

# **BASIC BIBLE STUDY**

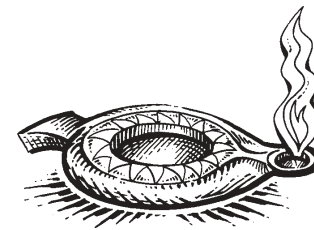
## **An Introductory Guide To Understanding The Scriptures**

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### **PART TEN**

#### **The Exile Era**

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"Thy Word is a lamp unto my feet,  
and a light unto my path"  
PSALM 119:105

## Basic Bible Study #10 • The Exile Era

Sin is a fact of human existence. God will forgive whoever comes to Him in repentance. But that does not change the fact that sin has consequences. Israel tasted this bitter reality. Their relationship with the Lord deteriorated. They lived in roller-coaster rebellion against Him for 400 years during the Kingdom Era, continually paying the price. Finally, the debt became so great that judgment came in the form of military conquest. During the time of the Exile, there were some great spiritual leaders – and repentance was evidenced by a section of the Jewish people. However, this did not remove the penalty for the years of rebellion; the full price of their sin - the Exile - had to be exacted.

### THE ARC OF BIBLE HISTORY #7 ... THE EXILE ERA



#### I. Review:

Fill in the blanks to bring the chart up to date with this era [page 3].

#### II. Story-line Summary:

**Daniel gives leadership  
and encourages faithfulness among the exiles  
for the next seventy years.**

#### III. Story-line Expansion:

As mentioned before (Basic Bible Series #1), some history is contained in books that are primarily Prophetical Books - and that is the case in the Exile Era. The biblical references for the three main divisions of this era will include some Prophetical Books. There are three main divisions in the Exile Era:

1. Overthrow
2. The Remnant after the Overthrow
3. The Exiles after the Overthrow

**Basic Bible Study #10 • The Exile Era**

**Test #4: Story of the Old Testament**

(Fill in the blanks)

| ERA   | FIGURE | LOCATION | STORYLINE SUMMARY  |
|-------|--------|----------|--|
| _____ | _____  | _____    | Adam is created by God, but he _____ and _____ God's original _____ for man.   |
| _____ | _____  | _____    | Abraham is _____ by God to _____ a people to _____ God to the world.   |
| _____ | _____  | _____    | Moses _____ the Hebrew people from _____ in Egypt and then gives them the _____ .  |
| _____ | _____  | _____    | Joshua leads the _____ of the _____ .  |
| _____ | _____  | _____    | Samuel and others were chosen as _____ to _____ the people for _____ rebellious years.   |
| _____ | _____  | _____    | David, the greatest king in the new _____ , is followed by a succession of mostly _____ kings, and God eventually _____ Israel for her sins, sending her into exile. |
| _____ | _____  | _____    | Daniel gives _____ and encourages _____ among the _____ for the next seventy years.  |

**Basic Bible Study #10 • The Exile Era**

Fill in the blanks to bring the chart up-to-date with this era.

| ERA   | FIGURE | LOCATION | STORYLINE SUMMARY  |
|-------|--------|----------|--|
| _____ | _____  | _____    | Adam is created by God, but he _____ and _____ God's original _____ for man.   |
| _____ | _____  | _____    | Abraham is _____ by God to _____ a people to _____ God to the world.   |
| _____ | _____  | _____    | Moses _____ the Hebrew people from _____ in Egypt and then gives them the _____ .  |
| _____ | _____  | _____    | Joshua leads the _____ of the _____ .  |
| _____ | _____  | _____    | Samuel and others were chosen as _____ to _____ the people for _____ rebellious years.   |
| _____ | _____  | _____    | David, the greatest king in the new _____ , is followed by a succession of mostly _____ kings, and God eventually _____ Israel for her sins, sending her into exile. |
| _____ | _____  | _____    | To be completed in this study.   |

**1. THE OVERTHROW OF JUDAH:  
THE THREE STAGES OF  
THE BABYLONIAN CONQUEST**  
(2 Kings; Jeremiah; Daniel 1-4; Lamentations;  
Psalms 74&79)

- The **northern** kingdom, Israel, has been conquered by Assyria and is dispersed in 721 B.C..
- The **southern** kingdom, Judah, also receives a warning of impending captivity through Jeremiah (called the 'Weeping Prophet'), who prophesies that the nation will be taken into captivity at the hands of the Babylonians. This prophecy is fulfilled in 586 B.C.. Jeremiah also accurately prophesies that the captivity will last 70 years.

**THE THREE STAGES OF THE OVERTHROW**

When Jeremiah's prophecy about the overthrow of Jerusalem and the carrying of her people into captivity in Babylon was fulfilled, it occurred **in three stages**.

STAGE ONE: THE REIGN OF JEHOIAKIM  
- THE BEGINNING OF SERVITUDE

Having dethroned Jehoahaz, Pharaoh Necho of Egypt placed Jehoiakim upon the throne of Judah as his vassal, and laid a tribute upon the land. Jehoiakim's reign, which lasted for 11 years, may be divided into three parts:

|                              |                          |                            |                              |
|------------------------------|--------------------------|----------------------------|------------------------------|
| <b>609<br/>-598<br/>B.C.</b> | 1. VASSALAGE<br>TO EGYPT | 2. VASSALAGE<br>TO BABYLON | 3. UNSETTLED<br>INDEPENDENCE |
|                              | 4 Years ... 609-605      | 3 Years ... 605-602        | 4 Years ... 602-598          |

Nebuchadnezzar marched against Jerusalem in 605 B.C.; Jehoiakim submitted to him, but he was allowed to retain his throne as long as he remained Nebuchadnezzar's vassal. **The Babylonian king took away into captivity a number of the young men of Judah, including Daniel, Hananiah, Mishael, and Azariah. With this deportation the 70 years of servitude predicted by Jeremiah (Jeremiah 29:10) began.**

**TESTS**

**Test #1: Three Major Subjects in the Exile Era**

(Write in the correct subject from the options at left)

|                             |         |                                 |
|-----------------------------|---------|---------------------------------|
| OPTIONS                     | SUBJECT | DESCRIPTION                     |
| Overthrow of Judah          |         | Life in Judah - and Egypt       |
| Remnant after the overthrow |         | Life in Babylon                 |
| Exiles after the overthrow  |         | 3 stages in Babylonian conquest |

**Test #2: Story-Line Summary**

(Fill in the blanks from memory)

|       |   |
|-------|---|
| ERA   | STORYLINE SUMMARY   |
| Exile | Daniel gives _____ and encourages _____ among the _____ for the next seventy years. |

**Test #3: Geography of the Exile Era**

(Draw a line from Babylonia toward Assyria and circle Assyria. Draw another line from Persia toward Babylonia, encircling both Babylonia and Assyria. This represents the shift in power during the Exile Era. Assyria had conquered Israel. Then Babylonia conquered Assyria and Judah. Finally, Persia conquered Babylonia and ended up ruling everyone).



sanctuary, and, as it would look to other nations, of the favour of God." People like these could not be happy under such conditions, and refused to be comforted; their thoughts and affections were far across the desert to the West.

**By the rivers of Babylon,  
There we sat down, yea, we wept,  
When we remembered Zion.  
We hanged our harps upon the willows in the midst thereof.  
For there they that carried us away captive required of us a song;  
And they that wasted us required of us mirth, saying,  
Sing us one of the songs of Zion.  
How shall we sing the LORD'S song in a strange land?  
If I forget thee, O Jerusalem,  
Let my right hand forget her cunning.  
If I do not remember thee,  
Let my tongue cleave to the roof of my mouth;  
If I prefer not Jerusalem above my chief joy (Psalm 137:1-6).**

It was, no doubt, such people as these that kept in remembrance the calamity of their overthrow, with its causes, by the observance of certain fasts, and who mourned their present lot as they, through their tears, looked with longing and hope into the future (**Zechariah 7:2,3&5**).

#### WHY 70 YEARS?

During the long period of the exile the land of the Jews was given over to desolation, according to prophecy. Jehovah had told them that every seven years the land should enjoy a Sabbath, and declared that if the people did not obey His will in this matter He would enforce such a rest (**Leviticus 25**). When the people, in their desire to be like other nations, sought a king, they were told that, in that event, their land would become the king's (**1 Samuel 8:14**), but they persisted. Now the monarchy lasted 490 years, during which time the land did not enjoy her sabbaths, of which there should have been 70 (490 divided by 7). For this reason the Jews were taken away captive for exactly that period - 70 years - and the land had its rest (**2 Chronicles 36:20&21**).

#### THE HEBREWS IN BABYLON

We are given a glimpse of what went on in Babylon during the three years which immediately followed the captivity of these Hebrews. Nebuchadnezzar commanded that young men should be trained as attendants in his Court. The four Hebrews already named were among those selected, but "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" (**Daniel 1:8**). Initially, Ashpenaz did not consent to the request of these youths, (although Daniel was in favour with him), but a ten-day experimental period convinced him.

#### NEBUCHADNEZZAR'S GREAT DREAM (Daniel 2)

At the end of the appointed three years training, Nebuchadnezzar had an awesome dream. None of his sorcerers, magicians, and astrologers could help him with the dream and its interpretation. The king commanded that they should all be destroyed, but Daniel asked for a stay of judgment, and promised to interpret the dream.

**It was a compelling dream - nothing less than an unfolding of God's sovereign purposes for long centuries to come.** It outlined how the Babylonian Empire would be followed by the Medo-Persian, then by the Grecian, and then by the Roman - and how that, at the end of this present age, some of these "powers" would be revived, consummated in the Antichrist, and finally overthrown by the Messiah.



#### THE FOUR MEN IN THE FIRE (Daniel 3)

Nebuchadnezzar erected a golden image, and commanded that everyone should worship it. The three Hebrews refused - and for this act of insubordination they were thrown into a furnace of fire. One "like unto the Son of God" joined them there, preserved them from all harm, and they were brought out and promoted by the king in the province of Babylon.

#### THE REBELLION OF JEHOIAKIM

Jehoiakim (Nebuchadnezzar's vassal king in Judah), without any apparent reason, **rebelled** against Babylonian authority. He may have been goaded to this by a military party would were certainly paying no heed to the reiterated assertions of Jeremiah that all

military preparations were an insult to God, and that repentance and prayer were now the only weapons of war. Alternatively, Egypt may have organised it for her own ends.

Nebuchadnezzar, unable himself to take the field of battle immediately, instigated a raid of Syrians, Moabites, and Ammonites against Judah. Parties of Chaldeans from the garrisons in Syria joined the invaders. Their ravages were fearful, and have left their imprint in the writings of Jeremiah (**Jeremiah 12:9**).

From this time Jehoiakim seems to have lived and reigned in **unsettled independence** for about 4 years. But the coming Babylonian invasion and its results were clearly foretold to him by Jeremiah.

### THE KING'S FIGHT AGAINST GOD

How Jehoiakim hoped to succeed in his fight against God is difficult to understand, but he attempted this impossible task by persecuting the prophets of the Lord.

- He was so enraged at the prophecies of Urijah that God's prophet had to flee for safety into Egypt, only to be ferretted out by Jehoiakim's father-in-law, brought back to Jerusalem, and beheaded, with his corpse excluded from the cemetery which had been devoted to the prophetic order (**Jeremiah 26:21-23**).
- The word of Jeremiah was no more welcome than that of his contemporary. On one occasion, when the king was sitting in his winter house listening to the reading of Jeremiah's first written prophecies, he took them, cut them with his penknife, and threw them onto the fire in front of him (**Jeremiah 36:23**).

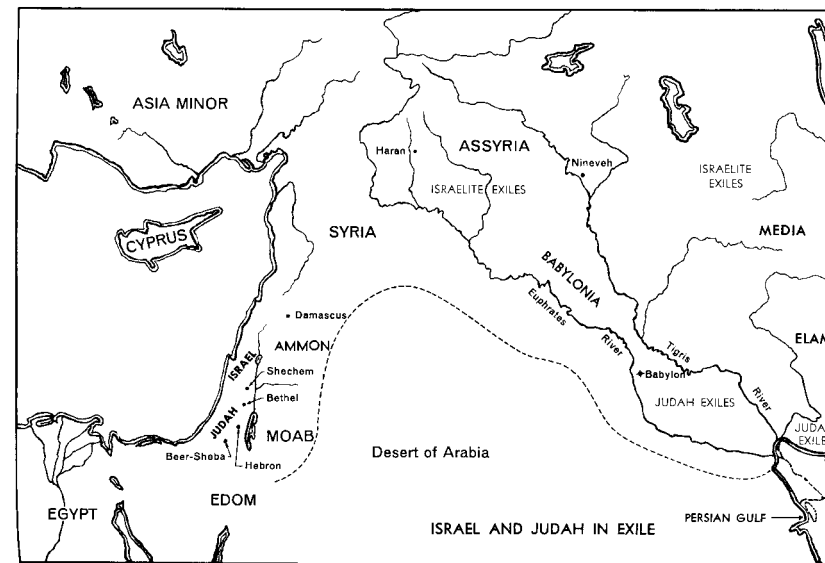
It was not long before God's judgment fell upon him. Nebuchadnezzar attacked and fettered him to carry him to Babylon, but it would seem that this plan was not accomplished. Without further delay Jehoiakim suffered a violent death, and received an ignominious burial (**Jeremiah 22:18&19**).

No-one can destroy the Word of God ... it will always stand as testimony to the equity of each rebel's destruction.

### STAGE TWO ... JEHOIACHIN'S BRIEF REIGN - THE BEGINNING OF CAPTIVITY

He was succeeded by his worthless son Jehoiachin, who reigned only 3 months. He, like his father, provoked Jeremiah, who predicted

land, proves that the bulk of those, who at first no doubt felt all the misery of exile, had not only reconciled themselves to it, but had come to regard the land of their captivity as their home.



Scattered references give us some insights into the life of the Jews during this exile period.

- Jehoiachin, who was preserved alive after his deportation from Jerusalem, was liberated by Evil-Merodach about the year 562 B.C., and was well treated by that king all the days of his life.
- Daniel, and the three Hebrews, occupied places of honour and responsibility.
- However, many of the people were only common labourers; others were sadly oppressed, "afflicted, tossed with tempest, and not comforted" (**Isaiah 54:11; Psalm 137:8&9**).
- While idolatry was rampant in Babylon, it is certain that the Jews were completely cured of that evil before they returned to Judea.
- We read of false prophets among the people, who stirred false hopes, and against whom the Word of the Lord was sent by the mouth of Jeremiah (**Jeremiah 29**).
- Although the captive people had been commanded to settle down in Babylon for the period of their chastisement, yet there were many who could not find in that far away city a home. "For the Levite, the disciple of the prophets, the pious and zealous servant of Jehovah, the captivity was a stripping bare, a bereavement of country, of

### LIFE IN BABYLON

Life in this magnificent city corresponded to its magnificence. The captive Jews must have been impressed by the scenes that met their eyes.

The chariots and horses; the captains, with their brilliant blue or crimson uniforms, their variegated sashes, and their elaborate armour; the magicians, the astrologers, the sorcerers and the celebrated wise Chaldeans (**Daniel 2:2; 4:6&7**); the satraps, deputies, governors, judges, treasurers, counsellors, sheriffs, all the rulers of the provinces (**Daniel 3:3**) present **a gorgeous display of military and official splendour**. The traffic on the rivers, (i.e. the many streams or canals leading to and from the Euphrates, and on the wide lake or sea, into which it opened immediately below the city), was impressive (**Isaiah 43:14**). Their musical ability, well documented (cf. **Daniel 3:7**), was also splendid.

### NOT ALL SLAVES

The Jews were not placed in Babylon as slaves the way they had been in Egypt, but as colonists whom the king would absorb into his own empire. It is true that the pictures now in European museums show the Jews as "long files of captives, their arms bound behind their backs in a position which in itself must have caused torture, walking bowed and humiliated beneath the whips for the greater glory of their conqueror." While that may have been true of the leaders and of those who exhibited a spirit of rebellion against Babylon, it is thought that "the material condition of the exiles does not appear to have been bad."

**There is no proof that a servitude like that of Egypt was repeated in Babylonia; no hint that the Jews were employed in the great architectural works of Nebuchadnezzar.** Their occupations appear to have been rather agricultural. They were found in villages in the vicinity of Babylon (**Ezra 2:59**), where no doubt they readily followed the advice of Jeremiah ... to build houses and plant gardens, and make comfortable homes for themselves (**Jeremiah 29:5,6&7**). It is to be expected that the Jew (who is renowned for his ability to adapt himself to circumstances where money is to be made), took part in the immense and profitable commerce going on around him.

**Ezra and Ezekiel inform us that many of the exiles became rich, and, so far from being in a state of servitude, possessed slaves of their own, and even treated them very harshly.** The fact that comparatively few of them took the opportunity of returning to their native

his end. Nebuchadnezzar, probably suspecting revolt, came up against Jerusalem in 598 B.C., and laid siege to it. Jehoiachin was deposed, and with mother, harem, officials, and all who could carry arms, deported to Babylon.

**About one-sixth of the entire population of Jerusalem was carried away (Jeremiah 52:28), including the whole civil and military aristocracy.** There is, however, no mention of priests or Levites. **Of the prophets, we know that Jeremiah remained, but Ezekiel was taken.** The end had not yet come, for while this great company was taken captive, and only the poorest of the land left, and while the treasures of the king's House and of the Temple had been seized, the City and Temple were still intact, and therefore the course of civil and religious life was not stopped. This was the second stage of the Captivity.

### THE SINFUL POLICY OF ZEDEKIAH

Jehoiachin was followed on the throne of Judah by Zedekiah - a third son of Josiah - who reigned for 11 years. The way Zedekiah conducted his affairs, both domestic and foreign, aroused all the indignation of Jeremiah. He allowed idols to be installed in the Temple again; once more incense to Baal arose from the roofs of Jerusalem; heathen rites were secretly practised, and human sacrifices smoked to Moloch in the valley of Hinnom. No wonder the prophet of Anathoth continued to denounce a court so disloyal to the nation's God (**Jeremiah 32**)!

### TWO PROPHETS AGAINST ONE

In the 4th year of his reign, Zedekiah made a journey to Babylon, (apparently to assure his overlord of his fidelity, but in reality to gain time for a dangerous, a fatal, policy). He was all the while negotiating and arming for revolt. There was some hope of an alliance with the neighbouring vassal states (**Jeremiah 27:3**), which received prophetic support, for Hananiah went round Jerusalem declaring that the yoke of Babylon was broken, and that all that Nebuchadnezzar had taken away would be restored within two years (**Jeremiah 28**).

**However, Jeremiah at home, and Ezekiel in exile, had a different message for the people.** Jeremiah predicted the extermination of Zedekiah and his Court - and Ezekiel, while he was by the river Chebar in Babylon, saw visions of the Temple degraded and disfigured by idolatries. He knew of the perfidy of Zedekiah, who had sworn to Nebuchadnezzar that he would be humble and would not arm, and yet was constantly asking for chariots and soldiers from

Egypt. Zedekiah sent ambassadors to Egypt to negotiate an alliance (**Ezekiel 17:15**); a league was made with that country; after which Zedekiah openly rebelled against Babylon (**2 Kings 24:20**).

STAGE THREE:

NEBUCHADNEZZAR'S MARCH UPON JERUSALEM

- THE BEGINNING OF DESOLATION

Nebuchadnezzar now came against the rebellious people in person. Palestine was overrun, and Jerusalem, with the two strong southern fortresses of Lachish and Azekah, alone remained unshaken. The Egyptian army appeared, and the Chaldeans raised the siege. Some fled into the camps of the enemy; some to the hills beyond the Jordan; some, like frightened doves, to the mountains of Judea.

When Nebuchadnezzar was seen to be approaching Jerusalem, Zedekiah had commanded the release of all slaves in the hope that disaster might be averted, but now that the danger seemed to be passing, this forced emancipation was revoked. Jeremiah cried out against this, and was in consequence put in prison.

**THE SIEGE OF JERUSALEM**

The Babylonian king soon returned, and the siege set in once more - and for the last time. It was in January - the tenth day of the tenth month. It was the day of deepest gloom for the Israelite exiles.

- Gigantic mounds were reared round the walls. To make room for these, the houses which the kings of Judah had built outside for pleasant retreats were swept away.
- Famine and the accompanying pestilence ravaged the crowded population within the walls. The store of bread was gradually exhausted. It was only by a special favour of the king that a daily supply was sent to Jeremiah in his prison, from the bakers' quarter, and eventually even this failed. Terrible indeed were the straits to which the people were reduced as the eighteen months of siege proceeded. The end was near.

**THE FINAL SCENE**

Dean Stanley has graphically described the closing scene: *"It was at midnight, on the ninth day of the fourth month answering to July that the breach was made in the walls. By that time the famine had so exhausted the inhabitants that there was no further power of resistance. The entrance was effected by the northern gate. Through the darkness of the night, lit up, if at all, only by the nine days moon, the Chaldean guards silently made their way from street to street, till they suddenly appeared in the centre of the Temple*

**3. THE EXILES AFTER THE OVERTHROW:  
THE LOT OF THOSE IN BABYLON  
(2 Kings; Daniel; Ezekiel; Psalms)**

What happened to those who had been taken captive to Babylon?

**BABYLON MAGNIFICENT AND POWERFUL**

The city of Babylon was a vast square, intersected by the Euphrates, as London is by the Thames, each side having a length of 15 miles enclosed by walls more than 370 feet high, and so broad that between the buildings that lined them on both sides there was room for a four-horse chariot to turn. 100 brazen gates gave entrance to the huge enclosure, where forests, parks and gardens were intermingled with the houses, so as to present rather the appearance of the suburbs of a great metropolis than the metropolis itself. The streets all ran in straight lines, not only those parallel to the river, but also the cross streets leading to the water side, and at the river end of these were low gates, also of brass, in the fence skirting the stream. The houses were three or four stories high.

**The Great Palace** was typical of the prodigious scale on which the public buildings of Babylon were planned, and the wealth of ornament lavished upon them, offered a spectacle for which even Solomon's Temple had not prepared the captive Israelites. The Great Palace of the kings was really a city within a city. It had a circuit of 7 miles. Its gardens rose one above another to the height of more than 70 feet. Its walls within and without were gorgeous with painting and sculpture.

**THE TEMPLE OF BEL-MERODACH**

The most wonderful spectacle in Babylon was the Temple of Bel-Merodach. It stood in a square enclosure with a side of 440 yards. In the middle rose a tower of solid masonry, built like a pyramid, square on square, the lowest having a side of 220 yards, the temple proper, a silver shrine, shining out over the vast level plains that surrounded it at a height of 600 feet. Though the materials of its architecture, as of that of all the city, were only brick and bitumen, these were made to produce effects as bright and as varied as those produced by porcelain or metal. The several stages of the temple were black, orange, crimson, gold, deep yellow, brilliant blue, and silver white.



The commencement of the prophecy has been most wonderfully fulfilled, for although it was beyond the foresight of man to imagine that so wealthy and powerful a city should be deserted, desolate, yet all human works and habitations are subject to a like fate, but the words, 'I will make thee small among the heathen,' have been actually accomplished to such a degree that the very site of Petra has for centuries been unknown. That a great city should be thus swept from the memory of man, and blotted out, for a long season, from the knowledge of the world, is a most striking manifestation of the truth of the prophetic record, and utterly exceeded all human foresight and sagacity. But every step in this country exhibits some wonderful fulfilment of the doom which was pronounced while it was flowing with riches, and teeming with inhabitants; every specific misfortune has overtaken this devoted kingdom, and yet there are innumerable remains of what it once was."

#### **GEDALIAH THE GOVERNOR**

Nebuchadnezzar appointed Gedaliah (the son of Ahikam, a man of good birth and position) to govern the remnant of Jews who were left in Jerusalem. He established the centre of his authority at Mizpah near Jerusalem, and the people rallied around him. However, the governor was not allowed to occupy this position for long. Ishmael, one of the seed royal, murdered Gedaliah while he was being entertained by him at Mizpah. **With the fall of this governor the last hope of the reconstruction of Jewish society upon its ancient foundations perished.** All the people (Jeremiah among them) went to Egypt, due to their fear of the Chaldeans.

#### **BACK TO EGYPT!**

Jeremiah warned the remnant against going to Egypt, telling them plainly, that to go would mean death by the sword, famine, and pestilence, but if they remained in the land, the Lord would establish them. However, though they prayed to God for guidance, they went their own way (**Jeremiah 41:17; 42:3**). The remnant then went to Egypt - the land of wealth and luxury, vice and idolatry - and, being out of the will of God, they joined in the prevailing sins, until the prophecy of Jeremiah against them was fulfilled.

#### **GOD'S PROPHET SILENCED**

It is widely believed that Jeremiah, whose voice could not be silenced except by death, was murdered by his own people, because they could not stand his message.

*court, in the middle gateway which opened directly on the great brazen altar. Never before had such a spectacle been seen in the inviolable sanctuary of Jerusalem."*

#### **THE MERCILESS SLAUGHTER**

*"Then the sleeping city woke. It might well seem as if from the desecrated Temple was heard the rushing wings of the departing cherubs, as if Jehovah had indeed cast off the altar round which these savage warriors stood, the sanctuary, which they had made their own. A clang and cry resounded through the silent precincts at that dead hour of night, as if with the tumult of the great festivals. The first victims were those who, whether from religious or superstitious feelings and duties, were habitual occupants of the sacred buildings; the princes who there pursued their idolatrous rites; the prophets who crowded there in the vain hope that the Temple was impregnable; the young Levites and priests who were bound to defend the sacred shrine with their swords and lives. The virgin marble of the courts ran red with blood, like a rocky winepress in the vintage."*

#### **THE FLIGHT FROM THE PALACE**

*"The alarm soon spread to the palace. In the twilight of the early summer dawn these dreadful scenes were dimly discerned from the palace below; and before the sun had risen, the king, with his wives and children and the royal guard escaped, not by any of the regular gates, but by a passage broken through a narrow alley, confined between two walls, at the South-Eastern corner of the city, which the Chaldean army had not been able completely to invest. They passed out with their heads muffled, either for disguise or to express their sense of the greatness of the calamity, and bearing on their shoulders such articles of value as they hoped to save. As in the case of David, the object of the king was to escape to the East of the Jordan. He and his companions descended by the royal gardens and down the steep descent to Jericho unobserved."*

#### **THE CAPTURE OF THE KING**

*"There he was overtaken by the Chaldean soldiers, who had received intelligence of his flight, from deserters, and in that wide plain, the scene of the first triumph of Joshua, was fought the last fight of the expiring monarchy. His troops fled, and were scattered to the winds. Swifter than the eagles of heaven they pursued the fugitives down the mountains of the pass of Adummin, and laid wait for him in the wilderness of the Jordan valley. He and his family were carried off in chains to Riblah, where Nebuchadnezzar was encamped awaiting the double result of the sieges of Jerusalem and of Tyre."*

**THE FULFILMENT OF EZEKIEL'S PROPHECY**

"A solemn judgment was pronounced upon him. His courtiers and his sons were executed in his sight; and then, according to the barbarous usage of the East, his eyes were put out, and he was taken to Babylon, where, according to later traditions, he worked like a slave in a mill a fate the more tragical because contrasted with the comparative ease of his nephew Jehoiachin."



**THE THREE STAGES OF JUDAH'S CAPTIVITY**

| 606-586 B.C.                            |  |  |
|---|--|--|
| <b>JEHOIAKIM</b><br>1st Stage<br>605 BC | <b>JEHOIACHIN</b><br>2nd Stage<br>598 BC | <b>ZEDEKIAH</b><br>3rd Stage<br>586 BC |
| <b>DANIEL</b> taken                     | <b>EZEKIEL</b> taken                     | <b>ALL</b> taken                       |

**2. THE REMNANT AFTER THE OVERTHROW:  
LIFE IN JUDAH (AND EGYPT)**  
(2 Kings 25; Jeremiah;  
Lamentations; Obadiah; Psalms)

**THE EXILE OF JUDAH**

Israel was taken into Assyrian captivity in 721 B.C., and Judah went into Babylonian captivity in 586 B.C.. We have no record of Israel's exile. But we have considerable detail about Judah's exile (and no wonder, for it is the tribe chosen from the beginning through which the promised Messiah should come). [It should be understood that when we speak of "Judah", or the Southern Kingdom, we mean Judah and Benjamin, plus considerable numbers belonging to each of the 10 tribes which seceded; cf. **Ezra 6:17**].

Judah is now divided; the great majority have been taken away to Babylon, and only the poorest of the people remain in the desolated City and the ravaged country. **Yet, they constitute a remnant**, and their history is of considerable interest.

**THE REMNANT IN JERUSALEM**

Jeremiah was plunged into great distress when the fateful blow was dealt to Judah. His grief was particularly acute when he surveyed the ruined City and Temple.

"How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits" (**Lamentations 1:1-3**).

The nature, cause, and design of this terrible calamity is most vividly depicted by Jeremiah in **the Book of Lamentations**.

**THE PROPHECY OF OBADIAH**

Another prophet who lifted up his voice at this time with a word of rebuke, and a prediction of retribution, was Obadiah. He cries out against the cruel joy that the Edomites, (descendants of Esau, the brother of Jacob, had always been more or less hostile to the posterity of Jacob, and when this their day of calamity arrived, those who should have been friends, were worse than foes) showed at Judah's overthrow. He also predicts the day of their own destruction. That this prophesied judgment actually fell upon Edom is now a matter of history.

**THE DESTRUCTION OF THE EDMITES**

Lord Claud Hamilton, who, together with Lord Rokeby and Mr. Littleton, visited Petra in 1839, bears witness to the desolation which came on Edom and its capital. After quoting some of these prophecies he adds, "nothing can exceed the desolation of its present condition, although the signs of its former wealth and power are so durable as to have remained many centuries after it was deserted.