the whole **earth** three times over to hear it (**Jeremiah 22:29**). Then the curse is spelled out: No descendant of **Jeconiah** will ever have the right to sit upon **the throne of David (Jeremiah 22:30)**. Until **Jeremiah**, the first requirement was membership in the house of **David**. But with **Yirmeyahu**, that requirement was limited even further. One still had to be a member of the house of **David**, but he had to be apart from **Jeconiah**. **Yosef** was a descendant of **David**, but in the line of **Jeconiah**; therefore, **he** was disqualified from **the throne of David**. If **Jesus** had been the real son of **Joseph**, **He** too would have been disqualified from ever sitting on **the throne of David**. If a Jew looked at **Matthew's** genealogy, he would have thought to himself, "If **Yeshua** really was **Joseph's** son, **He** couldn't be **the Meshiach**." That is why **Matthew** begins **his** Gospel with the genealogy, addressed the "**Jeconiah** problem," and solved it by means of the Virgin Birth (**Mattityahu 1:18-24**).<sup>241</sup>