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2 Kings

"2 Kings" is a book in the Old Testament of the Bible, which follows the reigns of the kings of Israel and Judah. It is the twelfth book of the Hebrew Bible and the second book of Kings in the Christian Old Testament.

The book is divided into two parts, with the first half covering the reigns of the kings of Israel, and the second half covering the reigns of the kings of Judah. The book begins with the prophet Elijah being taken up into heaven, and Elisha being chosen as his successor. It then goes on to cover the reigns of various kings, including Jehu, who overthrew the dynasty of Ahab, and Hezekiah, who reformed the worship in Judah. Throughout the book, there is a focus on the religious and political developments of Israel and Judah, including the worship of foreign gods, the construction of temples, and the interactions between the kings and the prophets. There are also several stories of miraculous events, such as the healing of Naaman and the raising of the dead.

The book of 2 Kings concludes with the fall of Judah to Babylon and the exile of the Jewish people. Overall, the book provides an account of the history of Israel and Judah, as well as insights into the religious and political developments of the time.

Brief description of each chapter in 2 Kings:

Chapter 1: Ahaziah's illness and seeking help from Baal-Zebub, Elijah's confrontation with Ahaziah's messengers.

Chapter 2: Elijah taken up into heaven, Elisha succeeds him and performs miracles.

Chapter 3: Jehoram becomes king of Israel, fights against Moab with the help of Elisha.

Chapter 4: Elisha performs miracles including providing oil, raising a boy from the dead, and healing Naaman.

Chapter 5: Naaman is healed of leprosy, Gehazi is punished for greed.

Chapter 6: Elisha performs miracles including recovering an axe head from the water and revealing the Syrian army's plans.

Chapter 7: Elisha prophesies victory over the Syrians, food and wealth are abundant in Samaria.

Chapter 8: Elisha predicts the death of Ben-Hadad, Jehoram becomes king of Judah, and Elijah raises a boy from the dead.

Chapter 9: Jehu anointed king of Israel, he kills Joram and Jezebel, and destroys Ahab's family.

Chapter 10: Jehu kills Ahab's family and Baal worshippers, but does not follow God completely.

Chapter 11: Athaliah is killed, Jehoash becomes king of Judah.

Chapter 12: Jehoash repairs the temple, but does not follow God completely.

Chapter 13: Jehoahaz and Jehoash reign in Israel, Elisha dies.

Chapter 14: Amaziah becomes king of Judah, Jeroboam II reigns in Israel.

Chapter 15: Azariah and Jotham reign in Judah, several kings reign in Israel.

Chapter 16: Ahaz becomes king of Judah, he does not follow God completely.

Chapter 17: Hoshea becomes the last king of Israel, the Assyrians conquer Samaria and exile the Israelites.

Chapter 18: Hezekiah becomes king of Judah, he reforms the worship and defeats the Assyrians.

Chapter 19: Assyrian king threatens Jerusalem, Hezekiah prays and Jerusalem is saved.

Chapter 20: Hezekiah becomes ill, is healed by God, and shows his treasures to Babylonians.

Chapter 21: Manasseh becomes king of Judah, he leads the people to worship idols.

Chapter 22: Josiah becomes king of Judah, the Book of the Law is found and read.

Chapter 23: Josiah reforms the worship, destroys idols, and celebrates the Passover.

Chapter 24: Jehoiakim becomes king of Judah, Babylonians conquer Jerusalem and take captives.

Chapter 25: Zedekiah becomes king of Judah, Babylonians destroy the temple, and take more captives.

2 KINGS

CHAPTER 1

2Kg. 1:1 After Ahab's death, Moab rebelled against Israel.

2Kg. 1:2 Now Ahaziah had fallen through the lattice of his upper room in Samaria and injured himself. So he sent messengers, saying to them, "Go and consult Baal-Zebub, the god of Ekron, to see if I will recover from this injury."

2Kg. 1:3 But the angel of the LORD said to Elijah the Tishbite, "Go up and meet the messengers of the king of Samaria and ask them, 'Is it because there is no God in Israel that you are going off to consult Baal-Zebub, the god of Ekron?'"

2Kg. 1:4 Therefore this is what the LORD says: 'You will not leave the bed you are lying on. You will certainly die!'" So Elijah went.

2Kg. 1:5 When the messengers returned to the king, he asked them, "Why have you come back?"

2Kg. 1:6 "A man came to meet us," they replied. "And he said to us, 'Go back to the king who sent you and tell him, 'This is what the LORD says: Is it because there is no God in Israel that you are sending men to consult Baal-Zebub, the god of Ekron? Therefore you will not leave the bed you are lying on.

You will certainly die!”“

2Kg. 1:7 The king asked them, “What kind of man was it who came to meet you and told you this?”

2Kg. 1:8 They replied, “He was a man with a garment of hair and with a leather belt round his waist.” The king said, “That was Elijah the Tishbite.”

2Kg. 1:9 Then he sent to Elijah a captain with his company of fifty men. The captain went up to Elijah, who was sitting on the
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top of a hill, and said to him, “Man of God, the king says, ‘Come down!’“

2Kg. 1:10 Elijah answered the captain, “If I am a man of God, may fire come down from heaven and consume you and your fifty men!” Then the fire fell from heaven and consumed the captain and his men.

2Kg. 1:11 At this the king sent to Elijah another captain with his fifty men. The captain said to him, “Man of God, this is what the king says, ‘Come down at once!’“

2Kg. 1:12 “If I am a man of God,” Elijah replied, “may fire come down from heaven and consume you and your fifty men!” Then the fire of God fell from heaven and consumed him and his fifty men.

2Kg. 1:13 So the king sent a third captain with his fifty men. This third captain went up and fell on his knees before Elijah. “Man of God,” he begged, “please have respect for my life and the lives of these fifty men, your servants!

2Kg. 1:14 See, fire has fallen from heaven and consumed the first two captains and all their men. But now have respect for my life!”

2Kg. 1:15 The angel of the LORD said to Elijah, “Go down with him; do not be afraid of him.” So Elijah got up and went down with him to the king.

2Kg. 1:16 He told the king, “This is what the LORD says: Is it because there is no God in Israel for you to consult that you have sent messengers to consult Baal-Zebub, the god of Ekron?

Because you have done this, you will never leave the bed you are lying on. You will certainly die!”

2Kg. 1:17 So he died, according to the word of the LORD that Elijah had spoken. Because Ahaziah had no son, Joram [Hebrew Jehoram, a variant of Joram] succeeded him as king in the second year of Jehoram son of Jehoshaphat king of Judah.

2Kg. 1:18 As for all the other events of Ahaziah’s reign, and what he did, are they not written in the book of the annals of the kings of Israel?

The first chapter of 2 Kings begins with the reign of King Ahaziah, son of Ahab, over the northern kingdom of Israel. Ahaziah was injured in a fall and sought guidance from Baal-Zebub, the god of Ekron, rather than seeking counsel from the God of Israel. As a result, Elijah the prophet was sent by the Lord to confront Ahaziah and predict his imminent death.

Ahaziah then sent a captain and his fifty soldiers to capture Elijah, but Elijah called down fire from heaven to consume them. Ahaziah sent another captain and his fifty soldiers, but the same thing happened. Finally, a third captain came and humbly begged Elijah for mercy, and the Lord instructed Elijah to go with him to see Ahaziah.

When Elijah arrived, he told Ahaziah that he would die because he had sought guidance from Baal-Zebub instead of the God of Israel. Ahaziah died as Elijah had predicted, and his brother Joram became the new king of Israel.

Chapter: 1

Important verses:

- "Ahaziah fell through the lattice in his upper chamber in Samaria, and lay sick; so he sent messengers, telling them, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this sickness." But the angel of the Lord said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?'" (verses 2-3)
- "But Elijah answered the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven and consumed him and his fifty." (verse 10)
- "And Elijah said to the captain of the third fifty, "Come down quickly!" But when the captain of the third fifty came to Elijah, he fell on his knees before him, and entreated him, "O man of God, please let my life, and the life of these fifty servants of yours, be precious in your sight. Behold, fire came down from heaven and consumed the two former captains of fifty men with their fifties; but now let my life be precious in your sight." Then the angel of the Lord said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king." (verses 13-15)
- In 2 Kings chapter 1, the narrative revolves around King Ahaziah of Israel and his encounter with the prophet Elijah. The chapter begins with Ahaziah falling through the lattice of his upper chamber and becoming seriously ill. Instead of seeking guidance from the Lord, he sends messengers to inquire of Baal-zebub, the god of Ekron, to determine whether he will recover from his injuries.
- Upon hearing this, Elijah intercepts the messengers and confronts them, asking them why they are consulting a foreign god rather than the God of Israel. God instructs Elijah to deliver a message to the messengers, revealing that Ahaziah will indeed die from his illness due to his lack of faithfulness to the Lord.
- Ahaziah then sends a captain with fifty soldiers to apprehend Elijah. However, Elijah calls down fire from heaven, consuming the captain and his men. Ahaziah repeats this process twice more, sending another captain with fifty soldiers each

time, and they too are consumed by fire. Finally, the angel of the Lord instructs Elijah to go with the third captain, and he delivers the same message to Ahaziah in person.

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- The reflection from this chapter in the Bible can be understood in several ways. First, it highlights the importance of seeking guidance from the Lord and putting one's trust in Him. Ahaziah's decision to consult a pagan deity instead of seeking God's counsel reflects his lack of faith and devotion to the God of Israel. The chapter reminds readers of the significance of remaining faithful to God and relying on Him in all circumstances.
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- Second, the chapter showcases the power and authority of God and His chosen prophets. Elijah's ability to call down fire from heaven demonstrates that God's power is unmatched and that His messengers are instruments of His will. It serves as a reminder of God's sovereignty and His ability to intervene in human affairs.
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- Finally, the chapter serves as a warning against disobedience and rebellion. Ahaziah's attempts to capture and control Elijah result in disastrous consequences for his soldiers. It illustrates the futility of opposing God's will and the severe consequences that can arise from rebelling against Him.
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- Overall, 2 Kings chapter 1 provides insights into the importance of faithfulness, trust in God, and the consequences of disobedience. It encourages readers to seek God's guidance, acknowledge His power, and remain obedient to His commands.

CHAPTER 2

2Kg. 2:1 When the LORD was about to take Elijah up to heaven in a whirlwind, Elijah and Elisha were on their way from Gilgal.

2Kg. 2:2 Elijah said to Elisha, "Stay here; the LORD has sent me to Bethel." But Elisha said, "As surely as the LORD lives and as you live, I will not leave you." So they went down to Bethel.

2Kg. 2:3 The company of the prophets at Bethel came out to Elisha and asked, "Do you know that the LORD is going to take your master from you today?" "Yes, I know," Elisha replied, "but do not speak of it."

2Kg. 2:4 Then Elijah said to him, "Stay here, Elisha; the LORD has sent me to Jericho." And he replied, "As surely as the LORD lives and as you live, I will not leave you." So they went to Jericho.

2Kg. 2:5 The company of the prophets at Jericho went up to Elisha and asked him, "Do you know that the LORD is going to take your master from you today?" "Yes, I know," he replied, "but do not speak of it."

2Kg. 2:6 Then Elijah said to him, "Stay here; the LORD has sent me to

the Jordan.” And he replied, “As surely as the LORD lives and as you live, I will not leave you.” So the two of them walked on.

2Kg. 2:7 Fifty men of the company of the prophets went and stood at a distance, facing the place where Elijah and Elisha had stopped at the Jordan.

2Kg. 2:8 Elijah took his cloak, rolled it up and struck the water with it. The water divided to the right and to the left, and the two of them crossed over on dry ground.

2Kg. 2:9 When they had crossed, Elijah said to Elisha, “Tell me, what can I do for you before I am taken from you?” “Let me inherit a double portion of your spirit,” Elisha replied.

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2Kg. 2:10 “You have asked a difficult thing,” Elijah said, “yet if you see me when I am taken from you, it will be yours — otherwise not.”

2Kg. 2:11 As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind.

2Kg. 2:12 Elisha saw this and cried out, “My father! My father! The chariots and horsemen of Israel!” And Elisha saw him no more. Then he took hold of his own clothes and tore them apart.

2Kg. 2:13 He picked up the cloak that had fallen from Elijah and went back and stood on the bank of the Jordan.

2Kg. 2:14 Then he took the cloak that had fallen from him and struck the water with it. “Where now is the LORD, the God of Elijah?” he asked. When he struck the water, it divided to the right and to the left, and he crossed over.

2Kg. 2:15 The company of the prophets from Jericho, who were watching, said, “The spirit of Elijah is resting on Elisha.” And they went to meet him and bowed to the ground before him.

2Kg. 2:16 “Look,” they said, “we your servants have fifty able men. Let them go and look for your master. Perhaps the Spirit of the LORD has picked him up and set him down on some mountain or in some valley.” “No,” Elisha replied, “do not send them.”

2Kg. 2:17 But they persisted until he was too ashamed to refuse. So he said, “Send them.” And they sent fifty men, who searched for three days but did not find him.

2Kg. 2:18 When they returned to Elisha, who was staying in Jericho, he said to them, “Didn’t I tell you not to go?”

2Kg. 2:19 The men of the city said to Elisha, “Look, our lord, this town is well situated, as you can see, but the water is bad and the land is unproductive.”

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2Kg. 2:20 "Bring me a new bowl," he said, "and put salt in it." So they brought it to him.

2Kg. 2:21 Then he went out to the spring and threw the salt into it, saying, "This is what the LORD says: 'I have healed this water. Never again will it cause death or make the land unproductive.'"

2Kg. 2:22 And the water has remained wholesome to this day, according to the word Elisha had spoken.

2Kg. 2:23 From there Elisha went up to Bethel. As he was walking along the road, some youths came out of the town and jeered at him. "Go on up, you baldhead!" they said. "Go on up, you baldhead!"

2Kg. 2:24 He turned round, looked at them and called down a curse on them in the name of the LORD. Then two bears came out of the woods and mauled forty-two of the youths.

2Kg. 2:25 And he went on to Mount Carmel and from there returned to Samaria.

The second chapter of 2 Kings begins with the story of Elijah's ascension to heaven. Elijah knew that his time on earth was coming to an end, and he asked his disciple Elisha what he could do for him before he left. Elisha asked for a double portion of Elijah's spirit, and Elijah said that it would be granted if Elisha saw him being taken up to heaven. As they were walking together, a chariot of fire and horses of fire appeared and separated Elijah and Elisha. Elijah was taken up to heaven in a whirlwind, and Elisha saw it happen. Elisha then took up Elijah's mantle, which had fallen to the ground, and used it to part the waters of the Jordan River so he could cross.

After Elijah's departure, Elisha continued his ministry and performed many miracles. When the people of Jericho complained about the water being bad, Elisha healed the water by throwing salt into it. He also fed a group of prophets with a small amount of food and had leftovers, much like the miracle of the loaves and fishes in the New Testament.

Later in the chapter, a group of boys mocked Elisha, calling him "baldhead." In response, Elisha cursed them in the name of the Lord, and two bears came out of the woods and attacked them. This event demonstrates the seriousness with which God's prophets were to be treated, and the consequences of disrespecting them.

Overall, chapter 2 of 2 Kings portrays the transition of prophetic leadership from Elijah to Elisha, and highlights the power and authority of God's chosen servants.

Book: 2 Kings Chapter: 2 Important verse: "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." (2 Kings 2:1) Reference: 2 Kings 2:1-25

This chapter describes the departure of the prophet Elijah and the passing of his mantle to his disciple Elisha. Elijah is taken up to heaven in a whirlwind, leaving Elisha to carry on his work as a prophet. The chapter also includes a story about Elisha healing the waters

of Jericho and a group of young men mocking him, resulting in their being attacked by bears.

In 2 Kings chapter 2, we witness a significant event in the life of the prophet Elijah. The chapter describes Elijah's departure from the earthly realm and the passing of his prophetic mantle to his successor, Elisha. This chapter contains several important reflections:

Passing on the Mantle of Leadership: Elijah and Elisha's relationship serves as a powerful example of mentorship and the transfer of authority. Throughout their journey, Elijah repeatedly tests Elisha's commitment and determination to receive the mantle of prophetic ministry. Elisha remains steadfast, showing his unwavering dedication. When Elijah is taken up to heaven in a whirlwind, Elisha inherits his prophetic power and carries on his work. This passage emphasizes the importance of raising up and training the next generation of leaders.

The Transcendence of God's Power: The dramatic departure of Elijah in a whirlwind and chariot of fire reveals the supernatural nature of God's power. This event demonstrates that God is not bound by the limitations of the physical realm and can manifest His might in extraordinary ways. It reinforces the belief in God's transcendence and His ability to work in ways that surpass human understanding.

Elisha's Request for a Double Portion: Before Elijah's departure, Elisha asks for a double portion of his spirit. This request reflects Elisha's desire for a greater measure of God's anointing and power. Elisha aspires to carry on Elijah's work and continue the ministry with even greater impact. It serves as a reminder for believers to seek a deepening of their spiritual lives and a greater outpouring of God's Spirit.

The Continuity of God's Plan: Elijah's departure and the passing of the prophetic mantle to Elisha signify the continuation of God's divine plan and the ongoing work of the prophets in Israel. Despite the challenges and setbacks faced by the nation, God ensures that His purposes are carried forward through faithful individuals. This encourages believers to trust in God's faithfulness and the continuity of His plan, even in times of uncertainty.

Overall, 2 Kings chapter 2 highlights the themes of leadership succession, God's transcendence, spiritual empowerment, and the continuity of God's plan. It inspires believers to embrace their roles as mentors and leaders, seek a deeper connection with God, and trust in His guidance and provision.

CHAPTER 3

2Kg. 3:1 Joram [Hebrew Jehoram, a variant of Joram; also in verse 6] son of Ahab became king of Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and he reigned for twelve years.

2Kg. 3:2 He did evil in the eyes of the LORD, but not as his father and mother had done. He got rid of the sacred stone of Baal that his father had made.

2Kg. 3:3 Nevertheless he clung to the sins of Jeroboam son of Nebat, which he had caused Israel to commit; he did not turn away from them.

2Kg. 3:4 Now Mesha king of Moab raised sheep, and he had to supply the king of Israel with a hundred thousand lambs and with the wool of a hundred thousand rams.

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2Kg. 3:5 But after Ahab died, the king of Moab rebelled against the king of Israel.

2Kg. 3:6 So at that time King Joram set out from Samaria and mobilised all Israel.

2Kg. 3:7 He also sent this message to Jehoshaphat king of Judah: "The king of Moab has rebelled against me. Will you go with me to fight against Moab?" "I will go with you," he replied. "I am as you are, my people as your people, my horses as your horses."

2Kg. 3:8 "By what route shall we attack?" he asked. "Through the Desert of Edom," he answered.

2Kg. 3:9 So the king of Israel set out with the king of Judah and the king of Edom. After a roundabout march of seven days, the army had no more water for themselves or for the animals with them.

2Kg. 3:10 "What!" exclaimed the king of Israel. "Has the LORD called us three kings together only to hand us over to Moab?"

2Kg. 3:11 But Jehoshaphat asked, "Is there no prophet of the LORD here, that we may enquire of the LORD through him?" An officer of the king of Israel answered, "Elisha son of Shaphat is here. He used to pour water on the hands of Elijah." [That is, he was Elijah's personal servant.]

2Kg. 3:12 Jehoshaphat said, "The word of the LORD is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

2Kg. 3:13 Elisha said to the king of Israel, "What do we have to do with each other? Go to the prophets of your father and the prophets of your mother." "No," the king of Israel answered, "because it was the LORD who called us three kings together to hand us over to Moab."

2Kg. 3:14 Elisha said, "As surely as the LORD Almighty lives, whom I serve, if I did not have respect for the presence of Jehoshaphat king of Judah, I would not look at you or even notice you.

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2Kg. 3:15 But now bring me a harpist." While the harpist was playing,

the hand of the LORD came upon Elisha

2Kg. 3:16 and he said, “This is what the LORD says: Make this valley full of ditches.

2Kg. 3:17 For this is what the LORD says: You will see neither wind nor rain, yet this valley will be filled with water, and you, your cattle and your other animals will drink.

2Kg. 3:18 This is an easy thing in the eyes of the LORD; he will also hand Moab over to you.

2Kg. 3:19 You will overthrow every fortified city and every major town. You will cut down every good tree, stop up all the springs, and ruin every good field with stones.”

2Kg. 3:20 The next morning, about the time for offering the sacrifice, there it was — water flowing from the direction of Edom!

And the land was filled with water.

2Kg. 3:21 Now all the Moabites had heard that the kings had come to fight against them; so every man, young and old, who could bear arms was called up and stationed on the border.

2Kg. 3:22 When they got up early in the morning, the sun was shining on the water. To the Moabites across the way, the water looked red — like blood.

2Kg. 3:23 “That’s blood!” they said. “Those kings must have fought and slaughtered each other. Now to the plunder, Moab!”

2Kg. 3:24 But when the Moabites came to the camp of Israel, the Israelites rose up and fought them until they fled. And the Israelites invaded the land and slaughtered the Moabites.

2Kg. 3:25 They destroyed the towns, and each man threw a stone on every good field until it was covered. They stopped up all the springs and cut down every good tree. Only Kir Hareseth was left with its stones in place, but men armed with slings surrounded it and attacked it as well.

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2Kg. 3:26 When the king of Moab saw that the battle had gone against him, he took with him seven hundred swordsmen to break through to the king of Edom, but they failed.

2Kg. 3:27 Then he took his firstborn son, who was to succeed him as king, and offered him as a sacrifice on the city wall. The fury against Israel was great; they withdrew and returned to their own land.

The third chapter of 2 Kings tells the story of a military campaign by the kings of Israel, Judah, and Edom against the Moabites. The campaign was led by King Joram of Israel, King Jehoshaphat of Judah, and the king of Edom.

The kings set out to attack the Moabites, but they soon ran out of water. They went to the prophet Elisha for help, and Elisha prophesied that God would provide water for them.

The next morning, water appeared in the desert, filling the wadi and providing enough for the armies and their animals.

The Moabites, seeing the water and mistaking it for blood, thought the armies had turned on each other and attacked. But the three kings joined forces and defeated the Moabites. During the battle, the Moabite king sacrificed his own son on the city wall, causing great distress among the Israelites. However, the Lord was with them, and they were victorious. They destroyed the cities of the Moabites, and the land was desolate for many years.

Overall, chapter 3 of 2 Kings shows how God's prophets could provide guidance and assistance even in military campaigns. It also demonstrates the importance of relying on God's help rather than solely on human efforts.

In 2 Kings chapter 3, the narrative focuses on a military campaign involving the kings of Israel, Judah, and Edom. The chapter provides several reflections:

The Consequences of Sin: The chapter begins with the wicked reign of King Jehoram of Israel, who continues the idolatrous practices of his father Ahab. As a result, God delivers Israel into the hands of Moab, and the land suffers from a severe drought. This portion of the chapter serves as a reminder of the consequences of turning away from God and engaging in sinful practices. It underscores the importance of obedience and faithfulness to God's commands.

Seeking God's Guidance: In the face of the crisis caused by the drought and Moabite oppression, King Jehoram seeks the assistance of King Jehoshaphat of Judah. Together, they decide to approach the prophet Elisha for guidance. This demonstrates the importance of seeking God's counsel and wisdom in times of difficulty. It serves as a reminder that turning to God and relying on His guidance is essential for finding solutions to our problems.

God's Faithfulness and Provision: In response to the kings' plea for help, Elisha delivers a message from God, promising water for the armies and a victory over Moab. God demonstrates His faithfulness by miraculously providing water through an unexpected means—a torrential rainfall caused by the wind. This reflects God's ability to provide for His people in unexpected ways and His faithfulness to His promises.

Humility and Unity: The chapter highlights the importance of humility and unity among God's people. Despite the strained relationship between the kings of Israel and Judah, they join forces to seek God's intervention. Their willingness to set aside personal grievances and work together demonstrates the power of unity in overcoming challenges. It serves as a reminder for believers to prioritize unity and humility in their interactions with one another.

Worship and Sacrifice: Before engaging in battle, the kings consult with Elisha and offer sacrifices to God. This underscores the significance of worship and seeking God's favor before embarking on any endeavor. It reminds believers of the importance of dedicating their actions and decisions to God and seeking His guidance and blessing.

Overall, 2 Kings chapter 3 provides reflections on the consequences of sin, the importance of seeking God's guidance, God's faithfulness and provision, humility and unity among believers, and the significance of worship. It encourages readers to turn to God in times of difficulty, trust in His faithfulness, and prioritize obedience and unity within the community of believers.

CHAPTER 4

2Kg. 4:1 The wife of a man from the company of the prophets cried out to Elisha, "Your servant my husband is dead, and you know that he revered the LORD. But now his creditor is coming to take my two boys as his slaves."

2Kg. 4:2 Elisha replied to her, "How can I help you? Tell me, what do you have in your house?" "Your servant has nothing there at all," she said, "except a little oil."

2Kg. 4:3 Elisha said, "Go round and ask all your neighbours for empty jars. Don't ask for just a few.

2Kg. 4:4 Then go inside and shut the door behind you and your sons. Pour oil into all the jars, and as each is filled, put it to one side."

2Kg. 4:5 She left him and afterwards shut the door behind her and her sons. They brought the jars to her and she kept pouring.

2Kg. 4:6 When all the jars were full, she said to her son, "Bring me another one." But he replied, "There is not a jar left." Then the oil stopped flowing.

2Kg. 4:7 She went and told the man of God, and he said, "Go, sell the oil and pay your debts. You and your sons can live on what is left."

2Kg. 4:8 One day Elisha went to Shunem. And a well-to-do woman was there, who urged him to stay for a meal. So whenever he came by, he stopped there to eat.

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2Kg. 4:9 She said to her husband, "I know that this man who often comes our way is a holy man of God.

2Kg. 4:10 Let's make a small room on the roof and put in it a bed and a table, a chair and a lamp for him. Then he can stay there whenever he comes to us."

2Kg. 4:11 One day when Elisha came, he went up to his room and lay down there.

2Kg. 4:12 He said to his servant Gehazi, "Call the Shunammite." So he called her, and she stood before him.

2Kg. 4:13 Elisha said to him, "Tell her, 'You have gone to all this trouble for us. Now what can be done for you? Can we speak on your behalf to the king or the commander of the army?'"

She replied, "I have a home among my own people."

2Kg. 4:14 “What can be done for her?” Elisha asked. Gehazi said, “Well, she has no son and her husband is old.”

2Kg. 4:15 Then Elisha said, “Call her.” So he called her, and she stood in the doorway.

2Kg. 4:16 “About this time next year,” Elisha said, “you will hold a son in your arms.” “No, my lord,” she objected. “Don’t mislead your servant, O man of God!”

2Kg. 4:17 But the woman became pregnant, and the next year about that same time she gave birth to a son, just as Elisha had told her.

2Kg. 4:18 The child grew, and one day he went out to his father, who was with the reapers.

2Kg. 4:19 “My head! My head!” he said to his father. His father told a servant, “Carry him to his mother.”

2Kg. 4:20 After the servant had lifted him up and carried him to his mother, the boy sat on her lap until noon, and then he died.

2Kg. 4:21 She went up and laid him on the bed of the man of God, then shut the door and went out.

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2Kg. 4:22 She called her husband and said, “Please send me one of the servants and a donkey so I can go to the man of God quickly and return.”

2Kg. 4:23 “Why go to him today?” he asked. “It’s not the New Moon or the Sabbath.” “It’s all right,” she said.

2Kg. 4:24 She saddled the donkey and said to her servant, “Lead on; don’t slow down for me unless I tell you.”

2Kg. 4:25 So she set out and came to the man of God at Mount Carmel. When he saw her in the distance, the man of God said to his servant Gehazi, “Look! There’s the Shunammite!

2Kg. 4:26 Run to meet her and ask her, ‘Are you all right? Is your husband all right? Is your child all right?’“ “Everything is all right,” she said.

2Kg. 4:27 When she reached the man of God at the mountain, she took hold of his feet. Gehazi came over to push her away, but the man of God said, “Leave her alone! She is in bitter distress, but the LORD has hidden it from me and has not told me why.”

2Kg. 4:28 “Did I ask you for a son, my lord?” she said. “Didn’t I tell you, ‘Don’t raise my hopes’?”

2Kg. 4:29 Elisha said to Gehazi, “Tuck your cloak into your belt, take my staff in your hand and run. If you meet anyone, do not greet him, and if anyone greets you, do not answer. Lay my staff on the boy’s face.”

2Kg. 4:30 But the child’s mother said, “As surely as the LORD lives and as you live, I will not leave you.” So he got up and followed her.

2Kg. 4:31 Gehazi went on ahead and laid the staff on the boy's face, but there was no sound or response. So Gehazi went back to meet Elisha and told him, "The boy has not awakened."

2Kg. 4:32 When Elisha reached the house, there was the boy lying dead on his couch.

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2Kg. 4:33 He went in, shut the door on the two of them and prayed to the LORD.

2Kg. 4:34 Then he got on the bed and lay upon the boy, mouth to mouth, eyes to eyes, hands to hands. As he stretched himself out upon him, the boy's body grew warm.

2Kg. 4:35 Elisha turned away and walked back and forth in the room and then got onto the bed and stretched out upon him once more. The boy sneezed seven times and opened his eyes.

2Kg. 4:36 Elisha summoned Gehazi and said, "Call the Shunammite." And he did. When she came, he said, "Take your son."

2Kg. 4:37 She came in, fell at his feet and bowed to the ground. Then she took her son and went out.

2Kg. 4:38 Elisha returned to Gilgal and there was a famine in that region. While the company of the prophets was meeting with him, he said to his servant, "Put on the large pot and cook some stew for these men."

2Kg. 4:39 One of them went out into the fields to gather herbs and found a wild vine. He gathered some of its gourds and filled the fold of his cloak. When he returned, he cut them up into the pot of stew, though no-one knew what they were.

2Kg. 4:40 The stew was poured out for the men, but as they began to eat it, they cried out, "O man of God, there is death in the pot!" And they could not eat it.

2Kg. 4:41 Elisha said, "Get some flour." He put it into the pot and said, "Serve it to the people to eat." And there was nothing harmful in the pot.

2Kg. 4:42 A man came from Baal Shalishah, bringing the man of God twenty loaves of barley bread baked from the first ripe corn, along with some ears of new corn. "Give it to the people to eat," Elisha said.

2Kg. 4:43 "How can I set this before a hundred men?" his servant asked. But Elisha answered, "Give it to the people to eat. For

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this is what the LORD says: 'They will eat and have some left over.'"

2Kg. 4:44 Then he set it before them, and they ate and had some left over, according to the word of the LORD.

The fourth chapter of 2 Kings contains several stories of miracles performed by Elisha, the prophet who succeeded Elijah.

The first story involves a widow who is in debt and facing the possibility of losing her sons as slaves to her creditors. Elisha asks her what she has in her house, and she tells him she only has a jar of oil. Elisha instructs her to borrow as many empty jars as possible from her neighbors and to pour the oil into them. The oil miraculously fills all the jars, allowing her to sell the oil and pay off her debts.

The second story involves a wealthy woman who invites Elisha to stay at her house whenever he passes by. Elisha asks his servant, Gehazi, what he can do for the woman, and Gehazi tells him that she has no children. Elisha promises the woman that she will have a son, and she does indeed give birth to a son the following year. However, the child dies suddenly a few years later. Elisha prays to God and is able to revive the boy, restoring him to life.

The third story involves a group of prophets who are in need of a larger meeting place. Elisha tells them to cut down some trees and make a new room onto their existing dwelling. While they are cutting down trees, one of the prophets loses his axe head in the water. Elisha throws a stick into the water, causing the axe head to float to the surface. The final story in the chapter involves a famine in the land, and Elisha miraculously provides a group of hungry prophets with a meal using only a small amount of food. Overall, chapter 4 of 2 Kings shows the power and authority of Elisha as a prophet, and highlights how God can provide for those in need through miraculous means.

in Christian bible, “ 2 Kings”: Chapter: 4; what are the key verses and where to find it
2 Kings chapter 4 is a lengthy chapter that tells several stories, but some of the key verses include:

1. "The wife of a man from the company of the prophets cried out to Elisha, 'Your servant my husband is dead, and you know that he revered the Lord. But now his creditor is coming to take my two boys as his slaves'" (2 Kings 4:1). This verse sets up the story of the widow who comes to Elisha for help.
2. "Elisha replied to her, 'How can I help you? Tell me, what do you have in your house?' 'Your servant has nothing there at all,' she said, 'except a little oil'" (2 Kings 4:2). Elisha asks the widow what resources she has, and she tells him she only has a small amount of oil.
3. "Elisha said, 'Go around and ask all your neighbors for empty jars. Don't ask for just a few. Then go inside and shut the door behind you and your sons. Pour oil into all the jars, and as each is filled, put it to one side'" (2 Kings 4:3-4). Elisha instructs the widow to gather as many jars as possible and fill them with the oil she has.
4. "When all the jars were full, she said to her son, 'Bring me another one.' But he replied, 'There is not a jar left.' Then the oil stopped flowing. She went and told the man of God, and he said, 'Go, sell the oil and pay your debts. You and your sons can live on what is left'" (2 Kings 4:6-7). This verse shows how Elisha's miracle of multiplying the oil not only helped the widow pay off her debts but also provided for her and her sons' livelihood.
5. "She said to her husband, 'I know that this man who often comes our way is a holy man of God. Let's make a small room on the roof and put in it a bed and a

- table, a chair and a lamp for him. Then he can stay there whenever he comes to us" (2 Kings 4:9-10). This verse introduces the story of the Shunammite woman, who recognizes Elisha as a holy man of God and invites him to stay in a room in her house.
6. "The child grew, and one day he went out to his father, who was with the reapers. He said to his father, 'My head! My head!' His father told a servant, 'Carry him to his mother'" (2 Kings 4:18-19). This verse sets up the story of the Shunammite woman's son, who falls ill and dies.
 7. "Elisha sent a messenger to say to her, 'Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed'" (2 Kings 5:10). This verse is actually the beginning of the next chapter, but it sets up the story of Naaman, a commander in the Syrian army, who comes to Elisha seeking a cure for his leprosy. Elisha instructs him to wash in the Jordan River seven times to be healed.

In 2 Kings chapter 4, we encounter several stories that highlight the miraculous power of God through the prophet Elisha. The chapter offers several reflections:

God's Provision in Times of Need: The chapter begins with the story of the widow of one of the sons of the prophets who is facing severe debt and the threat of losing her children to slavery. In response to Elisha's inquiry, she reveals that all she has is a jar of oil. Elisha instructs her to gather empty vessels, and miraculously, her small jar of oil fills all the vessels until there are no more left. This account reminds us that God is the ultimate provider and that He can multiply what seems insufficient to meet our needs.

The Power of Faith and Obedience: The chapter also recounts the story of the Shunammite woman who provides hospitality to Elisha. In gratitude, Elisha promises her a son. Despite her initial disbelief due to her old age, she eventually conceives and bears a son as promised. Tragically, the child later dies, but through Elisha's intercession, the boy is raised from the dead. This narrative emphasizes the power of faith and obedience. The Shunammite woman trusted in God's word, even when it seemed improbable, and her faith was rewarded.

The Power of Hospitality and Generosity: The Shunammite woman's act of hospitality toward Elisha is noteworthy. Her generosity and willingness to provide for the needs of a prophet of God lead to blessings beyond her expectations. This story serves as a reminder of the importance of showing hospitality and generosity to others, as it can result in unexpected blessings and divine favor.

Miraculous Healing: The chapter also features the account of Elisha healing the deadly stew. Some of the sons of the prophets unknowingly gathered gourds and mixed them into the stew, making it poisonous. Elisha miraculously removes the poison and makes the stew safe to eat. This story showcases God's power to heal and intervene in unexpected circumstances.

The Importance of Faith in God's Promises: Lastly, the chapter includes the story of Elisha feeding a hundred men with twenty loaves of bread. Again, it is a demonstration of God's provision and the multiplication of resources. It emphasizes the significance of trusting in God's promises and having faith that He can surpass human limitations.

Overall, 2 Kings chapter 4 provides reflections on God's provision, the power of faith and obedience, the impact of hospitality and generosity, miraculous healing, and the importance of trusting in God's promises. These narratives encourage believers to rely on God's provision, demonstrate hospitality and generosity, and have faith in His power to overcome challenges and fulfill His promises.

CHAPTER 5

2Kg. 5:1 Now Naaman was commander of the army of the king of Aram. He was a great man in the sight of his master and highly regarded, because through him the LORD had given victory to Aram. He was a valiant soldier, but he had leprosy. [The Hebrew word was used for various diseases affecting the skin — not necessarily leprosy; also in verses 3, 6, 7, 11 and 27.]

2Kg. 5:2 Now bands from Aram had gone out and had taken captive a young girl from Israel, and she served Naaman's wife.

2Kg. 5:3 She said to her mistress, "If only my master would see the prophet who is in Samaria! He would cure him of his leprosy."

2Kg. 5:4 Naaman went to his master and told him what the girl from Israel had said.

2Kg. 5:5 "By all means, go," the king of Aram replied. "I will send a letter to the king of Israel." So Naaman left, taking with him ten talents [That is, about 750 pounds (about 340 kilograms)] of silver, six thousand shekels [That is, about 150 pounds (about 70 kilograms)] of gold and ten sets of clothing.

2Kg. 5:6 The letter that he took to the king of Israel read: "With this letter I am sending my servant Naaman to you so that you may cure him of his leprosy."

2Kg. 5:7 As soon as the king of Israel read the letter, he tore his robes and said, "Am I God? Can I kill and bring back to life? Why does this fellow send someone to me to be cured of his leprosy? See how he is trying to pick a quarrel with me!"

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2Kg. 5:8 When Elisha the man of God heard that the king of Israel had torn his robes, he sent him this message: "Why have you torn your robes? Make the man come to me and he will know that there is a prophet in Israel."

2Kg. 5:9 So Naaman went with his horses and chariots and stopped at the door of Elisha's house.

2Kg. 5:10 Elisha sent a messenger to say to him, “Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed.”

2Kg. 5:11 But Naaman went away angry and said, “I thought that he would surely come out to me and stand and call on the name of the LORD his God, wave his hand over the spot and cure me of my leprosy.

2Kg. 5:12 Are not Abana and Pharpar, the rivers of Damascus, better than any of the waters of Israel? Couldn’t I wash in them and be cleansed?” So he turned and went off in a rage.

2Kg. 5:13 Naaman’s servants went to him and said, “My father, if the prophet had told you to do some great thing, would you not have done it? How much more, then, when he tells you, ‘Wash and be cleansed’?”

2Kg. 5:14 So he went down and dipped himself in the Jordan seven times, as the man of God had told him, and his flesh was restored and became clean like that of a young boy.

2Kg. 5:15 Then Naaman and all his attendants went back to the man of God. He stood before him and said, “Now I know that there is no God in all the world except in Israel. Please accept now a gift from your servant.”

2Kg. 5:16 The prophet answered, “As surely as the LORD lives, whom I serve, I will not accept a thing.” And even though Naaman urged him, he refused.

2Kg. 5:17 “If you will not,” said Naaman, “please let me, your servant, be given as much earth as a pair of mules can carry, for your servant will never again make burnt offerings and sacrifices to any other god but the LORD.

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2Kg. 5:18 But may the LORD forgive your servant for this one thing: When my master enters the temple of Rimmon to bow down and he is leaning on my arm and I bow there also — when I bow down in the temple of Rimmon, may the LORD forgive your servant for this.”

2Kg. 5:19 “Go in peace,” Elisha said. After Naaman had travelled some distance,

2Kg. 5:20 Gehazi, the servant of Elisha the man of God, said to himself, “My master was too easy on Naaman, this Aramean, by not accepting from him what he brought. As surely as the LORD lives, I will run after him and get something from him.”

2Kg. 5:21 So Gehazi hurried after Naaman. When Naaman saw him running towards him, he got down from the chariot to meet him. “Is everything all right?” he asked.

2Kg. 5:22 “Everything is all right,” Gehazi answered. “My master sent me to say, ‘Two young men from the company of the prophets have just come to me from the hill country of

Ephraim. Please give them a talent [That is, about 75 pounds (about 34 kilograms)] of silver and two sets of clothing.”

2Kg. 5:23 “By all means, take two talents,” said Naaman. He urged Gehazi to accept them, and then tied up the two talents of silver in two bags, with two sets of clothing. He gave them to two of his servants, and they carried them ahead of Gehazi.

2Kg. 5:24 When Gehazi came to the hill, he took the things from the servants and put them away in the house. He sent the men away and they left.

2Kg. 5:25 Then he went in and stood before his master Elisha. “Where have you been, Gehazi?” Elisha asked. “Your servant didn’t go anywhere,” Gehazi answered.

2Kg. 5:26 But Elisha said to him, “Was not my spirit with you when the man got down from his chariot to meet you? Is this the time to take money, or to accept clothes, olive groves, vineyards, flocks, herds, or menservants and maidservants?

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2Kg. 5:27 Naaman’s leprosy will cling to you and to your descendants for ever.” Then Gehazi went from Elisha’s presence and he was leprous, as white as snow.

The fifth chapter of 2 Kings tells the story of Naaman, a commander in the army of the king of Aram, who is healed of leprosy through the intervention of the prophet Elisha. Naaman, having heard of Elisha's reputation as a healer, travels to Israel with gifts for Elisha, seeking a cure for his leprosy. When Naaman arrives at Elisha's house, Elisha does not even come out to meet him but sends a message to Naaman to go wash himself seven times in the Jordan River. Naaman is angry that Elisha did not come out to see him and that he was told to wash in the Jordan, which he considers inferior to the rivers of his homeland. But eventually, Naaman follows Elisha's instructions, and his leprosy is cured. Naaman returns to Elisha to thank him and offer him gifts, but Elisha refuses the gifts, saying that Naaman's healing is a gift from God, not from Elisha. However, Gehazi, Elisha's servant, goes behind Elisha's back and asks Naaman for a gift. Naaman is happy to give him two talents of silver and two sets of clothing, but when Gehazi returns to Elisha's house, Elisha confronts him and tells him that the healing was not for sale. The story of Naaman's healing highlights the power of God to heal even the most serious of illnesses and the importance of humility and obedience in receiving God's blessings. It also demonstrates the contrast between the faith and obedience of Naaman and the greed and deceitfulness of Gehazi.

2 Kings 5 recounts the story of Naaman, a commander of the Syrian army who was healed of leprosy by the prophet Elisha. Some key verses in this chapter include:
Verse 1: "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper."

Verse 3: "And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

Verse 9: "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

Verse 10: "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Verse 14: "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

Verse 15: "And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel."

These verses can be found in 2 Kings chapter 5 in the Christian Bible's Old Testament.

In 2 Kings chapter 5, we encounter the well-known story of Naaman, the commander of the Syrian army, who seeks healing from his leprosy. This chapter offers several reflections:

God's Healing Power: Naaman's desperate search for healing leads him to Elisha, the prophet of God. Elisha instructs Naaman to wash himself seven times in the Jordan River, and by following this command, Naaman is completely healed of his leprosy. This story reminds us of God's power to bring about miraculous healing and His ability to work through unexpected means. It reinforces the belief that God is the ultimate healer and that He can bring restoration to our lives.

The Importance of Humility: Naaman initially resists Elisha's instructions, expecting a grand healing ceremony. He is offended by the simplicity of the command to wash in the Jordan River. However, Naaman's servants encourage him to humble himself and obey the prophet's words. When Naaman sets aside his pride and follows Elisha's instructions, he experiences healing. This narrative emphasizes the significance of humility and obedience to God's instructions. It reminds us that true healing and transformation often require us to humble ourselves before God and submit to His guidance.

God's Inclusive Salvation: Naaman's healing highlights the inclusiveness of God's salvation. Naaman, a foreigner and commander of the enemy army, receives healing and encounters the power of the true God. This demonstrates that God's grace and salvation extend beyond the boundaries of nationality, ethnicity, and social status. It serves as a reminder that God's love and redemption are available to all who seek Him, regardless of their background.

True Worship and Devotion: After experiencing healing, Naaman acknowledges the God of Israel as the one true God and expresses his desire to worship Him. However, Naaman also requests permission to take soil from Israel back to Syria so that he can offer sacrifices on it. This indicates Naaman's understanding of the importance of worshiping God in the proper manner and with a sincere heart. It underscores the significance of genuine worship and devotion to God, recognizing Him as the source of true healing and salvation.

Overall, 2 Kings chapter 5 offers reflections on God's healing power, the importance of humility, the inclusiveness of God's salvation, and the significance of true worship and devotion. It encourages readers to approach God with humility, obey His instructions, and recognize His power to bring about transformation and restoration in our lives.

CHAPTER 6

2Kg. 6:1 The company of the prophets said to Elisha, "Look, the place where we meet with you is too small for us.

2Kg. 6:2 Let us go to the Jordan, where each of us can get a pole; and let us build a place there for us to live." And he said, "Go."

2Kg. 6:3 Then one of them said, "Won't you please come with your servants?" "I will," Elisha replied.

2Kg. 6:4 And he went with them. They went to the Jordan and began to cut down trees.

2Kg. 6:5 As one of them was cutting down a tree, the iron axe-head fell into the water. "Oh, my lord," he cried out, "it was borrowed!"

2Kg. 6:6 The man of God asked, "Where did it fall?" When he showed him the place, Elisha cut a stick and threw it there, and made the iron float.

2Kg. 6:7 "Lift it out," he said. Then the man reached out his hand and took it.

2Kg. 6:8 Now the king of Aram was at war with Israel. After conferring with his officers, he said, "I will set up my camp in such and such a place."

2Kg. 6:9 The man of God sent word to the king of Israel: "Beware of passing that place, because the Arameans are going down there."

2Kg. 6:10 So the king of Israel checked on the place indicated by the man of God. Time and again Elisha warned the king, so that he was on his guard in such places.

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2Kg. 6:11 This enraged the king of Aram. He summoned his officers and demanded of them, "Will you not tell me which of us is on the side of the king of Israel?"

2Kg. 6:12 "None of us, my lord the king," said one of his officers, "but Elisha, the prophet who is in Israel, tells the king of Israel the very words you speak in your bedroom."

2Kg. 6:13 "Go, find out where he is," the king ordered, "so that I can send men and capture him." The report came back: "He is in Dothan."

2Kg. 6:14 Then he sent horses and chariots and a strong force there. They went by night and surrounded the city.

2Kg. 6:15 When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city. "Oh, my lord, what shall we do?" the servant asked.

2Kg. 6:16 "Don't be afraid," the prophet answered. "Those who are with us are more than those who are with them."

2Kg. 6:17 And Elisha prayed, "O LORD, open his eyes so that he may see." Then the LORD opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all round Elisha.

2Kg. 6:18 As the enemy came down towards him, Elisha prayed to the LORD, "Strike these people with blindness." So he struck them with blindness, as Elisha had asked.

2Kg. 6:19 Elisha told them, "This is not the road and this is not the city. Follow me, and I will lead you to the man you are looking for." And he led them to Samaria.

2Kg. 6:20 After they entered the city, Elisha said, "LORD, open the eyes of these men so that they can see." Then the LORD opened their eyes and they looked, and there they were, inside Samaria.

2Kg. 6:21 When the king of Israel saw them, he asked Elisha, "Shall I kill them, my father? Shall I kill them?"

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2Kg. 6:22 "Do not kill them," he answered. "Would you kill men you have captured with your own sword or bow? Set food and water before them so that they may eat and drink and then go back to their master."

2Kg. 6:23 So he prepared a great feast for them, and after they had finished eating and drinking, he sent them away, and they returned to their master. So the bands from Aram stopped raiding Israel's territory.

2Kg. 6:24 Some time later, Ben-Hadad king of Aram mobilised his entire army and marched up and laid siege to Samaria.

2Kg. 6:25 There was a great famine in the city; the siege lasted so long that a donkey's head sold for eighty shekels [That is, about 2 pounds (about 1 kilogram)] of silver, and a quarter of a cab [That is, probably about 1/2 pint (about 0.3 litre)] of seed pods [Or of dove's dung] for five shekels. [That is, about 2 ounces (about 55 grams)]

2Kg. 6:26 As the king of Israel was passing by on the wall, a woman cried to him, "Help me, my lord the king!"

2Kg. 6:27 The king replied, "If the LORD does not help you, where can I get help for you? From the threshing-floor? From the winepress?"

2Kg. 6:28 Then he asked her, "What's the matter?" She answered, "This woman said to me, 'Give up your son so that we may

eat him today, and tomorrow we'll eat my son.'

2Kg. 6:29 So we cooked my son and ate him. The next day I said to her, 'Give up your son so that we may eat him,' but she had hidden him."

2Kg. 6:30 When the king heard the woman's words, he tore his robes. As he went along the wall, the people looked, and there, underneath, he had sackcloth on his body.

2Kg. 6:31 He said, "May God deal with me, be it ever so severely, if the head of Elisha son of Shaphat remains on his shoulders today!"

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2Kg. 6:32 Now Elisha was sitting in his house, and the elders were sitting with him. The king sent a messenger ahead, but before he arrived, Elisha said to the elders, "Don't you see how this murderer is sending someone to cut off my head? Look, when the messenger comes, shut the door and hold it shut against him. Is not the sound of his master's footsteps behind him?"

2Kg. 6:33 While he was still talking to them, the messenger came down to him. And the king said, "This disaster is from the LORD. Why should I wait for the LORD any longer?"

The sixth chapter of 2 Kings tells several stories of miracles performed by Elisha and his prophetic ministry.

The first story involves Elisha and his disciples, who are cutting down trees to build a new dwelling for themselves. One of the disciples loses his axe head in the water, and Elisha miraculously makes the axe head float to the surface by throwing a stick into the water.

The second story involves Elisha warning the king of Israel about the movements of the king of Aram, who is trying to ambush the Israelite army. The king of Aram is convinced that there is a spy in his midst and is furious when he learns that Elisha is the one who has been warning the Israelites. He sends an army to capture Elisha, but Elisha prays to God and the army is struck with blindness. Elisha then leads the blind army to the king of Israel, who spares their lives.

The third story involves Elisha helping a widow who is in debt and facing the possibility of losing her two sons as slaves. Elisha tells her to gather as many empty jars as she can and to pour her small amount of oil into them. Miraculously, the oil fills all the jars, allowing her to pay off her debts and keep her sons.

The fourth story involves Elisha helping the king of Israel in a battle against the Moabites. Elisha prophesies that the Israelites will dig ditches in the valley and that God will fill the ditches with water, causing confusion among the Moabites and leading to their defeat.

Overall, chapter 6 of 2 Kings demonstrates the power of God working through Elisha to perform miracles and provide assistance to those in need. It also highlights the importance of faith and obedience in receiving God's blessings.

2 Kings Chapter 6 describes several significant events, but some key verses are:

Verse 16 - "Don't be afraid," the prophet answered. "Those who are with us are more than those who are with them." This is a famous quote from the prophet Elisha when he reassures his servant who fears an approaching enemy army.

Verse 17 - And Elisha prayed, "Open his eyes, Lord, so that he may see." Then the Lord opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha. This verse follows the previous quote and shows how the servant's eyes were opened to see the spiritual army that was present to protect them.

Verse 20 - After they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel. This verse describes how Elisha's actions and words lead to the ending of the Syrian raids into Israel, bringing peace to the land.

These verses can be found in the book of 2 Kings, chapter 6 in the Christian Bible.

In 2 Kings chapter 6, we encounter several notable stories that highlight God's power, provision, and protection. Here are some reflections from this chapter:

God's Awareness and Protection: The chapter begins with the account of Elisha and the sons of the prophets. As they are building a new place to dwell, one of the prophets loses his borrowed ax head in the Jordan River. Elisha performs a miracle and makes the ax head float to the surface. This story demonstrates God's awareness of even the smallest details of our lives and His ability to provide for our needs. It reminds us that God is attentive to our circumstances and has the power to intervene on our behalf.

Seeing through Spiritual Eyes: The chapter also tells the story of Elisha and his servant when they are surrounded by the king of Aram's army. Elisha prays for his servant's eyes to be opened, and the servant sees that the hills are full of horses and chariots of fire, representing God's angelic army. This account highlights the importance of seeing beyond the physical circumstances and perceiving the spiritual realities. It reminds us that God's heavenly hosts are present to protect and fight on behalf of His people.

Overcoming Fear with Faith: In the same story, Elisha prays to God to strike the Aramean army with blindness, and they are temporarily incapacitated. Elisha then leads them to Samaria, where they are captured. This narrative demonstrates the power of faith in overcoming fear and adversity. Elisha's unwavering trust in God empowers him to face daunting challenges and experience victory. It encourages us to place our faith in God, even in the face of overwhelming odds.

Responding to Enemies with Compassion: After the Aramean army is captured, the king of Israel contemplates killing them. However, Elisha advises showing them mercy and providing them with food and drink. This story emphasizes the importance of responding to enemies with compassion rather than vengeance. It teaches us that even in difficult situations, displaying kindness and forgiveness can lead to reconciliation and peace.

God's Deliverance and Provision in Famine: Towards the end of the chapter, there is a severe famine in Samaria, causing a scarcity of food. The situation becomes so dire that

people resort to cannibalism. However, God promises deliverance and provision through the word of His prophet, Elisha. This account highlights God's faithfulness in providing for His people even in the most challenging circumstances. It reminds us that God can bring about miraculous solutions and sustain us during times of scarcity.

Overall, 2 Kings chapter 6 provides reflections on God's awareness and protection, seeing through spiritual eyes, overcoming fear with faith, responding to enemies with compassion, and God's deliverance and provision. These narratives encourage us to trust in God's power, seek His perspective in every situation, respond to others with love and compassion, and rely on His provision and deliverance even in times of difficulty.

CHAPTER 7

2Kg. 7:1 Elisha said, “Hear the word of the LORD. This is what the LORD says: About this time tomorrow, a seah [That is, probably about 13 pints (about 7.3 litres); also in verses 16 and 18] of flour will sell for a shekel [That is, about 2/5 ounce (about 11 grams); also in verses 16 and 18] and two seahs [That is, probably about 13 quarts (about 15 litres); also in verses 16 and 18] of barley for a shekel at the gate of Samaria.”

2Kg. 7:2 The officer on whose arm the king was leaning said to the man of God, “Look, even if the LORD should open the floodgates of the heavens, could this happen?” “You will see it with your own eyes,” answered Elisha, “but you will not eat any of it!”

2Kg. 7:3 Now there were four men with leprosy [The Hebrew word is used for various diseases affecting the skin — not necessarily leprosy; also in verse 8.] at the entrance of the city gate. They said to each other, “Why stay here until we die?

2Kg. 7:4 If we say, ‘We’ll go into the city’ — the famine is there, and we will die. And if we stay here, we will die. So let’s go over to the camp of the Arameans and surrender. If they spare us, we live; if they kill us, then we die.”

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2Kg. 7:5 At dusk they got up and went to the camp of the Arameans. When they reached the edge of the camp, not a man was there,

2Kg. 7:6 for the Lord had caused the Arameans to hear the sound of chariots and horses and a great army, so that they said to one another, “Look, the king of Israel has hired the Hittite and Egyptian kings to attack us!”

2Kg. 7:7 So they got up and fled in the dusk and abandoned their tents and their horses and donkeys. They left the camp as it was and ran for their lives.

2Kg. 7:8 The men who had leprosy reached the edge of the camp and entered one of the tents. They ate and drank, and carried away silver, gold and clothes, and went off and hid them. They returned and entered another tent and took some things from it and hid them also.

2Kg. 7:9 Then they said to each other, “We’re not doing right. This is a day of good news and we are keeping it to ourselves. If we wait until daylight, punishment will overtake us. Let’s go at once and report this to the royal palace.”

2Kg. 7:10 So they went and called out to the city gatekeepers and told them, “We went into the Aramean camp and not a man was there — not a sound of anyone — only tethered horses and donkeys, and the tents left just as they were.”

2Kg. 7:11 The gatekeepers shouted the news, and it was reported within the palace.

2Kg. 7:12 The king got up in the night and said to his officers, “I will tell you what the Arameans have done to us. They know we are starving; so they have left the camp to hide in the countryside, thinking, ‘They will surely come out, and then we will take them alive and get into the city.’”

2Kg. 7:13 One of his officers answered, “Make some men take five of the horses that are left in the city. Their plight will be like that of all the Israelites left here — yes, they will only be like all
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these Israelites who are doomed. So let us send them to find out what happened.”

2Kg. 7:14 So they selected two chariots with their horses, and the king sent them after the Aramean army. He commanded the drivers, “Go and find out what has happened.”

2Kg. 7:15 They followed them as far as the Jordan, and they found the whole road strewn with the clothing and equipment the Arameans had thrown away in their headlong flight. So the messengers returned and reported to the king.

2Kg. 7:16 Then the people went out and plundered the camp of the Arameans. So a seah of flour sold for a shekel, and two seahs of barley sold for a shekel, as the LORD had said.

2Kg. 7:17 Now the king had put the officer on whose arm he leaned in charge of the gate, and the people trampled him in the gateway, and he died, just as the man of God had foretold when the king came down to his house.

2Kg. 7:18 It happened as the man of God had said to the king: “About this time tomorrow, a seah of flour will sell for a shekel and two seahs of barley for a shekel at the gate of Samaria.”

2Kg. 7:19 The officer had said to the man of God, “Look, even if the LORD should open the floodgates of the heavens, could this happen?” The man of God had replied, “You will see it with

your own eyes, but you will not eat any of it!"

2Kg. 7:20 And that is exactly what happened to him, for the people trampled him in the gateway, and he died.

The seventh chapter of 2 Kings tells the story of the end of the siege of Samaria, the capital city of Israel, which was under siege by the Arameans.

At the beginning of the chapter, the situation in Samaria is desperate. The city is suffering from a severe famine, and the people are resorting to cannibalism to survive. Four lepers who are outside the city walls decide to surrender themselves to the Arameans in the hope that they will be shown mercy and given food. However, when they arrive at the Aramean camp, they find it deserted. The Arameans have fled, leaving behind all their supplies and possessions, including food and treasure.

The lepers return to Samaria and report what they have found to the gatekeepers, who are initially suspicious. But when the news is confirmed, the people of Samaria rush out of the city to plunder the Aramean camp and take all the food and treasure for themselves. The chapter ends with the fulfillment of a prophecy that Elisha had made earlier to the king of Israel, that the siege would end and that the price of food would plummet overnight. A royal official who had doubted Elisha's prophecy is trampled to death in the rush to the Aramean camp, as the people of Samaria finally receive the relief they so desperately needed.

The story of chapter 7 of 2 Kings shows how God can intervene in seemingly hopeless situations and provide for His people in miraculous ways. It also highlights the consequences of doubting the word of God and the importance of obedience to His prophets.

2 Kings 7 describes how God miraculously delivers the city of Samaria from a siege by the Aramean army. Here are some key verses:

Verse 1: "Elisha replied, 'Hear the word of the Lord. This is what the Lord says: About this time tomorrow, a seah of the finest flour will sell for a shekel and two seahs of barley for a shekel at the gate of Samaria.'"

Verse 2: "The officer on whose arm the king was leaning said to the man of God, 'Look, even if the Lord should open the floodgates of the heavens, could this happen?' 'You will see it with your own eyes,' answered Elisha, 'but you will not eat any of it!'"

Verse 6: "For the Lord had caused the Arameans to hear the sound of chariots and horses and a great army, so that they said to one another, 'Look, the king of Israel has hired the Hittite and Egyptian kings to attack us!'"

Verse 16: "Then the people went out and plundered the camp of the Arameans. So a seah of the finest flour sold for a shekel, and two seahs of barley sold for a shekel, as the Lord had said."

These verses can be found in 2 Kings chapter 7 in the Christian Bible.

[In 2 Kings chapter 7, we encounter a remarkable story that highlights God's power, faithfulness, and provision. Here are some reflections from this chapter:](#)

[The Power of God's Word: The chapter begins with the dire situation in Samaria due to a lengthy siege by the Aramean army, resulting in a severe famine. Elisha prophesies that](#)

the following day, there will be an abundance of food in the city. This account reminds us of the power of God's word. Despite the seemingly impossible circumstances, God's word has the authority to bring about miraculous change and fulfillment of His promises.

God's Unexpected Methods: In response to the prophecy, four lepers at the city gate decide to take a chance and approach the Aramean camp. When they arrive, they find the camp deserted, as the Lord had caused the Arameans to flee, leaving behind their supplies and provisions. This story highlights God's ability to work in unexpected ways and use unlikely individuals to accomplish His purposes. It serves as a reminder that God's methods may defy human understanding, but He is always in control and can bring about deliverance and provision in surprising ways.

The Consequences of Doubt and Unbelief: In the midst of the abundance of food in the Aramean camp, some of the people in the city hesitate to believe the lepers' report, leading to dire consequences. This portion of the chapter reflects the danger of doubt and unbelief. When we fail to trust in God's promises and provision, we may miss out on the blessings He intends to bestow upon us. It encourages us to have faith and believe in God's faithfulness, even when circumstances seem impossible.

Sharing the Good News: The lepers, upon discovering the abundance in the Aramean camp, share the good news with the people of Samaria. This action highlights the importance of spreading the message of God's provision and deliverance to others. It reminds us that when we experience God's goodness and blessings, it is our responsibility to share that joy and hope with those around us.

God's Faithfulness and Provision: The chapter concludes with the fulfillment of Elisha's prophecy as the people of Samaria rush to the Aramean camp and find an abundance of food. This account showcases God's faithfulness and provision even in the midst of dire circumstances. It reminds us that God is able to meet our needs and provide for us, even when all hope seems lost.

Overall, 2 Kings chapter 7 provides reflections on the power of God's word, His unexpected methods, the consequences of doubt and unbelief, the importance of sharing the good news, and God's faithfulness and provision. These narratives encourage us to trust in God's promises, have faith in His provision, and be bearers of hope and good news to those around us.

CHAPTER 8

2Kg. 8:1 Now Elisha had said to the woman whose son he had restored to life, "Go away with your family and stay for a while wherever you can, because the LORD has decreed a famine in the land that will last seven years."

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2Kg. 8:2 The woman proceeded to do as the man of God said. She and her family went away and stayed in the land of the Philistines

for seven years.

2Kg. 8:3 At the end of the seven years she came back from the land of the Philistines and went to the king to beg for her house and land.

2Kg. 8:4 The king was talking to Gehazi, the servant of the man of God, and had said, "Tell me about all the great things Elisha has done."

2Kg. 8:5 Just as Gehazi was telling the king how Elisha had restored the dead to life, the woman whose son Elisha had brought back to life came to beg the king for her house and land.

Gehazi said, "This is the woman, my lord the king, and this is her son whom Elisha restored to life."

2Kg. 8:6 The king asked the woman about it, and she told him. Then he assigned an official to her case and said to him, "Give back everything that belonged to her, including all the income from her land from the day she left the country until now."

2Kg. 8:7 Elisha went to Damascus, and Ben-Hadad king of Aram was ill. When the king was told, "The man of God has come all the way up here,"

2Kg. 8:8 he said to Hazael, "Take a gift with you and go to meet the man of God. Consult the LORD through him; ask him, 'Will I recover from this illness?'"

2Kg. 8:9 Hazael went to meet Elisha, taking with him as a gift forty camel-loads of all the finest wares of Damascus. He went in and stood before him, and said, "Your son Ben-Hadad king of Aram has sent me to ask, 'Will I recover from this illness?'"

2Kg. 8:10 Elisha answered, "Go and say to him, 'You will certainly recover'; but [The Hebrew may also be read Go and say, 'You will certainly not recover,' for.] the LORD has revealed to me that he will in fact die."

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2Kg. 8:11 He stared at him with a fixed gaze until Hazael felt ashamed. Then the man of God began to weep.

2Kg. 8:12 "Why is my lord weeping?" asked Hazael. "Because I know the harm you will do to the Israelites," he answered. "You will set fire to their fortified places, kill their young men with the sword, dash their little children to the ground, and rip open their pregnant women."

2Kg. 8:13 Hazael said, "How could your servant, a mere dog, accomplish such a feat?" "The LORD has shown me that you will become king of Aram," answered Elisha.

2Kg. 8:14 Then Hazael left Elisha and returned to his master. When Ben-Hadad asked, "What did Elisha say to you?" Hazael replied, "He told me that you would certainly recover."

2Kg. 8:15 But the next day he took a thick cloth, soaked it in water and

spread it over the king's face, so that he died. Then Hazael succeeded him as king.

2Kg. 8:16 In the fifth year of Joram son of Ahab king of Israel, when Jehoshaphat was king of Judah, Jehoram son of Jehoshaphat began his reign as king of Judah.

2Kg. 8:17 He was thirty-two years old when he became king, and he reigned in Jerusalem for eight years.

2Kg. 8:18 He walked in the ways of the kings of Israel, as the house of Ahab had done, for he married a daughter of Ahab. He did evil in the eyes of the LORD.

2Kg. 8:19 Nevertheless, for the sake of his servant David, the LORD was not willing to destroy Judah. He had promised to maintain a lamp for David and his descendants for ever.

2Kg. 8:20 In the time of Jehoram, Edom rebelled against Judah and set up its own king.

2Kg. 8:21 So Jehoram [Hebrew Joram, a variant of Jehoram; also in verses 23 and 24] went to Zair with all his chariots. The Edomites surrounded him and his chariot commanders, but he
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rose up and broke through by night; his army, however, fled back home.

2Kg. 8:22 To this day Edom has been in rebellion against Judah. Libnah revolted at the same time.

2Kg. 8:23 As for the other events of Jehoram's reign, and all he did, are they not written in the book of the annals of the kings of Judah?

2Kg. 8:24 Jehoram rested with his fathers and was buried with them in the City of David. And Ahaziah his son succeeded him as king.

2Kg. 8:25 In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Jehoram king of Judah began to reign.

2Kg. 8:26 Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem for one year. His mother's name was Athaliah, a granddaughter of Omri king of Israel.

2Kg. 8:27 He walked in the ways of the house of Ahab and did evil in the eyes of the LORD, as the house of Ahab had done, for he was related by marriage to Ahab's family.

2Kg. 8:28 Ahaziah went with Joram son of Ahab to war against Hazael king of Aram at Ramoth Gilead. The Arameans wounded Joram;

2Kg. 8:29 so King Joram returned to Jezreel to recover from the wounds the Arameans had inflicted on him at Ramoth [Hebrew Ramah, a variant of Ramoth] in his battle with Hazael king of Aram. Then Ahaziah son of Jehoram king of Judah went down to Jezreel to see Joram son of Ahab, because he had been wounded.

Chapter 8 of 2 Kings continues the story of the prophet Elisha and his interactions with the kings of Israel and Judah.

The chapter begins with a woman from Shunem, who had previously shown hospitality to Elisha, returning to her home after seven years in exile. When she appeals to the king of Israel to help her regain her land, the king happens to be speaking with Gehazi, Elisha's servant, who is recounting the story of how Elisha had raised her son from the dead. The king is so moved by the story that he orders her land to be restored to her, along with all the profits from her land during her absence.

The narrative then turns to Elisha's encounter with King Ben-hadad of Aram, who is sick and sends his servant Hazael to inquire of Elisha whether he will recover. Elisha prophesies that the king will die, but also that Hazael will become the next king of Aram. Horrified by the idea of killing his own master, Hazael initially protests, but Elisha insists that the prophecy will come to pass.

The chapter then recounts the reign of King Jehoram of Judah, who does evil in the eyes of the Lord, but is allowed to continue his reign due to God's covenant with David.

During this time, Edom rebels against Judah and Jehoram's army is defeated. Jehoram seeks help from Jehoshaphat, the king of Israel, and they go to war against the Moabites. After a difficult journey through the desert, the allied armies are running low on water, but Elisha prophesies that they will have water the next day and that God will deliver the Moabites into their hands. The prophecy comes true and the Moabites are defeated.

The chapter ends with the story of the death of King Jehoram of Israel, who is assassinated by his own general, Jehu, who then becomes the next king of Israel.

Overall, chapter 8 of 2 Kings depicts a mix of triumphs and tragedies, showcasing the power of prophecy and the consequences of disobedience to God.

In 2 Kings chapter 8, some key verses include:

- "Then Elisha spoke to the woman whose son he had restored to life, saying, 'Arise and go, you and your household, and stay wherever you can; for the Lord has called for a famine, and furthermore, it will come upon the land for seven years.'" (2 Kings 8:1)
- "So Hazael said, 'But what is your servant—a dog, that he should do this gross thing?' And Elisha answered, 'The Lord has shown me that you will become king over Syria.'" (2 Kings 8:13)
- "And he [Jehoram] walked in the way of the kings of Israel, just as the house of Ahab had done, for the daughter of Ahab was his wife; and he did evil in the sight of the Lord." (2 Kings 8:18)

These verses can be found in the book of 2 Kings, chapter 8, in the Christian Bible's Old Testament.

[In 2 Kings chapter 8, we encounter several significant events that provide reflections on God's sovereignty, His faithfulness, and the consequences of human choices. Here are some reflections from this chapter:](#)

[God's Foreknowledge and Sovereignty: The chapter begins with the story of the Shunammite woman who Elisha had previously prophesied about in chapter 4. Elisha](#)

warns her about a coming famine, and she heeds his advice and temporarily leaves her land. After the famine ends, she returns and seeks to reclaim her property. This account reflects God's foreknowledge and sovereignty. God knew about the impending famine and guided the Shunammite woman to safety, demonstrating His care and control over future events.

God's Faithfulness to His Promises: In the same story, the Shunammite woman comes before the king to request her property. Coincidentally, Gehazi, Elisha's servant, is recounting the story of how Elisha had previously resurrected her son when the king asks for a demonstration of Elisha's miracles. At that very moment, the woman and her son appear, further confirming God's faithfulness to His promises. This account reminds us that God is faithful to fulfill His word and that His timing is perfect.

Consequences of Human Choices: Later in the chapter, the focus shifts to the reign of King Ahaziah of Judah. He seeks advice from his sick ally, King Joram of Israel, and visits him while he is recovering from battle injuries. This decision proves disastrous, as it leads to Ahaziah's death and the downfall of his reign. This narrative serves as a reflection on the consequences of human choices. Ahaziah's decision to align himself with an ungodly king ultimately brings about his downfall.

God's Justice and Judgment: Following Ahaziah's death, his mother, Athaliah, seizes power and begins a reign of wickedness in Judah. This chapter sets the stage for the subsequent events that occur in the following chapters. It highlights the importance of righteousness and warns of the consequences of ungodly leadership. It reminds us of God's justice and His ultimate judgment upon those who defy His commands.

God's Providence and Redemption: Although this chapter focuses largely on the consequences of human choices, it also sets the stage for future redemptive acts of God. The events that unfold lay the foundation for the restoration of godly leadership and the fulfillment of God's promises in subsequent chapters.

Overall, 2 Kings chapter 8 provides reflections on God's sovereignty, His faithfulness to His promises, the consequences of human choices, God's justice and judgment, and the anticipation of God's providence and redemption. It encourages us to trust in God's guidance, be mindful of our choices, and recognize the importance of righteousness and obedience to His commands.

CHAPTER 9

2Kg. 9:1 The prophet Elisha summoned a man from the company of the prophets and said to him, "Tuck your cloak into your belt, take this flask of oil with you and go to Ramoth Gilead.

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2Kg. 9:2 When you get there, look for Jehu son of Jehoshaphat, the son of Nimshi. Go to him, get him away from his companions and take him into an inner room.

2Kg. 9:3 Then take the flask and pour the oil on his head and declare, 'This is what the LORD says: I anoint you king over Israel.'

Then open the door and run; don't delay!"

2Kg. 9:4 So the young man, the prophet, went to Ramoth Gilead.

2Kg. 9:5 When he arrived, he found the army officers sitting together.

"I have a message for you, commander," he said. "For which of us?" asked Jehu. "For you, commander," he replied.

2Kg. 9:6 Jehu got up and went into the house. Then the prophet poured the oil on Jehu's head and declared, "This is what the LORD, the God of Israel, says: 'I anoint you king over the LORD's people Israel.

2Kg. 9:7 You are to destroy the house of Ahab your master, and I will avenge the blood of my servants the prophets and the blood of all the LORD's servants shed by Jezebel.

2Kg. 9:8 The whole house of Ahab will perish. I will cut off from Ahab every last male in Israel — slave or free.

2Kg. 9:9 I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah.

2Kg. 9:10 As for Jezebel, dogs will devour her on the plot of ground at Jezreel, and no-one will bury her.'" Then he opened the door and ran.

2Kg. 9:11 When Jehu went out to his fellow officers, one of them asked him, "Is everything all right? Why did this madman come to you?" "You know the man and the sort of things he says," Jehu replied.

2Kg. 9:12 "That's not true!" they said. "Tell us." Jehu said, "Here is what he told me: 'This is what the LORD says: I anoint you king over Israel.'" "

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2Kg. 9:13 They hurried and took their cloaks and spread them under him on the bare steps. Then they blew the trumpet and shouted, "Jehu is king!"

2Kg. 9:14 So Jehu son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram and all Israel had been defending Ramoth Gilead against Hazael king of Aram,

2Kg. 9:15 but King Joram [Hebrew Jehoram, a variant of Joram; also in verses 17 and 21-24] had returned to Jezreel to recover from the wounds the Arameans had inflicted on him in the battle with Hazael king of Aram.) Jehu said, "If this is the way you feel, don't let anyone slip out of the city to go and tell the news in Jezreel."

2Kg. 9:16 Then he got into his chariot and rode to Jezreel, because Joram was resting there and Ahaziah king of Judah had gone down to see him.

2Kg. 9:17 When the lookout standing on the tower in Jezreel saw Jehu's troops approaching, he called out, "I see some troops

coming.” “Get a horseman,” Joram ordered. “Send him to meet them and ask, ‘Do you come in peace?’”

2Kg. 9:18 The horseman rode off to meet Jehu and said, “This is what the king says: ‘Do you come in peace?’” “What do you have to do with peace?” Jehu replied. “Fall in behind me.” The lookout reported, “The messenger has reached them, but he isn’t coming back.”

2Kg. 9:19 So the king sent out a second horseman. When he came to them he said, “This is what the king says: ‘Do you come in peace?’” Jehu replied, “What do you have to do with peace? Fall in behind me.”

2Kg. 9:20 The lookout reported, “He has reached them, but he isn’t coming back either. The driving is like that of Jehu son of Nimshi — he drives like a madman.”

2Kg. 9:21 “Hitch up my chariot,” Joram ordered. And when it was hitched up, Joram king of Israel and Ahaziah king of Judah rode out, each in his own chariot, to meet Jehu. They met

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him at the plot of ground that had belonged to Naboth the Jezreelite.

2Kg. 9:22 When Joram saw Jehu he asked, “Have you come in peace, Jehu?” “How can there be peace,” Jehu replied, “as long as all the idolatry and witchcraft of your mother Jezebel abound?”

2Kg. 9:23 Joram turned about and fled, calling out to Ahaziah, “Treachery, Ahaziah!”

2Kg. 9:24 Then Jehu drew his bow and shot Joram between the shoulders. The arrow pierced his heart and he slumped down in his chariot.

2Kg. 9:25 Jehu said to Bidkar, his chariot officer, “Pick him up and throw him on the field that belonged to Naboth the Jezreelite. Remember how you and I were riding together in chariots behind Ahab his father when the LORD made this prophecy about him:

2Kg. 9:26 ‘Yesterday I saw the blood of Naboth and the blood of his sons, declares the LORD, and I will surely make you pay for it on this plot of ground, declares the LORD.’ [See 1 Kings 21:19.] Now then, pick him up and throw him on that plot, in accordance with the word of the LORD.”

2Kg. 9:27 When Ahaziah king of Judah saw what had happened, he fled up the road to Beth Haggan. [Or fled by way of the garden house] Jehu chased him, shouting, “Kill him too!” They wounded him in his chariot on the way up to Gur near Ibleam, but he escaped to Megiddo and died there.

2Kg. 9:28 His servants took him by chariot to Jerusalem and buried him with his fathers in his tomb in the City of David.

2Kg. 9:29 (In the eleventh year of Joram son of Ahab, Ahaziah had become king of Judah.)

2Kg. 9:30 Then Jehu went to Jezreel. When Jezebel heard about it, she painted her eyes, arranged her hair and looked out of a window.

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2Kg. 9:31 As Jehu entered the gate, she asked, "Have you come in peace, Zimri, you murderer of your master?" [Or "Did Zimri have peace, who murdered his master?"]

2Kg. 9:32 He looked up at the window and called out, "Who is on my side? Who?" Two or three eunuchs looked down at him.

2Kg. 9:33 "Throw her down!" Jehu said. So they threw her down, and some of her blood splattered the wall and the horses as they trampled her underfoot.

2Kg. 9:34 Jehu went in and ate and drank. "Take care of that cursed woman," he said, "and bury her, for she was a king's daughter."

2Kg. 9:35 But when they went out to bury her, they found nothing except her skull, her feet and her hands.

2Kg. 9:36 They went back and told Jehu, who said, "This is the word of the LORD that he spoke through his servant Elijah the Tishbite: On the plot of ground at Jezreel dogs will devour Jezebel's flesh. [See 1 Kings 21:23.]

2Kg. 9:37 Jezebel's body will be like refuse on the ground in the plot at Jezreel, so that no-one will be able to say, 'This is Jezebel.'"

Chapter 9 of 2 Kings tells the story of Jehu, who was anointed as king of Israel by Elisha's disciple, a prophet, in accordance with God's command. Jehu is given the task of executing God's judgment on the wicked King Ahab and his evil wife, Jezebel, who had led Israel astray into idolatry.

Jehu wastes no time and immediately sets out to Jezreel, where he confronts King Joram of Israel, Ahab's son. Joram asks Jehu whether he comes in peace, to which Jehu replies that there can be no peace while Jezebel is alive. Joram tries to flee, but Jehu shoots him with an arrow, killing him.

Jehu then proceeds to Jezreel, where Jezebel is residing. Upon seeing Jehu, Jezebel mocks him and asks if he has come to kill her as he did her son. Jehu responds by calling on the eunuchs to throw her down from a window, which they do. Jezebel's body is trampled by horses, fulfilling the prophecy that dogs would devour her flesh in the fields of Jezreel.

Jehu then embarks on a mission to destroy the entire house of Ahab, killing all his relatives and supporters. He also executes the false prophets of Baal and destroys their temple, putting an end to the idolatry that had plagued Israel for years.

The chapter concludes with Jehu solidifying his position as king of Israel and continuing to carry out God's judgment against the wicked rulers of Israel.

The story of chapter 9 of 2 Kings is a reminder of the importance of obedience to God's commands, and the consequences of disobedience. It also highlights the power of prophecy and the sovereignty of God in executing judgment on evil and wickedness.

In 2 Kings Chapter 9, the key verses are:

Verse 6: "Then he arose, and went into the house; and he poured the oil on his head, and said to him, Thus says the Lord God of Israel, I have anointed you king over the people of the Lord, over Israel."

Verse 20: "And the watchman reported, saying, He went even unto them, and comes not back: and the driving is like the driving of Jehu the son of Nimshi; for he drives furiously."

Verse 22: "And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

These verses describe the anointing of Jehu as king over Israel by a prophet, as well as the chaos and destruction that followed Jehu's ascension to the throne. These events ultimately led to the downfall of the house of Ahab and the end of the Omride dynasty in Israel. These verses can be found in 2 Kings 9:6, 20, and 22 in the Christian Bible.

In 2 Kings chapter 9, we encounter the account of Jehu's anointing as king and his subsequent actions. This chapter offers several reflections:

God's Appointed Agents of Justice: Jehu is anointed as king of Israel by a prophet at God's command, and he is given a specific mission to execute judgment on the wicked rulers of Israel. This account reminds us that God raises up individuals to carry out His purposes and bring justice to those who have disobeyed His commands. It highlights the role of leaders as agents of God's justice and serves as a reminder that God holds rulers accountable for their actions.

The Consequences of Sin and Rebellion: Jehu carries out God's judgment by eliminating the entire house of Ahab, as prophesied by the Lord. This includes Jezebel, the infamous queen who led Israel into idolatry. The chapter showcases the consequences of sin and rebellion against God. It demonstrates that God's judgment will come upon those who persist in ungodliness and refuse to repent. It reminds us of the importance of obedience and the serious repercussions of turning away from God's commands.

The Futility of Power and Human Ambition: Throughout the chapter, Jehu's rise to power is marked by violence and bloodshed. He eliminates not only the wicked rulers of Israel but also innocent individuals who are associated with them. This narrative highlights the futility and destructive nature of human ambition and the pursuit of power. It serves as a cautionary reflection, reminding us of the dangers of allowing power and ambition to drive our actions without seeking God's guidance and adhering to His moral principles.

God's Faithfulness to His Promises: Despite the gruesome events depicted in this chapter, it also reveals God's faithfulness to His promises. Jehu fulfills the prophecies pronounced against the house of Ahab, demonstrating that God's word will always come to pass. It

serves as a reminder that God's promises, whether of judgment or blessing, are certain and will be fulfilled in His perfect timing.

The Call to Repentance: Although the chapter primarily focuses on God's judgment, it also includes a call to repentance. Jehu's actions prompt fear and repentance among some of the people, leading to the destruction of the Baal worship in Israel. This account underscores the importance of recognizing our need for repentance and turning back to God. It reminds us that even in the midst of judgment, God offers the opportunity for repentance and restoration.

Overall, 2 Kings chapter 9 provides reflections on God's appointment of agents of justice, the consequences of sin and rebellion, the futility of human ambition, God's faithfulness to His promises, and the call to repentance. It calls us to consider the righteous judgment of God, the importance of obedience, and the need for genuine repentance in our own lives.

CHAPTER 10

2Kg. 10:1 Now there were in Samaria seventy sons of the house of Ahab. So Jehu wrote letters and sent them to Samaria: to the officials of Jezreel, [Hebrew; some Septuagint manuscripts and Vulgate of the city] to the elders and to the guardians of Ahab's children. He said,

2Kg. 10:2 "As soon as this letter reaches you, since your master's sons are with you and you have chariots and horses, a fortified city and weapons,

2Kg. 10:3 choose the best and most worthy of your master's sons and set him on his father's throne. Then fight for your master's house."

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2Kg. 10:4 But they were terrified and said, "If two kings could not resist him, how can we?"

2Kg. 10:5 So the palace administrator, the city governor, the elders and the guardians sent this message to Jehu: "We are your servants and we will do anything you say. We will not appoint anyone as king; you do whatever you think best."

2Kg. 10:6 Then Jehu wrote them a second letter, saying, "If you are on my side and will obey me, take the heads of your master's sons and come to me in Jezreel by this time tomorrow." Now the royal princes, seventy of them, were with the leading men of the city, who were bringing them up.

2Kg. 10:7 When the letter arrived, these men took the princes and slaughtered all seventy of them. They put their heads in baskets and sent them to Jehu in Jezreel.

2Kg. 10:8 When the messenger arrived, he told Jehu, "They have brought the heads of the princes." Then Jehu ordered, "Put them in two piles at the entrance of the city gate until

morning.”

2Kg. 10:9 The next morning Jehu went out. He stood before all the people and said, “You are innocent. It was I who conspired against my master and killed him, but who killed all these?”

2Kg. 10:10 Know then, that not a word the LORD has spoken against the house of Ahab will fail. The LORD has done what he promised through his servant Elijah.”

2Kg. 10:11 So Jehu killed everyone in Jezreel who remained of the house of Ahab, as well as all his chief men, his close friends and his priests, leaving him no survivor.

2Kg. 10:12 Jehu then set out and went towards Samaria. At Beth Eked of the Shepherds,

2Kg. 10:13 he met some relatives of Ahaziah king of Judah and asked, “Who are you?” They said, “We are relatives of Ahaziah, and we have come down to greet the families of the king and of the queen mother.”

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2Kg. 10:14 “Take them alive!” he ordered. So they took them alive and slaughtered them by the well of Beth Eked — forty-two men. He left no survivor.

2Kg. 10:15 After he left there, he came upon Jehonadab son of Recab, who was on his way to meet him. Jehu greeted him and said, “Are you in accord with me, as I am with you?” “I am,” Jehonadab answered. “If so,” said Jehu, “give me your hand.” So he did, and Jehu helped him up into the chariot.

2Kg. 10:16 Jehu said, “Come with me and see my zeal for the LORD.” Then he made him ride in his chariot.

2Kg. 10:17 When Jehu came to Samaria, he killed all who were left there of Ahab’s family; he destroyed them, according to the word of the LORD spoken to Elijah.

2Kg. 10:18 Then Jehu brought all the people together and said to them, “Ahab served Baal a little; Jehu will serve him much.

2Kg. 10:19 Now summon all the prophets of Baal, all his ministers and all his priests. See that no-one is missing, because I am going to hold a great sacrifice for Baal. Anyone who fails to come will no longer live.” But Jehu was acting deceptively in order to destroy the ministers of Baal.

2Kg. 10:20 Jehu said, “Call an assembly in honour of Baal.” So they proclaimed it.

2Kg. 10:21 Then he sent word throughout Israel, and all the ministers of Baal came; not one stayed away. They crowded into the temple of Baal until it was full from one end to the other.

2Kg. 10:22 And Jehu said to the keeper of the wardrobe, “Bring robes for all the ministers of Baal.” So he brought out robes for them.

2Kg. 10:23 Then Jehu and Jehonadab son of Recab went into the temple

of Baal. Jehu said to the ministers of Baal, “Look around and see that no servants of the LORD are here with you — only ministers of Baal.”

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2Kg. 10:24 So they went in to make sacrifices and burnt offerings. Now Jehu had posted eighty men outside with this warning: “If one of you lets any of the men I am placing in your hands escape, it will be your life for his life.”

2Kg. 10:25 As soon as Jehu had finished making the burnt offering, he ordered the guards and officers: “Go in and kill them; let no one escape.” So they cut them down with the sword. The guards and officers threw the bodies out and then entered the inner shrine of the temple of Baal.

2Kg. 10:26 They brought the sacred stone out of the temple of Baal and burned it.

2Kg. 10:27 They demolished the sacred stone of Baal and tore down the temple of Baal, and people have used it for a latrine to this day.

2Kg. 10:28 So Jehu destroyed Baal worship in Israel.

2Kg. 10:29 However, he did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit — the worship of the golden calves at Bethel and Dan.

2Kg. 10:30 The LORD said to Jehu, “Because you have done well in accomplishing what is right in my eyes and have done to the house of Ahab all I had in mind to do, your descendants will sit on the throne of Israel to the fourth generation.”

2Kg. 10:31 Yet Jehu was not careful to keep the law of the LORD, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, which he had caused Israel to commit.

2Kg. 10:32 In those days the LORD began to reduce the size of Israel. Hazael overpowered the Israelites throughout their territory

2Kg. 10:33 east of the Jordan in all the land of Gilead (the region of Gad, Reuben and Manasseh), from Aroer by the Arnon Gorge through Gilead to Bashan.

2Kg. 10:34 As for the other events of Jehu’s reign, all he did, and all his achievements, are they not written in the book of the annals of the kings of Israel?

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2Kg. 10:35 Jehu rested with his fathers and was buried in Samaria. And Jehoahaz his son succeeded him as king.

2Kg. 10:36 The time that Jehu reigned over Israel in Samaria was twenty-eight years.

Chapter 10 of 2 Kings continues the story of Jehu, who is now firmly established as the king of Israel. He continues his mission to destroy the house of Ahab and put an end to idolatry in the land.

Jehu sends a message to the officials and elders of Samaria, inviting them to join him in the destruction of the followers of Baal. They agree, and Jehu devises a plan to trick the worshippers of Baal into gathering in their temple. Once they are all inside, Jehu orders his soldiers to kill them all, leaving no survivors.

Jehu then goes on to destroy the remaining followers of Baal throughout the land of Israel, ensuring that there are no more worshippers of this false god left. However, Jehu does not follow the ways of the Lord as he should have, and he continues to allow the worship of the golden calves that had been set up by King Jeroboam.

The chapter concludes with the account of Jehu's death and the ascension of his son Jehoahaz to the throne of Israel. Although Jehu was a fierce and zealous leader, he fell short in his commitment to obey God's commands fully, and the consequences of his disobedience would eventually catch up to him and his kingdom.

Chapter 10 of 2 Kings reminds us of the dangers of compromise and half-hearted obedience to God's commands. It also highlights the importance of following God's ways with our whole hearts and seeking to eliminate anything that stands in the way of our relationship with Him.

In 2 Kings Chapter 10, some key verses include:

1. "Now Ahab had seventy sons in Samaria. So Jehu wrote letters and sent them to Samaria, to the officials of Jezreel, to the elders, and to the guardians of the sons of Ahab, saying" (2 Kings 10:1)
2. "And when he came to Samaria, he struck down all who remained to Ahab in Samaria, till he had wiped them out, according to the word of the Lord that he spoke to Elijah." (2 Kings 10:17)
3. "Thus Jehu wiped out Baal from Israel." (2 Kings 10:28)

These verses describe Jehu's mission to eliminate the descendants of Ahab, who had been a wicked king of Israel, as well as his efforts to eradicate the worship of the pagan god Baal in Israel. The chapter also details the brutal means by which Jehu achieved these goals, including violence and deception.

Chapter 11 of 2 Kings continues the narrative of the divided kingdom of Israel and Judah. The focus is now on Judah and its royal family.

In the opening of the chapter, we learn that Queen Athaliah, who was the mother of King Ahaziah of Judah, had seized power in Judah after the death of her son. She had all of her grandchildren, the heirs to the throne, killed to eliminate any potential threats to her reign.

However, one of the grandsons, Joash, was rescued by his aunt Jehosheba and her husband, the priest Jehoiada. Joash was hidden in the temple for six years while Athaliah ruled the kingdom.

When Joash turned seven, Jehoiada began to put his plan into action. He gathered the Levites and the leaders of the tribes of Judah, and revealed Joash to them as the rightful king of Judah. He then instructed them to guard the king and the temple, and to make sure that Athaliah did not enter.

Jehoiada then made a covenant with the people, pledging their loyalty to Joash as the king of Judah. Athaliah heard the commotion and came to see what was happening, but she was captured and executed.

Jehoiada then directed the people to tear down the temple of Baal and kill its priest, ensuring that Judah was once again following the ways of the Lord.

The chapter concludes with the coronation of Joash as king of Judah and the restoration of the temple worship of the Lord. This event is a crucial turning point in the history of Judah, as it represents the end of the corrupt rule of Athaliah and the restoration of the rightful king and the worship of the Lord.

In 2 Kings chapter 10, we continue to witness Jehu's actions as he carries out God's judgment against the house of Ahab. This chapter offers several reflections:

God's Judgment on Idolatry: Jehu's primary mission is to eradicate the worship of Baal from Israel. He devises a plan to gather all the priests and worshippers of Baal in one place and executes them. This account highlights God's judgment on idolatry and false worship. It serves as a reminder that God demands exclusive devotion and detests the worship of idols. It encourages us to examine our own lives and ensure that we are not allowing anything or anyone to take the place of God in our hearts.

The Dangers of Religious Hypocrisy: While Jehu shows zeal in destroying Baal worship, he does not walk in complete obedience to God. He continues to tolerate the worship of the golden calves in Bethel and Dan, which were established by Jeroboam. This reflects the dangers of religious hypocrisy, where one may outwardly appear zealous for God but still compromise in areas of disobedience. It reminds us to strive for genuine and wholehearted devotion to God, aligning our actions with His commands.

The Role of Human Agency in God's Judgment: Jehu is instrumental in carrying out God's judgment, but his actions also raise questions about the role of human agency in fulfilling God's purposes. While God used Jehu as an instrument of judgment, it does not necessarily mean that Jehu was righteous in all his motives and actions. This narrative prompts reflection on the complex interplay between God's sovereignty and human responsibility. It reminds us that God can use imperfect vessels to accomplish His plans, but it is crucial for us to align our hearts and actions with His will.

The Importance of Faithfulness and Accountability: Jehu rewards those who align with his mission and punish those who oppose him. This account underscores the importance of faithfulness and accountability. Jehu seeks to ensure the loyalty of those around him and holds individuals accountable for their allegiances. It serves as a reminder that God values faithfulness in His people and calls us to be accountable for our choices and associations.

God's Faithfulness to His Word: Throughout this chapter, we witness the fulfillment of various prophecies pronounced against the house of Ahab. God's word, spoken through the prophets, is carried out precisely as predicted. This narrative reflects God's

faithfulness to His word and the certainty of His promises. It assures us that God's word will never fail, and His plans will come to pass.

Overall, 2 Kings chapter 10 provides reflections on God's judgment on idolatry, the dangers of religious hypocrisy, the interplay between God's sovereignty and human agency, the importance of faithfulness and accountability, and God's faithfulness to His word. It encourages us to examine our hearts, live with integrity, and trust in God's righteous judgment and faithful promises.

CHAPTER 11

2Kg. 11:1 When Athaliah the mother of Ahaziah saw that her son was dead, she proceeded to destroy the whole royal family.

2Kg. 11:2 But Jehosheba, the daughter of King Jehoram [Hebrew Joram, a variant of Jehoram] and sister of Ahaziah, took Joash son of Ahaziah and stole him away from among the royal princes, who were about to be murdered. She put him and his nurse in a bedroom to hide him from Athaliah; so he was not killed.

2Kg. 11:3 He remained hidden with his nurse at the temple of the LORD for six years while Athaliah ruled the land.

2Kg. 11:4 In the seventh year Jehoiada sent for the commanders of units of a hundred, the Carites and the guards and had them brought to him at the temple of the LORD. He made a covenant with them and put them under oath at the temple of the LORD. Then he showed them the king's son.

2Kg. 11:5 He commanded them, saying, "This is what you are to do: You who are in the three companies that are going on duty on the Sabbath — a third of you guarding the royal palace,

2Kg. 11:6 a third at the Sur Gate, and a third at the gate behind the guard, who take turns guarding the temple —

2Kg. 11:7 and you who are in the other two companies that normally go off Sabbath duty are all to guard the temple for the king.

2Kg. 11:8 Station yourselves round the king, each man with his weapon in his hand. Anyone who approaches your ranks [Or approaches the precincts] must be put to death. Stay close to the king wherever he goes."

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2Kg. 11:9 The commanders of units of a hundred did just as Jehoiada the priest ordered. Each one took his men — those who were going on duty on the Sabbath and those who were going off duty — and came to Jehoiada the priest.

2Kg. 11:10 Then he gave the commanders the spears and shields that had belonged to King David and that were in the temple of the LORD.

2Kg. 11:11 The guards, each with his weapon in his hand, stationed

themselves round the king — near the altar and the temple, from the south side to the north side of the temple.

2Kg. 11:12 Jehoiada brought out the king's son and put the crown on him; he presented him with a copy of the covenant and proclaimed him king. They anointed him, and the people clapped their hands and shouted, "Long live the king!"

2Kg. 11:13 When Athaliah heard the noise made by the guards and the people, she went to the people at the temple of the LORD.

2Kg. 11:14 She looked and there was the king, standing by the pillar, as the custom was. The officers and the trumpeters were beside the king, and all the people of the land were rejoicing and blowing trumpets. Then Athaliah tore her robes and called out, "Treason! Treason!"

2Kg. 11:15 Jehoiada the priest ordered the commanders of units of a hundred, who were in charge of the troops: "Bring her out between the ranks [Or out from the precincts] and put to the sword anyone who follows her." For the priest had said, "She must not be put to death in the temple of the LORD."

2Kg. 11:16 So they seized her as she reached the place where the horses enter the palace grounds, and there she was put to death.

2Kg. 11:17 Jehoiada then made a covenant between the LORD and the king and people that they would be the LORD's people. He also made a covenant between the king and the people.

2Kg. 11:18 All the people of the land went to the temple of Baal and tore it down. They smashed the altars and idols to pieces and

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killed Mattan the priest of Baal in front of the altars. Then Jehoiada the priest posted guards at the temple of the LORD.

2Kg. 11:19 He took with him the commanders of hundreds, the Carites, the guards and all the people of the land, and together they brought the king down from the temple of the LORD and went into the palace, entering by way of the gate of the guards. The king then took his place on the royal throne,

2Kg. 11:20 and all the people of the land rejoiced. And the city was quiet, because Athaliah had been slain with the sword at the palace.

2Kg. 11:21 Joash [Hebrew Jehoash, a variant of Joash] was seven years old when he began his reign.

Chapter 11 of 2 Kings reminds us of the importance of standing up for what is right and just, even in the face of great opposition. It also highlights the critical role that leaders play in shaping the destiny of a nation and the importance of following the ways of the Lord.

2 Kings 11 is about the reign of Athaliah and the restoration of the house of Judah. Here are some key verses:

Verse 1: "When Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family."

Verse 2: "But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah and stole him away from among the king's sons who were being put to death, and she put him and his nurse in a bedroom. Thus they hid him from Athaliah, so that he was not put to death."

Verse 12: "Then he brought out the king's son and put the crown on him and gave him the testimony. And they proclaimed him king and anointed him, and they clapped their hands and said, 'Long live the king!'"

These verses can be found in the Christian Bible, specifically in the book of 2 Kings, chapter 11.

In 2 Kings chapter 11, we encounter the account of Athaliah's reign and the subsequent restoration of the Davidic line through the young Joash. This chapter offers several reflections:

The Perils of Ungodly Leadership: Athaliah, the mother of Ahaziah, seizes power after her son's death and seeks to destroy the entire royal family of Judah to secure her position. This highlights the dangers of ungodly leadership and the devastating consequences it can have on a nation. Athaliah's actions reveal the lengths to which people may go to hold onto power and the disregard for God's commands that can result from such ambition.

God's Preservation of His Promises: Despite Athaliah's efforts to wipe out the royal family, Joash, a young child from the Davidic line, is secretly preserved and protected in the temple. This account demonstrates God's faithfulness to His promises and His ability to ensure that His plans are not thwarted. It serves as a reminder that God is always at work behind the scenes, even in the darkest of times, to bring about His purposes and fulfill His covenant promises.

The Importance of Faithful Stewardship: Joash's anointing and coronation mark the restoration of the Davidic line to the throne. The high priest Jehoiada plays a significant role in ensuring the rightful king's rise to power and leads the people in covenant renewal. This chapter emphasizes the importance of faithful stewardship and the positive impact that godly leaders can have on a nation. It encourages us to recognize the significance of our roles and responsibilities in promoting righteousness and leading others toward God.

The Power of Unity: The chapter highlights the united effort of Jehoiada, the priests, the Levites, and the people of Judah to overthrow Athaliah and restore Joash as king. This unity demonstrates the strength that can be found when people join together for a common purpose under godly leadership. It reminds us of the power of collective action and the importance of standing united in pursuit of righteousness and God's will.

The Consequences of Idolatry: One of the first acts of Joash's reign is to remove the idols and destroy the temple of Baal, putting an end to idolatry in Judah. This emphasizes the consequences of idol worship and the importance of true worship of God alone. It serves as a reminder that turning away from false gods and dedicating ourselves to the Lord leads to restoration and blessing.

Overall, 2 Kings chapter 11 provides reflections on the perils of ungodly leadership, God's preservation of His promises, the importance of faithful stewardship, the power of unity, and the consequences of idolatry. It encourages us to seek godly leadership, trust in God's faithfulness, and actively participate in promoting righteousness and the worship of the one true God.

CHAPTER 12

2Kg. 12:1 In the seventh year of Jehu, Joash [Hebrew Jehoash, a variant of Joash; also in verses 2, 4, 6, 7 and 18] became king, and he reigned in Jerusalem for forty years. His mother's name was Zibiah; she was from Beersheba.

2Kg. 12:2 Joash did what was right in the eyes of the LORD all the years Jehoiada the priest instructed him.

2Kg. 12:3 The high places, however, were not removed; the people continued to offer sacrifices and burn incense there.

2Kg. 12:4 Joash said to the priests, "Collect all the money that is brought as sacred offerings to the temple of the LORD — the money collected in the census, the money received from personal vows and the money brought voluntarily to the temple.

2Kg. 12:5 Let every priest receive the money from one of the treasurers, and let it be used to repair whatever damage is found in the temple."

2Kg. 12:6 But by the twenty-third year of King Joash the priests still had not repaired the temple.

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2Kg. 12:7 Therefore King Joash summoned Jehoiada the priest and the other priests and asked them, "Why aren't you repairing the damage done to the temple? Take no more money from your treasurers, but hand it over for repairing the temple."

2Kg. 12:8 The priests agreed that they would not collect any more money from the people and that they would not repair the temple themselves.

2Kg. 12:9 Jehoiada the priest took a chest and bored a hole in its lid. He placed it beside the altar, on the right side as one enters the temple of the LORD. The priests who guarded the entrance put into the chest all the money that was brought to the temple of the LORD.

2Kg. 12:10 Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came,

counted the money that had been brought into the temple of the LORD and put it into bags.

2Kg. 12:11 When the amount had been determined, they gave the money to the men appointed to supervise the work on the temple.

With it they paid those who worked on the temple of the LORD — the carpenters and builders,

2Kg. 12:12 the masons and stonecutters. They purchased timber and dressed stone for the repair of the temple of the LORD, and met all the other expenses of restoring the temple.

2Kg. 12:13 The money brought into the temple was not spent for making silver basins, wick trimmers, sprinkling bowls, trumpets or any other articles of gold or silver for the temple of the LORD;

2Kg. 12:14 it was paid to the workmen, who used it to repair the temple.

2Kg. 12:15 They did not require an accounting from those to whom they gave the money to pay the workers, because they acted with complete honesty.

2Kg. 12:16 The money from the guilt offerings and sin offerings was not brought into the temple of the LORD; it belonged to the priests.

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2Kg. 12:17 About this time Hazael king of Aram went up and attacked Gath and captured it. Then he turned to attack Jerusalem.

2Kg. 12:18 But Joash king of Judah took all the sacred objects dedicated by his fathers — Jehoshaphat, Jehoram and Ahaziah, the kings of Judah — and the gifts he himself had dedicated and all the gold found in the treasuries of the temple of the LORD and of the royal palace, and he sent them to Hazael king of Aram, who then withdrew from Jerusalem.

2Kg. 12:19 As for the other events of the reign of Joash, and all he did, are they not written in the book of the annals of the kings of Judah?

2Kg. 12:20 His officials conspired against him and assassinated him at Beth Millo, on the road down to Silla.

2Kg. 12:21 The officials who murdered him were Jozabad son of Shimeath and Jehozabad son of Shomer. He died and was buried with his fathers in the City of David. And Amaziah his son succeeded him as king.

Chapter 12 of 2 Kings continues the story of Joash, who was crowned king of Judah in the previous chapter. This chapter focuses on the rebuilding of the temple and the maintenance of the temple worship.

In the opening of the chapter, we learn that the temple was in need of repair and restoration. King Joash orders the priests to collect money from the people of Judah for

this purpose. The priests then collected a fixed amount of money from each person according to the law, and the funds were used to repair the temple.

The chapter then goes on to describe how the money was used to repair the temple. The priests were given the responsibility of overseeing the work and ensuring that the funds were used appropriately. They also appointed skilled workers to carry out the work.

After the temple was repaired, the surplus funds were used to make articles for the temple, including utensils, lamps, and other items.

However, not all of the priests were faithful in their duties. Some of them took the money that was meant for the temple and used it for their own purposes. King Joash was displeased when he found out about this and ordered that the priests be held accountable for their actions.

The chapter concludes with the account of the death of King Joash and the succession of his son Amaziah to the throne of Judah.

Chapter 12 of 2 Kings reminds us of the importance of taking care of the places of worship and maintaining the proper use of the resources that are given for that purpose. It also highlights the need for accountability among those who are entrusted with such resources and responsibilities.

In 2 Kings Chapter 12, the key verses are:

Verse 2: "And Jehoash did what was right in the eyes of the Lord all his days, because Jehoiada the priest instructed him."

Verse 9: "Then Jehoiada the priest took a chest and bored a hole in the lid of it and set it beside the altar on the right side as one entered the house of the Lord. And the priests who guarded the threshold put in it all the money that was brought into the house of the Lord."

Verse 15: "And they did not ask an accounting from the men into whose hand they delivered the money to pay out to the workmen, for they dealt honestly."

These verses highlight the reign of King Jehoash (also known as Joash) and his efforts to repair the temple of the Lord. Jehoash was guided by the priest Jehoiada, and together they collected funds to repair the temple by placing a chest for donations. The funds were used to pay the workers who repaired the temple, and the priests who managed the funds were trusted to be honest in their dealings.

In 2 Kings chapter 12, we encounter the story of Joash's reign as king of Judah and his efforts to restore and repair the temple. This chapter offers several reflections:

The Importance of Maintaining God's House: Joash recognizes the deteriorating condition of the temple and takes action to restore it. He initiates a system of collecting funds and directs the priests to use the money for necessary repairs. This account highlights the significance of maintaining God's house and ensuring that it remains a place of worship and reverence. It reminds us of the importance of investing our resources in the service of God and preserving spaces where His presence can be experienced.

The Role of Accountability and Transparency: Joash institutes a system of accountability by appointing specific individuals to oversee the collection and distribution of the funds.

The priests are responsible for supervising the repairs and ensuring that the money is used for its intended purpose. This reflects the importance of accountability and transparency in the management of resources within the faith community. It serves as a reminder that God values integrity and faithful stewardship.

The Power of Community Participation: Joash's efforts to collect funds involve the active participation of the people of Judah. They willingly contribute and bring their offerings to support the restoration of the temple. This highlights the power of community involvement and collective responsibility in fulfilling God's purposes. It reminds us that when the people of God come together and each person contributes according to their ability, great things can be accomplished for His glory.

God's Provision and Blessing: The funds collected for the temple repairs are used solely for that purpose, and the priests do not divert the money for personal gain. As a result, the temple is restored and its structure becomes strong once again. This narrative showcases God's provision and blessing when resources are used faithfully and in accordance with His will. It encourages us to trust in God's provision and to use our resources wisely and for His purposes.

The Consequences of Neglect: Despite Joash's efforts to repair the temple, the sacred objects dedicated to the Lord are not restored. This highlights the consequence of neglecting certain aspects of our spiritual lives while focusing on others. It serves as a reminder that true restoration involves addressing all areas of our relationship with God and not neglecting any part of His commands.

Overall, 2 Kings chapter 12 provides reflections on the importance of maintaining God's house, the role of accountability and transparency in stewardship, the power of community participation, God's provision and blessing, and the consequences of neglect. It encourages us to be diligent in preserving and investing in spaces of worship, to practice integrity in managing resources, to actively engage in community service, to trust in God's provision, and to ensure that we give attention to every aspect of our relationship with Him.

CHAPTER 13

2Kg. 13:1 In the twenty-third year of Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu became king of Israel in Samaria, and he reigned for seventeen years.

2Kg. 13:2 He did evil in the eyes of the LORD by following the sins of Jeroboam son of Nebat, which he had caused Israel to commit, and he did not turn away from them.

2Kg. 13:3 So the LORD's anger burned against Israel, and for a long time he kept them under the power of Hazeal king of Aram and Ben-Hadad his son.

2Kg. 13:4 Then Jehoahaz sought the LORD's favour, and the LORD listened to him, for he saw how severely the king of Aram

was oppressing Israel.

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2Kg. 13:5 The LORD provided a deliverer for Israel, and they escaped from the power of Aram. So the Israelites lived in their own homes as they had before.

2Kg. 13:6 But they did not turn away from the sins of the house of Jeroboam, which he had caused Israel to commit; they continued in them. Also, the Asherah pole [That is, a symbol of the goddess Asherah; here and elsewhere in 2 Kings] remained standing in Samaria.

2Kg. 13:7 Nothing had been left of the army of Jehoahaz except fifty horsemen, ten chariots and ten thousand foot soldiers, for the king of Aram had destroyed the rest and made them like the dust at threshing time.

2Kg. 13:8 As for the other events of the reign of Jehoahaz, all he did and his achievements, are they not written in the book of the annals of the kings of Israel?

2Kg. 13:9 Jehoahaz rested with his fathers and was buried in Samaria. And Jehoash [Hebrew Joash, a variant of Jehoash; also in verses 12-14 and 25] his son succeeded him as king.

2Kg. 13:10 In the thirty-seventh year of Joash king of Judah, Jehoash son of Jehoahaz became king of Israel in Samaria, and he reigned for sixteen years.

2Kg. 13:11 He did evil in the eyes of the LORD and did not turn away from any of the sins of Jeroboam son of Nebat, which he had caused Israel to commit; he continued in them.

2Kg. 13:12 As for the other events of the reign of Jehoash, all he did and his achievements, including his war against Amaziah king of Judah, are they not written in the book of the annals of the kings of Israel?

2Kg. 13:13 Jehoash rested with his fathers, and Jeroboam succeeded him on the throne. Jehoash was buried in Samaria with the kings of Israel.

2Kg. 13:14 Now Elisha was suffering from the illness from which he died. Jehoash king of Israel went down to see him and wept

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over him. "My father! My father!" he cried. "The chariots and horsemen of Israel!"

2Kg. 13:15 Elisha said, "Get a bow and some arrows," and he did so.

2Kg. 13:16 "Take the bow in your hands," he said to the king of Israel. When he had taken it, Elisha put his hands on the king's hands.

2Kg. 13:17 "Open the east window," he said, and he opened it. "Shoot!" Elisha said, and he shot. "The LORD's arrow of victory, the arrow of victory over Aram!" Elisha declared. "You will completely destroy the Arameans at Aphek."

2Kg. 13:18 Then he said, “Take the arrows,” and the king took them. Elisha told him, “Strike the ground.” He struck it three times and stopped.

2Kg. 13:19 The man of God was angry with him and said, “You should have struck the ground five or six times; then you would have defeated Aram and completely destroyed it. But now you will defeat it only three times.”

2Kg. 13:20 Elisha died and was buried. Now Moabite raiders used to enter the country every spring.

2Kg. 13:21 Once while some Israelites were burying a man, suddenly they saw a band of raiders; so they threw the man’s body into Elisha’s tomb. When the body touched Elisha’s bones, the man came to life and stood up on his feet.

2Kg. 13:22 Hazael king of Aram oppressed Israel throughout the reign of Jehoahaz.

2Kg. 13:23 But the LORD was gracious to them and had compassion and showed concern for them because of his covenant with Abraham, Isaac and Jacob. To this day he has been unwilling to destroy them or banish them from his presence.

2Kg. 13:24 Hazael king of Aram died, and Ben-Hadad his son succeeded him as king.

2Kg. 13:25 Then Jehoash son of Jehoahaz recaptured from Ben-Hadad son of Hazael the towns he had taken in battle from his father
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Jehoahaz. Three times Jehoash defeated him, and so he recovered the Israelite towns.

Chapter 13 of 2 Kings begins with the reign of Jehoahaz, the son of Jehu, over the kingdom of Israel. The chapter describes the troubled times that Israel faced under the rule of Jehoahaz and his successor, Jehoash.

Jehoahaz is described as an evil king who continued in the sins of Jeroboam, the first king of Israel. As a result, God allowed the king of Aram (Syria) to oppress Israel. The Israelites suffered greatly under the Arameans, but Jehoahaz cried out to the Lord for help.

God heard his plea and sent a deliverer in the form of Jehoahaz's son, Joash (also known as Jehoash). With the help of the prophet Elisha, Joash was able to defeat the Arameans and regain some of the lost territory of Israel.

However, even after this victory, Israel continued to struggle against the Arameans. Jehoash was described as a king who did what was right in the eyes of the Lord, but he did not remove the golden calves that Jeroboam had set up in Israel. As a result, the kingdom of Israel continued to be weakened and oppressed by its enemies.

The chapter concludes with the death of Elisha, the prophet who had played an important role in the history of Israel. Even after his death, God continued to show his mercy to Israel, providing them with a final victory over the Arameans.

Chapter 13 of 2 Kings serves as a reminder that God hears the cries of his people and is willing to come to their aid in times of trouble. It also highlights the importance of obeying God's commands and removing anything that might lead to idolatry and sin. Finally, the chapter honors the life and legacy of the prophet Elisha, who played an important role in the history of Israel.

In 2 Kings Chapter 13, there are a few key verses:

1. "Now Jehoahaz son of Jehu became king of Israel in Samaria, and he reigned seventeen years." (2 Kings 13:1)
2. "Then Jehoahaz sought the Lord's favor, and the Lord listened to him, for he saw how severely the king of Aram was oppressing Israel." (2 Kings 13:4)
3. "Elisha died and was buried." (2 Kings 13:20)

These verses provide important information about the reign of Jehoahaz, his seeking of the Lord's help against oppression from the king of Aram, and the death of the prophet Elisha.

In 2 Kings chapter 13, we read about the reigns of Jehoahaz and Jehoash, kings of Israel. This chapter offers several reflections:

The Consequences of Sin and Disobedience: The chapter begins by highlighting the sinful actions of Jehoahaz and the continued idolatry in Israel. As a result, God allows the Israelites to fall into the hands of the Syrians, who oppress them. This serves as a reminder of the consequences that come from turning away from God and disobeying His commands. It prompts reflection on the importance of living in obedience to God's Word and seeking repentance when we veer off the path of righteousness.

God's Compassion and His Response to Repentance: Despite the oppression of Israel, God responds to their cry for help. He raises up a deliverer, Jehoash, and shows compassion by providing them with victory over the Syrians. This account demonstrates God's willingness to respond to repentance and His desire to deliver His people from their troubles. It reminds us of God's faithfulness and His readiness to extend mercy when we turn to Him with contrite hearts.

The Limitations of Human Power: Jehoash's reign is marked by military victories against the Syrians, but the chapter highlights the limitation of human power. Even with God's intervention, Jehoash fails to fully conquer the Syrians and recapture all the cities they had taken from Israel. This serves as a reminder that no matter how powerful human efforts may be, ultimate victory and success come from God alone. It humbles us and calls us to rely on God's strength rather than our own abilities.

The Importance of Faith and Trust in God: Elisha, the prophet, is on his deathbed during this time, and Jehoash seeks his counsel and blessing. Through Elisha's instruction, Jehoash shoots arrows as a symbol of victory and strikes the ground to indicate the extent of his victories. This account emphasizes the importance of faith and trust in God's appointed messengers and His instructions. It encourages us to seek wisdom and

guidance from God's Word and godly leaders and to act in faith, believing that God will fulfill His promises.

The Continuity of God's Covenant: Despite the disobedience and unfaithfulness of the kings and the people of Israel, God remains faithful to His covenant. He continues to show mercy and provide deliverance for the sake of His name and His promise to David. This serves as a reminder of God's unwavering commitment to His people and His faithfulness to His promises, even when they are undeserved.

Overall, 2 Kings chapter 13 provides reflections on the consequences of sin and disobedience, God's compassion and response to repentance, the limitations of human power, the importance of faith and trust in God, and the continuity of God's covenant. It prompts us to examine our own lives, seek repentance when needed, place our trust in God's strength, and hold fast to His promises even in the midst of challenges.

CHAPTER 14

2Kg. 14:1 In the second year of Jehoash [Hebrew Joash, a variant of Jehoash; also in verses 13, 23 and 27] son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah began to reign.

2Kg. 14:2 He was twenty-five years old when he became king, and he reigned in Jerusalem for twenty-nine years. His mother's name was Jehoaddin; she was from Jerusalem.

2Kg. 14:3 He did what was right in the eyes of the LORD, but not as his father David had done. In everything he followed the example of his father Joash.

2Kg. 14:4 The high places, however, were not removed; the people continued to offer sacrifices and burn incense there.

2Kg. 14:5 After the kingdom was firmly in his grasp, he executed the officials who had murdered his father the king.

2Kg. 14:6 Yet he did not put the sons of the assassins to death, in accordance with what is written in the Book of the Law of Moses where the LORD commanded: "Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sins." [Deut. 24:16]

2Kg. 14:7 He was the one who defeated ten thousand Edomites in the Valley of Salt and captured Sela in battle, calling it Joktheel, the name it has to this day.

2Kg. 14:8 Then Amaziah sent messengers to Jehoash son of Jehoahaz, the son of Jehu, king of Israel, with the challenge: "Come, meet me face to face."

2Kg. 14:9 But Jehoash king of Israel replied to Amaziah king of Judah: "A thistle in Lebanon sent a message to a cedar in Lebanon, 'Give your daughter to my son in marriage.' Then a wild

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beast in Lebanon came along and trampled the thistle

underfoot.

2Kg. 14:10 You have indeed defeated Edom and now you are arrogant. Glory in your victory, but stay at home! Why ask for trouble and cause your own downfall and that of Judah also?"

2Kg. 14:11 Amaziah, however, would not listen, so Jehoash king of Israel attacked. He and Amaziah king of Judah faced each other at Beth Shemesh in Judah.

2Kg. 14:12 Judah was routed by Israel, and every man fled to his home.

2Kg. 14:13 Jehoash king of Israel captured Amaziah king of Judah, the son of Joash, the son of Ahaziah, at Beth Shemesh. Then Jehoash went to Jerusalem and broke down the wall of Jerusalem from the Ephraim Gate to the Corner Gate — a section about six hundred feet long. [Hebrew four hundred cubits (about 180 metres)]

2Kg. 14:14 He took all the gold and silver and all the articles found in the temple of the LORD and in the treasuries of the royal palace. He also took hostages and returned to Samaria.

2Kg. 14:15 As for the other events of the reign of Jehoash, what he did and his achievements, including his war against Amaziah king of Judah, are they not written in the book of the annals of the kings of Israel?

2Kg. 14:16 Jehoash rested with his fathers and was buried in Samaria with the kings of Israel. And Jeroboam his son succeeded him as king.

2Kg. 14:17 Amaziah son of Joash king of Judah lived for fifteen years after the death of Jehoash son of Jehoahaz king of Israel.

2Kg. 14:18 As for the other events of Amaziah's reign, are they not written in the book of the annals of the kings of Judah?

2Kg. 14:19 They conspired against him in Jerusalem, and he fled to Lachish, but they sent men after him to Lachish and killed him there.

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2Kg. 14:20 He was brought back by horse and was buried in Jerusalem with his fathers, in the City of David.

2Kg. 14:21 Then all the people of Judah took Azariah, [Also called Uzziah] who was sixteen years old, and made him king in place of his father Amaziah.

2Kg. 14:22 He was the one who rebuilt Elath and restored it to Judah after Amaziah rested with his fathers.

2Kg. 14:23 In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Jehoash king of Israel became king in Samaria, and he reigned for forty-one years.

2Kg. 14:24 He did evil in the eyes of the LORD and did not turn away from any of the sins of Jeroboam son of Nebat, which he had caused Israel to commit.

2Kg. 14:25 He was the one who restored the boundaries of Israel from

Lebo [Or from the entrance to] Hamath to the Sea of the Arabah, [That is, the Dead Sea] in accordance with the word of the LORD, the God of Israel, spoken through his servant Jonah son of Amittai, the prophet from Gath Hopher.

2Kg. 14:26 The LORD had seen how bitterly everyone in Israel, whether slave or free, was suffering; there was no-one to help them.

2Kg. 14:27 And since the LORD had not said he would blot out the name of Israel from under heaven, he saved them by the hand of Jeroboam son of Jehoash.

2Kg. 14:28 As for the other events of Jeroboam's reign, all he did, and his military achievements, including how he recovered for Israel both Damascus and Hamath, which had belonged to Yaudi, [Or Judah] are they not written in the book of the annals of the kings of Israel?

2Kg. 14:29 Jeroboam rested with his fathers, the kings of Israel. And Zechariah his son succeeded him as king.

Chapter 14 of 2 Kings begins with the reign of Amaziah, the son of Joash, over the kingdom of Judah. Amaziah is described as doing what was right in the eyes of the Lord, but he did not remove the high places where people continued to offer sacrifices and burn incense.

Amaziah went to war against the Edomites and achieved a great victory, but he later challenged Jehoash, the king of Israel, to a battle. Jehoash responded with a parable, warning Amaziah not to boast in his victory over the Edomites or to provoke a war with Israel.

Despite Jehoash's warning, Amaziah went ahead with the battle and was defeated. Jehoash captured him, broke down a portion of the wall of Jerusalem, and plundered the temple and palace.

After the death of Jehoash, his son Jeroboam II became king of Israel. He reigned for forty-one years and did evil in the sight of the Lord. However, he was successful in restoring the borders of Israel and expanding its territory.

The chapter concludes with a brief account of the reign of Azariah (also known as Uzziah) over Judah. Azariah did what was right in the eyes of the Lord, and the Lord blessed him with success in his military campaigns.

Chapter 14 of 2 Kings highlights the dangers of pride and the importance of listening to wise counsel. It also shows how God can use even evil kings to achieve his purposes, and how he can bless those who seek to obey him.

In 2 Kings 14, some of the key verses include:

- "He did what was right in the eyes of the Lord, but not as his father David had done. In everything he followed the example of his father Joash." (verse 3)
- "Yet the Lord was not willing to destroy Judah. He had promised to maintain a lamp for David and his descendants forever." (verse 27)
- "He restored the boundary of Israel from Lebo Hamath to the Dead Sea, in accordance with the word of the Lord, the God of Israel, spoken through his servant Jonah son of Amittai, the prophet from Gath Hopher." (verse 25)

2 Kings 14 discusses the reigns of King Amaziah of Judah and King Jeroboam II of Israel, including their victories and defeats in battle. It also mentions the assassination of King Amaziah and the subsequent reign of his son Azariah (also called Uzziah). The chapter ends with a note that God was not willing to completely destroy Judah, as he had promised to maintain a "lamp" for David and his descendants.

In 2 Kings chapter 14, we read about the reign of Amaziah, king of Judah. This chapter offers several reflections:

The Importance of Seeking God's Guidance: Amaziah begins his reign by following God's law and executing justice. However, when he decides to go to war against Edom, he seeks guidance from false gods and disregards the advice of a prophet. This highlights the importance of seeking God's guidance in all our decisions and not relying on human wisdom or false sources. It reminds us that God desires to direct our paths and that seeking His counsel leads to wise and righteous choices.

The Consequences of Pride and Arrogance: After defeating Edom, Amaziah becomes prideful and challenges the king of Israel, Jehoash, to battle. Jehoash warns Amaziah against his arrogance but Amaziah ignores the warning and suffers a defeat. This serves as a reminder of the dangers of pride and arrogance, which can lead to downfall and destruction. It prompts us to cultivate humility and recognize our dependence on God's strength rather than relying on our own abilities.

The Interconnectedness of Actions and Consequences: Amaziah's defeat by Jehoash is not only a consequence of his pride but also a result of his earlier rejection of God's guidance and his turn to idolatry. This account illustrates the interconnectedness of actions and their consequences. It encourages us to consider the implications of our choices and to recognize that our decisions have far-reaching effects. It reminds us that obedience to God's commands brings blessings, while disobedience leads to negative outcomes.

God's Sovereignty and His Providential Work: Despite Amaziah's defeat, God's sovereignty is evident. Jehoash, king of Israel, reminds Amaziah that it was God who gave him victory over Edom, and it is God who brings about his downfall. This highlights God's sovereignty over the affairs of nations and His providential work in human history. It reassures us that God is in control and that His purposes will ultimately prevail, even in the midst of our failures and defeats.

The Fragility of Human Power and Achievements: Amaziah's reign and military accomplishments are ultimately fleeting and temporary. Despite his initial successes, he fails to establish lasting peace and security for his kingdom. This reminds us of the fragility of human power and achievements and the limitations of earthly kingdoms. It prompts us to place our ultimate trust in God, who holds ultimate authority and who provides true and lasting security.

Overall, 2 Kings chapter 14 provides reflections on the importance of seeking God's guidance, the consequences of pride and arrogance, the interconnectedness of actions and

consequences, God's sovereignty and providential work, and the fragility of human power and achievements. It calls us to humble ourselves before God, seek His guidance, and acknowledge His sovereignty in all aspects of our lives.

CHAPTER 15

2Kg. 15:1 In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign.

2Kg. 15:2 He was sixteen years old when he became king, and he reigned in Jerusalem for fifty-two years. His mother's name was Jecoliah; she was from Jerusalem.

2Kg. 15:3 He did what was right in the eyes of the LORD, just as his father Amaziah had done.

2Kg. 15:4 The high places, however, were not removed; the people continued to offer sacrifices and burn incense there.

2Kg. 15:5 The LORD afflicted the king with leprosy [The Hebrew word was used for various diseases affecting the skin — not necessarily leprosy.] until the day he died, and he lived in a separate house. [Or in a house where he was relieved of responsibility] Jotham the king's son had charge of the palace and governed the people of the land.

2Kg. 15:6 As for the other events of Azariah's reign, and all he did, are they not written in the book of the annals of the kings of Judah?

2Kg. 15:7 Azariah rested with his fathers and was buried near them in the City of David. And Jotham his son succeeded him as king.

2Kg. 15:8 In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam became king of Israel in Samaria, and he reigned for six months.

2Kg. 15:9 He did evil in the eyes of the LORD, as his fathers had done. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.

2Kg. 15:10 Shallum son of Jabesh conspired against Zechariah. He attacked him in front of the people, [Hebrew; some Septuagint manuscripts in Ibleam] assassinated him and succeeded him as king.

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2Kg. 15:11 The other events of Zechariah's reign are written in the book of the annals of the kings of Israel.

2Kg. 15:12 So the word of the LORD spoken to Jehu was fulfilled: "Your descendants will sit on the throne of Israel to the fourth generation." [2 Kings 10:30]

2Kg. 15:13 Shallum son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah, and he reigned in Samaria for one month.

2Kg. 15:14 Then Menahem son of Gadi went from Tirzah up to Samaria. He attacked Shallum son of Jabesh in Samaria, assassinated him and succeeded him as king.

2Kg. 15:15 The other events of Shallum's reign, and the conspiracy he led, are written in the book of the annals of the kings of Israel.

2Kg. 15:16 At that time Menahem, starting out from Tirzah, attacked Tiphseh and everyone in the city and its vicinity, because they refused to open their gates. He sacked Tiphseh and ripped open all the pregnant women.

2Kg. 15:17 In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi became king of Israel, and he reigned in Samaria for ten years.

2Kg. 15:18 He did evil in the eyes of the LORD. During his entire reign he did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.

2Kg. 15:19 Then Pul [Also called Tiglath-Pileser] king of Assyria invaded the land, and Menahem gave him a thousand talents [That is, about 34 tons (about 34 metric tons)] of silver to gain his support and strengthen his own hold on the kingdom.

2Kg. 15:20 Menahem exacted this money from Israel. Every wealthy man had to contribute fifty shekels [That is, about 1 1/4 pounds (about 0.6 kilogram)] of silver to be given to the king of Assyria. So the king of Assyria withdrew and stayed in the land no longer.

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2Kg. 15:21 As for the other events of Menahem's reign, and all he did, are they not written in the book of the annals of the kings of Israel?

2Kg. 15:22 Menahem rested with his fathers. And Pekahiah his son succeeded him as king.

2Kg. 15:23 In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem became king of Israel in Samaria, and he reigned for two years.

2Kg. 15:24 Pekahiah did evil in the eyes of the LORD. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.

2Kg. 15:25 One of his chief officers, Pekah son of Remaliah, conspired against him. Taking fifty men of Gilead with him, he assassinated Pekahiah, along with Argob and Arieah, in the citadel of the royal palace at Samaria. So Pekah killed Pekahiah and succeeded him as king.

2Kg. 15:26 The other events of Pekahiah's reign, and all he did, are written in the book of the annals of the kings of Israel.

2Kg. 15:27 In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah became king of Israel in Samaria, and he reigned

for twenty years.

2Kg. 15:28 He did evil in the eyes of the LORD. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.

2Kg. 15:29 In the time of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maacah, Janoah, Kedesh and Hazor. He took Gilead and Galilee, including all the land of Naphtali, and deported the people to Assyria.

2Kg. 15:30 Then Hoshea son of Elah conspired against Pekah son of Remaliah. He attacked and assassinated him, and then succeeded him as king in the twentieth year of Jotham son of Uzziah.

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2Kg. 15:31 As for the other events of Pekah's reign, and all he did, are they not written in the book of the annals of the kings of Israel?

2Kg. 15:32 In the second year of Pekah son of Remaliah king of Israel, Jotham son of Uzziah king of Judah began to reign.

2Kg. 15:33 He was twenty-five years old when he became king, and he reigned in Jerusalem for sixteen years. His mother's name was Jerusha daughter of Zadok.

2Kg. 15:34 He did what was right in the eyes of the LORD, just as his father Uzziah had done.

2Kg. 15:35 The high places, however, were not removed; the people continued to offer sacrifices and burn incense there. Jotham rebuilt the Upper Gate of the temple of the LORD.

2Kg. 15:36 As for the other events of Jotham's reign, and what he did, are they not written in the book of the annals of the kings of Judah?

2Kg. 15:37 (In those days the LORD began to send Rezin king of Aram and Pekah son of Remaliah against Judah.)

2Kg. 15:38 Jotham rested with his fathers and was buried with them in the City of David, the city of his father. And Ahaz his son succeeded him as king.

Chapter 15 of 2 Kings provides a detailed account of the reigns of several kings of Judah and Israel.

The chapter begins with the reign of Azariah (also known as Uzziah) over Judah, who reigned for 52 years. He did what was right in the eyes of the Lord, but he also allowed the people to continue to offer sacrifices at the high places.

The focus then shifts to the northern kingdom of Israel, where a series of kings ruled, each doing evil in the sight of the Lord. Zechariah, Shallum, Menahem, and Pekahiah successively ruled for brief periods, each being assassinated by a conspirator.

Pekah then became king of Israel and reigned for twenty years. During his reign, Tiglath-Pileser, king of Assyria, invaded and captured much of Israel's territory. Pekah was eventually assassinated by his own officer, Hoshea, who became the last king of Israel. The chapter ends with a brief account of the reign of Jotham over Judah, who did what was right in the eyes of the Lord, but did not remove the high places.

Chapter 15 of 2 Kings highlights the consequences of disobeying God and the instability that came with the constant assassination of kings in Israel. It also shows how the Assyrian empire was a major threat to the kingdoms of Judah and Israel.

In 2 Kings chapter 15, there are several important verses that cover the reigns of multiple kings of Israel and Judah:

1. "In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah became king." (2 Kings 15:1) - This verse marks the beginning of the reign of Azariah (also known as Uzziah) in Judah.
2. "He did what was right in the eyes of the Lord, just as his father Amaziah had done." (2 Kings 15:3) - This verse describes Azariah as a righteous king who followed in the footsteps of his father.
3. "In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi became king of Israel, and he reigned in Samaria ten years." (2 Kings 15:17) - This verse marks the beginning of the reign of Menahem in Israel.
4. "He did evil in the eyes of the Lord. During his entire reign he did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit." (2 Kings 15:18) - This verse describes Menahem as a wicked king who continued to lead Israel into sin.
5. "In the fifty-second year of Azariah king of Judah, Pekahiah son of Menahem became king of Israel in Samaria, and he reigned two years." (2 Kings 15:23) - This verse marks the beginning of the reign of Pekahiah in Israel.
6. "He did evil in the eyes of the Lord. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit." (2 Kings 15:24) - This verse describes Pekahiah as a wicked king who continued the sinful practices of his predecessors.
7. "In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah became king of Israel in Samaria, and he reigned twenty years." (2 Kings 15:27) - This verse marks the beginning of the reign of Pekah in Israel.
8. "He did evil in the eyes of the Lord. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit." (2 Kings 15:28) - This verse describes Pekah as yet another wicked king who continued the sinful practices of his predecessors.

These verses highlight the recurring theme of the kings of Israel and Judah either doing what was right in the eyes of the Lord or continuing to lead their people into sin.

[In 2 Kings chapter 16, we read about the reign of Ahaz, king of Judah. This chapter offers several reflections:](#)

[The Danger of Compromising Faith: Ahaz is depicted as a king who deviates from the ways of the Lord and engages in idolatry. He worships false gods, erects altars to foreign deities, and even sacrifices his own son in a pagan ritual. This highlights the danger of](#)

compromising one's faith and turning away from the true worship of God. It serves as a reminder of the importance of remaining faithful to God's commands and not being swayed by the influences of the world.

The Consequences of Seeking Assistance from Worldly Powers: When faced with military threats from Israel and Syria, Ahaz seeks help from the Assyrians instead of trusting in God. As a result, Judah becomes subject to the Assyrian king, Tiglath-Pileser, and the nation suffers. This account emphasizes the consequences of relying on worldly powers instead of trusting in God's provision and deliverance. It prompts us to place our ultimate trust in God and seek His guidance rather than relying on human strength and alliances.

The Faithfulness of God's Promises: Despite Ahaz's unfaithfulness, God remains faithful to His covenant promises. He sends the prophet Isaiah to assure Ahaz of God's presence and deliverance. God promises to protect Jerusalem and fulfill His plans for His people. This demonstrates God's faithfulness even in the midst of human disobedience. It reminds us that God's promises stand firm, and His plans will ultimately come to pass.

The Impact of Leadership on the People: Ahaz's idolatry and unfaithfulness to God not only affect him personally but also influence the people of Judah. The nation as a whole turns away from the Lord and engages in idol worship. This highlights the significant impact that leaders have on the spiritual climate of a nation. It serves as a reminder of the responsibility of leaders to lead with integrity and to set an example of faithful obedience to God.

The Need for Repentance and Restoration: The chapter ends with Ahaz's death and his burial without honor. This serves as a sobering reminder of the consequences of a life lived in rebellion against God. It prompts reflection on the need for repentance and restoration in our own lives. It reminds us that no matter how far we may have strayed from God, there is always an opportunity to turn back to Him in genuine repentance and experience His forgiveness and restoration.

Overall, 2 Kings chapter 16 provides reflections on the danger of compromising faith, the consequences of seeking assistance from worldly powers, the faithfulness of God's promises, the impact of leadership on the people, and the need for repentance and restoration. It calls us to remain steadfast in our faith, to trust in God's provision and deliverance, to remember His faithfulness, to lead with integrity, and to seek repentance and restoration when we have strayed from His ways.

CHAPTER 16

2Kg. 16:1 In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah began to reign.

2Kg. 16:2 Ahaz was twenty years old when he became king, and he reigned in Jerusalem for sixteen years. Unlike David his

father, he did not do what was right in the eyes of the LORD his God.

2Kg. 16:3 He walked in the ways of the kings of Israel and even sacrificed his son in [Or even made his son pass through] the
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fire, following the detestable ways of the nations the LORD had driven out before the Israelites.

2Kg. 16:4 He offered sacrifices and burned incense at the high places, on the hilltops and under every spreading tree.

2Kg. 16:5 Then Rezin king of Aram and Pekah son of Remaliah king of Israel marched up to fight against Jerusalem and besieged Ahaz, but they could not overpower him.

2Kg. 16:6 At that time, Rezin king of Aram recovered Elath for Aram by driving out the men of Judah. Edomites then moved into Elath and have lived there to this day.

2Kg. 16:7 Ahaz sent messengers to say to Tiglath-Pileser king of Assyria, “I am your servant and vassal. Come up and save me out of the hand of the king of Aram and of the king of Israel who are attacking me.”

2Kg. 16:8 And Ahaz took the silver and gold found in the temple of the LORD and in the treasuries of the royal palace and sent it as a gift to the king of Assyria.

2Kg. 16:9 The king of Assyria complied by attacking Damascus and capturing it. He deported its inhabitants to Kir and put Rezin to death.

2Kg. 16:10 Then King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria. He saw an altar in Damascus and sent to Uriah the priest a sketch of the altar, with detailed plans for its construction.

2Kg. 16:11 So Uriah the priest built an altar in accordance with all the plans that King Ahaz had sent from Damascus and finished it before King Ahaz returned.

2Kg. 16:12 When the king came back from Damascus and saw the altar, he approached it and presented offerings [Or and went up] on it.

2Kg. 16:13 He offered up his burnt offering and grain offering, poured out his drink offering, and sprinkled the blood of his
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fellowship offerings [Traditionally peace offerings] on the altar.

2Kg. 16:14 The bronze altar that stood before the LORD he brought from the front of the temple — from between the new altar and the temple of the LORD — and put it on the north side of the new altar.

2Kg. 16:15 King Ahaz then gave these orders to Uriah the priest: “On the large new altar, offer the morning burnt offering and the

evening grain offering, the king's burnt offering and his grain offering, and the burnt offering of all the people of the land, and their grain offering and their drink offering. Sprinkle on the altar all the blood of the burnt offerings and sacrifices.

But I will use the bronze altar for seeking guidance.”

2Kg. 16:16 And Uriah the priest did just as King Ahaz had ordered.

2Kg. 16:17 King Ahaz took away the side panels and removed the basins from the movable stands. He removed the Sea from the bronze bulls that supported it and set it on a stone base.

2Kg. 16:18 He took away the Sabbath canopy [Or the dais of his throne (see Septuagint)] that had been built at the temple and removed the royal entrance outside the temple of the LORD, in deference to the king of Assyria.

2Kg. 16:19 As for the other events of the reign of Ahaz, and what he did, are they not written in the book of the annals of the kings of Judah?

2Kg. 16:20 Ahaz rested with his fathers and was buried with them in the City of David. And Hezekiah his son succeeded him as king.

Chapter 16 of 2 Kings describes the reign of King Ahaz of Judah, who succeeded his father Jotham. Ahaz did not follow the ways of his father and grandfather, who were both faithful to God, but instead he did evil in the sight of the Lord.

Ahaz even went as far as to sacrifice his own son in the fire, in the manner of the Canaanites. He also followed the practices of the kings of Israel, who worshipped at the high places and made idols.

As a result, God allowed the king of Aram and the king of Israel to attack Judah and take over several cities. Ahaz then sought help from the king of Assyria, Tiglath-Pileser, who came to his aid and attacked Aram and Israel, conquering their lands and taking their people into exile.

Ahaz traveled to Damascus to meet with Tiglath-Pileser and saw an altar there that he admired. He had a replica of the altar built in the temple of the Lord in Jerusalem and even changed the design of the temple to match the one in Damascus.

Chapter 16 shows the danger of following the ways of other nations and turning away from God. Ahaz's actions had disastrous consequences for his people, and his willingness to adopt the practices of the surrounding nations led to the desecration of the temple of the Lord.

In 2 Kings 16, there are several key verses:

1. "In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah began to reign." (2 Kings 16:1) This verse sets the stage for the events of the chapter and provides a historical reference point.
2. "But he [Ahaz] walked in the ways of the kings of Israel, and even sacrificed his son in the fire, following the detestable ways of the nations the Lord had driven out before the Israelites." (2 Kings 16:3) This verse highlights Ahaz's disobedience to God and his participation in pagan practices.

3. "So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, 'I am your servant and vassal. Come up and save me out of the hand of the king of Aram and of the king of Israel, who are attacking me.'" (2 Kings 16:7) This verse reveals Ahaz's political maneuvering and his decision to seek assistance from a foreign power.
4. "And King Ahaz cut off the side panels and removed the basins from the movable stands. He removed the Sea from the bronze bulls that supported it and set it on a stone base." (2 Kings 16:17) This verse describes Ahaz's desecration of the Temple by removing sacred objects and altering its structure.

The chapter as a whole recounts the reign of Ahaz and his disobedience to God, including his alliances with foreign powers, his idolatry, and his desecration of the Temple.

In 2 Kings chapter 16, we read about the reign of Ahaz, king of Judah. This chapter offers several reflections:

The Danger of Compromising Faith: Ahaz is depicted as a king who deviates from the ways of the Lord and engages in idolatry. He worships false gods, erects altars to foreign deities, and even sacrifices his own son in a pagan ritual. This highlights the danger of compromising one's faith and turning away from the true worship of God. It serves as a reminder of the importance of remaining faithful to God's commands and not being swayed by the influences of the world.

The Consequences of Seeking Assistance from Worldly Powers: When faced with military threats from Israel and Syria, Ahaz seeks help from the Assyrians instead of trusting in God. As a result, Judah becomes subject to the Assyrian king, Tiglath-Pileser, and the nation suffers. This account emphasizes the consequences of relying on worldly powers instead of trusting in God's provision and deliverance. It prompts us to place our ultimate trust in God and seek His guidance rather than relying on human strength and alliances.

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The Impact of Leadership on the People: Ahaz's idolatry and unfaithfulness to God not only affect him personally but also influence the people of Judah. The nation as a whole turns away from the Lord and engages in idol worship. This highlights the significant impact that leaders have on the spiritual climate of a nation. It serves as a reminder of the responsibility of leaders to lead with integrity and to set an example of faithful obedience to God.

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restoration in our own lives. It reminds us that no matter how far we may have strayed from God, there is always an opportunity to turn back to Him in genuine repentance and experience His forgiveness and restoration.

Overall, 2 Kings chapter 16 provides reflections on the danger of compromising faith, the consequences of seeking assistance from worldly powers, the faithfulness of God's promises, the impact of leadership on the people, and the need for repentance and restoration. It calls us to remain steadfast in our faith, to trust in God's provision and deliverance, to remember His faithfulness, to lead with integrity, and to seek repentance and restoration when we have strayed from His ways.

CHAPTER 17

2Kg. 17:1 In the twelfth year of Ahaz king of Judah, Hoshea son of Elah became king of Israel in Samaria, and he reigned for nine years.

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2Kg. 17:2 He did evil in the eyes of the LORD, but not like the kings of Israel who preceded him.

2Kg. 17:3 Shalmaneser king of Assyria came up to attack Hoshea, who had been Shalmaneser's vassal and had paid him tribute.

2Kg. 17:4 But the king of Assyria discovered that Hoshea was a traitor, for he had sent envoys to So [Or to Sais, to the; So is possibly an abbreviation for Osorkon.] king of Egypt, and he no longer paid tribute to the king of Assyria, as he had done year by year. Therefore Shalmaneser seized him and put him in prison.

2Kg. 17:5 The king of Assyria invaded the entire land, marched against Samaria and laid siege to it for three years.

2Kg. 17:6 In the ninth year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah, in Gozan on the Habor River and in the towns of the Medes.

2Kg. 17:7 All this took place because the Israelites had sinned against the LORD their God, who had brought them up out of Egypt from under the power of Pharaoh king of Egypt. They worshipped other gods

2Kg. 17:8 and followed the practices of the nations the LORD had driven out before them, as well as the practices that the kings of Israel had introduced.

2Kg. 17:9 The Israelites secretly did things against the LORD their God that were not right. From watchtower to fortified city they built themselves high places in all their towns.

2Kg. 17:10 They set up sacred stones and Asherah poles on every high hill and under every spreading tree.

2Kg. 17:11 At every high place they burned incense, as the nations whom

the LORD had driven out before them had done. They did wicked things that provoked the LORD to anger.

2Kg. 17:12 They worshipped idols, though the LORD had said, “You shall not do this.” [Exodus 20:4, 5]

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2Kg. 17:13 The LORD warned Israel and Judah through all his prophets and seers: “Turn from your evil ways. Observe my commands and decrees, in accordance with the entire Law that I commanded your fathers to obey and that I delivered to you through my servants the prophets.”

2Kg. 17:14 But they would not listen and were as stiff-necked as their fathers, who did not trust in the LORD their God.

2Kg. 17:15 They rejected his decrees and the covenant he had made with their fathers and the warnings he had given them. They followed worthless idols and themselves became worthless. They imitated the nations around them although the LORD had ordered them, “Do not do as they do,” and they did the things the LORD had forbidden them to do.

2Kg. 17:16 They forsook all the commands of the LORD their God and made for themselves two idols cast in the shape of calves, and an Asherah pole. They bowed down to all the starry hosts, and they worshipped Baal.

2Kg. 17:17 They sacrificed their sons and daughters in [Or They made their sons and daughters pass through] the fire. They practised divination and sorcery and sold themselves to do evil in the eyes of the LORD, provoking him to anger.

2Kg. 17:18 So the LORD was very angry with Israel and removed them from his presence. Only the tribe of Judah was left,

2Kg. 17:19 and even Judah did not keep the commands of the LORD their God. They followed the practices Israel had introduced.

2Kg. 17:20 Therefore the LORD rejected all the people of Israel; he afflicted them and gave them into the hands of plunderers, until he thrust them from his presence.

2Kg. 17:21 When he tore Israel away from the house of David, they made Jeroboam son of Nebat their king. Jeroboam enticed Israel away from following the LORD and caused them to commit a great sin.

2Kg. 17:22 The Israelites persisted in all the sins of Jeroboam and did not turn away from them

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2Kg. 17:23 until the LORD removed them from his presence, as he had warned through all his servants the prophets. So the people of Israel were taken from their homeland into exile in Assyria, and they are still there.

2Kg. 17:24 The king of Assyria brought people from Babylon, Cuthah, Avva, Hamath and Sepharvaim and settled them in the towns

of Samaria to replace the Israelites. They took over Samaria and lived in its towns.

2Kg. 17:25 When they first lived there, they did not worship the LORD; so he sent lions among them and they killed some of the people.

2Kg. 17:26 It was reported to the king of Assyria: “The people you deported and resettled in the towns of Samaria do not know what the god of that country requires. He has sent lions among them, which are killing them off, because the people do not know what he requires.”

2Kg. 17:27 Then the king of Assyria gave this order: “Make one of the priests you took captive from Samaria go back to live there and teach the people what the god of the land requires.”

2Kg. 17:28 So one of the priests who had been exiled from Samaria came to live in Bethel and taught them how to worship the LORD.

2Kg. 17:29 Nevertheless, each national group made its own gods in the several towns where they settled, and set them up in the shrines the people of Samaria had made at the high places.

2Kg. 17:30 The men from Babylon made Succoth Benoth, the men from Cuthah made Nergal, and the men from Hamath made Ashima;

2Kg. 17:31 the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire as sacrifices to Adrammelech and Anammelech, the gods of Sepharvaim.

2Kg. 17:32 They worshipped the LORD, but they also appointed all sorts of their own people to officiate for them as priests in the shrines at the high places.

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2Kg. 17:33 They worshipped the LORD, but they also served their own gods in accordance with the customs of the nations from which they had been brought.

2Kg. 17:34 To this day they persist in their former practices. They neither worship the LORD nor adhere to the decrees and ordinances, the laws and commands that the LORD gave the descendants of Jacob, whom he named Israel.

2Kg. 17:35 When the LORD made a covenant with the Israelites, he commanded them: “Do not worship any other gods or bow down to them, serve them or sacrifice to them.

2Kg. 17:36 But the LORD, who brought you up out of Egypt with mighty power and outstretched arm, is the one you must worship. To him you shall bow down and to him offer sacrifices.

2Kg. 17:37 You must always be careful to keep the decrees and ordinances, the laws and commands he wrote for you. Do not worship other gods.

2Kg. 17:38 Do not forget the covenant I have made with you, and do not

worship other gods.

2Kg. 17:39 Rather, worship the LORD your God; it is he who will deliver you from the hand of all your enemies.”

2Kg. 17:40 They would not listen, however, but persisted in their former practices.

2Kg. 17:41 Even while these people were worshipping the LORD, they were serving their idols. To this day their children and grandchildren continue to do as their fathers did.

Chapter 17 of 2 Kings describes the fall of the northern kingdom of Israel to the Assyrians. This event took place approximately 200 years after the division of the united kingdom of Israel under King Solomon's reign.

The chapter begins by stating that Hoshea, son of Elah, became king of Israel in Samaria in the 12th year of King Ahaz of Judah's reign. Hoshea did evil in the sight of the Lord, but he was not alone. Throughout the history of Israel, the kings and people of Israel continued to disobey God by worshipping other gods and engaging in various sins. As a result, God warned Israel repeatedly through His prophets that He would bring punishment upon them if they did not repent. But they did not listen, and so the Lord allowed the Assyrians to invade Israel and take its people into exile.

The chapter goes into great detail about the sins of Israel, which included idol worship, engaging in sorcery and witchcraft, and sacrificing their children to pagan gods. The kings of Israel led the people astray and refused to repent, even in the face of repeated warnings from the prophets.

The Assyrians conquered Israel and deported its people to various parts of their empire, replacing them with foreigners from other nations. This event marked the end of the northern kingdom of Israel and was a clear warning to the southern kingdom of Judah to turn back to the Lord and avoid a similar fate.

Chapter 17 serves as a warning against idolatry and disobedience to God's commands. It also highlights the importance of listening to and obeying the words of the prophets who speak on God's behalf.

2 Kings Chapter 17 tells the story of the fall of Israel and the exile of the Israelites to Assyria. The key verses include:

Verse 6: "In the ninth year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah, in Gozan on the Habor River and in the towns of the Medes."

Verse 7: "All this took place because the Israelites had sinned against the Lord their God, who had brought them up out of Egypt from under the power of Pharaoh king of Egypt. They worshiped other gods."

Verse 18: "So the Lord was very angry with Israel and removed them from his presence. Only the tribe of Judah was left."

Verse 23: "Until the Lord removed them from his presence, as he had warned through all his servants the prophets. So the people of Israel were taken from their homeland into exile in Assyria, and they are still there."

These verses can be found in 2 Kings Chapter 17 in the Christian Bible.

In 2 Kings chapter 17, we encounter the account of the fall of the northern kingdom of Israel and the exile of its people. This chapter offers several reflections:

The Consequences of Persistent Idolatry: The chapter begins by highlighting the continued idolatry and disobedience of the Israelites. Despite numerous warnings from the prophets and the consequences they had faced in the past, the people of Israel persisted in their worship of false gods and practiced detestable rituals. As a result, God allowed them to be conquered by the Assyrians and carried away into exile. This account serves as a powerful reminder of the consequences that come from turning away from God and persisting in sinful behavior. It prompts us to examine our own lives and consider the idols that may have taken the place of God in our hearts.

The Faithfulness of God's Warnings and His Long-suffering: The chapter emphasizes how God sent prophets to warn the Israelites and call them to repentance. God patiently and persistently sought to turn His people back to Himself. However, the Israelites did not listen and continued in their disobedience. Despite their rebellion, God's faithfulness is evident in His warnings and His desire for their restoration. It highlights God's long-suffering nature and His willingness to give multiple chances for repentance and redemption.

The Role of Leadership in Shaping the Spiritual Climate: The chapter also emphasizes the role of leadership in shaping the spiritual climate of a nation. The wicked kings of Israel who ruled during this time actively promoted idolatry and led the people astray. The influence of these leaders contributed to the downfall of the nation. It serves as a reminder of the responsibility of leaders to lead with integrity and righteousness, as their actions and decisions have a significant impact on the spiritual well-being of the people they lead.

The Urgency of Repentance and Returning to God: Despite the severity of God's judgment upon Israel, the chapter ends with a glimmer of hope. The Assyrians resettled the land with people from other nations, but they struggled with the presence of lions and other dangers. Recognizing this as a sign of divine punishment, they sought guidance from the king of Assyria and were instructed in the ways of the God of Israel. This account highlights the urgency of repentance and turning back to God. It reminds us that even in the midst of the consequences of our sins, there is always an opportunity for redemption and restoration when we humbly seek God.

The Faithfulness of God's Covenant and His Sovereignty: Despite the exile of the Israelites, the chapter concludes by reminding us of God's faithfulness to His covenant with Abraham, Isaac, and Jacob. The exile was not the end of God's plan for His people. It emphasizes God's sovereignty over the course of history and His commitment to fulfill His promises. It offers hope that even in the face of judgment and exile, God's faithfulness and redemptive purposes endure.

Overall, 2 Kings chapter 17 provides reflections on the consequences of persistent idolatry, the faithfulness of God's warnings and His long-suffering, the role of leadership

in shaping the spiritual climate, the urgency of repentance and returning to God, and the faithfulness of God's covenant and His sovereignty. It prompts us to examine our own lives, consider the idols that may be hindering our relationship with God, and respond with repentance and a wholehearted return to Him. It also reminds us of God's faithfulness and His desire to redeem and restore His people, even in the midst of judgment.

CHAPTER 18

2Kg. 18:1 In the third year of Hoshea son of Elah king of Israel, Hezekiah son of Ahaz king of Judah began to reign.

2Kg. 18:2 He was twenty-five years old when he became king, and he reigned in Jerusalem for twenty-nine years. His mother's
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name was Abijah [Hebrew Abi, a variant of Abijah] daughter of Zechariah.

2Kg. 18:3 He did what was right in the eyes of the LORD, just as his father David had done.

2Kg. 18:4 He removed the high places, smashed the sacred stones and cut down the Asherah poles. He broke into pieces the bronze snake Moses had made, for up to that time the Israelites had been burning incense to it. (It was called [Or He called it] Nehushtan.) [Nehushtan sounds like the Hebrew for bronze and snake and unclean thing.]

2Kg. 18:5 Hezekiah trusted in the LORD, the God of Israel. There was no-one like him among all the kings of Judah, either before him or after him.

2Kg. 18:6 He held fast to the LORD and did not cease to follow him; he kept the commands the LORD had given Moses.

2Kg. 18:7 And the LORD was with him; he was successful in whatever he undertook. He rebelled against the king of Assyria and did not serve him.

2Kg. 18:8 From watchtower to fortified city, he defeated the Philistines, as far as Gaza and its territory.

2Kg. 18:9 In King Hezekiah's fourth year, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria marched against Samaria and laid siege to it.

2Kg. 18:10 At the end of three years the Assyrians took it. So Samaria was captured in Hezekiah's sixth year, which was the ninth year of Hoshea king of Israel.

2Kg. 18:11 The king of Assyria deported Israel to Assyria and settled them in Halah, in Gozan on the Habor River, and in towns of the Medes.

2Kg. 18:12 This happened because they had not obeyed the LORD their God, but had violated his covenant — all that Moses the servant of the LORD commanded. They neither listened to the commands nor carried them out.

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2Kg. 18:13 In the fourteenth year of King Hezekiah's reign, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them.

2Kg. 18:14 So Hezekiah king of Judah sent this message to the king of Assyria at Lachish: "I have done wrong. Withdraw from me, and I will pay whatever you demand of me." The king of Assyria exacted from Hezekiah king of Judah three hundred talents [That is, about 10 tons (about 10 metric tons)] of silver and thirty talents [That is, about 1 ton (about 1 metric ton)] of gold.

2Kg. 18:15 So Hezekiah gave him all the silver that was found in the temple of the LORD and in the treasuries of the royal palace.

2Kg. 18:16 At this time Hezekiah king of Judah stripped off the gold with which he had covered the doors and doorposts of the temple of the LORD, and gave it to the king of Assyria.

2Kg. 18:17 The king of Assyria sent his supreme commander, his chief officer and his field commander with a large army, from Lachish to King Hezekiah at Jerusalem. They came up to Jerusalem and stopped at the aqueduct of the Upper Pool, on the road to the Washerman's Field.

2Kg. 18:18 They called for the king; and Eliakim son of Hilkiyah the palace administrator, Shebna the secretary, and Joah son of Asaph the recorder went out to them.

2Kg. 18:19 The field commander said to them, "Tell Hezekiah: "This is what the great king, the king of Assyria, says: On what are you basing this confidence of yours?"

2Kg. 18:20 You say you have strategy and military strength — but you speak only empty words. On whom are you depending, that you rebel against me?"

2Kg. 18:21 Look now, you are depending on Egypt, that splintered reed of a staff, which pierces a man's hand and wounds him if he leans on it! Such is Pharaoh king of Egypt to all who depend on him.

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2Kg. 18:22 And if you say to me, "We are depending on the LORD our God" — isn't he the one whose high places and altars Hezekiah removed, saying to Judah and Jerusalem, "You must worship before this altar in Jerusalem"?"

2Kg. 18:23 "Come now, make a bargain with my master, the king of Assyria: I will give you two thousand horses — if you can put riders on them!"

2Kg. 18:24 How can you repulse one officer of the least of my master's officials, even though you are depending on Egypt for chariots and horsemen? [Or charioteers]

2Kg. 18:25 Furthermore, have I come to attack and destroy this place

without word from the LORD? The LORD himself told me to march against this country and destroy it.”“

2Kg. 18:26 Then Eliakim son of Hilkiah, and Shebna and Joah said to the field commander, “Please speak to your servants in Aramaic, since we understand it. Don’t speak to us in Hebrew in the hearing of the people on the wall.”

2Kg. 18:27 But the commander replied, “Was it only to your master and you that my master sent me to say these things, and not to the men sitting on the wall — who, like you, will have to eat their own filth and drink their own urine?”

2Kg. 18:28 Then the commander stood and called out in Hebrew: “Hear the word of the great king, the king of Assyria!

2Kg. 18:29 This is what the king says: Do not let Hezekiah deceive you. He cannot deliver you from my hand.

2Kg. 18:30 Do not let Hezekiah persuade you to trust in the LORD when he says, ‘The LORD will surely deliver us; this city will not be given into the hand of the king of Assyria.’

2Kg. 18:31 “Do not listen to Hezekiah. This is what the king of Assyria says: Make peace with me and come out to me. Then every one of you will eat from his own vine and fig-tree and drink water from his own cistern,

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2Kg. 18:32 until I come and take you to a land like your own, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey. Choose life and not death! “Do not listen to Hezekiah, for he is misleading you when he says, ‘The LORD will deliver us.’

2Kg. 18:33 Has the god of any nation ever delivered his land from the hand of the king of Assyria?

2Kg. 18:34 Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they rescued Samaria from my hand?

2Kg. 18:35 Who of all the gods of these countries has been able to save his land from me? How then can the LORD deliver Jerusalem from my hand?”

2Kg. 18:36 But the people remained silent and said nothing in reply, because the king had commanded, “Do not answer him.”

2Kg. 18:37 Then Eliakim son of Hilkiah the palace administrator, Shebna the secretary and Joah son of Asaph the recorder went to Hezekiah, with their clothes torn, and told him what the field commander had said.

Chapter 18 of 2 Kings begins with the reign of King Hezekiah of Judah, who was a righteous king in the eyes of the Lord. Hezekiah removed the high places, smashed the

sacred stones, cut down the Asherah poles, and destroyed the bronze snake that Moses had made, which had become an object of idol worship.

Hezekiah also trusted in the Lord and kept His commands, so the Lord was with him, and he was successful in all his endeavors. Hezekiah rebelled against the king of Assyria and refused to pay him tribute, which resulted in the Assyrians invading Judah and capturing several cities.

However, Hezekiah did not lose faith in God and turned to the prophet Isaiah for guidance and reassurance. Isaiah told Hezekiah that the Lord would deliver Judah and that the Assyrians would not enter the city of Jerusalem.

Hezekiah prayed to God for deliverance, and the Lord sent an angel who destroyed the Assyrian army, killing 185,000 soldiers. The king of Assyria returned to his own land in disgrace and was eventually assassinated by his own sons.

After this victory, Hezekiah became even more prosperous and was known for his great wealth and wisdom. Hezekiah also repaired the temple and reinstated proper worship of the Lord, which had been neglected during the previous reigns.

However, despite Hezekiah's righteousness, he also made some mistakes. He showed the Babylonian envoys all his treasures and his kingdom, which led to a prophecy from Isaiah that Judah would eventually be taken captive by Babylon.

Overall, Chapter 18 emphasizes the importance of trusting in the Lord and following His commands, even in the face of great adversity. Hezekiah serves as a model of faithfulness and righteousness, but also as a reminder that even the most righteous leaders can make mistakes and need to rely on God's guidance and forgiveness.

In 2 Kings chapter 18, some of the key verses include:

1. "Hezekiah trusted in the Lord, the God of Israel. There was no one like him among all the kings of Judah, either before him or after him." - 2 Kings 18:5 (NIV)
2. "He removed the high places, smashed the sacred stones and cut down the Asherah poles. He broke into pieces the bronze snake Moses had made, for up to that time the Israelites had been burning incense to it. (It was called Nehushtan.)" - 2 Kings 18:4 (NIV)
3. "The king of Assyria sent his supreme commander, his chief officer and his field commander with a large army, from Lachish to King Hezekiah at Jerusalem. They came up to Jerusalem and stopped at the aqueduct of the Upper Pool, on the road to the Washerman's Field." - 2 Kings 18:17 (NIV)

These verses highlight Hezekiah's trust in God and his efforts to reform Judah by removing pagan worship practices. The chapter also recounts the attack on Judah by the Assyrian army, led by several commanders.

In 2 Kings chapter 18, we read about the reign of Hezekiah, king of Judah. This chapter offers several reflections:

The Faithfulness of a Righteous King: Hezekiah is portrayed as a king who follows in the footsteps of his ancestor David. Hezekiah removes the high places and idols from the land, restores the worship of the Lord, and trusts in God for deliverance. His faithfulness and commitment to God serve as an example of righteous leadership and inspire the

people of Judah to turn their hearts back to God. It reminds us of the significant impact that a faithful and godly leader can have on a nation.

Trusting in God's Deliverance: When faced with the threat of the Assyrian king Sennacherib, Hezekiah seeks the Lord and places his trust in Him. Hezekiah's faith in God's deliverance is rewarded, as the Lord miraculously defeats the Assyrian army and protects Jerusalem. This account highlights the importance of trusting in God's power and faithfulness, even in the face of seemingly insurmountable challenges. It encourages us to place our confidence in God's sovereignty and to seek Him in times of trouble.

The Power of Prayer: Hezekiah's response to the Assyrian threat is to turn to the prophet Isaiah and seek God's guidance and intervention through prayer. Hezekiah brings his concerns before the Lord and pleads for His help. This emphasizes the power of prayer and the importance of seeking God's wisdom and guidance in times of difficulty. It reminds us that prayer is a powerful tool that allows us to communicate with God and invite His intervention in our lives.

The Dangers of False Confidence: Despite the miraculous deliverance, Hezekiah later falls into the trap of pride and self-reliance. When the Babylonian envoys come to visit, Hezekiah shows them the treasures of the kingdom, boasting in his own achievements rather than giving glory to God. This act of pride foreshadows future consequences for Judah. It serves as a warning about the dangers of placing our confidence in earthly accomplishments and possessions rather than relying on God's strength and provision.

God's Faithfulness in Testing: The chapter ends with the mention of Hezekiah being tested by God. This testing serves to reveal what is truly in Hezekiah's heart and to refine his faith. It demonstrates God's faithfulness in shaping and molding His people through trials. It reminds us that even in times of testing, God remains faithful and uses these experiences to strengthen our faith and draw us closer to Him.

Overall, 2 Kings chapter 18 provides reflections on the faithfulness of a righteous king, the importance of trusting in God's deliverance, the power of prayer, the dangers of false confidence, and God's faithfulness in testing. It encourages us to seek righteousness in our leadership, to place our trust in God's power and faithfulness, to cultivate a life of prayer, to guard against pride and self-reliance, and to recognize God's faithfulness even in times of testing.

CHAPTER 19

2Kg. 19:1 When King Hezekiah heard this, he tore his clothes and put on sackcloth and went into the temple of the LORD.

2Kg. 19:2 He sent Eliakim the palace administrator, Shebna the secretary and the leading priests, all wearing sackcloth, to the prophet Isaiah son of Amoz.

2Kg. 19:3 They told him, "This is what Hezekiah says: This day is a day of distress and rebuke and disgrace, as when children come to

the point of birth and there is no strength to deliver them.

2Kg. 19:4 It may be that the LORD your God will hear all the words of the field commander, whom his master, the king of Assyria, has sent to ridicule the living God, and that he will rebuke
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him for the words the LORD your God has heard. Therefore pray for the remnant that still survives.”

2Kg. 19:5 When King Hezekiah’s officials came to Isaiah,

2Kg. 19:6 Isaiah said to them, “Tell your master, ‘This is what the LORD says: Do not be afraid of what you have heard —

those words with which the underlings of the king of Assyria have blasphemed me.

2Kg. 19:7 Listen! I am going to put such a spirit in him that when he hears a certain report, he will return to his own country, and there I will have him cut down with the sword.’”

2Kg. 19:8 When the field commander heard that the king of Assyria had left Lachish, he withdrew and found the king fighting against Libnah.

2Kg. 19:9 Now Sennacherib received a report that Tirhakah, the Cushite [That is, from the upper Nile region] king of Egypt, was marching out to fight against him. So he again sent messengers to Hezekiah with this word:

2Kg. 19:10 “Say to Hezekiah king of Judah: Do not let the god you depend on deceive you when he says, ‘Jerusalem will not be handed over to the king of Assyria.’

2Kg. 19:11 Surely you have heard what the kings of Assyria have done to all the countries, destroying them completely. And will you be delivered?

2Kg. 19:12 Did the gods of the nations that were destroyed by my forefathers deliver them: the gods of Gozan, Haran, Rezeph and the people of Eden who were in Tel Assar?

2Kg. 19:13 Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, or of Hena or Ivvah?”

2Kg. 19:14 Hezekiah received the letter from the messengers and read it. Then he went up to the temple of the LORD and spread it out before the LORD.

2Kg. 19:15 And Hezekiah prayed to the LORD: “O LORD, God of Israel, enthroned between the cherubim, you alone are God
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over all the kingdoms of the earth. You have made heaven and earth.

2Kg. 19:16 Give ear, O LORD, and hear; open your eyes, O LORD, and see; listen to the words Sennacherib has sent to insult the living God.

2Kg. 19:17 “It is true, O LORD, that the Assyrian kings have laid waste these nations and their lands.

2Kg. 19:18 They have thrown their gods into the fire and destroyed them, for they were not gods but only wood and stone, fashioned by men's hands.

2Kg. 19:19 Now, O LORD our God, deliver us from his hand, so that all kingdoms on earth may know that you alone, O LORD, are God."

2Kg. 19:20 Then Isaiah son of Amoz sent a message to Hezekiah: "This is what the LORD, the God of Israel, says: I have heard your prayer concerning Sennacherib king of Assyria.

2Kg. 19:21 This is the word that the LORD has spoken against him:

"The Virgin Daughter of Zion despises you and mocks you.

The Daughter of Jerusalem tosses her head as you flee.

2Kg. 19:22 Who is it you have insulted and blasphemed? Against whom have you raised your voice and lifted your eyes in pride?

Against the Holy One of Israel!

2Kg. 19:23 By your messengers you have heaped insults on the Lord.

And you have said, "With my many chariots I have ascended the heights of the mountains, the utmost heights of Lebanon.

I have cut down its tallest cedars, the choicest of its pines. I have reached its remotest parts, the finest of its forests.

2Kg. 19:24 I have dug wells in foreign lands and drunk the water there.

With the soles of my feet I have dried up all the streams of Egypt."

2Kg. 19:25 "Have you not heard? Long ago I ordained it. In days of old I planned it; now I have brought it to pass, that you have turned fortified cities into piles of stone.

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2Kg. 19:26 Their people, drained of power, are dismayed and put to shame. They are like plants in the field, like tender green shoots, like grass sprouting on the roof, scorched before it grows up.

2Kg. 19:27 "But I know where you stay and when you come and go and how you rage against me.

2Kg. 19:28 Because you rage against me and your insolence has reached my ears, I will put my hook in your nose and my bit in your mouth, and I will make you return by the way you came.'

2Kg. 19:29 "This will be the sign for you, O Hezekiah: This year you will eat what grows by itself, and the second year what springs from that. But in the third year sow and reap, plant vineyards and eat their fruit.

2Kg. 19:30 Once more a remnant of the house of Judah will take root below and bear fruit above.

2Kg. 19:31 For out of Jerusalem will come a remnant, and out of Mount Zion a band of survivors. The zeal of the LORD Almighty will accomplish this.

2Kg. 19:32 "Therefore this is what the LORD says concerning the king

of Assyria: “He will not enter this city or shoot an arrow here. He will not come before it with shield or build a siege ramp against it.

2Kg. 19:33 By the way that he came he will return; he will not enter this city, declares the LORD.

2Kg. 19:34 I will defend this city and save it, for my sake and for the sake of David my servant.”

2Kg. 19:35 That night the angel of the LORD went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning — there were all the dead bodies!

2Kg. 19:36 So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there.

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2Kg. 19:37 One day, while he was worshipping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword, and they escaped to the land of Ararat. And Esarhaddon his son succeeded him as king.

Chapter 19 of 2 Kings continues the story of King Hezekiah of Judah and his encounters with the Assyrian king. After the Assyrian king, Sennacherib, was defeated by the Lord and returned to his own land, he sent a message to Hezekiah threatening to attack Jerusalem and capture the city.

Hezekiah was distressed by the Assyrian king's message and went to the temple to pray to the Lord for help. He sent messengers to the prophet Isaiah, who told Hezekiah not to fear and assured him that the Lord would protect Jerusalem.

The Lord sent a message to Sennacherib, telling him that he would not be successful in his attack on Jerusalem. Sennacherib received news that the king of Ethiopia was coming to fight against him, so he withdrew his army and returned to his own land.

After this, Hezekiah became sick and was near death. Isaiah the prophet visited him and told him to put his affairs in order, but Hezekiah prayed to the Lord and was granted an additional 15 years of life.

Hezekiah was also granted a sign from the Lord, in which the shadow on the sundial moved back ten steps. This was a miraculous sign of the Lord's power and faithfulness. Despite Hezekiah's faithfulness, his son Manasseh succeeded him as king and led the people of Judah into idolatry and sin. This sets the stage for the next chapters in which the kingdom of Judah experiences significant decline and eventually falls to the Babylonians.

2 Kings 19 is an important chapter in the Bible as it details the story of King Hezekiah's prayer and God's response in saving Jerusalem from the Assyrian invasion. The key verses are:

2 Kings 19:14-19 (NIV): "Hezekiah received the letter from the messengers and read it. Then he went up to the temple of the Lord and spread it out before the Lord. And Hezekiah prayed to the Lord: 'Lord, the God of Israel, enthroned between the cherubim,

you alone are God over all the kingdoms of the earth. You have made heaven and earth. Give ear, Lord, and hear; open your eyes, Lord, and see; listen to the words Sennacherib has sent to ridicule the living God. It is true, Lord, that the Assyrian kings have laid waste these nations and their lands. They have thrown their gods into the fire and destroyed them, for they were not gods but only wood and stone, fashioned by human hands. Now, Lord our God, deliver us from his hand, so that all the kingdoms of the earth may know that you alone, Lord, are God."

2 Kings 19:35-36 (NIV): "That night the angel of the Lord went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning—there were all the dead bodies! So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there."

These verses highlight the power of prayer and the faithfulness of God in protecting and delivering His people.

In 2 Kings chapter 19, we continue with the account of Hezekiah, king of Judah, and the events surrounding the Assyrian invasion of Jerusalem. This chapter offers several reflections:

Trusting in God's Sovereignty: When Hezekiah receives a threatening letter from the Assyrian king Sennacherib, he takes it before the Lord and spreads it out in the temple. Hezekiah acknowledges God's sovereignty and power, recognizing that the Assyrian threat is ultimately against the Lord Himself. He prays and seeks God's intervention, placing his trust in Him. This highlights the importance of recognizing and trusting in God's sovereignty over all circumstances, even in the face of overwhelming challenges.

Seeking God's Guidance: Hezekiah sends messengers to the prophet Isaiah to seek God's guidance and receive a word from the Lord. Isaiah brings a message of assurance, declaring that God will protect Jerusalem and cause the Assyrians to be defeated. This demonstrates the importance of seeking God's wisdom and guidance through His appointed servants, particularly in times of uncertainty and crisis. It prompts us to seek God's direction and listen to His voice through His Word and the guidance of godly individuals.

The Power of God's Deliverance: In response to Hezekiah's prayer and the faith of the people, God sends His angel to strike down the Assyrian army, resulting in their defeat and Sennacherib's retreat. This display of divine power emphasizes the effectiveness of God's deliverance and protection over His people. It serves as a reminder that no enemy or threat is too powerful for God, and He is able to bring about victory in even the most dire circumstances.

God's Response to Blasphemy: Sennacherib had blasphemed against the God of Israel, boasting of his conquests and mocking the Lord. However, God defends His own honor and the honor of His people. He sends a message through Isaiah, declaring that Sennacherib's arrogance will not go unpunished. This demonstrates God's faithfulness in defending His name and the honor of His people, even in the face of great opposition. It

serves as a reminder that God will not allow His glory to be diminished or His people to be utterly destroyed.

The Faithfulness of God's Promises: The chapter concludes with the fulfillment of Isaiah's prophecy. Sennacherib is assassinated by his own sons, just as Isaiah had foretold. This serves as a reminder of the faithfulness of God's promises. It highlights that God's word never fails and His plans will come to pass. It prompts us to trust in the reliability of God's promises and to find assurance in His faithfulness.

Overall, 2 Kings chapter 19 provides reflections on trusting in God's sovereignty, seeking His guidance, witnessing the power of God's deliverance, God's response to blasphemy, and the faithfulness of God's promises. It encourages us to place our trust in God's sovereignty over our circumstances, to seek His guidance in all situations, to trust in His deliverance and protection, to honor and defend His name, and to rely on the unchanging nature of His promises.

CHAPTER 20

2Kg. 20:1 In those days Hezekiah became ill and was at the point of death. The prophet Isaiah son of Amoz went to him and said, "This is what the LORD says: Put your house in order, because you are going to die; you will not recover."

2Kg. 20:2 Hezekiah turned his face to the wall and prayed to the LORD,

2Kg. 20:3 "Remember, O LORD, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes." And Hezekiah wept bitterly.

2Kg. 20:4 Before Isaiah had left the middle court, the word of the LORD came to him:

2Kg. 20:5 "Go back and tell Hezekiah, the leader of my people, 'This is what the LORD, the God of your father David, says: I have heard your prayer and seen your tears; I will heal you. On the third day from now you will go up to the temple of the LORD.

2Kg. 20:6 I will add fifteen years to your life. And I will deliver you and this city from the hand of the king of Assyria. I will defend this city for my sake and for the sake of my servant David.'"

2Kg. 20:7 Then Isaiah said, "Prepare a poultice of figs." They did so and applied it to the boil, and he recovered.

2Kg. 20:8 Hezekiah had asked Isaiah, "What will be the sign that the LORD will heal me and that I will go up to the temple of the LORD on the third day from now?"

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2Kg. 20:9 Isaiah answered, "This is the LORD's sign to you that the LORD will do what he has promised: Shall the shadow go forward ten steps, or shall it go back ten steps?"

2Kg. 20:10 “It is a simple matter for the shadow to go forward ten steps,” said Hezekiah. “Rather, have it go back ten steps.”

2Kg. 20:11 Then the prophet Isaiah called upon the LORD, and the LORD made the shadow go back the ten steps it had gone down on the stairway of Ahaz.

2Kg. 20:12 At that time Merodach-Baladan son of Baladan king of Babylon sent Hezekiah letters and a gift, because he had heard of Hezekiah’s illness.

2Kg. 20:13 Hezekiah received the messengers and showed them all that was in his storehouses — the silver, the gold, the spices and the fine oil — his armoury and everything found among his treasures. There was nothing in his palace or in all his kingdom that Hezekiah did not show them.

2Kg. 20:14 Then Isaiah the prophet went to King Hezekiah and asked, “What did those men say, and where did they come from?”

“From a distant land,” Hezekiah replied. “They came from Babylon.”

2Kg. 20:15 The prophet asked, “What did they see in your palace?”

“They saw everything in my palace,” Hezekiah said. “There is nothing among my treasures that I did not show them.”

2Kg. 20:16 Then Isaiah said to Hezekiah, “Hear the word of the LORD:

2Kg. 20:17 The time will surely come when everything in your palace, and all that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the LORD.

2Kg. 20:18 And some of your descendants, your own flesh and blood, that will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon.”

2Kg. 20:19 “The word of the LORD you have spoken is good,”

Hezekiah replied. For he thought, “Will there not be peace and security in my lifetime?”

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2Kg. 20:20 As for the other events of Hezekiah’s reign, all his achievements and how he made the pool and the tunnel by which he brought water into the city, are they not written in the book of the annals of the kings of Judah?

2Kg. 20:21 Hezekiah rested with his fathers. And Manasseh his son succeeded him as king.

Chapter 20 of 2 Kings continues the story of King Hezekiah of Judah. Hezekiah became sick and was near death, but he prayed to the Lord and was granted an additional 15 years of life. Isaiah the prophet had told him to put his affairs in order, and Hezekiah asked for a sign to confirm that he would recover.

Isaiah gave Hezekiah a choice between two signs: the shadow on the sundial could either move forward ten steps or move backward ten steps. Hezekiah chose to have the shadow move back ten steps, and it did so miraculously.

After this sign, Hezekiah showed off his wealth to some envoys from Babylon, and Isaiah prophesied that the Babylonians would eventually come and take everything away, including some of Hezekiah's own descendants. However, Hezekiah did not seem too concerned and was instead grateful for the peace and security during his lifetime. Chapter 20 also includes a description of the water tunnel that Hezekiah built in Jerusalem to bring water into the city in case of a siege. This tunnel was discovered in modern times and is known as Hezekiah's Tunnel or the Siloam Tunnel. Overall, chapter 20 of 2 Kings emphasizes the power of prayer and the faithfulness of the Lord to those who trust in Him. However, it also foreshadows the decline of Judah and the eventual conquest of Jerusalem by the Babylonians.

In 2 Kings 20, the key verses are:

Verse 1: "In those days Hezekiah became ill and was at the point of death. The prophet Isaiah son of Amoz went to him and said, "This is what the Lord says: Put your house in order, because you are going to die; you will not recover." (NIV)

Verse 5: ""Go back and tell Hezekiah, the ruler of my people, 'This is what the Lord, the God of your father David, says: I have heard your prayer and seen your tears; I will heal you. On the third day from now you will go up to the temple of the Lord.'" (NIV)

Verse 11: "Then the prophet Isaiah called on the Lord, and the Lord made the shadow go back the ten steps it had gone down on the stairway of Ahaz." (NIV)

These verses detail the story of Hezekiah's illness, the prophecy of his impending death, his prayer and subsequent healing by God, and the miraculous sign given to Hezekiah as proof of God's power. These verses can be found in the Christian Bible's Old Testament, specifically in 2 Kings 20.

In 2 Kings chapter 20, we read about a significant event in the life of King Hezekiah of Judah. This chapter offers several reflections:

The Power of Prayer: Hezekiah becomes severely ill, and the prophet Isaiah brings him a message from the Lord that he will not recover but die. In response, Hezekiah turns to God in fervent prayer, pleading for mercy and healing. God hears his prayer and grants him an additional 15 years of life. This account highlights the power of prayer and the importance of bringing our needs and concerns before God. It encourages us to seek God's intervention and mercy in times of difficulty and to trust in His ability to answer our prayers according to His will.

God's Compassion and Grace: Despite the pronouncement of impending death, God demonstrates His compassion and grace towards Hezekiah. In response to his prayer, God extends his life and grants him healing. This reveals God's willingness to respond to the cries of His people and show them mercy. It reminds us that God is a compassionate and gracious God who delights in extending His grace to those who seek Him.

The Danger of Pride: Following his healing, Hezekiah receives a visit from envoys of the Babylonian king, and he shows them all the treasures of his kingdom. In doing so, Hezekiah demonstrates pride and fails to give glory to God for his restoration and blessings. This account serves as a warning about the dangers of pride and self-reliance.

It reminds us to humbly acknowledge God as the source of all our blessings and to guard against allowing pride to creep into our hearts.

God's Knowledge of the Future: In response to Hezekiah's actions, Isaiah prophesies that the treasures shown to the Babylonian envoys will eventually be carried away to Babylon, and some of Hezekiah's own descendants will serve in the Babylonian king's palace. This demonstrates God's knowledge of future events and His ability to reveal them through His prophets. It serves as a reminder that God sees the bigger picture and knows the outcome of our actions. It prompts us to seek His wisdom and guidance in our decisions, knowing that He has a perfect understanding of what lies ahead.

The Importance of Faithfulness in Leadership: Hezekiah is praised as a righteous king who did what was right in the eyes of the Lord. His faithfulness and commitment to following God's commands set him apart as a leader. This highlights the significance of faithfulness in leadership and the positive impact it can have on a nation. It prompts us to consider the importance of integrity and righteousness in our own leadership roles, whether they be in our families, workplaces, or communities.

Overall, 2 Kings chapter 20 provides reflections on the power of prayer, God's compassion and grace, the danger of pride, God's knowledge of the future, and the importance of faithfulness in leadership. It encourages us to rely on prayer to seek God's intervention, to recognize His compassion and grace in our lives, to guard against pride, to trust in God's knowledge and wisdom, and to prioritize faithfulness in our leadership roles.

CHAPTER 21

2Kg. 21:1 Manasseh was twelve years old when he became king, and he reigned in Jerusalem for fifty-five years. His mother's name was Hephzibah.

2Kg. 21:2 He did evil in the eyes of the LORD, following the detestable practices of the nations the LORD had driven out before the Israelites.

2Kg. 21:3 He rebuilt the high places his father Hezekiah had destroyed; he also erected altars to Baal and made an Asherah pole, as Ahab king of Israel had done. He bowed down to all the starry hosts and worshipped them.

2Kg. 21:4 He built altars in the temple of the LORD, of which the LORD had said, "In Jerusalem I will put my Name."

2Kg. 21:5 In both courts of the temple of the LORD, he built altars to all the starry hosts.

2Kg. 21:6 He sacrificed his own son in [Or He made his own son pass through] the fire, practised sorcery and divination, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, provoking him to anger.

2Kg. 21:7 He took the carved Asherah pole he had made and put it in

the temple, of which the LORD had said to David and to his son Solomon, “In this temple and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my Name for ever.

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2Kg. 21:8 I will not again make the feet of the Israelites wander from the land I gave their forefathers, if only they will be careful to do everything I commanded them and will keep the whole Law that my servant Moses gave them.”

2Kg. 21:9 But the people did not listen. Manasseh led them astray, so that they did more evil than the nations the LORD had destroyed before the Israelites.

2Kg. 21:10 The LORD said through his servants the prophets:

2Kg. 21:11 “Manasseh king of Judah has committed these detestable sins. He has done more evil than the Amorites who preceded him and has led Judah into sin with his idols.

2Kg. 21:12 Therefore this is what the LORD, the God of Israel, says: I am going to bring such disaster on Jerusalem and Judah that the ears of everyone who hears of it will tingle.

2Kg. 21:13 I will stretch out over Jerusalem the measuring line used against Samaria and the plumb-line used against the house of Ahab. I will wipe out Jerusalem as one wipes out a dish, wiping it and turning it upside-down.

2Kg. 21:14 I will forsake the remnant of my inheritance and hand them over to their enemies. They will be looted and plundered by all their foes,

2Kg. 21:15 because they have done evil in my eyes and have provoked me to anger from the day their forefathers came out of Egypt until this day.”

2Kg. 21:16 Moreover, Manasseh also shed so much innocent blood that he filled Jerusalem from end to end — besides the sin that he had caused Judah to commit, so that they did evil in the eyes of the LORD.

2Kg. 21:17 As for the other events of Manasseh’s reign, and all he did, including the sin he committed, are they not written in the book of the annals of the kings of Judah?

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2Kg. 21:18 Manasseh rested with his fathers and was buried in his palace garden, the garden of Uzza. And Amon his son succeeded him as king.

2Kg. 21:19 Amon was twenty-two years old when he became king, and he reigned in Jerusalem for two years. His mother’s name was Meshullemeth daughter of Haruz; she was from Jotbah.

2Kg. 21:20 He did evil in the eyes of the LORD, as his father Manasseh had done.

2Kg. 21:21 He walked in all the ways of his father; he worshipped the

idols his father had worshipped, and bowed down to them.

2Kg. 21:22 He forsook the LORD, the God of his fathers, and did not walk in the way of the LORD.

2Kg. 21:23 Amon's officials conspired against him and assassinated the king in his palace.

2Kg. 21:24 Then the people of the land killed all who had plotted against King Amon, and they made Josiah his son king in his place.

2Kg. 21:25 As for the other events of Amon's reign, and what he did, are they not written in the book of the annals of the kings of Judah?

2Kg. 21:26 He was buried in his grave in the garden of Uzza. And Josiah his son succeeded him as king.

Chapter 21 of 2 Kings describes the reign of Manasseh, son of Hezekiah, as the king of Judah. Unlike his father, Manasseh was a wicked king who did evil in the eyes of the Lord. He followed the practices of the nations around Judah, worshipping other gods, building altars to them in the temple of the Lord, and even sacrificing his own son to a foreign god.

As a result of his evil deeds, the Lord promised to bring disaster on Judah and Jerusalem. Manasseh was also responsible for shedding much innocent blood, and the author of 2 Kings attributes the exile of Israel to Assyria and the later exile of Judah to Babylon to Manasseh's sins.

Despite this, Manasseh repented of his ways towards the end of his life and prayed to the Lord for forgiveness. The Lord heard his prayer and showed him mercy, but the damage was already done, and the author notes that the sins of Manasseh were so great that they could not be forgiven completely.

Manasseh was succeeded by his son Amon, who also did evil in the eyes of the Lord, following the example of his father before him. He was eventually assassinated by his own officials, and his son Josiah became king in his place.

Chapter 21 serves as a warning against the dangers of idolatry and the consequences of turning away from the Lord. Despite the mercy and forgiveness that the Lord can offer, the consequences of sin can have lasting effects on individuals and entire nations.

In 2 Kings Chapter 21, the key verses are:

Verse 1: "Manasseh was twelve years old when he became king, and he reigned in Jerusalem fifty-five years. His mother's name was Hephzibah."

Verse 2: "He did evil in the eyes of the Lord, following the detestable practices of the nations the Lord had driven out before the Israelites."

Verse 16: "Moreover, Manasseh also shed so much innocent blood that he filled Jerusalem from end to end—besides the sin that he had caused Judah to commit, so that they did evil in the eyes of the Lord."

These verses describe the reign of King Manasseh, who was one of the most evil kings of Judah. Despite his long reign, he was known for his wickedness and idolatry, which led to the downfall of Judah. The passage emphasizes the importance of following God's laws and avoiding idolatry. These verses can be found in 2 Kings 21:1, 2, and 16.

In 2 Kings chapter 21, we encounter the account of Manasseh, one of the kings of Judah, and his reign characterized by idolatry and wickedness. This chapter offers several reflections:

The Impact of Leadership: Manasseh's reign is marked by great evil, as he leads the nation of Judah into idolatry and practices detestable acts. His leadership influences the spiritual climate of the entire nation, leading the people astray from the worship of the true God. This highlights the significant impact that leaders can have on the moral and spiritual direction of a nation or community. It serves as a reminder of the responsibility that leaders bear and the potential consequences of their actions and choices.

The Consequences of Sin: The chapter describes the consequences of Judah's idolatry and wickedness under Manasseh's rule. God declares that He will bring calamity upon Jerusalem and Judah, resulting in their destruction and exile. This serves as a sobering reminder of the consequences of persistent disobedience and rebellion against God. It underscores the importance of obedience and faithfulness to God's commands, as well as the need for repentance and turning back to Him.

God's Faithfulness and Warning: Despite the severity of Judah's sins, God continues to reach out in mercy and sends His prophets to warn the people. He desires their repentance and restoration. This demonstrates God's faithfulness and His desire to see His people turn back to Him. It reminds us of God's patience and His ongoing pursuit of reconciliation with His children, even in the face of their rebellion.

The Defiling of the Holy Place: Manasseh's wickedness extends to the desecration of the temple in Jerusalem. He sets up idols and altars within the house of the Lord, defiling the sacred space that was meant for the worship of God alone. This serves as a powerful reminder of the importance of honoring and revering the sanctity of places of worship. It prompts us to examine our own lives and ensure that we are giving God the reverence and respect He deserves in all aspects of our worship.

The Ripple Effect of Sin: Manasseh's evil influence extends beyond his own reign. The chapter mentions that he "made Judah sin" and led the people to do even more evil than the nations that God had driven out before them. This highlights the destructive nature of sin and its ability to influence and corrupt others. It serves as a warning to guard against the influence of sinful practices and to strive for righteousness, recognizing that our actions can have a profound impact on those around us.

Overall, 2 Kings chapter 21 provides reflections on the impact of leadership, the consequences of sin, God's faithfulness and warning, the defiling of the holy place, and the ripple effect of sin. It calls us to examine our own lives, leadership roles, and influence, recognizing the importance of obedience to God's commands, the need for repentance and turning back to Him, and the responsibility we bear in shaping the spiritual climate of our communities. It also reminds us of God's faithfulness in extending mercy and His desire to see His people restored to Him.

CHAPTER 22

2Kg. 22:1 Josiah was eight years old when he became king, and he reigned in Jerusalem for thirty-one years. His mother's name was Jedidah daughter of Adaiah; she was from Bozkath.

2Kg. 22:2 He did what was right in the eyes of the LORD and walked in all the ways of his father David, not turning aside to the right or to the left.

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2Kg. 22:3 In the eighteenth year of his reign, King Josiah sent the secretary, Shaphan son of Azaliah, the son of Meshullam, to the temple of the LORD. He said:

2Kg. 22:4 "Go up to Hilkiyah the high priest and make him get ready the money that has been brought into the temple of the LORD, which the doorkeepers have collected from the people.

2Kg. 22:5 Make them entrust it to the men appointed to supervise the work on the temple. And make these men pay the workers who repair the temple of the LORD —

2Kg. 22:6 the carpenters, the builders and the masons. Also make them purchase timber and dressed stone to repair the temple.

2Kg. 22:7 But they need not account for the money entrusted to them, because they are acting faithfully."

2Kg. 22:8 Hilkiyah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the temple of the LORD." He gave it to Shaphan, who read it.

2Kg. 22:9 Then Shaphan the secretary went to the king and reported to him: "Your officials have paid out the money that was in the temple of the LORD and have entrusted it to the workers and supervisors at the temple."

2Kg. 22:10 Then Shaphan the secretary informed the king, "Hilkiyah the priest has given me a book." And Shaphan read from it in the presence of the king.

2Kg. 22:11 When the king heard the words of the Book of the Law, he tore his robes.

2Kg. 22:12 He gave these orders to Hilkiyah the priest, Ahikam son of Shaphan, Acbor son of Micaiah, Shaphan the secretary and Asaiah the king's attendant:

2Kg. 22:13 "Go and enquire of the LORD for me and for the people and for all Judah about what is written in this book that has been found. Great is the LORD's anger that burns against us because our fathers have not obeyed the words of this book;

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they have not acted in accordance with all that is written there concerning us."

2Kg. 22:14 Hilkiyah the priest, Ahikam, Acbor, Shaphan and Asaiah went

to speak to the prophetess Huldah, who was the wife of Shallum son of Tikvah, the son of Harhas, keeper of the wardrobe. She lived in Jerusalem, in the Second District.

2Kg. 22:15 She said to them, “This is what the LORD, the God of Israel, says: Tell the man who sent you to me,

2Kg. 22:16 `This is what the LORD says: I am going to bring disaster on this place and its people, according to everything written in the book the king of Judah has read.

2Kg. 22:17 Because they have forsaken me and burned incense to other gods and provoked me to anger by all the idols their hands have made, [Or by everything they have done] my anger will burn against this place and will not be quenched.’

2Kg. 22:18 Tell the king of Judah, who sent you to enquire of the LORD, `This is what the LORD, the God of Israel, says concerning the words you heard:

2Kg. 22:19 Because your heart was responsive and you humbled yourself before the LORD when you heard what I have spoken against this place and its people, that they would become accursed and laid waste, and because you tore your robes and wept in my presence, I have heard you, declares the LORD.

2Kg. 22:20 Therefore I will gather you to your fathers, and you will be buried in peace. Your eyes will not see all the disaster I am going to bring on this place.’“ So they took her answer back to the king.

Chapter 22 of 2 Kings describes the reign of Josiah, the son of Amon, as the king of Judah. Unlike his father and grandfather, Josiah was a righteous king who did what was right in the eyes of the Lord.

In the eighteenth year of his reign, Josiah ordered the repair of the temple of the Lord, which had fallen into disrepair. During the repairs, the high priest Hilkiah discovered a copy of the Book of the Law, likely a reference to the Torah or the first five books of the Old Testament. The book was brought to Josiah and read aloud to him, and upon hearing its contents, Josiah tore his clothes in distress.

Josiah realized that Judah had not been following the Law of the Lord, and he sent Hilkiah, along with other officials and the prophetess Huldah, to inquire of the Lord about the meaning of the book. Huldah confirmed that the Lord would bring disaster on Judah because of their disobedience, but because of Josiah's repentance and humility, the disaster would not come during his lifetime.

Josiah immediately set about instituting religious reforms throughout Judah. He gathered all the people and read the Book of the Law to them, renewing their covenant with the Lord. He also destroyed all the idols and altars of other gods in Judah, and he even went beyond the borders of Judah to destroy the altars and idols in the territories of Israel.

Josiah's reforms were extensive and thorough, and the author notes that he was a great king who turned to the Lord with all his heart, soul, and strength. However, despite his righteousness, the disaster that had been foretold still came upon Judah after his death.

Chapter 22 serves as a reminder of the importance of following the Word of the Lord and the consequences of straying from it. Josiah's response to the discovery of the Book of the Law demonstrates the power of repentance and humility in the face of disobedience.

The key verses of 2 Kings Chapter 22 in the Christian Bible are verses 8-13, which describe the discovery of the Book of the Law by the high priest Hilkiah during the reign of King Josiah:

"Then Hilkiah the high priest said to Shaphan the secretary, 'I have found the Book of the Law in the house of the Lord.' And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the secretary came to the king, and reported to the king, 'Your servants have emptied out the money that was found in the house and have delivered it into the hand of the workmen who have the oversight of the house of the Lord.' Then Shaphan the secretary told the king, 'Hilkiah the priest has given me a book.' And Shaphan read it before the king. When the king heard the words of the Book of the Law, he tore his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the secretary, and Asaiah the king's servant, saying, 'Go, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that has been found; for great is the wrath of the Lord that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us.'"

These verses can be found in 2 Kings 22:8-13 in the Christian Bible.

In 2 Kings chapter 22, we encounter the story of King Josiah of Judah and the rediscovery of the Book of the Law. This chapter offers several reflections:

Rediscovering God's Word: During the repair and restoration of the temple, the high priest Hilkiah finds the Book of the Law, which had been lost and forgotten for many years. When the book is read to King Josiah, he tears his clothes in response to the realization of how far the people of Judah had strayed from God's commandments. This highlights the importance of God's Word in our lives and the need for its rediscovery and renewal. It prompts us to value and prioritize the reading, studying, and application of Scripture, recognizing its power to bring about repentance, renewal, and spiritual transformation.

Conviction and Repentance: King Josiah's response to hearing the words of the Law demonstrates deep conviction and a heart of repentance. He recognizes the seriousness of the nation's disobedience and the consequences that would follow. Josiah humbles himself before God, seeking His guidance and desiring to follow His commandments. This serves as a reminder of the importance of recognizing our own sins and shortcomings, and responding with humility and repentance. It encourages us to turn to God, seek His forgiveness, and make a genuine commitment to obey His Word.

The Impact of God's Word: The reading of the Book of the Law leads Josiah to take immediate action. He gathers the people of Judah, reads the Law to them, and makes a covenant before God to keep His commandments with all their hearts and souls. This underscores the transformative power of God's Word in our lives. It prompts us to

respond to God's Word with obedience, to make necessary changes in our lives, and to live according to His precepts. It encourages us to consider the impact that God's Word can have on our communities and the importance of sharing it with others.

God's Response to Repentance: In response to Josiah's repentance and commitment to follow God, the Lord affirms His approval and promises that the disaster and judgment that had been pronounced upon Judah would be delayed until after Josiah's death. This demonstrates God's faithfulness to respond to genuine repentance and His willingness to show mercy and grace. It serves as a reminder that when we turn to God with a sincere heart, seeking to follow Him, He responds with compassion and forgiveness.

The Influence of a Righteous Leader: Josiah is portrayed as a righteous king who walks in the ways of the Lord and leads the people in spiritual renewal. His commitment to God and His Word has a profound impact on the nation of Judah. This highlights the influence that a righteous leader can have on a community and the potential for spiritual revival. It prompts us to strive for righteousness in our own lives and to seek leaders who will lead with integrity and a commitment to God's Word.

Overall, 2 Kings chapter 22 provides reflections on the rediscovery of God's Word, conviction and repentance, the impact of God's Word, God's response to repentance, and the influence of a righteous leader. It encourages us to value and prioritize the reading and application of Scripture, to respond to God's Word with humility and repentance, to seek spiritual renewal individually and collectively, to trust in God's faithfulness to respond to genuine repentance, and to recognize the impact that righteous leadership can have on a community.

CHAPTER 23

2Kg. 23:1 Then the king called together all the elders of Judah and Jerusalem.

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2Kg. 23:2 He went up to the temple of the LORD with the men of Judah, the people of Jerusalem, the priests and the prophets — all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the LORD.

2Kg. 23:3 The king stood by the pillar and renewed the covenant in the presence of the LORD — to follow the LORD and keep his commands, regulations and decrees with all his heart and all his soul, thus confirming the words of the covenant written in this book. Then all the people pledged themselves to the covenant.

2Kg. 23:4 The king ordered Hilkiah the high priest, the priests next in rank and the doorkeepers to remove from the temple of the LORD all the articles made for Baal and Asherah and all the starry hosts. He burned them outside Jerusalem in the fields

of the Kidron Valley and took the ashes to Bethel.

2Kg. 23:5 He did away with the pagan priests appointed by the kings of Judah to burn incense on the high places of the towns of Judah and on those around Jerusalem — those who burned incense to Baal, to the sun and moon, to the constellations and to all the starry hosts.

2Kg. 23:6 He took the Asherah pole from the temple of the LORD to the Kidron Valley outside Jerusalem and burned it there. He ground it to powder and scattered the dust over the graves of the common people.

2Kg. 23:7 He also tore down the quarters of the male shrine-prostitutes, which were in the temple of the LORD and where women did weaving for Asherah.

2Kg. 23:8 Josiah brought all the priests from the towns of Judah and desecrated the high places, from Geba to Beersheba, where the priests had burned incense. He broke down the shrines [Or high places] at the gates — at the entrance to the Gate of Joshua, the city governor, which is on the left of the city gate.

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2Kg. 23:9 Although the priests of the high places did not serve at the altar of the LORD in Jerusalem, they ate unleavened bread with their fellow priests.

2Kg. 23:10 He desecrated Topheth, which was in the Valley of Ben Hinnom, so no-one could use it to sacrifice his son or daughter in [Or to make his son or daughter pass through] the fire to Molech.

2Kg. 23:11 He removed from the entrance to the temple of the LORD the horses that the kings of Judah had dedicated to the sun.

They were in the court near the room of an official named Nathan-Melech. Josiah then burned the chariots dedicated to the sun.

2Kg. 23:12 He pulled down the altars the kings of Judah had erected on the roof near the upper room of Ahaz, and the altars Manasseh had built in the two courts of the temple of the LORD. He removed them from there, smashed them to pieces and threw the rubble into the Kidron Valley.

2Kg. 23:13 The king also desecrated the high places that were east of Jerusalem on the south of the Hill of Corruption — the ones Solomon king of Israel had built for Ashtoreth the vile goddess of the Sidonians, for Chemosh the vile god of Moab, and for Molech [Hebrew Milcom] the detestable god of the people of Ammon.

2Kg. 23:14 Josiah smashed the sacred stones and cut down the Asherah poles and covered the sites with human bones.

2Kg. 23:15 Even the altar at Bethel, the high place made by Jeroboam son of Nebat, who had caused Israel to sin — even that altar

and high place he demolished. He burned the high place and ground it to powder, and burned the Asherah pole also.

2Kg. 23:16 Then Josiah looked around, and when he saw the tombs that were there on the hillside, he had the bones removed from them and burned on the altar to defile it, in accordance with the word of the LORD proclaimed by the man of God who foretold these things.

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2Kg. 23:17 The king asked, “What is that tombstone I see?” The men of the city said, “It marks the tomb of the man of God who came from Judah and pronounced against the altar of Bethel the very things you have done to it.”

2Kg. 23:18 “Leave it alone,” he said. “Don’t let anyone disturb his bones.” So they spared his bones and those of the prophet who had come from Samaria.

2Kg. 23:19 Just as he had done at Bethel, Josiah removed and defiled all the shrines at the high places that the kings of Israel had built in the towns of Samaria that had provoked the LORD to anger.

2Kg. 23:20 Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. Then he went back to Jerusalem.

2Kg. 23:21 The king gave this order to all the people: “Celebrate the Passover to the LORD your God, as it is written in this Book of the Covenant.”

2Kg. 23:22 Not since the days of the judges who led Israel, nor throughout the days of the kings of Israel and the kings of Judah, had any such Passover been observed.

2Kg. 23:23 But in the eighteenth year of King Josiah, this Passover was celebrated to the LORD in Jerusalem.

2Kg. 23:24 Furthermore, Josiah got rid of the mediums and spiritists, the household gods, the idols and all the other detestable things seen in Judah and Jerusalem. This he did to fulfil the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

2Kg. 23:25 Neither before nor after Josiah was there a king like him who turned to the LORD as he did — with all his heart and with all his soul and with all his strength, in accordance with all the Law of Moses.

2Kg. 23:26 Nevertheless, the LORD did not turn away from the heat of his fierce anger, which burned against Judah because of all that Manasseh had done to provoke him to anger.

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2Kg. 23:27 So the LORD said, “I will remove Judah also from my presence as I removed Israel, and I will reject Jerusalem, the city I chose, and this temple, about which I said, ‘There shall

my Name be.’“ [1 Kings 8:29]

2Kg. 23:28 As for the other events of Josiah’s reign, and all he did, are they not written in the book of the annals of the kings of Judah?

2Kg. 23:29 While Josiah was king, Pharaoh Neco king of Egypt went up to the Euphrates River to help the king of Assyria. King Josiah marched out to meet him in battle, but Neco faced him and killed him at Megiddo.

2Kg. 23:30 Josiah’s servants brought his body in a chariot from Megiddo to Jerusalem and buried him in his own tomb. And the people of the land took Jehoahaz son of Josiah and anointed him and made him king in place of his father.

2Kg. 23:31 Jehoahaz was twenty-three years old when he became king, and he reigned in Jerusalem for three months. His mother’s name was Hamutal daughter of Jeremiah; she was from Libnah.

2Kg. 23:32 He did evil in the eyes of the LORD, just as his fathers had done.

2Kg. 23:33 Pharaoh Neco put him in chains at Riblah in the land of Hamath [Hebrew; Septuagint (see also 2 Chron. 36:3) Neco at Riblah in Hamath removed him] so that he might not reign in Jerusalem, and he imposed on Judah a levy of a hundred talents [That is, about 3 1/2 tons (about 3.4 metric tons)] of silver and a talent [That is, about 75 pounds (about 34 kilograms)] of gold.

2Kg. 23:34 Pharaoh Neco made Eliakim son of Josiah king in place of his father Josiah and changed Eliakim’s name to Jehoiakim. But he took Jehoahaz and carried him off to Egypt, and there he died.

2Kg. 23:35 Jehoiakim paid Pharaoh Neco the silver and gold he demanded. In order to do so, he taxed the land and exacted 921

the silver and gold from the people of the land according to their assessments.

2Kg. 23:36 Jehoiakim was twenty-five years old when he became king, and he reigned in Jerusalem for eleven years. His mother’s name was Zebidah daughter of Pedaiah; she was from Rumah.

2Kg. 23:37 And he did evil in the eyes of the LORD, just as his fathers had done.

Chapter 23 of 2 Kings begins with King Josiah summoning all the elders of Judah and Jerusalem to the temple. There he reads the book of the law that had been discovered during renovations and then proceeds to renew the covenant with God in front of all the

people, committing to follow the law and to remove all the idols and false gods from the land.

Josiah then goes on to destroy all the idols, high places, and altars that had been erected to foreign gods throughout the land of Judah and Jerusalem. He also purges the temple of all its articles that were being used for idol worship, and he defiles the high places where these idols had been worshiped.

Josiah then orders the celebration of the Passover according to the Law of Moses. This Passover is said to have been the greatest since the time of the judges.

After Josiah's death, his son Jehoahaz becomes king, but he only reigns for three months before he is deposed by Pharaoh Necho of Egypt, who then appoints Jehoahaz's brother, Jehoiakim, as king over Judah.

Jehoiakim does evil in the sight of the Lord, and the prophet Jeremiah prophesies against him and the people of Judah. Despite Jeremiah's warnings, Jehoiakim continues to rebel against Babylon and eventually dies.

The chapter concludes with a description of the reign of Jehoiachin, who also does evil in the sight of the Lord, and is eventually carried away captive to Babylon by King Nebuchadnezzar.

2 Kings 23 is an important chapter in the Old Testament that describes King Josiah's reform and revival of the worship of God in Judah. The key verses are:

- "Then the king [Josiah] called together all the elders of Judah and Jerusalem. And the king went up to the temple of the Lord with all the people of Judah and Jerusalem, along with the priests and the prophets—all the people from the least to the greatest. There the king read to them the entire Book of the Covenant that had been found in the Lord's Temple." (2 Kings 23:1-2, NLT)
- "He [Josiah] burned the Asherah pole outside Jerusalem on the Mount of Olives, desecrating it. He ground it to powder and scattered the dust over the graves of the people. He also tore down the living quarters of the male and female shrine prostitutes that were inside the Temple of the Lord, where the women wove coverings for the Asherah pole." (2 Kings 23:6-7, NLT)
- "Then Josiah announced that the Passover of the Lord would be celebrated in Jerusalem. And so the Passover lamb was slaughtered on the fourteenth day of the first month. Josiah also assigned the priests to their duties and encouraged them in their work at the Temple of the Lord." (2 Kings 23:21-22, NLT)

These verses show how Josiah took steps to remove idolatry and pagan worship from Judah, and reinstated the celebration of the Passover according to the law of Moses. The chapter also includes other important details about Josiah's reign, including his destruction of altars and temples dedicated to other gods, and his death in battle.

In 2 Kings chapter 23, we encounter the account of King Josiah's extensive reforms and the renewal of the covenant with God. This chapter offers several reflections:

Zeal for God's Law: King Josiah demonstrates a deep zeal for the Law of God. When he hears the words of the Book of the Law, he tears his clothes in response to the realization of how far the nation had strayed from God's commandments. Josiah takes immediate action to cleanse the land of idols and false worship, seeking to restore the true worship

of God. This highlights the importance of a passionate commitment to God's Word and a willingness to align our lives with His commands. It encourages us to examine our own hearts and actions, identifying areas where we may have deviated from God's truth, and taking decisive steps to realign our lives with His will.

Repentance and Restoration: King Josiah leads the people of Judah in a process of repentance and restoration. He initiates a thorough cleansing of the land, removing idols, altars, and other objects of false worship. He reinstates the proper observance of Passover and leads the people in renewing their covenant with God. This demonstrates the importance of genuine repentance and the restoration of true worship. It reminds us that God desires a heartfelt turning away from sin and a restoration of our relationship with Him. It encourages us to examine our own lives and practices, seeking to remove anything that hinders our devotion to God and embracing a renewed commitment to Him.

Consequences of Disobedience: The chapter recounts the consequences of the nation's disobedience to God's commands. The prophetic message delivered through Huldah declares that despite Josiah's reforms, judgment will still come upon the land because of the sins of past generations. This serves as a reminder that our actions have consequences, not only for ourselves but also for future generations. It prompts us to take responsibility for our choices and strive to leave a positive legacy of faithfulness to God.

The Importance of Passover: King Josiah reinstates the observance of the Passover, a key festival in Israel's history. This emphasizes the importance of remembering and celebrating God's deliverance and faithfulness. It prompts us to reflect on the significance of Jesus Christ as the ultimate Passover Lamb who brings deliverance from sin and eternal life. It encourages us to celebrate and remember God's redemptive work in our lives and to pass on the legacy of faith to future generations.

The Impact of Leadership: King Josiah's leadership has a profound impact on the nation of Judah. His commitment to the Lord and his zeal for the restoration of true worship inspires the people to follow suit. This highlights the influence that leaders can have in leading others towards righteousness and spiritual renewal. It prompts us to consider our own influence as leaders in various capacities, whether in our families, workplaces, or communities, and to strive for leadership that is rooted in faithfulness to God and His Word.

Overall, 2 Kings chapter 23 provides reflections on zeal for God's Law, repentance and restoration, the consequences of disobedience, the importance of Passover, and the impact of leadership. It encourages us to have a passionate commitment to God's Word, to pursue genuine repentance and restoration, to understand the consequences of our actions, to celebrate and remember God's faithfulness, and to recognize the influence we have as leaders in shaping the spiritual direction of those around us.

CHAPTER 24

2Kg. 24:1 During Jehoiakim's reign, Nebuchadnezzar king of Babylon

invaded the land, and Jehoiakim became his vassal for three years. But then he changed his mind and rebelled against Nebuchadnezzar.

2Kg. 24:2 The LORD sent Babylonian, [Or Chaldean] Aramean, Moabite and Ammonite raiders against him. He sent them to destroy Judah, in accordance with the word of the LORD proclaimed by his servants the prophets.

2Kg. 24:3 Surely these things happened to Judah according to the LORD's command, in order to remove them from his presence because of the sins of Manasseh and all he had done,

2Kg. 24:4 including the shedding of innocent blood. For he had filled Jerusalem with innocent blood, and the LORD was not willing to forgive.

2Kg. 24:5 As for the other events of Jehoiakim's reign, and all he did, are they not written in the book of the annals of the kings of Judah?

2Kg. 24:6 Jehoiakim rested with his fathers. And Jehoiachin his son succeeded him as king.

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2Kg. 24:7 The king of Egypt did not march out from his own country again, because the king of Babylon had taken all his territory, from the Wadi of Egypt to the Euphrates River.

2Kg. 24:8 Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem for three months. His mother's name was Nehushta daughter of Elnathan; she was from Jerusalem.

2Kg. 24:9 He did evil in the eyes of the LORD, just as his father had done.

2Kg. 24:10 At that time the officers of Nebuchadnezzar king of Babylon advanced on Jerusalem and laid siege to it,

2Kg. 24:11 and Nebuchadnezzar himself came up to the city while his officers were besieging it.

2Kg. 24:12 Jehoiachin king of Judah, his mother, his attendants, his nobles and his officials all surrendered to him. In the eighth year of the reign of the king of Babylon, he took Jehoiachin prisoner.

2Kg. 24:13 As the LORD had declared, Nebuchadnezzar removed all the treasures from the temple of the LORD and from the royal palace, and took away all the gold articles that Solomon king of Israel had made for the temple of the LORD.

2Kg. 24:14 He carried into exile all Jerusalem: all the officers and fighting men, and all the craftsmen and artisans — a total of ten thousand. Only the poorest people of the land were left.

2Kg. 24:15 Nebuchadnezzar took Jehoiachin captive to Babylon. He also took from Jerusalem to Babylon the king's mother, his wives, his officials and the leading men of the land.

2Kg. 24:16 The king of Babylon also deported to Babylon the entire force of seven thousand fighting men, strong and fit for war, and a thousand craftsmen and artisans.

2Kg. 24:17 He made Mattaniah, Jehoiachin's uncle, king in his place and changed his name to Zedekiah.

2Kg. 24:18 Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem for eleven years. His mother's

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name was Hamutal daughter of Jeremiah; she was from Libnah.

2Kg. 24:19 He did evil in the eyes of the LORD, just as Jehoiakim had done.

2Kg. 24:20 It was because of the LORD's anger that all this happened to Jerusalem and Judah, and in the end he thrust them from his presence. Now Zedekiah rebelled against the king of Babylon.

2 Kings 24 describes the reign of the last king of Judah, Jehoiachin. During his reign, Nebuchadnezzar, the king of Babylon, besieged Jerusalem and eventually captured it, taking Jehoiachin, his family, and many other prominent people captive to Babylon. Jehoiachin reigned for only three months before Nebuchadnezzar arrived at Jerusalem and took him and his mother, along with other officials and craftsmen, to Babylon. Jehoiachin's uncle, Mattaniah, was made king of Judah by Nebuchadnezzar, and he changed his name to Zedekiah.

Despite being appointed by the Babylonians, Zedekiah rebelled against Nebuchadnezzar, resulting in another siege of Jerusalem. The chapter concludes with Nebuchadnezzar taking even more captives from Jerusalem, including all the remaining craftsmen and skilled workers, leaving only the poorest people in the land.

The chapter serves as a foreshadowing of the impending destruction of Judah and the Babylonian exile, which is described in further detail in the following chapters.

The key verses of 2 Kings Chapter 24 in the Christian Bible are verses 10-16:

"At that time the officers of Nebuchadnezzar king of Babylon advanced on Jerusalem and laid siege to it, and Nebuchadnezzar himself came up to the city while his officers were besieging it. Jehoiachin king of Judah, his mother, his attendants, his nobles and his officials all surrendered to him. In the eighth year of the reign of the king of Babylon, he took Jehoiachin prisoner. As the Lord had declared, Nebuchadnezzar removed the treasures from the temple of the Lord and from the royal palace, and cut up the gold articles that Solomon king of Israel had made for the temple of the Lord. He carried all Jerusalem into exile: all the officers and fighting men, and all the skilled workers and artisans—a total of ten thousand. Only the poorest people of the land were left.

These verses describe the capture of Jerusalem by Nebuchadnezzar and the exile of the people of Judah to Babylon. It is a significant event in the history of Israel and has lasting implications for the rest of the Old Testament. These verses also highlight the fulfillment

of the prophecies of Jeremiah and other prophets, who warned of the coming judgment on Israel for their disobedience to God."

In 2 Kings chapter 24, we encounter the account of the Babylonian conquest of Judah and the exile of its people. This chapter offers several reflections:

Consequences of Sin: The chapter describes the fall of Jerusalem and the captivity of King Jehoiachin and many of the leading citizens of Judah. This event marks the fulfillment of God's judgment against the persistent disobedience and idolatry of the people. It serves as a reminder of the consequences of unrepentant sin and the seriousness of turning away from God's commands. It prompts us to reflect on our own lives and consider the potential consequences of our actions, and to strive for obedience and faithfulness to God.

God's Sovereignty and Prophecy: The chapter acknowledges that the events unfolding in Judah were part of God's sovereign plan. The prophecy of Jeremiah, which foretold the captivity and destruction, is fulfilled. This highlights God's control over history and His faithfulness to His word. It reminds us of the trustworthiness of God's promises and the importance of heeding His warnings. It encourages us to anchor our faith in the sovereignty of God, even in the midst of challenging circumstances.

Leadership and Responsibility: The chapter emphasizes the role of leadership in shaping the destiny of a nation. King Jehoiachin's reign is characterized by evil and rebellion against God, contributing to the downfall of Judah. This underscores the responsibility that leaders bear and the potential impact of their choices and actions on the lives of those they lead. It prompts us to pray for and support godly leaders, and to strive for leadership that honors and follows God's commands.

Hope Amidst Desolation: Despite the destruction and exile, the chapter offers a glimmer of hope. It mentions the appointment of a new king, Jehoiachin's uncle, Mattaniah, whose name is changed to Zedekiah. Although Zedekiah ultimately falls into disobedience like his predecessors, this brief mention of a new leader signifies the potential for restoration and renewal. It reminds us that even in the darkest times, God's plan for redemption and restoration is not thwarted. It encourages us to hold onto hope and seek God's guidance, even in the midst of difficult circumstances.

Warning against Rejection of God's Word: The chapter emphasizes the role of rejection of God's word in the downfall of Judah. It states that Judah's rebellion against the Lord was a result of not listening to the words spoken by the prophets. This highlights the importance of heeding God's word and the dangers of disregarding His warnings and instructions. It prompts us to prioritize the study and application of Scripture in our lives, and to be attentive to God's voice speaking to us through His word.

Overall, 2 Kings chapter 24 provides reflections on the consequences of sin, God's sovereignty and prophecy, leadership and responsibility, hope amidst desolation, and the warning against rejecting God's word. It calls us to consider the consequences of our

actions, to trust in God's sovereignty and heed His warnings, to pray for godly leaders, to hold onto hope in difficult times, and to prioritize God's word in our lives.

CHAPTER 25

2Kg. 25:1 So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped outside the city and built siege works all around it.

2Kg. 25:2 The city was kept under siege until the eleventh year of King Zedekiah.

2Kg. 25:3 By the ninth day of the fourth [See Jer. 52:6.] month the famine in the city had become so severe that there was no food for the people to eat.

2Kg. 25:4 Then the city wall was broken through, and the whole army fled at night through the gate between the two walls near the king's garden, though the Babylonians [Or Chaldeans; also in verses 13, 25 and 26] were surrounding the city. They fled towards the Arabah, [Or the Jordan Valley]

2Kg. 25:5 but the Babylonian [Or Chaldean; also in verses 10 and 24] army pursued the king and overtook him in the plains of Jericho. All his soldiers were separated from him and scattered,

2Kg. 25:6 and he was captured. He was taken to the king of Babylon at Riblah, where sentence was pronounced on him.

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2Kg. 25:7 They killed the sons of Zedekiah before his eyes. Then they put out his eyes, bound him with bronze shackles and took him to Babylon.

2Kg. 25:8 On the seventh day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard, an official of the king of Babylon, came to Jerusalem.

2Kg. 25:9 He set fire to the temple of the LORD, the royal palace and all the houses of Jerusalem. Every important building he burned down.

2Kg. 25:10 The whole Babylonian army, under the commander of the imperial guard, broke down the walls around Jerusalem.

2Kg. 25:11 Nebuzaradan the commander of the guard carried into exile the people who remained in the city, along with the rest of the populace and those who had gone over to the king of Babylon.

2Kg. 25:12 But the commander left behind some of the poorest people of the land to work the vineyards and fields.

2Kg. 25:13 The Babylonians broke up the bronze pillars, the movable stands and the bronze Sea that were at the temple of the

LORD and they carried the bronze to Babylon.

2Kg. 25:14 They also took away the pots, shovels, wick trimmers, dishes and all the bronze articles used in the temple service.

2Kg. 25:15 The commander of the imperial guard took away the censers and sprinkling bowls — all that were made of pure gold or silver.

2Kg. 25:16 The bronze from the two pillars, the Sea and the movable stands, which Solomon had made for the temple of the LORD, was more than could be weighed.

2Kg. 25:17 Each pillar was twenty-seven feet [Hebrew eighteen cubits (about 8.2 metres)] high. The bronze capital on top of one pillar was four and a half feet [Hebrew three cubits (about 1.4 metres)] high and was decorated with a network and

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pomegranates of bronze all around. The other pillar, with its network, was similar.

2Kg. 25:18 The commander of the guard took as prisoners Seraiah the chief priest, Zephaniah the priest next in rank and the three doorkeepers.

2Kg. 25:19 Of those still in the city, he took the officer in charge of the fighting men and five royal advisers. He also took the secretary who was chief officer in charge of conscripting the people of the land and sixty of his men who were found in the city.

2Kg. 25:20 Nebuzaradan the commander took them all and brought them to the king of Babylon at Riblah.

2Kg. 25:21 There at Riblah, in the land of Hamath, the king had them executed. So Judah went into captivity, away from her land.

2Kg. 25:22 Nebuchadnezzar king of Babylon appointed Gedaliah son of Ahikam, the son of Shaphan, to be over the people he had left behind in Judah.

2Kg. 25:23 When all the army officers and their men heard that the king of Babylon had appointed Gedaliah as governor, they came to Gedaliah at Mizpah — Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, Jaazaniah the son of the Maacathite, and their men.

2Kg. 25:24 Gedaliah took an oath to reassure them and their men. “Do not be afraid of the Babylonian officials,” he said. “Settle down in the land and serve the king of Babylon, and it will go well with you.”

2Kg. 25:25 In the seventh month, however, Ishmael son of Nethaniah, the son of Elishama, who was of royal blood, came with ten men and assassinated Gedaliah and also the men of Judah and the Babylonians who were with him at Mizpah.

2Kg. 25:26 At this, all the people from the least to the greatest, together with the army officers, fled to Egypt for fear of the

Babylonians.

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2Kg. 25:27 In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the year Evil-Merodach [Also called Amel-Marduk] became king of Babylon, he released Jehoiachin from prison on the twenty-seventh day of the twelfth month.

2Kg. 25:28 He spoke kindly to him and gave him a seat of honour higher than those of the other kings who were with him in Babylon.

2Kg. 25:29 So Jehoiachin put aside his prison clothes and for the rest of his life ate regularly at the king's table

2Kg. 25:30 Day by day the king gave Jehoiachin a regular allowance as long as he lived

2 Kings 25 describes the fall of Jerusalem and the end of the kingdom of Judah. The chapter begins with King Nebuchadnezzar of Babylon leading an army against Jerusalem and surrounding the city. After a siege of several months, the city runs out of food and is captured.

King Zedekiah of Judah is captured and brought before Nebuchadnezzar, who orders his sons to be killed and his eyes to be put out. The Babylonians then destroy the temple and the city walls, and take most of the people of Judah into captivity in Babylon.

The chapter concludes with a description of the people who were left behind in Judah, including the poor and the farmers, who are allowed to stay and work the land. Gedaliah, a governor appointed by the Babylonians, is put in charge of the remaining population. The chapter ends with a note about King Jehoiachin of Judah, who is released from prison in Babylon and treated kindly by the new Babylonian king.

2 Kings 25 recounts the fall of Jerusalem to the Babylonians and the destruction of the Temple. The key verses are:

Verse 1: "So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped outside the city and built siege works all around it."

Verse 8: "On the seventh day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard, an official of the king of Babylon, came to Jerusalem."

Verse 9: "He set fire to the temple of the Lord, the royal palace and all the houses of Jerusalem. Every important building he burned down."

Verse 13: "The Babylonians broke up the bronze pillars, the movable stands and the bronze Sea that were at the temple of the Lord and they carried the bronze to Babylon."

Verse 21: "So Judah went into captivity, away from her land."

In 2 Kings chapter 25, we encounter the tragic account of the fall of Jerusalem and the final exile of the people of Judah. This chapter offers several reflections:

Consequences of Rebellion: The chapter describes the complete destruction of Jerusalem by the Babylonians under King Nebuchadnezzar. This devastating event marks the culmination of God's judgment against the persistent rebellion and idolatry of the people

of Judah. It serves as a stark reminder of the consequences of turning away from God and disregarding His commands. It prompts us to examine our own lives and consider the potential consequences of our actions, and to seek repentance and obedience to God's will.

Faithfulness of God's Word: The fall of Jerusalem and the exile of the people of Judah serve as a fulfillment of God's prophetic word. The chapter highlights the accuracy and faithfulness of God's promises, as spoken through the prophets Jeremiah and Ezekiel. It underscores the reliability of God's word and His commitment to fulfill what He has spoken. It encourages us to place our trust in the reliability of God's promises and to have confidence in His faithfulness, even in the midst of challenging circumstances.

Importance of Remembrance: The chapter emphasizes the significance of remembering and acknowledging the events that led to the fall of Jerusalem. It recounts the destruction of the temple and the deportation of the people to Babylon. This serves as a reminder of the consequences of disobedience and the importance of learning from history. It prompts us to reflect on our own lives and the choices we make, and to remember the lessons of the past in order to avoid repeating the same mistakes.

God's Judgment and Mercy: While the chapter primarily focuses on the judgment and destruction of Jerusalem, it also includes a note of God's mercy. It mentions that King Jehoiachin, who had been in captivity for many years, is released from prison and given a position of honor by the Babylonian king. This demonstrates God's ability to show mercy even in the midst of judgment, and His capacity to bring about restoration and redemption. It reminds us that, despite the consequences of sin, God remains gracious and offers the opportunity for repentance and renewal.

Hope for the Future: The chapter ends with a glimpse of hope. It mentions the appointment of a new king, Jehoiachin's uncle, Evil-Merodach, who shows kindness to Jehoiachin and provides for him. This hints at the possibility of restoration and a future beyond exile. It reminds us that God's plans are not ultimately thwarted by human actions and that He can bring hope even in the darkest of times. It encourages us to trust in God's faithfulness and to hold onto hope, even when circumstances seem dire.

Overall, 2 Kings chapter 25 provides reflections on the consequences of rebellion, the faithfulness of God's word, the importance of remembrance, God's judgment and mercy, and the hope for the future. It calls us to consider the consequences of our actions, to trust in the reliability of God's promises, to learn from history, to seek God's mercy and forgiveness, and to hold onto hope even in difficult times.

Notes:

The Book of 2 Kings is part of the Old Testament and continues the narrative of the Kings of Israel and Judah from the end of 1 Kings. It describes the reign of several kings and the prophets who served them, including Elisha. It also covers the fall of Israel to Assyria and Judah's eventual exile to Babylon.

Some of the challenging passages in 2 Kings include:

1. The story of Elijah's ascent to heaven in a whirlwind (2 Kings 2:1-18), which has puzzled readers for centuries.
2. The miracle of Elisha healing Naaman the leper (2 Kings 5:1-27), which raises questions about faith, healing, and obedience.
3. The account of King Hezekiah's miraculous recovery from illness (2 Kings 20:1-11), which some scholars believe may have a natural explanation.
4. The depiction of the destruction of Jerusalem by the Babylonians (2 Kings 25:1-21), which raises questions about God's justice and the suffering of his people.

While there may be different interpretations and debates about the meaning and significance of these passages, it is important to remember that the Bible is a complex and multifaceted text that requires careful study and consideration.