

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

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

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

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

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

אֲשֶׁר H834	הֶגְלָה ה	מִיר וּשְׁלַיִם H3389	עִם H5973	הֶגְלָה
	Who had been carried away H1540	from Jerusalem		with the captivity H1473
אֲשֶׁר H834	הֶגְלָה ה	עִם H5973	יְכִנְיָה ה	יְהוּדָה ה מֶלֶךְ
	Who had been carried away H1540		with Jeconiah H3204	king H4428 of Judah H3063
אֲשֶׁר H834	הֶגְלָה ה	נְבוּכַדְנֶאצַּר	מֶלֶךְ	בָּבֶל:
	Who had been carried away H1540	whom Nebuchadnezzar H5019	king H4428	of Babylon H894

Additional Cross-References

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;

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