

## **Lecture #22 – Exposition of II Kings 21-25**

### **Chapter 21 – Manasseh to Josiah**

#### **vs. 1-9 – Manasseh’s Reign over Judah**

↪ II Chronicles 33:1-9

Manasseh had the longest reign of any Jewish monarch – 55 years – and is generally considered the worst of the kings over Judah or Israel. Some think that he was coregent with Hezekiah for around ten years,<sup>1</sup> but Reese does not have a coregency. The drastic difference between the son and his father seems to me to indicate that there was no overlap in their rules.

All progress that Hezekiah had made in restoring true worship was lost. Idolatry multiplied and prevailed. The Temple was desecrated. Judah sunk to its lowest levels in these decades.

#### **vs. 10-16 – Prophecy Against Manasseh**

Manasseh’s plunge into depravity was not without warnings against his actions. God sent the prophets to bear witness against the wickedness of the day.

Sadly, Manasseh did not heed them. Josephus writes that “he barbarously slew all the righteous men that were among the Hebrews; nor would he spare the prophets, for he every day slew some of them, till Jerusalem was overflown with blood.”<sup>2</sup> Tradition says that Isaiah was sawn in half during this bloody purge.<sup>3</sup>

#### **vs. 17-18 - Overview of Manasseh’s Reign over Judah**

↪ II Chronicles 33:18-20

Manasseh passes and his son Amon (“builder”)<sup>4</sup> takes the throne.

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<sup>1</sup> So says Davis and Wood.

<sup>2</sup> [https://en.wikisource.org/wiki/The\\_Antiquities\\_of\\_the\\_Jews/Book\\_X](https://en.wikisource.org/wiki/The_Antiquities_of_the_Jews/Book_X) - accessed 11-14-22 - Book X, Ch. 3, p. 1.

<sup>3</sup> Israel: From Conquest to Exile by John J. Davis and John C. Whitcomb. p. 469.

<sup>4</sup> Smith’s Bible Dictionary, not to be confused with the Egyptian deity Amon.

### vs. 19-26 – Reign of Amon over Judah

↪ II Chronicles 33:21-25

Amon followed in the evil ways of his father before him, perhaps even acceding them (II Chronicles 33:23). Rabbinical writings suggest the sins of his grandfather Ahaz grew worse in his father Manasseh and even worse in Ahaz.<sup>5</sup>

His brief reign of two years comes to an end when he is assassinated in his palace. These conspirators were put to death and Amon's son Josiah ("whom Jehovah heals") was placed on the throne.<sup>6</sup>

## **Chapter 22 – Josiah, the Temple, and the Law**

### vs. 1-2 - Overview of Josiah's Reign over Judah

↪ II Chronicles 34:1-2

Josiah was the prophesied ruler of I Kings 13:2 and the last good king of Judah.

📖 The Book of Nahum – 628 B.C.

📖 The Book of Zephaniah – 628 B.C.

📖 The Book of Jeremiah, ch. 1-6 – 628 B.C.

### vs. 3-7 – The Temple Repaired

↪ II Chronicles 34:8-13

In the eighteenth year of his reign (623 B.C.)<sup>7</sup>, Josiah begins to rebuild the neglected and desecrated Temple. This is the first recorded repairs since the days of Jehoash in 825 B.C.<sup>8</sup> (II Kings 12:5).

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<sup>5</sup> See the Babylonian Talmud, Tractate Sanhedrin 103b and 104a. Both are available at <https://www.sefaria.org/>

<sup>6</sup> Smith's Bible Dictionary.

<sup>7</sup> Reese's Chronological Bible, p. 760

<sup>8</sup> Reese's Chronological Bible, p. 650

### vs. 8-11 – The Law Recovered

☪ II Chronicles 34:14-19

In the process of rebuilding the Temple, a copy of the Law is discovered. Knapp writes:

“And now a great discovery was made. A hid treasure (long lost, no doubt) was found, better than of gold or rubies rare.

“And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king.

“At first Shaphan said nothing of the new-found treasure. It may not have been a treasure in his eyes. Like many at the present time, he was more occupied with workmen and money than with God’s book, which He has magnified, not merely above all Christian work or missionary enterprise (though these have their place), but ‘above all [His] name’ (Psalm 138:2). Shaphan did not despise the book, but he had not yet, like many a modern scribe, realized the importance of that blessed volume. Then—after money, and overseers, and workmen, had all been mentioned—then, Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book’ —only a book! ‘And Shaphan read it before the king.’

“And it came to pass, when the king had heard the words of the law, that he rent his clothes’ (34:19). He then commanded the temple curators, and his servant Asaiah, ‘Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book’ (34:21). It was no doubt the Pentateuch—either the original, as written by Moses, or the temple copy (Deut. 31:26) used in days gone by at the coronation of their kings (see Deut. 17:18; 2 Chron. 23:11). How long it had been lost is not known; probably since the beginning of Manasseh’s reign at least.”  
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### vs. 12-20 – Huldah’s Message

☪ II Chronicles 34:20-28

Fearing the wrath of the Lord upon their sins,<sup>10</sup> the prophetess Huldah (“weasel”)<sup>11</sup> is sought to discern the Lord’s will for them. God’s justice would surely be administered in the future, but for now Josiah’s humility would stay the judgment until after his death.

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<sup>9</sup> The Kings of Judah by C. Knapp. p. 153-154

<sup>10</sup> Carroll thinks the response is from reading the blessings and curses from Deuteronomy 27-28.

<sup>11</sup> Smith’s Bible Dictionary. No, I am not making that up.

## **Chapter 23 – Josiah and Jehoiakim**

### **vs. 1-20 – Josiah's Reformations**

Carroll writes:

“Thus Josiah trembling beneath the terrible curse that must inevitably come, had this assurance, which leaves some hope and courage in his heart, that it would not come in his day, but that he should see peace. Then what does Josiah do? The next thing is to gather together all the elders of all Judah and Jerusalem and have the book read before them. There were probably many idolatrous men among them, but when summoned thus by the king they came and on hearing the book of the law read with curses there pronounced, they concurred with Josiah and the nation thus represented, renewed its covenant with God. The old covenant that had been broken was now renewed and they vowed that they would keep his commandments and testimonies and statutes with all their heart and soul. This was an epoch in the life of Josiah and of the nation and in the life of Jeremiah also, for we find in Jeremiah 11 that it had a great effect upon his preaching. He had been prophesying several years before this, and in chapter II we see that his preaching took a new turn: Thus saith the Lord, hear ye the words of his covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem.’

“This furnished Jeremiah with a text, and he goes forth preaching with marvelous power on the basis of this great covenant renewed because of the finding of the Law. As soon as the Law was found Josiah carried on his reformation even more drastically than before. The work had never been completed. Now Josiah carries it to completion. Notice what he does: brings forth out of the Temple of the Lord all the vessels that were made for the worship of Baal and for the Asherah and all the hosts of heaven; put down all the idolatrous priests; brought out the image of Asherah from the Temple; broke down the houses of the Sodomites where they carried on their abominations under the name of religion; degraded the priests that had been officiating at the high places; defiled Topheth, the place where they had been causing their sons to pass through the fire to the god, Molech; took away the horses that the king of Judah had made and had given to the sun, images of horses representing a part of the idolatrous worship of some of their deities; removed all the altars and destroyed the high places and desecrated them by burning the bones of the priests thereon. It was as drastic and as complete as could be made.

“But it is only outward. Josiah didn't turn the people's hearts, and Jeremiah who had been prophesying all this time at last comes to the conclusion – the first man in the history of revelation – that ‘The heart is deceitful above all things and desperately wicked, who can know it?’<sup>12</sup> And the only way that Israel could be saved was to be saved through a new covenant which would write the laws of God upon their hearts and put them in their minds.”<sup>13</sup>

vs. 16 is the fulfillment of I Kings 13:2.

 The Book of Jeremiah, ch. 11-12 – 623 B.C.

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<sup>12</sup> Jeremiah 17:9

<sup>13</sup> An Interpretation of the English Bible: The Divided Kingdom and Restoration Period, by B.H. Carroll. p. 194-195

### vs. 21-23 – Restoration of the Passover

☪ II Chronicles 35:1-19

Gaebelein writes:

“The keeping of the Passover, the blessed feast of remembrance of what Jehovah had done, follows immediately after the cleansing of the land. The full account we find in Chronicles where we give further comment (2 Chronicles 35:1-19). But the record declares that “there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.” The same was said of Hezekiah’s passover (2 Chronicles 30:26). Hezekiah’s passover was greater than any previous one and Josiah’s feast was even greater than that of his great-grandfather.”<sup>14</sup>

### vs. 24-30 – Works and Death of Josiah

☪ II Chronicles 35:20-24

Josiah’s reign was one of the high points of the kingdom of Judah. It is regrettable that such a great revival should come so late into the life of the kingdom. The accumulated sins were too great and the depravity of the people too deep, so that the only hope for true restoration was through the refining fires of judgment.

Wood writes of the situation surrounding Josiah’s death in battle:

“Josiah was an able king. The sweeping reforms he instituted, in spite of the opposition that no doubt arose, could not have been brought about by a mediocre Leader. He made his authority felt even in the erstwhile provinces of Israel, as mentioned above, thus enlarging Judah's sphere of influence. However, when he attempted to intervene in the affairs of the world powers, he exceeded himself and brought about his own death. The occasion involved his endeavor to stop a northward march of Pharaoh Necho II of Egypt in 609 B.C. Necho was moving to the aid of the Assyrians, who were attempting to stop Babylonia from becoming the new world leader. Assyria's two main cities, Assur and Nineveh, had fallen in 614 and 612 B.C., respectively, to attacks by the Medes and Babylonians; and the remnants of Assyria's army, under Ashur-uballit II, had fled westward to Haran. In 610 B.C., Haran fell to Nabopolassar, king of Babylon, which all but finished the Assyrians.

“Now, in 609 B.C., Necho, who had just succeeded Psammetichus I as king of Egypt and who wanted Egypt to regain world prominence instead of Babylonia, was marching northward to help Assyria's few remaining forces. Josiah, in a probable indication of favor toward Babylonia, attempted to stop the Egyptians at strategic Megiddo, and he was killed in the effort. His body was returned to Jerusalem and was buried there.”<sup>15</sup>

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<sup>14</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

<sup>15</sup> A Survey of Israel’s History by Leon Wood. p. 313-314

Josiah is succeeded by his son Jehoahaz (“whom the Lord sustains”)<sup>16</sup>, who is also called Shallum (“retribution”)<sup>17</sup>

### vs. 31-35 – Reign and Captivity of Jehoahaz

☪ II Chronicles 36:1-4

Jehoahaz has a brief reign of only three months. Knapp writes of him:

“The regular succession to the throne of Judah ceased with the lamented Josiah. Jehoahaz was not the eldest son of the late king. Johanan and Jehoiakim were both older than he. In Jer. 22:11 he is called, significantly, Shallum (‘to whom it is required’), and by this name he is registered in the royal Judean genealogy (1 Chron. 3:15). He was made king by popular choice: it was the preference of the multitude, not the appointment of God. ‘And his mother’s name was Hamutal [‘delight’], the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done.’ He and Zedekiah, the last of Judah’s nineteen kings, were born of the same mother (2 Kings 24:18). He was about nine years older than his brother Zedekiah, though in 1 Chron. 3:15 his name is placed last, probably because of his much shorter reign.”<sup>18</sup>

Jehoahaz is deposed when Necho II returns to Egypt from his battle against the Babylonian forces.<sup>19</sup> He is taken prisoner back to Egypt. Necho places the kingdom under a tribute of 100 talents of silver (\$2,674,521)<sup>20</sup> and 1 talent of gold (\$2,148,062)<sup>21</sup>. He places Jehoahaz’s brother Eliakim (“raised up by God”)<sup>22</sup> on the throne and changed his name<sup>23</sup> to Jehoiakim (“whom Jehovah sets up”)<sup>24</sup> was placed on the throne.

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<sup>16</sup> Smith’s Bible Dictionary

<sup>17</sup> Smith’s Bible Dictionary

<sup>18</sup> The Kings of Judah by C. Knapp. p. 163-164.

<sup>19</sup> This campaign is well attested to in history and takes place in 609 B.C.

<sup>20</sup> Calculated at \$22.17 an ounce. I finally built a spreadsheet to do these calculations quicker.

<sup>21</sup> Calculated at \$1,780.60 an ounce.

<sup>22</sup> Smith’s Bible Dictionary

<sup>23</sup> The purpose of this name change is unclear. Gaebelein says it was to impress the people, others that it was to show his subjugation to Necho.

<sup>24</sup> Smith’s Bible Dictionary

### vs. 36-37 – Overview of Jehoiakim’s Reign in Judah

☪ II Chronicles 36:5-8

Jehoiakim was yet another wicked king and his reign lasted for eleven years.

Knapp writes:

“His wickedness is depicted figuratively in Ezek. 19:5-7. He too, like his deposed predecessor, ‘became a young lion, and learned to catch the prey, and devoured men. And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fullness thereof, by the noise of his roaring.’ His violence and rapacity are graphically represented here.

“In the fifth year of his reign a fast was proclaimed among his subjects (the king seems to have had no part in it), and Baruch, Jeremiah’s assistant, read in the ears of all the people the message of God to them from a book. Informants told the king what was being done, and he ordered the book brought and read before him.

“Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife [Hebrew: ‘scribe’s knife’], and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words (Jer. 36:22-24).

“It was an act of daring impiety, especially for a Jew who was taught to look upon all sacred writing with greatest reverence. But Jehoiakim was fast hardening himself past all feeling, and no qualms of conscience are perceptible over his sacrilegious act. Jeremiah sent him a personal and verbal message, more awful than any king ever heard.

“And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity (29-31).

“He also attempted to put Urijah the prophet to death because he prophesied against Jerusalem and the land. The prophet fled to Egypt, but Jehoiakim sent and fetched him, and ‘slew him with the sword, and cast his dead body into the graves of the common people’ (Jer. 26:23). His bitter hatred of God and His truth vented itself even on the body of His slaughtered servant, denying it the right of burial among the sepulchers of the prophets. In just retribution God repaid him in kind for his murder and insult. “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! [as in family mourning] they shall not lament for him, saying, Ah lord! or, Ah his glory! [public mourning] He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem’ (Jer. 22:18-19). And so it happened to him: Nebuchadnezzar defeated and drove out of Asia Jehoiakim’s master, Necho (see 2 Kings 24:7). ‘In his days Nebuchadnezzar king of Babylon came

up, and Jehoiakim became his servant three years: then he turned and rebelled against him' (2 Kings 24:1). And though Nebuchadnezzar could not immediately punish him, his punishment came from another quarter. 'The LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.'<sup>25</sup>

📖 The Book of Jeremiah, ch. 7-10, 26-27 – 608 B.C.

📖 The Book of Habakkuk – 607 B.C.

📖 The Book of Daniel, ch. 1:1-2 – 606 B.C.

📖 The Book of Jeremiah, ch. 25, 36:1-8, 45-49 – 606 B.C.

## **Chapter 24 – Babylon Enters**

### **vs. 1-7 – Jehoiakim's Defeat and Death**

🔄 II Chronicles 36:5-8

Jehoiakim saw his kingdom conquered by Babylon and Nebuchadnezzar II. Nebuchadnezzar had taken much of Egypt's territory since defeating them at the Battle of Carchemish in 605 B.C.<sup>26</sup> Other regional powers seize the opportunity to also attack the weakened Judah.

No details are given in Scripture concerning his death, but Josephus writes:

“Now, a little time afterwards, the king of Babylon made an expedition against Jehoiakim, whom he received [into the city], and this out of fear of the foregoing predictions of this prophet, as supposing he should suffer nothing that was terrible, because he neither shut the gates, nor fought against him; yet when he was come into the city, he did not observe the covenants he had made, but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial; and made his son Jehoiachin king of the country, and of the city: he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon; among which was the prophet Ezekiel, who was then but young. And this was the end of king Jehoiakim, when he had lived thirty-six years, and of them reigned eleven.”<sup>27</sup>

He was succeeded by his son Jehoiachin<sup>28</sup> (“whom Jehovah has appointed”).<sup>29</sup>

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<sup>25</sup> The Kings of Judah by C. Knapp. p. 168-170

<sup>26</sup> Reese places these events in 609 B.C., before Carchemish. Regardless, the chaotic power struggles of the time are evident in the Biblical record.

<sup>27</sup> [https://en.wikisource.org/wiki/The\\_Antiquities\\_of\\_the\\_Jews/Book\\_X](https://en.wikisource.org/wiki/The_Antiquities_of_the_Jews/Book_X) - accessed 11-14-22 - Book 10, Ch. 6, p. 3

<sup>28</sup> Also called Jeconiah and Coniah.

<sup>29</sup> Smith's Bible Dictionary



Note – see Jeremiah 52:28 for information on the deportation of Jews to Babylon.

📖 The Book of Jeremiah, ch. 35 – 605 B.C.

📖 The Book of Daniel, ch. 1:3-17, 2– 604 B.C

📖 The Book of Jeremiah, ch. 14-20, 22:13-24, 36:9-32 – 605 B.C.

📖 The Book of Daniel, ch. 1:18-20 – 602 B.C

### vs. 8-9 – Overview of the Reign of Jehoiachin

🔄 II Chronicles 36:9-10

We have another instance where two ages are given for the beginning of a reign. In II Kings 24:8 Jehoiachin is said to be eighteen while in II Chronicles 36:9 he is said to be eight. This can easily be explained, like that supposed discrepancy in Ahaziah's age, in that he began to rule as a crown prince at age eight but took the throne at age eighteen. His father's reign of eleven years would support this since both could have been given their respective titles at the same time.

📖 The Book of Jeremiah, ch. 13, 22:24-30 – 598 B.C.

📖 The Book of Jeremiah, ch. 22:1-9, 23-24, 27-31, 49-51 – 597 B.C.

📖 The Book of Ezekiel, ch. 1-19 – 593 B.C.

📖 The Book of Ezekiel, ch. 20-24– 591 B.C.

📖 The Book of Jeremiah, ch. 21, 32-34, 37-38 – 587 B.C.

📖 The Book of Daniel, ch. 3 – 587 B.C.

📖 The Book of Ezekiel, ch. 29-31 – 591 B.C.

### vs. 10-17 – Sacking of Jerusalem – 597 B.C.

Nebuchadnezzar returns to Jerusalem to besiege it. King Jehoiachin submits quickly. The royal house and the “best and brightest” of the land are taken to Babylon as captives. The Temple is spoiled of its remaining treasures.

Nebuchadnezzar places Jehoiachin’s uncle Mattaniah (“gift of Jehovah”)<sup>30</sup> on the throne but changes his name to Zedekiah (“justice of Jehovah”)<sup>31</sup>. Gill explains this name changes as being: “for the same reason the king of Egypt changed the name of Eliakim, II Kings 23:34, to signify his subjection to him; though some think it was to put him in mind of the justice of God, as the name signifies, that would overtake him, should he be treacherous to him, and rebel against him; so the Jewish Midrash.”<sup>32</sup>

### vs. 18-20 – Overview of Zedekiah’s Reign over Judah

☪ II Chronicles 36:11-16

Zedekiah proved to be yet another wicked king. It is through him that God facilitated the downfall of Judah and Jerusalem.

Note – See also Jeremiah 37:1-2 and 52:1-2

## **Chapter 25 – Fall of Judah**

### vs. 1-21 – Destruction of Jerusalem – 586 B.C.

☪ II Chronicles 36:17-21

Zedekiah rebelled against Babylon – Jeremiah 52:3.

Gaebelein writes of this time:

“Zedekiah’s rebellion was a great offence. He had sworn in Jehovah’s name to be loyal to Nebuchadnezzar (II Chronicles 36:13; Ez. 17:13). We find more light thrown upon this king and his rebellion in the book of Jeremiah. Ambassadors from Edom, Moab, Ammon, Tyre and Sidon came to Jerusalem to see Zedekiah (Jer. 27). A combined revolution was probably contemplated. Zedekiah sent at the same time a message to Nebuchadnezzar in Babylon (Jer. 29:3); the prophet Jeremiah used this opportunity to send a God-given communication to the exiles in Babylon (Jer. 29:1, etc.). The news of Zedekiah’s schemes must have reached the captives, for they expected an early return. (The prophet Ezekiel was especially used to warn against these false hopes. See

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<sup>30</sup> Smith’s Bible Dictionary

<sup>31</sup> Smith’s Bible Dictionary

<sup>32</sup> John Gill’s Exposition of the Bible. E-Sword module.

annotations on Ezekiel.) False prophets, Satan’s instruments, gave them their lying messages. Prominent among them was Hananiah who received his deserved punishment for his lying words (Jer. 28). Once more the city was besieged. A great famine prevailed. What happened in the doomed city and Jeremiah’s great ministry as well as suffering may be learned from his prophecies. Consult especially the following passages: Jer. 21:1-2; 37:3; 34:2-6; 38. Jeremiah charged with treacherous designs had been cast into a dungeon, but was later delivered out of the miry pit and brought before the king, who declared himself willing to follow Jeremiah’s advice.”<sup>33</sup>

The siege lasts for eighteen months.<sup>34</sup> The city falls in 586 B.C. when its food runs out.

Zedekiah is captured near Jericho after attempting a desperate escape from the falling city. He is taken prison to Nebuchadnezzar’s campaign headquarters at Riblah (“fruitful”),<sup>35</sup> a city north of Damascus.<sup>36</sup> The last thing he sees is his sons executed before his eyes are put out.

Jerusalem is systematically destroyed. The Temple is demolished.<sup>37</sup> The palace and homes are burned. The walls are torn down. Anything of value is carried as spoils back to Babylon.

Most of the people are taken captive to Babylon. Some of the poorest are left to keep the land because it was not resettled with another nation. Some officials are taken to Riblah and executed.

“So Judah was carried away out of their land.”

Note - Siege information – Jeremiah 52:3-5, 39:1

📖 The Book of Jeremiah, ch. 39-40:5, 52 – 586 B.C.

📖 The Book of Lamentations, ch. 1-5 – 586 B.C.

📖 The Book of Ezekiel, ch. 25 – 586 B.C.

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<sup>33</sup> Annotated Bible by A.C. Gaebelien. E-Sword module.

<sup>34</sup> See dates in Jeremiah 52:3-6

<sup>35</sup> Smith’s Bible Dictionary

<sup>36</sup> This is because this is part of a wider campaign against multiple rebellious regions.

<sup>37</sup> Commemorated by the Jews as part of Tisha B’Av (“ninth of Av”), the date they believe the Temple was destroyed. It is also the date that the Second Temple was destroyed in 70 A.D.

### vs. 22-26 – Gedaliah’s Governorship

The Babylonians made the area of Judah into province called Yehud.<sup>38</sup> Gedaliah (“God is my greatness”)<sup>39</sup> is appointed governor of the area under Chaldean authority. In a final act of defiance against Babylon, Ishmael (“whom God hears”)<sup>40</sup> leads an attack that kills the Gedaliah and his Jewish and Chaldean staff.

The remnant of the people fled to Egypt for fear of Babylon.

📖 The Book of Jeremiah, ch. 40:6-44 – 586 B.C.

📖 The Book of Ezekiel, ch. 27-28 – 586 B.C.

📖 The Book of Ezekiel, ch. 33-39 – 586 B.C.

📖 The Book of Ezekiel, ch. 26, 32 – 585 B.C.

📖 The Book of Obadiah – 585 B.C.

📖 The Book of Ezekiel, ch. 40-48 – 572 B.C.

📖 The Book of Ezekiel, ch. 29:17-30 – 570 B.C.

📖 The Book of Daniel, ch. 4 – 570-560 B.C.

📖 The Book of Ezekiel, ch. 40-48 – 572 B.C.

### vs. 27-30 – The Fate of Jehoiachin – 561 B.C

Nebuchadnezzar was followed by his son Evilmerodach.<sup>41</sup> At his ascension to the throne, he pardoned the imprisoned Jehoiachin and gave him a place in the royal court. It appears the Evilmerodach had been imprisoned himself at some point (possibly in a failed coup against his father), and it is supposed that he may have met Jehoiachin while they were prisoners together.

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<sup>38</sup> [https://en.wikipedia.org/wiki/Yehud\\_\(Babylonian\\_province\)](https://en.wikipedia.org/wiki/Yehud_(Babylonian_province)) – accessed 10-30-23

<sup>39</sup> Smith’s Bible Dictionary

<sup>40</sup> Smith’s Bible Dictionary

<sup>41</sup> Known to history as Amel-Marduk.