

Dr. Robert Vannoy, Kings, Lecture 16

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End of ISRAEL by Assyria (722 BC), End of JUDAH by Babylon (586 BC)

IV. The Downfall of the Northern Kingdom

1. Shallum and the End of the House of Jehu – 2 Kings 15:10-15

Alright, we're down to "C" under Roman numeral IV: "The Downfall of the Northern Kingdom. "1" is: "Shallum and the End of the House of Jehu, 2 Kings 15:10-15." In 2 Kings 15: 10 and following you read, "Shallum son of Jabesh conspired against Zechariah. He attacked him in front of the people, assassinated him and succeeded him as king." Zechariah, you see, we discussed back up under Roman numeral III, A to D, and that was the last king we looked at in the Northern Kingdom. He was assassinated by Shallum after a 6 month reign. That really fulfilled a prophecy that had been given much earlier that Jehu's dynasty would continue for four generations. If you go back to 2 Kings 10, verse 30, you read the word to Jehu: "Because you have done well in accomplishing what is right in my eyes and have done all to the house of Ahab that I had in mind to do, your descendants will sit on the throne of Israel to the fourth generation." What you find is that after Jehu, you had Jehoahaz, Joash, Jeroboam II, and Zechariah. Now the end of the dynasty of Jehu is Shallum's assassinating Zechariah who was the last of the dynasty of Jehu.

Now it's interesting from this point on; things really deteriorate in the Northern Kingdom. Of the remaining kings after Shallum, you have Menahem, Pekahiah, Pekah, and Hoshea. All of them were assassinated with the exception of Menahem and Hoshea. Hoshea, however, was imprisoned by the Assyrians. Shallum, Pekahiah, and Pekah were assassinated, and Hoshea was captured by the Assyrians. So this is the beginning, you might say, of a rapid decline of the Northern Kingdom and an end of that dynasty.

2. The Remaining Kings of the Northern Kingdom: Menahem, Pekahiah, Pekah, and Hoshea

a. Menahem

So “2” is: “The Remaining Kings of the Northern Kingdom: Menahem, Pekahiah, Pekah, and Hoshea.” First we’ll discuss Menahem, 2 Kings 15:14-22: “After reigning only one month Shallum was assassinated by Menahem.” He was a military commander, and you read in 2 Kings 15:13: “Shallum son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah. He reigned in Samaria one month. Then Menahem son of Gadi went from Tirzah up to Samaria, attacked Shallum son of Jabesh in Samaria, assassinated him and succeeded him as king.” Menahem then reigned 10 years. You find that in verse 17: “He reigned in Samaria all of 10 years. He did evil in the eyes of the Lord.”

You read in verse 19 that he paid tribute to Pul, king of Assyria. Pul is Tiglath-Pileser III. In the annals of Tiglath-Pileser we’re told that he marched westward in 743 B.C. and took tribute from various peoples: Carchemish, Hamath, Tyre, Byblos, and Damascus. But he also mentions explicitly Menahem of Samaria. Tiglath-Pileser says he took tribute from Menahem of Samaria. 2 Kings 15 says, “Pul king of Assyria invaded the land, and Menahem gave him a thousand talents of silver to gain his support and strengthen his own hold on the kingdom.” That reference is in Pritchard’s *Ancient Near Eastern Texts*, page 283, in reference to Menahem’s giving tribute to Tiglath-Pileser.

b. Pekahiah – 2 Kings 15:22-26

Alright, “b” is “Pekahiah, 2 Kings 15:22-26.” “He succeeded his father Menahem and reigned for two years.” You read that verse 23: “He also did evil in the eyes of the Lord.” Verse 25: One of his officers, Pekah, who was the next king, conspired against him and assassinated and succeeded him as king. So there is very little said about him other than that he reigned two years and was assassinated by one of his officers of the army.

c. Pekah – 2 Kings 15:27-32

So “c” is: “Pekah, 2 Kings 15:27-32.” He was a military officer under Pekahiah. He led a palace’s revolt and assassinated Pekahiah. Again you have some speculation about what was the political motivation for the assassination. Most feel that Pekah was probably a leader of an anti-Assyrian faction. Remember, he was the one who allied with Rezin of Damascus to attack Ahaz of Judah to try to get Ahaz to oppose Assyria. So you see, he is probably head of an anti-Assyrian faction whereas Pekahiah had given tribute to the king of Assyria. Pekah probably was of a different mind as to how to deal with that Assyrian threat. But in any case, he got rid of Pekahiah and then reigned himself, and you notice in verse 27 that he reigned for 20 years, so he had a rather lengthy reign. But you read in verse 29: “In his time, Tiglath-Pileser king of Assyria came and took a number of places: Ijon, Abel Beth Maacah, Janoah, Kedesh, Hazor. He took Gilead, Galilee, including all the lands of Naphtali and deported people to Assyria” Of course, that was in the aftermath of Ahaz’s alliance with Tiglath-Pileser to get him to do that very thing.

d. Hoshea – 2 Kings 15:30-17:6

“d” is: “Hoshea, 2 Kings 15:30 to 17:6.” Of course, that includes chapter 16 where it talks about Ahaz. You find what’s happening in the Northern Kingdom, though when Damascus fell to Assyria, after Ahaz had made that alliance with Assyria, Assyria attacked Damascus. Verse 34: “And Damascus fell to Assyria.” It seems that about that time Hoshea lead a conspiracy against Pekah and seized the throne in the Northern Kingdom, probably with Assyrian assistance. Now that’s not said in the biblical text. But in one of Tiglath-Pileser’s annals he claims that he placed Hoshea on the throne of the Northern Kingdom. That’s in *Ancient Near Eastern Texts*, page 284. You read in 2 Kings 15, verse 30, “Then Hoshea son of Elah conspired against Pekah son of Remaliah. He attacked and assassinated him.” Hoshea probably represented a faction that favored cooperation with Assyria rather than resistance. As I mentioned, Tiglath-Pileser claims to have placed Hoshea on the throne in the Northern Kingdom and to have taken tribute

from him.

Now, in 727 B.C., Tiglath-Pileser died, succeeded by Shalmaneser V. It seems at that point Hoshea sent envoys to Egypt and refused to continue to pay his tribute to Assyria, even though initially he favored doing that. You read in 2 Kings 17:4: “The king of Assyria discovered that Hoshea was a traitor, for he had sent envoys to So King of Egypt, and he no longer paid tribute to the king of Assyria, as he had done year by year. Therefore, Shalmaneser seized him and put him in prison. The king of Assyria invaded the entire land, marched against Samaria and laid siege to it for three years. In the ninth year of Hoshea the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah, in Gozan on the Habor River, and in the towns of the Medes.” So when Hoshea eventually refuses to continue paying tribute to the Assyrian, Shalmaneser attacks Samaria. He took Hoshea prisoner, and after three years of siege the city was taken. Although Sargon, the next king, is the one who claims to have made the final capture of the city, but probably not much more than a mopping up kind of operation after Shalmaneser had all but concluded it.

3. The Exile of the Norther Kingdom – 2 Kings 17:17-23

That brings us to “3” “The Exile of the Northern Kingdom, 2 Kings 17:17-23.” Chapter 17 tells why the Northern Kingdom went into the exile. I think you find that stated very succinctly in verse 15 of 2 Kings 17: “They rejected his [the Lord’s] decrees and the covenant he had made with their fathers and the warnings he had given them. They followed worthless idols and themselves became worthless. They imitated the nations around them although the Lord had ordered them, ‘Do not do as they do,’ and they did the things the Lord had forbidden them to do.” You see, the issue is they broke the covenant.

Now when we go back to Deuteronomy 28 and read the covenant curses, those covenant curses include many things: all kinds of disasters from failure of crops, locust plagues to drought, but as Israel continues to turn away, the ultimate climax of the covenant curses is being driven from the land into exile, and that’s what happens here

with the Northern Kingdom. They broke the covenant and, therefore, we read in verse 18: “The Lord was angry with Israel and removed them from his presence. Only one tribe, Judah, was left, and even Judah did not keep the commands of the Lord their God. They followed the practices Israel had introduced. Therefore the Lord rejected all the people of Israel.” They had turned away from the covenant.

4. The Coming of the Samaritans

Alright, “4” on your sheet is: “The coming of the Samaritans.” At the end of that chapter, you read that the king of Assyria not only deported many of the Israelites, but he also resettled many other peoples from other nations in the area of Samaria. And verse 29 says, “Each national group made its own gods in the several towns where they settled and set them up in the shrines the people of Samaria had made at the high places.” And verse 33 says, “They worshiped the Lord, but they had also served their own gods in accordance with the customs of the nations from which they had been brought.” So you have synchronistic worship arising in this resettled area around Samaria subsequent to the capture of Samaria by the Assyrians. Those people of mixed race came and resettled near Samaria. They came to be known in later times as Samaritans, so as we come into New Testament times, you read about the Samaritans. They are the descendants of the people that were resettled around the area of Samaria subsequent to the captivity of the Northern Kingdom.

A. The Assyrian Empire

That brings us to the last century of Judah, and that’s Roman numeral V. Bottom of page 3, “A” is: “The Assyrian Empire.” Let me go back to this chart here and pick up where we left off.

5. Sennacherib is Succeeded by Esarhaddon (681-669 BC) – 2 Kings 19:37

We went down through Sennacherib, but you see number “5:” “Sennacherib is succeeded by Esarhaddon, 681 to 669 B.C. 2 Kings 19:37 says of Sennacherib: “One

day, while he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with a sword and they escaped to the land of Ararat. Esarhaddon his son succeeded him as king.” So in 2 Kings 19:37 you have a reference to the succession between Sennacherib and Esarhaddon. Then Esarhaddon is followed by Ashurbanipal, 669-633 B.C. Esarhaddon died on a campaign to Egypt, and he was succeeded by Ashurbanipal who was his eldest son. There was another son by the name of Shamas-sa-ukin but Ashurbanipal was the oldest though. The younger son, Shamas-sa-ukin, took the rule over Babylon. Babylon was a city under Assyrian domination with control and Shamas-sa-ukin became the ruler in Babylon. Eventually in Babylon, a revolt broke out led by Shamas-sa-ukin, in other words, the brother of Ashurbanipal. And that caused an internal conflict among the Assyrians. In 648 Babylon was taken after a long siege, so there was a real struggle there, and Shamas-sa-ukin committed suicide. That somewhat weakened, you see, Assyria with that internal struggle between Ashurbanipal and his brother who was trying to get greater control.

Ashurbanipal’s Library

Ashurbanipal, apart from his military accomplishments, did something that was probably of more significance, and that was he established a library in Nineveh, which was discovered in 1853 and which is a source of numerous ancient texts. In other words, Ashurbanipal’s library collection has turned out to have preserved for us a lot of the texts that we have from Assyria. They were found in his library.

A. T. Clay in the *ISBE (The International Standard Bible Encyclopedia)*, article on Ashurbanipal in the first edition of *ISBE*, says Ashurbanipal is “perhaps to be considered the greatest known patron of literature in pre-Christian centuries.” The greatest known patron of literature in pre-Christian centuries. A lot of those texts that were found in his library included bi-lingual and tri-lingual word lists, which of course, is important for deciphering, and was important for deciphering Sumerian and Akkadian. You normally think of the Assyrians as warriors, ruthless warriors; but with Ashurbanipal we had one who was interested in literature. This library has proven to have great significance to us.

But we'll get back to Ashurbanipal. Because of that struggle with his brother in Babylon, Assyria was weakened, and they lost control of Egypt. When Ashurbanipal died in 633, the end of the Assyrian Empire was near.

3. Fall of Nineveh and Its Aftermath – Nahum

“3” on your sheet is: “The Fall of Nineveh and its Aftermath.” As I mentioned, the latter part of Ashurbanipal’s reign was weak. After his death, Babylon almost immediately revolted again and eventually was able to establish its independence from Assyrian control. That was done under Nabopolassar. And of course, Nabopolassar becomes the first in a line of Babylonian rulers. He was succeeded by a much better known person named Nebuchadnezzar, but Babylon, you see, begins with Nabopolassar. Ashurbanipal died in 633; by 612, the Medes and the Babylonians together attack Nineveh, which was the capital of the Assyrian Empire, and destroyed it.

Now, as far as the biblical material is concerned, the book of Nahum, the minor prophet Nahum, predicted the destruction of Nineveh. And in three chapters you have a description of the wickedness of the city and its coming destruction. That was accomplished in 612 B.C.

Even though Nineveh fell in 612, that was not the end of the Assyrian Empire all together. A new capital was established at Haran. Haran is to the west. And a new capital was established at Haran that lasted for about 8 more years. And at that time, the leader of the Babylonian army was Nebuchadnezzar, and the Babylonians began to clash with the Assyrians and put pressure on them there at Haran. Pharaoh Neco of Egypt thought he would come north to assist the Assyrians against the Babylonians. You are familiar with that from your reading in the biblical text. As he went north, Josiah went out at Megiddo to attempt to block him from going farther north, and Josiah was killed in that battle.

The assistance to the Assyrians was ineffectual, and the Assyrians were defeated by the Babylonians, so that in 605 you have a great battle in Carchemish, just to the west there of Haran. That’s where the final defeat of the Assyrians took place, and the

ascendency of the Babylonians was secured with their victory in 605. That established then Babylon as the major power of the Ancient Near East.

2 Kings 23:29 is the text that tells you of Josiah's involvement in that sort of international political struggle. 2 Kings 23:29 says, "While Josiah was king, Pharaoh Neco king of Egypt went up to the Euphrates River to help the king of Assyria. King Josiah marched out to meet him in battle, but Neco faced him and killed him at Megiddo. Josiah's servants brought his body in a chariot from Megiddo to Jerusalem and buried him in his own tomb."

B. The Beginning of the Neo-Babylonian Empire

Let's go on to "B" which is: "The Beginning of the Neo- Babylonian Empire." The first ruler you might say of the Neo- Babylonian Empire was Nebuchadnezzar, and he ruled 605-562 B.C. You see, he took the throne upon the death of Nabopolassar who had really founded the Neo-Babylonian Empire, you might say as a force. But right in that same year, 605, same year as the battle of Carchemish, Nabopolassar died, and Nebuchadnezzar succeeded him. The death of Nabopolassar probably delayed Babylonian advance farther to the south after Carchemish going farther to Syria and Israel because Nebuchadnezzar went back to Babylon to assume the throne. That's in 605. But then by 604 B.C., he's back the following year and the pressure begins to be put on Israel, particularly the Southern Kingdom.

C. The Last Kings of Judah

1. Manasseh – 2 Kings 21:1-18

Alright, that brings us to "C" "The Last Kings of Judah." And "1" is "Manasseh, 2 Kings 21:1-18." Manasseh was the son of Hezekiah. You read in 2 Kings 20, verse 21, the end of the preceding chapter, "Hezekiah rested with his fathers. And Manasseh his son succeeded him as king." Manasseh had a 55 year reign. His was the longest reign of any king in Judah. So Manasseh had a very long reign. He was also the most wicked king of Judah, very different from his father Hezekiah, who was a good king. But you

read of Manasseh in verse 2: “He did evil in the eyes of the Lord, following the detestable practices of the nations the Lord had driven out before the Israelites. He rebuilt the high places his father Hezekiah had destroyed; he also erected altars to Baal and made an Asherah pole, and bowed down to all the starry hosts.” Verse 6: “He sacrificed his own son in the fire, practiced sorcery and divination. He did much evil in the eyes of the Lord, provoked him to anger.” Verse 11 says, “Manasseh king of Judah has committed these detestable sins. He has done more evil than the Amorites who preceded him and has led Judah into sin with his idols. Therefore this is what the Lord, the God of Israel, says: ‘I am going to bring such disaster on Jerusalem and Judah that the ears of everyone who hears of it will tingle.’” And at the end of verse 13 he says, “I will wipe out Jerusalem as one wipes a dish, wiping it and turning it upside down.” So he was a wicked king, and the Lord pronounces judgment on Judah because of the rule of Manasseh.

What we find is that he was taken eventually by the Assyrians to Babylon. That’s not recorded in Kings. But if you go to 2 Chronicles 33, you read in verse 10: “The Lord brought against them the army commanders of the king of Assyria, who took Manasseh prisoner, put a hook in his nose, bound him with bronze shackles and took him to Babylon.” That was when Babylon was still under Assyrian control. “In his distress he sought the favor of the Lord his God and humbled himself and when he prayed to him, the Lord was moved by his entreaty and listened to his plea; so he brought him back to Jerusalem and to his kingdom. And that was the end of his reign.” That incident is not mentioned in 2 Kings.

Amon – 2 Kings 21:19

Manasseh was succeeded by Amon, 2 Kings 21:19. You read: “Amon was twenty-two years old when he became king, and he reigned in Jerusalem two years. He did evil in the eyes of the Lord and walked in all the ways of his father.” Verse 23 says that his “officials conspired against him and assassinated him.” So he only reigned for two years and was assassinated by his own officials.

Josiah – 2 Kings 22:1-23

1. The Law was Found in the Temple

He is succeeded by Josiah. Josiah is an important king. 2 Kings 22: 1-23, 30 is paralleled in 2 Chronicles 34: 1-35, 27. During the reign of Josiah, I have two sub-points. During the reign of Josiah the book of the Law was found in the temple. Remember, he instituted a reform. In the course of the repair of the temple, a copy of the book of the law was found and Hilkiah, the high priest, brought it to Josiah and read it to him. Josiah, when he heard it, became very concerned. You read in verse 11: “When the king heard the words of the Book of the Law, he tore his robes.” Verse 13 says, “Go and inquire of the Lord for me and for the people and for all Judah about what is written in this book that has been found. Great is the Lord’s anger that burns against us because our fathers have not obeyed the words of this book; they have not acted in accordance with all that is written there concerning us.”

It seems like whatever this book of the law was, there is some dispute about whether it was the whole Pentateuch or whether it was only the book of Deuteronomy. I don’t think we can settle that clearly. But it certainly seems that Deuteronomy must have been a part of it, and what disturbed Josiah was these curses. If you turn away from the covenant, this is what’s going to happen. So he is much disturbed, and he sends to Huldah, the prophetess, about it; and she says, verse 15: “This is what the Lord, the God of Israel, says: Tell the man who sent you to me, ‘This is what the Lord says: I am going to bring disaster on this place and its people, according to everything written in the book the king of Judah has read.’” Sounds like the curses. “Because they have forsaken me and burned incense to other gods and provoked me to anger by all their idols. My anger will burn against this place and will not be quenched.” But because Josiah responded, the Lord says it is not going to happen in his day. So the judgment is postponed beyond the time of Josiah.

2. Josiah Renews the Covenant

So in 2 Kings 23, Josiah renews the covenant. You find that in the entirety of

chapter 23. Idolatry is wiped out, and they celebrated the Passover and had a real reformation in the time of Josiah. We can't look at that in any detail. You might think that because of that, the judgment would be turned away, but you read at the end of chapter 23, verse 26, "Nevertheless the Lord did not turn away from the heat of his fierce anger, which burned against Judah because of all that Manasseh had done to provoke him to anger. So the Lord said, 'I will remove Judah also from my presence as I removed Israel, and I will reject Jerusalem, the city I chose, and this temple, about which I said, "There shall my name be."'" So the reformation seems to have been too little and too late.

Jehoahaz – Idolatry

You find that immediately with the next king they fall right back into the idolatry anyway. Under Jehoahaz they fall right back into it, and the judgment is then not averted. I won't say much about Jehoahaz, 2 Kings 23:31-33. There are only three verses there about him but you read in verse 32 though: "He did evil in the eyes of the Lord just as his fathers had done." So you see, that reformation of Josiah did not continue. Jehoahaz was taken captive, by Pharaoh Neco and taken to Egypt where he died.

Then Neco put Jehoahaz's brother on the throne in Jerusalem. His brother's name was Eliakim. You can read in verse 34: "Pharaoh Neco made Eliakim son of Josiah king in place of his father Josiah and changed Eliakim's name to Jehoiakim. But he took Jehoahaz and carried him off to Egypt, and there he died." Uh, so Neco placed the brother of Jehoahaz, Eliakim--or Jehoiakim--same person on the throne.

5. Jehoiakim – 2 Kings 23:34-24:5

So that brings us to "5:" Jehoiakim, 2 kings 23:34 to 24:5. Initially, Jehoiakim was a vestal to Egypt. After all he had been put on the throne by the Egyptian Pharaoh. But after the battle of Carchemish in 605, he became subject to Babylon. See you really had a shift in uh in international power structure with the victory of Babylon over the

Assyrians in Carchemish in 605 so that uh, Jehoiakim then becomes subject to Babylon.

You don't have a great deal told about Jehoiakim in either Kings or Chronicles; you notice that there are only a few verses. But you have more about him in the book of Jeremiah, the prophet. This is the time of Jeremiah, the time of Jehoiakim. And in this time, where Babylon is on the rise, Jeremiah is predicting Babylonian captivity and urging the people of Judah to submit to the Babylonians, which was uh sounded like treason to the people of Judah. In Jeremiah 26, Jeremiah prophesized that the house of the Lord is going to be destroyed--the temple--the place where God caused his name to dwell. Jeremiah says, "That's going to be destroyed," and the people say, "That's blasphemy," and asked for Jeremiah's death.

The Lord protected Jeremiah, and in Jeremiah 36, Jeremiah wrote a scroll that was read to king Jehoiachin. You read there what he did with that, Jeremiah 36, fourth year of Jehoiakim, the word of the Lord came to Jeremiah and said, verse 2: "Take the scroll and write on it all of the words I have spoken to you concerning Israel, Judah, and all the other nations from the time I began speaking to you in the reign of Josiah till now." So he does that; he writes this on a scroll and takes it to Jehoiakim. And in verse 23: "Whenever Jehudi had read three or four columns of the scroll, the king cut them off with a scribe's knife and threw them into the firepot until the entire scroll was burned in the fire. The king and all his attendants who heard all these words showed no fear, nor did they tear their clothes. Instead the king commanded Jerahmeel, a son of the king, Seraiah son of Azriel and Shelemiah son of Abdeel to arrest Baruch the scribe and Jeremiah the prophet. But the Lord had hidden them. And then the word of the Lord came to Jeremiah: 'Take another scroll and write on it all the words that were on the first scroll, and tell Jehoiakim, this is what the Lord says, "You burned that scroll and said, why did you write on it that the king of Babylon would certainly come and destroy this land and cut off both men and animals from it?"' Therefore, this is what the Lord says about Jehoiakim: He will have no one to sit on the throne of David. His body will be thrown out and exposed to the heat by day and the frost by night. I will punish him and his children and his attendants for their wickedness; I will bring on them and those living in

Jerusalem and the people of Judah every disaster I pronounced against them, because they have not listened.” So you have that incident in the book of Jeremiah that fills in a lot more information about the time of Jehoiakim.

In 2 Kings 24:1, you read: “During Jehoiakim’s reign Nebuchadnezzar king of Babylon invaded the land, and Jehoiakim became his vassal for three years. But then he changed his mind and rebelled against Nebuchadnezzar.” So it seems that for a time Jehoiakim paid tribute to Babylon, but then he rebelled. By 601, Nebuchadnezzar initiated raids on Judah by various peoples. 2 Kings 24:2 says, “The Lord sent Babylonian, Aramean, Moabite, and Ammonite raiders against him. He sent them to destroy Judah.” But in that situation Jehoiakim dies, but how he died we are not told. If you look in Jeremiah it implies that he had a violent death, but we don’t know exactly how that came about.

6. Jehoiachin – 2 Kings 24:6-16

He is succeeded by Jehoiachin, 2 Kings 24:6-16. He was Jehoiakim’s son; he reigned only 3 months. He’s also called Jeconiah. In 597, the Babylonians come against Jerusalem. Jehoiachin surrenders to Nebuchadnezzar. You find that in 2 Kings 24:12: “Jehoiachin king of Judah, his mother, his attendants, his nobles surrendered to Nebuchadnezzar.” That’s 597. And Nebuchadnezzar puts a new ruler on the throne, and that is Mattaniah, or Zedekiah. He has two names; he goes by both those names: Mattaniah or Zedekiah. He was Jehoiachin’s uncle. In other words, he was the brother of Jehoiachin’s father, Jehoiakim. And you read of Mattaniah, or Zedekiah, that he reigned 11 years. But he too rebelled against Babylonian control.

7. Babylonians Take Jerusalem – Zedekiah (586 BC)

In 586 the Babylonians march against Jerusalem and lay siege to it, finally taking it, destroying the city, including the temple, they take Zedekiah, or Mattaniah, as a captive to Nebuchadnezzar who was up at Riblah that’s right here, north of Damascus, where they killed Zedekiah’s sons before his eyes, and then blinded him. Then from

Riblah they took him to Babylon as a captive where he died.

8. Gedaliah Was Appointed Governor of Judah

In the meantime, Gedaliah was appointed governor of Judah. Now, he's normally not listed as the last king because he's simply an appointee of Nebuchadnezzar, and he was soon murdered. So there's a lot of confusion about that time. Gedaliah was appointed governor after Zedekiah was taken captive to Babylon.

Stages of Exile

Now, I see our time is up. Let me just put a transparency up here for a minute, to just kind of conclude all this discussion. Both the Northern Kingdom and the Southern Kingdom went into exile. The Northern Kingdom to the Assyrians, the Southern Kingdom the Babylonians. We can ask the question: When did the exile begin? It's difficult to specify a precise point as to when the exile began. Let me mention these 5 references that all relate to that question. First is 2 Kings 15:29; at about 730 BC Tiglath-Pileser took people captive from Israel under the reign of Pekah; that's 730. And then second, in 2 Kings 18:11, 722- 721 B.C., Shalmaneser took a great many more from Israel in the time of Hoshea, the last king of the Northern Kingdom. So you really have two deportations in the Northern Kingdom, one in 730 B.C. and the other, final one, in 722-721 B.C.

When he comes to the Southern Kingdom in 2 Kings 24:1, that's 605 right after the battle of Carchemish, you might say this is a small stage of the exile. If you look at Daniel 1:1-4, it seems that Daniel went captive at that time, 605, to Babylon. That's the third year of Jehoiakim, and Nebuchadnezzar at that time took tribute along with some of the top young men from Judah. So you have an initial stage, you might say, of the captivity beginning in 605, right after Carchemish. Then 4, 2 Kings 24:14-16, that's 597 B.C., the great exile, many taken to Babylon, including Jehoiachin. Then finally, 2 Kings 25:11 and 12, 586 B.C. where you have the final destruction of Jerusalem in the time of Zedekiah, and Zedekiah was blinded and taken to Babylon. So you see, exile was sort of

a process in both the north and the south with stages of people being taken captive from Samaria and from Jerusalem, and depending on how you ask that question how you define it, you can say the exile began in 605 or it began in 586, depending on what you mean by it. That sometimes can be confusing, but it occurred within stages. You normally think of 586 as the beginning of the exile, but you can see that actually there were captives taken prior to 586.

Ok, questions or comments? I kind of rushed here at the end, I apologize for that. But I guess we'll conclude with that.

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