Sunday Evening Message
Jersey Shore Baptist Church
Pastor Phil Erickson
February 1, 2026
From Revival to Ruin: The Sons of Josiah – Part Two - Jehoiachin

Text – 2 Kings 24:6-16; 2 Chronicles 36:9-10

"6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. 7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt. 8 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. 9 And he did that which was evil in the sight of the LORD, according to all that his father had done. 10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. 11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. 12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. 13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. 14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. 15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. 16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon." (2 Kgs 24:6–16)

Introduction

We are continuing the discussion from the last message, which dealt with the two sons of Josiah who were the next two kings to rule over the Kingdom of Judah after Josiah's death. Remember, Josiah was the godly king whose reforms brought revival, heartfelt repentance, and national renewal. Josiah's death marked the turning point: Judah slid rapidly from revival into ruin under his sons. In the last message, we saw the pattern begin with his first two successors; tonight, we examine Jehoiachin, Josiah's grandson through Jehoiakim (Eliakim).

His story is brief but devastating: an 18-year-old king who reigned only three months before surrendering to Babylon, leading to massive deportation and the plundering of God's temple. This fulfills prophecies of judgment for persistent idolatry and rebellion against God (e.g., Jeremiah 22:24-30).

"24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; 25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. 27 But to the land whereunto they desire to return, thither shall they not return. 28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? 29 O earth, earth, earth, hear the word of the LORD. 30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jer 22:24–30)

Note – Jeremiah 22:30 states that Jehoiachin's see would be excluded from the throne of Israel. This was immediately fulfilled because the next king would not be Jehoiachin's son; it would be his uncle. It was also reflected in the genealogical record of the Lord Jesus. Matthew's gospel records the genealogical record of Jesus through his stepfather Joseph. That genealogical record traces Jesus from Abraham through David and Solomon, and then through Jehoiachin (or Jeconiah). If Jesus was born biologically through the seed of Joseph, he would have been excluded from the throne because of the prophecy given here in Jeremiah 22.

Luke's gospel traces the genealogical record of Jesus through His mother Mary. This record goes all the way to Adam and passes through Abraham and David like Matthew's record does, but then it bypasses Solomon, instead going through David's son, Nathan. It also bypasses Jehoiachin (or Jeconiah). So, legally Jesus was entitled to the throne through his earthly father, Joseph, and was not excluded because he was not biologically the seed of Joseph (or Jeconiah). Jesus also was biologically entitled to the throne because His mother Mary's genealogical record bypasses Jeconiah and the curse that God placed upon him.

Key theme: Even a short reign can seal long-term consequences when sin is continued rather than repented of. Josiah's revival was real, but without ongoing obedience, it faded fast. Jehoiachin's life warns us: Don't presume on past blessings—personal and national sin brings judgment, yet God's mercy endures even in exile.

Main Points

1. The Succession and the Sin (vv. 6-9)
    - Jehoiakim dies (v. 6), and his son Jehoiachin takes the throne at age 18 (v. 8; cf. 2 Chron. 36:9 notes that he only reigned for three months and ten days).

Note – 2 Kings states that Jehoiachin was 18 when became king, but 2 Chronicles states that he was 8, which is correct. There are two theories regarding this apparent discrepancy:

- The first is that it was a copyist error:

In ancient Hebrew manuscripts, numbers were often written using a system of strokes or symbols. The number **18** (שְׁמֹנֶה עֶשְׂרֵה / shemoneh esreh) could be represented with a mark for "ten" (a small hook or stroke) plus eight vertical strokes.

If that "ten" mark became smudged, faded, damaged, or accidentally omitted during hand-copying over centuries, it could easily turn **18** into **8** (שְׁמֹנֶה / shemoneh).

Supporters of this theory state that an 8-year-old doing "evil in the sight of the LORD, according to all that his father had done" (2 Kings 24:9 / 2 Chronicles 36:9), having wives (2 Kings 24:15), and being treated by Nebuchadnezzar as a responsible adult worthy of imprisonment (not a child puppet) fits an 18-year-old far better than an 8-year-old.

Also, the Septuagint, which is a Greek translation of the Old Testament uses the number 18 in 2 Chronicles instead of 8. The modern translations do the same. However, this changing of the number was a form of textual criticism, rather than pure translation.

- The second theory is that Jehoiachin was named as co-regent at eight and became the sole king at 18.

Judah (like other ancient kingdoms) sometimes appointed a son as co-regent during the father's lifetime, especially in times of crisis or to secure succession amid threats (e.g., from Babylon).

Examples: David made Solomon co-king while alive (1 Kings 1); Uzziah's son Jotham became co-regent during his leprosy (2 Chronicles 26:21).

2 Chronicles 36:9 could refer to when Jehoiachin was appointed co-regent with his father Jehoiakim at age **8** (perhaps to ensure continuity as Babylonian pressure mounted).

2 Kings 24:8 records when he began to reign alone (sole ruler) at age **18**, after Jehoiakim's death.

This resolves the texts without contradiction: He "began to reign" twice—in partnership at 8, then independently at 18 for those final 3 months (or 3 months + 10 days in Chronicles' more precise note).

- His mother, Nehushta, is named—highlighting her influence (she appears in the surrender and exile v. 12).
- Verdict: "He did that which was evil in the sight of the LORD, according to all that his father had done" (v. 9).
    - No reform, no turning from idolatry—straight continuation of Jehoiakim's wickedness.
    - Despite witnessing God's judgment on Egypt (v. 7—no more Egyptian help) and the looming Babylonian threat, he persists in evil.

Application: Sin is generational without repentance. Josiah broke the cycle temporarily, but his sons reinstated it. Challenge: Examine your legacy—what sins from family or culture are you passing on? Break them through Christ.

2. The Siege and the Surrender (vv. 10-12)
    - Babylonian forces besiege Jerusalem (v. 10-11). Nebuchadnezzar arrives personally.
    - Jehoiachin surrenders immediately: he, his mother, servants, princes, and officers go out to the king of Babylon (v. 12).
        - Note – the “eighth year” reference (v. 12) refers to the reign of the King of Babylon. The year was approximately 597 BC.
        - No heroic resistance, no cry to God like Hezekiah or Josiah—only capitulation.

Lesson: When we reject God, we lose courage and hope. Pride leads to foolish alliances (like Jehoiakim's with Egypt); surrender to sin leads to an eventual surrender to enemies.

Illustration: Like a house built on sand, Judah's foundation cracked under Josiah's sons—collapsing quickly under pressure. A wise man will build his house upon the rock of God’s Word:

"24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes." (Matt 7:24–29)

3. The Spoiling and the Captivity (vv. 13-16)
    - Treasures of the Lord's house and king's house carried away; Solomon's golden vessels cut in pieces (v. 13)—fulfilling God's word through prophets.
    - Massive deportation: all Jerusalem (elites), princes, mighty men (10,000 captives), craftsmen, smiths—leaving only the poorest (vv. 14-16).
        - Jehoiachin, his mother, wives, officers, and the land's mighty taken to Babylon (v. 15).
        - Total of 10,000 (v. 14), including 7,000 soldiers, 1,000 craftsmen/smiths (v. 16).
    - This is the second major deportation (597 BC)—removing Judah's skilled leaders, weakening resistance, and fulfilling judgment for covenant-breaking. The first deportation took place in 605 when Daniel and others were taken into captivity.

According to MacArthur:

> In 597 b.c., Nebuchadnezzar took an additional 10,000 Judeans as captives to Babylon, in particular the leaders of the nation. This included the leaders of the military and those whose skills would support the military. Included in this deportation was the prophet Ezekiel (*see notes on Ezek. 1:1–3*). Only the lower classes remained behind in Jerusalem. The Babylonian policy of captivity was different from that of the Assyrians, who took most of the people into exile and resettled the land of Israel with foreigners (17:24). The Babylonians took only the leaders and the strong, while leaving the weak and poor, elevating those left to leadership and thereby earning their loyalty. Those taken to Babylon were allowed to work and live in the mainstream of society. This kept the captive Jews together, so it would be possible for them to return, as recorded in Ezra.[1]

Application: Sin costs dearly—what we treasure (temple vessels, national strength) is stripped when God withdraws protection. Yet notice: God preserves a remnant even in judgment (v. 14).

Conclusion and Gospel Application Jehoiachin's brief reign shows ruin's speed after revival's neglect. Three months of evil had undone much of Josiah's good. Yet Scripture doesn't end in despair:

---

[1] John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 560.

- Jeremiah 22:30 pronounced a curse—no descendant of Jehoiachin would prosper on David's throne.
- But God's grace triumphs: In exile, Jehoiachin is later released and honored at the Babylonian table (2 Kings 25:27-30):

"27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; 28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; 29 And changed his prison garments: and he did eat bread continually before him all the days of his life. 30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life." (2 Kgs 25:27–30)

- His line continued through his grandson Zerubbabel who would return to Israel as a governor, but not as a king).

Invitation: If you're continuing in sin like Jehoiachin, surrender—not to an enemy, but to Christ. Repent, trust Him for forgiveness. For believers: Guard against complacency—revival must lead to ongoing obedience, or ruin follows. Let's pray for personal and national renewal today.