

# Dr. Gary Yates, Jeremiah, Session 20, Jeremiah 26-36, Jehoiakim Paradigm of Disobedience Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

## 1. Abstract of Yates, Jeremiah, Session 20, Jeremiah 26-36, Biblicalelearning.org, BeL

This lecture excerpt from Dr. Gary Yates's series on Jeremiah focuses on Jehoiakim's unwavering disobedience, using Jeremiah chapters 26 and 36 as case studies. **Two parallel narratives** in these chapters illustrate Jehoiakim's consistent rejection of Jeremiah's prophetic messages of judgment, delivered both orally and in written scroll form at the Jerusalem temple. **Yates highlights the parallels** between these narratives, emphasizing the setting, audience response, and message structure to demonstrate Jehoiakim's defiant attitude. **The lecture contrasts Jehoiakim's response** to the warnings with those of previous righteous kings like Hezekiah and Josiah, ultimately arguing that Jehoiakim's actions sealed Judah's fate and serve as a paradigm of unbelief. The lecture concludes by asserting that God's word, not the king's authority, ultimately holds power.

**2. 12 - minute Audio Podcast Created on the basis of  
Dr. Yates, Jeremiah, Session 20 – Double click icon to play in  
Windows media player or go to the Biblicalelearning.org [BeL]  
Site and click the audio podcast link there (Old Testament →  
Major Prophets → Jeremiah).**



**Yates\_Jeremiah\_Ses  
sion20.mp3**

### 3. Yates, Jeremiah, Session 20, Jeremiah 26-36, Jehoiakim Paradigm of Disobedience

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided lecture excerpts on Jeremiah 26-36, focusing on Jehoiakim:

#### **Briefing Document: Jeremiah 26-36 - Jehoiakim, the Paradigm of Disobedience**

**Source:** Excerpts from "Yates\_Jer\_En\_Lecture20.pdf" (Dr. Gary Yates, Jeremiah, Lecture 20)

**Introduction** This lecture focuses on the reign of King Jehoiakim during the ministry of the prophet Jeremiah (specifically chapters 26-36), using Jehoiakim as the central figure for understanding the response of Judah to God's word and the consequences that follow. Dr. Yates argues that Jehoiakim serves as a paradigm of unbelief and disobedience, setting the stage for the irrevocable judgment of God on Judah. The lecture analyzes two key episodes (Jeremiah 26 and 36) to highlight this. These two episodes are framed in the book of Jeremiah in such a way that they introduce the two main sections of the second half of Jeremiah (chapters 26-45).

#### **Key Themes and Ideas:**

##### **1. Jehoiakim as a Paradigm of Unbelief:**

- Jehoiakim is presented as a "prototype of infidelity and disobedience" (Stuhlman quote), who had every opportunity to listen to God's word but chose to reject it.
- His responses are consistently marked by "anger, hostility, and even violence" toward prophetic messengers.
- His reign is seen as a watershed moment, solidifying God's judgment on Judah.
- The kings of the time are assessed on whether they did what was evil or right in the eyes of the Lord. Jehoiakim did what was evil in the eyes of the Lord.

##### **1. Parallel Narratives in Jeremiah 26 and 36:**

- Both narratives occur during Jehoiakim's reign.
- Both are set in the Jerusalem temple, the place of God's dwelling, adding weight to the message.
- Both focus on responses to the prophetic word (oral sermon in chapter 26 and written scroll in chapter 36).

- Both follow a similar structure: warning of judgment, rejection of the message, and announcement of judgment.
- The parallel structure is designed to show that Jehoiakim's time is a watershed moment.

#### 1. **Opportunity for Repentance:**

- Both passages initially offer a possibility for repentance and averting judgment.
- The word "shub" (to turn/repent) is key, suggesting that if the people would turn from their evil ways, God might relent.
- The lecture emphasizes the urgency of God's word and that listening to it is a matter of life and death.
- The word "ulai" which means "perhaps" or "maybe", shows that it is possible for God's judgement to be avoided.

#### 1. **Jeremiah 26 - Temple Sermon and the Rejection of Uriah:**

- Jeremiah is sent to the temple to preach about God's judgment, warning that Jerusalem will be like Shiloh if the people do not repent.
- The priests, prophets, and people initially respond by calling for Jeremiah's death, as they cannot conceive of God bringing judgment on His own house. They believe that he is a false prophet, because he is speaking against God's house.  
\*The officials and the people are the ones who end up validating Jeremiah as a prophet at this point in time.
- Jeremiah re-emphasizes that the word of the Lord is real and that the only way to avoid disaster is to turn from their evil ways.
- The officials and the people initially recognize Jeremiah as a true prophet and do not execute him, using the example of King Hezekiah's response to Micah's prophecy as a precedent. They understood that repentance was the appropriate response.
- However, Jehoiakim's response is appended to this narrative through the story of the prophet Uriah. Uriah also preached against Judah and was killed by Jehoiakim demonstrating the king's hostility to prophetic warning.
- The story of Uriah is meant to illustrate Jehoiakim's rejection of the prophetic word even when it is validated by others.

## 1. **Jeremiah 36 – The Scroll and Jehoiakim's Act of Defiance**

- Jeremiah dictates his message to Baruch, who is to read it in the Temple. It is said that the message was similar to that of Jeremiah 1-25.
- This message was delivered during a fast declared by the people of Jerusalem and those from the cities of Judah. It was meant to be a time of humility, repentance and reflection.
- The people's reaction is absent. The fact that it is absent is telling and suggests that the people's fasting was empty. This is further supported by passages from Isaiah and Zechariah which warn against fasting that does not lead to obedience.
- Officials hear the scroll and fear the Lord. They want to bring it to the King.
- Jehoiakim, however, demonstrates his hostility to the message by cutting the scroll and burning it, with no fear or reverence for God.
- The judgment is that Jehoiakim's line will be cut off, that he will have no burial, and that God has judged the nation on account of Jehoiakim's actions.
- God commands that another scroll be written with added judgment. This demonstrates that destroying God's word does not destroy its power.

## 1. **Jehoiakim as a Contrast to Faithful Kings:**

- The lecture contrasts Jehoiakim with faithful kings like Hezekiah and Josiah.
- Hezekiah listened to the prophet Micah. Josiah listened to the book of the Law.
- Jehoiakim does not listen to the words of the prophet Jeremiah.
- In both Jeremiah 26 and 36, the text is structured to contrast Jehoiakim with these previous faithful kings, demonstrating that there is no parallel between them.
- Hezekiah and Josiah responded with humility and repentance, leading to God's mercy. Jehoiakim, on the other hand, responds with hostility, leading to judgment.
- The lecture draws a parallel between the scroll that Josiah had and the scroll of Jeremiah, with Josiah and Jehoiakim having opposite responses. The word “kara” meaning to tear is used in both passages, with Josiah tearing his clothes in repentance, and Jehoiakim tearing the scroll in an act of defiance.

## 1. The Power of God's Word:

- The lecture emphasizes that the real power lies in God's word, not in the authority of the king.
- Jehoiakim's attempt to destroy the scroll is futile; God simply commissions another scroll with more judgment added. This emphasizes the permanence and power of God's word.
- The destruction of the scroll can be understood as a showdown between royal and prophetic power. The prophetic power of God's word is ultimately what prevails.
- The lecture states that the book of Jeremiah is a story about the word of God, and how that word is received.

### Quotes:

- "Jehoiakim becomes, in the book of Jeremiah, a prototype of infidelity and disobedience, who is afforded every opportunity to hear, but instead chooses to disobey." - Lewis Stuhlman (quoted by Yates)
- "You are no Josiah" - A summary of what the lecture is conveying about Jehoiakim.
- "Listening to God's word is a matter of life and death".
- "...if you put me to death, you will bring innocent blood upon yourself." - Jeremiah (Jeremiah 26:15)
- "Is this not the fast that I choose? To lose the bonds of wickedness..." - Isaiah 58:6
- "The Jehoiakim and, in fact, the four kings that come at the end of Judah's line during Jeremiah's ministry, the assessment of all of them is that they did what was evil in the eyes of the Lord. We see that especially with Jehoiakim. He is incredibly antagonistic and hostile to the message"

**Conclusion:** The lecture uses the figure of Jehoiakim as a lens through which to understand the central themes of Jeremiah, including: the significance of response to God's word; the consequences of disobedience; and the power and permanence of God's prophetic message. Jehoiakim's actions show that although there was opportunity for repentance during this time, the actions of the king were such that the impending judgement would now be inevitable.

## 4. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided lecture excerpts on Jeremiah 26-36, focusing on Jehoiakim:

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## 5. FAQs on Yates, Jeremiah, Session 20, Jeremiah 26-36, Jehoiakim Paradigm of Disobedience, Biblicalelearning.org (BeL)

### Frequently Asked Questions on Jeremiah 26-36 and Jehoiakim's Disobedience

1. **What is the primary focus of Jeremiah chapters 26-45, and how does it differ from the first half of the book?**
  - The first half of Jeremiah focuses on messages of judgment. In contrast, chapters 26-45 primarily focus on how the people of Judah, their leaders, and particularly the kings, respond to the word of God through Jeremiah. This section is a theological statement that emphasizes the consequences of their actions, especially the negative responses to prophetic warnings.
1. **Why is Jehoiakim considered a "paradigm of disobedience" in the book of Jeremiah, and what specific actions demonstrate this?**
  - Jehoiakim is portrayed as a model of infidelity and disobedience because he consistently rejects the word of God despite multiple opportunities to repent. His actions, including ignoring Jeremiah's temple sermon (chapter 26), persecuting and killing the prophet Uriah (chapter 26), and destroying Jeremiah's scroll (chapter 36), highlight his antagonism and hostility towards prophetic messages and God's will.
1. **What are the key parallels between the stories in Jeremiah 26 and 36, and why are these parallels significant?**
  - The stories in Jeremiah 26 and 36 share several key parallels: both occur during Jehoiakim's reign, both take place at the Jerusalem temple, both highlight the response to prophetic words (oral in chapter 26, written in chapter 36), and both follow a similar structure of warning, rejection, and announcement of judgment. These parallels emphasize the consistency of the people's and Jehoiakim's refusal to heed God's messages, thereby underscoring the inevitability of the coming judgment.

**1. What is the central message of Jeremiah's temple sermon in chapter 26, and how do different groups respond to it?**

- Jeremiah's temple sermon warns the people not to rely on the temple as a guarantee of divine protection and calls them to repentance. The priests, prophets, and some people initially demand Jeremiah's death. Later, civil officials and some of the people, convinced by his message and historical precedent, declare him a true prophet and that they should listen to him. This mixed response highlights the division within Judah regarding obedience and faith.

**1. In chapter 26, how does the story of King Hezekiah and the prophet Micah become relevant to the response to Jeremiah's message?**

- The officials and people who side with Jeremiah appeal to the example of King Hezekiah who, a century earlier, had repented and turned to the Lord after hearing the prophet Micah warn of coming judgment. Hezekiah's response led God to relent from the judgment that he had threatened against Judah. This historical precedent was used to demonstrate the value of listening to the prophets and seeking God's mercy.

**1. In Jeremiah 36, how does Jehoiakim react to the scroll read to him, and what does this reveal about his character and leadership?**

- When Jehoiakim hears the words of judgment from Jeremiah's scroll, he angrily cuts it into pieces and burns it in a fire. This act demonstrates his complete rejection of God's word, his lack of fear of God, and his tyrannical use of royal power to try to silence prophecy. His response highlights his complete opposition to God's will and his role in bringing judgment upon Judah.

**1. What does the lecture mean by the "emptiness of the fast" in Jeremiah 36?**

- The passage notes that while the people of Judah proclaim a fast in response to their national crisis, it lacks real repentance and true dedication to following God's commands. They're described as seeking God but not changing their behavior; they focus on religious rituals while continuing to oppress and disobey, thereby revealing the emptiness of their fast before God.

1. **How does the lecture contrast Jehoiakim with his father Josiah, and what is the significance of this contrast?**
  - The lecture draws a contrast between Jehoiakim and his father, King Josiah, in their responses to scrolls containing God's word and law. Josiah, when he heard the Book of the Law, tore his garments and humbled himself, leading to reforms and sparing Judah from judgment. Jehoiakim, in contrast, destroyed Jeremiah's scroll, revealing his utter disrespect for God and His Word. This contrast underscores that Jehoiakim is no Josiah and the difference between a king who fears God and one who rejects God is the difference between national blessing and national judgment.