

# Esther 2:6

Authorized King James Version (KJV)

Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

## Analysis

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**Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.** This verse provides historical context for Mordecai's presence in Persia, tracing his family's exile to the Babylonian captivity under Jeconiah (2 Kings 24:8-17). The threefold repetition of "carried away" emphasizes the traumatic displacement that defines Jewish existence in Esther—they are exiles, strangers in a foreign land. The pronoun likely refers to his ancestor Kish or the general family line, as Mordecai personally being exiled in 597 BCE would make him impossibly old during Esther's time. Hebrew narrative sometimes uses collective/ancestral references. This exile context explains the theological tension in Esther: God's covenant people living outside the Promised Land, integrated into pagan empire, apparently distant from temple worship. Yet God's providence operates even in diaspora, demonstrating that His faithfulness transcends geographical boundaries.

## Historical Context

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The exile reference connects Esther to larger biblical narrative. Nebuchadnezzar's initial deportation of Jeconiah (597 BCE) preceded Jerusalem's final destruction (586 BCE) and marked the beginning of the Babylonian exile. When Cyrus conquered Babylon (539 BCE) and issued his decree allowing Jews to return to Judah (Ezra 1:1-4), many chose to remain in Mesopotamia where they had

established lives. The books of Ezra and Nehemiah document those who returned, but Esther represents the many who stayed. This diaspora community faced unique challenges: maintaining Jewish identity without temple, land, or independent political structure, yet also unique opportunities: influence within the dominant empire. The reference to Nebuchadnezzar and Babylon reminds readers of God's sovereignty over empires.

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. How does the exile context inform our understanding of living faithfully as God's people in cultures that don't acknowledge Him?
2. What does Jewish survival and influence during exile teach about God's ability to accomplish His purposes outside normal religious structures?

## Interlinear Text

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אֲשֶׁר H834	הֵגְלָה H1540	מִירֹשָׁלַיִם H3389	עִם H5973	הֵגְלָה H1473
	<b>Who had been carried away</b>	<b>from Jerusalem</b>		<b>with the captivity</b>
אֲשֶׁר H834	הֵגְלָה H1540	עִם H5973	יְכִנְיָהוּ H3204	מֶלֶךְ H4428
	<b>Who had been carried away</b>	<b>with Jeconiah</b>		<b>king</b>
				<b>of Judah</b>
אֲשֶׁר H834	הֵגְלָה H1540	נְבוּכַדְנֶאצַּר H5019	מֶלֶךְ H4428	בָּבֶל: H894
	<b>Who had been carried away</b>	<b>whom Nebuchadnezzar</b>	<b>king</b>	<b>of Babylon</b>

## Additional Cross-References

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**Jeremiah 24:1** (Kingdom): The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

**2 Chronicles 36:20** (Kingdom): 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:

**2 Kings 24:6** (Kingdom): So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

**Jeremiah 22:24** (Kingdom): As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;