

2 Chronicles Chapter 36

Verses 1-16: Ignoring God's warnings will bring destruction (in this case, exile). Paying attention to God's warnings will save a person from destruction. One of the responsibilities of being a Christian is warning people of God's coming judgment and the way of deliverance provided through Jesus.

Verses 1-4: The reign of Jehoahaz (ca. 609 B.C.; compare 2 Kings 23:31-23). Jeremiah continued to prophesy during this reign (Jer. 1:3).

2 Chronicles 36:1 "Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem."

"Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead": Though he was not the eldest son. Jehoiakim, who was afterwards placed in his place, being two years older, as appears from (2 Kings 23:31). And this is the reason, as the Jewish commentators in general agree, that he was anointed. Which they say was never done to the son of a king, unless there was a competitor. Or some objection to, or dispute about, the succession, as in the case of Solomon and others.

Josiah had been a good king. The kings that followed him were evil. The decline of Judah is swift now. Jehoahaz was known as Johanan as well. The people loved Josiah, and assumed his son would be like his father.

2 Chronicles 36:2 "Jehoahaz [was] twenty and three years old when he began to reign, and he reigned three months in Jerusalem."

Who seems to be the same with Shallum (Jer. 22:11).

"And he reigned three months in Jerusalem": A short reign, being deposed by the king of Egypt, as after related.

This speaks of a very short reign for this son of Josiah. He was called Shallum in Jeremiah.

Jeremiah 22:11: "For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:"

2 Chronicles 36:3 "And the king of Egypt put him down at Jerusalem, and condemned the land in a hundred talents of silver and a talent of gold."

"And the king of Egypt put him down at Jerusalem": Jehoahaz went with an army to avenge his father's death on the king of Egypt, or to assist the king of Babylon, or both. And here Pharaoh met with him, and took him, and bound him. He seems to be of a martial spirit (from Ezek. 19:3).

"And condemned the land in a hundred talents of silver and a talent of gold": Namely, an annual tribute, whereby they should acknowledge him to be their superior. And for which he would be their protector when they needed his help.

The time that Huldah had spoken of would come about during the reign of the next few kings. It seems, that Necho of Egypt captured him and condemned him. He set a fine on Jerusalem of 100 talents of silver, which would have been 75,000 ounces of silver and a talent of gold, which was 750 ounces.

2 Chronicles 36:4 "And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt."

Not in the place of Jehoahaz; for he did not allow him to be a king. And to have any lawful right to the throne. But, deposing him, set up his elder brother.

"And turned his name to Jehoiakim": To show his subjection to him, and that he held his government by him:

"And Necho took Jehoahaz his brother, and carried him to Egypt": With him, from Jerusalem, when he departed thence:

(See the note on 2 Kings 23:33-35).

Eliakim or Jehoiakim was the brother of Jehoahaz, who had been captured. The king of Egypt thought he could control Eliakim easier.

Verses 5-8: The reign of Jehoiakim, a.k.a. Eliakim (ca. 609 – 597 B.C.; compare 2 Kings 23:34 - 24:7, see notes there). Daniel was taken captive to Babylon (in 605 B.C.). Jeremiah prophesied during this reign (Jer. 1:3), and Habakkuk likely appeared on the scene at this time of kingly abominations.

2 Chronicles 36:5 "Jehoiakim [was] twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did [that which was] evil in the sight of the LORD his God."

Jehoiakim [was] twenty and five years old when he began to reign": And therefore must be two years older than his brother Jehoahaz, who was deposed.

"And he reigned eleven years in Jerusalem": And therefore, must have died at the age of thirty-six.

"And he did that which was evil in the sight of the LORD his God": He followed the course of his idolatrous predecessors; and the people. To a great extent, disinclined to the reforming policy

of his father. His character is portrayed with a masterly hand in the prophecy of Jeremiah (Jer. 22:13-19). As the deputy of the king of Egypt, he departed further than his predecessor from the principles of Josiah's government. And, in trying to meet the insatiable greed of his master by grinding exactions from his subjects, he recklessly plunged into all evil.

See the note on (2 Kings 23:26-27).

Jehoiakim was a puppet king for Egypt. His reign of eleven years was in name only. The Pharaoh of Egypt gave the orders. He was an evil king ruled by a heathen nation.

Verses 6-7: This was the first of three Babylonian deportations of the citizenry of Judah that climaxed in the fall of Jerusalem (see the note on 2 Kings 24:1).

2 Chronicles 36:6 "Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon."

Against Jerusalem. This was in the latter end of the third, or the beginning of the fourth year of Jehoiakim's reign. And the first of Nebuchadnezzar (Jer. 25:1), when Jehoiakim was taken, but restored upon promise of subjection and obedience. And hostages given, at which time Daniel and his companions were carried captive, with some of the vessels of the temple (see notes on Daniel 1:1-2).

"And bound him in fetters to carry him to Babylon": But he did not carry him there, for Nebuchadnezzar altered his mind, and permitted him to reign at Jerusalem as his tributary. Though he carried away, as it follows, some of the vessels of the temple, and also certain principal persons, as we read in the first of Daniel.

He rebelled and the king of Babylon chained him to take him back to Babylon. There was a change of plans, and he was killed in Jerusalem.

2 Chronicles 36:7 "Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon."

This rifling of the sacred vessels of Jerusalem's temple for Babylon's temple was the significant beginning of the end for Judah now at last, after many a warning.

"And put them in his temple at Babylon": The temple here was, no doubt, the temple of Belus, or in the vernacular "Merodach," the Babylonian god of war.

The sacred vessels of the temple were many made of gold, or silver. They were gathered and carried to Babylon and put in the temple of the false god, Merodach, their false god of war.

2 Chronicles 36:8 "Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they [are] written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead."

Now the rest of the acts of Jehoiakim": It is added, "his abominations, and that which was found in him": Which besides his rebellion against the king of Babylon, and his shedding innocent blood, is interpreted of marks made in his body for superstitious and idolatrous purposes.

And his abominations which he did": His crimes against God and man. I.e., probably acts of idolatry and tyranny (compare Jer. 25:6; 7:5-11; 22:13-19). Covetousness, shedding innocent blood, etc. are charged against him.

"And that which was found in him": (2 Chron. 19:3). His general character and conduct.

"And Jehoiachin his son reigned in his stead" (in 1 Chron. 3:16), he is called Jeconiah. And in (Jer. 22:24), he is called Coniah.

We have discussed before that the kings in Chronicles here, are also mentioned in the books of Kings. In fact, much of the information on them is in both books. Jehoiachin is just a slight variation on his father Jehoiakim's name.

Verses 9-10: The reign of Jehoiachin (ca. 597 B.C.; compare 2 Kings 24:8-16, see notes). Ezekiel was taken captive to Babylon 597 B.C. Jeremiah prophesied during this reign.

2 Chronicles 36:9 "Jehoiachin [was] eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did [that which was] evil in the sight of the LORD."

Because "Jehoiachin" is described by Ezekiel (Ezek. 19:6), as a ferocious young lion, it seems unlikely that he was merely eight years old at his accession. A marginal reading of the Hebrew text here, several ancient versions (and 2 Kings 24:8), record his age as 18, probably the correct figure. The age given (in 36:9), was probably miscopied.

"Eight years old": Eighteen years old is preferable, as stated (in 2 Kings 24:8), because of the full development of his wickedness (see Ezekiel's description of him in 19:5-9).

At the young age of eight, or eighteen (whichever he really was), we can safely assume that outside influence caused him to be evil. His father was evil, and it appears the entire nation had slipped in that direction as well. His reign was very short. He was captured and carried to Babylon for 36 years, after which he was released.

2 Chronicles 36:10 "And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem."

For the historical background of this incident (see the note on 2 Kings 24:10-16).

This is not speaking of a year after his reign came, but in the beginning of a new year. It is saying in early spring. He was captured and carried to Babylon, and a puppet king of the Babylonians was set up. We will find that the Babylonian captivity of the people of Judah took place over several years.

Verses 11-20 (see notes on 2 Kings 24:17 – 25:21).

Verses 11-12: The reign of Zedekiah, a.k.a. Mattaniah (ca. 597-586 B.C.; compare 2 Kings 24:17 – 25:21; Jer. 52:4-27). Jeremiah prophesied during this reign (Jer. 1:3), and wrote Lamentations to mourn the destruction of Jerusalem and the temple (in 586 B.C.). Ezekiel received his commission during this reign (Ezek. 1:1; and prophesied from 592 B.C. to his death in 560 B.C.).

“Zedekiah” (or Mattaniah, 2 Kings 24:17), was Josiah’s last remaining son. He was a total apostate.

2 Chronicles 36:11 "Zedekiah [was] one and twenty years old when he began to reign, and reigned eleven years in Jerusalem."

"Zedekiah [was] one and twenty years old when he began to reign": For Jehoahaz reigned three months, Jehoiakim eleven years, and his son three months and ten days.

"And reigned eleven years in Jerusalem": And did that which was evil in the sight of the Lord his God.

Zedekiah was the same as Mattaniah. He was actually the uncle of Nebuchadnezzar. His name was changed to Zedekiah, when he began to reign. His 11 years as king was actually in name only. Nebuchadnezzar was the ruling authority through him.

2 Chronicles 36:12 "And he did [that which was] evil in the sight of the LORD his God, [and] humbled not himself before Jeremiah the prophet [speaking] from the mouth of the LORD."

The character of Zedekiah seems to have been weak rather than wicked. His chief recorded sins were:

- (1) His refusal to be guided in his political conduct by Jeremiah's counsels, while nevertheless he admitted him to be a true Yahweh-prophet; and
- (2) His infraction of the allegiance which he had sworn to Nebuchadnezzar.

God had sent Jeremiah to him to warn him. He did not heed the message of God. God had sent the Babylonians to Judah, to punish them for their spiritual idolatry.

Verses 13-21: There were three different deportations of Jews under “Nebuchadnezzar”. The first came in the days of King Jehoiakim (605 B.C.); the second in the days of King Jehoiachin (597 B.C.); and the third in the days of King Zedekiah (586 B.C.). Despite the deportations, the kings did not change their course.

2 Chronicles 36:13 "And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel."

He also rebelled against king Nebuchadnezzar ": The criticism of the Prophet Ezekiel upon this oath-violation on the part of Zedekiah is to be found in (Ezek. 17:12-20; 21:25).

“Who had made him swear by God” (Elohim): Who had required him to swear loyalty and constant obedience to him, by the true God. Whom he called upon to be a witness against him if he broke his oath. So his rebellion was aggravated with perjury and horrid contempt of God.

"But he stiffened his neck, and hardened his heart": He added obstinacy and incorrigibility to his sins.

(See the note on 2 Kings 25:1).

He did not do what God told him to do, and he even rebelled against Nebuchadnezzar. (Ezekiel 17:12), speaks more on this. He did not submit to the will of the LORD.

Verses 14-16: Judah had proved to be no better spiritually than Israel (compare 2 Kings 17:19; Jer. 25:1-11).

2 Chronicles 36:14 "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem."

The priests, and even the chief of them, who should have instructed the people in the duties of religion, and retained them in the pure worship of God. These were the ringleaders of idolatry, who led the people to commit all the idolatries of the Heathens round about them. And of the people, all ranks and degrees of them were corrupted with them. This was their case in several of the preceding reigns, and now a little before the destruction of them.

"And polluted the house of the Lord, which he had hallowed in Jerusalem": The temple dedicated to his worship there. This they defiled, by setting up idols in it.

This was the beginning of the end when even the priests became evil, along with the king and the whole nation. (In Ezekiel 8:16), we learn that the 24 elders and the High Priest, himself had turned their backs on God and worshipped the sun. They had completely gone bad.

2 Chronicles 36:15 "And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:"

The prophets of the Lord, to admonish them of their idolatries, and to reprove them for them. To warn them of the wrath of God that would come upon them on that account, unless they repented and reformed. These were at the beginning of their apostasy, and were successively continued unto this time. As Ahijah, Elijah, and others, in the first times of it. Amos, Isaiah, and others, in the middle of it. And Jeremiah, Zephaniah, and Ezekiel, towards the close of it.

"Rising up betimes, and sending": Which is either to be understood of the Lord, and as expressive of his care and diligence. Like the master of a family, solicitous for the good of it. Or of the messengers, the prophets, who made haste to go or send their prophecies and instructions to reclaim the people. The phrase is often to be met with in the prophecy of Jeremiah (see Jer. 11:7).

"Because he had compassion on his people, and on his dwelling place": Being unwilling they should come to ruin, and perish, and their city and temple be destroyed where they dwelt.

We must remember that Jeremiah was speaking out against all of this. He spoke the Words the LORD put in his mouth, but they did not heed. God loved them and wanted them to return to Him, but they would not. Isaiah in his lifetime, had spoken out against this, until he was killed by the wicked Manasseh. Ezekiel spoke out also. No one listened. (Jeremiah 25:6-7), are such a message.

2 Chronicles 36:16 "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till [there was] no remedy."

Which was the treatment Jeremiah and Ezekiel frequently met with.

"And misused his prophets": Imprisoned them, as Micaiah and Jeremiah were.

"Until the wrath of the Lord arose against his people": Which burned like fire in his breast, and broke out to the consumption of them.

"Till there was no remedy": Or healing of them. There was no reclaiming or recovering of them, no bringing them to repentance, and no pardon for them.

Finally, God would not accept any more of their unfaithfulness. His wrath was set and there was no turning back. Our society should take a warning from this. God wants to save us, but we must be willing. Our society is just about this sick right now. We have turned our backs on godly

principles to serve the filthy desires of the flesh. We must listen to the warning and repent, or we will suffer God's wrath.

2 Chronicles 36:17 "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave [them] all into his hand."

King Nebuchadnezzar. And though it was the rebellion of Zedekiah which was the cause and occasion of his coming against them, yet it was the Lord that moved him to it, and gave him success.

"Who slew their young men with the sword, in the house of the sanctuary": In the temple, where they took sanctuary. Imagining that sacred place would protect them from the rage of the enemy. But it did not.

"And had no compassion on young man or maiden, old man, or him that stooped for age": Spared none on account of age or sex, but put them all to the sword, or carried them captive.

"He gave them into his hand": That is, the Lord delivered them into the hand of the king of Babylon, for their sins.

When God's wrath had caused Him to turn away from His people, there would be no mercy on anyone. About this time God's presence left the temple and went out the way of the eastern gate. The presence of God was not in the temple anymore (see Ezek. chapter 10).

2 Chronicles 36:18 "And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all [these] he brought to Babylon."

All that were left. For some had been carried away in both the reigns preceding.

"And the treasures of the house of the Lord, and the treasures of the king and of his princes": Which became the spoil and booty of the soldiers.

"All these he brought to Babylon": The vessels were laid up there, and restored when Cyrus took it. But the treasures were no doubt in part taken for his own use, and the rest divided in the army.

These vessels that were carried out of the temple in Jerusalem to the house of the king in Babylon, would actually be the downfall of Babylon.

2 Chronicles 36:19 "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof."

"They burnt the house of God" (2 Kings 25:9).

"Broke down the wall" (Jer. 39:8; 2 Kings 25:9-10).

"And destroyed all the goodly vessels": Literally, and all her delightful vessels were for destroying (compare Isa. 64:11). "All our pleasant things are laid waste." (2 Kings 25:13), speaks of the breaking-up of the great vessels of the Temple, for the sake of carrying off their material more easily.

The judgement by fire had come upon Jerusalem. Babylon was the instrument God had used to inflict His judgement on this evil land.

2 Chronicles 36:20 "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:"

The king of Babylon, or his general by his orders, excepting some poor persons left to till the land (see Jer. 52:15).

"Where they were servants to him and his sons": His son Evil-merodach, and his grandson Belshazzar (see notes on Jer. 27:7).

"Until the reign of the kingdom of Persia": Until that monarchy began, as it did upon the taking of Babylon by Cyrus king of Persia. This is the first place we meet with this name of Persia in Scripture. The Arabic writers differ about the origin of it; some derive it from Pars the son of Arsham (Arphaxad), the son of Shem. Others from Pars the son of Amur, the son of Japheth. And others say Pars was the son of Elam, the son of Shem, the son of Noah. But Bochart, seems to be most correct in the derivation of the word, who observes, from Xenophon.

Horses were very rare in this country. And very few could ride them before the times of Cyrus, who taught his foot soldiers to ride horses. And hence it became common, so that none of the best men of the land cared to be seen on foot. Yea, he made a law, that it should be reckoned infamous if any of those he had taught the art of riding were seen to go on foot, though ever so little a way. From this sudden change made in his time the people were called Persians, and the country Persia. In the Arabic language, "pharas" signifying a horse, and "pharis" a horseman. And the same writer observes, that hence it is that no mention is made of this country, in the name of Persia, by Isaiah and Jeremiah. But by Ezekiel and Daniel, who were contemporary with Cyrus. And in this book and the following historical ones, which were wrote after the Babylonish captivity, as their history shows. And that this book was, is clear from the preceding clause, as well as from the three last verses.

(See 2 Kings 25:3-30; Jer. 39:2-18; 52:6-34; and the relevant notes on 2 Kings chapter 25). And for the fate of those who remained behind in Jerusalem.

There was just a remnant left. Some died from the sword and some died of starvation. Nebuchadnezzar was succeeded by his son Evil-Merodach. This captivity would last approximately 70 years.

2 Chronicles 36:21 "To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

That is, the Jews were so long servants in Babylon, as in the preceding verse, to accomplish Jeremiah's prophecy of it (2 Chron. 25:12).

"Until the land had enjoyed her sabbaths": The sabbatical years, or seventh year sabbaths, which, according to the law of the land, was to rest from being tilled (Lev. 25:4). Which law had been neglected by the Jews, and now, whether they would or not, the land should have rest for want of persons to till it.

"For as long as she lay desolate she kept sabbath, to fulfil threescore and ten years": As threatened in (Lev. 26:34), on which text Jarchi observes. That at the destruction of the first temple the law concerning the sabbath, or rest of the land had been neglected four hundred and thirty years, in which space were sixty-nine sabbatical years. And, according to Maimonides, it was at the end of a sabbatical year that the city and temple were destroyed. And so just seventy years had been neglected, and the land was tilled in them as in other years. And now it had rest that exact number of years. But of this we cannot be certain, though it is probable.

"Sabbaths": This suggests that every seventh year sabbath which God required for the land (Lev. 25:1-7), had not been kept for 490 years dating back to the days of Eli (ca. 1107 – 1067 B.C.; compare 1 Sam. chapters 1 – 4).

(Leviticus 26:27-46), warns of God's judgment in general if this law were to be violated. (Jeremiah (25:1-11), applied this judgment to Judah (from 605 B.C.), at the time of the first Babylonian deportation (until 536 B.C.), when the first Jews returned to Jerusalem and started to rebuild the temple (compare Ezra 3:8).

For hundreds of years, the people of God had not practiced letting the land lie vacant on the seventh year for sabbath. These seventy years that the land was desolate, made up for those missed sabbaths for the land.

Verses 22-23: The chronicler ends his record on a note of hope (compare Ezra 1:1-3). God's present time of punishment for Israel and "Judah" had run its course (compare Jer. 25:11-14; 29:10-14; Dan. 9:1-2), and in accordance with his prophetic promise (compare Isa. 41:2; 44:28 – 45:4), the "Persian king" named "Cyrus" (Cyrus II, 559-529 B.C.), issued a decree for Israel's return from its exile (538 B.C.). The closing words of 2 Chronicles remind us that "God" is superintending the events of earth's history for His glory and mankind's good (compare Job 12:23; Acts 17:26).

(See notes on Ezra 1:1-3). The chronicler ended with a ray of hope because the 70 years were completed (compare Dan. 9:1-2), and Abraham's offspring were returning to the land to rebuild the temple.

2 Chronicles 36:22 "Now in the first year of Cyrus king of Persia, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,"

These two verses are the same with which the next book, the book of Ezra, begins, where they will be explained. And these two books, the one ending and the other beginning with the same words, is a strong presumption, that one and the same person, Ezra, is the writer of them both. Or rather, as a learned writer conjectures, these two verses are added by some transcriber, who, having finished the book of Chronicles at verse twenty-one, then went on with the book of Ezra, without any stop.

This happened about the end of the 70 years of Babylonian captivity. God would rebuild his people in their Promised Land with the remnant that was left. He puts into the heart of Cyrus the necessity to re-build the temple. Jeremiah had prophesied this very thing. It was possible that Daniel planted a seed of thought into Cyrus, and God watered and made grow the thought He had Daniel plant. We do not know exactly how God brought this about.

2 Chronicles 36:23 "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him a house in Jerusalem, which [is] in Judah. Who [is there] among you of all his people? The LORD his God [be] with him, and let him go up."

The chronicler ends his narrative with the commitment of "Cyrus king of Persia" to rebuild the temple in "Jerusalem". Hope awaited them as they returned to rebuild the temple of God and enjoy a restored relationship with Him.

This was at the height of the Persian rule. Cyrus seemed to be familiar with the writings of Isaiah, Jeremiah, Daniel, and Ezekiel. He seemed to be at least acquainted with the LORD. He was aware the desire to build the temple was from God. Cyrus will now seek out the men of Judah to carry out this tremendous task. The return to Jerusalem and the re-building of the temple will continue in Ezra.

2 Chronicles Chapter 36 Questions

1. Who reigned in Josiah's stead?
2. What mistaken assumption had the people made about him?
3. How long did he reign?
4. What happened to him?
5. What is he called in Jeremiah chapter 22?

6. How much silver and gold did they give in tribute?
7. Who did the king of Egypt replace him with?
8. What did he change his name to?
9. How long did Jehoiakim reign?
10. Who was the king of Babylon at the time of his capture?
11. What terrible thing did the king of Babylon do, spoken of in verse 7?
12. How long was Jehoiachin kept captive in Babylon?
13. Who reigned in his stead?
14. What was his name changed to?
15. Who tried to prophecy to him of God's will?
16. Who sent the Babylonians to Judah?
17. Who did he rebel against beside God?
18. Verse 14 is speaking of the beginning of the end. Who had even the priests begun to worship?
19. Who was one voice that was crying out for them to repent?
20. How does our society today relate to the sinful activities of the people then?
21. What happened because they would not heed the warning from God?
22. When was there no mercy on anyone?
23. What happened that showed God had left His people?
24. What did they do to the temple of God?
25. Who was left to carry captive?
26. How long was the captivity?
27. In verse 21 we find that during these years of captivity, the land took its _____ of _____.
28. Who did God move upon to re-build the temple?
29. He was king of _____.

30. Who would he send to do it?