

## 29). Jul 13-19—2 Kings 14-25

### 1) Jehoaddin/Jehoaddan, ~800 BC—2 Kgs 14:2; 2 Chr 24:3; 25:1

The high priest arranged for the young King Joash's marriages with two women (2 Chr 24:3). One of his wives was Jehoaddin, a young woman from Jerusalem. She was probably aware and involved in her husband's order to repair the temple (2 Kgs 12:4-16). Jehoaddin's son, Amaziah, was chosen to sit on David's throne after the death of his father and became the eighth king of Judea when he was twenty-five years old. Jehoaddin's influence as Queen Mother was usually greater than that of one of the king's wives. Like her husband, her son "did that which was right in the sight of the LORD," but the chroniclers complained that he was not wholeheartedly devoted (2 Chr 25:2).

### 2) Jerusha/Jerushah, ~750 BC—2 Kgs 15:33; 2 Chr 27:1

Jerusha was born into the Aaronic priestly line of Zadok (a name meaning "righteous"). Two hundred years earlier, her ancestor Zadok had served as King David's high priest, descended from Aaron himself, and had ministered both at the Tabernacle and in King Solomon's Temple. That same Zadokite priestly line would have served in Solomon's Temple throughout her lifetime.

Her marriage joined the priestly and political lines of Israel. Traditionally, her father or guardian would have arranged the betrothal before she reached her teenage years, after which she would have joined Uzziah's household when she came of age. Uzziah (also called Azariah) reigned as the tenth king of Judah from age sixteen to sixty-eight. Her marriage to Uzziah likely occurred when the king was around thirty, as she bore his heir not long after. In the Jerusalem court, servants would have assisted Jerusha in raising her son Jotham.

Jerusha would have witnessed both her husband's and her son's political achievements. Through King Uzziah's administrative skill and leadership as commander-in-chief, Judah grew into the largest realm since the division following King Solomon's reign. But like Solomon before him, Uzziah's fame turned to pride. Scripture records that Uzziah entered the Temple and insisted on going into the Holy Place — reserved exclusively for Aaronic priests — to light the incense himself (2 Chr 26:16). Eighty-one priests confronted and turned him back. God immediately struck him with leprosy. From that day forward Uzziah lived in isolation, and Jerusha's son Jotham — who had likely served alongside his father in military campaigns — began to reign as co-regent at age twenty-five (2 Chr 27:1).

Some historians wonder whether this event was more than it appeared, perhaps a planned coup d'état. Why was Jotham chosen as heir? If the priestly faction of eighty men who stopped King Uzziah represented a force the king could no longer control, the transition of power may have been less sudden than the text suggests. King Uzziah spent the remaining eleven years of his life quarantined in a separate house (2 Kgs 15:5). Queen Jerusha rose to even greater influence as Queen Mother beside her son Jotham, though we are not told what she said or did.

### 3) 2 Kgs 17:17; 23:10—**Daughter Passed Through Fire** ~850 BC

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Israelites sacrificed their daughters and sons to Molech, an apostate god. This act represents the ultimate perversion of parental duty. They burned their children alive in rituals the law explicitly condemned (Lev 18:21). This occurred during the reign of the wicked King Hoshea over the northern tribes, when Israel was a vassal state of Assyria. The text records this as evidence of Israel's total abandonment of its covenant with God. The ritual murder of their daughters and sons was the last act of wickedness listed in the text before the Lord's final judgment, which resulted in northern Israel's exile to Assyria.

### 4) 2 Kgs 18:2; 2 Chr 29:1—**Abijah /Abi** ~730 BC

Abijah's name means "my father is Jehovah," a fitting tribute, as the text gives evidence that she carried faith throughout her life. The Hebrew *Abi* is a variant of Abijah (2 Kgs 18:2). Although she appears in only two verses, several chapters speak of her husband and son. Her father, Zechariah, an influential Judean, likely arranged her marriage to the twelfth and very wicked King of Judah (2 Kgs 18:2; 2 Chr 29:1). If her father was "Zechariah son of Jeberechiah," whom the prophet Isaiah called a "faithful" witness (Isa 8:2), then Abijah grew up in a household of genuine faith and possibly had contact with Isaiah himself. This background stands in remarkable contrast to the idolatrous court she later entered as queen. Her husband Ahaz ranked among Judah's most wicked kings, and her son one of the most righteous. King Ahaz worshiped pagan gods and even sacrificed his own children to foreign gods (2 Kgs 16:3; 2 Chr 28:3). Abijah endured all of this while raising a son who would become one of Judah's greatest reformers.

The names Abijah chose for her sons reveal her faith. They reflect her own devotion rather than her husband's paganism. She named one son Maaseiah, meaning "work of the Lord," and named her future king Hezekiah, meaning "strengthened by the Lord." Her first son died in battle against the northern tribes of Israel under King Pekah. Somehow her second son Hezekiah escaped the massacre and the capture of "two hundred thousand wives, sons and daughters" who were deported to Samaria (2 Chr 28:8, NIV).

Her wicked husband died after a sixteen-year reign at age thirty-six, and her righteous son Hezekiah became king at age twenty-five. As these biblical numbers seem improbable, some suggest he was crowned after a period of co-regency. If she still lived in Jerusalem, Abijah held the high position of queen mother (*gebirah*) and was present during the Assyrian siege under Sennacherib, witnessing Isaiah serve as prophetic counselor in the palace. The text is silent on the details of her life, but the righteousness of her son speaks loudly on her behalf.

### 5). 2 Kgs 19:21; Ps 9:14; Mt 21:5; Jn 12:15—**Daughter of Zion/Jerusalem** (Fictional)

The "daughter of Zion" and "daughter of Jerusalem" personify the city itself as a virgin woman who mocks the Assyrian king Sennacherib's arrogant threats against God's people in the southern kingdom. This prophetic taunt reverses the typical ancient Near Eastern imagery where conquering kings humiliate defeated cities portrayed as violated women. Jerusalem remains an inviolate virgin who confidently scorns her would-be rapist, secure in the Lord's protection.

### 6). 2 Kgs 21:1; Isa 62:4—**Hephzibah** ~720 BC

Hephzibah married one of Judah's most noble kings, Hezekiah, and remains the only wife associated with him. Her name, "My delight is in her," suggests her parents (and or Hezekiah) genuinely cherished her. It is unknown if she had contact with her mother-in-law, Abijah, in the palace (2 Kgs 18:2). If the Queen mother was not there, Hephzibah would have held a more powerful position. She lived in the palace alongside Isaiah himself, witnessing firsthand the prophetic activity that defined Hezekiah's reign.

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As queen during Sennacherib's siege of Jerusalem (~701 BC), Hephzibah lived through one of Judah's most dramatic times: Her husband's prayer in the temple, Isaiah's bold prophecy of deliverance, and the miraculous destruction of 185,000 Assyrian soldiers in a single night (2 Kgs 19:35). Shortly after, she witnessed Hezekiah's near-fatal illness and his miraculous recovery when God granted him fifteen additional years of life (2 Kgs 20:1–6). Their son Manasseh was born during those added years.

After King Hezekiah died, Hephzibah's son Manasseh became king at age twelve (2 Kgs 21:1). Over the years, he rebelled against his father's reforms and led his people away from the God of Israel into idol worship. He became Judah's most wicked king (2 Kgs 21:2–9). Hephzibah may have lived to witness the full extent of his tragic apostasy. Manasseh reigned for fifty-five years.

The meaning of Hephzibah's name, "My delight is in her," appears as a wordplay in Isaiah's prophecy of restored Zion: "No longer will you be called Forsaken, nor your land named Desolate; but you will be called Hephzibah, and your land Beulah; for the LORD will take delight in you, and your land will be His bride" (Isa 62:4, BSB).

7). 2 Kgs 21:19—**Meshullemeth** ~670 BC

Meshullemeth married King Manasseh, late in his fifty-five year rule. At his passing, she served as queen mother during the two years her son King Amon of Judah reigned, from age twenty-two to twenty-four. The Bible describes both kings as wicked. Whatever Meshullemeth's faith, her influence did not prevent Amon from worshipping idols: "he humbled not himself before the LORD" (2 Chr 33:23). As Manasseh's favored wife, she may well have aligned herself with his policies on many matters. Amon's own officials conspired against him and assassinated him (2 Chr 33:21–25). Whether Meshullemeth was killed in the aftermath or simply removed from her position as queen mother remains unknown.

Meshullemeth's father, Haruz, was from Jotbah and likely raised her there. He must have held sufficient social and economic standing to arrange her marriage to the king or crown prince. The location of Jotbah remains uncertain; archaeologists have proposed a Levitical town south of Hebron, a northern city in Galilee, or a site in the desert south of the Dead Sea. During his lifetime, Haruz would have witnessed or heard of both the Assyrian captivity of northern Israel and Sennacherib's conquest of much of Judah during Hezekiah's twenty-nine-year reign.

Meshullemeth was also the grandmother of Josiah, Amon's son, who became King of Judah at age eight and is remembered for his sweeping return to the Law of Moses. No evidence places her among the witnesses of his righteous thirty-one-year reign (2 Kgs 21:24–23:30).

8). 2 Kgs 22:1—**Jedidah** ~650 BC

Jedidah was the young wife of Amon, the fifteenth King of Judea. Her father Adaiah raised her in the southern hills of Judah near Lachish, in a town called Bozkath. We can only speculate how she became betrothed to the royal line and married to Prince Amon. A daughter may be betrothed from the day of her birth (Niddah, 5.4; although later rabbis stipulated that consummation of the marriage should not occur until the girl was three, BT Niddah 45a). We do not know Jedidah's age at her marriage, but she was probably at least old enough to procreate. As the text claims her husband, prince Amon, was only sixteen years old when she bore his heir, Josiah. Her young husband sat on the throne for only two years before his death. This propelled Jedidah to the important role of Queen-Mother when Josiah began his reign at age eight. Her influence would have been very important during the king's younger years. We assume some of his righteous desires could have been tracked to her influence; but nothing is mentioned in the Bible.

**9). Huldah ~650 BC 2 Kgs 22:14–20; 2 Chr 34:22–28**

Huldah stands among five women the Bible identifies as prophetesses: Miriam, Deborah, Isaiah's wife, Huldah, and Anna. (Two other women, Noadiah and Jezebel, were known as false prophetesses.) As a prophetess, Huldah served the Lord and the people of the southern kingdom during King Josiah's reforms. She married Shallum and lived in Jerusalem. Her husband — or possibly his grandfather — oversaw the priestly or royal clothing (2 Kgs 22:14). Huldah was unique as the only woman in scripture known to receive revelation directly for a king and his people. Her bold declaration, "thus saith the Lord," repeated three times, delivered future prophecy and confirmed the truth of newly discovered scripture (2 Chr 34:23, 24, 26). The text tells us nothing of her spiritual formation or calling — only of her service to King Josiah.

When the young King Josiah was eighteen years old, he began repairing Solomon's Temple, then nearly three hundred years old. During reconstruction, the high priest discovered a "book of the law" (2 Kgs 22:8). Scholars debate whether the priests found an ancient copy of Deuteronomy or whether reformers — sometimes called Deuteronomists — composed a new version of the Laws of Moses with its emphasis on obedience. Whichever "book of the law" the priests read to King Josiah, he was aghast to learn how far his people had strayed from God's commands and feared the divine retribution the text described. The king commanded his priests: "Go ye, enquire of the LORD for me, and for all the people and for all Judah, concerning the words of this book that is found" (2 Kgs 22:13).

Rather than seeking God directly, Hilkiah the high priest turned to the prophetess Huldah to receive God's answer for the king. Her selection suggests she was already a well-known and trustworthy source for hearing and relaying God's word long before this royal request.

The Lord spoke through Huldah: "Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: Because they have forsaken me" (2 Kgs 22:16–17). Her prophecy served as a second witness to the words of the book. Her authorization of the "book of the law" propelled it toward becoming a core scripture for more than two millennia. No closed canon existed at this time; revelation continued flowing from the prophets to the people of Israel. Huldah's declaration of divine approval for this text was therefore monumental for the history of scripture.

Huldah's two-hundred-and-nine-word prophecy (as counted in the KJV) included a personal word for King Josiah: "Because thine heart was tender, and thou hast humbled thyself before the LORD, . . . I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place" (2 Kgs 22:19–20). Josiah died from a battle wound in his fortieth year, yet Jerusalem remained at peace at the time of his death. Babylon's King Nebuchadnezzar did not invade Judah until the reign of Josiah's son King Jehoiakim, around 605 BC. Initially Babylon demanded only tribute from Judah, but over the following twenty years three deportations and the complete destruction of Jerusalem followed. The full decimation came during the reign of King Zedekiah, another of Josiah's sons — fulfilling the second part of Huldah's prophecy: "Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof . . . my wrath shall be kindled against this place, and shall not be quenched" (2 Kgs 22:16–17).

The text claims Huldah was a vital conduit of God's word to the people of Judah at this pivotal moment in Israel's history. Throughout the OT, several prophets often served God and Israel simultaneously. Two generations earlier, Isaiah had lived in the Jerusalem court until the wicked King Manasseh (Josiah's grandfather) killed him. No prophet is known to have served in the court during the wicked reign of Josiah's father, King Amon. Zephaniah son of Cushi may have prophesied in Jerusalem alongside Huldah, though the text places him only somewhere within Josiah's thirty-one-year reign without specifying when (Zep 1:1). Three years after Huldah's prophecy, when Josiah was twenty-one,

the Lord also called Jeremiah (Jer 1:1). Within the next few decades the Lord called Ezekiel, Daniel, Uriah, and Lehi as prophets.

10). 2 Kgs 23:7—**Weaving Women** ~850 BC

The women who wove hangings for the Asherah grove had established workshops adjacent to the Lord's temple, their skilled labor directly supporting idolatrous worship. King Josiah's reforms destroyed these cult sites, revealing how women's domestic craft had been corrupted into religious service for false gods within sight of Jehovah's house or Solomon's Temple.

11). 2 Kgs 23:31; 24:18; Jer 13:18; 52:1; Ezk 19—**Hamutal** ~650 BC

Hamutal was the daughter of Jeremiah of Libnah, an independent city on the west coast of Israel (2 Kgs 19:8). Libnah was a pagan town (also the name of one of the deities worshiped over a thousand years earlier by Abraham's family before his flight from Ur of the Chaldeans). Libnah is mentioned in connection with the gods Elkenah, Mahmackrah, and Korash. While there is not a direct known historical connection between the god and the city, it suggests the paganism that Hamutal more than likely grew up in. Facsimile 1 portrays Libnah as a large jar with a horse's head). Hamutal's father was not the prophet Jeremiah, who lived about the same time in Jerusalem. Hamutal's marriage was probably a political alliance with the sixteenth king of Judea, Josiah. She would have been present at the famous grand Passover feast in the eighteenth year of her husband's reign (2 Kgs 23:21-23).

Although her husband was known for his religious reformation of Judea, we do not have any evidence of her conversion. We are only told that she raised two of her sons to do "evil in the sight of the LORD" (2 Kgs 24:19; Ezk 19). These two famous sons both became kings of Judah. Jehoahaz, the seventeenth king, and Zedekiah the twentieth and last king. Hamutal actually named her last son Mattaniah, but when the Babylonians put him on the throne, they renamed him Zedekiah (Jer 37:1; 2 Kgs 24).

As the queen mother, Hamutal held a powerful role, but she must have misused her power, because she received a rebuke from the prophet Jeremiah: "Say to the king and to the queen mother, 'Humble yourselves; Sit down, For your rule shall collapse'" (Jer 13:18, NKJV). The prophet Ezekiel also referred to Queen Hamutal's involvement in her sons' wicked leadership. The prophet described her derogatorily: "What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt" (Ezk 19:2-4). The first young lion was King Jehoahaz who was taken captive to Egypt, but his mother, Queen Hamutal, did not go with him (2 Kgs 24:18).

The prophet Ezekiel also described Hamutal's scheming to enthrone another son, Mattaniah/Zedekiah: "Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion." In a parallel fashion, "they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds" (Ezk 19:5, 9). Ezekiel's last metaphor to describe Queen Hamutal was "a vine in thy blood." She wielded "strong rods for the sceptres . . . But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground" (Ezk 19:10, 12-13). As a queen, Hamutal had great opportunities to bless her people and the world, but she used them for evil purposes which brought generations of tragedy and destruction.

Hamutal's Posterity in the Book of Mormon Hamutal is not named in the Book of Mormon, though she was the grandmother of the first Mulekites. It was her infant grandson who escaped the

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Babylonian murder of all Zedekiah's sons (2 Kgs 25:7; Jer 52:10). Under the direction of the Lord, a few of the king's righteous subjects in Jerusalem who had responsibility over the little prince extricated him to preserve David's lineage in the new world (Omn 1:15; Hel 6:10). We read of Hamutal's grandson in Hel 8:21: "Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem?" Interestingly, the Hebrew root of the name Mulek is "King."

12). 2 Kgs 23:36—**Zebudah / Zebidah** ~650 BC

Zebudah was one of the wives of young Josiah, the sixteenth king of the southern Judean kingdom (who reigned ~639-609 BC). Zebudah's marriage was most likely arranged for a diplomatic alliance or economy. The king's father died when Josiah was only eight, so their marriage was most likely arranged by a guardian of the young king and Zebudah's father, Pedaiah of Rumah. The couple was very young, as Zebudah's first son, Eliakim, was born when King Josiah was fourteen years old. Zebudah would have lived in the court in Jerusalem and participated in Josiah's six years of religious reforms. Zebudah was there when King Josiah, at age twenty, tore down all places of pagan worship, stopped child sacrifice, destroyed the cubicles within the temple for male prostitutes, and removed all the idolatrous priests (2 Kgs 23:5-10; 2 Chr 34:4-14). After the temple was cleansed and the Book of the Law found, Zebudah may have heard her husband, or a scribe read the scripture or possibly have discussed it with him. She would have joined with all devoted Jews at the greatest Passover celebration described in the OT. King Josiah "gave a total of 30,000 lambs and goats and 3,000 oxen. He gave all of them from his own possessions" (2 Chr 35:7, NIV).

Zebudah's marriage lasted twenty-six years until the Egyptians killed her husband in a battle at age thirty-nine. After a disastrous three-month term with King Jehoahaz (2 Kgs 23:33-34), Pharaoh Neco chose the late King Josiah and Zebudah's son, Eliakim, as the eighteenth king of Judah, albeit as a puppet king. The Pharaoh changed Eliakim's name to Jehoiakim and demanded high taxes. Eliakim/Jehoiakim cooperated to some degree and ruled Judah as a vassal state for eight years under Egypt, from age twenty-five to thirty-three (2 Kgs 24:1). We assume that Zebudah was about forty when she received the powerful position of the Queen Mother (2 Kgs 23:36; 22:1).

After eight years of King Jehoiakim's service under the king of Egypt, changed to allegiance to the Babylonian King Nebuchadnezzar II after he invaded Egypt and Judah. Both Zebudah and her son, King Jehoiakim, had to be very politically savvy and flexible to maintain their positions under two overlords for a total of eleven years. However, the Bible recorded, "He did evil in the eyes of the Lord his God" and we are left to question if his mother followed her son or defended God (2 Chr 36:5; also 2 Kgs 23:37). For three years Judah paid tribute to Babylon, until King Jehoiakim rebelled (2 Kgs 24:1). We assume that the Queen Mother Zebudah was aware of—and possibly influenced—her son's decision to stop paying the levy to Babylon after only three years of servitude. This began the Jewish-Babylonian War that removed both the mother and son from their positions of authority and resulted in their deaths (see also Jer 22:18; 2 Kgs 24:6; and Nehushta below).

Zebudah is not mentioned when Nebuchadnezzar II took her son "and bound him with bronze shackles to take him to Babylon" but if she were alive, she may have been taken too (2 Chr 36:6, NIV). The recorded details of Zebudah's life are limited to things that relate to her royal son's and husband's reign; we are left to speculate about her other family members, her service as the Queen Mother, her relationship with God, and her death.

13). 2 Kgs 24:8,12,15; Jer 13:18; 22:26-27; 29:2—**Nehushta** ~600 BC

Nehushta, the daughter of Elnathan, was raised in Jerusalem. Her father most likely arranged her marriage with King Josiah's son Jehoiakim. Her life interwove with the last three Davidic kings who reigned in Judah before Babylonian deportations began. She held an important role in the court. The text suggests she delivered King Jehoiakim's son when the king was eighteen. As this prince became the King's heir, Jehoiachin, may have been the King's firstborn, or Nehushta a favored wife.

Nehushta lived in the palace in Jerusalem for eleven years of her husband's reign. King Jehoiakim, held the throne from age 25 to 36. Neither the King, his wife, nor their son followed God and His prophets (2 Kgs 24:1). In approximately 605 BC, Nehushta would have been fearfully aware that the Babylonian King Nebuchadnezzar II and his troops defeated the Egyptian Pharaoh Necho's army at Carchemish, followed by an invasion of Judah. At that point, in the eighth of his eleven years as monarch of Judah, King Jehoiakim agreed to become a vassal state to Babylon and promised them high tribute.

After only three years under Babylonian overlords, Nehushta may have been aware of (or possibly influenced) her husband's decision to refuse to pay tribute to Babylon. This led to the Jewish-Babylonian War. The Lord told the prophet Jeremiah of the king's wickedness and impending death: "Thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him" (Jer 22:18). The fulfillment of this prophecy was mentioned briefly in 2 Kgs 24:6. But the historian Josephus added further details about his death in the *Antiquities of the Jews*. He claims that King Nebuchadnezzar slew King Jehoiakim and his officers and then ordered Jehoiakim's body "to be thrown before the walls, without any burial" (Josephus, *Ant.* X.6.3). This would have been a horrendous insult to his memory.

Nehushta became a widow in her thirties, but she was not killed with the other leaders. The Babylonians placed Nehushta's eighteen-year-old son, Jehoiachin, as their third vassal king, with Nehushta at his side in the powerful position of queen mother. The age of the young king is significant, as the scriptures differ. According to 2 Kgs 24:8, the young king was eighteen, but the KJV and LXX of 1 Chr 36:9 mistakenly claimed he was only eight years old (this error was corrected in later English translations (including the BSB, ESV, and NIV), which all say eighteen). As Jeremiah mentions the new King Jehoiachin's children, we assume he was eighteen, not eight (Jer 22:28). King Jehoiachin rebelled against Babylon almost immediately.

During this time, Jeremiah the prophet referred to Nehushta as the queen mother in conjunction with her young, crowned son on two occasions. Jeremiah prophesied to Nehushta: "Say to the king and to the queen mother, 'Come down from your thrones, for your glorious crowns will fall from your heads'" (Jer 13:18, NIV). This inclusion of Nehushta suggests she had powerful political influence. A few chapters later, Jeremiah commanded: "I will hurl you and the mother who gave you birth into another country, where neither of you was born, and there you both will die" (Jer 22:26, NIV). This was fulfilled after only three months and ten days on the throne.

The Babylonians would not tolerate the Judean leaders' lack of compliance and punished their disobedience. After dethroning King Jehoiachin and Queen Mother Nehushta, on March 16, 597 BC, Nebuchadnezzar II ordered the first of three deportations from Jerusalem to Babylon. The first group included "King Jehoiachin and the queen mother, the court officials and the leaders of Judah and Jerusalem" (Jer 29:2, NIV). The KJV books of Kings and Chronicles name the son and mother differently, but the Hebrew name Jeconiah was a variant of Jehoiachin. The Bible does not record Nehushta's or her son's death. The first captives also included the royal, wealthy, and educated young men from Jerusalem — including those who

were made eunuchs, such as Daniel and his friends (Dan 1:6: Hananiah/Shadrach, Mishael/Meshach, and Azariah/Abednego).

14). 2 Kgs 24:15—**Mother of Jehoiachin** ~600 BC

The mother of King Jehoiachin held the prominent status as gebirah/queen mother and is listed separately before the king's wives in the account of Nebuchadnezzar's deportation to Babylon. Her inclusion among the first captives—alongside the king, his officers, and the mighty of the land—underscores her official position, making her deportation essential to dismantling Judah. (See *\*Nehushta*)

15). 2 Kgs 24:15—**Wives of Jehoiachin** ~600 BC

The wives of King Jehoiachin were deported to Babylon alongside their husband, the queen mother, and Judah's leadership in Babylon's first major exile. As members of the royal harem representing potential heirs to the Davidic throne, their captivity was essential to Nebuchadnezzar's strategy of dismantling Judah's political infrastructure and preventing future dynastic rebellions.