

2 Kings Chapter 25

Verses 1-26

The third and final deportation of the southern kingdom of Judah into captivity occurred when “Jerusalem” fell to the Babylonians (in 586 B.C.).

Nebuchadnezzar’s representative, Nebuzar-adan supervised Jerusalem’s destruction.

Nothing remained of the glories of David and Solomon’s reigns.

2 Kings 25:1 "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth [day] of the month, [that] Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it: and they built forts against it round about."

“Ninth year”:

Responding to Zedekiah’s rebellion (24:20), Nebuchadnezzar sent his whole army to lay siege against the city of Jerusalem.

The siege began in the ninth year of Zedekiah’s reign (Jan. 588 B.C.).

The “siege wall” was comprised of either wood towers higher than the walls of the city or a dirt rampart encircling the city.

Zedekiah’s foolish rebellion (24:20), had apparently been encouraged by the Egyptian Pharaoh Apries (compare Ezek. 17:15-17), who came to the throne of Egypt (in 588 B.C.), having succeeded his father Psamtik II (594-588 B.C.).

This is speaking of the ninth year of the reign of Zedekiah.

He has now rebelled and brought the fury of Nebuchadnezzar down on the city and on him in particular.

It appears that they circled the city where no one could go in or out.

The attack was first against all the land of Judah and the outer lying cities.

They were not well fortified and fell immediately.

Jerusalem was another story.

This city is walled and better prepared to withstand such a siege.

Notice, this time, the king of Babylon comes himself.

In fact, the greater part of the Babylonian army comes against Jerusalem.

Verses 2-4

With Jerusalem under siege (Jer. 39:1), Nebuchadnezzar took all of Judah (Jer. 21:3-7; 34:7).

2 Kings 25:2 "And the city was besieged unto the eleventh year of king Zedekiah."

"Eleventh year":

Jerusalem withstood the siege until the 11th year of Zedekiah (July, 586 B.C.).

Hezekiah's tunnel guaranteed the city an uninterrupted supply of fresh water (20:20), and an Egyptian foray into Judah gave the city a temporary reprieve from the siege (Jer. 37:5).

This siege brought about terrible circumstances inside of Jerusalem.

No food could come in from the farms.

Verses 3-4

The proud "city" fell, even as God had warned through Jeremiah the prophet (Jer. chapters 19 and 20; 25:1-11; chapters 27 and 28; 37:8-10, 17; 38:17-27).

2 Kings 25:3 "And on the ninth [day] of the [fourth] month the famine prevailed in the city, and there was no bread for the people of the land."

"Famine":

After a siege of 2-1/2 years, the food supply in Jerusalem ran out (Jer. 38:2-3).

The faces of the people grew black from the famine.

They were nothing but skin over bones.

This is one of the worst famines in recorded history.

The famine was so great that parents ate their children and a third part of the city died from the famine.

Jeremiah was in this city during this terrible famine.

It took flour to make bread and there was not any to be had.

2 Kings 25:4 "And the city was broken up, and all the men of war [fled] by night by the way of the gate between two walls, which [is] by the king's garden: (now the Chaldees [were] against the city round about:) and [the king] went the way toward the plain."

“The city was broken up”:

The two walls near the king’s garden were probably located at the extreme southeast corner of the city, giving direct access to the Kidron Valley.

This gave Zedekiah and his soldiers an opportunity to flee for their lives to the east.

This is saying that the king and his men escaped during the night.

The city wall was broken into by the army on the north and Zedekiah broke out on the south.

They stayed between the two walls as far as they could and then broke through the gate and ran away from the battle in Jerusalem.

2 Kings 25:5 "And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him."

“Plains of Jericho”:

Zedekiah fled toward the Jordan Rift Valley.

Babylonian pursuers caught him in the Jordan Valley south of Jericho, about 20 miles east of Jerusalem.

The army pursued after Zedekiah and his men as soon as they knew they had fled.

They would not let up following them because they knew Nebuchadnezzar would hold them responsible for capturing them.

It seemed as soon as they had gotten out away into the plain, the men of war scattered and ran for their lives.

They caught Zedekiah near Jericho.

2 Kings 25:6 "So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him."

“Riblah”:

Located on the Orontes River about 180 miles north of Jerusalem, Riblah was Nebuchadnezzar's military headquarters for his invasion of Judah.

This location was ideally situated as a field headquarters for military forces because ample provision could be found nearby (23:33).

The captured traitor Zedekiah was brought to Nebuchadnezzar at Riblah, where he was blinded after witnessing the death of his sons.

The execution of the royal heirs ensured the impossibility of a future claim to the throne or rebellion from his descendants.

The blinding made his own future rebellion or retaliation impossible.

Jeremiah had warned Zedekiah that he would see Nebuchadnezzar (see notes on Jer. 32:2-5; 34:3), while Ezekiel had said he would not see Babylon (see note on Ezek. 12:10-13).

Both prophecies were accurately fulfilled.

During the nearly two year siege of Jerusalem, Nebuchadnezzar had moved back into Riblah and set his headquarters up there.

He could live more comfortably while this siege was taking place.

Now his army has brought the king of Judah to him for judgment.

2 Kings 25:7 "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."

The dreadful prophecies of Jeremiah (Jer. 32:3-5; 34:1-3), and Ezekiel (Ezek. 12:12-13), concerning "Zedekiah" came to pass completely.

Zedekiah was to die as a prisoner in "Babylon" (Jer. 52:11).

One of the most terrible things a person could experience is seeing your own children killed.

These sons could be no more than youngsters since Zedekiah was 32 years old.

They were killed, not for their offences, but for those of their father.

Zedekiah saw them killed and then they put his eyes out.

This form of cruel punishment is not unusual in this part of the world.

He was chained feet and hands and humiliated even more in that he must be led to his captivity.

Verses 8-17

The capture and systematic plunder of “Jerusalem” is also recorded (in 2 Chronicles 36:17-19; Jer. 39:1-10; and Jer. 52:1-23).

2 Kings 25:8 "And in the fifth month, on the seventh [day] of the month, which [is] the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:"

“Seventh day” (see note on Jer. 52:12).

This was (Aug. 586 B.C.), one month after the Babylonian breakthrough of Jerusalem’s walls (verses 2-4).

“Nebuzar-adan”:

He was the commander of Nebuchadnezzar’s own imperial guard, sent by the king to oversee the destruction of Jerusalem.

The dismantling and destruction of Jerusalem was accomplished by the Babylonians in an orderly progression.

2 Kings 25:9 "And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great [man's] house burnt he with fire."

First, Jerusalem’s most important buildings were burned.

1 Kings 9:7-8 "Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:" "And at this house, [which] is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?"

Babylon might have done the physical destruction, but this was ordained of God for the punishment of the people.

The fire will purify these grounds where all of the false worship took place in God's own house.

2 Kings 25:10 "And all the army of the Chaldees, that [were with] the captain of the guard, brake down the walls of Jerusalem round about."

Second, the Babylonian army tore down Jerusalem’s outer walls, the city’s main defense.

This beautiful walled city, which had been the envy of the whole known world in the time of Solomon, now lay in destruction.

Their wall is completely destroyed also.

Verses 11-12

Third, Nebuzar-adan organized and led a forced march of remaining Judeans into exile in Babylon.

The exiles included survivors from Jerusalem and those who had surrendered to the Babylonians before the capture of the city.

Only poor, unskilled laborers were left behind to tend the vineyards and farm the fields.

2 Kings 25:11 "Now the rest of the people [that were] left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away."

Whom neither the sword nor famine had destroyed, who were eight hundred and thirty-two persons (Jer. 52:29), being members and traders of that city.

For it is likely that there were very many more of the country people who were fled thither, who were left with others of their brethren to manure the land, as it here follows.

"The remnant of the multitude":

To wit, of the inhabitants of the country.

"Nebuzar-adan":

Took the residue of the better sort, both those who still were faithful to their country and those who had gone over to the Babylonian side.

And the residue of the common folks, who were likely to prove useful in some settlement or other, and carried both these classes with him.

2 Kings 25:12 "But the captain of the guard left of the poor of the land [to be] vinedressers and husbandmen."

"Of the poor":

The poorest of the land.

The word was so rendered above in (2 Kings 24:14).

Now that the great houses and their inhabitants were gone and the craftsmen also, the life became no better than that of the nomads.

And the people left behind could only turn to keeping the land in cultivation.

Jeremiah (Jer. 39:10), calls them "the poor of the people" which had nothing.

The people who remained were divided into two groups.

The farmers and wine dressers were left behind, and everyone else who was not killed were taken captive.

It was a separation of the upper-class and the poor.

Verses 13-17

Fourth, the items made with precious metals in the temple were carried away to Babylon (see notes on 1 Kings 7:15-49).

2 Kings 25:13 "And the pillars of brass that [were] in the house of the LORD, and the bases, and the brasen sea that [was] in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon."

The two pillars in the temple, Jachin and Boaz.

Benjamin of Tudela says, that in the church of St. Stephen in Rome these pillars now are with the name of Solomon engraved on each.

And the Jews at Rome told him, when there (in the twelfth century), that on the ninth of Ab (the day the temple was destroyed), every year sweat was found upon them like water.

The one, I suppose, will equally be believed as the other, since it is here expressly said that the Chaldeans broke them in pieces.

From hence, to the end of (2 Kings 25:17), is the same with (Jeremiah 52:7), where it is rather more largely and fully expressed.

Only there is this difference here (in 2 Kings 25:17), the height of the chapter of a pillar is said to be three cubits, there five cubits; for the reconciliation of which (see Jer. 52:22).

The reason for breaking them up was because they were so heavy.

The pillars of brass were the ones that had been named Jachin and Boaz.

There was no thought given to the workmanship of these things.

They just wanted the metal.

2 Kings 25:14 "And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away."

The word used is translated by, "caldrons" (in Jer. 52:18), and "ash-pans" (in Exodus 27:3), the latter is probably right.

“And the shovels”:

Appurtenances of the altar of burnt sacrifice.

“And the snuffers”:

Rather, the knives.

“And the spoons”:

Or, incense-cups.

“And all the vessels of brass”:

Wherewith they ministered.

It appears that after the two previous spoliations of the temple by Nebuchadnezzar, (in 605 and 597 B.C.).

Wherein so many of the costlier vessels had been carried off (Dan. 1:2; 2 Kings 24:13).

The ministrations had to be performed mainly with vessels of bronze.

“Took they away”:

Soldiers are often represented in the Assyrian sculptures as carrying off vessels from temples, apparently on their own account.

2 Kings 25:15 "And the firepans, and the bowls, [and] such things as [were] of gold, [in] gold, and of silver, [in] silver, the captain of the guard took away."

Rather, the snuff-dishes (Exodus 25:38; 1 Kings 7:50).

“And the bowls”:

Or basins (Exodus 12:22; 1 Kings 7:50; 2 Chron. 4:8).

Of these Solomon made one hundred, all in gold.

“And such things as were of gold, in gold”:

The "and" supplied by our translators would be better omitted.

The writer means that of the articles enumerated some were in gold and some in silver, though probably the greater part was in bronze.

“And of silver, in silver, the captain of the guard took away”:

Compare Jer. 52:19.

They did not break these up, because they were not too heavy to carry.

These also might be used in the form they were already in.

They would find out much later that the use of these vessels for other purposes than what they were intended greatly displeased God.

2 Kings 25:16 "The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight."

A nominative absolute.

"All these vessels":

Those just mentioned, the two pillars, etc.

"Without weight":

A natural hyperbole closely resembling one which we often meet with in Assyrian accounts of the plunder carried off from conquered towns.

“Spoils without number was carried off.”

Being without weight, just means there was a great deal of it. They were extremely heavy.

2 Kings 25:17 "The height of the one pillar [was] eighteen cubits, and the chapter upon it [was] brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work."

“Three cubits” (see note on Jer. 52:22).

These pillars were 24 feet high plus the chapter was 4-1/2 feet high.

This chapter of brass was engraved beautifully.

To destroy these was a great shame, but they were too large to transport in one piece.

Verses 18-21

Nebuzar-adan executed several prominent people.

Among them, priest, military official, and some of that were “in the king’s presence”.

With Judah’s leaders’ dead or deported, the city all but gone, and the people taken captive, the long exile began.

Not until (538 B.C.), shortly after the Persian king Cyrus conquered Babylon, would the Israelites start to reoccupy their homeland (2 Chron. 36:22-23; Ezra chapters 1 and 2).

Fifth, Nebuzar-adan took Jerusalem’s remaining leaders to Riblah, where Nebuchadnezzar had them executed.

This insured that they would never lead another rebellion against Babylon.

2 Kings 25:18 "And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:"

“Seraiah”:

Seraiah was the grandson of Hilkiah (22:4, 8; 1 Chron. 6:13-14), and an ancestor of Ezra (Ezra 7:1).

Even though Seraiah was executed, his sons were deported (1 Chron. 6:15).

Seraiah’s sons were not executed (1 Chron. 6:15); the godly Ezra would descend from Seraiah (Ezra 7:1).

2 Kings 25:19 "And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land [that were] found in the city:"

"Five men of them that were in the king’s presence”:

R.V. (Revised Version 1885 (RV1885)).

The Revised Version was a revision of the King James Authorized Version, commissioned by the Church of England), that saw the king's face.

For the expression (compare Esther 1:14).

"Officer that was set over the men of war":

And the five persons admitted to closest intimacy with the king, together with the scribe, represented the remaining conspicuous persons in the city.

Seraiah and the others were prominent among the servants of the temple.

"Principal scribe of the host":

The "R.V. states" the scribe, the captain of the host.

This was the chief military secretary, Secretary at War.

Some would render "the scribe of the captain of the host" and suggest that his superior officer had been already taken away, or had fled.

"Three score men of the people of the land":

These, though undefined, had made themselves obnoxious in some way or other.

Or else they would not have been taken and put to death among the distinguished people named before them.

This is speaking of the religious leaders and the civil leaders in the land being taken separately.

The king of Babylon feels that they must not leave them with the people because they might lead the people into revolt.

2 Kings 25:20 "And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:"

See the comment on "verse 6".

Two batches of prisoners seem to have been brought before Nebuchadnezzar at Riblah.

First, the most important of all the captives, Zedekiah and his sons (verses 6-7).

Then a month later, Seraiah the high priest, and the other persons enumerated (in verses 18-19).

The remaining prisoners were no doubt brought also by Nebuzar-adan to Riblah, but were not conducted into the presence of the king.

2 Kings 25:21 "And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land."

“Judah was carried away out of their land”:

Exile was the ultimate curse brought upon Judah because of her disobedience to the Mosaic Covenant (Lev. 26:33; Deut. 28:36, 64).

The book of Lamentations records the sorrow of Jeremiah over the destruction of Jerusalem.

Nebuchadnezzar is the king of Babylon.

He is aware the power that these people might have would be dangerous to his keeping the rest of people under his control.

The captain brought them for the king to judge.

His judgment is that they must die.

He had them killed at Riblah, instead of taking them back to Babylon.

Verses 22-30

The books of Kings conclude with this brief epilogue.

Despite the punishment of the LORD experienced by Israel and Judah, the people were still rebellious (verses 22-26).

However, due to the LORD’s mercy the house of David endured (verses 27-30).

The books of Kings end with a note of hope.

2 Kings 25:22 "And [as for] the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler."

“Gedaliah”:

In an attempt to maintain political stability Nebuchadnezzar appointed a governor from an important Judean family.

A more detailed account of Gedaliah’s activities is found (in Jer. 40:7 – 41:18).

Gedaliah's grandfather, Shaphan, was Josiah's secretary, who had implemented that king's reforms (22:3).

His father, Ahikam, was part of Josiah's delegation sent to Huldah (22:14), and a supporter of the prophet Jeremiah (Jer. 26:24).

Gedaliah was from a prominent Jerusalem family, his grandfather a scribe during the reign of Josiah, his father a member of the mission sent to Huldah.

The prophet Jeremiah was allowed to stay and assist him (Jer. 39:11-14; 40:1-5).

Jeremiah was spared by the "king of Babylon" and went to assist "Gedaliah" who became the provisional governor of "Judah" for Babylon (Jer. 39:11-14; 40:1-6).

Confirmation of Gedaliah's importance comes from an imprint on a clay seal found at Lachish.

Gedaliah was Hebrew, but he was not descended from the royal family.

Jeremiah the prophet remained in Judah.

He was not carried into Babylon.

Ahikam had protected Jeremiah earlier.

It appears that perhaps his influence over Gedaliah had saved Jeremiah.

Of course, we know that God really saved Jeremiah.

The people immediately went back to farming.

Verses 23-26

Full details relative to the governorship of "Gedaliah," his murder, and the subsequent flight of the Jewish refugees to "Egypt" are given (in Jeremiah 40:7 – 43:7).

2 Kings 25:23 "And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men."

"Mizpah":

Located about 8 miles north of Jerusalem, Mizpah became the new center of Judah.

Mizpah might have been one of the few towns left standing after the Babylonian invasion.

These captains of these armies were the ones that had fled Jerusalem and hid until the battle in Jerusalem was over.

Now they have come back to join in with Gedaliah.

They brought with them their men that were under them.

2 Kings 25:24 "And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you."

“Sware”:

As governor, Gedaliah pledged to the remaining people that loyalty to the Babylonians would ensure their safety.

Gedaliah had offered them the right to work and not be taken captive to Babylon.

Gedaliah wanted peace.

He knew that they would be valuable to the cleaning up and rebuilding that needed to be done.

He had forgotten they were military men.

He had also forgotten that he was not of the royal family and would not be recognized as king by these men.

Verses 25-26

“Jews” is a reference to the Judeans; that is, to the men of Judah.

Chaldeans is used to designate people from the land of the “Chaldees” (Babylon), the southern area of the Tigris and Euphrates rivers.

From as early as Abraham to as late as Jesus, “Egypt” was commonly a place of safety in times of international crisis.

2 Kings 25:25 "But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah."

“Seventh month”:

October, 586 B.C., two months after the destruction of Jerusalem (verse 8).

“Ishmael”:

Elishama, Ishmael’s grandfather, was a secretary under Jehoiakim (Jer. 36:12; 41:1).

Ishmael probably assassinated Gedaliah because he wished to reestablish the kingship in Judah with himself as king, since he was of royal blood.

This Ishmael was probably a descendent of the royal family.

The connection is not told in the Scriptures however.

Gedaliah had just reigned 2 months when this incident occurs.

Probably what happened was they came to see him, and he suspected nothing.

They possibly caught him unawares and killed him and his men.

His guard seemed to consist of soldiers of the Chaldees.

2 Kings 25:26 "And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees."

“Came to Egypt”:

Fearing reprisals from the Babylonians, the people fled to Egypt.

There was reason to fear the army of the Chaldees and this would certainly be found out.

They felt they might be safe in Egypt, because Egypt was having problems with the Chaldees themselves.

The poor people and Jeremiah who had been left behind, went with these captains for safety.

Verses 27-30

Even during judgment, God did not forget His promises.

Nebuchadnezzar’s successor, Evil-Merodach,” released Jehoiachin” from prison, probably to stay in good graces with the Jewish people.

And with this act, David’s line was preserved.

Jehoiachin's release also foreshadowed the Jewish people's release from captivity (2 Chron. 36:22-23; Ezra chapters 1 and 2).

Nebuchadnezzar died in 561 B.C.

After his death, "Jehoiachin" was released and given royal privileges until his death.

Ration tablets from the later reign of King Nabonidus of "Babylon" (555-539 B.C.), record the name of Jehoiachin among the recipients.

2 Kings 25:27 "And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth [day] of the month, [that] Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;"

"Seven and thirtieth year" (March, 561 B.C.), Jehoiachin was about 55 years old (24:8).

"Evil-merodach":

The son and successor of Nebuchadnezzar, he ruled as king of Babylon (from 562-560 B.C.).

To gain favor with the Jews, the king released Jehoiachin from his imprisonment and gave him special privileges.

Evil-merodach reigned in the stead of Nebuchadnezzar.

Some believe his real name was Avil-marduk.

Jehoiachin had been in prison for 36 years.

Verses 28-30

"Spake kindly to him":

This good word from the king of Babylon to the surviving representative of the House of David served as a concluding reminder of God's good Word to David.

Through the curse of exile, the dynasty of David had survived.

There was still hope that God's good word to David concerning the seed who will build God's temple and establish God's eternal kingdom would be fulfilled (2 Sam. 12-16).

The book of 2 Kings opened with Elijah being carried away to heaven, the destination of all those faithful to God.

The book ends with Israel and then Judah, being carried away to pagan lands as a result of failing to be faithful to God.

2 Kings 25:28 "And he spake kindly to him, and set his throne above the throne of the kings that [were] with him in Babylon;"

"Set his throne above the throne of the kings":

Gave him precedence of the other captive kings who were kept at the Babylonian court by way of enhancing its glory (compare Judges 1:7).

And probably marked this precedence by allowing him a higher chair of state in the royal hall.

So Cyrus kept Croesus king of Lydia at his court.

He showed him the honor due a king in exile.

His father, Nebuchadnezzar, probably never forgave him for his treachery when he broke away from him in Judah.

The son does not remember all of that and feels sorry for him.

He sets him up as if he were a king.

2 Kings 25:29 "And changed his prison garments: and he did eat bread continually before him all the days of his life."

Rather, and he (i.e., Jehoiachin), changed his prison garments.

That is to say, he discarded them for others more suitable to his new condition.

Joseph did the same when taken from prison to the Egyptian court (Gen. 41:14).

"He did eat bread continually before him":

Jehoiachin became a perpetual guest at the royal table (Compare 2 Sam. 9:10-13).

It appears that he actually lived in the house of the king.

He was dressed as a king and he ate the food of a king the rest of his life.

2 Kings 25:30 "And his allowance [was] a continual allowance given him of the king, a daily rate for every day, all the days of his life."

For the maintenance of his little court.

Literally, and, (as for), his allowance a continual allowance was given him from the king, a day's portion in its day.

"All the days of his life":

Jehoiachin's life.

He may have died before Evil-merodach was murdered.

There would be nothing strange in this, considering his age and his thirty-seven years of imprisonment.

The writer evidently dwells with pleasure on this faint gleam of light amid the darkness of the exile.

It was a kind of foreshadowing of the pity which afterwards was to be extended to the captive people.

When the divine purpose had been achieved, and the exile had done its work of chastisement and purification (Compare Psalm 106:46; Ezra 9:9; Neh. 2:2).

We see that the king had compassion on him and he had the necessities of life furnished to him for the continuation of his life.

If we learn but one lesson from all of this book it should be that blessings are abundant for those who keep the commandments of God and are faithful to him.

The other side is that judgment comes to those who turn away from God to false gods.

2 Kings Chapter 25 Questions

1. In verse 1, who attacked Jerusalem?
2. How long would the battle last?
3. Why did it take so long to defeat Jerusalem?
4. What year of Zedekiah's reign was the war over?
5. When did the famine begin in Jerusalem?
6. The faces of the people grew _____ from the famine.
7. What terrible thing did the people do because of the famine?

8. What caused the men of war and Zedekiah to run at midnight?
9. What prophet was in Jerusalem at this time?
10. Where did the army of the Chaldees catch Zedekiah?
11. Where did they take him to be judged?
12. Who judged him?
13. What did they do to his young sons?
14. What was the other punishment of Zedekiah?
15. Where did they take him?
16. What happened to Jerusalem?
17. What happened to the walls of Jerusalem?
18. Why did they leave the poor people in Jerusalem and not take them captive?
19. What does verse 13 say they broke up and took away for the brass?
20. How big were the pillars?
21. Why did they kill the people listed in verse 19?
22. Who became king of Judah?
23. How long did he reign?
24. Who came back to Jerusalem for safety?
25. What act of treachery did they commit?
26. Where did they run for safety?
27. How long was Jehoiachin in prison?
28. Who released him?
29. How was he treated the rest of his life?
30. What lesson can we learn from this?