

~CAPTIVITY (1970)

• Condition Of The Exiles

• Restoration And The Dispersion

• How Many Exiles Returned To Jerusalem From Babylon In 537 B.C.E.

- In Biblical history a number of different captivities are mentioned.
- Woe to you, Moab! You will certainly perish, O people of Chemosh! He will certainly give his sons as escaped ones and his daughters in the **captivity** to the king of the Amorites, Sihon. (**Numbers 21:29**)
- And here our forefathers fell by the sword, and our sons and our daughters and our wives were in **captivity** for this. (**2 Chronicles 29:9**)
- They must stoop over. They must each alike bend down. They are simply unable to furnish escape for the burden, but into **captivity** their own soul must go. (**Isaiah 46:2**)
- As for the young men of On and Pibeseth, by the sword they will fall, and into **captivity** the cities themselves will go. (**Ezekiel 30:17**)
- And in Tehaphnehes the day will actually grow dark, when I break there the yoke bars of Egypt. And in her the pride of her strength will actually be made to cease. As for her, clouds themselves will cover her, and into **captivity** her own dependent towns will go. (**Ezekiel 30:18**)
- And as regards those having insight among the people, they will impart understanding to the many. And they will certainly be made to stumble by sword and by flame, by **captivity** and by plundering, for some days. (**Daniel 11:33**)
- She, too, was meant for exile, she went into **captivity**. Her own children also came to be dashed to pieces at the head of all the streets, and over her glorified men they cast lots, and her great ones have all been bound with fetters. (**Nahum 3:10**)
- If anyone is meant for **captivity**, he goes away into captivity. If

anyone will kill with the sword, he must be killed with the sword. Here is where it means the endurance and faith of the holy ones. (**Revelation 13:10**)

- However, the **captivity** generally refers to the great exiling of Jews from the Promised Land in the **Eighth and Seventh Centuries B.C.E.** by the Assyrian and Babylonian World Powers, and is also called **the Exile** and **the deportation**.
- And in the second year of their coming to the house of the true God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jehozadak and the rest of their brothers, the priests and the Levites, and all those who had come out of the **captivity** to Jerusalem started, and they now put in positions the Levites from twenty years of age upward to act as supervisors over the work of the house of Yehowah. (**Ezra 3:8**)
- Then the sons of Israel that had returned from the Exile ate, and everyone that had separated himself to them from the uncleanness of the nations of the land, to search for Yehowah the God of Israel. (**Ezra 6:21**)
- All the generations, then, from Abraham until David were fourteen generations, and from David until the deportation to Babylon fourteen generations, and from the deportation to Babylon until the Christ fourteen generations. (**Matthew 1:17**)

See Also EXILE

See Also CAPTIVE

- Jeremiah, Ezekiel, and other prophets warned of this great calamity in statements like these.
- And it must occur that should they say to you; Where shall we go out to? You must also say to them; This is what Yehowah has said; Whoever is for deadly plague, to deadly plague! And whoever is for the sword, to the sword! And whoever is for the famine, to the famine! And whoever is for the **captivity**, to the **captivity**! (**Jeremiah 15:2**)
- And as for you, O Pashhur, and all the inhabitants of your house, you will go into **captivity**, and to Babylon you will come and there you will die and there you yourself will be buried with all your lovers, because you have prophesied to them in falsehood.

(Jeremiah 20:6)

- Say to them; This is what the Sovereign Lord Yehowah has said, As regards the chieftain, there is this pronouncement against Jerusalem and all the house of Israel who are in the midst of them. (**Ezekiel 12:10**)
- Say, I am a portent for you. Just as I have done, that is the way it will be done to them. Into exile, into **captivity** they will go. (**Ezekiel 12:11**)
- Later, concerning the return from Babylonian **captivity**,
- These are the sons of the jurisdictional district who came up out of the **captivity** of the exiled people whom Nebuchadnezzar the king of Babylon had taken into exile and who later returned to Jerusalem and to Judah, each to his own city. (**Nehemiah 7:6**)
- Relates, these are the sons of the jurisdictional district who came up out of the **captivity** of the exiled people whom Nebuchadnezzar the king of Babylon had taken into exile and who later returned to Jerusalem and to Judah.
- And these were the sons of the jurisdictional district that went up out of the **captivity** of the exiled people whom Nebuchadnezzar the king of Babylon had taken into exile at Babylon and who later returned to Jerusalem and Judah, each one to his own city. (**Ezra 2:1**)
- And in the second year of their coming to the house of the true God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jehozadak and the rest of their brothers, the priests and the Levites, and all those who had come out of the **captivity** to Jerusalem started, and they now put in positions the Levites from twenty years of age upward to act as supervisors over the work of the house of Yehowah. (**Ezra 3:8**)
- Those coming out of the **captivity**, the former exiles, themselves presented burnt sacrifices to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven male lambs, twelve he-goats as a sin offering, everything as a burnt offering to Yehowah. (**Ezra 8:35**)
- Then Hanani, one of my brothers, came in, he and other men

- from Judah, and I proceeded to ask them about the Jews, those who had escaped, who had been left over of the **captivity**, and also about Jerusalem. (**Nehemiah 1:2**)
- Accordingly they said to me; Those left over, who have been left over from the **captivity**, there in the jurisdictional district, are in a very bad plight and in reproach, and the wall of Jerusalem is broken down, and its very gates have been burned with fire. (**Nehemiah 1:3**)
 - Thus all the congregation of those who had come back from the **captivity** made booths and took up dwelling in the booths, for the sons of Israel had not done that way from the days of Joshua the son of Nun until that day, so that there came to be very great rejoicing. (**Nehemiah 8:17**)
 - Assyria, it seems, was the first to introduce the policy of uprooting and removing the entire populations of **captured** towns from their homeland and repopulating the territory with **captives** from other parts of the empire.
 - This deportation policy of Assyria was not enforced against only the Jews, for when Damascus, the capital of Syria, fell under the crushing military onslaught of this second world power, its people were banished to Kir, as foretold by the prophet Amos.
 - Accordingly Ahaz took the silver and the gold that was to be found at the house of Yehowah and in the treasures of the king's house and sent the king of Assyria a bribe. (**2 Kings 16:8**)
 - At that the king of Assyria listened to him and the king of Assyria went up to Damascus and **captured** it and led its people into exile at Kir, and Rezin he put to death. (**2 Kings 16:9**)
 - And I will break the bar of Damascus and cut off the inhabitant from Bikath-aven, and the holder of the scepter from Beth-eden, and the people of Syria will have to go as **exiles** to Kir, Yehowah has said. (**Amos 1:5**)
 - The practice had a twofold effect. It discouraged the few remaining ones from subversive activity, and the surrounding nations that may have been friendly with those taken **captives** were less inclined to give aid and assistance to the new foreign element brought in from distant places.

- In both the northern ten-tribe kingdom of Israel and the southern two-tribe kingdom of Judah, the root cause leading up to **captivity** was the same, abandonment of true worship of Yehowah in favor of the worship of false gods.
- And it must occur that if you will not listen to the voice of Yehowah your God by taking care to do all his commandments and his statutes that I am commanding you today, all these maledictions must also come upon you and overtake you: **(Deuteronomy 28:15)**
- And you will indeed be left with very few in number, although you have become like the stars of the heavens for multitude, because you did not listen to the voice of Yehowah your God. **(Deuteronomy 28:62)**
- And it must occur that just as Yehowah exulted over you to do you good and to multiply you, so Yehowah will exult over you to destroy you and to annihilate you, and you will simply be torn away from off the soil to which you are going to take possession of it. **(Deuteronomy 28:63)**
- And Yehowah will certainly scatter you among all the peoples from the one end of the earth to the other end of the earth, and there you will have to serve other gods whom you have not known, neither you nor your forefathers, wood and stone. **(Deuteronomy 28:64)**
- And among those nations you will have no ease, nor will there prove to be any resting-place for the sole of your foot, and Yehowah will indeed give you there a trembling heart and a failing of the eyes and despair of soul. **(Deuteronomy 28:65)**
- And you will certainly be in the greatest peril for your life and be in dread night and day, and you will not be sure of your life. **(Deuteronomy 28:66)**
- In the morning you will say; If it only were evening! and in the evening you will say; If it only were morning! Because of the dread of your heart with which you will be in dread and because of the sight of your eyes that you will see. **(Deuteronomy 28:67)**
- And Yehowah will certainly bring you back to Egypt by ships by

the way about which I have said to you; You will never see it again, and you will have to sell yourselves there to your enemies as slave men and maidservants, but there will be no buyer. **(Deuteronomy 28:68)**

- **And it came about because the sons of Israel had sinned against Yehowah their God, who brought them up out of the land of Egypt from under the hand of Pharaoh the king of Egypt, and they began to fear other gods. (2 Kings 17:7)**
- **And they kept walking in the statutes of the nations whom Yehowah had driven out from before the sons of Israel, and in the statutes of the kings of Israel that they had made. (2 Kings 17:8)**
- **And the sons of Israel went searching into the things that were not right toward Yehowah their God and kept building themselves high places in all their cities, from the tower of the watchmen clear to the fortified city. (2 Kings 17:9)**
- **And they kept setting up for themselves sacred pillars and sacred poles upon every high hill and under every luxuriant tree. (2 Kings 17:10)**
- **And there on all the high places they continued to make sacrificial smoke the same as the nations whom Yehowah had taken into exile because of them, and they kept doing bad things to offend Yehowah. (2 Kings 17:11)**
- **And they continued to serve dungy idols, concerning which Yehowah had said to them; You must not do this thing. (2 Kings 17:12)**
- **And Yehowah kept warning Israel and Judah by means of all his prophets and every visionary, saying; Turn back from your bad ways and keep my commandments, my statutes, according to all the Law that I commanded your forefathers and that I have sent to you by means of my servants the prophets. (2 Kings 17:13)**
- **And they did not listen but kept hardening their necks like the necks of their forefathers that had not exercised faith in Yehowah their God. (2 Kings 17:14)**
- **And they continued rejecting his regulations and his covenant**

- that he had concluded with their forefathers and his reminders with which he had warned them, and they went following vain idols and became vain themselves, even in imitation of the nations that were all around them, concerning whom Yehowah had commanded them not to do like them. ([2 Kings 17:15](#))
- And they kept leaving all the commandments of Yehowah their God and proceeded to make for themselves molten statues, two calves, and to make a sacred pole, and they began to bow down to all the army of the heavens and to serve Baal. ([2 Kings 17:16](#))
 - And they continued to make their sons and their daughters pass through the fire and to practice divination and to look for omens, and they kept selling themselves to do what was bad in the eyes of Yehowah, to offend him. ([2 Kings 17:17](#))
 - Therefore Yehowah got very incensed against Israel, so that he removed them from his sight. He did not let any remain but the tribe of Judah alone. ([2 Kings 17:18](#))
 - And Yehowah kept speaking by means of his servants the prophets, saying; ([2 Kings 21:10](#))
 - For the reason that Manasseh the king of Judah has done these detestable things, he has acted more wickedly than all that the Amorites did that were prior to him, and he proceeded to make even Judah sin with his dungy idols. ([2 Kings 21:11](#))
 - That is why this is what Yehowah the God of Israel has said; Here I am bringing a calamity upon Jerusalem and Judah, of which if anyone hears both his ears will tingle. ([2 Kings 21:12](#))
 - And I shall certainly stretch upon Jerusalem the measuring line applied to Samaria and also the leveling instrument applied to the house of Ahab, and I shall simply wipe Jerusalem clean just as one wipes the handleless bowl clean, wiping it clean and turning it upside down. ([2 Kings 21:13](#))
 - And I shall indeed forsake the remnant of my inheritance and give them into the hand of their enemies, and they will simply become plunder and pillage to all their enemies. ([2 Kings 21:14](#))
 - For the reason that they did what was bad in my eyes and were continually offending me from the day that their forefathers

came out from Egypt down to this day. (2 Kings 21:15)

- **Yehowah, for his part, continually sent his prophets to warn them both but to no avail.**
- **And Yehowah kept warning Israel and Judah by means of all his prophets and every visionary, saying; Turn back from your bad ways and keep my commandments, my statutes, according to all the Law that I commanded your forefathers and that I have sent to you by means of my servants the prophets. (2 Kings 17:13)**
- **None of the ten-tribe kingdom of Israel's kings ever made a complete purge of the false worship instituted by that nations first king, Jeroboam. Judah, her sister kingdom to the South, failed to heed both Yehowah's direct warnings and the example of the **captivity** into which Israel had fallen.**
- **And Yehowah proceeded to say to me in the days of Josiah the king: Have you seen what unfaithful Israel has done? She is going upon every high mountain and underneath every luxuriant tree, that she may commit prostitution there. (Jeremiah 3:6)**
- **And after her doing all these things I kept saying that she should return even to me, but she did not return, and Judah kept looking at her own treacherous sister. (Jeremiah 3:7)**
- **When I got to see that, for the very reason that unfaithful Israel had committed adultery, I sent her away and proceeded to give the certificate of her full divorce to her, yet treacherously dealing Judah her sister did not become afraid, but she herself also began to go and commit prostitution. (Jeremiah 3:8)**
- **And her prostitution occurred because of her frivolous view, and she kept polluting the land and committing adultery with stones and with trees. (Jeremiah 3:9)**
- **And even for all this her treacherous sister Judah did not return to me with all her heart, only falsely, is the utterance of Yehowah. (Jeremiah 3:10)**
- **The inhabitants of both kingdoms eventually were carried away into exile, each nation in more than one principal deportation.**

- Beginning of the Exile. During the reign of Israelite King Pekah at Samaria circa **778-759 B.C.E**, Assyrian King Pul, Tiglath-pileser III, came against Israel, **captured** a large section in the North, and **deported** its **inhabitants** to eastern parts of his empire.
- In the days of Pekah the king of Israel, Tiglath-pileser the king of Assyria came in and proceeded to take Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali, and to carry them into **exile** in Assyria. (**2 Kings 15:29**)
- This same monarch also captured territory East of the Jordan and from that area he took into **exile** those of the Reubenites and of the Gadites and of the half tribe of Manasseh and brought them to Halah and Habor and Hara and the river Gozan to continue until this day.
- Consequently the God of Israel stirred up the spirit of Pul the king of Assyria even the spirit of Tilgath-pilneser the king of Assyria, so that he took into exile those of the Reubenites and of the Gadites and of the half tribe of Manasseh and brought them to Halah and Habor and Hara and the river Gozan to continue until this day. (**1 Chronicles 5:26**)
- In **742 B.C.E** the Assyrian army under Shalmaneser V besieged Samaria.
- And it came about in the fourth year of King Hezekiah, that is, the seventh year of Hoshea the son of Elah the king of Israel, that Shalmaneser the king of Assyria came up against Samaria and began to lay siege to it. (**2 Kings 18:9**)
- And they got to capture it at the end of three years, in the sixth year of Hezekiah, that is, the ninth year of Hoshea the king of Israel, Samaria was captured. (**2 Kings 18:10**)
- When Samaria fell in **740 B.C.E**, thus ending the ten-tribe kingdom, its inhabitants were taken into **exile** in Halah and in Habor at the river Gozan and in the cities of the Medes.
- This was because, as the Scriptures say, they had not listened to the voice of Yehowah their God, but kept overstepping his covenant, even all that Moses the servant of Yehowah had commanded. They neither listened nor performed.

- After that the king of Assyria took Israel into exile in Assyria and set them down in Halah and in Habor at the river Gozan and in the cities of the Medes. (2 Kings 18:11)
- Over the fact that they had not listened to the voice of Yehowah their God, but kept overstepping his covenant, even all that Moses the servant of Yehowah had commanded. They neither listened nor performed. (2 Kings 18:12)
- In the ninth year of Hoshea, the king of Assyria captured Samaria and then led Israel into **exile** in Assyria and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the Medes. (2 Kings 17:6)

See Also SARGON

- **Captives** from other widely scattered places were then brought in and settled in the cities of Samaria.
- Subsequently the king of Assyria brought people from Babylon and Cuthah and Avva and Hamath and Sepharvaim and had them dwell in the cities of Samaria instead of the sons of Israel, and they began to take possession of Samaria and to dwell in its cities. (2 Kings 17:24)
- This foreign element imported with them their pagan religion, each different nation came to be a maker of its own god. And because they showed no regard or respect for Yehowah, he sent lions among them, and they came to be killers among them.
- The king of Assyria then returned one of the Israelite priests, and he came to be a teacher of them as to how they ought to fear Yehowah. So, as the account then says, It was of Yehowah that they became fearers, but it was of their own gods that they proved to be worshipers, according to the religion of the nations from among whom they had led them into exile.
- And it came about at the start of their dwelling there that they did not fear Yehowah. Therefore Yehowah sent lions among them, and they came to be killers among them. (2 Kings 17:25)
- So they sent word to the king of Assyria, saying; The nations that you have taken into exile and then settled in the cities of Samaria have not known the religion of the God of the land, so

- that he keeps sending lions among them, and, look! They are putting them to death, inasmuch as there are none knowing the religion of the God of the land. (2 Kings 17:26)
- At that the king of Assyria commanded, saying; Have one of the priests go there whom you led into exile from there, that he may go and dwell there and teach them the religion of the God of the land. (2 Kings 17:27)
 - Accordingly one of the priests whom they had led into exile from Samaria came and began dwelling in Bethel, and he came to be a teacher of them as to how they ought to fear Yehowah. (2 Kings 17:28)
 - However, each different nation came to be a maker of its own god, which they then deposited in the house of the high places that the Samaritans had made, each different nation, in their cities where they were dwelling. (2 Kings 17:29)
 - And the men of Babylon, for their part, made Succoth-benoth, and the men of Cuth, for their part, made Nergal, and the men of Hamath, for their part, made Ashima. (2 Kings 17:30)
 - As for the Avvites, they made Nibhaz and Tartak, and the Sepharvites were burning their sons in the fire to Adrammelech and Anammelech the gods of Sepharvaim. (2 Kings 17:31)
 - And they came to be fearers of Yehowah and went making for themselves from the people in general priests of high places, and they came to be functionaries for them in the house of the high places. (2 Kings 17:32)
 - It was of Yehowah that they became fearers, but it was of their own gods that they proved to be worshipers, according to the religion of the nations from among whom they had led them into exile. (2 Kings 17:33)
 - During the century and more that followed the overthrow of the northern kingdom, other notable exiles began. Before Sennacherib's humiliating defeat at God's hand in 732 B.C.E, he attacked various places in Judah. It is claimed by Sennacherib in his annals that he captured 200,150 persons from towns and fortresses in Judah's territory, though, judging from the tone of the annals, the number is probably an exaggeration.

- **And in the fourteenth year of King Hezekiah, Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them. (2 Kings 18:13)**
- **His successor Esar-haddon and the Assyrian monarch that followed him, Asenappar or Ashurbanipal, both transported captives to foreign territories.**
- **They immediately approached Zerubbabel and the heads of the paternal houses and said to them; Let us build along with you, for, just like you, we search for your God and to him we are sacrificing since the days of Esar-haddon the king of Assyria, who brought us up here. (Ezra 4:2)**
- **And the rest of the nations whom the great and honorable Asenappar took into exile and settled in the cities of Samaria, and the rest beyond the River, and now (Ezra 4:10)**
- **In 628 B.C.E, Egypt's Pharaoh Necho put Josiah's son Jehoahaz of the southern kingdom in bonds and carried him captive to Egypt.**
- **Then the people of the land took Jehoahaz the son of Josiah and made him king in the place of his father in Jerusalem. (2 Chronicles 36:1)**
- **Twenty-three years old was Jehoahaz when he began to reign, and for three months he reigned in Jerusalem. (2 Chronicles 36:2)**
- **However, the king of Egypt removed him in Jerusalem and fined the land a hundred silver talents and a gold talent. (2 Chronicles 36:3)**
- **Furthermore, the king of Egypt made Eliakim his brother king over Judah and Jerusalem and changed his name to Jehoiakim, but his brother Jehoahaz, Necho took and brought to Egypt. (2 Chronicles 36:4)**
- **Twenty-five years old was Jehoiakim when he began to reign, and for eleven years he reigned in Jerusalem, and he continued to do what was bad in the eyes of Yehowah his God. (2 Chronicles 36:5)**

- But it was more than a decade later, in **617 B.C.E**, that the first **captives** from Jerusalem were taken into exile at Babylon. Nebuchadnezzar came against the rebellious city and carried off the upper class of the population, including King Jehoiachin and his mother, and men such as Ezekiel, Daniel, Hananiah, Mishael, and Azariah, together with the princes and all the valiant, mighty men ten thousand he was taking into exile and also every craftsman and builder of bulwarks.
- No one had been left behind except the lowly class of the people. Court officials and the foremost men of the land he led away as exiled people from Jerusalem to Babylon.
- As for all the valiant men, seven thousand, and the craftsmen and the builders of bulwarks, a thousand, all the mighty men carrying on war, the king of Babylon proceeded to bring them as exiled people to Babylon. He also took much of the treasure from the temple.
- At length Jehoiachin the king of Judah went out to the king of Babylon, he with his mother and his servants and his princes and his court officials, and the king of Babylon got to take him in the eighth year of his being king. (**2 Kings 24:12**)
- Then he brought out from there all the treasures of the house of Yehowah and the treasures of the king's house, and went on to cut to pieces all the gold utensils that Solomon the king of Israel had made in the temple of Yehowah, just as Yehowah had spoken. (**2 Kings 24:13**)
- And he took into exile all Jerusalem and all the princes and all the valiant, mighty men, ten thousand he was taking into exile, and also every craftsman and builder of bulwarks. No one had been left behind except the lowly class of the people of the land. (**2 Kings 24:14**)
- Thus he took Jehoiachin into exile to Babylon, and the king's mother and the king's wives and his court officials and the foremost men of the land he led away as exiled people from Jerusalem to Babylon. (**2 Kings 24:15**)
- As for all the valiant men, seven thousand, and the craftsmen and the builders of bulwarks, a thousand, all the mighty men carrying on war, the king of Babylon proceeded to bring them as exiled people to Babylon. (**2 Kings 24:16**)

- **Who had been taken into exile from Jerusalem with the deported people who were taken into exile with Jeconiah the king of Judah whom Nebuchadnezzar the king of Babylon took into exile. (Esther 2:6)**
- **Now it came about in the thirtieth year, in the fourth month, on the fifth day of the month, while I was in the midst of the exiled people by the river Chebar, that the heavens were opened and I began to see visions of God. (Ezekiel 1:1)**
- **On the fifth day of the month, that is, in the fifth year of the exile of King Jehoiachin. (Ezekiel 1:2)**
- **The word of Yehowah occurred specifically to Ezekiel the son of Buzi the priest in the land of the Chaldeans by the river Chebar, and upon him in that place the hand of Yehowah came to be. (Ezekiel 1:3)**
- **In time Yehowah gave into his hand Jehoiakim the king of Judah and a part of the utensils of the house of the true God, so that he brought them to the land of Shinar to the house of his god, and the utensils he brought to the treasure-house of his god. (Daniel 1:2)**
- **Now there happened to be among them some of the sons of Judah, Daniel, Hananiah, Mishael and Azariah. (Daniel 1:6)**
- **Jehoiachin's uncle Zedekiah was left behind as a vassal king. A few others of note, including the prophet Jeremiah, also remained in Jerusalem. In view of the large number of **captives** recorded at;**
- **And he took into exile all Jerusalem and all the princes and all the valiant, mighty men, ten thousand he was taking into **exile**, and also every craftsman and builder of bulwarks. No one had been left behind except the lowly class of the people of the land. (2 Kings 24:14)**
- **The figure 3,023 given at;**
- **These are the people whom Nebuchadnezzar took into exile: in the seventh year, three thousand and twenty-three Jews. (Jeremiah 52:28)**

- **Apparently refers to those of a certain rank, or to those who were family heads their wives and children, numbering thousands, not being included in the figure.**
- **The final capture of Jerusalem by Nebuchadnezzar was completed in 607 B.C.E, after an 18-month siege.**
- **And it came about in the ninth year of his being king, in the tenth month on the tenth day of the month, that Nebuchadnezzar the king of Babylon came, yes, he and all his military force, against Jerusalem and began camping against it and building against it a siege wall all around. (2 Kings 25:1)**
- **And the city came to be under siege until the eleventh year of King Zedekiah. (2 Kings 25:2)**
- **On the ninth day of the fourth month the famine was severe in the city, and there proved to be no bread for the people of the land. (2 Kings 25:3)**
- **And the city got to be breached, and all the men of war fled by night by the way of the gate between the double wall that is by the king's garden, while the Chaldeans were all around against the city, and the king began to go in the direction of the Arabah. (2 Kings 25:4)**
- **This time the city was emptied of most of its inhabitants. Some of the lowly ones of the land were allowed to remain as vinedressers and as compulsory laborers under the governorship of Gedaliah at Mizpah.**
- **An some of the lowly ones of the land Nebuzaradan the chief of the bodyguard let remain as vinedressers and as compulsory laborers. (Jeremiah 52:16)**
- **In time all the chiefs of the military forces who were in the field, they and their men, got to hear that the king of Babylon had commissioned Gedaliah the son of Ahikam over the land and that he had commissioned him over the men and women and little children and some of the lowly people of the land, who had not been taken into exile in Babylon. (Jeremiah 40:7)**
- **So they came to Gedaliah at Mizpah, even Ishmael the son of Nethaniah and Johanan and Jonathan, the sons of Kareah, and**

Seraiah the son of Tanhumeth and the sons of Ephai the Netophathite and Jezaniah the son of the Maacathite, they and their men. (**Jeremiah 40:8**)

- And Gedaliah the son of Ahikam the son of Shaphan proceeded to swear to them and to their men, saying; Do not be afraid of serving the Chaldeans. Continue dwelling in the land and serve the king of Babylon, and it will go well with you. (**Jeremiah 40:9**)
- And as for me, here I am dwelling in Mizpah, in order to stand before the Chaldeans who will come to us. And as for you yourselves, gather wine and summer fruits and oil and put them in your vessels and dwell in your cities that you have seized. (**Jeremiah 40:10**)
- As for the people left behind in the land of Judah, whom Nebuchadnezzar the king of Babylon had left behind, he now appointed over them Gedaliah the son of Ahikam the son of Shaphan. (**2 Kings 25:22**)
- Those taken **captive** to Babylon included some of the lowly ones of the people and the rest of the people that were left remaining in the city and the deserters, and the rest of the master workmen.
- The expression that were left remaining in the city apparently indicates that great numbers had died from famine, disease, or fire, or else they were slaughtered in the war.
- And some of the lowly ones of the people and the rest of the people that were left remaining in the city and the deserters that had fallen away to the king of Babylon and the rest of the master workmen Nebuzaradan the chief of the bodyguard took into exile. (**Jeremiah 52:15**)
- And the rest of the people that were left behind in the city and the deserters that had gone over to the king of Babylon and the rest of the crowd Nebuzaradan the chief of the bodyguard took into exile. (**2 Kings 25:11**)
- Zedekiah's sons, the princes of Judah, court officials, certain priests, and many other prominent citizens were put to death at the order of the king of Babylon.
- And Zedekiah's sons they slaughtered before his eyes, and

- Zedekiah's eyes he blinded, after which he bound him with copper fetters and brought him to Babylon. ([2 Kings 25:7](#))
- Furthermore, the chief of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and three doorkeepers. ([2 Kings 25:18](#))
 - And from the city he took one court official that had a command over the men of war, and five men from those having access to the king that were found in the city, and the secretary of the chief of the army, the one mustering the people of the land, and sixty men of the people of the land that were to be found in the city. ([2 Kings 25:19](#))
 - And Nebuzaradan the chief of the bodyguard then took them and conducted them to the king of Babylon at Riblah. ([2 Kings 25:20](#))
 - And the king of Babylon proceeded to strike them down and put them to death at Riblah in the land of Hamath. Thus Judah went into exile from off its soil. ([2 Kings 25:21](#))
 - And the king of Babylon proceeded to slaughter the sons of Zedekiah before his eyes, and also all the princes of Judah he slaughtered in Riblah. ([Jeremiah 52:10](#))
 - Furthermore, the chief of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and the three doorkeepers. ([Jeremiah 52:24](#))
 - And from the city he took one court official that happened to be commissioner over the men of war, and seven men of those having access to the king, who were found in the city, and the secretary of the chief of the army, the one mustering the people of the land, and sixty men of the people of the land, who were found in the midst of the city. ([Jeremiah 52:25](#))
 - So these Nebuzaradan the chief of the bodyguard took and conducted them to the king of Babylon at Riblah. ([Jeremiah 52:26](#))
 - And these the king of Babylon proceeded to strike down and to put them to death in Riblah in the land of Hamath. Thus Judah went into exile from off its soil. ([Jeremiah 52:27](#))

- All of this could account for the rather low number of those actually listed as **exiles** that were led off, the number given being only 832, probably heads of households, their wives and children not being counted.
- In the eighteenth year of Nebuchadrezzar, from Jerusalem there were **eight hundred and thirty-two souls**. (**Jeremiah 52:29**)
- Some two months later, after the assassination of Gedaliah, the rest of the Jews left behind in Judah fled to Egypt, taking Jeremiah and Baruch along with them.
- And in the fifth month on the seventh day of the month, that is to say; the nineteenth year of King Nebuchadnezzar the king of Babylon, Nebuzaradan the chief of the bodyguard, the servant of the king of Babylon, came to Jerusalem. (**2 Kings 25:8**)
- And he proceeded to burn the house of Yehowah and the king's house and all the houses of Jerusalem, and the house of every great man he burned with fire. (**2 Kings 25:9**)
- And the walls of Jerusalem, all around, the entire military force of Chaldeans that were with the chief of the bodyguard pulled down. (**2 Kings 25:10**)
- And the rest of the people that were left behind in the city and the deserters that had gone over to the king of Babylon and the rest of the crowd Nebuzaradan the chief of the bodyguard took into exile. (**2 Kings 25:11**)
- And some of the lowly people of the land the chief of the bodyguard let remain as vinedressers and compulsory laborers. (**2 Kings 25:12**)
- And it came about in the seventh month that Ishmael the son of Nethaniah the son of Elishama of the royal offspring came, and also ten men with him, and they got to strike down Gedaliah, so that he died, and also the Jews and the Chaldeans that happened to be with him in Mizpah. (**2 Kings 25:25**)
- After that all the people, from small to great, and the chiefs of the military forces rose up and came into Egypt, for they had become afraid because of the Chaldeans. (**2 Kings 25:26**)

- **So Johanan the son of Kareah and all the chiefs of the military forces took all the remnant of Judah that had returned from all the nations to which they had been dispersed, in order to reside for a while in the land of Judah. (Jeremiah 43:5)**
- **Even the able-bodied men and the wives and the little children and the daughters of the king and every soul that Nebuzaradan the chief of the bodyguard had let stay with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah. (Jeremiah 43:6)**
- **And they finally came into the land of Egypt, for they did not obey the voice of Yehowah, and they came gradually as far as Tahpanhes. (Jeremiah 43:7)**
- **Some of the Jews also may have fled to other nations round about. Probably from among these nations were the 745 captives, as household heads, exiled five years later when Nebuchadnezzar, as Yehowah's symbolic club, dashed to pieces the nations bordering Judah.**
- **You are a club for me, as weapons of war, and by you I shall certainly dash nations to pieces, and by you I will bring kingdoms to ruin. (Jeremiah 51:20)**
- **In the twenty-third year of Nebuchadnezzar, Nebuzaradan the chief of the bodyguard took Jews into exile, seven hundred and forty-five souls. All the souls were four thousand and six hundred. (Jeremiah 52:30)**
- **Josephus says that five years after the fall of Jerusalem, Nebuchadnezzar overran Ammon and Moab and then went on down and took vengeance on Egypt. [Jewish Antiquities, X, 181,182 (ix, 7)]**
- **The situation with Jerusalem was different from that of other conquered cities such as Samaria, which was re-inhabited with imported captives from other parts of the Assyrian Empire. In contrast to the usual policy of the Babylonians toward the cities they conquered, Jerusalem and its vicinity were emptied and left desolate, just as Yehowah had predetermined.**
- **Bible critics may question that Judah's once-prosperous land was suddenly made a desolate waste, without an inhabitant, but there is**

admittedly no historical evidence, no records from this period, to prove otherwise.

- And I will make Jerusalem piles of stones, the lair of jackals, and the cities of Judah I shall make a desolate waste, without an inhabitant. (**Jeremiah 9:11**)
- And fields will certainly be bought in this land of which you people will be saying; It is a desolate waste without man and domestic animal. It has been given into the hand of the Chaldeans. (**Jeremiah 32:43**)
- **Archaeologist G. Ernest Wright declares; The violence visited upon Judah is clear from archaeological surveys which show that city after city ceased to be inhabited at this time, many never to be reoccupied. [Biblical Archaeology, 1963, p. 182]**
- **William F. Albright agrees; There is not a single known case where a town of Judah proper was continuously occupied through the exilic period. [The Archaeology of Palestine, 1971, p. 142]**

•• Condition Of The Exiles

- The **captivity** was regarded in general as a period of oppression and bondage. Yehowah said that, instead of showing mercy to Israel, upon the old man you **Babylon** made your yoke very heavy.
- Sit down silently and come into the darkness, O daughter of the Chaldeans, for you will not experience again that people call you Mistress of Kingdoms. (**Isaiah 47:5**)
- I grew indignant at my people. I profaned my inheritance, and I proceeded to give them into your hand. You showed them no mercies. Upon the old man you made your yoke very heavy. (**Isaiah 47:6**)
- No doubt certain payments, of tax, tribute, toll, based on what they were able to produce or earn, were exacted of them the same as was levied on other captives.
- Also, the very fact that the great temple of Yehowah in Jerusalem had been stripped and destroyed, its priesthood either killed or taken into exile, and its worshipers carried away into **captivity** and made subjects to a foreign power, certainly constituted a state of oppression.

- However, being exiled to a foreign land was not as bad as being sold into cruel perpetual slavery or being executed in the sadistic manner typical of Assyrian and Babylonian conquests.
- That you must raise up this proverbial saying against the king of Babylon and say; How has the one driving others to work come to a stop, the oppression come to a stop! ([Isaiah 14:4](#))
- Yehowah has broken the rod of the wicked ones, the staff of the ruling ones. ([Isaiah 14:5](#))
- The one striking peoples in fury with a stroke incessantly, the one subduing nations in sheer anger with a persecution without restraint. ([Isaiah 14:6](#))
- Israel is a scattered sheep. Lions themselves have done the dispersing. In the first instance the king of Assyria has devoured him, and in this latter instance Nebuchadrezzar the king of Babylon has gnawed on his bones. ([Jeremiah 50:17](#))
- The **exiled** Jews, it seems, enjoyed a certain measure of freedom to move around, and they exercised some degree of internal administration of their affairs.
- Now these were the heads of their paternal houses and the genealogical enrollment of those going up with me during the reign of Artaxerxes the king out of Babylon. ([Ezra 8:1](#))
- Accordingly I sent for Eliezer, Ariel, Shemaiah and Elnathan and Jarib and Elnathan and Nathan and Zechariah and Meshullam, head ones, and for Joiarib and Elnathan, instructors. ([Ezra 8:16](#))
- Then I gave them a command concerning Iddo the head one in the place Casiphia, and I put in their mouth words to speak to Iddo and his brothers the Nethinim in the place Casiphia, to bring to us ministers for the house of our God. ([Ezra 8:17](#))
- Now it came about in the thirtieth year, in the fourth month, on the fifth day of the month, while I was in the midst of the exiled people by the river Chebar, that the heavens were opened and I began to see visions of God. ([Ezekiel 1:1](#))
- And men from the elderly ones of Israel proceeded to come to me

and sit down before me. ([Ezekiel 14:1](#))

- Now it came about in the seventh year, in the fifth month, on the tenth day of the month, that men from the elderly ones of Israel came in to inquire of Yehowah, and they proceeded to sit down before me. ([Ezekiel 20:1](#))
- To all the **exiled** people, whom I have caused to go into **exile** from Jerusalem to Babylon, Yehowah said,
- This is what Yehowah of armies, the God of Israel, has said to all the **exiled** people, whom I have caused to go into exile from Jerusalem to Babylon. ([Jeremiah 29:4](#))
- Build houses and inhabit them, and plant gardens and eat their fruitage. ([Jeremiah 29:5](#))
- Take wives and become father to sons and to daughters, and take wives for your own sons and give your own daughters to husbands, that they may give birth to sons and to daughters, and become many there, and do not become few. ([Jeremiah 29:6](#))
- Also, seek the peace of the city to which I have caused you to go into exile, and pray in its behalf to Yehowah, for in its peace there will prove to be peace for you yourselves. ([Jeremiah 29:7](#))
- Some of them developed skills in various trades that proved useful after the **exile** ended.
- At his side Uzziel the son of Harhaiah, goldsmiths, did repair work, and at his side Hananiah a member of the ointment mixers did repair work, and they proceeded to flagstone Jerusalem as far as the Broad Wall. ([Nehemiah 3:8](#))
- After him Malchijah, a member of the goldsmith guild, did repair work as far as the house of the Nethinim and the traders, in front of the Inspection Gate and as far as the roof chamber of the corner. ([Nehemiah 3:31](#))
- And between the roof chamber of the corner and the Sheep Gate the goldsmiths and the traders did repair work. ([Nehemiah 3:32](#))
- Engaging in commercial enterprises and general merchandising became their specialties. Many Jewish names were found among

business records. As a result of such commercial intercourse and social contact with non-Jews, the **Hebrew** language began to reflect Aramaic influence.

- The period of **captivity**, amounting to 80 years for some, naturally affected community worship of the true God Yehowah. With no temple, no altar, and no organized priesthood, the offering of daily sacrifices was not possible. However, the practice of circumcision, abstention from unclean foods, Sabbath observance, and constancy in prayer were things the faithful could do in spite of the scorn and ridicule of others.
- **Captive** Daniel's serving of his God with constancy was well known by King Darius and others. Even when an interdict was legalized that prohibited under the penalty of death the making of a petition to anyone except the king, three times in a day Daniel was kneeling on his knees and praying and offering praise before his God, as he had been **regularly** doing prior to this.
- At that time the high officials and the satraps themselves were constantly seeking to find some pretext against Daniel respecting the kingdom, but there was no pretext or corrupt thing at all that they were able to find, forasmuch as he was trustworthy and no negligence or corrupt thing at all was found in him. (**Daniel 6:4**)
- Consequently these able-bodied men were saying; We shall find in this Daniel no pretext at all, except we have to find it against him in the Law of his God. (**Daniel 6:5**)
- Accordingly these high officials and satraps themselves entered as a throng to the king, and this is what they were saying to him: O Darius the king, live on even for times indefinite. (**Daniel 6:6**)
- All the high officials of the kingdom, the prefects and the satraps, the high royal officers and the governor's, have taken counsel together to establish a royal statute and to enforce an interdict, that whoever makes a petition to any god or man for thirty days except to you, O king, should be thrown to the lions pit. (**Daniel 6:7**)
- Now, O king, may you establish the statute and sign the writing, in order for it not to be changed, according to the Law of the Medes and the Persians, which is not annulled. (**Daniel 6:8**)

- **In accord with this, King Darius himself signed the writing and the interdict. (Daniel 6:9)**
- **But Daniel, as soon as he knew that the writing had been signed, entered into his house, and, the windows in his roof chamber being open for him toward Jerusalem, even three times in a day he was kneeling on his knees and praying and offering praise before his God, as he had been regularly doing prior to this. (Daniel 6:10)**
- **At that time these able-bodied men themselves crowded in and found Daniel petitioning and imploring favor before his God. (Daniel 6:11)**
- **Then it was that they approached and were saying before the king concerning the interdict of the king; Is there not an interdict that you have signed that any man that asks a petition from any god or man for thirty days except from you, O king, he should be thrown to the lions pit? The king was answering and saying; The matter is well established according to the Law of the Medes and the Persians, which is not annulled. (Daniel 6:12)**
- **Immediately they answered, and they were saying before the king; Daniel, who is of the exiles of Judah, has paid no regard to you, O king, nor to the interdict that you signed, but three times in a day he is making his petition. (Daniel 6:13)**
- **Consequently the king, as soon as he heard the word, it was very displeasing to him, and toward Daniel he set his mind in order to rescue him, and till the setting of the sun he kept on striving to deliver him. (Daniel 6:14)**
- **Finally these able-bodied men themselves entered as a throng to the king, and they were saying to the king; Take note, O king, that the Law belonging to the Medes and the Persians is that any interdict or statute that the king himself establishes is not to be changed. (Daniel 6:15)**
- **Accordingly the king himself commanded, and they brought Daniel and threw him into the pit of the lions. The king was answering and saying to Daniel; Your God whom you are serving with constancy, he himself will rescue you. (Daniel 6:16)**
- **And a stone was brought and placed on the mouth of the pit, and**

- the king sealed it with his signet ring and with the signet ring of his grandees, in order, that nothing should be changed in the case of Daniel. (**Daniel 6:17**)
- **At that time the king went to his palace and spent the night fasting, and no musical instruments were brought in before him, and his very sleep fled from him. (**Daniel 6:18**)**
 - **Finally the king himself, at dawn, proceeded to get up in the daylight, and in a hurry he went right to the lions pit. (**Daniel 6:19**)**
 - **And as he got near to the pit, he cried out with a sad voice even to Daniel. The king was speaking up and saying to Daniel; O Daniel, servant of the living God, has your God whom you are serving with constancy been able to rescue you from the lions? (**Daniel 6:20**)**
 - **Immediately Daniel himself spoke even with the king; O king, live on even to times indefinite. (**Daniel 6:21**)**
 - **My own God sent his angel and shut the mouth of the lions, and they have not brought me to ruin, forasmuch as before him innocence itself was found in me, and also before you, O king, no hurtful act have I done. (**Daniel 6:22**)**
 - **Then it was that the king himself became very glad, and Daniel himself he commanded to be lifted up out of the pit. And Daniel was lifted up out of the pit, and there was no hurt at all found on him, because he had trusted in his God. (**Daniel 6:23**)**
 - **Such faithfulness in their limited worship helped to prevent these exiles from losing their national identity. They could also profit from the contrast they observed between the pure simplicity of Yehowah's worship and the ostentatious idolatrous materialism of Babylon. No doubt they also benefited from the presence of Yehowah's prophets, Ezekiel and Daniel.**
 - **And it came about in the sixth year, in the sixth month, on the fifth day of the month, that I was sitting in my house and the older men of Judah were sitting before me, when the hand of the Sovereign Lord Yehowah fell upon me there. (**Ezekiel 8:1**)**
 - **Now there happened to be among them some of the sons of**

Judah, Daniel, Hananiah, Mishael and Azariah. ([Daniel 1:6](#))

- In the third year of Cyrus the king of Persia there was a matter revealed to Daniel, whose name was called Belteshazzar, and the matter was true, and there was a great military service. And he understood the matter, and he had understanding in the thing seen. ([Daniel 10:1](#))
- In those days I myself, Daniel, happened to be mourning for three full weeks. ([Daniel 10:2](#))
- As the local synagogue arrangement developed among the Jews, the need for copies of the Scriptures in the communities of Jewish exiles all over Media, Persia, and Babylonia intensified.
- Ezra was known as a skilled copyist in the Law of Moses, indicating that copies of Yehowah's Law had been brought from Judah, reproductions of which were made.
- The said Ezra himself went up from Babylon, and he was a skilled copyist in the Law of Moses, which Yehowah the God of Israel had given, so that the king granted him, according to the hand of Yehowah his God upon him, all his request. ([Ezra 7:6](#))
- Without doubt these precious scrolls of past generations included the book of Psalms, with the probability that ([Psalms Chapter 137](#)), and perhaps also ([Psalms Chapter 126](#)), were composed during or shortly after the **captivity**. The six so-called Hallel ([Psalms Chapters 113 to 118](#)) were sung at the great Passover feasts following the return of the remnant from Babylon.

· Restoration And The Dispersion

- Hope of release from the **captivity** was not to be found in Babylon's policy of no return. Egypt, to whom Israel had once looked for assistance, was in no position militarily or otherwise to help, and the other nations were likewise helpless, if not outright hostile toward the Jews.
- Only in Yehowah's prophetic promises was there any basis for hope. Moses and Solomon, centuries before, had spoken of restoration that would follow **captivity**.
- And it must occur that when all these words will come upon you,

the blessing and the malediction, which I have put before you, and you have brought them back to your heart among all the nations where Yehowah your God has dispersed you. **(Deuteronomy 30:1)**

- And you have returned to Yehowah your God and listened to his voice according to all that I am commanding you today, you and your sons, with all your heart and all your soul. **(Deuteronomy 30:2)**
- Yehowah your God must also bring back your captives and show you mercy and collect you again from all the peoples where Yehowah your God has scattered you. **(Deuteronomy 30:3)**
- If your dispersed people should be at the end of the heavens, from there Yehowah your God will collect you and from there he will take you. **(Deuteronomy 30:4)**
- Yehowah your God will indeed bring you into the land of which your fathers took possession, and you will certainly take possession of it, and he will indeed do you good and multiply you more than your fathers. **(Deuteronomy 30:5)**
- In case they sin against you, for there is no man that does not sin, and you have to be incensed at them and abandon them to the enemy, and their **captors** actually carry them off captive to the land of the enemy distant or nearby. **(1 Kings 8:46)**
- And they indeed come to their senses in the land where they have been carried off **captive**, and they actually return and make request to you for favor in the land of their **captors**, saying; We have sinned and erred, we have acted wickedly. **(1 Kings 8:47)**
- And they indeed return to you with all their heart and with all their soul in the land of their enemies who carried them off **captive**, and they indeed pray to you in the direction of their land that you gave to their forefathers, the city that you have chosen and the house that I have built to your name. **(1 Kings 8:48)**
- You must also hear from the heavens, your established place of dwelling, their prayer and their request for favor, and you must execute judgment for them. **(1 Kings 8:49)**
- And you must forgive your people who had sinned against you

- and all their transgressions with which they transgressed against you, and you must make them objects of pity before their **captors** and they must pity them (**1 Kings 8:50**)
- For they are your people and your inheritance, whom you brought out from Egypt, from inside the iron furnace. (**1 Kings 8:51**)
 - That your eyes may prove to be opened to the request for favor of your servant and to the request for favor of your people Israel, by listening to them in all for which they call to you. (**1 Kings 8:52**)
 - For you yourself separated them as your inheritance out of all the peoples of the earth, just as you have spoken by means of Moses your servant when you were bringing our forefathers out from Egypt, O Sovereign Lord Yehowah. (**1 Kings 8:53**)
 - Other prophets also gave reassurance of a deliverance from exile.
 - And as for you, do not be afraid, O my servant Jacob, is the utterance of Yehowah, and do not be struck with terror, O Israel. For here I am saving you from far off and your offspring from the land of their **captivity**. And Jacob will certainly return and be free of disturbance and be at ease, and there will be no one causing trembling. (**Jeremiah 30:10**)
 - And as for you, do not be afraid, O my servant Jacob, and do not be terror-stricken, O Israel. For here I am saving you from far away and your offspring from the land of their **captivity**. And Jacob will certainly return and have no disturbance and be at ease and without anyone causing trembling. (**Jeremiah 46:27**)
 - Therefore this is what the Sovereign Lord Yehowah has said; Now is when I shall bring back the **captive** ones of Jacob and actually have mercy upon all the house of Israel, and I will show exclusive devotion for my holy name. (**Ezekiel 39:25**)
 - And they will have borne their humiliation and all their unfaithfulness with which they have acted toward me, when they dwell on their soil in security, with no one to make them tremble. (**Ezekiel 39:26**)
 - When I bring them back from the peoples and I actually collect

- them together out of the lands of their enemies, I will also sanctify myself among them before the eyes of many nations. **(Ezekiel 39:27)**
- **Look! There are days coming, is the utterance of Yehowah, and the plowman will actually overtake the harvester, and the treader of grapes, the carrier of the seed, and the mountains must drip with sweet wine, and the very hills will all find themselves melting. (Amos 9:13)**
 - **And I will gather back the **captive** ones of my people Israel, and they will actually build the desolated cities and inhabit them, and plant vineyards and drink the wine of them, and make gardens and eat the fruit of them. (Amos 9:14)**
 - **And I shall certainly plant them upon their ground, and they will no more be uprooted from their ground that I have given them, Yehowah your God has said. (Amos 9:15)**
 - **And it must become a region for the remaining ones of the house of Judah. Upon them they will feed. In the houses of Ashkelon, in the evening, they will lie stretched out. For Yehowah their God will turn his attention to them and certainly gather back the captive ones of them. (Zephaniah 2:7)**
 - **At that time I shall bring you people in, even in the time of my collecting you together. For I shall make you people to be a name and a praise among all the peoples of the earth, when I gather back your captive ones before your eyes, Yehowah has said. (Zephaniah 3:20)**
 - **Isaiah, in the last 18 chapters (Isaiah Chapters 49-66) of his prophecy, developed this restoration theme to a sweeping climax. The false prophets, however, proved wrong in predicting an early release, and any who trusted in them were sadly disappointed.**
 - **Then it came about in that year, in the beginning of the kingdom of Zedekiah the king of Judah, in the fourth year, in the fifth month, that Hananiah the son of Azzur, the prophet who was from Gibeon, said to me in the house of Yehowah before the eyes of the priests and of all the people. (Jeremiah 28:1)**
 - **This is what Yehowah of armies, the God of Israel, has said; I will break the yoke of the king of Babylon. (Jeremiah 28:2)**

- **Within two full years more I am bringing back to this place all the utensils of the house of Yehowah that Nebuchadnezzar the king of Babylon took from this place that he might bring them to Babylon. (Jeremiah 28:3)**
- **And Jeconiah the son of Jehoiakim, the king of Judah, and all the exiles of Judah who have come to Babylon I am bringing back to this place, is the utterance of Yehowah, for I shall break the yoke of the king of Babylon. (Jeremiah 28:4)**
- **And Jeremiah the prophet proceeded to say to Hananiah the prophet before the eyes of the priests and before the eyes of all the people who were standing in the house of Yehowah. (Jeremiah 28:5)**
- **Yes, Jeremiah the prophet proceeded to say; Amen! Thus may Yehowah do! May Yehowah establish your words that you have prophesied by bringing back the utensils of the house of Yehowah and all the exiled people from Babylon to this place! (Jeremiah 28:6)**
- **However, hear, please, this word that I am speaking in your ears and in the ears of all the people. (Jeremiah 28:7)**
- **As regards the prophets that happened to be prior to me and prior to you from long ago, they also used to prophesy concerning many lands and concerning great kingdoms, of war and of calamity and of pestilence. (Jeremiah 28:8)**
- **As regards the prophet that prophesies of peace, when the word of the prophet comes true the prophet whom Yehowah has sent in truth will become known. (Jeremiah 28:9)**
- **At that Hananiah the prophet took the yoke bar from off the neck of Jeremiah the prophet and broke it. (Jeremiah 28:10)**
- **And Hananiah went on to say before the eyes of all the people: This is what Yehowah has said; Just like this I shall break the yoke of Nebuchadnezzar the king of Babylon within two full years more from off the neck of all the nations. And Jeremiah the prophet proceeded to go his way. (Jeremiah 28:11)**
- **Then the word of Yehowah occurred to Jeremiah, after Hananiah**

- the prophet had broken the yoke bar from off the neck of Jeremiah the prophet, saying; **(Jeremiah 28:12)**
- **Go, and you must say to Hananiah; This is what Yehowah has said; Yoke bars of wood you have broken, and instead of them you will have to make yoke bars of iron. (Jeremiah 28:13)**
 - **For this is what Yehowah of armies, the God of Israel, has said; A yoke of iron I will put upon the neck of all these nations, to serve Nebuchadnezzar the king of Babylon, and they must serve him. And even the wild beasts of the field I will give him. (Jeremiah 28:14)**
 - **And Jeremiah the prophet went on to say to Hananiah the prophet; Listen, please, O Hananiah! Yehowah has not sent you, but you yourself have caused this people to trust in a falsehood. (Jeremiah 28:15)**
 - **Therefore this is what Yehowah has said; Look! I am sending you away from off the surface of the ground. This year you yourself must die, for you have spoken outright revolt against Yehowah. (Jeremiah 28:16)**
 - **So Hananiah the prophet died in that year, in the seventh month. (Jeremiah 28:17)**
 - **Faithful Jeremiah proved to be the one giving the correct length of the desolation of Jerusalem and Judah as 70 years, after which time restoration would come.**
 - **And all this land must become a devastated place, an object of astonishment, and these nations will have to serve the king of Babylon seventy years. (Jeremiah 25:11)**
 - **And it must occur that when seventy years have been fulfilled I shall call to account against the king of Babylon and against that nation, is the utterance of Yehowah, their error, even against the land of the Chaldeans, and I will make it desolate wastes to time indefinite. (Jeremiah 25:12)**
 - **For this is what Yehowah has said; In accord with the fulfilling of seventy years at Babylon I shall turn my attention to you people, and I will establish toward you my good word in bringing you back to this place. (Jeremiah 29:10)**

- **For I myself well know the thoughts that I am thinking toward you, is the utterance of Yehowah, thoughts of peace, and not of calamity, to give you a future and a hope. (Jeremiah 29:11)**
- **And you will certainly call me and come and pray to me, and I will listen to you. (Jeremiah 29:12)**
- **And you will actually seek me and find me, for you will search for me with all your heart. (Jeremiah 29:13)**
- **And I will let myself be found by you, is the utterance of Yehowah. And I will gather your body of **captives** and collect you together out of all the nations and out of all the places to which I have dispersed you, is the utterance of Yehowah. And I will bring you back to the place from which I caused you to go into exile. (Jeremiah 29:14)**
- **For, look! There are days coming, is the utterance of Yehowah, and I will gather the **captive** ones of my people, Israel and Judah, Yehowah has said; and I will bring them back to the land that I gave to their forefathers, and they will certainly repossess it. (Jeremiah 30:3)**
- **This is what Yehowah has said; Here I am gathering the captive ones of the tents of Jacob, and for his tabernacles I shall have pity. And the city will actually be rebuilt upon her mound, and upon its rightful site the dwelling tower itself will sit. (Jeremiah 30:18)**
- **Concerning this, Daniel, in the first year of Darius the Mede, discerned by the books the number of the years concerning which the word of Yehowah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, seventy years.**
- **In the first year of Darius the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans. (Daniel 9:1)**
- **In the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Yehowah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, seventy years. (Daniel 9:2)**

· How Many Exiles Returned To Jerusalem From Babylon In 537 B.C.E?

- Early in **537 B.C.E**, Persian King Cyrus II issued a decree permitting the **captives** to return to Jerusalem and rebuild the temple.
- Furthermore, he carried off those remaining from the sword **captive** to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign. (**2 Chronicles 36:20**)
- To fulfill Yehowah's word by the mouth of Jeremiah, until the land had paid off its Sabbaths. All the days of lying desolated it kept Sabbath, to fulfill seventy years. (**2 Chronicles 36:21**)
- And in the first year of Cyrus the king of Persia, that Yehowah's word from the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying; (**Ezra 1:1**)
- This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. (**Ezra 1:2**)
- Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Yehowah the God of Israel, he is the true God, which was in Jerusalem. (**Ezra 1:3**)
- As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the true God, which was in Jerusalem. (**Ezra 1:4**)
- Preparations were soon under way. With the direction of Governor Zerubbabel and High Priest Jeshua, the sons of the Exile
- When the adversaries of Judah and Benjamin heard that the sons of the Exile were building a temple to Yehowah the God of Israel. (**Ezra 4:1**)

- **Numbering 42,360 men in addition to 7,537 slaves and singers, made the trip of about four months. A footnote in the Sixth edition of Isaac Leeser's translation of the Bible suggests that the entire number amounted to about 200,000, including women and children.**
- **By the seventh month, in the fall, they were settled in their cities.**
- **When the adversaries of Judah and Benjamin heard that the sons of the Exile were building a temple to Yehowah the God of Israel. (Ezra 4:1)**
- **Providentially, the royal line of David leading to Christ had been preserved through Jehoiachin or Jeconiah, and Zerubbabel. Also, the lineage of the Levitical High Priest continued unbroken through Jehozadak and, in turn, his son Jeshua.**
- **Josiah became father to Jeconiah and to his brothers at the time of the deportation to Babylon. (Matthew 1:11)**
- **After the deportation to Babylon Jeconiah became father to Shealtiel; Shealtiel became father to Zerubbabel. (Matthew 1:12)**
- **Zerubbabel became father to Abiud. Abiud became father to Eliakim. Eliakim became father to Azor. (Matthew 1:13)**
- **Azor became father to Zadok. Zadok became father to Achim. Achim became father to Eliud. (Matthew 1:14)**
- **Eliud became father to Eleazar. Eleazar became father to Matthan. Matthan became father to Jacob. (Matthew 1:15)**
- **Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ. (Matthew 1:16)**
- **And Jehozadak it was that went away when Yehowah took Judah and Jerusalem into exile by the hand of Nebuchadnezzar. (1 Chronicles 6:15)**
- **And Jeshua the son of Jehozadak and his brothers the priests and Zerubbabel the son of Shealtiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the Law of Moses the man of the true God. (Ezra 3:2)**

- **And in the second year of their coming to the house of the true God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jehozadak and the rest of their brothers, the priests and the Levites, and all those who had come out of the **captivity** to Jerusalem started, and they now put in positions the Levites from twenty years of age upward to act as supervisors over the work of the house of Yehowah. (**Ezra 3:8**)**
- **Later, more **captives** returned to Palestine. In **468 B.C.E**, Ezra was accompanied by more than **1,750**, which figure apparently includes only adult males.**
- **And after these things in the reign of Artaxerxes the king of Persia, Ezra the son of Seraiah the son of Azariah the son of Hilkiah (**Ezra 7:1**)**
- **So we came to Jerusalem and dwelt there three days. (**Ezra 8:32**)**
- **A few years later Nehemiah made at least two trips from Babylon to Jerusalem, but how many Jews returned with him is not disclosed.**
- **After that I said to the king; If to the king it does seem good, and if your servant seems good before you, that you would send me to Judah, to the city of the burial places of my forefathers, that I may rebuild it. (**Nehemiah 2:5**)**
- **At this the king said to me, as his queenly consort was sitting beside him; How long will your journey come to be and when will you return? So it seemed good before the king that he should send me, when I gave him the appointed time. (**Nehemiah 2:6**)**
- **At length I came to Jerusalem, and I continued there for three days. (**Nehemiah 2:11**)**
- **And during all this time I did not happen to be in Jerusalem, for in the thirty-second year of Artaxerxes the king of Babylon I came to the king, and sometime later I asked leave of absence from the king. (**Nehemiah 13:6**)**
- **Then I came to Jerusalem and got to notice the badness that Eliashib had committed for Tobiah by making for him a hall in the courtyard of the house of the true God. (**Nehemiah 13:7**)**

- The **captivity** put an end to the separation of Judah and Israel. The conquerors made no distinction according to tribal origins when deporting the exiles. The sons of Israel and the sons of Judah are being oppressed together; Yehowah observed.

- This is what Yehowah of armies has said; The sons of Israel and the sons of Judah are being oppressed together, and all those taking them **captives** have laid hold on them. They have refused to let them go. (**Jeremiah 50:33**)

- When the first contingent returned in **537 B.C.E.**, representatives of all the tribes of Israel were among them. Later, at the completion of the temple rebuilding, a sacrifice of 12 male goats was made, according to the number of the tribes of Israel.

- And the sons of Israel, the priests and the Levites and the rest of the former exiles held the inauguration of this house of God with joy. (**Ezra 6:16**)

- And they presented for the inauguration of this house of God a hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel. (**Ezra 6:17**)

- Such reunification after the **captivity** was indicated in prophecy. For example, Yehowah promised to bring Israel back.

- And I will bring Israel back to his pasture ground, and he will certainly graze on Carmel and on Bashan, and in the mountainous region of Ephraim and of Gilead his soul will be satisfied. (**Jeremiah 50:19**)

- Furthermore, Yehowah said; I will bring back the **captives** of Judah and the **captives** of Israel, and I will build them just as at the start.

- And I will bring back the captives of Judah and the captives of Israel, and I will build them just as at the start. (**Jeremiah 33:7**)

- Ezekiel's vision of the two sticks that were made one.

- And the word of Yehowah continued to occur to me, saying; (**Ezekiel 37:15**)

- **And as for you, O son of man, take for yourself a stick and write upon it, For Judah and for the sons of Israel his partners. And take another stick and write upon it. For Joseph, the stick of Ephraim, and all the house of Israel his partners. (Ezekiel 37:16)**
- **And cause them to approach each other into one stick for yourself, and they will actually become just one in your hand. (Ezekiel 37:17)**
- **And when the sons of your people begin to say to you; Will you not tell us what these things mean to you? (Ezekiel 37:18)**
- **Speak to them; This is what the Sovereign Lord Yehowah has said; Here I am taking the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his partners, and I will put them upon it, that is, the stick of Judah, and I shall actually make them one stick, and they must become one in my hand. (Ezekiel 37:19)**
- **And the sticks upon which you write must prove to be in your hand before their eyes. (Ezekiel 37:20)**
- **And speak to them; This is what the Sovereign Lord Yehowah has said; Here I am taking the sons of Israel from among the nations to which they have gone, and I will collect them together from round about and bring them onto their soil. (Ezekiel 37:21)**
- **And I shall actually make them one nation in the land, on the mountains of Israel, and one king is what all of them will come to have as king, and they will no longer continue to be two nations, nor will they be divided any longer into two kingdoms. (Ezekiel 37:22)**
- **And they will no longer defile themselves with their dungy idols and with their disgusting things and with all their transgressions, and I shall certainly save them from all their dwelling places in which they have sinned, and I will cleanse them, and they must become my people, and I myself shall become their God. (Ezekiel 37:23)**
- **And my servant David will be king over them, and one shepherd is what they will all come to have, and in my judicial decisions they will walk, and my statutes they will keep, and they will**

certainly carry them out. ([Ezekiel 37:24](#))

- **And they will actually dwell upon the land that I gave to my servant, to Jacob, in which your forefathers dwelt, and they will actually dwell upon it, they and their sons and their son's sons to time indefinite, and David my servant will be their chieftain to time indefinite. ([Ezekiel 37:25](#))**
- **And I will conclude with them a covenant of peace, an indefinitely lasting covenant is what there will come to be with them. And I will place them and multiply them and place my sanctuary in the midst of them to time indefinite. ([Ezekiel 37:26](#))**
- **And my tabernacle will actually prove to be over them, and I shall certainly become their God, and they themselves will become my people. ([Ezekiel 37:27](#))**
- **And the nations will have to know that I, Yehowah, am sanctifying Israel when my sanctuary comes to be in the midst of them to time indefinite. ([Ezekiel 37:28](#))**
- **Indicated that the two kingdoms would again become one nation. Isaiah foretold that Jesus Christ would become a stumbling stone to both the houses of Israel, hardly meaning that Jesus, or the 12 whom he sent out during his third tour of Galilee, would have to visit settlements in far-off Media in order to preach to descendants of Israelites from the northern kingdom.**
- **And he must become as a sacred place, but as a stone to strike against and as a rock over which to stumble to both the houses of Israel, as a trap and as a snare to the inhabitants of Jerusalem. ([Isaiah 8:14](#))**
- **These twelve Jesus sent forth, giving them these orders: Do not go off into the road of the nations, and do not enter into a Samaritan city. ([Matthew 10:5](#))**
- **But, instead, go continually to the lost sheep of the house of Israel. ([Matthew 10:6](#))**
- **And a stone of stumbling and a rock-mass of offense. These are stumbling because they are disobedient to the word. To this very end they were also appointed. ([1 Peter 2:8](#))**

- **The prophetess Anna, in Jerusalem at the time of Jesus birth, was of the tribe of Asher, which tribe was once numbered with the northern kingdom.**
- **Now there was Anna a prophetess, Phanuel's daughter, of Asher's tribe, this woman was well along in years, and had lived with a husband for seven years from her virginity. (Luke 2:36)**
- **Not all the Jews returned to Jerusalem with Zerubbabel, only a mere remnant.**
- **A mere remnant will return, the remnant of Jacob, to the Mighty God. (Isaiah 10:21)**
- **For although your people, O Israel, would prove to be like the grains of sand of the sea, a mere remnant among them will return. An extermination decided upon will be flooding through in righteousness. (Isaiah 10:22)**
- **Among those returning, there were very few who had seen the original temple. Old age prevented many from risking the hardships of the trip. Others who from a physical point of view could have made the trip chose to remain behind.**
- **Many, no doubt, had gained a little material success over the years and were satisfied to remain where they were. If the rebuilding of Yehowah's temple did not occupy the first place in their lives, they would not be inclined to make the hazardous trip, with an uncertain future awaiting them. And, of course, those who had proved apostate had no incentive to go back.**
- **This means that as a people, part of the Jews remained scattered and came to be known as the *di-a-spo-ra'*, or **Dispersion**. In the **Fifth Century B.C.E.** communities of Jews were found throughout the 127 jurisdictional districts of the Persian Empire.**
- **Now it came about in the days of Ahasuerus, that is, the Ahasuerus who was ruling as king from India to Ethiopia, over a hundred and twenty-seven jurisdictional districts. (Esther 1:1)**
- **And Haman proceeded to say to King Ahasuerus; There is one certain people scattered and separated among the peoples in all the jurisdictional districts of your realm, and their laws are different from all other peoples, and the kings own laws they are**

not performing, and for the king it is not appropriate to let them alone. (**Esther 3:8**)

- **Even certain descendants of the exiles still found positions high in government office, for example, Mordecai and Esther under the Persian king Ahasuerus or Xerxes I, and Nehemiah as royal cupbearer to Artaxerxes Longimanus.**
- **And Esther the queen, the daughter of Abihail, and Mordecai the Jew proceeded to write with all forcefulness to confirm this second letter concerning Purim. (**Esther 9:29**)**
- **Then he sent written documents to all the Jews in the one hundred and twenty-seven jurisdictional districts, the realm of Ahasuerus, in words of peace and truth. (**Esther 9:30**)**
- **To confirm these days of Purim at their appointed times, just as Mordecai the Jew and Esther the queen had imposed upon them, and just as they had imposed upon their own soul and upon their offspring, the matters of the fasts and their cry for aid. (**Esther 9:31**)**
- **As for all his energetic work and his mightiness and the exact statement of Mordecai's greatness with which the king magnified him, are they not written in the Book of the affairs of the times of the kings of Media and Persia? (**Esther 10:2**)**
- **For Mordecai the Jew was second to King Ahasuerus and was great among the Jews and approved by the multitude of his brothers, working for the good of his people and speaking peace to all their offspring. (**Esther 10:3**)**
- **Ah, Yehowah, please, let your ear become attentive to the prayer of your servant and to the prayer of your servants who take delight in fearing your name, and, please, do grant success to your servant today and make him an object of pity before this man. Now I myself happened to be cupbearer to the king. (**Nehemiah 1:11**)**
- **Ezra, when compiling Chronicles, wrote that many of those dispersed in various eastern cities continue until this day circa **460 B.C.E.****
- **Consequently the God of Israel stirred up the spirit of Pul the**

king of Assyria even the spirit of Tilgath-pilneser the king of Assyria, so that he took into exile those of the Reubenites and of the Gadites and of the half tribe of Manasseh and brought them to Halah and Habor and Hara and the river Gozan to continue until this day. ([1 Chronicles 5:26](#))

- With the rise of the Grecian Empire, Jews were brought by Alexander the Great to his new Egyptian city of Alexandria, where they learned to speak Greek. It was there that the translating of the Hebrew Scriptures into Greek to produce the [Septuagint](#) was begun in the [Third Century B.C.E.](#)
- The Syro-Egyptian wars brought about the transferal of many Jews into Asia Minor and into Egypt respectively. Pompey, upon conquering Jerusalem in [63 B.C.E.](#), took Jews to Rome as slaves.
- The great dispersion of Jews throughout the Roman Empire was a factor contributing to the rapid spread of Christianity. Jesus Christ limited his own preaching to the soil of Israel, but he commanded his followers to reach out and spread their ministry to the most distant part of the earth.
- But you will receive power when the Holy Spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth. ([Acts of Apostles 1:8](#))
- Jews from different parts of the Roman Empire were in Jerusalem attending the Pentecost festival in [33 C.E.](#), and they heard the spirit-begotten Christians preaching about Jesus in the languages of Parthia, Media, Elam, Mesopotamia, Cappadocia, Pontus, the district of Asia, Phrygia, Pamphylia, Egypt, Libya, Crete, Arabia, and Rome. Thousands, upon returning to their lands, took with them their newly found faith.
- Now while the day of the festival of Pentecost was in progress they were all together at the same place. ([Acts of Apostles 2:1](#))
- And suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. ([Acts of Apostles 2:2](#))
- And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them. ([Acts of](#)

Apostles 2:3)

- **And they all became filled with Holy Spirit and started to speak with different tongues, just as the spirit was granting them to make utterance. (Acts of Apostles 2:4)**
- **As it was, there were dwelling in Jerusalem Jews, reverent men, from every nation of those under heaven. (Acts of Apostles 2:5)**
- **So, when this sound occurred, the multitude came together and were bewildered, because each one heard them speaking in his own language. (Acts of Apostles 2:6)**
- **Indeed, they were astonished and began to wonder and say; See here, all these who are speaking are Galileans, are they not? (Acts of Apostles 2:7)**
- **And yet how is it we are hearing, each one of us, his own language in which we were born? (Acts of Apostles 2:8)**
- **Parthians and Medes and Elamites, and the inhabitants of Mesopotamia, and Judea and Cappadocia, Pontus and the district of Asia. (Acts of Apostles 2:9)**
- **And Phrygia and Pamphylia, Egypt and the parts of Libya, which is toward Cyrene, and sojourners from Rome, both Jews and proselytes. (Acts of Apostles 2:10)**
- **Cretans and Arabians, we hear them speaking in our tongues about the magnificent things of God. (Acts of Apostles 2:11)**
- **In most of the cities Paul visited he found synagogues where he could readily speak to Jews of the Dispersion. In Lystra, Paul met Timothy, whose mother was a Jewess. Aquila and Priscilla were newly arrived from Rome when Paul got to Corinth, about 50 C.E.**
- **They, however, went on from Perga and came to Antioch in Pisidia and, going into the synagogue on the Sabbath day, they took a seat. (Acts of Apostles 13:14)**
- **Now in Iconium they entered together into the synagogue of the Jews and spoke in such a manner that a great multitude of both Jews and Greeks became believers. (Acts of Apostles 14:1)**

- **So he arrived at Derbe and also at Lystra. And, look! A certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a Greek father. (Acts of Apostles 16:1)**
- **They now journeyed through Amphipolis and Apollonia and came to Thessalonica, where there was a synagogue of the Jews. (Acts of Apostles 17:1)**
- **So according to Paul's custom he went inside to them, and for three Sabbaths he reasoned with them from the Scriptures. (Acts of Apostles 17:2)**
- **After these things he departed from Athens and came to Corinth. (Acts of Apostles 18:1)**
- **And he found a certain Jew named Aquila, a native of Pontus who had recently come from Italy, and Priscilla his wife, because of the fact that Claudius had ordered all the Jews to depart from Rome. So he went to them (Acts of Apostles 18:2)**
- **Accordingly he transferred from there and went into the house of a man named Titius Justus, a worshiper of God, whose house was adjoining the synagogue. (Acts of Apostles 18:7)**
- **Entering into the synagogue, he spoke with boldness for three months, giving talks and using persuasion concerning the kingdom of God. (Acts of Apostles 19:8)**
- **The great numbers of Jews in Babylon made it worth the effort for Peter to go there to carry on his ministry among those who are circumcised.**
- **For He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations. (Galatians 2:8)**
- **She who is in Babylon, a chosen one like you, sends you her greetings, and so does Mark my son. (1 Peter 5:13)**
- **This community of Jews in Babylon continued as the most important center of Judaism for quite some time after the destruction of Jerusalem in 70 C.E.**