A Comprehensive Commentary
of
The Book of 2 Kings

together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church

Written and compiled by
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Orem, Utah
Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor’s love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my “translations” could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,
and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*).

I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith’s Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*, thus note “3.4.5” would contain material referring to the fifth word in the book of Hosca 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “MT-C 23.4.5”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

| Matthew—*MT-C* | Ephesians—*EP-C* | Hebrews—*HB-C* |
| Mark—*MK-C* | Philippians—*PP-C* | 1 Peter—*1 PE-C* |
| Luke—*LK-C* | Colossians—*CL-C* | 2 Peter—*2 PE-C* |
| John—*JN-C* | 1 Thessalonians—*1 TH-C* | 1 John—*1 JN-C* |
| Acts—*AC-C* | 2 Thessalonians—*2 TH-C* | 2 John—*2 JN-C* |
| Romans—*RM-C* | 1 Timothy—*1 TM-C* | 3 John—*3 JN-C* |
| 1 Corinthians—*1 CO-C* | 2 Timothy—*2 TM-C* | Revelation—*RV-C* |
| 2 Corinthians—*2 CO-C* | Titus—*TT-C* | |
| Galatians—*GA-C* | Philemon—*PL-C* | |
References to the Commentaries in the books of the Old Testament are as follows:

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I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi—1 NE-C   | Omni—OM-C   | 3 Nephi—3 NE-C |
2 Nephi—2 NE-C   | Words of Mormon—WM-C | 4 Nephi—4 NE-C |
Jacob—JA-C       | Mosiah—MS-C | Mormon—MM-C |
Enos—EN-C        | Alma—AL-C   | Ether—ET-C |
Jarom—JM-C       | Helaman—HE-C | Moroni—MR-C |

The abbreviation TPW-C refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as DC-C followed by the section number and verse (OD1-C and OD2-C are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: MO-C, AB-C, SM-C, SH-C, and AF-C.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to the theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest
desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the Conference Reports of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as CR followed by the year, month and page number); the Encyclopedia of Mormonism (four volumes, abbreviated EM followed by the volume and page number); and A Scripture Index (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in A Scripture Index, I include them below:

TPJS—Teachings of the Prophet Joseph Smith
GD—Gospel Doctrine
MA—Mediation and Atonement
FWR—Far West Record
DHC—History of the Church (7 vols.)
TSWK—Teaching of Spencer W. Kimball
MF—Miracle of Forgiveness
FPM—Faith Precedes the Miracle
MD—Mormon Doctrine
PM—Promised Messiah
MM—Mortal Messiah (4 vols.)
MLM—Millennial Messiah
DNCT—Doctrinal New Testament Commentary (3 vols.)
JC—Jesus the Christ
AF—Articles of Faith
DS—Doctrines of Salvation (3 vols.)
AGQ—Answers to Gospel Questions (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my
work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
November 2015
## Sequence of Specifically Noted Words and Phrases in 2 Kings

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A Commentary on the Scriptures
by
Paul Nolan Hyde, Ph.D.

The Second Book of Kings

0.0 The First and Second books of Kings in most respects constitute a continuation of the books attributed to Samuel. The style of writing and the nature of the content seem fundamentally the same throughout the text of the four volumes. In the earliest of the narrative configurations that we have available to us today, the accounts attributed to Samuel were considered one volume followed by another for the Kings. In the fourth century before the birth of the Lord Jesus Christ, the Jewish translators of the Old Testament into Greek, which we now call the Septuagint, divided the two books into four parts. In that translation the two halves of Samuel were called the "First and Second Books of the Kingdom"; the two parts of the book of Kings were entitled the "Third and Fourth Books of the Kingdom". In subsequent versions the volumes have been called "First and Second Kings" or "First and Second Samuel". Needless to say, if the first two books were referenced to Samuel, the second set was called "First and Second Kings". If First and Second Samuel were identified as "First and Second Kings", the change of the second set to "Third and Fourth Kings" makes perfect sense.

0.1 Although we may only speculate about the many editors that have influenced the current text of the books of the Kings, we may rest assured that the prophets who lived in the days of Solomon and the kings of Judah and Israel who followed him, diligently recorded the events through which they passed. No doubt there were other more secular records that were preserved as well. We need not be too cynical about the integrity of the editors, for they certainly attempted to be as faithful as they could be to the original documents. The only fault that we may find is a lack of detail regarding the express teachings of the various prophets who lived in the centuries following David's reign. Some of these may have been excised by later editors or perhaps some of the records sealed up by the prophets themselves for a later day. We may know and understand that those various servants of God were devout disciples of the Lord God of Israel and anticipated the coming of the Messiah, together with the redemption that the Christ would bring into the hearts and minds of the children of men in the Meridian of Time.

0.2 As is the case with much of the text of the Old Testament, the chronology of the books of the Kings is difficult at best. We have been establishing a working chronology throughout the present series of commentaries using both modern and ancient scripture, accepting in general the statements made by the various writers as factual. This has caused us to reevaluate the structure of the book of Judges, for example, and to suggest that many of the episodes related there ran concurrently with others. We discovered similar historical overlaps in First and Second Samuel. This was done in order to accommodate the fact that the aggregate number of years articulated for the judges and the events in Samuel, Saul, and David's lives was far more than the established temporal benchmarks would allow. What follows is the chronological chart that presented that which had been discerned as the probable timeframe for the book of Judges. Again "Ad.Yr." Refers to the number of years from the time that Adam and Eve were driven from the Garden of Eden. "Ju.Yr." reflects the number of years of the rule of the judges which began upon the death of Joshua. For a more detailed account of the development of this chart, please see JDC
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<td>2706</td>
<td>235</td>
<td>Jair’s judgeship begins</td>
<td>Judg. 10:3</td>
</tr>
<tr>
<td>2728</td>
<td>257</td>
<td>Oppression of the Ammonites</td>
<td>Judg. 10:7–8</td>
</tr>
<tr>
<td>2728</td>
<td>257</td>
<td>Oppression of the Philistines</td>
<td>Judg. 10:7;13:1</td>
</tr>
<tr>
<td>2733</td>
<td>252</td>
<td>Samuel born (?)</td>
<td>1 Sam. 1:20</td>
</tr>
<tr>
<td>2746</td>
<td>265</td>
<td>Jephthah (300 years in Heshbon)</td>
<td>Judg. 11:26</td>
</tr>
<tr>
<td>2748</td>
<td>267</td>
<td>The birth of Samson (?)</td>
<td>Judg. 13:24</td>
</tr>
<tr>
<td>2752</td>
<td>271</td>
<td>The death of Jephthah</td>
<td>Judg. 12:7</td>
</tr>
<tr>
<td>2752</td>
<td>271</td>
<td>Ibzan’s judgeship begins</td>
<td>Judg. 12:8</td>
</tr>
<tr>
<td>2760</td>
<td>278</td>
<td>Ibzan dies</td>
<td>Judg. 12:9–10</td>
</tr>
<tr>
<td>2760</td>
<td>278</td>
<td>Elon’s judgeship begins</td>
<td>Judg. 12:11</td>
</tr>
<tr>
<td>2768</td>
<td>287</td>
<td>Samson’s judgeship begins (?)</td>
<td>Judg. 13:25</td>
</tr>
<tr>
<td>2769</td>
<td>288</td>
<td>Elon dies</td>
<td>Judg. 12:11–12</td>
</tr>
<tr>
<td>2769</td>
<td>288</td>
<td>Abdon’s judgeship begins</td>
<td>Judg. 12:13</td>
</tr>
<tr>
<td>2778</td>
<td>296</td>
<td>Abdon dies</td>
<td>Judg. 12:14–15</td>
</tr>
<tr>
<td>2784</td>
<td>303</td>
<td>Saul born (?)</td>
<td>1 Sam. 9:1</td>
</tr>
<tr>
<td>2784</td>
<td>303</td>
<td>Jonathan born (?)</td>
<td>1 Sam. 9:29-30</td>
</tr>
<tr>
<td>2788</td>
<td>307</td>
<td>Samson dies</td>
<td>Judg. 16:30–31</td>
</tr>
<tr>
<td>2799</td>
<td>318</td>
<td>Jonathan born (?)</td>
<td>1 Sam. 10:1</td>
</tr>
<tr>
<td>2811</td>
<td>330</td>
<td>David born (?)</td>
<td>1 Sam. 10:1</td>
</tr>
<tr>
<td>2814</td>
<td>333</td>
<td>Saul anointed king (30?)</td>
<td>1 Sam. 10:1</td>
</tr>
<tr>
<td>2828</td>
<td>347</td>
<td>Samuel anoints David (1?)</td>
<td>1 Sam. 16:11–13</td>
</tr>
<tr>
<td>2835</td>
<td>354</td>
<td>Samuel dies (102?)</td>
<td>1 Sam. 25:1</td>
</tr>
<tr>
<td>2841</td>
<td>360</td>
<td>Saul dies (57?)</td>
<td>1 Sam. 31:3–6</td>
</tr>
<tr>
<td>2841</td>
<td>360</td>
<td>David made king of Judah (30)</td>
<td>1 Kgs 2:11</td>
</tr>
<tr>
<td>2848</td>
<td>367</td>
<td>David made king over Israel (37)</td>
<td>1 Kgs 2:11</td>
</tr>
<tr>
<td>2881</td>
<td>400</td>
<td>David dies (70)</td>
<td>1 Kgs 2:10–11</td>
</tr>
<tr>
<td>2882</td>
<td>401</td>
<td>Solomon ascends throne</td>
<td>1 Kgs 2:12</td>
</tr>
<tr>
<td>2886</td>
<td>405</td>
<td>The foundations of Temple Laid</td>
<td>1 Kgs 6:1</td>
</tr>
</tbody>
</table>

0.3 In the book of Ruth we discovered that the likelihood of all of the individuals who formed the ancestor from David to Judah having been named in the text was quite small. We speculated then that probably no less than six generations were missing between Salmon to Boaz, about a two hundred year period where the fathers and sons were not mentioned. The following chart
depicts David’s line from the time of Judah to the marriage of Salmon and Rachab.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>Jc. Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2202</td>
<td>78</td>
<td>Birth of Judah to Leah</td>
<td>Gen. 29:35</td>
</tr>
<tr>
<td>2221</td>
<td>97</td>
<td>Judah marries (?)</td>
<td>Gen. 38:1</td>
</tr>
<tr>
<td>2238</td>
<td>114</td>
<td>Pharez and Zarah born (Judah)</td>
<td>Gen. 38:27–30</td>
</tr>
<tr>
<td>2253</td>
<td>129</td>
<td>Pharez marries (15?)</td>
<td></td>
</tr>
<tr>
<td>2253</td>
<td>129</td>
<td>Hezron born (Pharez)</td>
<td></td>
</tr>
<tr>
<td>2283</td>
<td></td>
<td>Ram born</td>
<td></td>
</tr>
<tr>
<td>2313</td>
<td></td>
<td>Amminadab born</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M. Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2326</td>
<td>0</td>
<td>Moses born</td>
</tr>
<tr>
<td>2353</td>
<td>27</td>
<td>Nahshon born</td>
</tr>
<tr>
<td>2361</td>
<td>35</td>
<td>Joshua born (?)</td>
</tr>
<tr>
<td>2366</td>
<td>40</td>
<td>Moses flees Egypt (40)</td>
</tr>
<tr>
<td>2386</td>
<td>60</td>
<td>Jethro ordains Moses (60?)</td>
</tr>
<tr>
<td>2406</td>
<td>80</td>
<td>Moses receives his call (80)</td>
</tr>
<tr>
<td>2406</td>
<td>80</td>
<td>The Year of the Exodus</td>
</tr>
<tr>
<td>2407</td>
<td>81</td>
<td>Joshua against Amalekites (46?)</td>
</tr>
<tr>
<td>2408</td>
<td>82</td>
<td>Nahshon—55 years of age</td>
</tr>
<tr>
<td>2408</td>
<td>82</td>
<td>Sinai—Numbering</td>
</tr>
<tr>
<td>2408</td>
<td>82</td>
<td>Joshua departs with spies (47?)</td>
</tr>
<tr>
<td>2427</td>
<td>101</td>
<td>Salmon born</td>
</tr>
<tr>
<td>2444</td>
<td>118</td>
<td>Nahshon dies (91?)</td>
</tr>
<tr>
<td>2446</td>
<td>120</td>
<td>Moses Translated (20 Adar)</td>
</tr>
<tr>
<td>2447</td>
<td></td>
<td>Israel crosses the Jordan River</td>
</tr>
<tr>
<td>2447</td>
<td></td>
<td>Jericho destroyed</td>
</tr>
<tr>
<td>2450</td>
<td></td>
<td>Salmon marries Rachab</td>
</tr>
</tbody>
</table>

0.4 That there was some foreshortening of the detailed genealogy from Judah to David is inescapable. The question to be asked has to do with precisely where those elisions took place. We have stated elsewhere that the most logical division is between Salmon and Boaz. As a result of that assumption we fabricated the following chart.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>Ju.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2447</td>
<td>1</td>
<td>The beginning of the rule of the Judges</td>
<td>Josh. 24:29–30</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>The beginning of the Apostasy (?)</td>
<td>Judg. 2:6–13</td>
</tr>
<tr>
<td>2656</td>
<td>175</td>
<td>Boaz born (?)</td>
<td></td>
</tr>
<tr>
<td>2681</td>
<td>210</td>
<td>Tola’s judgeship begins</td>
<td>Judg. 10:1–2</td>
</tr>
<tr>
<td>2706</td>
<td>235</td>
<td>Jair’s judgeship begins</td>
<td>Judg. 10:3</td>
</tr>
<tr>
<td>2733</td>
<td>252</td>
<td>Samuel born (?)</td>
<td>1 Sam. 1:20</td>
</tr>
<tr>
<td>2746</td>
<td>282</td>
<td>Jephthah (300 years in Heshbon)</td>
<td>Judg. 11:26</td>
</tr>
<tr>
<td>2763</td>
<td>315</td>
<td>Shimma born (Jesse)</td>
<td>1 Chron. 2:13</td>
</tr>
<tr>
<td>2790</td>
<td>315</td>
<td>Eliab born (Jesse)</td>
<td>1 Chron. 2:13</td>
</tr>
<tr>
<td>2793</td>
<td>315</td>
<td>Abinadab born (Jesse)</td>
<td>1 Chron. 2:13</td>
</tr>
<tr>
<td>2796</td>
<td>315</td>
<td>Jesse marries (25)</td>
<td></td>
</tr>
</tbody>
</table>
For a more detailed analysis of the genealogical problems associated with the Davidic line, please see RU-C 0.4–0.9 and RU-C 4.18–22.

0.5 As can be seen in the chronological chart immediately above, we have surmised that Samuel the prophet was born in the Adamic year 2753 or in the 272nd year of the reign of the judges. This was thirty-six years after the close of the book of Ruth and four years before the birth of Jesse, David’s father. As future chronological questions arise and as events warrant, we will continue to modify versions of these charts.

0.6 The chronology of David’s life is not particularly difficult once one accepts the notion that many of the events in the books of Judges, Ruth, and Samuel take place at the same time, although not at the same places. What follows below is another chart after the fashion of those devised previously. The entries in bold italic lettering are those which involved considerable speculation. On average we suggest that each of the chapters from 1 Samuel 18 through 27 entail less than year each. Of course we have no definitive evidence to prove the assumptions. The dates for the deaths of Goliath and Samuel had been determined in previous examinations of the chronological material. The seven chapters, therefore, cover about ten years. Simple mathematics dictated most of the resultant dating. "D.Yr." is, of course, David’s age at the time of each episode. Of special interest is that fact that David was thirty years old when he began to rule over the tribe of Judah. Prior to the death of Saul, he dwelt with Achish for a period of sixteen months. The death date for Samuel the prophet is immutable at this point, so the events that are recorded in chapters 25 through 27 transpire during a six year period, leaving only four years during which the events of chapters 18 through 24 may take place.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>D.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2811</td>
<td>0</td>
<td>David born (?)</td>
<td>1 Sam. 14:49</td>
</tr>
<tr>
<td>2811</td>
<td>0</td>
<td>Michal born (Saul)</td>
<td>1 Sam. 14:49</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>Samuel anoints David (1?)</td>
<td>1 Sam. 16:11–13</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>David made armor-bearer to Saul</td>
<td>1 Sam. 16:18–21</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>David kills Goliath at Elah</td>
<td>1 Sam. 17:49</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>Marriage of David and Michal</td>
<td>1 Sam. 18:22–27</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>David in Naioth with Samuel</td>
<td>1 Sam. 19:18–24</td>
</tr>
<tr>
<td>2832</td>
<td>21</td>
<td>David and Jonathan separate</td>
<td>1 Sam. 20:41–42</td>
</tr>
<tr>
<td>2832</td>
<td>21</td>
<td>David’s first residence in Gath</td>
<td>1 Sam. 21:10–15</td>
</tr>
<tr>
<td>2833</td>
<td>22</td>
<td>David in Hareth</td>
<td>1 Sam. 22:5</td>
</tr>
</tbody>
</table>
0.7 The chronology of 2 Samuel begins shortly after the death of Saul and his sons at the rout of the Israelites at mount Gilboa in the Adamic year 2841, when David was about 30 years of age. Throughout the commentary of Second Samuel, various adjustments in the traditional view of the chronology of the life of David were necessary in order to make all of the episodes related fit into the chronological narrative at appropriate and reasonable times. The following chart was devise to incorporate all of the propositions made. Again, "Ad. Yr" provides the number of years since the time that Adam and Eve were driven from the Garden of Eden. The heading “D.Yr” indicates David’s age at the time the event took place.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>D.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2811</td>
<td>0</td>
<td>David born (?)</td>
<td>1 Sam. 14:49</td>
</tr>
<tr>
<td>2811</td>
<td>0</td>
<td>Michal born (Saul)</td>
<td>1 Sam. 14:49</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>Samuel anoints David (17?)</td>
<td>1 Sam. 16:11–13</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>David made Armor-bearer to Saul</td>
<td>1 Sam. 16:18–21</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>David kills Goliath at Elah</td>
<td>1 Sam. 17:49</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>Marriage of David and Michal</td>
<td>1 Sam. 18:22–27</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>David in Naioth with Samuel</td>
<td>1 Sam. 19:18–24</td>
</tr>
<tr>
<td>2832</td>
<td>21</td>
<td>David and Jonathan separate</td>
<td>1 Sam. 20:41–42</td>
</tr>
<tr>
<td>2832</td>
<td>21</td>
<td>David’s first residence in Gath</td>
<td>1 Sam. 21:10–15</td>
</tr>
<tr>
<td>2833</td>
<td>22</td>
<td>David in Hareth</td>
<td>1 Sam. 22:5</td>
</tr>
<tr>
<td>2834</td>
<td>23</td>
<td>David in Ziph</td>
<td>1 Sam. 23:14</td>
</tr>
<tr>
<td>2835</td>
<td>24</td>
<td>David at Engedi</td>
<td>1 Sam. 24:1</td>
</tr>
<tr>
<td>2835</td>
<td>24</td>
<td>Samuel dies (102?)</td>
<td>1 Sam. 25:1</td>
</tr>
<tr>
<td>2838</td>
<td>27</td>
<td>David and Nabal</td>
<td>1 Sam. 25:2–38</td>
</tr>
<tr>
<td>2839</td>
<td>28</td>
<td>Saul and David at Ziph, again</td>
<td>1 Sam. 26:1–25</td>
</tr>
<tr>
<td>2839</td>
<td>28</td>
<td>David in Gath, again</td>
<td>1 Sam. 27:2–12</td>
</tr>
<tr>
<td>2841</td>
<td>30</td>
<td>Saul dies (57?)</td>
<td>1 Sam. 31:3–6</td>
</tr>
<tr>
<td>2841</td>
<td>30</td>
<td>David made king of Judah (30)</td>
<td>1 Kgs. 2:11</td>
</tr>
<tr>
<td>2842</td>
<td>31</td>
<td>Amnon born (Ahinoam)</td>
<td>1 Chr. 3:1</td>
</tr>
<tr>
<td>2844</td>
<td>33</td>
<td>Absalom born (Maachah)</td>
<td>1 Chr. 3:2</td>
</tr>
<tr>
<td>2846</td>
<td>35</td>
<td>Tamar born (Maachah)</td>
<td>1 Chr. 3:9</td>
</tr>
<tr>
<td>2848</td>
<td>37</td>
<td>David made king over Israel (37)</td>
<td>1 Kgs. 2:11</td>
</tr>
<tr>
<td>2849</td>
<td>38</td>
<td>David defeats Jebusites</td>
<td>2 Sam. 5:6–10</td>
</tr>
<tr>
<td>2849</td>
<td>38</td>
<td>Famine begins</td>
<td>2 Sam. 21:1</td>
</tr>
<tr>
<td>2852</td>
<td>41</td>
<td>Palace built in Jerusalem</td>
<td>2 Sam. 5:9–12</td>
</tr>
<tr>
<td>2852</td>
<td>41</td>
<td>Request of the Gibeonites</td>
<td>2 Sam. 21:3–9</td>
</tr>
<tr>
<td>2852</td>
<td>41</td>
<td>David’s Census</td>
<td>2 Sam. 24:1–17</td>
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<tr>
<td>2853</td>
<td>42</td>
<td>Ark moved to Jerusalem</td>
<td>2 Sam. 6:11–18</td>
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<tr>
<td>2854</td>
<td>43</td>
<td>David proposes Temple</td>
<td>2 Sam. 7:1–3</td>
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<tr>
<td>2855</td>
<td>44</td>
<td>War with the Philistines</td>
<td>2 Sam. 8:1</td>
</tr>
<tr>
<td>2855</td>
<td>44</td>
<td>Deaths of the four giants</td>
<td>2 Sam. 21:15–22</td>
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<td>------------------</td>
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<tr>
<td>2856</td>
<td>45</td>
<td>War with Moab</td>
<td>2 Sam. 8:2</td>
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<tr>
<td>2857</td>
<td>46</td>
<td>War with Syria</td>
<td>2 Sam. 8:3–13</td>
</tr>
<tr>
<td>2858</td>
<td>47</td>
<td>Occupation of Edom</td>
<td>2 Sam. 8:14</td>
</tr>
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<td>2859</td>
<td>48</td>
<td>Elevation of Mephibosheth</td>
<td>2 Sam. 9:1–8</td>
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<tr>
<td>2860</td>
<td>49</td>
<td>War with Ammon and Syria</td>
<td>2 Sam. 10:6–19</td>
</tr>
<tr>
<td>2861</td>
<td>50</td>
<td>Death of Uriah</td>
<td>2 Sam. 11:17</td>
</tr>
<tr>
<td>2862</td>
<td>51</td>
<td>The fall of Rabbah</td>
<td>2 Sam. 12:26–31</td>
</tr>
<tr>
<td>2862</td>
<td>51</td>
<td>Shammuah born (?)</td>
<td>2 Sam. 5:14</td>
</tr>
<tr>
<td>2863</td>
<td>52</td>
<td>Shobah born (?)</td>
<td>2 Sam. 5:14</td>
</tr>
<tr>
<td>2865</td>
<td>54</td>
<td>Nathan born (?)</td>
<td>2 Sam. 5:14</td>
</tr>
<tr>
<td>2866</td>
<td>55</td>
<td>Solomon is born</td>
<td>2 Sam. 12:24</td>
</tr>
<tr>
<td>2867</td>
<td>56</td>
<td>Amnon ravishes Tamar</td>
<td>2 Sam. 13:6–14</td>
</tr>
<tr>
<td>2869</td>
<td>58</td>
<td>Absalom slays Amnon</td>
<td>2 Sam. 13:23–29</td>
</tr>
<tr>
<td>2872</td>
<td>61</td>
<td>Absalom returns from Geshur</td>
<td>2 Sam. 13:37–39</td>
</tr>
<tr>
<td>2874</td>
<td>63</td>
<td>Absalom sees David</td>
<td>2 Sam. 14:28–33</td>
</tr>
<tr>
<td>2878</td>
<td>67</td>
<td>Absalom rebels</td>
<td>2 Sam. 15:7</td>
</tr>
<tr>
<td>2878</td>
<td>67</td>
<td>David at Mahanaim</td>
<td>2 Sam. 17:27</td>
</tr>
<tr>
<td>2878</td>
<td>67</td>
<td>Death of Absalom</td>
<td>2 Sam. 18:15</td>
</tr>
<tr>
<td>2879</td>
<td>68</td>
<td>War with Sheba</td>
<td>2 Sam. 20:1–22</td>
</tr>
<tr>
<td>2880</td>
<td>69</td>
<td>David makes Solomon joint-regent</td>
<td>1 Kgs. 1:32–40</td>
</tr>
<tr>
<td>2880</td>
<td>69</td>
<td>Solomon marries Naamah (?)</td>
<td></td>
</tr>
<tr>
<td>2881</td>
<td>70</td>
<td>David dies (70)</td>
<td>1 Kgs. 2:10–11</td>
</tr>
<tr>
<td>2881</td>
<td>70</td>
<td>Rehoboam is born (?)</td>
<td>1 Kgs. 14:21</td>
</tr>
<tr>
<td>2882</td>
<td>70</td>
<td>Solomon formally ascends throne (16)</td>
<td>1 Kgs. 2:12</td>
</tr>
<tr>
<td>2886</td>
<td>70</td>
<td>The foundations of Temple Laid</td>
<td>1 Kgs. 6:1</td>
</tr>
<tr>
<td>2922</td>
<td>70</td>
<td>Solomon dies</td>
<td>1 Kgs 11:42</td>
</tr>
</tbody>
</table>

0.8 After the death of Solomon, the editor of Kings was faced with the difficulty of recounting the events transpiring in two separate kingdoms, that of Judah and Israel. The narrator therefore chose to shuffle the histories of the reigning kings of each nation in a somewhat chronological fashion. The results are not always felicitous. In some instances it was necessary to explain in detail how it was that the seeming discrepancies existed between the reigning years of a king of Israel as compared with the reigning king in Judah might be effectively resolved. Most of the problem solving involved a realization that the narrator did not supply us with the precise month of a given year when an event transpired. Assuming that the narrator had easy access to detailed records that he was summarizing, it was easy to speculate why the differences existed. In the end, most of these were satisfactorily explained. In one instance, it was necessary to assume that Ahab and Jehoshaphat established their respective sons as vice-regents and that the records sometime referred to the joint reign and at other times to the sole reign of those sons.

0.9 The table below reflects those resolutions in the chronological record that appear to reconcile the concurrent histories of the kingdom of Israel and the kingdom of Judah. It follows the same format that we have used previously. In this case, however, we have divided the chart into three parts. The first has to do with the general chronological outline for the life and ministry of Solomon, the son of David. The second section tracks the events that transpire during the reign of the Judean kings. The third lists the events that take place in the northern kingdom of Israel. Thus, “S.Yr” refers to the year of Solomon’s life that the event took place. “KJ.Yr” refers to the events in the kingdom of Judah beginning with the reign of Rehoboam, the son of Solomon. “KL.Yr” refers to the events in the kingdom of Israel, beginning with the rebellion of Jeroboam.
Needless to say, these two charts are not exactly parallel, but some attempt has been made to keep them close. We cannot know the exact number of months that pass between episodes, even though we are told the number of years. Hence, from time to time there are rather elaborate arguments made in order to reconcile what appear to be glaring errors in the narrative. For the most part we have assumed that the narrator knew what he was talking about.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>S.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2866</td>
<td>0</td>
<td>Solomon is born</td>
<td>2 Sam. 12:24</td>
</tr>
<tr>
<td>2880</td>
<td>14</td>
<td>David makes Solomon joint-regent</td>
<td>1 Kgs. 1:32–40</td>
</tr>
<tr>
<td>2880</td>
<td>14</td>
<td>Solomon marries Naamah (?)</td>
<td></td>
</tr>
<tr>
<td>2881</td>
<td>15</td>
<td>David dies (70)</td>
<td>1 Kgs. 2:10–11</td>
</tr>
<tr>
<td>2881</td>
<td>15</td>
<td>Rehoboam is born (?)</td>
<td>1 Kgs. 14:21</td>
</tr>
<tr>
<td>2886</td>
<td>20</td>
<td>The foundations of Temple Laid</td>
<td>1 Kgs. 6:1</td>
</tr>
<tr>
<td>2893</td>
<td>27</td>
<td>Temple completed</td>
<td>1 Kgs 6:38</td>
</tr>
<tr>
<td>2893</td>
<td>27</td>
<td>Solomon’s palace begun</td>
<td>1 Kgs. 9:10</td>
</tr>
<tr>
<td>2906</td>
<td>40</td>
<td>Solomon’s place completed</td>
<td>1 Kgs. 9:10</td>
</tr>
<tr>
<td>2922</td>
<td>56</td>
<td>Solomon dies</td>
<td>1 Kgs. 11:42</td>
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</table>

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>KJ.Yr</th>
<th>Event</th>
<th>Scripture</th>
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<tbody>
<tr>
<td>2922</td>
<td>1</td>
<td>Rehoboam becomes king</td>
<td>1 Kgs. 12:1</td>
</tr>
<tr>
<td>2927</td>
<td>5</td>
<td>Shishak attacks Jerusalem</td>
<td>1 Kgs. 14:25</td>
</tr>
<tr>
<td>2939</td>
<td>17</td>
<td>Rehoboam dies</td>
<td>1 Kgs. 14:31</td>
</tr>
<tr>
<td>2939</td>
<td>17</td>
<td>Abijam becomes king</td>
<td>1 Kgs. 14:31</td>
</tr>
<tr>
<td>2942</td>
<td>20</td>
<td>Abijam dies</td>
<td>1 Kgs. 15:2</td>
</tr>
<tr>
<td>2942</td>
<td>20</td>
<td>Asa becomes king</td>
<td>1 Kgs. 15:8</td>
</tr>
<tr>
<td>2948</td>
<td>26</td>
<td>Jehoshaphat born</td>
<td>1 Kgs. 22:41–42</td>
</tr>
<tr>
<td>2959</td>
<td>37</td>
<td>Asa hires Benhadad of Syria</td>
<td>1 Kgs. 15:18</td>
</tr>
<tr>
<td>2983</td>
<td>61</td>
<td>Asa dies</td>
<td>1 Kgs. 15:10</td>
</tr>
<tr>
<td>2983</td>
<td>61</td>
<td>Jehoshaphat becomes king</td>
<td>1 Kgs. 15:24</td>
</tr>
<tr>
<td>3000</td>
<td>80</td>
<td>Jehoram becomes viceroy of Judah</td>
<td></td>
</tr>
<tr>
<td>3002</td>
<td>80</td>
<td>The battle of Ramothgilead</td>
<td>1 Kgs. 22:1–3</td>
</tr>
<tr>
<td>3008</td>
<td>86</td>
<td>Jehoshaphat dies</td>
<td>1 Kgs. 22:41–42</td>
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<tr>
<td>3008</td>
<td>86</td>
<td>Jehoram becomes sole king</td>
<td>1 Kgs. 22:50</td>
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<tr>
<td>3015</td>
<td>93</td>
<td>Jehoram dies</td>
<td>2 Chr. 21:19–20</td>
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<table>
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<tr>
<th>Ad. Yr</th>
<th>KI.Yr</th>
<th>Event</th>
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<tbody>
<tr>
<td>2922</td>
<td>1</td>
<td>Jeroboam rebels with Israel</td>
<td>1 Kgs. 12:20</td>
</tr>
<tr>
<td>2944</td>
<td>22</td>
<td>Jeroboam dies</td>
<td>1 Kgs. 14:20</td>
</tr>
<tr>
<td>2944</td>
<td>22</td>
<td>Nadab becomes king of Israel</td>
<td>1 Kgs. 14:20</td>
</tr>
<tr>
<td>2945</td>
<td>23</td>
<td>Nadab is killed</td>
<td>1 Kgs. 15:25–27</td>
</tr>
<tr>
<td>2945</td>
<td>23</td>
<td>Baasha assumes the throne of Israel</td>
<td>1 Kgs. 15:28</td>
</tr>
<tr>
<td>2958</td>
<td>36</td>
<td>Baasha builds up Ramah</td>
<td>1 Kgs. 15:17</td>
</tr>
<tr>
<td>2968</td>
<td>46</td>
<td>Baasha dies</td>
<td>1 Kgs. 15:33</td>
</tr>
<tr>
<td>2968</td>
<td>46</td>
<td>Elah becomes king</td>
<td>1 Kgs. 16:8</td>
</tr>
<tr>
<td>2969</td>
<td>47</td>
<td>Elah is murdered</td>
<td>1 Kgs. 16:10</td>
</tr>
<tr>
<td>2969</td>
<td>47</td>
<td>Zimri becomes king</td>
<td>1 Kgs. 16:10</td>
</tr>
<tr>
<td>2969</td>
<td>47</td>
<td>Omri becomes king</td>
<td>1 Kgs. 16:23</td>
</tr>
<tr>
<td>2973</td>
<td>51</td>
<td>Death of Tibni</td>
<td>1 Kgs. 16:23</td>
</tr>
<tr>
<td>2975</td>
<td>53</td>
<td>Capital moved from Tirzah to Samaria</td>
<td>1 Kgs. 16:23–24</td>
</tr>
<tr>
<td>2980</td>
<td>58</td>
<td>Ahab becomes king</td>
<td>1 Kgs. 16:29</td>
</tr>
<tr>
<td>2988</td>
<td>66</td>
<td>Elijah seals heavens</td>
<td>1 Kgs. 17:1</td>
</tr>
<tr>
<td>2988</td>
<td>66</td>
<td>Elijah dwells at Cherith</td>
<td>1 Kgs. 17:3</td>
</tr>
<tr>
<td>2989</td>
<td>67</td>
<td>Elijah flees to Zarephath</td>
<td>1 Kgs. 17:9</td>
</tr>
<tr>
<td>2992</td>
<td>70</td>
<td>Baal and Ashteroth priests slain</td>
<td>1 Kgs. 18:40</td>
</tr>
</tbody>
</table>
Most of the dates provided in the chart have derived from the text of 1 Kings. Others, of necessity, have been extrapolated or have been simply speculated upon. The dating for the events recorded of the ministry of Elijah, for example, can only placed in a general period beginning in the Adamic year 2980 and 2998, an eighteen year period. We are told elsewhere that the drought caused by Elijah sealing the heavens lasted three and one-half years. We have concluded upon 2988 of the Adamic system as the beginning of the three and one-half year drought. We have speculated that Elijah spent perhaps as much as six months at the brook Cherish before he left for Zeraphath. The rest of the ministry is extrapolated from that singular speculation. All of these dates are highlighted in *bold italic* typeface. The dates for the Ahaziah and Jehoram being made viceroy in Israel and Judah help resolve an extremely thorny chronological issue at the end of 1 Kings and the beginning of 2 Kings. These are highlighted in *italics*. As might be expected, 2 Kings is not devoid of similar problems. We will detail these from time to time in the text of the present commentary.

Chapter 1

1. Then Moab rebelled against Israel after the death of Ahab.

2 Kgs. 1

| 2992 | 70 | End of the drought | 1 Kgs. 18:41–46 |
| 2993 | 71 | Elijah at Horeb | 1 Kgs. 19:8 |
| 2998 | 76 | Benhadad attacks Samaria | 1 Kgs. 20:1 |
| 2999 | 77 | Benhadad gathers his army to Aphek | 1 Kgs. 20:26 |
| 3000 | 78 | Ahaziah made viceroy of Israel |
| 3001 | 79 | The vineyard of Naboth | 1 Kings 21.1 |
| 3002 | 80 | The battle of Ramothgilead | 1 Kgs. 22:1–3 |
| 3002 | 80 | Ahab dies | 1 Kgs. 16:29 |
| 3002 | 80 | Ahaziah dies | 1 Kgs. 22:40 |
| 3002 | 80 | Jehoram becomes king of Israel | 2 Kgs. 1:17 |

1.1 David had been responsible for bring the kingdom of Moab under the banner of united Israel. They were governed for a long time by a royal administrator. With the split of Israel into the northern and southern kingdoms after the death of Solomon, the land of Moab was loosely governed by both. The death of Ahab emboldened the Moabites to seek independence.

1.1.2—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

1.1.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.1.10—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

1.2 Ahaziah’s rule over Israel would last only two years. He was no better than his father Ahab.

1.2.2—Ahaziah—The son of Ahab who came to the throne of Israel about the Adamic year 3000 and ruled for two years. He, like his father, sought for guidance from the heathen gods that had been imported in from Phoenicia and elsewhere. Just before his death, which was occasioned by an accident in the royal palace, Ahaziah sought inspiration from Baalzebub, the god of the Philistine city of Ekron. Elijah the prophet severely rebuked him for his blasphemy and impiety.

1.2.15—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

1.2.30—Baalzebub—A variant form of the god Baal, whose name here means “lord of the fly”. Baal was one of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land. The name appears in the New Testament as Beelzebub.

1.2.34—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

1.3 The departure of the northern kingdom of Israel from the Lord God of their fathers had been a deliberate one instituted by their first king, Jeroboam. This egregious affront to the faithful and to the God of Heaven had been aided and abetted by all of the succeeding kings, whether or not they were related to Jeroboam. God had not abandoned them, however, but continually sent prophets unto them to stir them up unto remembrance of the covenants of their fathers.

1.3.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbock. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the

2. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

3. 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 unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron?
mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO. C.15.29).

1.3.11—Tishbite—Thought to be a resident of Tishbe, a town located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elijah the prophet was a native of Tishbe.

1.3.23—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

1.3.38—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.3.45—Baalzebub—A variant form of the god Baal, whose name here means “lord of the fly”. Baal was one of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land. The name appears in the New Testament as Beezlebub.

1.3.49—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

1.4 Ahaziah sought for divine aid, but he erred in the direction of his petition. Baalzebub could do nothing for him and he cut himself off from the servants of the Most High. Therefore, he was left unto himself in his final hours as a mortal upon the earth. Elijah completed his errand and returned home. The king’s servants thought only to deliver the message that had been entrusted to them.

1.4.26—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the

4. Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.
river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

1.5 Ahaziah’s servants had not been gone long enough to have traveled to Ekron and back, a distance of about forty-five miles. This would have been a journey of no less than two days.

1.6 Ahaziah’s servants were exacting in their report of what had transpired to them. It may have been that they knew precisely who it was who had stopped them in their track to Ekron.

1.6.45—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.6.52—Baalzebub—A variant form of the god Baal, whose name here means “lord of the fly”. Baal was one of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land. The name appears in the New Testament as Beelzebub.

1.6.56—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

1.7 There was no possible set of circumstances that would allow for Ahaziah’s ignorance of the identity of Elijah. The prophet had been a prominent figure in the life of his father. No doubt Ahaziah had already guessed for himself as to who had been the Lord’s messenger.

5. And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6. And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7. And he said unto them, What manner of man was he which came up to meet you, and told you these words?
1.8 Elijah was not dressed in robes of linen or other refined material. He was a man confined to the wilderness by the edicts of the kings of Israel. Therefore his appearance was rough by comparison to the courtiers who surrounded the king of Israel. Some scholars suggest that he was also notable for his long hair and beard.

1.8.25—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

1.8.27—Tishbite—Thought to be a resident of Tishbe, a town located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elijah the prophet was a native of Tishbe.

1.9 There is a superior translation of this verse.

Then the king sent unto him a captain of fifty with his fifty. And he went up to him; and, behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down. (JST, 2 Kings 1:9)

Ahaziah either had an extraordinarily deficient memory or a rather exaggerated opinion of himself to think that fifty of his men could take a man like Elijah in hand. Had not Elijah called down fire from Heaven on a previous occasion? At Carmel, the sacrifice, the wood, the stones, and the water with which the whole had been drenched, had been consumed by the Lord. All those in attendance had been smitten in their hearts and minds at the sight. It is difficult to imagine any man with common sense would have spoken with Elijah in such a coarse manner.

1.10 There is a superior translation of this verse.

And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down out of heaven and consume thee and thy fifty. And there came down fire out of heaven, and consumed him and his fifty. (JST, 2 Kings 1:10)

The captain of fifty and his men were a surly lot, and certainly devoid of the Spirit of God. They were prepared to dispatch Elijah as soon as they laid their hands upon him.

1.10.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s
day were performing vicarious work for the dead, including baptism
(see 1 CO-C 15.29).

1.11 The second band of fifty was no more better behaved than the first
embassy that Ahaziah had sent to Elijah. All that Elijah had to communicate
to Ahaziah had already been delivered to the king by the servants who had
been on their way to Ekron to consult with Baalzebub. We need not overly
concern ourselves about the fate of these one hundred men and their captains.
The justice of God had been administered against a hardened and unrepentant
group of king’s soldiers.

1.12 There is a superior translation of this verse.

And Elijah answered and said unto them, If I be a man of God, let fire
come down out of heaven, and consume thee and thy fifty. And the fire
of God came down out of heaven, and consumed him and his fifty.
(JST, 2 Kings 1:12)

The captain of fifty and his men were a surly lot, and certainly devoid of the
Spirit of God. They were prepared to dispatch Elijah as soon as they laid their
hands upon him.

1.12.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel.
He was a native of the region east of the Jordan River called the Gilead.
The city of Tishbe, the traditional home of Elijah, is located about
seven miles east of the Jordan and about fourteen miles north of the
river Jabbock. Elisha, Elijah successor, watched as Elijah was caught up
into heaven in a fiery chariot. Elijah appeared with Moses on the
mount of Transfiguration where he bestowed upon Peter, James, and
John the keys of the authority which he held. The use of these keys in
the Meridian of Time is confirmed by the fact that the saints in Paul’s
day were performing vicarious work for the dead, including baptism
(see 1 CO-C 15.29).

1.13 Whether or not the third captain of fifty had received instructions to
immediately slay the prophet Elijah or not, this captain of fifty was far more
circumspect in his treatment of the man of God. It may have been that this
man, together with his company, were men who in reality had remained
somewhat in touch with the faith of their fathers. They could not afford to be
disobedient to the king, but they nonetheless knew that their lives would be
forfeit if they tried to bully the prophet as had their predecessors.

1.13.30—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel.
He was a native of the region east of the Jordan River called the Gilead.
The city of Tishbe, the traditional home of Elijah, is located about
seven miles east of the Jordan and about fourteen miles north of the
river Jabbock. Elisha, Elijah successor, watched as Elijah was caught up
into heaven in a fiery chariot. Elijah appeared with Moses on the
mount of Transfiguration where he bestowed upon Peter, James, and
John the keys of the authority which he held. The use of these keys in
the Meridian of Time is confirmed by the fact that the saints in Paul’s
day were performing vicarious work for the dead, including baptism
(see 1 CO-C 15.29).

1.14 There is a superior translation of this verse.

Behold, there came fire down out of heaven, and burnt up the two

11. Again also he sent unto him another captain of fifty with his
fifty. And he answered and said unto him, O man of God, thus
hath the king said, Come down quickly.

12. And Elijah answered and said unto them, If I be a man of God,
let fire come down from heaven, and consume thee and thy fifty.
And the fire of God came down from heaven, and consumed him and
his fifty.

2 Kgs. 1:12
JST
JC 424

13. And he sent again a captain of
the third fifty with his fifty. And
the third captain of fifty went up,
and came and fell on his knees
before Elijah, and besought him,
and said unto him, O man of God,
I pray thee, let my life, and the life
of these fifty thy servants, be
precious in thy sight.

14. Behold, there came fire down
from heaven, and burnt up the two
captains of the former fifties with

2 Kgs. 1:14
JST
captains of the former fifties with their fifties; therefore let my life now be precious in thy sight. (1ST, 2 Kings 1:14)

This was not chicanery; this was a heart-felt pleading on the part of the captain of fifty that he and his men would be spared destruction.

1.15 We may deduce from the Lord’s remarks here that the other two captains had instructions that would have ended the prophet’s life. They had been prepared to shed innocent blood. The third captain of fifty was not of the same mind.

1.15.9—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15,29).

1.16 Thus, Elijah confirmed all that the king’s servants had rendered unto him of their conversation with the prophet earlier.

1.16.19—Baalzebub—A variant form of the god Baal, whose name here means “lord of the fly”. Baal was one of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashereth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land. The name appears in the New Testament as Beezlebub.

1.16.23—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

1.16.33—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.17 That is to say, Ahaziah had no son; therefore, his brother Jehoram, another son of Ahab, succeeded him upon the throne of Israel. There are some chronological difficulties presented here in this verse. Jehoshaphat began his rule in Jerusalem about 2,983 years after Adam and Eve leave the Garden of Eden. The seventeenth year would have been about the year 3000, the calculated year that Ahaziah would have come to the throne of Israel. The problem is that Ahab lived until the year 3002 when the battle at Ramothgilead was fought. The problem becomes even more complicated when it is discovered that Ahaziah’s brother, Jehoram, comes to the throne during the second year that Jehoram, the son of Jehoshaphat, has ascended to the throne of the kingdom of Judah. The problem here is that Jehoshaphat does not die until the year 3008 of the Adamic era. Strict mathematics would suggest that second year of Jehoram, Jehoshaphat’s son, would have been in the year 3010. This works out to be a ten year discrepancy. This cannot be resolved with a resort to speculations of the number of months between the deaths and crowning. The simplest and the most elegant way to solve the problem is to suggest that both Ahab and Jehoshaphat provided their respective sons with the position of viceroy while they still lived and reigned. We propose, therefore, that Ahaziah became his father’s viceroy in the kingdom of Israel about the year 3000; that is to say, in the seventeenth year of the reign of Jehoshaphat. After the death of Ahab in 3002 at Ramothgilead, Ahaziah ruled another two years as the sole king of Israel, dying in the 3004th year after our first parents left the Garden of Eden. Jehoram, another of Ahab’s sons, comes to the throne of Israel that same year, which must therefore be the second year of the reign of Jehoram the son of Jehoshaphat. Inasmuch as Jehoshaphat does not die until the Adamic year 3008, we must suppose that his son was made viceroy of the kingdom of Judah about the year 3002. This, of course, is all very tenuous, but it does seem to resolve the discrepancy (also see 0.9).

1.17.12—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

1.17.16—Jehoram—One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

1.17.26—Jehoram—The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

17. So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.
1.17.30—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboom and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

1.17.33—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pherez and Zerah.

1.18 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

1.18.8—Ahaziah—The son of Ahab who came to the throne of Israel about the Adamic year 3000 and ruled for two years. He, like his father, sought for guidance from the heathen gods that had been imported in from Phoenicia and elsewhere. Just before his death, which was occasioned by an accident in the royal palace, Ahaziah sought inspiration from Baalzebub, the god of the Philistine city of Ekron. Elijah the prophet severely rebuked him for his blasphemy and impiety.

1.18.18—book—it seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

1.18.26—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18. Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?
2.1 The Lord proposed to take Elijah unto Himself; that is to say, to take him up into heaven as He had the city of Enoch, the prophet Moses, and others. A translated being is a mortal that has been changed from a Telestial state to a Terrestrial one and, as a result, is able to depart the earth. A man who is changed from a Telestial to a Terrestrial state who remains upon the earth is to be considered as having been transfigured.

2.1.12—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

2.1.22—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.1.24—Gilgal—Unless there has been a scribal error in the text of verse 2 of 2 Kings chapter 2, this must be a city other than the one that is located near the site of Jericho. Elijah and Elisha go “down” to Bethel from this Gilgal. Bethel is located on the western ridge of the Jordan valley while Gilgal lies a short distance from the river itself, 3000 feet lower in elevation. Many scholars have suggested a site about four miles from Shiloh and Bethel. It must have been a prominence in comparison to those two towns.

2.2 We might say today that Elisha served as Elijah’s junior companion for many years. Elisha apparently knew something of what was about to transpire to Elijah and he could not bring himself to be separated from the prophet at such a seminal moment in the history of the earth. He was a man filled with the power and influence of the Holy Ghost.

2.2.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

2.2.5—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.
mouthpiece of the Lord God of Israel for sixty years.

2.2.18—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

2.3 At Bethel lived a cadre of good and holy men who also were inspired by the power and influence of the Holy Ghost. They were divinely privy to that which was about to happen to the prophet, seer, and revelator of Israel. Elisha did not take umbrage at the sons of the prophets and their prescience; he simply did not wish to be reminded of the separation that was about to take place.

2.3.6—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

2.3.10—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

2.3.14—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.4 We must assume that in some respects Elijah was trying to spare his companion the trials that would accompany Elijah’s final mission. Elisha, however, was prepared to endure whatever lay before his friend and colleague. He therefore descended from Bethel to Jericho with Elijah.

2.4.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

2.4.6—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.4.19—Jericho—A city located in the lower Jordan Valley, five miles west of the Jordan River and seven miles northwest of the Dead Sea. Its elevation is 800 feet below sea level.

2.5 At Jericho lived another cadre of good and holy men, like those at Bethel, who also were inspired by the power and influence of the Holy Ghost. They

3. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5. And the sons of the prophets that were at Jericho came to Elisha,
were divinely privy to that which was about to happen to the prophet, seer, and revelator of Israel. Elisha did not take umbrage at the sons of the prophets and their prescience; he simply did not wish to be reminded of the separation that was about to take place.

2.5.6—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

2.5.10—Jericho—A city located in the lower Jordan Valley, five miles west of the Jordan River and seven miles northwest of the Dead Sea. Its elevation is 800 feet below sea level.

2.5.13—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abel-meholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.6 We must assume that in some respects Elijah was trying to spare his companion the trials that would accompany Elijah’s final mission. Elisha, however, was prepared to endure whatever lay before his friend and colleague. He therefore travelled from Jericho to the banks of the Jordan River with Elijah.

2.6.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO. C 15.29).

2.6.18—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

2.7 It is not difficult to overlook the Jordan River valley from the city of Jericho. There fifty of the servants of God watched as Elijah and Elisha prepared to cross the river.

2.7.9—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

2.7.22—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

2.8 Moses had raised his rod over the waters of the Red Sea and provided a path by which the children of Israel could escape from the pursuing Egyptian army. The Levites, at the instructions of the Lord God of Israel, carried the Ark of the Covenant toward the brink of the river Jordan as the Israelites were about to cross over into the land of promise under the directions of the prophet Joshua. The waters of the river backed up, leaving a dry path by which the covenant people walked through the riverbed without wetting their feet. Although the methodology varied, the effect of Elijah’s mantle brought about a similar effect. In the eyes of both Elisha and the fifty men standing on the

and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

6. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by Jordan.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.
brow of the hill, the prophet’s mantle became an outward symbol of his power and authority.

2.8.2—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

2.9 Elisha’s request was not an attempt to transcend the ministry of his predecessor nor was it an expression of arrogance. Elisha had accompanied the prophet for a long time and knew that on his own merits he was not an able successor. The double portion, he felt, would help make him equal to the task.

2.9.12—Elisha—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

2.9.15—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.10 What would it take for Elisha to be enabled to witness the transformation of a Telestial being to a Terrestrial state? Would he not have to have an outpouring of the Spirit of God upon him to an astonishing degree in order to have his eyes opened to such a glorious occurrence? How could this take place without Elisha himself being translated? We must assume that for a short time Elisha was also transfigured, much the same as were Peter, James, and John when they had their interviews with Moses and Elijah during the Savior’s mortal ministry in the Meridian of Time.

2.11 Elisha was the sole witness to Elijah’s translation and he did his best to describe that which took place. When the time comes that we have as intimate a knowledge on this event and others, we will discover that Elisha’s depiction was not only adequate, but quite close to the mark.

2.11.31—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

2 Kgs. 2:11
AGQ 2 44
JC 373
MD 279, 347
2 Kgs. 2:11–12
EM 1:40
mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15:29).

2.12 Elisha tore his clothes in mourning for the loss of his friend and master. He must have been comforted by the knowledge that the Lord God had granted him his desire to have a double portion of Elijah’s spirit.

2.12.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.12.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.13 The mantle of Elijah, that by which he make a dry path through the midst of the Jordan River a short time before, thus came into the possession of Elisha as an outward token of the transference of the priesthood authority from Elijah to Elisha.

2.13.8—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15:29).

2.13.22—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

2 Kgs. 2:12
DHC 5 31

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;
2.14 Elisha’s question here seems a little odd, until one remembers Elisha’s concern that he would not be equal to the task that had been given to him to be Elijah’s successor. It is as if Elisha had said, “Art thou now with me, Father?” He had witnessed the departure of the greatest man he had ever known into the heavens and that spiritual testament had been confirmed by the outward witness that he was now equipped to do all that Elijah had been able to do.

2.14.7—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbock. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

2.14.39—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.15 We should not be surprised to discover that the sons of the prophets from Jericho had remained on the brow of the hill above the river Jordan and saw Elisha’s actions and the response of the waters as he was returning to Jericho. In addition, the sons of the prophets were also blessed to see the spiritual change that had taken place in Elisha.

2.15.7—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

2.15.13—Jericho—A city located in the lower Jordan Valley, five miles west of the Jordan River and seven miles northwest of the Dead Sea. Its elevation is 800 feet below sea level.

2.15.21—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbock. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

2.15.25—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.16 Elisha apparently had said nothing to the sons of the prophets of that
which had transpired when Elijah had been translated. The men therefore could not discern anything of the event except that Elijah had been taken from the presence of Elisha as they had been told by the power and influence of the Holy Ghost sometime before. Elijah knew without question, largely because of his own transformation at the time, that Elijah had departed completely from the face of the earth. He knew, therefore, that any scouting party would be on a fool’s errand; there would be nothing to find.

2.17 Elisha knew the truth. Perhaps he thought that the sons of the prophets should have been more sensitive to the whisperings of the Spirit of God on this matter. Elisha’s assurance as to what had happened to his master was complete. He was embarrassed for their sake, but he perceived that they would not be satisfied until they knew for themselves that Elijah was no more.

2.18 Elisha took no satisfaction of the folly of the sons of the prophets.

2.18.12—Jericho—A city located in the lower Jordan Valley, five miles west of the Jordan River and seven miles northwest of the Dead Sea. Its elevation is 800 feet below sea level.

2.19 The city of Jericho had been destroyed by the Lord God of Israel in the days of Joshua. The walls had fallen flat which the Israelites had surrounded with their armies. None escaped with their lives except Rahab and her family, she who had protected the two spies that had been sent into the city. The site had been condemned by the Lord and was not rebuilt until several hundred years later. Hiel the Bethelite sought to reestablish the city, but at great expense to himself and his family. The water supply and the soil itself had not recovered, notwithstanding the increased population.

2.19.9—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.20 The actions taken by the prophet Elisha must have been completely counterintuitive to the men of the city of Jericho. The waters of Marah, in the early days of the exodus of Israel, were also undrinkable. The casting of a certain tree into their bitter waters must have seemed insane to those who watched. Yet, the waters were healed.

2.21 Elisha here performs a miraculous healing of the waters of Jericho which could only be seen as being of the same nature as that which the prophet Moses had accomplished centuries earlier. Like Moses, Elisha testifies that the healing of the waters derived from the power of God and not from any natural capacity of his own. From that point on, the city of Jericho would prosper, inasmuch as the Lord had withdrawn the condemnation that had once prevailed in the land.

2.22 Jericho had once been an extraordinarily wicked city, and for its pains it had been utterly destroyed. It had been rebuilt against the counsel of the Lord God of Israel and suffered the consequences. The city, however, now housed a goodly number of the servants of God and for their sake, the Lord allowed Elisha to prosper them in their way.

16. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19. And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

22. So the waters were healed unto this day, according to the saying of Elisha which he spake.
2.22.7–8—*this day*—That is to say, until the day that the narrator was composing the text that we presently have as 2 Kings.

2.22.14—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

2.23 One wonders if the translation of Elijah had been noised about, as some scholars have suggested. If so, is the group of young men here making fun of Elisha because he was not favored to ascend into heaven at the same time? Unlike the sons of the prophets, these individuals had no spiritual sensitivity whatsoever. We are not their vested judges, of course, but there was something in their life’s conduct or in their *aggression* against Elisha that merited capital punishment. Otherwise they might have been spared the ignominious death that eventually overcame them.

2.23.8—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

2.23.21–22—*little children*—This, as many have concluded, is probably an infelicitous translation. It seems far more likely that these individuals were mocking young men.

2.24 As the prophet, seer, and revelator of the Lord God of Israel, Elisha was authorized to pronounce judgment upon the children of Israel. These young men had flagrantly violated the law of God in some fashion and merited death. Elisha simply pointed out the consequences of their disobedience. The ferocity and single-mindedness of the she-bears should give us pause. We cannot be certain as to whether these men were from Jericho, Bethel, or some other place in between. That they were villains there can be no doubt.

2.25 We are not told why Elisha took this rather circuitous route.

2.25.8—Carmel—A mountain ridge forming the southern boundary of the Kishon valley in northern Palestine. Its highest point is at the eastern end where the peak rises to 1791 feet.

2.25.15—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

3.1 Ahaziah, the son of Ahab, had no son; therefore, his brother Jehoram succeeded him upon the throne of Israel. There are some chronological difficulties presented here in this verse. Jehoshaphat began his rule in Jerusalem about 2,983 years after Adam and Eve leave the Garden of Eden. Ahaziah came to the throne in the seventeenth year, or about the year 3000. Ahaziah reigned for two years bringing the calendar to 3002. As is stated here, however, Jehoram ascends the throne during the eighteenth year of Jehoshaphat, suggesting that only one year has passed. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between

23. And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25. And he went from thence to mount Carmel, and from thence he returned to Samaria.

Chapter 3

1. Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 Kgs. 3

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the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 KG 15.1 and 1 KG 15.9 for examples of possible resolutions, and 1 KG 15.25 when the mathematics seem to momentarily resolve themselves). Aside from these minor adjustments, there remains a more difficult issue. The problem is that Ahab lived until the year 3002 when the battle at Ramothgilead was fought. Ahaziah was serving as king at the same time, inasmuch as he came to the throne of Israel during the seventeenth year of Jehoshaphat, king of Judah. Again, in this verse, Jehoram, Ahaziah’s brother, is stated to have begun his reign during the eighteenth year of the reign of Jehoshaphat. How can this be during the second year of the reign of Jehoram, Jehoshaphat’s son? The issue becomes even more complicated when it is discovered that Ahaziah’s brother, Jehoram, came to the throne of Israel during the second year that Jehoram, the son of Jehoshaphat, has ascend to the throne of the kingdom of Judah. The complication here is that Jehoshaphat does not die until the year 3008 of the Adamic era. Strict mathematics would suggest that second year of Jehoram, Jehoshaphat’s son, would have been in the year 3010. This works out to be a ten year discrepancy. This cannot be resolved with a resort to speculations of the number of months between the deaths and crownings. The simplest and the most elegant way to solve the problem is to suggest that both Ahab and Jehoshaphat provided their respective sons with the position of viceroy while they still lived and reigned. We propose, therefore, that Ahaziah became his father’s viceroy in the kingdom of Israel about the year 3000; that is to say, in the seventeenth year of the reign of Jehoshaphat. After the death of Ahab in 3002 at Ramothgilead, Ahaziah ruled a very short time as the sole king of Israel, dying a few months after receiving the crown. Jehoram, another of Ahab’s sons, comes to the throne of Israel that same year, which must therefore be the second year of the reign of Jehoram the son of Jehoshaphat. Inasmuch as Jehoshaphat does not die until the Adamic year 3008, we must suppose that his son was made viceroy of the kingdom of Judah about the year 3000. This, of course, is all very tenuous, but it does seem to resolve the discrepancy (also see 0.9).

3.1.2—Jehoram—One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

3.1.6—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

3.1.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of deri-
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3.1.13—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

3.1.18—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

3.1.21—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

3.2 Baal worship had been instigated and perpetuated by Ahab and Jezebel. This Jehoram abolished. He did nothing, however, to removed the places of worship that had been established by Jeroboam, the first king of Israel. The calves at Dan and Bethel continued to serve as the gods of the northern Israelites.

3.2.27—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

3.3 Jeroboam had set up the calves at Bethel and Dan and had instituted a type of heathen worship that would appeal to the baser nature of the children of Israel. He was determined that this people would not resort to the Temple at Jerusalem.

3.3.8—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the

2. And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.
northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

3.3.12—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

3.3.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.4 Moab was a tributary to the kingdom of Israel. Ahab’s death precipitated a rebellion to which Ahaziah could not direct his attention because of his injuries and his approaching death. It fell to his brother Jehoram to subdue the rebels.

3.4.2—Mesha—King of Moab during the rules of Ahab, Ahaziah, and Jehoram. At the death of Ahab, Mesha rebelled against Israelite rule. For his pains he was soundly defeated. In desperation, Mesha offered his first born son to Chemosh, the fire god of the Moabites in full view of the Israelite army.

3.4.5—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-pear. We need not delve into the manner in which they were worshipped.

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3.5 Both Ahab and Ahaziah died in the Adamic year 3002, at which time Jehoram came to the throne. The rebellion of Moab had been fomenting for some time.

3.5.7—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezabel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

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3.6 Jehoram immediately responded to the defection of Mesha and the Moabites.

3.6.3—Jehoram—One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

3.6.7—Samaria—The capital city of the northern kingdom of Israel that

5. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6. And king Jehoram went out of Samaria the same time, and numbered all Israel.
replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

3.6.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.7 Jehoshaphat had gone to war against the armies of Syria with Ahab when the latter determined to wrest Ramothgilead from foreign rule. One of the daughters of Ahab and Jezebel had been given in marriage to Jehoram, son of Jehoshaphat. The association between the two kingdoms was politically close.

3.7.7—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

3.7.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padinaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

3.7.16—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which

7. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.
they were worshipped.

3.8 The kingdom of Edom, which lay to the south of the kingdom of Moab, was also on friendly, or at least tributary, relationships with both the kingdoms of Israel and Judah.

3.8.19—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

3.9 The plan was made to attack Moab from the south, through an extraordinarily desolate part of the land of Canaan. Making the roundabout journey from Samaria to Edom was about 140 miles. Toward the end, the men and animals were beginning to perish.

3.9.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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8. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days’ journey: and there was no water for the host, and for the cattle that followed them.
land of Canaan after thirty-three years of exile in the land of Padanaram.

3.10 The whole enterprise had been fabricated by Jehoram, the son of Ahab. He is the first to begin to unravel as the trials of the foray begin to intensify.

3.10.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.10.24—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

3.11 We are not told how it was that Elisha ended up in the company of the army as it had travelled south from Samaria, through the land of Judea, and was beginning to pass through the territory of Edom. He was there, however, and the servants of Jehoram knew of his whereabouts.

3.11.2—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

3.11.9—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

3.11.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

10. And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11. But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel’s servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

2 Kgs. 3:11
DN TC 2 307
DS 2 107
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3.11.35—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

3.11.39—Shaphat—The father of Elisha the prophet. We know little more of him.

3.11.47—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

3.12 Jehoshaphat was certain that the prophet of the Lord God could be of great benefit to their enterprise. Jehoram was persuaded, although reluctantly.

3.12.2—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohobeam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

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that the three kings had been experiencing thus far in their planned attack

Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

3.13 We are not privy to all that had transpired between Elisha and Jehoram, the king of Israel, before this time, but clearly there had been antipathy expressed during the short time that Jehoram had ruled the northern kingdom. Jehoram was certain that Elisha had something to do with the adversities that the three kings had been experiencing thus far in their planned attack upon Moab.

Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

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prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Ashteroth had usurped the term, it having no application to them at all.

Moab—When Lot and his family fled the city of Sodom they
eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-pear. We need not delve into the manner in which they were worshipped.

3.14 Again, Jehoram had done little or nothing to repent of his wickedness as an individual nor had he done much to encourage his people to turn to the Lord their God by renewing their covenants. The conduct of Jehoshaphat was in stark contrast to the course of action taken by the king of Israel.

3.14.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

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3.14.38—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

3.15 There was a spirit of contention that emanated from the heart and mind of Jehoram. He was filled with anger and disappointment. In order to bring a degree of tranquility within this small cadre of kings, Elisha invited a harpist to sing songs that would quiet the minds and hearts of the rulers of the three countries. Once they were calm and somewhat amiable, the prophet could then seek counsel and guidance for them.

3.16 The three kings had a considerable host with them in the wilderness of Edom. Making the ditches would not be necessarily onerous, but it most certainly would have raised some eyebrows.

3.17 What the kings were asked to do constituted an act of faith in the words of the Lord through His servant. We do not know what the weather and the climate had been during the previous months, but it is clear that the likelihood of there being any degree of ground water was dim. There would be no expec-

14. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16. And he said, Thus saith the LORD, Make this valley full of ditches.

17. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may

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tation of potable water on the part of the heathens and the apostates. Yet, Jehoshaphat was willing and the other two kings followed suit.

3.18 Supplying water for the men and animals of the host was a small thing to the Lord, even though it was momentous to the army. Likewise the victory over the Moabites would be forthcoming if they would follow the Lord’s counsel.

3.18.18—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peon. We need not delve into the manner in which they were worshipped.

3.19 The destruction of the agrarian infrastructure of the land of Moab was to be complete. The army of the three kings could accomplish this task in short order. The defeated Moabites would be hard-pressed to repair the damage that would be done. Jehoram would be somewhat concerned, however, because his family had derived considerable wealth from the tribute made by the people of Moab. This divinely mandated destruction would do nothing to increase his personal and national wealth.

3.20 We are not privy as to who offered the sacrifice unto the Lord God of Israel, but one would hope that the three kings were at least present at the ceremony. The promised blessing was forthcoming, to the degree that the men of the army had dug the trenches. The faithless would have been thirsty still.

3.20.11—meat offering—As counterintuitively as it may seem, the meat offering here described is not made of animal flesh, but rather might be better understood as referring to the first fruits of the ground in various forms.

3.20.24—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

3.21 The traditional border between Edom and Moab was along the river Zered that emptied into the southern tip of the Dead Sea.

3.21.5—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peon. We need not delve into the manner in which they were worshipped.

3.22 The water in the ditches served two purposes. The first, of course, was to refresh the men and animals of the kings of Edom, Judah, and Israel. The drink, both ye, and your cattle, and your beasts.

18. And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20. And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22. And they rose up early in the morning, and the sun shone upon
second effect caused in part by the reddish sunrise, was the illusion that the three opposing forces had destroyed each other before coming to grips with the Moabites. This perception would be their undoing.

3.22.18—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father.” The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

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<tr>
<th>3.23 The Moabites had a tactical advantage being on the north side of the river Zered. Once they crossed over to the south they immediately lost that advantage. They literally threw themselves into the heart of the army of the three kings where they were severely afflicted.</th>
<th>23. And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.</th>
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<td>24. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.</td>
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<td>3.24 The Moabites were not prepared for what they found in the camp. They thought they were merely there to loot the bodies of the dead. To their great surprise and dismay, they found the three armies very much alive and prepared for them. The battle was a disaster for the Moabites.</td>
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3.25 The armies of Edom, Judah, and Israel ranged throughout the land of Moab, following the Lord’s instructions that had been given through the prophet Elisha. The cities were overthrown, the land was ruined, the water sources destroyed, the forests and orchards reduced to rotting lumber.

3.25, 38—Kirharaseth—One of two great cities in the land of Moab, the other being Ar. Kirharaseth was the remaining fortress when the kings of Edom, Judah, and Israel invaded the land after the rebellion of Mesha. The king of Moab offered his firstborn son to Chemosh, the Moabite god of the sun, before the eyes of the besieging army.

3.26 Mesha thought to kill one of the kings of the invading armies in order to bring the siege to a close. In this, however, he was unsuccessful. His next tactic horrified the men of Edom and Judah.

3.26.6—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshiping Chemosh and Baal-peon. We need not delve into the manner in which they were worshipped.

3.26.34—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

3.27 Mesha, the king of Moab, killed his heir upon the walls of the city of Kirharaseth before the eyes of all of the men besieging the city. This ghastly display caused the hearts of the kings and the men to abandon their quest. The kings of Judah and Edom left the scene and the men of Jehoram followed soon thereafter.

3.27.30—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

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25. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about it, and smote it.

26. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel; and they departed from him, and returned to their own land.
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.1 Unless considerable provision had been made, a widow and her young family would be at the mercy of those who preyed upon the weak and the defenseless. The dead man had been a faithful disciple of the Lord God of Israel, but his passing had produced a continuing tragedy.

4.1.15—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

4.1.17—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

4.2 The woman was desperate. Her circumstances were such that she only had a small container of oil. She possessed no money, no food, and no means for generating revenue. The prophet thought to remedy that in a fashion redolent of his predecessor’s blessing of another widow.

4.2.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

4.2.36—oil—Some scholars have suggested that this was some sort of anointing oil of great value, but it is more likely that it was the last of the oil that she had for cooking. In other words, the pot contained olive oil.

4.3 We cannot say exactly how many empty vessels that the woman was able to borrow from her neighbors, but however many there were, the woman ended up with enough money to release her family from financial bondage.

4.4 The widow was part of a community of believers who accepted Elisha as a prophet, seer, and revelator. She was willing to do whatsoever the servant of God asked her to do. No doubt she obtained every empty vessel that she could find. The widow of Zarephath, she who gave of her remaining commodities to provide a meal for Elijah, was blessed so that her little bottle of oil and the pittance of flour were not exhausted during the time that he dwelt with her, a period of time approaching three years.

4.5 The widow followed the instructions of the prophet to the letter. As she began to fill the multitude of pots and pans that she had obtained from her friends and neighbors, she began to realize the great blessing that Elisha was providing. As her confidence grew, she continued to fill each of the vessels available to her

Chapter 4

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

4. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.
| 4.6 The woman did all that the prophet had told her to do. Her obedience came about in spite of the fact that she was alone with her two sons, behind closed doors. No one was privy to the miracle except for the widow and her sons. So long as there was a place to put the blessing of the Lord, the oil continued to flow. Once there was no longer any space that could contain the blessing, the miracle ceased. | 6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. |
| 4.6.35—oil—Some scholars have suggested that this was some sort of anointing oil of great value, but it is more likely that it was the last of the oil that she had for cooking. In other words, the pot contained olive oil. | 7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. |
| 4.7 After having performed all that Elisha had given her to do, the widow returned to the prophet and reported the results of her faith. The servant of God then pronounced the next step that she was to take. Not only was the creditor satisfied, but the little family had sufficient to live on until the young men were able to provide for each other and their mother. | 8. And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. |
| 4.7.16—oil—Some scholars have suggested that this was some sort of anointing oil of great value, but it is more likely that it was the last of the oil that she had for cooking. In other words, the pot contained olive oil. | 9. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. |
| 4.8 The woman of Shunem was an Israelite of great faith and spiritual sensitivity. She recognized Elisha as a prophet of God and wished to do all within her power to bless and benefit him. | 2 Kgs. 4:7 CR99-A:102 |
| 4.8.8—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years. | 2 Kgs. 4:9 JST |
| 4.8.11—Shunem—One of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here. | 10. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. |
| 4.9 There is a superior translation for this verse. | 11. And it fell on a day, that he came thither, and he turned into the chamber, and lay there. |
| And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. (JST, 2 Kings 4:9) | |
4.12 The prophet had been inspired by the Lord God of Israel to bless the
woman of Shunem with something that she had thought had long since passed
her by.
4.12.5—Gehazi—The servant of Elisha who, though faithful for a time,
resorted to fraud and graft in the matter of Naaman, the captain of the
Syrian host. For his wickedness, Gehazi was smitten with leprosy and
dismissed.
4.12.10—Shunammite—A native of Shunem, one of the cities that helped
define the boundaries of the tribal inheritance of Issachar. It is said to
be about three miles north of Jezreel and about five miles south of
mount Tabor. Abishag, the last wife taken by David in his old age, is
said to have been born here.

4.13 Elisha attempted to help the woman articulate her motives for having
provided sumptuously for the prophet and his servant. By having Gehazi ask
the questions of her helped Elisha’s servant realize that those who blessed and
benefited others did not always do so in order to obtain an advantage. Thus,
Gehazi put the questions to the woman of Shunem and her husband. Were
they attempting to gain favor politically with the governing powers of the
land? This, of course, would have been a fool’s errand, given the antipathy
that the king and his court felt toward the servants of God in general and Elisha
in particular. The woman of Shunem made it clear that she had no need of favors
from such men as those who governed the land of Israel.

4.14 When Gehazi returned with the woman’s reply, Elisha asked his servant
what blessing that the couple ought to receive. What was it that they desired
most? Gehazi replied that he thought that the good woman ought to be
blessed with a child, notwithstanding her advanced age.
4.14.13—Gehazi—The servant of Elisha who, though faithful for a time,
resorted to fraud and graft in the matter of Naaman, the captain of the
Syrian host. For his wickedness, Gehazi was smitten with leprosy and
dismissed.

4.15 Gehazi then summoned the woman to the apartment of the prophet
Elisha. We need not suppose that she was afraid or in distress. All that she had
done for Elisha she had performed because she loved the Lord God of her
fathers.

4.16 The prophet promised the woman of Shunem that within the year she
would give birth to her firstborn son. This was a prophecy very much like the
one extended to Abraham and Sarah in their advanced age. The woman of
Shunem would have immediately understood the comparison that could then
be made between herself and the grand matriarch of the House of Israel. This
was a pronouncement and realization that she could hardly absorb. Hence, her
outburst.

4.17 The birth of the infant could not have been more natural, save for the
fact that the woman was passed child-bearing age.
4.17.13—Elisha—The successor of Elijah as the prophet to the kingdom
of Israel. He was born in Abelmeholah, the son of Shaphat. He was
present when Elijah was caught up into Heaven and was given a double
blessing of the spirit and power of God as he had requested. His
miracles are numerous; his faithfulness is exemplary. He served as the
mouthpiece of the Lord God of Israel for sixty years.
4.18 Several years had passed since Elisha had made his prophecy regarding the boy coming into the family of the Shunammite woman. Many have speculated that the young man was no less than six years old when he ventured out into the fields with his father. He may have been younger.

4.19 We cannot be certain as to the exact affliction that befell the boy. Was he somehow injured? Did he suffer from heat stroke or heat exhaustion? We cannot say, but whatever transpired, it was lethal.

4.20 The young servant carried the boy from the field back to the house where he was entrusted to his mother’s care. One can only imagine the helplessness and sorrow of the woman as she watched her only begotten son die in her arms.

4.21 In the midst of her affliction, however, the woman of Shunem knew exactly what she would have to do if she expected to have the child restored to her. She trusted in the power of God that had been invested in Elisha. She turned to God and His servant in her despair.

4.22 The woman of Shunem’s first thought was to resort to the home of the prophet Elisha in order to seek his aid in the matter. The distance from Shunem to Carmel was no less than ten miles. Her journey to the prophet would require about a half day. She did not think it wise to travel through the countryside alone, however, and asked her husband to spare one of his field workers so that she might have some protection as she traveled.

4.23 It seems clear that the woman of Shunem had not as yet informed her husband that their son had died from his affliction. Or if she had, the man was resigned to that passing. That the loss of the field wok was inconvenient is clearly articulated. Could she not wait until a time when the common labors were proscribed by the Law of Moses?

4.24 The bereaved mother was determined to make her way to the home of the prophet Elisha as quickly as she could. Wherein she might not have the physical strength to continually urge her animal forward along the path, the servant was to spare no effort in keeping the ass moving as rapidly as possible.

4.25 The prophet Elisha knew, even at a distance, that the one coming to visit him was the woman of Shunem and her servant.

4.25.13—Carmel—A mountain ridge forming the southern boundary of the Kishon valley in northern Palestine. Its highest point is at the eastern end where the peak rises to 1791 feet.

4.25.32—Gehazi—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

4.25.39—Shunammite—A native of Shunem, one of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here.

4.26 It is likely that Elisha already knew that there was trouble even though he did not know the particulars. Nonetheless, Gehazi was sent to discern why it was that the woman of Shunem was quickly making her way to his home. Her

18. And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well.

24. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

25. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy hus-
husband was aged. Had he passed away? The young boy's health might have been an issue. Did he fare well? The woman's response to Gehazi was such that it was clear that she was not going to vent her feelings until she was able to face the prophet directly.

4.27 So soon as the woman of Shunem arrived at the house of Elisha, she immediately prostrated herself before the prophet. Gehazi is apparently somewhat scandalized. No doubt he is chagrined to discover that he had not previously been aware of her agitated state. Elisha knew that the Lord God had a reason for allowing the faithful woman to express her feelings directly.

4.27.20—**Gehazi**—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

4.28 Whether the woman of Shunem related the whole of the event or this brief synopsis, the result is the same. Elisha knew instantly the trials through which the mother was passing. She had not asked for a son, but the Lord through Elisha had promised her one. The son had been delivered to her, but now all of the promises associated with a firstborn son had faded with his death. Could this have been what the Lord had proposed all along? The woman prayed that it was not.

4.29 Gehazi was commissioned to run as quickly as he could to the city of Shunem and perform the blessing upon the body of the dead boy. He was not to hesitate in any fashion, no matter the cost to himself.

4.29.5—**Gehazi**—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

4.30 We may only speculate about the woman's feelings toward the servant of Elisha, but it is clear that she felt that she could not return to her boy with just the promise of life. She would stay with Elisha until the boy was brought to her whole and hale. Elisha determined to accompany the woman of Shunem back to her own home.

4.31 We may only vainly speculate why it was that Gehazi's actions, ones that conformed precisely to what Elisha had commanded him, did not bring the boy back to life. One wonders who is on the learning curve here.

4.31.2—**Gehazi**—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

4.32 The boy had been placed upon Elisha's own bed in the apartment attached to the woman of Shunem's house. Which of the two men, Elisha or Gehazi, understood what was transpiring before them? Clearly Gehazi was baffled. Did Elisha not know that the child's spirit had departed his body? Who is being instructed here, and why?

4.32.3—**Elisha**—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the

<table>
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<tr>
<th>Hand? is it well with the child? And she answered, It is well.</th>
<th>27. And when she came to the man of God to the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me.</th>
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<td>28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?</td>
<td>28. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.</td>
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<tr>
<td>29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.</td>
<td>30. And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.</td>
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<td>31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awakened.</td>
<td>2 Kgs. 4:31–37</td>
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<td>32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.</td>
<td>JC 316</td>
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mouthpiece of the Lord God of Israel for sixty years.

4.33 The mother of the dead boy apparently did not accompany Elisha and Gehazi into the room where the child lay. Elisha apparently knew exactly what he was going to do in this matter. Had not the prophet Elijah, Elisha’s master, performed the same miracle in a similar fashion at the house of the widow of Zarephath when he young boy died?

4.34 Elisha held the keys of the Melchizedek priesthood in his day and was therefore authorized to administer to the sick, just as the Lord Jesus Christ and his apostles would do during their mortal ministries. We ought not to be overwrought by the manner in which Elisha administered to the child. We may find instances in the lives of both Elijah and the Apostle Paul as they respectively returned to life the son of the woman of Zarephath and the young man Eutychus who fell from a window while listening to Paul in the city of Troas. Our narrator does not make it clear whether or not the widow’s son was administered to in typical priesthood fashion, with the anointing of oil and a formal blessing, but we may surmise that that would have been part of the overall process. The prophet’s primary concern was to restore the young boy to life and then other issues could easily be addressed afterwards.

4.35 Elijah had stretched himself out over the widow’s son at Zarephath three times before the young man returned to mortality. Here Elisha does so twice and the boy responds. We may only vainly speculate as to how it was that the child sneezed violently upon recovering his life. Many scholars have vainly speculated on the matter and we are none the wiser for their ruminations.

4.36 Gehazi, having once again observed the power and authority of God working through the prophet Elisha, is given the delightful task of inviting the boy’s mother into the room to receive her son whole and hale.

4.36.4—Gehazi—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

4.36.9—Shunammite—A native of Shunem, one of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here.

4.37 The woman of Shunem was certain of the Lord and of His prophet. She had no doubt as to what could happen. She simply wanted the matter to be resolved quickly.

4.38 The last recorded account that we have of Elisha being in Gilgal was when he passed through there with Elijah, just prior to the latter being translated into heaven. If this is the event being referred to, then the city would not have been the Gilgal located near the city of Jericho in the Jordan River valley. Gehazi is set to the task of preparing dinner for the company.

4.38.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the

33. He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38. And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

2 Kgs. 4:38
AF 494
mouthpiece of the Lord God of Israel for sixty years.

4.38.6— *Gilgal*—Unless there has been a scribal error in the text of verse 2 of 2 Kings chapter 2, this must be a city other than the one that is located near the site of Jericho. Elijah and Elisha go “down” to Bethel from this Gilgal. Bethel is located on the western ridge of the Jordan valley while Gilgal lies a short distance from the river itself, 3000 feet lower in elevation. Many scholars have suggested a site about four miles from Shiloh and Bethel. It must have been a prominence in comparison to those two towns.

4.38.20— *prophets*—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

4.39 We are not told who went into the field to pick the herbs and gourds, but clearly whoever was set to the task was decidedly ignorant of the nature of the poisonous gourds. Gehazi was the chief cook of the hour and either he suffered from the same ignorance as the gatherer or he was a poor supervisor of the minion who was shedding the poison gourds. In any event, the spiritual sensitivity and wisdom of the sons of the prophets spared the community a great tragedy.

4.40 No doubt the first sips of the stew revealed that something was amiss. All of the sons of the prophets present immediately recognized that the pottage was lethal. How could this have possibly come to pass? Again, it would seem that Gehazi is on a rather steep learning curve. How could he not feel great distress at having endangered the lives of some of the greatest and best men of his generation? How could he explain what had gone awry to his master and the prophet’s colleagues?

4.41 The use of the meal in this instance was just as counterintuitive as the use of the cruse of salt to heal the bitter waters of the city of Jericho. To the knowledge of the men present, the crushed grain used by the prophet Elisha had no intrinsic power to remove or deactivate the poison from the pottage. What is wonderful here is that the sons of the prophets ate the stew once Elisha pronounced it purified.

4.42 The foodstuffs brought to Elisha was certainly more than what he and Gehazi could eat in their normal daily routine. The prophet generously gave instructions that the whole of the gift should in turn be given to the people with whom they dwelt at the time.

4.42.7— *Baalshalisha*—We are not privy as to where this place might be. Some speculate that it might be located somewhere near the hitherto unidentified Gilgal.

4.42.26— *corn*—The grain referred to here was probably wheat or barley. Indian corn or maize was unknown in the eastern hemisphere during this time.

4.43 There is a superior translation of this verse.

And his servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. (*JST*, 2 Kings 4:43)

It would appear that Gehazi once again questions the wisdom of his master directly. Can we not perceive a pattern in the conduct of the prophet’s ser-
4.44 Elisha testified to his servant that he need not fear. There would be no want in their household, either for bread or for parched corn that had been provided by the man from Baalshalisha. And thus it was.

5.1 Naaman would receive the blessing that he sought because he exhibited the degree of humility and faith expected of him. This was achieved, but not without a struggle on his part.

5.1.2—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

5.1.1—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

5.1.43—leper—The Hebrew word which is here translated as “leper” derives from roots that mean “scourge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term ancienly not only referred to Hansen’s disease (the affliction to which the word almost always refers to today) but also to a number of other skin diseases. The term can be used for various effects that appear on clothing and building materials. Spiritual leprosy is a familiar metaphor in the scriptures as well.

5.2 The conflict between Syria and the kingdom of Israel had been ongoing for many years, each attempting to liberate territory that had exchanged hands several times. Slavery was not uncommon.

5.2.3—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

5.2.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.2.27—Naaman’s—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

5.3 What may one say of the kind of treatment the little girl had received at the hands of Naaman and his wife, that the maiden was willing to offer a suggestion that would bring a glorious blessing into the lives of Israel’s erstwhile enemies?

5.3.14—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

5.3.18—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

5.3.26—leprosy—The Hebrew word which is here translated as “leprosy” derives from roots that mean “scourge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term anciently not only referred to Hansen’s disease (the affliction to which the word almost always refers to today) but also to a number of other skin diseases. The term can be used for various effects that appear on clothing and building materials. Spiritual leprosy is a familiar metaphor in the scriptures as well.

5.4 Apparently the man overheard the servant talking with Naaman’s wife and thought to pass on the information. One wonders at the affection that the man had for his master that he was willing to venture speaking with the king of Syria on the matter.

5.4.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

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.
5.5 The king of Syria made a gift valued at more than four million dollars in order to have his general, Naaman, cured of his affliction. We must assume that the general was beloved by all in the land of Syria.

5.5—Syria.—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

5.5.20—Israel.—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.5.29—talents.—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, a talent would be worth about $36,556.00. Ten talents would have weighed no less than 760 pounds, with a present market value of $365,560.00

5.5.35—pieces.—Many scholars have suggested that “shekels” is what is meant here. If so, from what little we know about the culture in the time of David and Solomon, a shekel of gold weighed about 4 tenths of an ounce. At this very moment of writing, gold is selling for more than $1,500.00 an ounce; the sum of the gift of gold, then, would have been worth about $3,600,000.00

5.6 Note that the letter said nothing of Elisha or even the existence of a prophet with healing power. The king of Syria apparently assumed that the king of Israel would have plainly been aware of anyone within his kingdom who could cure leprosy. Certainly all of Samaria must have been stirred by what must have been considered an outrageous request by Damascus.

5.6.10—Israel.—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-

6. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.
planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.  
5.6.25—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.  
5.6.37—leprosy—The Hebrew word which is here translated as “leprosy” derives from roots that mean “scourge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term anciently not only referred to Hansen’s disease (the affliction to which the word almost always refers to today) but also to a number of other skin diseases. The term can be used for various effects that appear on clothing and building materials. Spiritual leprosy is a familiar metaphor in the scriptures as well.  
5.7 The king of Israel was an apostate. His religious views were fundamentally carnal, sensual, and devilish. He would have been aware of the existence of Elisha, of course, but no doubt thought of him as an enemy of the state. Elisha’s name did not spring to the mind of the king. He only thought of the letter as an annoyance and a provocation to war. Whether in anger or sorrow, the rending of his robes revealed the shallow nature of the man’s character.  
5.7.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.  
5.7.44—leprosy—The Hebrew word which is here translated as “leprosy” derives from roots that mean “scourge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term anciently not only referred to Hansen’s disease.
5.8 A chain of events had been initiated by the pious little girl in Damascus who thought to bless her master and her mistress by speaking of the servant of the Lord God of her fathers. The king of Syria stirred the mind and heart of the king of Israel with his request. Once again, the king of Israel was compelled to recognize the role of the prophet Elisha within his kingdom.

5.8.6—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

5.8.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.8.49—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

5.9 We are not told exactly where Elisha was dwelling at the time, but Naaman’s entourage must have deeply disturbed the hearts and minds of the neighbors of the prophet.

5.9.2—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

5.9.20—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the...
mouthpiece of the Lord God of Israel for sixty years.

5.10 Naaman would allow himself to be insulted on no less than two counts. First, Elisha did not even come out of his house to meet with the great Syrian captain; he sent his servant Gahazi with a message. Secondly, the task given to him to do was mundane beyond bearing, and demeaning in the extreme.

5.10.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

5.10.13—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

5.11 Naaman had a preconceived notion as to what would transpire when he came to the prophet’s home. When events transpired which were not part of that preconception, he was deeply disturbed and offended.

5.11.2—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

5.11.42—leper—The Hebrew word which is here translated as “leper” derives from roots that mean “scourge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term anecdotally not only referred to Hansen’s disease (the affliction to which the word almost always refers to today) but also to a number of other skin diseases. The term can be used for various effects that appear on clothing and building materials. Spiritual leprosy is a familiar metaphor in the scriptures as well.

5.12 For a moment Naaman allowed his national pride interfere with his well-being. The point of the exercise was not a simple outward process, washing in water, but a matter of strict obedience to the word of the Lord. Quibbling about the details as to where and when the cleansing should take place could not and did not facilitate the miracle.

5.12.3—Abana—A river of Damascus that has not been satisfactorily identified in the present day. Some scholars have suggested that the Barada River might have existed anciently as the Abana. If so, then the river arises in the eastern slopes of mount Lebanon, north of mount Hermon. After watering the Damascus plain, it is lost in the marshes east of the city.

5.12.5—Pharpar—A river of Damascus that has not been satisfactorily identified in the present day. Some scholars have suggested that the Awaj River might have existed anciently as the Pharpar. If so, then the river arises in the eastern slopes of mount Hermon and flows eastward, south of the city of Damascus.

5.12.8—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that

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.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.
these things originated in Syria.

5.12.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to denigrate Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.13 Again, we see the great admiration that Naaman’s men had for him. These wished to have him healed and were willing to approach him while he was experiencing great anger at that which had been asked of him. The fact that the general was willing to listen to these men in spite of his ire speaks volumes regarding his fundamental character as a man.

5.13.16—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

5.14 Perceiving the wisdom of his servants, Naaman submitted himself to the precise instructions given to him by the prophet Elisha. That act of faith was commended by the Lord Jesus Christ during his mortal ministry. Jesus would clearly make an equation between the wicked, faithless, and proud Israelites in the days of Elijah and Elisha and the inhabitants of Nazareth. The miracles that he performed in Capernaum could not be repeated in Nazareth because they were of the same spirit as those who rejected the word of the Lord through those great prophets. The bitterest pill, however, was that the descendants of the ancient Israelites who once controlled the provinces north of Jerusalem, the vicious and faithless despisers of prophets, seers, and revelators, were the hated and reviled Samaritans. In so many words, Jesus was saying that his neighbors in Nazareth were no better than those who occupied the lowest rung of Palestinian society. Naaman’s spiritual stature rose above them all.

5.14.11—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

5.15 The journey from the Jordan River valley back to the home of Elisha the prophet’s house would not have been an easy one, given the disparity between the elevations of the two places. Yet, Naaman was pleased to do so, having been somewhat cleansed spiritually as well as physically.

5.15.38—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

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.

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: now therefore, I pray thee, take a blessing of thy
Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean ‘he will rule as God; the prince that prevails with God’.

5.16 The king of Syria had prepared more than four million dollars worth of goods to be given to the king of Israel for having the general cleansed. Naaman was more than happy to impart a portion or all of that which had been set apart for his cure. Elisha, of course, would not be materially profited by the blessings of the priesthood and the influence of the Holy Ghost.

5.17 Naaman had originally thought that waters of Israel were not worth bathing in. Now he wished to take with him a quantity of earth from the premises of the prophet that he might have a place to kneel when he worshipped in Syria. The general’s mind was still focused on the blessings associated with locations rather than the omnipresence of the spirit and power of the Lord God of Israel. The earth would serve as a mnemonic device for Naaman.

5.17.2—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

5.18 There exists great controversy regarding this verse. Is Naaman asking for forgiveness for those times in the past when he had accompanied the king of Syria into the temple of Rimmon to worship? Or is he asking for forgiveness from the Lord for those times in the future when he would have to attend with his master as part of his role as the chief military officer of the nation? We need not trouble ourselves excessively regarding the matter.

5.18.18—Rimmon—The god of the Syrians, thought probably to have been an icon representing the sun.

5.19 Elisha accepts Naaman’s gratitude for having been healed and recognizes his desire to do that which is right before the Lord God of Heaven. Naaman would return to his king in peace and we might rightly assume that the confrontations along the border between Israel and Syria were considerably lessened so long as Naaman remained in command of the armies of Damascus.

5.20 Gehazi has already exhibited some rather questionable conduct and atti-
tudes in previous episodes. This last egregious breach would doom his service to the prophet of God.

5.20.2—Gehazi—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

5.20.6—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmelehah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

5.20.17—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

5.20.19—Syria—An inhabitant of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

5.21 Gehazi’s conduct in this matter would unnecessarily undermine the faith and confidence that Naaman had in Elisha. The prophet would be diminished in the eyes of the general, as would the grandeur and mercy of the God of Heaven. Gehazi’s punishment would be commensurate to the spiritual damage that he brought about.

5.21.2—Gehazi—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

5.21.5—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

5.22 Here Gehazi tells a bald-faced lie. He did not arrive at this spiritual nadir in a moment. We may perceive other moments of growing perfidy scattered throughout the accounts given of Elisha in the narrative.

5.22.23—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

5.22.32—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

5.22.39—talent—in the considered opinion of most scholars, a talent was
equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, a talent would be worth about $36,556.00.

5.23 There is a superior translation for this verse.

And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before them. (JST, 2 Kings 5:23)

It would appear, from the inspired translation, that both Gehazi and Naaman returned to the place where Elisha was. Elisha could not possibly have not heard what was transpiring outside of his own home.

5.23.2—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

5.23.8—talents—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, a talent would be worth about $36,556.00. Two talents would have weighed no less than 152 pounds, with a present market value of $73,112.00

5.24 It would not have been possible for Gehazi to have been discreet. No doubt the attention of the prophet had been attracted to the commotion outside as the silver and the garments were transported by to the prophet residence. Gehazi would be forced to lie to his master, if he hoped to possess the wealth that he had acquired from Naaman.

5.25 When Gehazi presented himself before Elisha, he had the temerity to assert that he had done nothing during his absence from the prophet.

5.25.11—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

5.25.18—Gehazi—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

5.26 That Gehazi had received extraordinary wealth from Naaman is certain. What is revealed here is what Gehazi had proposed to do with that wealth. We are not privy to the nature of the relationship between the prophet and his servant, but it seems clear that Gehazi was not satisfied with the meager fare of which he had been partaking and had determined to leave Elisha’s service. Certainly Gehazi had not been profited by his association with Elisha as Elisha

23. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and
had been in his companionship with Elijah. In acquiring the wealth that would make him a prosperous man in Israel, Elisha’s servant had besmirched the reputation of the Lord God of Israel and His servant. There was a price to be paid for such betrayal.

5.27 We need not overly mourn for the servant of Gehazi. This was a man who had chosen poorly. He had not effectively put off the natural man, but had partaken of the temptations of the flesh, and succumbed to the passions of his mind and his heart.

5.27.2—leprosy—The Hebrew word which is here translated as “leprosy” derives from roots that mean “scourge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term ancienly not only referred to Hansen’s disease (the affliction to which the word almost always refers to today) but also to a number of other skin diseases. The term can be used for various effects that appear on clothing and building materials. Spiritual leprosy is a familiar metaphor in the scriptures as well.

5.27.5—Naaman—A Syrian general who found mercy at the hands of Elisha the prophet. The general sought aid from Elisha after an Israelite maiden in Damascus told the king of the prophet’s great powers. Naaman hesitated momentarily before entering into the waters of the Jordan River to bathe seven times, but was encouraged to do so by one of his men. He was cured because of his confidence in the word of the Lord through His servant.

6.1 There were pockets of these righteous men throughout Israel. The number of those who dwelt in the same vicinity as Elisha was increasing and had need of another site for their expanding population.

6.1.6—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

6.1.9—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.2 The request for timber was natural. There was considerable more building material in an around Elisha’s dwelling place than there was in the depths of the Jordan River valley.

6.2.8—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

6.3 Having received the privilege of removing themselves to a more commodious place, one of the leaders of the sons of the prophets invited Elisha to go with them. He agreed to do so for a time.

6.4 For all of the lumber that they were able to cut and transport, they still had great need of more once they arrived at their new building site.

6.4.11—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of sheep, and oxen, and menservants, and maidservants?

27. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Chapter 6

1. And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4. So he went with them. And when they came to Jordan, they cut down wood.
6.5 The cost of tools such as the ax was considerably more in the day and age of the prophet Elisha. It would be difficult, if not impossible, to obtain another. The productivity of the sons of the prophets in building their new community would be reduced noticeably if something were not done immediately to remedy their circumstances.

6.6 We have no natural explanation for this extraordinary development; it therefore qualifies as a miracle. What is the relationship between the stick and the ax head? We cannot say, save that both of the objects came to float on the surface of the water. There are symbols and powers at work here to which we are not completely privy.

6.7 One can only imagine what thoughts sprang into the mind of the man who had lost the axe when the head appeared floating in the Jordan. There was some hesitancy to retrieve it so that Elisha had to specifically instruct the man to go into the water and claim the floating ironwork.

6.8 By the time that the king of Damascus began to make forays against the kingdom of Israel, Elisha had moved from his temporary residence in the Jordan River valley to the small city of Dothan about eleven miles north of the capital city of Samaria. The king of Syria was making border raids against the Israelites, trying to weaken their overall numbers.

6.8.5—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

6.8.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.9 We cannot imagine that Elisha was informing the king of Israel independent of the counsel of the Lord God of Heaven. The consternation caused by Elisha’s actions would eventually bring about a cessation of hostilities for a number of years.

6.9.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

5. But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

7. Therefore said he, Take it up to thee. And he put out his hand, and took it.

8. Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.9.24—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

6.10 The king sent spies to see if what Elisha had told him was true. By so doing he avoided great loss to his armies. This transpired on several occasions; the king of Syria’s ambush attempts all failed.

6.10.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.11 The king of Damascus was so frustrated at not being able to make a surprise attack on the forces of the king of Israel that he began to accuse the members of his own cabinet of perfidy.

6.11.8—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

6.11.37—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no

10. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?
doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.12 One wonders if this is the voice of Naaman, the captain of the king’s host who was healed of leprosy by Elisha.

6.12.13—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.12.15—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

6.12.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.13 We may not know the exact motivation for Elisha taking up residence in the city of Dorthah, but this must have happened after he accompanied the sons of the prophet to the Jordan River valley to help them establish their new community.

6.13.27—Doranth—A community in the inheritance of the tribe of Manasseh, about eleven or twelve miles northeast of the city of Samaria and about 13 miles northwest of Shechem. It would later be known as the residence of Elisha the prophet.

12. And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dorhan.
6.14 The king of Syria was determined to take Elisha into custody so that he might get the advantage over the king of Israel. This, of course, would prove to be a fool's errand. Again, one wonders if Naaman had any part in this developing confrontation between the forces of the king of Syria and Elisha.

6.15 We are not privy as to the identity of the prophet's servant here. Previously, Gehazi had labored in this capacity, but he was sent away in disgrace, terribly afflicted with leprosy, after he had defrauded Naaman of some of his wealth for having been healed of the same disease by Elisha. Neither do we know how many armed men would have been needed to completely surround the city of Dorhan at that time. It is interesting that the armies of the Syrians were not particularly concerned about any opposing force that might have been raised up by the king of Israel, given that they were no more than twelve miles from the capital. The servant of Elisha was deeply disturbed by what appeared before him in the morning. He knew who they were and whom they were after.

6.16 Elisha attempted to comfort his servant by testifying to what he was able to see with his spiritual eyes. Needless to say, the servant was doubtful until the Lord God of his fathers opened his eyes to the truth of the matter.

6.17 The armies of the Lord surrounded the city of Dothan in opposition to the armies of the Syrians, protecting the person of the prophet.

6.17.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.18 The prophet knew what he was to do. The entire Syrian company could have been eradicated, but he petitioned the Lord for an effect that would eventually dissuade the king of Syria from coming against the kingdom of Israel for a long period of time.

6.18.8—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.19 The eyes of the prophet's servant had been opened at his request so that he might perceive the spiritual powers arrayed against the Syrians. Here the prophet petitions the Lord that the Syrian's eyes be closed as to his identity. The Syrians would be led into a place that they otherwise would not have gone; into the midst of the armies of the Israelites.

6.19.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.19.34—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

14. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that be with us are more than they that be with them.

17. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.
6.20 Only when Elisha asked to have the Syrian’s eyes opened did they realize the extremity into which they had been led by the prophet. Although the narrative does not say so, we might expect that the Syrians were somewhat unnerved at their predicament.

6.20.11—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

6.20.13—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.21 As we might expect, the king of Israel was a bloodthirsty sort. In his own wickedness, he could only think of one solution to the problem. What would be recommended by Elisha would be counterintuitive to his own desires.

6.21.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.21.8—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.22 Elisha makes it clear that these men were as helpless prisoners of war. Would he butcher those who had surrendered themselves to him? Then the prophet tells the king that the way to salvation in this instance is to perform an act of charity. He should take of his own provisions and prepare a meal for all of his erstwhile enemies. Once they were well fed, they were to be allowed to go home to Damascus.

6.23 The king of Israel did as he had been requested; he did so at great personal expense. It would be a long time before the Syrians ventured again into the land of Israel.

20. And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23. And he prepared great provision for them: and when they had eaten and drunk, he sent them
6.23.29—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

6.23.37—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.24 We are not told how much time transpired from the time that Elisha struck one of the armies of Syria with blindness and the raising of the siege by Ben-hadad the younger.

6.24.9—Ben-hadad—The son of Benhadad, the king of Damascus who had been hired to be an ally of Asa king of Judah a generation before. This Ben-hadad conspired on several occasions to deprive Israel of her king and possessions.

6.24.12—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

6.24.22—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

6.25 This famine caused suffering unimaginable. One can only speculate about how an Israelite would feel about consuming a meal of an unclean animal, regardless of the part thereof that would be prepared. Many scholars have concluded that some sort of pulse or peas for making soup is meant in the place that refers to dove dung. Others contend that the dung was valued as a fertilizer. In either case, the amount was extraordinarily expensive.

6.25.8—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

6.25.22—pieces—Many scholars have suggested that “shekels” is what is meant here. If so, from what little we know about the culture in the time of David and Solomon, a shekel of gold weighed about 4 tenths of an ounce. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, the purchase price for the ass’s head would have been about $1184.00

6.25.31—cab—So far as we can tell today, the cab amounted to less than a half-gallon at the most and no more than a quart at the least. A fourth part of a cab would be no more than two cups at the most, and no more than a cup at the least.

24. And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

25. And there was a great famine in Samaria: and, behold, they besieged it, until an ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver.
6.25.37—pieces—Many scholars have suggested that “shekels” is what is meant here. If so, from what little we know about the culture in the time of David and Solomon, a shekel of gold weighed about 4 tenths of an ounce. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, the purchase price for the dove dung would have been about $74.00.

6.25 As the length and depth of the famine increased, the tragedies mounted. 6.25.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.27 The king of Israel should probably be understood as being somewhat bitter in his response to the starving woman. He and his family had been idolaters, as had most of the inhabitants of the land of Israel. There is something cynical about his faithlessness. “If your God cannot help you, how can you expect me to do anything for you?” The king essentially blaming the Lord God of Heaven for their troubles, when in fact they had brought these troubles upon themselves through their personal wickedness.

6.28 The king relented, in part, in simply listening to the woman’s complaint. There was an injustice done, to be sure, in the fulfillment of the agreement between the two women, but the horrific nature of the agreement seems to have been lost on the pair. Solomon had judged between two women regarding a son that had died in the night, each of the mothers claiming the surviving son. Here the willing cannibalism of the mothers introduces a degree of wickedness that is almost unfathomable.

6.29 How does one judge a matter of this nature? By the terms of the agreement, the king would be forced to side with the bereft mother, forcing infanticide and continuing cannibalism. Even for a hardened apostate like this king, this situation was beyond his ability as an arbitrator.

6.30 The distress of the king was so great that he tore his royal robes, revealing the garb of deep mourning that he wore beneath them. We may not know the precise state of mind that afflicted the king of Israel, but it is quite clear that he did not perceive himself to be the source of the problem. He vented his fury at Elisha, the prophet, seer, and revelator of the Lord God Jehovah.

26. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27. And he said, If the L ORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28. And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had
6.30.35—sackcloth—The Hebrew word translated here as “sackcloth” derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word “sack” eventually derives from the same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

6.31 The king of Israel was in a murderous rage against Elisha. Such are the feelings of the wicked when they are confronted by the power and influence of the righteous.

6.31.16—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.31.20—Shaphat—The father of Elisha the prophet. We know little more of him.

6.32 The king of Israel had lashed out at the least responsible person for the trials and tribulations that have been afflicting the children of Israel. He would not take responsibility for his own actions or the fact that his people had followed his wicked example.

6.32.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

6.33 The messenger from the king bore the message of the king and we may assume the words spoken here are representative of the king of Israel’s sentiments. The king accuses the Lord God of Israel as being the source of all of the kingdom of Israel’s woes. The king has not been a faithful follower of the God of his fathers at any time in his life. He feigns a faith which has never been his.

7.1 Whereas foodstuffs had been so scarce that the inhabitants of Samaria had been forced to eat ass heads that cost a thousand dollars apiece and others felt compelled to eat their own children, Elisha prophesied that grain and flour would be plentiful by comparison the next day. The commodities were still a little expensive by our standards, but the cost for such things during the famine would have been astronomical.

7.1.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

7.1.22—measure—The Hebrew word which is here translated as “mea-
When the word chooses to reduce its enemies with abject fear, He need only withdraw His spirit and the light of Christ completely from them. They then sense an inexpressible abandonment; all rational thought departs and is replaced by dependence, despair, and dependence on the Almighty. For the word had made the host of the Syrian in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

The four lepers felt that they had nothing to lose by venturing into the city of Samaria running to spoil the Syrian camp.

4. If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

2: Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

3. And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

2 Kgs. 7:3

J C 201

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The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

7.3 The four men were on the horns of a dilemma. No matter which way they turned they were at death’s door. They could not effectively beg in Samaria. The people had nothing to give them. The Syrians might very well cut them down as they entered into their camp, but there was the slightest possibility that they might receive some mercy.

7.4 Death stalked the four lepers. There was no food within the city. They could gain nothing but an entrance into the dust of death while they waited by the gates of Samaria. No one in or around the city had anything with which they could express mercy and compassion. The Syrians, however, had sufficient commodities to maintain their army, for both the men and the beasts. The four leprous men felt that they had nothing to lose by venturing into the besieging camp.

7.5 Just as morning was breaking, the four men decided to make their way to a place where certainly a breakfast was being prepared for the soldiers. There would be a comparable abundance and the possibility of some meager repast. There were no fires, however, no seething water; the camp was desolate.

7.6 When the Lord chooses to reduce His enemies with abject fear, He need only withdraw His spirit and the light of Christ completely from them. They then sense an inexpressible abandonment; all rational thought departs and is replaced by dependence, despair, and dependence on the Almighty. For the word had made the host of the Syrian in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

6. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even

7.5.14—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

7.4.43—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

7.3.5—leprous—The Hebrew word which is here translated as “leprous” derives from roots that mean “scourge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term anciently not only referred to Hansen’s disease (the affliction to which the word almost always refers to today) but also to a number of other skin diseases. The term can be used for various effects that appear on clothing and building materials. Spiritual leprosy is a familiar metaphor in the scriptures as well.

7.2 One of the prominent officials of the king of Israel court doubted the truth of the prophet’s prediction. The notion that any abundance was within immediate reach seemed like foolishness to him. Elisha continued his prophecy by declaring that the man would know for himself that the prophet spoke the truth, but that he would not personally benefit from the knowledge. He would die an ignominious death as he was trampled to death by the inhabitants of Samaria running to spoil the Syrian camp.

7.1.43—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

7.1.30—shekel—From what little we know about the culture in the time of David and Solomon, a shekel of silver weighed about 4 tenths of an ounce. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, the measure of flour sold for about $14.80 in today’s market.

7.0.5—horses—Even more astounding is the fact that 1 m of horses, even chariots and a noise of horses, even
7.6.10—*Syrians*—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

7.6.39—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.6.48—*Hittites*—Heth is identified as the progenitor of the Hittites, a people who at one time ruled much of modern Turkey and Syria.

7.6.54—*Egyptians*—The inhabitants of a land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

7.7 The Syrians could not abide the horror that had come upon them. Every noise implied a host of enemies. As the uncertainty of their fellows intensified, each soldier could not control his own fear. En masse they began to scatter in an attempt to flee the imaginary armies that they thought had descended upon them. Their own tumult only added fuel to the raging fires of fear in their hearts and in their minds. None remained in the camp.

7.8 The four men slipped into a tent on the edge of the encampment where they were able to find nourishment. They still thought that they were only moments away from a violent death, but their hunger drove them to press forward into what they thought was eminent danger. Once they realized that there was no one to oppose them, they began to spoil the Syrian goods.

7.8.4—*lepers*—The Hebrew word which is here translated as “lepers” derives from roots that mean “scourge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term ancienly not only referred to Hansen’s disease (the afflication to which the word almost always refers to today) but also to a number of other skin diseases. The term can be used for various effects that appear on clothing and building materials. Spiritual leprosy is a familiar metaphor in the scriptures as well.

7.9 Once the four lepers had satisfied their own hunger and had ensconced a considerable amount of goods in a hiding place, they began to have sympathy for those who had remained restless behind the walls of the city of Samaria. Their conscience smote them somewhat and they decided that their next course of action was to inform the king and the inhabitants of the city that the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

8. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

9. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come.
Syrian camp appeared to be abandoned. This, of course, would prove to be a hard sell, yet they willingly attempted to bless those who were in no position to bless them.

7.10 The four lepers made their way back to the gates of the city of Samaria where they had spent the previous night and informed the guard of the conditions in the Syrian camp. In that place there were victuals, equipment, and animals, but there were no men to be found. No one was there to defend the baggage. This, of course, was startling news, if true.

7.10.24—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

7.11 The news quickly spread. It was still before dawn when the king was informed as to what the four leprous men had found in the camp.

7.12 The king of Samaria has no confidence in the Lord God of Israel. He does not trust the report of the four lepers who have just returned from the abandoned encampment. He cannot imagine that the prophecy of Elisha could possibly be fulfilled in such an extraordinary way. Because he can only think in terms of the spirit of the natural man, he is cynical, paranoid, and filled with irrational fear. No other explanation will satisfy his dark soul other than the one that whispers that death awaits in what appears to be an uninhabited encampment.

7.12.20—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

7.13 As has been noted many times before, there is an obvious problem in the Hebrew text which is presented clearly in the translation. What is being said is that there were only five horses remaining in the land where once they had been almost as numberless as the Israelites. What has happened is that all but five had been eaten during the famine and the siege.

7.13.35—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.14 The king said, “Then prepare and go.” So they prepared and went down into the city. And they came to the gates of the city, and called unto the porter of the city, saying, “We come to thee now therefore, come, that we may go and tell the king’s household what we be.”

7.15 And the porter told it to the king’s house. And the king said, “Hearken not unto him, after the saying of the multitude of the people that are left in it. Only speak, I pray thee, one word unto me.”

7.16 And one of his servants answered and said, “Let some take, I pray thee, of the men of the city, and let them send and tell the king, saying, ‘Thus saith the man of God, saying, “Take thee asses tied and the tents as they were. And we be hungry, therefore are they gone out of the city to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city within.”

7.17 And one of his servants said, “Then let us take our victuals and our bread, and send unto them, that when they come out, and we catch them alive, then we shall eat of them.”

7.18 And he called the porters, and they told it to the king. And the king said unto his servants, “Arise, and go down into the camp.”

7.19 And there came thither horses tied, and the tents as they were. And the king said, “Look, they are come out of the city.”

7.20 Then answered one of the servants, and said, “My lord, if the Lord hath shewed thee all this, why then is my lord still pensive upon us? for the Lord hath shewed thee all this, that we may go and tell the king’s household.”

7.21 And the king said unto his servants, “Arise, and get you down into the camp.” And they went down into the camp...
7.14 The king of Israel equipped a few of his men with the fastest mode of transportation they could muster and set them into the field to reconnoiter the camp and the surrounding land to discover what the status of the opposing army was.

7.14.16—*Syrians*—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

7.15 The track of the fleeing army was not hard to following. A trail of detritus littered the highway from Samaria to the Jordan River valley and beyond toward Damascus.

7.15.7—*Jordan*—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

7.15.21—*Syrians*—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

7.16 Whereas foodstuffs had been so scarce that the inhabitants of Samaria had been forced to eat ass heads that cost a thousand dollars apiece and others felt compelled to eat their own children, Elisha had prophesied that grain and flour would be plentiful by comparison the next day. The commodities were still a little expensive by our standards, but the cost for such things during the famine would have been astronomical. As implausible as the prophecy had been, no one could possibly doubt that Elisha had know precisely what he was talking about.

7.16.12—*Syrians*—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

7.16.15—*measure*—The Hebrew word which is here translated as “measure” appears elsewhere as “seah”, a measurement of dry grain and of liquids. According to scholars, a “seah” equates to at least 1.4 gallons or can be as much as 2.8 gallons.

7.16.23—*shekel*—From what little we know about the culture in the time of David and Solomon, a shekel of silver weighed about 4 tenths of an ounce. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, the measure of flour sold for about $14.80 in today’s market.

7.17 When the prophecy regarding the abundance of foodstuffs had been made by the prophet Elisha, the officer of the king’s court had ridiculed the message from the Lord God of Israel. Elisha had prophesied that the man would see the abundance but that he would not partake of it. Here the prophecy is literally fulfilled. The human stampede to the abandoned Syrian camp could not be controlled, even though the officer apparently tried to do so. He was trampled to death as a result.

7.18 The children of men have great difficulty in imagining the events of the future even when they are clearly articulated by the servants of God. Once they transpire, however, they acknowledge that the fulfillment of the prophecy had been precisely what had been predicted.

7.18.18—*measures*—The Hebrew word which is here translated as “measure” appears elsewhere as “seah”, a measurement of dry grain and of liquids. According to scholars, a “seah” equates to at least 1.4 gallons or can be as much as 2.8 gallons. The amount of barley for a shekel then

14. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:
amounted to no less than 3 and one-half gallons and could have been as much of a little over 5 and one-half gallons.

7.18.23—shekel—From what little we know about the culture in the time of David and Solomon, a shekel of silver weighed about 4 tenths of an ounce. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, the two measures of barley sold for about $14.80 in today’s market.

7.18.44—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

7.19 One of the prominent officials of the king of Israel court had doubted the truth of the prophet’s prediction. The notion that any abundance was within immediate reach seemed like foolishness to him. Elisha had continued his prophecy by declaring that the man would know for himself that the prophet spoke the truth, but that he would not personally benefit from the knowledge. He died an ignominious death as he was trampled to death by the inhabitants of Samaria running to spoil the Syrian camp.

7.20 We cannot know what motivated the court official to attempt to stem the tide of humanity that was streaming out of the city to pick the abandoned Syrian camp clean. Perhaps he was intent in keeping the people out so that the king would have all of the benefits of the things that the Syrians had left behind. That act of loyalty, if it was such, cost him his life.

8.0.1 The central difficulty in this verse and chapter has to do with the chronological aspects of the events recorded. When did the seven year famine begin? When did it end? Some scholars suggest that the dearth took place during the years prior to the siege of Samaria by the Syrians, as is recounted in the previous two chapters of the current text. This position is further intensified when one considers that the sixteenth verse of the present chapter establishes the chronological bench mark in the narrative at 3008 years after Adam and Eve departed from the Garden of Eden. If the narrative of 2 Kings is presented in a strict chronological pattern, all of the events found prior to 2 Kings 8:16 must have taken place between the years 3002 and 3008. The internal problems become apparent when one calculates that the beginning of the famine would have been around the Adamic year 3001. This turns out to be before any of the events recorded in the first seven chapters take place. Is that when Elijah told the woman of Shunem to flee to Philistia? Was the child born in Philistia? Did he die in a Philistine town? Did Elisha travel into Philistia to heal the Shunammite woman’s son? If the answers to these questions are in the affirmative, one has to ask the question as to why the narrator did not record these events in chapter four, along with the other episodes involving the woman and her son. Why tell this story now?

8.0.2 If we reject the premise that the famine began in 3001, our alternative seem to be that the dearth began shortly after the siege of Samaria was broken by the intervention of the Lord God of Israel. It is difficult to fix a date for that event. We may correctly suppose, however, that no less than five years had passed since the beginning of the narrative in 2 King 1. The events of the first three chapters may very well have taken place during the first year of Elisha’s ministry as the prophet of Israel. We may then suppose that the events surrounding Elisha and the woman of Shunum, including the birth of her son,
took place about the Adamic year 3003. Four years later, in 3007, Elisha heals the young boy; the events of the rest of chapter 4 and most of those in chapters 5 and 6, took place that same year. The siege of Samaria, together with the dispersal of the Syrian army took place about the year 3008. We now suppose that the seven year’s famine begins. Jehoram, the brother of Ahaziah and the son of Ahab, dies that same year. The following chronological chart depicts these suppositions in italic type face.

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<th>KJ.Yr</th>
<th>Event</th>
<th>Scripture</th>
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<td>Rehoboam becomes king</td>
<td>1 Kgs. 12:1</td>
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<td>2927</td>
<td>5</td>
<td>Shishak attacks Jerusalem</td>
<td>1 Kgs. 14:25</td>
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<td>2939</td>
<td>17</td>
<td>Rehoboam dies</td>
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<td>2939</td>
<td>17</td>
<td>Abijam becomes king</td>
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<td>2942</td>
<td>20</td>
<td>Abijam dies</td>
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<td>2942</td>
<td>20</td>
<td>Asa becomes king</td>
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<td>2948</td>
<td>26</td>
<td>Jehoshaphat born</td>
<td>1 Kgs. 22:41–42</td>
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<td>2959</td>
<td>37</td>
<td>Asa becomes king</td>
<td>1 Kgs. 15:18</td>
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<td>2976</td>
<td>54</td>
<td>Jehoram born</td>
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<td>2983</td>
<td>61</td>
<td>Asa dies</td>
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<td>2983</td>
<td>61</td>
<td>Jehoshaphat becomes king</td>
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<td>2993</td>
<td>71</td>
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<td>3000</td>
<td>80</td>
<td>Jehoram becomes viceroy of Judah</td>
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<td>3002</td>
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<td>3012</td>
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<td>Edom and Libnah rebel against Judah</td>
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<td>3013</td>
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<td>Ahaziah becomes king</td>
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<td>1 Kgs. 12:20</td>
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<td>2944</td>
<td>22</td>
<td>Jeroboam dies</td>
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<td>2944</td>
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<td>Baasha assumes the throne of Israel</td>
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<td>2968</td>
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<td>Elah becomes king</td>
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<td>2969</td>
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<td>Elah is murdered</td>
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<td>2969</td>
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<td>Zimri becomes king</td>
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<td>2980</td>
<td>58</td>
<td>Ahab becomes king</td>
<td>1 Kgs. 16:29</td>
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<td>2988</td>
<td>66</td>
<td>Elijah seals heavens</td>
<td>1 Kgs. 17:1</td>
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<td>2988</td>
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<td>2992</td>
<td>70</td>
<td>Baal and Asheroth priests slain</td>
<td>1 Kgs. 18:40</td>
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<tr>
<td>2992</td>
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<td>2993</td>
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<td>Benhadad gathers his army to Aphek</td>
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<td>3000</td>
<td>78</td>
<td>Ahaziah made viceroy of Israel</td>
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<tr>
<td>3001</td>
<td>79</td>
<td>The vineyard of Naboth</td>
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</table>
The table above reflects those resolutions in the chronological record that appear to reconcile the concurrent histories of the kingdom of Israel and the kingdom of Judah. It follows the same format that we have used previously. In this case, however, we have divided the chart into two parts. The first section tracks the events that transpire during the reign of the Judean kings. The second lists the events that take place in the northern kingdom of Israel. "K.J.Yr" refers to the events in the kingdom of Judah beginning with the reign of Rehoboam, the son of Solomon. "K.I.Yr" refers to the events in the kingdom of Israel, beginning with the rebellion of Jeroboam. Again, "Ad. Yr" provides the number of years since the time that Adam and Eve were driven from the Garden of Eden. Needless to say, these two charts are not exactly parallel, but some attempt has been made to keep them close. We cannot know the exact number of months that pass between episodes, even though we are told the number of years. Hence, from time to time there are rather elaborate arguments made in order to reconcile what appear to be glaring errors in the narrative. For the most part we have assumed that the narrator knew what he was talking about. In any event, the deaths of Jehoram, king of Israel, and Ahaziah, king of Judah, at the hand of Jechu in 3015, reestablishes a common temporal benchmark for the two kingdoms.

8.1 We have supposed that the famine mentioned here began in the year of Adam 3008. Elisha’s first encounter with the woman of Shunem had taken place in 3003 and the healing of her son had transpired four years later in 3307. The Shunammite woman would flee to Philistia during the famine, returning about the year 3015.

8.1.3—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miri-
acles are numerous; his faithfulness is exemplary. He served as the
mouthpiece of the Lord God of Israel for sixty years.

8.2 The woman of Shunem and her husband had been uncommonly kind to
the prophet and his servant as they ministered to the kingdom of Israel. Her
firstborn son had come into the world because of the blessings of the Lord
God that had been poured out upon her family. She directly petitioned Elisha
when that beloved child died and expressed great gratitude for the prophet’s
administration to him. She was willing to do whatever the servant of God
recommended to her.

8.2.28—Philistines—The Philistines settled the southern coast of the land
of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and
Gath. They were constant antagonists of the House of Israel for cen-
turies. They are frequently associated with the settlers called Caph-
torim, descendants of Ham through his second son Mizraim. Some his-
torians have also suggested that these Egyptians were original settlers of
Cyprus, Cilicia, or Crete. Others assert that these inhabited the eastern-
most regions of Lower Egypt.

8.3 According to our ongoing chronology, the Shunammite woman departed
from her home town in the year of Adam 3008. Her return took place about
the year 3015. Her property apparently had been confiscated in her absence.
She sought justice at the hands of the king of Israel.

8.3.21—Philistines—The Philistines settled the southern coast of the land
of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and
Gath. They were constant antagonists of the House of Israel for cen-
turies. They are frequently associated with the settlers called Caph-
torim, descendants of Ham through his second son Mizraim. Some his-
torians have also suggested that these Egyptians were original settlers of
Cyprus, Cilicia, or Crete. Others assert that these inhabited the eastern-
most regions of Lower Egypt.

8.4 No matter how one views the timeline for the narrative of 2 Kings, Gehazi
had long since been dismissed from his service to Elisha. We cannot say how
Gehazi became an intimate with the king of Israel, especially since the man
was a leper, smitten by God because of his betrayal of his master. Gehazi cer-
tainly had personal knowledge regarding the woman of Shunem and her son.
Perhaps his name had been mentioned by the woman as a possible witness of
the truth of her assertion regarding he abandoned property.

8.4.6—Gehazi—The servant of Elisha who, though faithful for a time,
resorted to fraud and graft in the matter of Naaman, the captain of the
Syrian host. For his wickedness, Gehazi was smitten with leprosy and
dismissed.

8.4.25—Elisha—The successor of Elijah as the prophet to the kingdom of
Israel. He was born in Abelmeholah, the son of Shaphat. He was pres-
ent when Elijah was caught up into Heaven and was given a double
blessing of the spirit and power of God as he had requested. His mir-
acles are numerous; his faithfulness is exemplary. He served as the
mouthpiece of the Lord God of Israel for sixty years.

8.5 We cannot say with certainty if this was the woman of Shunem’s first
attempt to have her property returned or whether she was making her second
appeal. It is most likely, however, that the interview with Gehazi and the
appearance of the woman of Shunem had been orchestrated by the king of
Israel so that he might know of the truth of the matter.

2. And the woman arose, and did after the saying of the man of God:
and she went with her household, and sojourned in the land of the
Philistines seven years.

3. And it came to pass at the seven years’ end, that the woman returned
out of the land of the Philistines:
and she went forth to cry unto the
king for her house and for her land.

4. And the king talked with
Gehazi the servant of the man of
God, saying, Tell me, I pray thee,
all the great things that Elisha hath
done.

5. And it came to pass, as he was
telling the king how he had
restored a dead body to life, that,
behold, the woman, whose son he
had restored to life, cried to the
8.5.44—Gehazi—The servant of Elisha who, though faithful for a time, resorted to fraud and graft in the matter of Naaman, the captain of the Syrian host. For his wickedness, Gehazi was smitten with leprosy and dismissed.

8.5.60—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

8.6 We cannot say which of the kings of Israel reigned at the time that the woman of Shunem made her request. Jehoram, the son of Ahab, had been the king beginning about the year 3002. We have supposed that he died about the year 3015 when the captain of the host of Israel, Jehu, came to power. It is difficult to imagine that Jehoram would have been interested in the life and ministry of Elisha the prophet. It also seems unlikely that Ahab’s son would have been inclined in any fashion to do justice to one who had been so openly blessed by Elisha. Jehu, on the other hand, may have just come to the throne of Israel and was willing to at least listen to those who had been perceived to have been his predecessor’s rivals.

8.6.43—now—That is to say, until the day that the narrator was composing the text that we presently have as 2 Kings.

8.7 Having told the effects of the woman of Shunem’s obedience to the word of the prophet of God that culminated with her return to the land of Israel at the end of the famine in 3015, the narrator returns to the year of Adam 3008 to continue his accounting of the ministry of the prophet Elisha. In that year Elisha journeyed to Damascus to deliver the word of the Lord to Hazael that he would succeed Benhadad as the king of Syria. Benhadad, however, thought to seek counsel from the prophet himself and sent his trusted servant Hazael as his envoy.

8.7.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

8.7.5—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

8.7.7—Benhadad—The son of Benhadad, the king of Damascus who had been hired to be an ally of Asa king of Judah a generation before. This Benhadad conspired on several occasions to deprive Israel of her king and possessions.

8.7.11—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

8.8 Some fifteen years before, in the year of Adam 2993, the prophet Elijah had been sent to Damascus to anoint Hazael to be the king of Syria (see 1 KG C 19.15). The captain apparently had done nothing to fulfill that prophecy, but had been content to remain as the king’s attaché. King Benhadad, however, knew nothing of Elijah’s actions. He therefore sent Hazael to be his king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

7. And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?
his mind the plot to murder the king—The prophet
Syrian host was embarrassed—tis l
looked at tazael intently after making his declaration until the captain of the
ailment was not unto death—xnonetheless renhadad would die—The prophet
The prophet had

personal messenger to Elisha.

8.8.6—Hazael—A king in Damascus who would reign for forty-six years
during the ministry of Elisha. He would prove to be an annoyance to
both the kingdoms of Israel and Judah. The promise made by Elijah
should have sufficed Hazael, but he eventually took matters into his
own hands, murdering the king of Syria and then putting himself for-
ward in his place.

8.9 Certainly Benhadad hoped that the servant of the Lord God of Israel
might be subverted by wealth, that he might be persuaded to say something
kind regarding the ailing king. Elisha, however, was dedicated to the will of
the Lord and delivered his message without any bias.

8.9.2—Hazael—A king in Damascus who would reign for forty-six years
during the ministry of Elisha. He would prove to be an annoyance to
both the kingdoms of Israel and Judah. The promise made by Elijah
should have sufficed Hazael, but he eventually took matters into his
own hands, murdering the king of Syria and then putting himself for-
ward in his place.

8.9.19—Damascus—The capital of Syria and one of the oldest cities in the
history of the world. It is located approximately 130 miles northeast of
Jerusalem. Certain fruit trees and finely woven cloths bear the name of
this city, or a form thereof, because of the long-standing tradition that
these things originated in Syria.

8.9.33—Benhadad—The son of Benhadad, the king of Damascus who had
been hired to be an ally of Asa king of Judah a generation before. This
Ben-hadad conspired on several occasions to deprive Israel of her king
and possessions.

8.9.36—Syria—A large territory between Mount Hermon and the Euphrates
River in Mesopotamia northeast of Palestine.

8.10 There is a superior translation for this verse.

And Elisha said unto him, Thou wilt go, and say unto him, Thou may-
est certainly recover; howbeit, the Lord hath showed me that he shall
surely die. (JST, 2 Kings 8:10)

Elisha prophesies what would transpired, what Hazael would ultimately say to
the king of Syria. However, Elisha also testified that even though the king
could recover from his ailment, he would die anyway. This must have been a
little disconcerting to Hazael as he tried to make sense of the prophet’s words.

8.10.2—Elisha—The successor of Elijah as the prophet to the kingdom of
Israel. He was born in Abelmeholah, the son of Shaphat. He was pres-
ent when Elijah was caught up into Heaven and was given a double
blessing of the spirit and power of God as he had requested. His mir-
acles are numerous; his faithfulness is exemplary. He served as the
mouthpiece of the Lord God of Israel for sixty years.

8.11 Who are the antecedents to the three pronouns of this verse? Some scholar-
s suggest that the whole verse speaks of Elisha’s state of mind. However, it is
disturbing to think of Elisha being ashamed about anything that he was doing.
The prophet had delivered an extraordinary message. The king was ill, yes, but
the ailment was not unto death. Nonetheless Benhadad would die. The prophet
looked at Hazael intently after making his declaration until the captain of the
Syrian host was embarrassed. It is likely that Hazael had already conceived in
his mind the plot to murder the king. The prophet’s statement surely pricked
Hazael, knowing that the Elisha had probably seen the thoughts of his heart. Hazael was therefore ashamed and could not look the prophet in the eye. On a sudden, then, Elisha bursts into tears.

8.12 The switch from intense scrutiny to weeping must have unnerved Hazael somewhat. He could not have comprehended why the countenance of the prophet had made such a radical change. Elisha then reveals what Hazael suspected, that the prophet knew that he had been conspiring against the king and thought to murder him. Elisha testified that he had seen in vision the great wickedness that Hazael would do in the future, the kind of barbarous acts that Benhadad would not have countenanced, but certainly those of a man who had recently come to the throne through assassination.

8.12.2—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

8.12.24—Ireland—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.13 What may we say of Hazael’s response? The prophet Elijah had anointed Hazael to be the king of Syria some fifteen years before. He was a commoner and had no immediate prospects for inheriting the throne. He enjoyed little executive power, notwithstanding his close association with Benhadad. Hazael had been accused of future atrocities. How could he possibly accomplish them? Why would he do them? The murderous acquisition of power would eventually corrupt him absolutely.

8.13.2—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

8.13.19—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmelech, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double

12. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.
blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

8.13.32—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

8.14 Hazael returned to the king of Syria and delivered the message that the prophet told him that he would, a message that momentarily comforted Benhadad.

8.14.5—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

8.15 Did anyone besides the prophet and the murderer knew how the king died. Certainly no act of violence would have been found on the body. Benhadad, for all intents and purposes, appeared to have died of natural causes, a consequence of the affliction that had come upon him. The question remains as to the practical method that Hazael used by which he was able to claim the throne for himself. No one seems to have objected.

8.15.31—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

8.16 If the reign of Jehoram, king of Israel, began about the year 3002, as we have indicated before, then the fifth year of his reign corresponds to about the year 3007. Jehoshaphat dies in the year of Adam 3008, according to our ongoing chronology. This suggests a temporal discrepancy of one year between the chronologies of the kingdom of Judah and that of the kingdom of Israel insofar as the year when Jehoshaphat began his rule as king. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 KG-C 15.1 and 1 KG-C 15.9 for examples of possible resolutions, and 1 KG-C 15.25 when the mathematics seem to momentarily resolve themselves).

8.16.7—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

8.16.11—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by

14. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

15. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.
Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

8.16.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.16.15—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

8.16.20—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

8.16.21—Jehoram—The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

8.17 Given that Jehoram, the son of Jehoshaphat, ascended to the throne of Judah about the year 3008, we have placed his birth sometime during the 2976th year after our first parents were driven from the Garden of Eden. His

17. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.
tenure as the king of Judah, according to our proposed chronology, would have ended about the year 3015.

8.17.19—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominentes including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

8.18 Ahab and Jehoshaphat brought their two families together in marriage several years before when Athaliah was given to Jehoram. The daughter of Ahab and Jezebel had a thoroughly corrupting influence on the court of the kingdom of Judah.

8.18.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.18.17—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

8.19 The kingdom of Judah would frequently fall on hard times, but there was always a continuity of history sufficient that it was always possible to discern where the royal seed was at any given point. Jesus was indeed the son of David and the heir to the throne of Judah during his mortal ministry.

8.19.7—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean

18. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19. Yet the LORD would not destroy Judah for David his servant’s sake, as he promised him to give him alway a light, and to his children.
8.20 As Moab had rebelled against the king of Israel, so also did the Edomites rebel against Jehoram, the king of Judah.

8.20.4—**Edom**—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

8.20.11—**Judah**—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

8.21 Jehoram, the son of Jehoshaphat, rallied his armed forces and utterly defeated the uprising in the land of Edom. However, they would eventually establish themselves as a separate people.

8.21.2—**Joram**—Elsewhere Jehoram. The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

8.21.6—**Zair**—This is the only place in sacred writ where this place name is mentioned. Some scholars speculate that it is to be identified with the city of Zoor, a community located on the banks of the Zered River at the southern tip of the Dead Sea.

8.21.21—**Edomites**—A descendant of Esau, the brother of Jacob. It is likely that Esau’s nickname was already in place during his lifetime and that because of his hair, which was abundant and serendipitously the same color as the stew that he made for Isaac. Who would have the temerity to mock such a ferocious man by giving him a sobriquet that

20. In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21. So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.
was founded in foolishness? Certainly no man living in Esau's company. Jacob would not have done so for a variety of reasons, not the least of which was that he was kindly, and not a naturally inclined mocker.

8.22 The south and southeast extremities of the kingdom of Judah began to flex their muscles somewhat.

8.22.2—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

8.22.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

8.22.11—this day—That is to say, until the day that the narrator was composing the text that we presently have as 2 Kings.

8.22.14—Libnah—One of the campsites of the children of Israel used shortly after they departed from the foot of mount Sinai. A city of the same name in mentioned in the book of Joshua, was located between Gaza and Kadesh-barnea. We have speculated that this may have been the staging area for the ill-advised assault on the inhabitants of the land of Canaan, after the children of Israel were told that they would not inherit the land for another forty years.

8.23 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

8.23.8—Joram—Elsewhere Jehoram. The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

8.23.20—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

8.23.28—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men...
throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

8.24 The burial place for Joram may have been either Bethlehem or adjacent to the capital. According to our ongoing chronology, this transition of power within the kingdom of Judah took place about the year of Adam 3015.

8.24.2—Joram—Elsewhere Jehovah. The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

8.24.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

8.24.19—Ahaziah—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

8.25 According to our chronology, Jehoram, the son of Ahab, came to the throne of Israel about the 3002nd year after Adam and Eve left the Garden of Eden. Twelve years later would bring us to the year 3014. Our chronology of the kingdom of Judah, however, suggests that Ahaziah came to the throne in the year 3015. This suggests a temporal discrepancy of one year between the chronologies of the kingdom of Judah and that of the kingdom of Israel insofar as the year when Ahaziah began his rule as king of Judah. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 KG-C 15.1 and 1 KG-C 15.9 for examples of possible resolutions, and 1 KG-C 15.25 when the mathematics seem to momentarily resolve themselves).

8.25.6—Joram— Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

8.25.10—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians.

24. And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25. In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.
and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

8.25.1—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heal-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.25.15—Ahab—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azaraiah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

8.25.19—Jehoram—Elsewhere Joram. The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

8.25.22—Judah—the fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

8.26 Ahaziah came to the throne 3,015 years after Adam and Eve left the Garden of Eden. He would, therefore, have been born in the 2993rd year of

26. Two and twenty years old was Ahaziah when he began to reign;
the Adamic era. When his father, Jehoram, was seventeen years old. In 2 Chronicles 22:2, the narrator there asserts that Ahaziah was 42 years of age when he came to the throne. This is clearly in error because he would have to have been born in 2973, three full years before his own father was born.

8:26:7. Ahabiah—One of the sons of Jehoram and Athaliah, the poten
tates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azaraiah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

8:26:19. Jerusalem—A city located about 32 miles from the Mediterra
nean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

8:26:25. Athaliah—The daughter of Ahab and Jezebel who was married to Jehoram, the son of Jehoshaphat, the king of Judah. She is frequently referred to as the daughter of Omri, but in reality she was his granddaughter. She was instrumental in corrupting the entire court of the kingdom of Judah. She managed to destroy all but one of the posterity of Jehoshaphat, an infant named Joash. When he came to the throne several years later, Athaliah was put to death for her crimes.

8:26:29. Omri—The general of the armies of Israel at the time that Zimri murdered Elah the son of Baasha, king of the northern kingdom of Israel, and assumed the throne. Within a week of Zimri’s presumption, the army declared Omri king. He ruled for 12 years. One of his major accomplishments was building the new capital of Samaria for Israel.

8:26:32. Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of deri
sion, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8:27. Ahaziah was the son of Jehoram and Athaliah, the rulers of the kingdom and he reigned one year in Jeru

sa
d. And his mother’s name was Athaliah, the daughter of Omri, king of Israel.
of Judah. Jehoram was actually the son-in-law of Ahab, and Ahaziah was his grandson.

8.27.11—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

8.28 The kings of Israel and Judah, who were respectively uncle and nephew, joined forces against Hazael who had come to the throne of Syria some eight years before with his murder of Benhadad. The deaths of Jehoram, king of Israel, and Ahaziah, king of Judah, both took place about the Adamic year 3015.

8.28.5—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

8.28.9—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

8.28.14—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

8.28.17—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

8.28.19—Ramothgilead—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

8.29 Jehoram, the king of Israel, retreated from Ramothgilead about 45 miles in order to have a safe place to recover from his injuries. Ahaziah, the king of Judah went there to visit his uncle in his convalescence. It would be there that Jehoram would be killed by Jehu and Ahaziah mortally wounded.

8.29.3—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

8.29.10—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and

the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab.

28. And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.

29. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.
the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

8.29.16—*Syrians*—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

8.29.21—*Ramab*—This is said to be a variant spelling of Ramoth in Gilead.

8.29.26—*Hazael*—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

8.29.31—*Ahaziah*—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

8.29.35—*Jehoram*—Elsewhere Joram. The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

8.29.38—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar. The result of which was the birth of Pharez and Zerah.

8.29.47—*Ahab*—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

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Chapter 9

1. And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy
had been badly wounded. Jehu, one of the captains of the host of Israel, would violently replace the last of Omri posterity as the king. Elisha’s messenger would make the announcement to Jehu. Jehu would implement this reign according to his own disposition.

9.1.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

9.1.4—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. 9.1.33—Ramothgilead—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

9.2 The first indication that Jehu would become the king of Israel was given by Elijah 25 years before when the Lord sent the prophet from Horeb to Jehoshaphat to anoint him. This anointing made by Elisha’s servant was the second, confirming the validity of the first.

9.2.9—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.2.13—Jehoshaphat—The son of Nimshi and the father of Jehu, the latter having seen to the destruction of the dynasty of Ahab and Jezebel. This Jehoshaphat should not be confused with others in the Old Testament who bear the same name.

9.2.17—Nimshi—The father of Jehoshaphat, the father of Jehu, king of Israel.

9.3 The servant of Elisha was not to dally once the deed was accomplished. This no doubt saved his life.

9.3.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one

2. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

3. Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.
of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.4 No one need be surprised that the messenger of the prophet Elisha was also himself a servant of the Lord God of Israel. He would speak into the ear of Jehu the word of the Lord by the power and influence of the Holy Ghost.

9.4.10—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

9.4.13—Ramothgilead—Most scholars suggest that Ramothgilead is the same as Ramoth, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

9.5 The servant of Elisha knew precisely to whom he had been sent. Jehu, however, needed further clarification.

9.5.25—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.6 Elisha’s servant spoke by the power and influence of the spirit of God, testifying of that which he had been commissioned to do. We need not fret ourselves that the servant spoke more than that which had originally been given him by the prophet. The servant, too, was a prophet of God.

9.6.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s bless-

4. So the young man, even the young man the prophet, went to Ramothgilead.

5. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6. And he arose, and went into the house; and he poured the oil on his head, and said unto him. Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

9.7 The prophecy of Elisha’s servant continues. Jehu would be responsible for
completely eradicating the house of Ahab. Ahab’s family had been instru-
mental in the persecution of the children of God throughout their reign in
Israel. Their children had partaken of the same spirit.

9.7.8—Ahab—The son of Omri, king of Israel after the rebellion of Zimri.
He married Jezebel, the daughter of the king of the Sidonians, and
thereby introduced considerably more viciousness among the children
of Israel dwelling in the northern kingdom. As a result of his murder-
ous predilections, Ahab and his entire house was condemned by Elijah
the prophet. He was killed by an errant arrow at the battle of Ramoth
Gilead.

9.7.21—prophets—A prophet is one who has the testimony of Jesus. No
one in this dispensation has been more personally acquainted with the
Lord Jesus Christ than the prophet Joseph Smith.

9.7.36—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She
was instrumental in completely corrupting the children of Israel in the
northern kingdom of Israel with her errant husband Ahab the son of
Omri. She actively sought the life of Elijah the prophet. Jezebel died a
miserable death.

9.8 The prophecy of Elisha’s servant continues. In the process of time, Ahab’s
male posterity would be erased from the earth, just as that of Jeroboam and
Baasha had been destroyed. Ahab and his followers had become no better than
the alien nations that had inhabited the land when Joshua and the children of
Israel had first entered into the land of promise. The whole of the seven
Canaanite nations listed by the Lord were to be utterly destroyed by the Israel-
ites, every man, woman, and child. The other heathens who dwelt in the land
were to be dealt with differently. Every male was to be slain and the women
and girls were to be integrated into the families of the conquerors. This latter
punishment was to befall Ahab and his house.

9.8.6—Ahab—The son of Omri, king of Israel after the rebellion of Zimri.
He married Jezebel, the daughter of the king of the Sidonians, and
thereby introduced considerably more viciousness among the children
of Israel dwelling in the northern kingdom. As a result of his murder-
ous predilections, Ahab and his entire house was condemned by Elijah
the prophet. He was killed by an errant arrow at the battle of Ramoth
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naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel

7. And thou shalt smite the house of Ahab thy master, that I may
avenge the blood of my servants the
prophets, and the blood of all the
servants of the LORD, at the hand
of Jezebel.

8. For the whole house of Ahab
shall perish: and I will cut off from
Ahab him that pisseth against the
wall, and him that is shut up and
left in Israel:
as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God.”

9.9 The prophecy of Elisha’s servant continues. Jeroboam and Baasha had done much to corrupt the children of Israel who dwelt in the kingdom of Israel. The male members of their families were destroyed in rebellions against their dynasties.

9.9.8—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

9.9.13—Jeroboam—The son of Nebat and Zeruiah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

9.9.17—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

9.9.23—Baasha—The son of Ahijah of the tribe of Issachar who conspired against Nadab, the son of Jeroboam the first king of northern tribes of Israel after the death of Solomon. He slew Nadab at the battle of Gibbethon. He died during the twenty-fourth year of his reign about the Adamic year 2968. His son Elah succeeded him.

9.9.27—Ahijab—The father of Baasha of the tribe of Issachar. We know little more about him.

9.10 The prophecy of Elisha’s servant continues. The queen of Israel would be thrown from her window by her servants at Jehu behest. The feral animals of the city devoured all of her, except for her hands, her feet, and skull.

9.10.6—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

9.11 Jehu’s fellow captains were interested in what the prophet had said unto him. They recognized the servant of Elisha for who he was and were of a mind to make mock of anything that the man may have communicated to Jehu. Jehu was certain that at least one of the men had been eavesdropping.

9.11.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab

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

10. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

11. Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.
and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.12 Since these were irreligious men, it made no difference what the servant of God had said to Jehu; nothing of it could have bearing on the truth. But nonetheless they wanted to hear from Jehu’s own lips all that had been said to him. They must have been somewhat astonished.

9.12.31—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.13 What an extraordinary development! Only moments before his companions were making mock of their friend and of his interview with the servant of Elisha. Now they were prepared to advance his prophetic call to replace Jehoram as king of Israel. It seems clear that the people were ready for a change in the government.

9.13.26—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.14 The rebellion began in Ramothgilead and quickly spread throughout the land of Israel.

9.14.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.14.6—Jehoshaphat—The son of Nimshi and the father of Jehu, the latter having seen to the destruction of the dynasty of Ahab and Jezebel. This Jehoshaphat should not be confused with others in the Old Testament who bear the same name.

12. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14. So Jehu the son of Jehosaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria.)

2 Kgs. 9:13

DNTC 1 578
9.14.10—Nimshi—The father of Jehoshaphat, the father of Jehu, king of Israel.

9.14.13—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

9.14.18—Ramothgilead—Most scholars suggest that Ramothgilead is the same as RamOTH, which was located about twenty-seven miles east of the river Jordan and about seven miles southwest of Edrei. That site is usually placed by cartographers in land that was subsequently granted to half of the tribe of Manasseh, rather than within the territories of the tribe of Gad. We need not overly distress ourselves about the seeming disparity. It was assigned as one of the cities of the Levites and more particularly as a city of refuge within the northern reaches of the land inherited by the tribe of Gad.

9.14.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.14.25—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.


9.15 Jehu declared to his compatriots that if they were serious about joining him in overthrowing Jehoram, then they would have to see that no loyalist was allowed to leave Ramothgilead.

9.15.3—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

9.15.10—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and

15. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.
the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

9.15.17—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

9.15.25—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

9.15.29—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.16 The distance from Ramothgilead to Jezreel was about 45 miles. Notwithstanding the fact that Jehu was mounted in a chariot, the journey would have taken no less than two days for the army that accompanied the erstwhile king.

9.16.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.16.10—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

9.16.12—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

9.16.16—Ahaziah—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idoler. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

9.16.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean

16. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.
“praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

9.17 Jehoram was somewhat alarmed at the great company of men headed toward his residence. He knew nothing of the anointing of Jehu, but he was concerned that his less than spectacular performance in the battle against the Syrians might be coming home to roost.

9.17.10—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

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9.17.28—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

9.18 The messenger from Jehoram asked of Jehu’s intentions. The captain said that whatever his intentions might be, the question really was which side was the messenger on. The messenger decided that discretion was the better part of valor.

9.18.20—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.19 The second messenger from Jehoram decided that trying to face down such a determined warrior such as Jehu was not on his agenda that day. He, too, joined the company wending its way toward Jezreel.

9.19.23—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

17. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?

18. So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.
9.20 Had there been anything leisurely about Jehu’s travelling to Jezeel before this time, it quickly was intensified. So much so, that the watchman on the tower recognized the captain’s notorious style of driving the chariot.

9.20.23—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth in throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.20.27—Nimshi—The father of Jehoshaphat, the father of Jehu, king of Israel.

9.21 The confrontation between Jehu and Jehoram would take place at the vineyard coveted by Ahab, the king’s father, more than thirty years before. The prophecy uttered against Ahab and his family by Elijah the prophet after the death of Naboth had already had a partial fulfillment at the death of Ahab. The complete fulfillment was about to take place.

9.21.2—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

9.21.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.21.18—Ahaziah—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

9.21.21—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean
“praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

9.21.33—Jeheu—the son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.21.41—Naboth—The owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

9.21.43—Jezreelite—An inhabitant of Jezreel, a city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

9.22 Whatever Jehu’s personal feelings may have been about the administration of the king and his council or whatever his sentiments were about the possibility of ascending to the throne of the kingdom of Israel, his outward hue and cry was against the religious practices of the queen mother of Israel.

9.22.7—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

9.22.9—Jeheu—the son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.22.30—Jezebel—the daughter of Ethbaal, the king of the Sidonians. She was instrumental in completely corrupting the children of Israel in the northern kingdom of Israel with her errant husband Ahab the son of Omri. She actively sought the life of Elijah the prophet. Jezebel died a miserable death.

9.23 Any suspicions that Jehoram may have had about Jehu as he ventured out into the vineyard of Naboth were confirmed by Jehu’s hostility.

9.23.2—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of
9.24 Jehu had no compunction at shooting Jehoram in the back. For him this was an execution, not a battle. It appears that Jehoram was wearing little or no armor.

9.24.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashteroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.24.12—Jehoram—One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

9.25 It is clear that both Jehu and Bidkar had been with king Ahab when Elijah had brought judgment against king and his family regarding the murder of Naboth and the confiscation of his vineyard.

9.25.3—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashteroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

9.25.5—Bidkar—Jehu’s captain during the revolution that brought the son of Jehoshaphat to the throne of the kingdom of Israel. He had been present at the time Elijah had pronounced the judgment of God upon Ahab and his family and was instrumental in seeing to it that the prophecy was fulfilled upon Jehoram, Ahab’s son.

9.25.20—Naboth—The owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

9.25.22—Jezreelite—An inhabitant of Jezreel, a city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies

24. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;
within the inheritance of the tribe of Judah.

9.25.34—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

9.26 We are not told in the original recounting of the story of Naboth in 1 Kings that all of Naboth’s family had been murdered, but here that matter is clarified. The judgment against Ahab and his family continues here with the death of Jehoram. Jeth记得 the prophecy and acts accordingly.

9.26.9—Naboth—The owner of a vineyard in Jezreel, which vineyard was coveted by Ahab the king of Israel. When he refused to surrender the property to Ahab, Jezebel, the queen of Israel, conspired against him. Naboth and his family were stoned to death after false witnesses condemned him. For this egregious homicide, Ahab and Jezebel were soundly excoriated by the prophet Elijah and were promised ignominious deaths.

9.27 Jehu knew that Ahaziah was Jehoram’s nephew and a part of the house of Ahab. He had no hesitancy in taking the king of Judah’s life. The account in 2 Chronicles 22 states that Jehu found Ahaziah in Samaria and there executed him. He apparently was buried in Samaria as well. Some scholars suggest, however, that after Ahaziah was taken prisoner in Samaria he was transported to Ibleam where he was executed, his body being taken to Jerusalem afterwards. For all of the intellectual gymnastics, there is no satisfactory way to reconcile the two accounts.

9.27.3—Ahaziah—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

9.27.7—Jehud—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

9.27.20—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

26. Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27. But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.
28. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

9.28 The burial place for Ahaziah may have been either Bethlehem or adjacent to the capital. The implication of 2 Chronicles 22, however, is that he was buried somewhere in the northern kingdom of Israel, probably in the city of Samaria. There is no satisfactory way to reconcile the two accounts.

9.28.10—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

9.28.24—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

9.29 There is a notable chronological difficulty displayed here. Ahaziah, the son of Jehoram and Athaliah, only ruled the kingdom of Judah for a year. We are not told how many months more or less than twelve months he actually held the reins of the kingdom. In our ongoing chronology, we have concluded that Ahaziah began and ended his reign about the Adamic year 3015. Jehoram began his sole rule of the kingdom of Israel about the year 3002. His eleventh year, therefore, would have been about 3013, a difference of about two calendar years. While we might be able to stretch a point regarding the number of extraneous months between the calendars of the two kingdoms, it seems far more likely that Ahaziah, the son of Jehoram the son of Jehoshaphat king of Judah, also served for a time as a viceroy to his father before coming to the throne after his father’s death in 3015. The two year illness of Jehoram, king of Judah, recorded in 2 Chronicles 21:18–19, may have prompted Ahaziah’s appointment in 3013 (see also 8.0.2).

9.29.7—Joram—Elsewhere Jehoram. One of the sons of Ahab, king of Israel, who succeeded his brother Ahaziah when the latter died of injuries received in a fall. He should not be confused with the son of Jehoshaphat who ruled the land of Judah about the same time. He was the last of Omri’s dynasty.

9.29.11—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his mur-
derous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

9.29.13—Ahaziah—One of the sons of Jehoram and Athaliah, the poten-
tates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

9.30 It would appear that Jezebel may have had more in mind than just put-
ting her best face forward. She was, indeed, a lascivious woman, a practitioner of the religion of the Canaanites. Some have suggested that she was attempting to seduce Jehu. The evidence is scant, however. Her technique for doing so seems somewhat abrasive.

9.30.3—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and
the king of Israel after the reigns of Ahaziah and Jehoram who followed
Ahab. He killed Jehoram on the field of Naboth and then ascended the
throne. He reigned for 28 years. He eradicated the posterity of Ahab
and destroyed the worship of Baal and Ashereth throughout the land
of Israel. He did not, however, rid the land of the worship of the calves
crafted by Jeroboam. He was buried in Samaria.

9.30.7—Jezreel—A city located at the headwaters of the Harod Creek that
that flows east and eventually empties into the Jordan River, and the
waters of the Kishon River that flow westward north of mount Carmel
and eventually empties into the Mediterranean Sea. It is located about
12 miles northwest of Bethshean. It should not be confused with a city
bearing the same name that lies within the inheritance of the tribe of
Judah.

9.30.8—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She
was instrumental in completely corrupting the children of Israel in the
northern kingdom of Israel with her errant husband Ahab the son of
Omri. She actively sought the life of Elijah the prophet. Jezebel died a
miserable death.

9.31 This was somewhat ironic, coming from a woman who had perpetuated a
long line of murders and assassinations. Again, there are scholars who suggest
that Jezebel is complimenting Jehu for his enterprising spirit.

9.31.3—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and
the king of Israel after the reigns of Ahaziah and Jehoram who followed
Ahab. He killed Jehoram on the field of Naboth and then ascended the
throne. He reigned for 28 years. He eradicated the posterity of Ahab
and destroyed the worship of Baal and Ashereth throughout the land
of Israel. He did not, however, rid the land of the worship of the calves
crafted by Jeroboam. He was buried in Samaria.

9.31.12—Zimri—The captain of chariots who conspired against Elah the
son of Baasha king of Israel. Zimri assumed the throne of Israel and for
his pains was killed seven days later by Omri, one of the generals of the
army of the northern kingdom.

9.32 Whatever Jezebel’s intent was, Jehu was having none of it. The men who
had been serving the queen were called upon to dispatch her.

9.32—eunuchs—The Hebrew word which is here translated as “eunuchs”
derives from roots that mean “castrate, valet, chamberlain”.

30. And when Jehu was come to Jezreel, Jezebel heard of it; and she
painted her face, and tied her head, and looked out at a window.

31. And as Jehu entered in at the

gate, she said, Had Zimri peace,
who slew his master?

32. And he lifted up his face to
the window, and said, Who is on
my side? who? And there looked
out to him two or three eunuchs.
9.33 The fall from the window must have been considerable, given the rather
gory effects that her concussion on the road of the gateway made. Jehu had
absolutely no sympathy for her circumstances, whether among the living or
among the dead. He passed over her corpse without a thought, entering the
city of Jezreel and shortly thereafter consuming a meal.

9.34 Jezebel had been the daughter of Ethbaal, the king of the Sidonians. She
was of a noble house. From all that we can tell, Jehu was a commoner. Having
completed his meal, he had second thoughts about the state of affairs with the
former queen and the disposition of her body sprawled on the road to the city.

9.35 The mangled body of the queen of Israel was no more. The prophecy
made by Elijah the prophet against Ahab and his family and that given by the
servant of Elisha come to a close in the most literal of fashions. We cannot say
how long the dogs were at their meal, but certainly it was a quick repast upon
which we need not dwell.

9.36 We need not overly lament Jezebel’s fate. She was a wicked woman who
was determined that all of Israel be miserable like unto herself.

9.36.24—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel.
He was a native of the region east of the Jordan River called the Gilead.
The city of Tishbe, the traditional home of Elijah, is located about
seven miles east of the Jordan and about fourteen miles north of the
river Jabbok. Elisha, Elijah successor, watched as Elijah was caught up
into heaven in a fiery chariot. Elijah appeared with Moses on the
mount of Transfiguration where he bestowed upon Peter, James, and
John the keys of the authority which he held. The use of these keys in
the Meridian of Time is confirmed by the fact that the saints in Paul’s
day were performing vicarious work for the dead, including baptism
(see 1 CO-C 15.29).

9.36.26—Tishbite—Thought to be a resident of Tishbe, a town located
about seven miles east of the Jordan and about fourteen miles north of the
river Jabbok. Elijah the prophet was a native of Tishbe.

9.36.42—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She
was instrumental in completely corrupting the children of Israel in the
northern kingdom of Israel with her errant husband Ahab the son of
Omri. She actively sought the life of Elijah the prophet. Jezebel died a
miserable death.

9.37 Without being explicit, we may conclude that this part of the prophecy
was fulfilled literally as well. There was no significant burial site for the queen.

9.37.3—carcase—This is an alternative spelling for the word “carcass” in
16th century orthography.

9.37.5—Jezebel—The daughter of Ethbaal, the king of the Sidonians. She
was instrumental in completely corrupting the children of Israel in the
northern kingdom of Israel with her errant husband Ahab the son of
Omri. She actively sought the life of Elijah the prophet. Jezebel died a
miserable death.

9.37.30—Jezreel—A city located at the headwaters of the Harod Creek
that that flows east and eventually empties into the Jordan River, and
the waters of the Kishon River that flow westward north of mount
Carmel and eventually empties into the Mediterranean Sea. It is located
about 12 miles northwest of Bethshem. It should not be confused with
a city bearing the same name that lies within the inheritance of the tribe
of Judah.

33. And he said, Throw her down. So they threw her down: and some
of her blood was sprinkled on the wall, and on the horses: and he
trode her under foot.

34. And when he was come in, he
did eat and drink, and said, Go, see
now this cursed woman, and bury
her: for she is a king’s daughter.

35. And they went to bury her:
but they found no more of her than
the skull, and the feet, and the
palms of her hands.

2 Kgs. 9:36
DS 2 107

36. Wherefore they came again,
and told him. And he said, This is
the word of the LORD, which he
spake by his servant Elijah the
Tishbite, saying, In the portion of
Jezreel shall dogs eat the flesh of
Jezebel:

37. And the carcase of Jezebel
shall be as dung upon the face of
the field in the portion of Jezreel;
so that they shall not say, This is
Jezebel.
10.1 Jethu sent threats to every part of the land of Israel where any of the sons of Ahab might be found. He was determined to ferret them all out and dispose of them. These seventy men were the half brothers of Ahaziah and Jehoram, both of whom had been kings of Israel. Clearly, Ahab was a polygamist.

10.1.2—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

10.1.7—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

10.1.9—Jethu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.1.20—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of Mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

10.2 Jethu dared the princes of these various cities where Ahab’s posterity lived to step up and oppose him in battle. If they wished to continue to be ruled by the house of Omri and Ahab, they would have to overpower the man who had just executed their king. Needless to say, none of the various cities were willing to enter into the breach.

10.3 If the rulers of the various cities of Israel were inclined to continue the previous dynasty, they were free to do so, but it would require a commitment on their part. They would have to find a son of Ahab who was willing to oppose Jethu, and then they would have to invest a considerable expense in raising up an army to enforce their desires.

10.4 Jehoram, the king of Israel, had been slain by Jethu just outside of the walls of Jezreel. Jethu had shot him through with a well-placed arrow. Ahaziah, the king of Judah, had attempted to flee from the wrath of Jethu, but had utterly failed. Both kingdoms were devoid of their kings.

10.5 In order to preserve themselves from harm or danger, the inhabitants of the cities that cared for the posterity of Ahab were willing to do whatever was necessary. This, of course, would prove to be a grisly concession.

10.5.27—Jethu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the posterity of Bah which were willing to do whatever was necessary—

Chapter 10

1. And Ahab had seventy sons in Samaria. And Jethu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab’s children, saying,

2. Now as soon as this letter cometh to you, seeing your master’s sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3. Look even out the best and meetest of your master’s sons, and set him on his father’s throne, and fight for your master’s house.

4. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5. And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jethu, saying, We are thy servants, and will do all that thou shalt bid us; we will not...
and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.6 The commitment to Jehu was to be absolute. Anyone who demurred from the task at hand would have been declared an enemy of the state.

10.6.39—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

10.8 When it was determined that all of Ahab’s sons had been executed, the residual evidence of the decapitations was taken to the gates of the city of Jezreel and piled up on either side of the entrance. This was to provoke a sentiment in the hearts and minds of the people of Jezreel as to the wisdom of their ever arraying themselves against the new dynasty. It was not so much that Jehu could and would do the same to any and all opposition, but that the rest of the kingdom of Israel had already accepted his leadership and were wholly on his side of the issue.

10.9 Jehu confronted all those who may have voiced their opinion that their new king had been less than honorable in the manner in which he had deposed Jehoram. Jehu freely confessed that he had raised an army against the former king and had met with him on the open field. He declared that by comparison with the inhabitants of Israel, he was innocent. If the subjects of the former king had no compunction in taking the lives of seventy of his near relatives, and yet considered themselves righteous, what accusation could they legitimately bring against him. They were all cowards who were willing to commit murder in order to preserve themselves.

10.10 For good or for ill, Jehu justified all that he had done as a product of the mandate that he supposed that he had been given by God through the prophet Elijah. The methodology for bringing about the fulfillment of the prophecy had been of Jehu’s own devising, however.

10.10.25—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of make any king: do thou that which is good in thine eyes.

6. Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master’s sons, and come to me to Jezreel by to morrow this time. Now the king’s sons, being seventy persons, were with the great men of the city, which brought them up.

7. And it came to pass, when the letter came to them, that they took the king’s sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

8. And there came a messenger, and told him, saying. They have brought the heads of the king’s sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10. Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah.

2 Kgs. 10:10
DS 2 107
10.10.38—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jabok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO-C 15.29).

10.11 All vestiges of the royal court were eradicated, including the priests of Baal and Ashereth that had been encouraged and supported by Jezebel.

11. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

10.12 The journey from Jezreel to Samaria was about twenty miles, from north to south. We are not certain where the brethren of Ahaziah would have met with Jehu, insomuch as they were probably traveling from south to north from Jerusalem. Certainly knowing the location of the specific shearing house spoken of would provide us with the paths of both parties.

12. And he arose and departed, and came to Samaria. And as he was at the shearing house in the way,

10.13 It would appear that the brethren of Ahaziah had heard nothing of the debacle that had taken place at Jezreel and environs. This is consistent with the earlier account of Ahaziah’s death and burial in northern Israel, rather than in the city of David as is related in the book of 2 Chronicles.

13. Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.
of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.13.7—Ahaziah—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jezo against the king of Israel.

10.13.10—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

10.14 The king of Judah’s relatives were taken alive, disarmed, and then summarily executed. Their bodies were ensconced in a depression at the shearing house. None of them were allowed to escape to inform the citizens of the kingdom of Judah. We may suppose that most of the forty-two members of the company were closely related to Athaliah, and thus close relatives to Ahab and Jehoram.

10.15 The effect of Jehu’s cleansing of the kingdom of Israel was in concert with the thinking of this Jehonadab, whoever he may have been. We cannot say whether Jehonadab concurred with Jehu’s methodology.

10.15.10—Jehonadab—A man encountered by Jehu as he traveled from Jezreel to Samaria who afterwards witnessed the purging of the latter city. Some scholars suggest that this is the same man, elsewhere called Jonadab, who was the founder of the Rechabites, a company of faithful men and women who were honored by Jeremiah at the time the Babylonians invaded the land of Palestine.

10.15.14—Rechab—The father of Jehonadab, about whom we know little. He may have been the inspiration for the founding of a clan of faithful followers of the Lord God of Israel during the time of the prophet Jeremiah.

10.16 For whatever reason, Jehu persuaded Jehonadab to accompany him as he meted out his vendetta against Ahab’s house in Samaria. It must have been a horrific sight.

10.17 Jehu took some satisfaction in bringing the word of the Lord to pass. Whether the Lord God of Israel took satisfaction in the new king’s methodology is another matter altogether.

10.17.6—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

10.17.13—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians,
and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

10.17.32—Elijah—Elijah the prophet lived in the days of Ahab and Jezebel. He was a native of the region east of the Jordan River called the Gilead. The city of Tishbe, the traditional home of Elijah, is located about seven miles east of the Jordan and about fourteen miles north of the river Jablok. Elisha, Elijah successor, watched as Elijah was caught up into heaven in a fiery chariot. Elijah appeared with Moses on the mount of Transfiguration where he bestowed upon Peter, James, and John the keys of the authority which he held. The use of these keys in the Meridian of Time is confirmed by the fact that the saints in Paul’s day were performing vicarious work for the dead, including baptism (see 1 CO 15.29).

10.18 This is public duplicity at its finest. The people wanted to believe this of Jehu and therefore played directly into his hands.

10.18.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashteroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.18.12—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

10.18.14—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.19 The gathering of all of the Baal worshippers in Samaria would be fatal to that form of religious fervor.

10.19.8—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith. The priests of Baal and Ashteroth had usurped the term, it having no application to them at all.

10.19.10—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.19.41—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashteroth throughout the land of Israel. He did not, however, rid the land of the worship

18. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.

19. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtility, to the intent that he might destroy the worshippers of Baal.
of the calves crafted by Jeroboam. He was buried in Samaria.

10.20 The Baal worshippers in Samaria must have rejoiced at the prospects of their perverted religious observances would be perpetuated by Jehu. They would be suddenly disabused of their enthusiasm.

10.20.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.20.9—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal's consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.21 The Baal worshippers in the kingdom of Israel must have been considerable. Those who found access to the interior of the temple of Baal would have been the most prominent and influential.

10.21.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.21.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.21.12—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal's consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.22 All of the available priestly clothing was brought out from the temple closets and bestowed upon those who were in attendance.

10.22.19—Baal—One of the principal gods of the Phoenicians and of the

20. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of
Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land. Baal. And he brought them forth vestments.

10.23 Jehu wanted no pretenders to be in attendance.

10.23.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashteroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.23.5—Jehonadab—A man encountered by Jehu as he traveled from Jezreel to Samaria who afterwards witnessed the purging of the latter city. Some scholars suggest that this is the same man, elsewhere called Jonadab, who was the founder of the Rechabites, a company of faithful men and women who were honored by Jeremiah at the time the Babylonians invaded the land of Palestine.

10.23.9—Rechab—The father of Jehonadab, about whom we know little. He may have been the inspiration for the founding of a clan of faithful followers of the Lord God of Israel during the time of the prophet Jeremiah.

10.23.14—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.24 The 80 guards that were placed around about the temple of Baal were strictly charged by Jehu that no one was to escape the massacre that was about to take place. Whosoever among them, for whatever reason, who allowed one of the Baal worshippers to survive would forfeit his own life. When it is remembered that the Baal worshippers were, for the most part, longtime residents of Samaria, or of the most prominent cities in the kingdom of Israel, it is easy to perceive that the guards who would be called upon to destroy those who were within the temple may very well have known many of the men and women there.

23. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

10.25 Jehu has no hesitancy in joining in the worship Baal. This was to completely disarm the people so that their destruction would come upon them unawares. His duplicity knew no bounds. The guards were merciless.

10.25.20—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashteroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.25.66—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.26 The religion of the Canaanites frequently included minor deities along with the major one. All of these ancillary objects of worship were completely destroyed.

24. And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that leteth him go, his life shall be for the life of him.

25. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26. And they brought forth the images out of the house of Baal, and burned them.
10.26.12—*Baal*—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.27 The image of Baal was apparently made of some material other than wood, so that it had to be manually beaten to pieces.

10.27.8—*Baal*—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.27.20–21—*draught house*—That is to say, a place for human excrement.

10.27.23–24—*this day*—That is to say, until the day that the narrator was composing the text that we presently have as 2 Kings.

10.28 How could anyone think to raise up another icon of Baal so long as Jehu was king?

10.28.2—*Jehu*—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.28.4—*Baal*—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.28.7—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.29 Jeroboam had introduced the worship of the golden calves in order to keep his people from travelling into the land of Judah to worship the Lord God at Solomon’s temple in Jerusalem.

10.29.6—*Jeroboam*—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for

27. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28. Thus Jehu destroyed Baal out of Israel.

29. Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan.
a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

10.29.10—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

10.29.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.29.16—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.29.30—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

10.29.35—Dan—A city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

10.30 Jehu had done a great work in eliminating the worship of Baal and Asheroth in the kingdom of Israel. We are not told the manner in which this approbation was communicated to the king. Jehu’s cruel methodology would receive criticism by later prophets. The four who followed after Jehu in his dynasty were Jehoahaz, Jehoash, Jeroboam 2, and Zechariah. This last ruled a short time before he was murdered by Shallum who then assumed the throne of kingdom of Israel.

10.30.6—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed...
Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.30.28—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

10.30.49—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.31 In the end, Jehu was still an ardent idol worshipping and did little or nothing to turn the hearts of his people to the Law of Moses.

10.31.2—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.31.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel.

31. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jero- boam, which made Israel to sin.
as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.31.29—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

10.32 The children of Israel were still subject to practices that were far afield from the requirements of the Law of Moses. They began to suffer humiliating defeats at the hands of their enemies, particularly the Syrians. These travesties began sometime after 3015 when Jeph became king of Israel. Hazael had been king of Syria for more than eight years.

10.32.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.32.12—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

10.32.18—coasts—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

10.33 Hazael savaged all of the cities that lay east of the river Jordan. He ranged as far south at the Arnon River which empties into the Dead Sea midway on its eastern coast. The destruction and horror of those incursions no doubt was prophesied by Elisha when he came to declare to Hazael the fate of

32. In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33. From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river
Benhadad who was then lying ill.

10.33.2—*Jordan*—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

10.33.8—*Gilead*—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

10.33.10—*Gadites*—The posterity of the seventh son of Jacob and the firstborn son of Jacob and Zilpah, the handmaiden of Leah. The Hebrew word has a variety of meanings associated with it, including “army, with good fortune, happily, good luck”. Gad was 15 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 48 years of age when he left Hebron for the land of Egypt.

10.33.13—*Reubenites*—The posterity of the firstborn son of the whole house of Israel. He would lose his birthright, however, through his illicit conduct with Bilhah. His name means, “behold a son”. If our chronologies be somewhat accurate, Reuben was 25 years old when Jacob returned to the land of Canaan and 58 years old when the family left for Egypt. We know nothing of his marriage or of his wife who bore him his four sons. According to the record, Reuben had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Reuben married while still dwelling in the land of Padanaram at about 20 years of age. We also assume that his first child would have been born a year later.

10.33.16—*Manassites*—The posterity of the eldest son of Joseph of Egypt. By the time Manasseh was born, Joseph’s joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh’s birth that all of his suffering had served a purpose, bringing him to this point in his career. Manasseh means “forgetting”. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.

10.33.18—*Arser*—A community located in the southern reaches of the inheritance of Reuben located on the river Arnon. It should not be confused with a city in the land of Gilead, east of the river Jordan, which became part of the inheritance of the tribe of Gad.

10.33.24—*Arnon*—A large river located at the ancient boundary between the lands of Moab and Ammon. It flows westward from the mountains finally emptying into the Dead Sea about midway of its eastern shore.

10.33.28—*Bashan*—The region of Bashan lay to the east of the Sea of
Galilee and at various times covered a considerable amount of territory. At this particular time, the southern border of Bashan probably coincided with the river Yarmuk, a tributary of the Jordan whose confluence occurs about seven miles south of the Sea of Galilee. The northern boundary at times extended to the foothills of Mount Hermon.

10.34 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

10.34.8 — Jehu — The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.34.24 — Book — It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

10.34.32 — Israel — The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is, to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.35 Jehu made some improvements in the spiritual circumstances of the people of his kingdom, but he left much to be done.

10.35.2 — Jehu — The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.35.12 — Samaria — The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

10.35.14 — Jehoahaz — The son of Jehu, king of Israel, whom he succeeded to the throne. He did little to improve the spiritual atmosphere of the kingdom of Israel and for that lapse, he and his people suffered under

34. Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?

35. And Jehu slept with his fathers; and they buried him in Samaria. And Jehoahaz his son reigned in his stead.
the cruel hand of Hazael, king of Syria. Sometime during the latter part of his reign, he turned to the Lord God of his fathers, seeking deliverance from Syria’s oppressions.

10.36 According to our continuing chronology, Jehu began his rule in the 3015th year since Adam and Eve left the Garden of Eden. He died in the 3043rd year (see 8.0.2).

10.36.5—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

10.36.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.36.10—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

36. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

Chapter 11

1. And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.
as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

11.2 Had Athaliah had her way, no one of David’s seed would have escaped her wrath. Jehosheba’s faithfulness preserved the life of Joash and the promise to both David and Solomon that the kings of Judah would be of their posterity.

11.2.2—Jehosheba—The daughter of Jehoram, king of Judah, but probably not the daughter of his first wife Athaliah, the offspring of Ahab, king of Israel. She was instrumental in preserving the life of her nephew, Joash, from the slaughter instigated by Athaliah.

11.2.7—Joram—Elsewhere Jehoram. The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

11.2.10—Ahaziah—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

11.2.12—Joash—Elsewhere Jehoash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

11.2.41—Athaliah—The daughter of Ahab and Jezebel who was married to Jehoram, the son of Jehoshaphat, the king of Judah. She is frequently referred to as the daughter of Omri, but in reality she was his granddaughter. She was instrumental in corrupting the entire court of the kingdom of Judah. She managed to destroy all but one of the posterity of Jehoshaphat, an infant named Joash. When he came to the throne several years later, Athaliah was put to death for her crimes.

11.3 Joash and Jehosheba dwelt in one of the chambers attached to the Temple for six years, kept and preserved by the high priest Jehoiada. In the seventh year of their exile, the revolution against Athaliah would take place. We calculate that to have taken place in the Adamic year 3022.

11.3.16—Athaliah—The daughter of Ahab and Jezebel who was married to Jehoram, the son of Jehoshaphat, the king of Judah. She is frequently referred to as the daughter of Omri, but in reality she was his granddaughter. She was instrumental in corrupting the entire court of the kingdom of Judah. She managed to destroy all but one of the posterity of Jehoshaphat, an infant named Joash. When he came to the throne several years later, Athaliah was put to death for her crimes.

11.4 The plans for this revolt against Athaliah had been some time in its planning. The willing gathering of the captains and the guard took place in large
measure because of the viciousness of queen Athaliah.

11.4.5—Jehoiada—The high priest of Israel during the rule of Ahaziah, Athaliah, and Joash. He was instrumental in preserving the life of Ahaziah’s son during the six years of Athaliah’s reign. When the revolution against the queen began in the year of Adam 3022, Jehoiada brought the boy before the captains of the kingdom of Judah and anointed him king. He was a positive influence on Joash, which did much to transform the kingdom of Judah in the early years of his reign.

11.5 The armed men at Jehoiada’s command were to be divided into three companies placed at strategic locations to keep the young king safe once the news of his coronation came to the Athaliah’s ears. The whole of the king’s guard was to do all in their power to prevent any and all attempts to take the boy’s life from succeeding.

11.6 The first third of the loyal company would be at the king’s residence as the last resort against any of the cohorts that Athaliah might send against Joash. The other two thirds were placed at the major entrances to the palace grounds.

11.6.11—Sur—Other than as a strategic site for warding off any attack on the king’s house in Jerusalem, we know nothing more of this location.

11.7 If necessary, the two exterior companies could retreat to stand with the first company in defending the Temple and the king’s house itself if they were overwhelmed at the gates. In any event, no one was to be allowed to enter the place. Every man was committed to lose his life in defending the person of the king.

11.8 Thus Jehoiada was determined to protect the life of king Joash, even though all of the rest of the army might be arrayed against the revolutionaries. Any advance toward the king’s house by an armed body was to be repulsed at all costs. They were to shield the king by day and by night until the danger was passed. They would do so until Joash was publically acclaimed the king of Judah. Athaliah would be furiously frustrated at the plans that had been made against her.

11.9 The captains of hundreds represented a considerable number of men, all of whom would prove to be loyal to the boy king.

11.9.1—Jehoiada—The high priest of Israel during the rule of Ahaziah, Athaliah, and Joash. He was instrumental in preserving the life of Ahaziah’s son during the six years of Athaliah’s reign. When the revolution against the queen began in the year of Adam 3022, Jehoiada brought the boy before the captains of the kingdom of Judah and anointed him king. He was a positive influence on Joash, which did much to transform the kingdom of Judah in the early years of his reign.

11.9.15—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthood was to be the eldest righteous descendant of Aaron.

11.10 The chambers that surrounded the Temple on three sides had been used to store the considerable wealth that had passed through the hands of the kings of Judah. Building materials for renovations were kept there as well. Jehosheba and Joash had their residence in one of these chambers for their six years in exile. It appears that some of the rooms served as an armory as well.

11.10—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priest-

1.5 And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king’s house;

2. And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

3. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

4. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

5. And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

6. And to the captains over hundreds did the priest give king David’s spears and shields, that were in the temple of the LORD.
hoods was to be the eldest righteous descendant of Aaron.

11.10.13—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11.11 Thus, the whole of the Temple mount was protected from any assault, if Athaliah thought to raise an army against it. She would not have the support necessary to do so however, and was slain as she attempted to flee the city by forces loyal to the young king.

11.11.34—altar—that is to say, the Altar of Sacrifice that was placed in the Court of the Levites in front of the Temple of Solomon.

11.12 With the Temple mount safely secured, Jehoiada brought out the young king and placed him before those who had gathered at the House of the Lord. There he was anointed and crowned as was the custom in the kingdom, all being done according to the traditions that Athaliah had despised when she had usurped the throne. The excitement of those in attendance was such that the sound of jubilation was heard by the queen in her own apartments.

11.13 Athaliah was more than curious about the commotion that was taking place at the Temple. When she arrived, to her dismay, she discovered that the tumult was in favor of her replacement.

11.13.3—Athaliah—the daughter of Ahab and Jezebel who was married to Jehoram, the son of Jehoshaphat, the king of Judah. She is frequently referred to as the daughter of Omri, but in reality she was his granddaughter. She was instrumental in corrupting the entire court of the kingdom of Judah. She managed to destroy all but one of the posterity of Jehoshaphat, an infant named Joash. When he came to the throne several years later, Athaliah was put to death for her crimes.

11.14 We may only wonder at the egregious irony of Athaliah’s cry.

11.14.38—Athaliah—the daughter of Ahab and Jezebel who was married to Jehoram, the son of Jehoshaphat, the king of Judah. She is frequently referred to as the daughter of Omri, but in reality she was his granddaughter. She was instrumental in corrupting the entire court of the kingdom of Judah. She managed to destroy all but one of the posterity of Jehoshaphat, an infant named Joash. When he came to the throne several years later, Athaliah was put to death for her crimes.

11.15 The erstwhile queen sought to press through the crowd into the place where the young king was standing. The high priest commanded that she was to be taken in hand and escorted from the Temple grounds. Any man who jumped to her defense was to be immediately slain.

11.15.2—Jehoiada—the high priest of Israel during the rule of Ahaziah, Athaliah, and Joash. He was instrumental in preserving the life of Ahaziah’s son during the six years of Athaliah’s reign. When the revolution against the queen began in the year of Adam 3022, Jehoiada brought the boy before the captains of the kingdom of Judah and anointed him king. He was a positive influence on Joash, which did much to transform the kingdom of Judah in the early years of his reign.

11.15.4—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

11. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12. And he brought forth the king’s son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13. And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15. But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.
11.16 Athalia was taken from the Temple grounds at the command of Jehoiada. When she and her guard arrived at the main thoroughfare of the city, that which led to the palace of the king, Athaliah was summarily executed for her crimes against the kingdom and the royal house.

11.17 Thus, the first major reform of the kingdom of Judah was instituted. Much would be done to overthrow the great evils that Athaliah brought with her from Samaria, but not all that was needful was accomplished.

11.17.2—Jehoiada—The high priest of Israel during the rule of Ahaziah, Athaliah, and Joash. He was instrumental in preserving the life of Ahaziah’s son during the six years of Athaliah’s reign. When the revolution against the queen began in the year of Adam 3022, Jehoiada brought the boy before the captains of the kingdom of Judah and anointed him king. He was a positive influence on Joash, which did much to transform the kingdom of Judah in the early years of his reign.

11.18 Jehoiada the high priest of Israel saw to the reinstating of the worship of the Lord God Jehovah at the Temple in Jerusalem.

11.18.13—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashereth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

11.18.30—Mattan—We know little more of this idolatrous priest of Baal except for his direct association with the wicked queen Athaliah. He was executed about the same time as his mistress.

11.18.40—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

11.19 After the city had been cleansed of the images and temples of Baal, the worshippers dealt with, the high priest of Israel led king Joash from the confines of the Temple at Jerusalem to the palace from whence he would rule the kingdom of Judah. The kingdom of Judah had suffered under the direct tyrannical rule of his grandmother for six years. She had been the means by which the country had been corrupted during the preceding fourteen years. For the next twenty years or so, Jehoiada would counsel the young king in righteousness and the Kingdom would prosper.

11.20 The vicious tyranny of the queen mother had come to an end and the whole kingdom of Judah breathed a collective sigh of relief.

11.20.18—Athaliah—The daughter of Ahab and Jezebel who was married to Jehoram, the son of Jehoshaphat, the king of Judah. She is frequently referred to as the daughter of Omri, but in reality she was his granddaughter. She was instrumental in corrupting the entire court of the kingdom of Judah. She managed to destroy all but one of the posterity of Jehoshaphat, an infant named Joash. When he came to the throne several years later, Athaliah was put to death for her crimes.

11.21 Joash began his reign in the 3022nd year since Adam and Eve were driven from the Garden of Eden. He would be murdered by two of his servants in the year 3062.

11.21.5—Jehoash—Elsewhere Joash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the

16. And they laid hands on her; and she went by the way by the which the horses came into the king’s house: and there was she slain.

17. And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD’S people; between the king also and the people.

18. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king’s house. And he sat on the throne of the kings.

20. And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword beside the king’s house.

21. Seven years old was Jehoash when he began to reign.
kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.1 Calculating the relative chronologies for this particular event is relatively simple because the rule of the two kingdoms became somewhat synchronized when Jehu came to power. Jehu became king of Israel after he successfully overthrew Jehoram, the son of Ahab. He also killed Ahaziah, king of Judah about the same time. Thus, both kingdoms were bereft of their princes in the year of Adam 3015. The seventh year of Jehu’s rule would have been 3022 when Athaliah was executed and Joash ascended the throne of Judah. Joash’s reign ended in 3062 with his death.

12.1.6—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Asheroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

12.1.7—Jehoash—Elsewhere Joash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.1.17—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

12.1.23—Zibiah—The wife of Ahaziah, king of Judah, and the mother of Joash. Her life and the life of her son were preserved for six years through the careful intervention of Jehoiada, the high priest, during the reign of Athaliah. She was a native of Beersheba.

12.1.25—Beersheba—An oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between

Chapter 12

1. In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother’s name was Zibiah of Beersheba.
Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

12.2 So long as the high priest of Israel was at his side, Jehoash performed his duties as the king of Judah admirably.

12.2.2—Jehoash—Elsewhere Joash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.2.18—Jehoiada—The high priest of Israel during the rule of Ahaziah, Athaliah, and Joash. He was instrumental in preserving the life of Ahaziah’s son during the six years of Athaliah’s reign. When the revolution against the queen began in the year of Adam 3022, Jehoiada brought the boy before the captains of the kingdom of Judah and anointed him king. He was a positive influence on Joash, which did much to transform the kingdom of Judah in the early years of his reign.

12.2.20—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

12.3 Some of these sites had originally be places of worship before the Temple was built. Once the House of the Lord was properly established, however, these places should have been abandoned by the true disciples of the Lord God of Israel. It appears that some of the rituals performed at these once sacred sites had taken on a more sinister tone.

12.4 During the rule of the kings of Judah since the days of Jehoshaphat, the Temple in Jerusalem had been neglected. The young king set about repairing the wear and tear that had damaged the structure. These improvements would be funded by the tithes and offerings of the people, together with the annual per capita revenue demanded by the Law of Moses.

12.4.2—Jehoash—Elsewhere Joash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.5 We do not know what happened to the funds that should have been coming to the priests and Levites during the reign of the three previous kings of Israel. Perhaps they had been confiscated by the rulers themselves. Perhaps the citizens of the kingdom of Judah had simply not performed their duties as the children of God. Some scholars have suggested that the Levites had merely squandered the funds on themselves during the governmental lapse. This seems difficult to accept when one considered the dedication and enthusiasm of the high priest Jehoiada. There is some question as to how the funds were to be collected and distributed, and how the work was to be hired out. What seems

2. And Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3. But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4. And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man’s heart to bring into the house of the LORD,

5. Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.
clear, however, is that whatever manner Jehoash had proposed to fund the reconstruction did not work as expected.

12.5.3—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

12.6 Notwithstanding the command of the young king, a considerable time passed without the repairs having been made. In the 3045th year since our first parents were driven from the Garden of Eden, the king made an inquiry as to why the renovations had not taken place.

12.6.14—Jehoash—Elsewhere Joash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.6.16—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

12.7 If the king had hoped that the friends of the priests would be able to foot the bill for the entire project, he was sadly disappointed. There apparently was some hesitancy in making contributions to the general funds of the Levites. Perhaps this negative attitude had been inculcated into the minds and hearts of the people during the time that Athaliah’s will bore sway in the kingdom of Judah. In any event, the funding was seriously deficient. He proposed that another method be devised to collect the funds. Jehoiada, the high priest, would effectively solve the problem.

12.7.3—Jehoash—Elsewhere Joash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.7.6—Jehoiada—The high priest of Israel during the rule of Ahaziah, Athaliah, and Joash. He was instrumental in preserving the life of Ahaziah’s son during the six years of Athaliah’s reign. When the revolution against the queen began in the year of Adam 3022, Jehoiada brought the boy before the captains of the kingdom of Judah and anointed him king. He was a positive influence on Joash, which did much to transform the kingdom of Judah in the early years of his reign.

12.7.8—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

12.7.12—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

12.8 The renovation of the Temple would not be made from the funds of the Levites, but a separate category and payment method would be established. The priests would not be required to pay for the repairs to the temple from their general funds.
12.8.3—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

12.9 The monies that came to the Temple mount for any reason were to be immediately deposited into the box. Thus, none of the money passed through the hands of the accountants, but went directly to the repairmen.

12.9.2—Jehoiada—The high priest of Israel during the rule of Ahaziah, Athaliah, and Joash. He was instrumental in preserving the life of Ahaziah’s son during the six years of Athaliah’s reign. When the revolution against the queen began in the year of Adam 3022, Jehoiada brought the boy before the captains of the kingdom of Judah and anointed him king. He was a positive influence on Joash, which did much to transform the kingdom of Judah in the early years of his reign.

12.9.4—priests—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

12.9.22—altar—That is to say, the Altar of Sacrifice that was placed in the Court of the Levites in front of the Temple of Solomon.

12.9.38—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

12.10 When the chest became full of the offerings that had been given by the people, the high priest and the king’s official representative tallied all of the money and set it aside for the specific task of repairing the walls of the Temple. Thus, there was no question in anyone’s mind as to the purpose for which the money was to be expended. None of the funds could be siphoned off for any other purpose, regardless of the need or the worthiness of the project.

12.10.23—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

12.11 Once a steady income for the repairs on the temple had been established and secured, the workmen were called in to begin the project. The disrepair must have been considerable, given the sorts of craftsmen that were brought in to make all of the renovations required. Independent supervisors were hired to direct the work and little was expected of the priests and Levites afterwards. No doubt, however, Jehoiada had some say in the matter.

12.12 One can only imagine the neglect that had taken place on the Temple grounds during the time that Athaliah had wielded her influence upon her husband and her son, and then during her own six year reign. The House of the Lord in Jerusalem had been completed in the Adamic year 2893. One hundred and fifty-two years had passed since Solomon had finished the great building. Forty-five years had passed since Jehoram, Athaliah’s husband, had been appointed viceroy of the kingdom of Judah, and thirty-five years had transpired since he had become its sole ruler.

12.13 The accoutrements of the Temple were not fabricated for any of the places where they were needed until after all of the outward repairs to the structure of the Temple were completed. This additional work is noted in the account provided by the narrator of 2 Chronicles 24:12–14. We must assume that the priests and Levites made do with what equipment that already existed, regardless of their condition. The place of worship had to be perfected first.

9. But 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 cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

10. And it was so, when they saw that there was much money in the chest, that the king’s scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD.

12. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

13. Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD.
12.14 It is well that the priority was properly set insofar as which investments would be made first. Hazael would have been hard pressed to haul away to Damascus the labor and materials dedicated to the refurbishing of the Temple mount.

12.15 The priests and Levites did not interfere with or micro manage in any way the supervisors, foremen, and laborers on the Temple. They simply delivered up the monies when requested and let the men do their work. The craftsmen were extraordinarily trustworthy.

12.16 When sacrifices were offered for the individual sins, a certain portion of the sacrifice was remitted to the priest and his family. This was mandated by the Law of Moses. Therefore, nothing was done to jeopardize the living of the priests.

12.16.19—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

12.17 During the early rule of Jehu, Hazael wreaked havoc on the eastern side of the river Jordan. From the land of Bashan unto the river Arnon in the south, the Syrians pummeled the Israelites. It is clear that Hazael had some sort of agreement with Jehu so that he could pass through the western portions of his territory in order to attack Gath, one of the major Philistine cities that lay west of the kingdom of Judah.

12.17.2—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

12.17.5—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

12.17.11—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

12.17.24—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

12.18 Hazael had proven to be a merciless conqueror. The king of Judah attempted to buy some time; it was dearly purchased. When the rapacious Syrian returned the following year, Jehoash had nothing with which to bribe him. The battles that followed ruined the kingdom of Judah for a long time.

12.18.2—Jehoash—Elsewhere Joash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He

14. But they gave that to the workmen, and repaired therewith the house of the LORD.

15. Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16. The trespass money and sin money was not brought into the house of the LORD: it was the priests’.

17. Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.
would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.18.5—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

12.18.12—Jehoshaphat—The son of Asa and Azubah, and king of Judah from the year of Adam 2983 to 3008, twenty-five years. He was a contemporary with Ahab, Ahaziah, and Jehoram, kings of Israel. In terms of eliminating the idolatrous practices instituted by Solomon and ignored by Rohoboam and Abijam, he continued in his father’s footsteps. He destroyed the rest of the pagan religious sites not destroyed by Asa and instituted a rigorous religious educational program conducted by the Levites. His kingdom prospered greatly under his guidance.

12.18.14—Jehoram—Elsewhere Joram. The eldest son of Jehoshaphat who succeeded him on the throne of the kingdom of Judah. He was married to Athaliah, one of the daughters of Ahab and Jezebel, the potentates of the kingdom of Israel. As soon as he was crowned, he put six of his brothers to death, together with others who might have aspired to the throne. He instituted the worship of Baal and ignored the counsel of the prophet Elijah. His reign was marred by one calamity after another. He ruled for eight years, dying at the age of 40 of a horrible affliction.

12.18.16—Ahaziah—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azaraiah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

12.18.54—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

12.18.57—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

12.18.63—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley king’s house, and sent it to Hazael king of Syria: and he went away from Jerusalem.
and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

12.19 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

12.19.8—Joash—Elsewhere Jehoash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.19.20—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

12.19.25—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

12.20 We are not informed as to the motivation for this assassination. The effect, however, was to avenge the death of Zechariah and others.

12.20.11—Joash—Elsewhere Jehoash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

12.20.16—Millo—A landmark associated with the city of Jerusalem upon which much of the fortifications of the city were built.

12.20.21—Silla—Many have attempted to identify this place in the city of Jerusalem, but have not been able to put forth any serious evidence. Notwithstanding this failure, many scholars have suggested the pool of Siloam.

12.21 The burial place for Jehoash may have been either Bethlehem or adjacent to the capital.

12.21.2—Jozachar—One of the murderers of Jehoash, king of Judah. In

19. And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

20. And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21. For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him,
Chronicles he is referred to as Zabad. His mother is identified as Shimeath, an Ammonites.

12.21.6—Shimeath—An Ammonites who was the mother of Jozachar, one of the murderers of Jehoash, the king of Judah.

12.21.8—Jehozabad—One of the murderers of Jehoash, king of Judah. His mother is identified as Shimrith, a Moabite.

12.21.12—Shomer—Either the father or mother of Jehozabad, one of the murderers of Jehoash, king of Judah. In Chronicles the parent is identified as Shimrith, a Moabite.

12.21.31—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

12.21.33—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

Chapter 13

1. In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jephatah began to reign over Israel in Samaria, and reigned seventeen years.
would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

13.1.16—Jehoahaz—The son of Jehu, king of Israel, whom he succeeded to the throne. He did little to improve the spiritual atmosphere of the kingdom of Israel and for that lapse, he and his people suffered under the cruel hand of Hazael, king of Syria. Sometime during the latter part of his reign, he turned to the Lord God of his fathers, seeking deliverance from Syria’s oppressions.

13.1.20—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

13.1.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.1.27—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

13.2 Jehoahaz was no better than his father Jehu, insofar as the golden calves at Dan and Bethel were concerned. Jeroboam had introduced the worship of the golden calves in order to keep his people from travelling into the land of Judah to worship the Lord God at Solomon’s temple in Jerusalem.

13.2.19—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solo-
meron’s son sat upon the throne of Judah. He opposed Solomon for a
time, but eventually fled to Egypt. After the death of the king, Jer-
oboam returned home and raised a rebellion against Rehoboam, Solo-
mon’s son. As king, Jeroboam quickly destroyed the spiritual life of the
northern ten tribes by introducing religious abominations of all sorts to
keep his citizens from resorting to the Temple in Jerusalem.

13.2.23—Nebat—The father of Jeroboam, the first king of divided Israel.
By the time that Jeroboam came to directly oppose Solomon and Reho-
boam, Nebat was dead.

13.2.26—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
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scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

13.3 Hazael was a vicious and murderous ruler who plagued the kingdom of
Israel throughout his reign, committing unspeakable atrocities against the Israel-
ites. His son was not much better, but toward the end of his rule the intensity
of the afflictions lessened some. Hazael came to the throne of Syria about the
year 3008 and ruled until about the year 3054, when his son Benhadad inher-
ited the kingdom of Syria. We are not told how long Benhadad ruled, but
Jehoahaz ruled Israel until about the Adamic year 3060.

13.3.10—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
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of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward

3. And the anger of the LORD was kindled against Israel, and he
delivered them into the hand of Hazael king of Syria, and into the
hand of Benhadad the son of Hazael, all their days.
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

13.3.19—Hazael—A king in Damascus who would reign for forty-six
years during the ministry of Elisha. He would prove to be an annoyance
to both the kingdoms of Israel and Judah. The promise made by Elijah
should have sufficed Hazael, but he eventually took matters into his
own hands, murdering the king of Syria and then putting himself for-
ward in his place.

13.3.22—Syria—A large territory between Mount Hermon and the
Euphrates River in Mesopotamia northeast of Palestine.

13.3.28—Benhadad—This was the third king of Syria who bore this name,
according to the accounts given in the Old Testament. He was the son
of Hazael who preceded him as king.

13.4 Jehoahaz’s prayer to the Lord God of Israel was clearly an act of desper-
ation. The reality of the spiritual inadequacy of the Israelites became a great
burden. The worship of the golden calves availed nothing. Jehoahaz had seen
the vicious and merciless destruction that accompanied every skirmish insti-
gated by the Syrians. He was helpless to defend his people and therefore
sought the Lord as a last resort.

13.4.2—Jehoahaz—The son of Jehu, king of Israel, whom he succeeded to
the throne. He did little to improve the spiritual atmosphere of the
kingdom of Israel and for that lapse, he and his people suffered under
the cruel hand of Hazael, king of Syria. Sometime during the latter part
of his reign, he turned to the Lord God of his fathers, seeking deliver-
ance from Syria’s oppressions.

13.4.18—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
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to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

13.4.23—Syria—A large territory between Mount Hermon and the
Euphrates River in Mesopotamia northeast of Palestine.

13.5 Most scholars have assumed that the savior was Jehoahaz’s son, Jehoash,
who succeeded his father in 3606 of the Adamic era and ruled for sixteen
years. It was under Jehoash that the kingdom of Israel broke off the shackles
to their bondage to the king of the Syrians.

13.5.5—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the

4. And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppres-
sion of Israel, because the king of Syria oppressed them.

5. (And the LORD gave Israel a saviour, so that they went out from
under the hand of the Syrians: and the children of Israel dwelt in their
tents, as beforetime.
naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.5.19—Syrians—The inhabitants of a large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

13.6 Jehoahaz was no better than his father Jehu, insofar as the golden calves at Dan and Bethel were concerned. Jeroboam had introduced the worship of the golden calves in order to keep his people from travelling into the land of Judah to worship the Lord God at Solomon’s temple in Jerusalem. During the rule of Jehu, the Baal worshippers and followers of Asheroth were destroyed. After his death it would appear that some of the adherents of these Canaanite gods were allowed to establish themselves again in Samaria.

13.6.12—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

13.6.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that
7. Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8. Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

9. And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.
the cruel hand of Hazael, king of Syria. Sometime during the latter part of his reign, he turned to the Lord God of his fathers, seeking deliverance from Syria’s oppressions.

13.9.12—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

13.9.14—Joash—Elsewhere Jehoash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

13.10 According to our ongoing chronology, Joash came to the throne of the kingdom of Judah 3,022 years after our first parents left the Garden of Eden. The thirty-seventh year would would have been about the year 3059. According to the chronology established for the kingdom of Israel, Jehoash began his rule of Israel in 3060. These calculations appear to reveal at least a one year discrepancy between the chronologies of the two kingdoms. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 KG-C 15.1 and 1 KG-C 15.9 for examples of possible resolutions, and 1 KG-C 15.25 when the mathematics seem to momentarily resolve themselves). The similarities between the names of the kings of Judah and Israel are distracting at best and are liable to lead the casual reader astray. The compilers of Kings and Chronicles frequently change the spelling of the names of the kings in order to make a distinction between them. The detailed notes given on each verse are intended to help the reader keep all of the characters straight during any given time period. Even so, there is great difficulty in maintaining a clarity of thought on these various potentates.

13.10.8—Joash—Elsewhere Jehoash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

13.10.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of

10. In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.
Pharez and Zerah.

   Unlike his predecessors, Joash resorted to the prophets of God, in
   particular with Elisha, who promised him that he would defeat the
   Syrians and deliver the Israelites from bondage.

13.10.17—Jehoahaz—The son of Jeshu, king of Israel, whom he succeeded
   to the throne. He did little to improve the spiritual atmosphere of the
   kingdom of Israel and for that lapse, he and his people suffered under
   the cruel hand of Hazael, king of Syria. Sometime during the latter part
   of his reign, he turned to the Lord God of his fathers, seeking deliver-
   ance from Syria’s oppressions.

13.10.21—Israel—The name given to Jacob, the younger twin born to
   Isaac and Rebekah, and the brother of Esau. Much has been made of
   the naming of the younger brother, most of which has reflected poorly on
   Jacob. That Jacob would be the preferred son spiritually was clearly
   impressed upon the mind and heart of Rebekah and no doubt Isaac was
   familiar with the prophecy that had been given by the Lord to his wife.
   It would appear, however, that the naming of Jacob, which was no
   doubt done to help Esau realize that the spiritual blessings were not
   going to be bestowed upon him, was for the most part lost on him. The
   scholars of the world have pointed to Jacob’s name as a term of deri-
   sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
   planter”. It literally means, however, “heel-catcher” in reference to one
   of the instances in the manner of his birth, he holding on to Esau’s heel
   as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
   complaint and accusation was to come to an end with the angel’s bless-
   ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
   would be called Israel. The proper name “Israel” derives from roots that
   mean “he will rule as God; the prince that prevails with God”.

13.10.23—Samaria—The capital city of the northern kingdom of Israel
   that replaced Tirzah during the days of Omri. This city was located
   about six miles northwest of Shechem.

13.11 Jehoash was no better than his father Jehoahaz and his grandfather Jehu,
   insofar as the golden calves at Dan and Bethel were concerned. Jeroboam had
   introduced the worship of the golden calves in order to keep his people from
   travelling into the land of Judah to worship the Lord God at Solomon’s
   temple in Jerusalem.

13.11.22—Jeroboam—The son of Nebat and Zeruah, of the tribe of
   Ephraim, who rose to sit upon the throne of the kingdom of Israel
   while Solomon’s son sat upon the throne of Judah. He opposed
   Solomon for a time, but eventually fled to Egypt. After the death of the
   king, Jeroboam returned home and raised a rebellion against Reho-
   boam, Solomon’s son. As king, Jeroboam quickly destroyed the spiri-
tual life of the northern ten tribes by introducing religious abomina-
tions of all sorts to keep his citizens from resorting to the Temple in
   Jerusalem.

13.11.26—Nebat—The father of Jeroboam, the first king of divided Israel.
   By the time that Jeroboam came to directly oppose Solomon and Reho-
   boam, Nebat was dead.

13.11.29—Israel—The name given to Jacob, the younger twin born to
   Isaac and Rebekah, and the brother of Esau. Much has been made of
   the naming of the younger brother, most of which has reflected poorly on

11. And he did that which was evil in the sight of the LORD; he
   departed not from all the sins of Jeroboam the son of Nebat, who
   made Israel sin: but he walked
   therein.
Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

13.12 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

13.12.8—Joash—Elsewhere Jehoash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

13.12.21—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

13.12.24—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

13.12.31—Book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

13.12.39—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The
13.13 The small degree of faith exercised by Joash when he prayed unto the God of Israel at first provided some relief and then complete deliverance from the Syrians.

13.13.2—Joash—Elsewhere Jehoash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

13.13.8—Jeroboam—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel.

13.13.18—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

13.13.23—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.14 The narrator now relates an event that took place during the lifetime of Joash, king of Israel. Joash had been one of the beneficiaries of his father’s prayers to God in behalf of the children of Israel. The Syrian aggressions had ameliorated somewhat, but Joash sought deliverance. The king therefore resorted to the ailing prophet in order to receive a blessing. Joash was familiar with the events of Elisha’s life and cries out the same words that Elisha had uttered when Elijah was translated. Perhaps Joash had hoped that Elisha might be spared

13. And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14. Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.
death and be translated as had Elijah. Again, there is herein found an expression of faith heretofore absent in the hearts and minds of the kings of Israel. Joash would be blessed for it. The event here took place about 3,062 years after Adam and Eve departed from the Garden of Eden. Joash had been king about two years.

13.14.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

13.14.13—Jehoahaz—Elsewhere Jehoash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

13.14.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.15 The prophet would provide Joash with two tokens by which he would come to understand the degree of deliverance from the Syrians that would take place during his reign.

13.15.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

13.16 The first token of deliverance would be in conjunction with the shooting of an arrow toward Damascus. Aphek was about half the distance from the capital of Israel to the capital of Syria. The prophet’s hands guided those of the king.

13.16.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was

15. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king’s hands.
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.16.23—*Elisha*—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

13.17 We are not certain where Elisha was dwelling at the time of his death. Wherever it was, both Aphek and Damascus lay to the east of his home.

13.17.13—*Elisha*—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

13.17.34—*Syria*—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

13.17.42—*Aphek*—A city located on the road from Samaria to Damascus which lay about five miles west of the southern half of the sea of Galilee. Joash, the king of Israel, soundly defeated the Syrians there as prophesied by Elisha.

13.18 The second token of victory over the Syrians would be represented by the king’s bundle of arrows. It is significant that in this case, the prophet’s hands were not placed upon the king’s when this visual prophecy was made.

13.18.18—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.19 Joash had witnessed the first token and had it explained to him by Elisha. Had the king been a little more spiritually minded he might have comprehended the significance of smiting the arrows on the ground, that there was a direct connection between the two tokens.


13.20 Elisha died about the 3062nd year after Adam and Eve left the Garden of Eden. The marauding bands of Moabites occurred shortly thereafter. One of these bands startled a company of men tending to the funeral of an acquaintance which caused them to quickly hide their friend’s body in Elisha’s sepulcher.

13.20.2—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

13.20.3—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

13.21 This restoration to mortality of the dead man must have startled everyone concerned, not the least of whom was the man himself.

13.21.29—Elisha—The successor of Elijah as the prophet to the kingdom of Israel. He was born in Abelmeholah, the son of Shaphat. He was present when Elijah was caught up into Heaven and was given a double blessing of the spirit and power of God as he had requested. His miracles are numerous; his faithfulness is exemplary. He served as the mouthpiece of the Lord God of Israel for sixty years.

13.22 Jehoahaz had no capacity to do battle against Hazael and the Syrians. His son Jehoash, however, would defeat the Syrians three times after the death of Elisha. He was doing battle against Hazael’s son, Benhadad; Hazael had died in the 3054th year since our first parents left the Garden of Eden.

13.22.2—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

13.22.5—Syria—A large territory between Mount Hermon and the

19. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20. And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22. But Hazael king of Syria oppressed Israel all the days of Jehoahaz.
Euphrates River in Mesopotamia northeast of Palestine.

13.22.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.22.12—Jehoahaz—The son of Jehu, king of Israel, whom he succeeded to the throne. He did little to improve the spiritual atmosphere of the kingdom of Israel and for that lapse, he and his people suffered under the cruel hand of Hazael, king of Syria. Sometime during the latter part of his reign, he turned to the Lord God of his fathers, seeking deliverance from Syria’s oppressions.

13.23 The covenants made with the great patriarchs were still in place so that when the children of Israel manifested any degree of humility and repentance, the Lord God stretched forth his hands to bless them.

13.23.23—Abraham—Abraham is one of the most extraordinary men ever to live upon the face of the earth, the one to whom Jews, Moslems, and Christians point as the founder of their claims to eternal covenants. All of the patriarchs from Noah to Terah were alive at the time of Abraham’s birth and would continue as mortals upon the earth until Abraham was nearly fifty years of age. We cannot say with certainty that Abraham knew each and every one of his direct ancestors, but we should probably assume that he knew those who had remained faithful to the covenants that had been established among them. He was born in the city of Ur in Chaldea, a city in the southern reaches of the Mesopotamian Valley. Because of murderous persecution in that place, Abraham escaped with his wife and friends to the north, to a land which they called Haran, after one of his brothers who had perished earlier. Abraham received incalculable blessings, among which was title to a large portion of what is now referred to as the Middle East. According to the scholarship of Biblical linguists, the name “Abraham” means “father of a multitude”. The process by which this blessing would become a practical reality would begin almost immediately.

13.23.24—Isaac—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah’s barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engen-
dered during those early years has not completely abated, even into modern times. Isaac was an active participant in the "sacrifice" required by God of his father Abraham.

13.23.26—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

13.24 Hazael died about the year of Adam 3054. His son Benhadad reigned after him and was the one who suffered the great defeats at the hands of Joash sometime after 3062.

13.24.2—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

13.24.5—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

13.24.8—Benhadad—This was the third king of Syria who bore this name, according to the accounts given in the Old Testament. He was the son of Hazael who preceded him as king.

13.25 Elisha had revealed to Joash that he would defeat the Syrians three times. His son Jeroboam would finish the destruction of the Syrians.

13.25.2—Jehoash—Elsewhere Joash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

13.25.6—Jehoahaz—The son of Jehu, king of Israel, whom he succeeded to the throne. He did little to improve the spiritual atmosphere of the kingdom of Israel and for that lapse, he and his people suffered under the cruel hand of Hazael, king of Syria. Sometime during the latter part of his reign, he turned to the Lord God of his fathers, seeking deliverance from Syria's oppressions.

13.25.14—Benhadad—This was the third king of Syria who bore this name, according to the accounts given in the Old Testament. He was the son of Hazael who preceded him as king.

13.25.18—Hazel—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

13.25.46—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no

24. So Hazael king of Syria died; and Benhadad his son reigned in his stead.

25. And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.
doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

Chapter 14

1. In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.
and Eve departed from the Garden of Eden.

14.1.18—Jehoash—Elsewhere Jehoash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

14.1.21—Jehoaddan—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Perez and Zerah.

14.2 Amaziah was born 3,037 years after our first parents were driven from the Garden of Eden. He came to the throne in 3062 and died in the year 3091.

14.2.20—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

14.2.26—Jehoaddan—The wife of Joash king of Judah and the mother of Amaziah his successor. She was a native of the capital city of Jerusalem. We know little more of her.

14.3 David lived in accordance with the will of the Lord and guided Israel according to the Law of God in all things, save for the matter of Uriah and Bathsheba. For these crimes, the son of Jesse lost his eternal salvation in the Celestial Kingdom of God. Amaziah continued the course of the kingdom of Judah in the same fashion as his father.

14.3.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

14.3.27—Jehoash—Elsewhere Jehoash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada.

2. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother’s name was Jehoaddan of Jerusalem.

3. And he did that which was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.
the high priest of Israel. For a time he ruled in righteousness, but after
the death of Jehoiada he fell into transgression, and after a forty year
rule was murdered by two of his servants in the fortress of Millo.

14.4 Some of these sites had originally been places of worship before the Temple
was built. Once the House of the Lord was properly established, however,
these places should have been abandoned by the true disciples of the Lord God
of Israel. It appears that some of the rituals performed at these once sacred
sites had taken on a more sinister tone.

14.5 The two assassins of Joash king of Judah, Jozachar and Jehozabad, were
dealt with in a summary way once Amaziah had passed through all of the
ceremonies and rituals that formally brought him to the throne. We are not
told where these villains were executed, whether in Millo, Jerusalem, or in
some other appropriate location.

14.6 This commandment is recorded in Deuteronomy 24:16. While it is true
that children frequently suffer because of the conduct of their parents, the sons
and daughters of a wicked or unjust man cannot be held accountable for the
sins of their father under the Law of Moses or the Gospel of Jesus Christ. By
the same token, a parent may wish to redeem one of his children from folly
and sin, but the effects of sins of children cannot be foisted upon the mother
and father of the miscreant. Men will be punished for their own sins and not
for Adam’s transgression.

14.6.23—Moses—We have no idea how Amram and Jochebed referred to
their son by name. This given by the princess, however, essentially is a
reference to his deliverance from the Nile. In its elemental form, the
name of the prophet means “is born”. The cognate in Hebrew means
“drew him out”.

14.7 The account of this war with the Edomites can be found in far more
detail in 2 Chronicles 25:5–12. Amaziah went against the Edomites with
300,000 men. In addition to the 10,000 men killed in the valley of salt, another ten thousand captives were precipitated from the top of Selah. Insofar
as the chronology is concerned, this war would have been conducted sometime
between the Adamic years 3062, the year that Amaziah came to power, and
3076 when Jehoash of Israel dies.

14.7.4—Edom—The name given to Esau in part because of his ruddy
complexion. His posterity is commonly referred to as the Edomites.
The name of the land of Seir was changed to the land of Edom after its
conquest by Esau. This probably took place sometime after the recon-
ciliation between Jacob and Esau when the former first entered into the
land of Canaan after thirty-three years of exile in the land of Padanaram.

14.7.14—Selah—This is the only place in the sacred text where this place
name appears in this form. It is in reference to a stronghold of the
Edomites that was captured by the kingdom of Judah during the reign
of Amaziah. It was subsequently renamed Joktheel.

14.7.23—Joktheel—The name given by Amaziah, king of Judah, to the
Edomite city of Selah. It should not be confused with other cities
bearing the same name.

14.7.25–26—this day—that is to say, until the day that the narrator was
composing the text that we presently have as 2 Kings.

14.8 The motive for this confrontation may have been the fact that the
100,000 Israelite mercenaries that had been released before the battle with the

4. Howbeit the high places were
not taken away: as yet the people
did sacrifice and burnt incense on
the high places.

5. And it came to pass, as soon as
the kingdom was confirmed in his
hand, that he slew his servants
which had slain the king his father.

6. But the children of the mur-
derers he slew not: according unto
that which is written in the book of
the law of Moses, wherein the
LORD commanded, saying, The
fathers shall not be put to death for
the children, nor the children be
put to death for the fathers; but
every man shall be put to death for
his own sin.

7. He slew of Edom in the valley
of salt ten thousand, and took
Selah by war, and called the name
of it Joktheel unto this day.

8. Then Amaziah sent messengers
to Jehoash, the son of Jehoahaz son

2 Kgs. 14:6
AGQ 1 83

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Edomites had been engaged, ravaged the cities and towns of Judah before returning to their own lands (see 2 CH-C 25:13). In addition, Amaziah was feeling rather feisty after have destroyed the opposition of the Edomites.

14.8.2—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

14.8.6—Jehoash—Elsewhere Joash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

14.8.10—Jehoahaz—The son of Jehu, king of Israel, whom he succeeded to the throne. He did little to improve the spiritual atmosphere of the kingdom of Israel and for that lapse, he and his people suffered under the cruel hand of Hazael, king of Syria. Sometime during the latter part of his reign, he turned to the Lord God of his fathers, seeking deliverance from Syria’s oppressions.

14.8.13—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashteroth throughout the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

14.8.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.9 The parties in the parable seem clear. Amaziah clearly is to be understood as the thistle and Jehoash is the cedar tree. The wild beast certainly must be in reference to the armies of Israel, perhaps even the 100,000 mercenaries that had ravaged the land of Judah when they were sent home without joining the battle with the Edomites. We are not privy to the demands that Amaziah had made of Jehoash, but they were as substantive as the giving of one’s daughter to another. These demands Jehoash utterly refused to do.

14.9.2—Jehoash—Elsewhere Joash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in

9. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trode down the thistle.

2 Kgs. 14:9
JC 304
particular with Elisha, who promised him that he would defeat the
Syrians and deliver the Israelites from bondage.
14.9.6—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
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mean “he will rule as God; the prince that prevails with God”.
14.9.9—Amaziah—The son of Joash and heir to the throne of the king-
dom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-
five years old at the time of his coronation. While in retirement in the
city of Lachish, Amaziah was murdered in the 3091st year after Adam
and Eve departed from the Garden of Eden.
14.9.12—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men
throughout the Millennium and in the eternities. His name mean
“praised, celebrated”. The marriage of Judah to the daughter of Shuah
took place about the year 2221, the year that Jacob returned to the land
of Canaan and was living in Succoth east of the river Jordan. He was
probably 19 at the time. We do not know why he did not marry while
in the land of Padanaram. The daughter of Shuah died about the
Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.
14.9.19—Lebanon—in reference to the long range of mountains in the far
north of the land of Canaan. Mount Lebanon included territory that
pertains to the nations of Lebanon and Syria today.
14.10 The 300,000 man army of the kingdom of Judah had easily destroyed
the rebellious Edomites. They would find their opponents to the north far
more formidable.
14.10.5—Edom—The name given to Esau in part because of his ruddy
complexion. His posterity is commonly referred to as the Edomites.
The name of the land of Seir was changed to the land of Edom after its
conquest by Esau. This probably took place sometime after the recon-
ciliation between Jacob and Esau when the former first entered into the
land of Canaan after thirty-three years of exile in the land of Padanaram.
14.10.35—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
Thou hast indeed smitten
Edom, and thine heart hath lifted
thee up: glory of this, and tarry at
home: for why shouldst thou
meddle to thy hurt, that thou
shouldst fall, even thou, and
Judah with thee?
the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

14.11 The king of Judah could not be reasoned with. In part, as we might suppose, he had lost face with his own people because of the 100,000 marauders from Israel that he had hired for an enormous sum, who then in a peak ravaged Judah while the king was defeating the Edomites. In addition, Amaziah’s lack of spiritual insight undoubtedly came about because the king of Judah had clearly violated the Law of Moses in his taking of the gods of the Edomites and establishing them for his own. When a prophet of the Lord testified to Amaziah of his wrong doing, the king arrogantly dismissed him. The prophet then predicted that he and his kingdom would be subdued by their enemies (see 2 CH-C 25.14–16).

14.11.2—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

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14.11.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men
throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

14.11.27—Bethshemesh—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.

14.12 The armies of Amaziah were utterly routed by those of Jehoash.

14.12.2—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

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14.13 According to archeologists, the corner gate was at the northwest corner of the ancient city. The gate of Ephraim would have been six or seven hundred feet to the east, or about midway in the north wall. Inasmuch as scholars have
not been able to determine precisely where the ancient north wall was, it is extremely difficult to speak with certainty where the Ephraim gate was located. Note once again the potential for confusion between the kings of Judah and those of Israel.

14.13.2—Jehoash—Elsewhere Joash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

14.13.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.13.7—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

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Millo.

14.13.18—Abaziah—One of the sons of Jehoram and Athaliah, the potentates of the kingdom of Judah. His namesake was probably the brother of Athaliah. He is elsewhere referred to as Azariah and Jehoahaz. He was an ardent idolater. He reigned for about a year, dying in Megiddo as the result of a mortal wound that he received in a battle connected with the rebellion of Jehu against the king of Israel.

14.13.20—Bethubemez—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.

14.13.24—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

14.13.36—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their events of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

14.13.43—Cubit—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the portion of the wall of Jerusalem that was destroyed was 600 feet long. If we apply the other standard of 21 inches, the wall pulled down by Jehoash was 700 feet long.

14.14 Amaziah had been irritated at the loss of the 100 talents of silver that he forfeited when the prophet of the Lord told him that the mercenaries should be sent home. The prophet assured the king that the Lord could more than make up for the loss if Amaziah would be faithful. As the king descended into apostasy, he forfeited the promised blessings, and in the end lost the wealth of the nation. We are not told who the hostages were, but it would seem reasonable to assume that they would have been those whom the king could not afford to have slain if he were rebellious.

14.14.35—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

14. And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.
14.15 This and the following verse are reprises of verses 12 and 13 of the previous chapter. It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

14.15.8—Jehoash—Elsewhere Joash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

14.15.20—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

14.15.23—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

14.15.30—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

14.15.38—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.16 This verse and the one immediately above are reprises of verses 12 and 13 of the previous chapter. The small degree of faith exercised by Joash when he prayed unto the God of Israel at first provided some relief and then complete deliverance from the Syrians.

14.16.2—Jehoash—Elsewhere Joash. The son of Jehoahaz, king of Israel.

15. Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

16. And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.
Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

14.16.11—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

14.16.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.16.18—Jeroboam—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel.

14.17 In this particular instance, the calculations of the deaths and crowning of the kings of Judah and Israel coincide. Jehoash the king of Israel died 3,076 years after Adam and Eve left the Garden of Eden. Amaziah lived until the year 3091.

14.17.2—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

14.17.6—Joash—Elsewhere Jehoash. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

14.17.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean

17. And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.
“praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

14.17.15—Jehoahaz—Elsewhere Joash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

14.17.18—Jehoahaz—The son of Jehu, king of Israel, whom he succeeded to the throne. He did little to improve the spiritual atmosphere of the kingdom of Israel and for that lapse, he and his people suffered under the cruel hand of Hazael, king of Syria. Sometime during the latter part of his reign, he turned to the Lord God of his fathers, seeking deliverance from Syria’s oppressions.

14.17.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.18 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

14.18.8—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

14.18.15—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

14.18.23—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean

18. And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?
“praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

14.19 One can only imagine the ire of the citizens of Jerusalem after the dismantling of the northern wall of Jerusalem and the looting of the Temple and royal treasuries.

14.19.9—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

14.19.14—Lachish—A city about 40 miles south east of Jerusalem. It has a long and storied history in the annals of the House of Israel, and particularly that of the Jews. It is notable that the initial Israelite conquest took two days to accomplish, whereas all of the other cities usually fell within one. In the land inheritances Lachish pertained to the tribe of Judah. The king at the time of the initial entry into the land of promise was Japhia.

14.20 Amaziah’s corpse was transported the forty miles from Lachish to Jerusalem on horseback. He was, apparently, given a decent burial.

14.20.12—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

14.20.20—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

14.21 Azariah would prove to be a great blessing to his people.

14.21.6—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah

19. Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20. And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21. And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.
14.22-24. The trade that had fallen on hard times since the days of Solomon was apparently renewed with the establishment of the Red Sea port, Tebahrezer and Zerah—Judah's fourteenth year, and the daughter of Shuah died about the year that Solomon returned to the land of Cush. The daughter of Shuah had her liaison with her husband during the reign of Solomon.

25. In the sixteenth year of Asa, the son of Jehoshaphat, king of Judah, there was a great earthquake in Samaria, which threatened the land of Israel. The king of Judah and his people, led by the prophet Uriah, went to Jerusalem to seek the counsel of Zechariah the prophet. The king of Judah was smitten with leprosy.

26. The reign of Zedekiah, the son of Josiah, king of Judah, lasted for twenty-five years. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Zedekiah was murdered in the 30th year after the产业集群 of the priestly office. For his predecessor, Uzziah, was twenty-five years old at the time of his coronation.

27. The kingdom of Judah prospered during his reign. Toward the end of his reign, Zedekiah was taken captive to Babylon, where he died in ignorance. The king of Babylon, Nebuchadnezzar, placed Belshazzar on the throne of Judah.

28. The reign of Belshazzar, the son of Zedekiah, king of Judah, lasted for only three months. He was twenty-five years old at the time of his coronation. While in retirement in the city of Jerusalem, Belshazzar was murdered in the 30th year after the产业集群 of the priestly office. For his predecessor, Zedekiah, was twenty-five years old at the time of his coronation.

29. The reign of Belshazzar was a time of great uncertainty and turmoil. The kingdom of Judea was divided into two parts: the northern kingdom of Samaria, ruled by Jehoram, and the southern kingdom of Jerusalem, ruled by Joash. The two kingdoms were at war with one another, and the people were in great distress.

30. The reign of Joash, the son of Jehoram, king of Judah, lasted for only two years. He was twenty-five years old at the time of his coronation. While in retirement in the city of Jerusalem, Joash was murdered in the 30th year after the产业集群 of the priestly office. For his predecessor, Jehoram, was twenty-five years old at the time of his coronation.
14.23.6—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

14.23.10—Joash—Elsewhere Jehoahaz. The son of Ahaziah, king of Judah, and Zibiah of Beersheba. He alone of his father’s family survived the interdict of his grandmother Athaliah when she proposed to rule the kingdom of Judah on her own after the death of her son Ahaziah. He would be kept in hiding for six years in the Temple in Jerusalem, after which he was anointed and placed upon the throne of Judah by Jehoiada the high priest of Israel. For a time he ruled in righteousness, but after the death of Jehoiada he fell into transgression, and after a forty year rule was murdered by two of his servants in the fortress of Millo.

14.23.13—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

14.23.14—Jeroboam—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel.

14.23.18—Joash—Elsewhere Jehoash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

14.23.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.24 Jeroboam was no better than his immediate predecessors, insofar as the golden calves at Dan and Bethel were concerned. Jeroboam, the first king of Israel, had introduced the worship of the golden calves in order to keep his people from travelling into the land of Judah to worship the Lord God at Solomon’s temple in Jerusalem.

14.24.22—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

14.24.26—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

14.24.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.25 Everything that had been stripped away from the king of Israel by Hazael and the Syrians was reconquered by Jeroboam, the son of Jehoash. This is the only place in the Old Testament, other than in the book that bears his name, that the prophet Jonah is mentioned.

14.25.4—coast—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

14.25.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was impressed upon the mind and heart of Rebekah and no doubt Isaac was

24. And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.  

14.25.11—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.  

14.25.37—Jonah—One of the so-called minor prophets who was actively engaged with the kings of Israel. He was the son of Amittai and a native of Gathhepher. At some point he was called to administer to the nation of Assyria at their capital Nineveh. He attempted to flee from his task, but ultimately delivered his message which was, to his great consternation, received and obeyed by the Assyrians.  

14.25.41—Amittai—The father of the prophet Jonah. We know little more of him.  

14.25.43—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.  

14.25.47—Gathhepher—Elsewhere Gittahhepher. One of the cities that helped define the boundaries of the tribal inheritance of Zebulun. This site as yet to be definitively identified in modern times. Most students of the Old Testament have concluded that this was the birthplace of the prophet Jonah.  

14.26 The incursions into the kingdom of Israel by the Syrians had been horrific, almost indescribable. In addition to their helplessness before Hazael and company, the kings at the time had turned to the Lord God of Israel and His servants for instruction.  

14.26.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.27 The truth of the matter would be that although the kingdom of Israel would be overrun by the Assyrians and the inhabitants of the land scattered all over the world, yet the Lord God of their fathers would own them, and eventually restore them to the lands of their inheritance.

14.27.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.27.26—Jeroboam—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel.

14.27.30—Joash—Elsewhere Jehoash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

14.28 Hamath had not belonged to the kingdom of Judah, but did pertain to the united kingdom of Israel under David, who was a scion of the tribe of Judah. It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

14.28.8—Jeroboam—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel.

14.28.24—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

27. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?
14.28.26—Hamath—The principal city of upper Syria, built on the banks
of the Orontes River. It is located about fifty miles inland from the
Mediterranean coast. It is mentioned in connection with the northern
border of the land of promise.
14.28.30—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men
throughout the Millennium and in the eternities. His name mean
“praised, celebrated”. The marriage of Judah to the daughter of Shuah
took place about the year 2221, the year that Jacob returned to the land
of Canaan and was living in Succoth east of the river Jordan. He was
probably 19 at the time. We do not know why he did not marry while
in the land of Padanaram. The daughter of Shuah died about the
Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.
14.28.32—Israel—The name given to Jacob, the younger twin born to
Isaac and Rebekah, and the brother of Esau. Much has been made of
the naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
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scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.
14.28.39—book—It seems unlikely that this is in reference to the books of
Chronicles presently found in the Biblical text. No doubt they were
drawn upon, however, when both Kings and Chronicles were composed.
14.29 There is a matter of eleven years that appear to have transpired between
the death of Jeroboam and the ascension of Zachariah to the throne of the
kingdom of Israel. There is no satisfactory way to explain what transpired in
Israel during that time except to say, as many have done, there was an interregnum, a period of time when no king ruled the country. It is extremely
unlikely that such a temporal vacuum existed, however, and that the chronological assumption must therefore be flawed.
14.29.2—Jeroboam—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians
during the days of his father and grandfather. The whole of the Gilead
was recovered and the capital of Syria became a vassal to the kingdom
of Israel.
14.29.12—Israel—The name given to Jacob, the younger twin born to
Isaac and Rebekah, and the brother of Esau. Much has been made of

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29. And Jeroboam slept with his
fathers, even with the kings of
Israel; and Zachariah his son
reigned in his stead.


the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14:29,14—Zachariah—The son of Jeroboam whose ascent to the throne of the kingdom of Israel lasted but six months, when he was murdered by Shallum. Zachariah was the last of Jehu seed to reign in Israel. There is some difficulty in establishing the date of his ascension to the throne by means of the Old Testament text.

Chapter 15

15.0.1 Jeroboam ascended to the throne of Israel in the year of Adam 3076. The 27th year of his reign would have been about the 3103rd year since our first parents departed from the Garden of Eden. Amaziah, however, was murdered in the year 3091, his son apparently succeeding him that same year at the age of sixteen. Clearly, there is a serious problem with the text, and one that the world’s scholars have not resolved to anyone’s satisfaction. The key to the solution may be found in the apparent interregnum that many students of the scriptures find between the death of Jeroboam and the short-lived ascension of his son Zachariah to the throne of Israel. According to 2 Kings 15:8, Zachariah became king in the 38th year of the reign of Azariah. If one counts the time from the death of Amaziah, Azariah’s father, in 3091, Zachariah would have become king of Israel in 3129. However, our established chronology clearly indicates that Jeroboam, Zachariah’s father, died about the year 3117, creating an eleven or twelve year discrepancy. That decade is traditionally referred to as the “interregnum” between Jeroboam and Zachariah without any explanation as to what transpired in that intervening time and why Zachariah did not immediately succeed his father. It is extremely unlikely that such a temporal vacuum existed, that the chronological assumption must therefore be flawed.

15.0.2 If one proposes a co-regency between Amaziah and Azariah when the latter was 16 years old, some semblance of a resolution presents itself. If we propose that the impending battle between the kingdom of Judah and the rebels of Edom took place about the year 3080, would it have not been prudent for Amaziah to have set his house in order by appointing one of his sons to be his heir? This we suggest took place about 3,079 years after Adam and Eve departed from the Garden of Eden. Azariah would have been born then, about the year 3063. Thirty-eight years from the time that Azariah became co-regent, Jeroboam died and Zachariah came to the throne of Israel for his six-
month reign. Azariah reigned for 52 years; his death would have taken place about the year 3131. For twelve years he ruled as coregent with his father and forty years as the sole king of Judah.

15.0.3 Returning to the original problem presented in 15.0.1, it may be possible to resolve the glaring discrepancy between the established date for the beginning of Jeroboam’s reign and that of Azariah, king of Judah, by proposing a similar co-regency between Joash and his son Jeroboam, kings of Israel. We have no evidence to support such a joint tenancy of the throne except for what appears to be an egregious error in the text in 2 Kings 15:1. If Jeroboam had been appointed to rule with his father in the Adamic year 3064, then 27 years later would correspond to the year 3091, the year that Azariah came to be the sole king of Judah. This is an exercise in chronological legerdemain, but it has the advantage of at least allowing the text to be correct. The following chart incorporates these speculations.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>KJ.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
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<tbody>
<tr>
<td>3013</td>
<td>91</td>
<td>Ahaziah appointed viceroy</td>
<td>2 Chr. 21:19–20</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Jehoram dies</td>
<td>2 Kgs. 8:25</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Ahaziah becomes king</td>
<td>2 Kgs. 11:21</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Joash born</td>
<td>2 Kgs. 9:27–29</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Ahaziah dies</td>
<td>2 Kgs. 11:1–3</td>
</tr>
<tr>
<td>3022</td>
<td>100</td>
<td>Joash becomes king</td>
<td>2 Kgs. 11:4–12</td>
</tr>
<tr>
<td>3022</td>
<td>100</td>
<td>Athaliah is slain</td>
<td>2 Kgs. 11:14–16</td>
</tr>
<tr>
<td>3037</td>
<td>115</td>
<td>Amaziah born</td>
<td>2 Chr. 25:1</td>
</tr>
<tr>
<td>3062</td>
<td>140</td>
<td>Joash dies</td>
<td>2 Kgs. 12:1</td>
</tr>
<tr>
<td>3062</td>
<td>140</td>
<td>Amaziah becomes king</td>
<td>2 Kgs. 12:21</td>
</tr>
<tr>
<td>3063</td>
<td>141</td>
<td>Azariah born</td>
<td>2 Kgs. 14:21</td>
</tr>
<tr>
<td>3079</td>
<td>157</td>
<td>Azariah appointed co-regent</td>
<td>2 Kgs. 14:21</td>
</tr>
<tr>
<td>3080</td>
<td>158</td>
<td>The battle against Edom at Sela</td>
<td>2 Kgs. 14:7</td>
</tr>
<tr>
<td>3091</td>
<td>169</td>
<td>Amaziah dies</td>
<td>2 Chr. 25:1</td>
</tr>
<tr>
<td>3091</td>
<td>169</td>
<td>Azariah becomes sole king</td>
<td>2 Kgs. 14:21</td>
</tr>
<tr>
<td>3131</td>
<td>209</td>
<td>Azariah dies</td>
<td>2 Kgs. 15:2</td>
</tr>
<tr>
<td>3131</td>
<td>209</td>
<td>Joatham becomes king</td>
<td>2 Kgs. 15:32</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>KJ.Yr</th>
<th>Event</th>
<th>Scripture</th>
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<tbody>
<tr>
<td>3015</td>
<td>93</td>
<td>Jehoram dies</td>
<td>2 Kgs. 3:1</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Seven year famine ends</td>
<td>2 Kgs. 8:1–6</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Jehu becomes king</td>
<td>2 Kgs. 9:24</td>
</tr>
<tr>
<td>3043</td>
<td>121</td>
<td>Jehu dies</td>
<td>2 Kgs. 10:36</td>
</tr>
<tr>
<td>3043</td>
<td>121</td>
<td>Jehoahaz becomes king</td>
<td>2 Kgs. 13:1</td>
</tr>
<tr>
<td>3060</td>
<td>138</td>
<td>Jehoahaz dies</td>
<td>2 Kgs. 13:1</td>
</tr>
<tr>
<td>3060</td>
<td>138</td>
<td>Joash becomes king</td>
<td>2 Kgs. 13:9</td>
</tr>
<tr>
<td>3062</td>
<td>140</td>
<td>Elisha dies</td>
<td>2 Kgs. 13:10</td>
</tr>
<tr>
<td>3064</td>
<td>142</td>
<td>Jeroboam appointed co-regent</td>
<td>2 Kgs. 13:13</td>
</tr>
<tr>
<td>3076</td>
<td>154</td>
<td>Joash dies</td>
<td>2 Kgs. 14:23</td>
</tr>
<tr>
<td>3076</td>
<td>154</td>
<td>Jeroboam dies</td>
<td>2 Kgs. 15:8</td>
</tr>
<tr>
<td>3117</td>
<td>195</td>
<td>Jeroboam dies</td>
<td>2 Kgs. 15:13</td>
</tr>
<tr>
<td>3117</td>
<td>195</td>
<td>Zachariah becomes king (6 months)</td>
<td>2 Kgs. 15:14</td>
</tr>
<tr>
<td>3118</td>
<td>196</td>
<td>Shallum becomes king (1 month)</td>
<td>2 Kgs. 15:23</td>
</tr>
<tr>
<td>3118</td>
<td>196</td>
<td>Menahem becomes king</td>
<td>2 Kgs. 15:27</td>
</tr>
<tr>
<td>3130</td>
<td>208</td>
<td>Pekah becomes king</td>
<td>2 Kgs. 15:27</td>
</tr>
</tbody>
</table>
The mathematically inclined will soon perceive that the proposed dates for the various kings of Israel sometimes stray a year from what might be expected. We have encountered this kind of problem before. Except in two instances, what is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 KG-C 15.1 and 1 KG-C 15.9 for examples of possible resolutions, and 1 KG-C 15.25, 14.1, and 14.17 when the mathematics seem to momentarily resolve themselves).

15.0.4 The table above reflects those resolutions in the chronological record that appear to reconcile the concurrent histories of the kingdom of Israel and the kingdom of Judah. It follows the same format that we have used previously in our commentaries on the Old Testament. In this case, however, we have divided the chart into two parts. The first section tracks the events that transpire during the reign of the Judean kings. The second lists the events that take place in the northern kingdom of Israel. “KJ.Yr” refers to the events in the kingdom of Judah beginning with the reign of Rehoboam, the son of Solomon. “KJ.Yr” refers to the events in the kingdom of Israel, beginning with the reign of Jeroboam. This particular chart begins with the deaths of the kings of Judah and Israel at the hands of Jehu in 3015. Needless to say, these two charts are not exactly parallel, but some attempt has been made to keep them close. We cannot know the exact number of months that pass between episodes, even though we are told the number of years. Hence, from time to time there are rather elaborate arguments made in order to reconcile what appear to be glaring errors in the narrative. For the most part we have assumed that the narrator knew what he was talking about.

15.1 Jeroboam became king of Israel 3,076 years after our first parents left the Garden of Eden. Twenty-seven years later would have brought the tally to 3103. This clearly cannot be accurate, given that Amaziah died in the year 3091. We have proposed above (see 15.0.3) that Jeroboam was made coregent with his father Joash in 3064 and that the calculation in this verse was made from that date. This is not the first time that this strategy has been used in order to resolve such dating problems.

15.1.8—Jeroboam—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel.

15.1.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one

1. In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.
of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.1.3—Azariah—Elsewhere Uziah. The king of Judah after the assassination of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.1.16—Amaziah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Amaziah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

15.1.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.2 According to our ongoing chronology, Azariah was born 3,063 years after Adam and Eve left the Garden of Eden. He was made co-regent with his father Amaziah in the year 3079. His fifty-two year reign included his rule with his father. He died in 3131 and was followed on the throne by his son Jotham.

15.2.19—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

15.2.25—Jecholiah—A wife of Amaziah and the mother of Azariah, kings of Judah. Little more is known of her.

15.3 With the guidance of the high priest Jehoiada, Amaziah guided his

2. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother’s name was Jecholiah of Jerusalem.

3. And he did that which was
people well, ridding the kingdom of Judah of all of the abominable practices that had been introduced by Athaliah, the daughter of Ahab and Jezebel of the kingdom of Israel. Azariah continued in his father’s footsteps.

15.3.20—Azariah—The son of Joash and heir to the throne of the kingdom of Judah. His mother was Jehoaddan of Jerusalem. He was twenty-five years old at the time of his coronation. While in retirement in the city of Lachish, Azariah was murdered in the 3091st year after Adam and Eve departed from the Garden of Eden.

15.4 Some of these sites had originally be places of worship before the Temple was built. Once the House of the Lord was properly established, however, these places should have been abandoned by the true disciples of the Lord God of Israel. It appears that some of the rituals performed at these once sacred sites had taken on a more sinister tone.

15.5 The reason that Azariah was stricken with leprosy is articulated in 2 Chronicles 26:16–21. The king presumed to offer incense in the Temple at Jerusalem, a privilege that was reserved to the sons of Aaron. At this point, we cannot tell if the sixteen years of the rule of his son, Jotham, included a joint-regency while Azariah was in exclusion.

15.5.12—leper—The Hebrew word which is here translated as “leper” derives from roots that mean “scurge”. The English word “leprosy” derives from Latin and Greek sources that mean “peal, small piece, tatter, petal”. The term anciently not only referred to Hansen’s disease (the affliction to which the word almost always refers to today) but also to a number of other skin diseases. The term can be used for various effects that appear on clothing and building materials. Spiritual leprosy is a familiar metaphor in the scriptures as well.

15.5.26—Jotham—The son of Azariah and Jerushah, and his successor to the throne of the kingdom of Judah. He was 25 years of age when he began to rule, being in that capacity for 16 years.

15.6 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

15.6.8—Azariah—Elsewhere Uzziah. The king of Judah after the assassination of his father Azariah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.6.20—book—it seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

15.6.28—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while right in the sight of the LORD, according to all that his father Azariah had done;

4. Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5. And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king’s son was over the house, judging the people of the land.

6. And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?
in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.7 The burial place for Azariah may have been either Bethlehem or adjacent to the capital, although the latter is more likely.

15.7.2—Azariah—Elsewhere Uzziah. The king of Judah after the assassination of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.7.18—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

15.7.20—Jotham—The son of Azariah and Jerushah, and his successor to the throne of the kingdom of Judah. He was 25 years of age when he began to rule, being in that capacity for 16 years.

15.8 Azariah became co-regent with his father Amaziah in the Adamic year 3079 and sole king of Judah in 3091 at his father’s death. We have established above (see 15.0.2) that the year count here begins when Azariah became the joint-ruler of the kingdom of Judah. Therefore Zachariah’s short reign in Israel took place about the year 3117, immediately after the death of his father Jehoram.

15.8.8—Azariah—Elsewhere Uzziah. The king of Judah after the assassination of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

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15.8.13—Zachariah—The son of Jeroboam whose ascent to the throne of the kingdom of Israel lasted but six months, when he was murdered by Shallum. Zachariah was the last of the Jehu seed to reign in Israel. There is some difficulty in establishing the date of his ascension to the throne by means of the Old Testament text.

15.8.17—Jeroboam—The son of Joash, king of Israel, who was instru-
mental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel.

15.8.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.8.23—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

15.9 Zachariah was no better than his immediate predecessors, insofar as the golden calves at Dan and Bethel were concerned. Jeroboam, the first king of Israel, had introduced the worship of the golden calves in order to keep his people from travelling into the land of Judah to worship the Lord God at Solomon’s temple in Jerusalem.

15.9.26—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.9.30—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

15.9.33—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-

9. And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.
15.10 The short rule of Shallum, one month, we have dated as having taken place during the 3118th year since our first parents left the Garden of Eden.

15.10.2—Shallum—The son of Jabesh and the assassin of Zachariah, king of Israel. He ruled no more than a month before being murdered by Menahem, his successor.

15.10.6—Jabesh—The father of Shallum, the assassin of Zachariah and king of Israel for one month.

15.11 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

15.11.8—Zachariah—The son of Jeroboam whose ascent to the throne of the kingdom of Israel lasted but six months, when he was murdered by Shallum. Zachariah was the last of Jehu seed to reign in Israel. There is some difficulty in establishing the date of his ascension to the throne by means of the Old Testament text.

15.11.15—Book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

15.11.23—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.12 Jehu had done a great work in eliminating the worship of Baal and Asheroth in the kingdom of Israel. We are not told the manner in which this approbation was communicated to the king. Jehu’s cruel methodology would receive criticism by later prophets. The four who followed after Jehu in his dynasty were Jehoahaz, Jehoash, Jeroboam 2, and Zechariah. This last ruled a

10. And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11. And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.

12. This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.
short time before he was murdered by Shallum who then assumed the throne of kingdom of Israel. The prophecy itself may be found in 10.30 above.

15.12.12—Jehu—The son of Jehoshaphat and the grandson of Nimshi, and the king of Israel after the reigns of Ahaziah and Jehoram who followed Ahab. He killed Jehoram on the field of Naboth and then ascended the throne. He reigned for 28 years. He eradicated the posterity of Ahab and destroyed the worship of Baal and Ashereth through-out the land of Israel. He did not, however, rid the land of the worship of the calves crafted by Jeroboam. He was buried in Samaria.

15.12.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.13 Azariah became co-regent with his father Amaziah in the Adamic year 3079 and sole king of Judah in 3091 at his father’s death. We have established above (see 15.0.2) that the year count here begins when Azariah became the joint-ruler of the kingdom of Judah. Therefore, Shallum’s one month rule took place in the Adamic year 3118.

15.13.1—Shallum—The son of Jabesh and the assassin of Zachariah, king of Israel. He ruled no more than a month before being murdered by Menahem, his successor.

15.13.5—Jabesh—The father of Shallum, the assassin of Zachariah and king of Israel for one month.

15.13.16—Uzziah—Elsewhere Azariah. The king of Judah after the assassina-tion of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.13.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land
of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.13.27—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

15.14 According to our ongoing chronology, Menahem overthrew Shallum in the year of Adam 3118. He would rule until the year 3128.

15.14.2—Menahem—The son of Gadi who slew Shallum after the latter had ruled Israel for but a month. He reigned in Samaria for ten years.

15.14.6—Gadi—The father of Menahem, the slayer of Shallum and subsequent king of Israel. Little more is known of him.

15.14.10—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

15.14.14—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

15.14.17—Shallum—The son of Jabesh and the assassin of Zachariah, king of Israel. He ruled no more than a month before being murdered by Menahem, his successor.

15.14.21—Jabesh—The father of Shallum, the assassin of Zachariah and king of Israel for one month.

15.15 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

15.15.8—Shallum—The son of Jabesh and the assassin of Zachariah, king of Israel. He ruled no more than a month before being murdered by Menahem, his successor.

15.15.21—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

15.15.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is

14. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15. And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.16 Menahem, proved to be as unspeakably brutal to his enemies as Hazael, the king of Syria, had been to Israel.

15.16.2—Menahem—The son of Gadi who slew Shallum after the latter had ruled Israel for but a month. He reigned in Samaria for ten years.

15.16.4—Tiphah—An ancient city located near the west bank of the Euphrates River, the probable limit to Solomon’s kingdom.

15.16.12—coasts—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

15.16.15—Tirzah—A city that would eventually pertain to the tribe of Manasseh, about seven miles northeast of Shechem. It later served as the capital of the kingdom of Israel after its separation from the kingdom of Judah at the death of Solomon.

15.17 Azariah became co-regent with his father Amaziah in the Adamic year 3079 and sole king of Judah in 3091 at his father’s death. We have established (see 15.0.2) that the year count here begins when Azariah became the joint-ruler of the kingdom of Judah. Therefore, Menahem’s rule began in the Adamic year 3118 and then came to a close in 3128.

15.17.8—Azariah—Elsewhere Uzziah. The king of Judah after the assassination of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.17.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.17.13—Menahem—The son of Gadi who slew Shallum after the latter had ruled Israel for but a month. He reigned in Samaria for ten years.

15.17.17—Gadi—The father of Menahem, the slayer of Shallum and subsequent king of Israel. Little more is known of him.

15.17.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not...
going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.17.27—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

15.18 Menahem was no better than his immediate predecessors, insofar as the golden calves at Dan and Bethel were concerned. Jeroboam, the first king of Israel, had introduced the worship of the golden calves in order to keep his people from travelling into the land of Judah to worship the Lord God at Solomon’s temple in Jerusalem.

15.18.24—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.18.28—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

15.18.31—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.19 This is the first scriptural mention of the Assyrians since the book of

18. And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19. And Pul the king of Assyria
Genesis. Menahem’s enormous bribe worked for a time.

15.19.2—Pul—Thought by scholars to be the Babylonian name of Tiglath-Pileser III, but no other assurances.

15.19.6—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Assur, the son of Shem.

15.19.12—Menahem—The son of Gadi who slew Shallum after the latter had ruled Israel for but a month. He reigned in Samaria for ten years.

15.19.17—talents—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, a talent would be worth about $36,556.00. One thousand talents would have weighed no less than 76,000 pounds, with a present market value of $36,556,000.00.

15.20 No doubt the great men in Israel, all 50,000 of them, willingly paid the duty required of them rather than have the entire kingdom reduced to penury.

15.20.2—Menahem—The son of Gadi who slew Shallum after the latter had ruled Israel for but a month. He reigned in Samaria for ten years.

15.20.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.20.20—shekel—From what little we know about the culture in the time of David and Solomon, a shekel of silver weighed about 4 tenths of an ounce. Fifty shekels, then would be equal to about 1.5 pounds of silver. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, each man in Israel was assessed $740.00. In order to arrive at the 1000 talents required to divert the attention of the Assyrians, nearly 50,000 men in Israel would have had to have paid the tax.

15.20.29—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Assur, the son of Shem.

15.21 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

20. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21. And the rest of the acts of Menahem, and all that he did, are they not written in the book of the
15.21.8—**Menahem**—The son of Gadi who slew Shallum after the latter had ruled Israel for but a month. He reigned in Samaria for ten years.

15.21.20—**book**—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

15.21.28—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.22 We are not told precisely where Menahem was buried, but we might suspect the city of Tirzah rather than Samaria.

15.22.2—**Menahem**—The son of Gadi who slew Shallum after the latter had ruled Israel for but a month. He reigned in Samaria for ten years.

15.22.8—**Pekahiah**—The son of Menahem and his successor to the throne of the kingdom of Israel. After two years, his reign came to a violent end by the hand of Pekah.

15.23 Azariah became co-regent with his father Amaziah in the Adamic year 3079 and sole king of Judah in 3091 at his father’s death. We have established above (see 15.0.2) that the year count here begins when Azariah became the joint-ruler of the kingdom of Judah. Therefore, Pekahiah’s rule should have begun in the Adamic year 3129. Because of time constraints with the end of the reign of Azariah and the reign of Pekahiah’s successor, we have concluded that Pekahiah probably began his rule of the kingdom of Israel in the year of Adam 3128. These calculations appear to create at least a one year discrepancy between the chronologies of the two kingdoms. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 *KG-C* 15.1 and 1 *KG-C* 15.9 for examples of possible resolutions, and 1 *KG-C* 15.25, 14.1, and 14.17 when the mathematics seem to momentarily resolve themselves).

15.23.6—**Azariah**—Elsewhere Uzziah. The king of Judah after the assassination of his father Amaziah. He came to the throne when but sixteen years old, and reigned two and twenty years in Jerusalem. He then became weak, and the kingdom was thrown into disorder, and his vainglory brought upon him great misfortune. His uncle Jotham, who was of a more suitable age, became his successor. He continued weak in body, and was therefore more ready to submit to the advice of his friends; so they persuaded him to renounce that observation on his son, which was contrary to the ancient usages of those countries. It was a custom in those times for the king to bequeath his kingdom to his eldest son. Uzziah, however, intended to make his son Menahem, and to this the king consented. But when he was about to declare his resolution in the presence of the people, his son took occasion to give him a blow, and thus his father was deprived of the kingdom. Uzziah then tried to draw him by force, but was again pelted, and thus was left in possession of the crown. Uzziah himself retired to his palace, and left his son Menahem to rule the kingdom. He died after the reign of his son had been but a short time established. Thus the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 *KG-C* 15.1 and 1 *KG-C* 15.9 for examples of possible resolutions, and 1 *KG-C* 15.25, 14.1, and 14.17 when the mathematics seem to momentarily resolve themselves).

22. And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23. In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.
years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.23.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.23.10—Pekahiah—The son of Menahem and his successor to the throne of the kingdom of Israel. After two years, his reign came to a violent end by the hand of Pekah.

15.23.14—Menahem—The son of Gadi who slew Shallum after the latter had ruled Israel for but a month. He reigned in Samaria for ten years.

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15.23.21—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

15.24 Pekahiah was no better than his immediate predecessors, insofar as the golden calves at Dan and Bethel were concerned. Jeroboam, the first king of Israel, had introduced the worship of the golden calves in order to keep his people from travelling into the land of Judah to worship the Lord God at Solomon’s temple in Jerusalem.

15.24.21—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel 24. And he did that which was evil in the sight of the LORD; he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.
while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.24.25—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.  

15.24.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.25 So far as we are able to calculate, Pekah’s rebellion against Pekahiah took place in the 3130th year after our first parents were driven from the Garden of Eden.

15.25.2—Pekah—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.  

15.25.6—Remaliah—The father of Pekah, the military captain who overthrew Pekahiah, the king of Israel. We know little more of him.  

15.25.18—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.  

15.25.27—Argob—Either a conspirator with Pekah in dealing death to Pekahiah, the Israelite king, or one of his victims during the palace rebellion.  

15.25.29—Arieh—Either a conspirator with Pekah in dealing death to Pekahiah, the Israelite king, or one of his victims during the palace rebellion.  

15.25.37—Gileadites—The residents of the highlands immediately east of the river Jordan. Anciently, scholars assure us, the mountainous regions referred to included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus.

25. But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king’s house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.
They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today. The tribes of Manasseh, Gad, and Reuben received inheritances in the Gilead.

15.26 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

15.26.8—Pekahiah—The son of Menahem and his successor to the throne of the kingdom of Israel. After two years, his reign came to a violent end by the hand of Pekah.

15.26.20—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

15.26.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.27 Azariah became co-regent with his father Amaziah in the Adamic year 3079 and sole king of Judah in 3091 at his father’s death. We have established above (see 15.0.2) that the year count here begins when Azariah became the joint-ruler of the kingdom of Judah. Therefore, Pekah’s rule should have begun in the Adamic year 3131. Because of time constraints connected with the end of the reign of Azariah, we have concluded that Pekah probably began his rule of the kingdom of Israel in the year of Adam 3130. These calculations appear to create at least a one year discrepancy between the chronologies of the two kingdoms. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 KG-C 15.1 and 1 KG-C 15.9 for examples of possible resolutions, and 1 KG-C 15.25, 14.1, and 14.17 when the mathematics seem to momentarily resolve themselves).

15.27.8—Azariah—Elsewhere Uzziah. The king of Judah after the assassi-
nation of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.27.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.27.12—Pekah—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.

15.27.16—Remaliah—The father of Pekah, the military captain who overthrew the Pekahiah, the king of Israel. We know little more of him.

15.27.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.27.23—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

15.28 Pekah was no better than his immediate predecessors, insofar as the golden calves at Dan and Bethel were concerned. Jeroboam, the first king of

28. And he did that which was evil in the sight of the LORD; he
Israel, had introduced the worship of the golden calves in order to keep his people from travelling into the land of Judah to worship the Lord God at Solomon’s temple in Jerusalem.

15.28.21—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

15.28.25—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

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15.29 Sometime between the Adamic years 3130 and 3150, the king of Assyria carried away the inhabitants of the northern third of the land of Israel west of the Jordan River, and all of the inhabitants of the kingdom of Israel that lay to the east of the Jordan.

15.29.5—Pekah—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.

15.29.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.29.10—Tiglathpileser—One of the kings of Assyria. Scholars are at odds to identify precisely who this potentate was.

15.29.13—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Assur, the son of Shem.

15.29.16—Ijon—A city located in the northern parts of the land of promise, about five miles northwest of Dan.

15.29.18—Abelbethmaacah—A city located in the northern parts of the land of promise, about five miles due west of Dan.

15.29.20—Janoah—An otherwise unidentified city that probably was located in the northern extremities of the kingdom of Israel in the days of Pekah the king.

15.29.22—Kedesh—Sometimes rendered as Kedeshnaphtali. One of the cities that helped define the boundaries of the tribal inheritance of Naphtali. This site as yet to be definitively identified in modern times. Some scholars place it northwest of lake Hula. It should not be confused with other cities in the promised land that bear the same name.

15.29.24—Hazor—A Canaanite city located on the west side of the Jordan River near what is now known as Lake Hula. At the time of the Israelite conquest of the land of promise under Joshua, Jabin was king of this city. Naphtali received this city as part of its land inheritance.

15.29.26—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

15.29.28—Galilee—This is one of the few instances of the use of the place name in the Old Testament. It refers to a region in the land of Canaan around the sea of Galilee. Anciently it appears to be confined to the area in and around the city of Kedesh, but later had greater application.

15.29.33—Naphtali—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means “my wresting”. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

15.30 According to our ongoing chronology, Jotham became king of Judah in the 3131st year after Adam and Eve left the Garden of Eden. The twentieth year of his reign would have been about the year 3151. The corresponding chronology for the kingdom of Israel suggests that Hoshea came to the throne about the year 3050. These calculations appear to create at least a one year

30. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of
discrepancy between the chronologies of the two kingdoms. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king's crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the his

15.30.2—*Hoshea*—The son of Elah who rose up against Pekah, king of Israel, succeeding him upon the throne. He reigned for nine years. During his rule, Shalmanaser the king of Assyria put Hoshea in prison for conspiring against him with the king of Egypt. He was the last independent king of Israel.

15.30.6—*Elah*—The father of Hoshea, king of Israel. We know little more about him.

15.30.11—*Pekah*—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.

15.30.15—*Remaliah*—The father of Pekah, the military captain who overthrew the Pekahiah, the king of Israel. We know little more of him.

15.30.32—*Jotham*—The son of Azariah and Jerushah, and his successor to the throne of the kingdom of Judah. He was 25 years of age when he began to rule, being in that capacity for 16 years.

15.30.36—*Uzziah*—Elsewhere Azariah. The king of Judah after the assassination of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.31 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

15.31.8—*Pekah*—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.

15.31.20—*book*—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

15.31.28—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of

31. And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.
the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.32 According to our chronology, Pekah became king of Israel about 3,130 years after Adam and Eve were cast out of the Garden of Eden. The chronology of the kingdom of Judah shows Jotham becoming king about the year 3131. These calculations appear to create at least a one year discrepancy between the chronologies of the two kingdoms. We have encountered this kind of problem before. What is absent from the textual calculations is the number of months before or beyond the anniversary of any given king’s crowning that he died. Thus, the mathematics of the chronology is not sufficiently refined to reconcile exactly all that is taking place between the two kingdoms. All we can do at this point is merely accept that the narrator has in front of him a record that clearly states the history which he is here summarizing. These are nuances which demand addressing, but in the end provide little enlightenment on the spiritual condition of the children of Israel (see 1 KG-C 15.1 and 1 KG-C 15.9 for examples of possible resolutions, and 1 KG-C 15.25, 14.1, and 14.17 when the mathematics seem to momentarily resolve themselves).

15.32.6—Pekah—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.

15.32.10—Remaliah—The father of Pekah, the military captain who overthrew the Pekahiah, the king of Israel. We know little more of him.

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15.32.15—Jotham—The son of Azariah and Jerushah, and his successor to the throne of the kingdom of Judah. He was 25 years of age when he began to rule, being in that capacity for 16 years.

15.32.19—Uzziah—Elsewhere Azariah. The king of Judah after the assassination of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.32.22—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.33 According to our proposed chronology, Jotham was born in the 3106th year since Adam and Eve departed from the Garden of Eden. He came to the throne in the year 3131 after the death of his father Uzziah. He died sixteen years later in 3147. He was succeeded by his son Ahaz that same year.

15.33.19—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.


15.33.29—Zadok—The father of Jerushah, the mother of Jotham king of Judah.

15.34 Azariah was not a bad example to follow, all in all.

15.34.22—Uzziah—Elsewhere Azariah. The king of Judah after the assassi-

33. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother’s name was Jerusha, the daughter of Zadok.

34. And he did that which was right in the sight of the LORD: he
nation of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

15.35 Some of these sites had originally be places of worship before the Temple was built. Once the House of the Lord was properly established, however, these places should have been abandoned by the true disciples of the Lord God of Israel. It appears that some of the rituals performed at these once sacred sites had taken on a more sinister tone. We are not privy as to the extent of Jotham’s renovations and elaborations of the Temple in Jerusalem.

15.35 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

15.35.8—Jotham—The son of Azariah and Jerushah, and his successor to the throne of the kingdom of Judah. He was 25 years of age when he began to rule, being in that capacity for 16 years.

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15.35.28—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.37 The distress of the inhabitants of Jerusalem would become extraordinary at the conspiracy of Rezin and Pekah. The prophet Isaiah would counsel the covenant people that they need not fear if they would observe to do all that the Lord God of their fathers commanded them to do.

15.37.10—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

did according to all that his father Uzziah had done.

35. Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36. Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37. In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.
15.37.11—Rezin—The king of Damascus during the reigns of Pekah, king of Israel, and Jotham, king of Judah. He conspired with Pekah against the kingdom of Judah but was destroyed by the Assyrians before they could affect the destruction of the kingdom of Judah.

15.37.15—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

15.37.17—Pekah—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.

15.37.21—Remaliah—The father of Pekah, the military captain who overthrew Pekahiah, the king of Israel. We know little more of him.

15.38 The burial place for Jotham may have been either Bethlehem or adjacent to the capital, although the latter is more likely.

15.38.2—Jotham—The son of Azariah and Jerushah, and his successor to the throne of the kingdom of Judah. He was 25 years of age when he began to rule, being in that capacity for 16 years.

15.38.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

15.38.21—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

Chapter 16

16.0.1 According to our progressing chronology, Pekah came to the throne of the kingdom of Israel 3,130 years after our first parents left the Garden of Eden. Seventeen years later would bring us to the year 3147, or thereabouts. If Ahaz was twenty years old at the time, he would have been born about the year 3127. His rule lasted about 16 years, suggesting that he died about the year 3163 when he was succeed by his son Hezekiah. According to 2 Kings 18:2, however, Hezekiah is said to have been 25 years old when he ascended to the throne of Judah, inferring that Ahaz’s son was born in 3138. The mathematics of the era then concludes that Ahaz must have been eleven years old when Hezekiah came into the world, since Ahaz was born in 3127. The difficulties with the chronology of this part of 2 Kings do not end here.

16.0.2 In 2 Kings 17:1 the narrator states that Hoshea, the son of Elah, began his rule in the twelfth year of Ahaz king of Judah. If Ahaz ascended the throne of Judah in 3147, as we have observed above in 16.0.1, then his twelfth year would have occurred in 3159. This presents great difficulties, inasmuch as Pekah’s twenty year reign began in 3030 and ended in 3050, when Hoshea would have come to power in Israel. The account in 2 Kgs. 15:32 also states that Hoshea came to the throne in the twentieth year of Jotham, king of Judah. Jotham ascended the throne about the year 3131, the twentieth year being 3151, providing a second evidence of when Hoshea’s rule began. We are therefore faced with a nine year discrepancy that is not easily resolved. Some scholars have suggested that there was a nine year interregnum during that
time, yet there is no evidence that that was the case. Other scholars have suggested that “twelfth year” is a copyist’s error for what originally was “fourth year”, which fundamentally solves the problem, but is not compelling in fact. Others have suggested a series of co-regencies with the various kings of Israel and Judah which have mixed results.

16.0.3 In 2 Kings 18:1–2 our narrator states that Hezekiah came to the throne of Judah in the third year of Hoshea king of Israel. If Hoshea ascended the throne at the end of Pekah’s twenty year reign in 3150, then Hezekiah’s rule would have begun in 3153. This would imply a co-regency between Ahaz and Hezekiah that would have begun in the sixth year of Ahaz’s reign, when Hezekiah was fifteen years old. Ahaz would have lived another ten years until 3163, when Hezekiah would have become the sole ruler of Judah. The destruction of Israel by the Assyrians took place in the sixth year of the reign of Hezekiah, according to 2 Kings 18:10. If we begin the count in 3153 when Hezekiah became co-regent with his father, the sixth year would be about the year 3159. The destruction of the northern kingdom took place in the ninth year of Hoshea king of Israel. If we accept the scribal error theory proposed above in 16.0.2, then Hoshea would have begun his rule about the year 3150 and would have gone into captivity in 3159.

16.0.4 It seems almost impossible to avoid the conclusion that the beginning of Hoshea’s reign took place about 3050 or 3051. Therefore the problem must needs be resolved by averring that the “twelfth” year present in 1 Kings 17:1 must be erroneous and should be set down as a scribal error for “third” or “fourth” year. It would be possible to set up an array of co-regencies between the various kings of Israel and Judah to attempt to resolve the issue, but it would hardly be more than a house of cards. We also must needs accept that Ahaz was probably no more than eleven or twelve years old when he fathered Hezekiah, as disturbing as that fact might be to modern ears.

16.0.5 The following chronological charts for the kings of Judah and Israel reflect the discussions provided above with the new material presented in italic typeface. Also given are the proposed dates for the Assyrian incursions into the northern kingdom of Israel. These are simply placed in the middle of the reigns of Menahem and Pekah.

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<td>3015</td>
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<td>3015</td>
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<td>Joash born</td>
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<td>3015</td>
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<td>3015</td>
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<td>3022</td>
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<td>3106</td>
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<tr>
<td>3015</td>
<td>93</td>
<td>Jehoram dies</td>
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<td>Jehu dies</td>
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<td>3043</td>
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<td>3060</td>
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<td>Jehoahaz dies</td>
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<td>3060</td>
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<td>140</td>
<td>Elisha dies</td>
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<td>142</td>
<td>Jeroboam appointed co-regent</td>
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<td>3076</td>
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<td>3076</td>
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<td>Jeroboam becomes sole king</td>
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<td>3117</td>
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<td>Jeroboam dies</td>
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<td>3118</td>
<td>196</td>
<td>Menahem becomes king</td>
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<td>Pekah becomes king</td>
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<td>3130</td>
<td>208</td>
<td>Pekah becomes king</td>
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<td>3150</td>
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<td>Pekah dies</td>
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<td>3150</td>
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<td>Hoshea becomes king</td>
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<td>3159</td>
<td>237</td>
<td>Hoshea’s reign ends</td>
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<td>3159</td>
<td>237</td>
<td>Kingdom of Israel destroyed</td>
<td>2 Kgs. 18:10</td>
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16.1 According to our progressing chronology, Pekah came to the throne of the kingdom of Israel 3,130 years after our first parents left the Garden of Eden. Seventeen years later would bring us to the year 3147, or thereabouts. If Ahaz was twenty years old at the time, he would have been born about the year 3127. His rule lasted about 16 years, suggesting that he died about the year 3163 when he was succeed by his son Hezekiah.

16.1.6—Pekah—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.

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his son Hezekiah.

16.1.15—Jotham—The son of Azariah and Jerushah, and his successor to the throne of the kingdom of Judah. He was 25 years of age when he began to rule, being in that capacity for 16 years.

16.1.18—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

16.2 Ahaz began his rule about 3,147 years after Adam and Eve were driven from the Garden of Eden. For only six of those years, however, did Ahaz rule as the sole governor of his people. It is clear from 2 Kings 18:1 that his fifteen year old son, Hezekiah, became co-regent about the year 3153 (see 16.0.5).

16.2.5—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

16.2.13—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

16.2.30—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

16.3 Both Jotham and Uzziah, Ahaz’s father and grandfather, had been a positive influence upon the spiritual atmosphere of the kingdom of Judah. His son, Hezekiah, who followed him to the throne, would also be a benefit to the southern kingdom. Ahaz, however, fell in with the persuasions of the ancient Canaanite rituals that had led the northern tribes astray. Ahaz even committed infanticide as part of his devotions.

16.3.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.4 Some of these sites had originally been places of worship before the Temple was built. Once the House of the Lord was properly established, however, these places should have been abandoned by the true disciples of the Lord God of Israel. It appears that some of the rituals performed at these once sacred sites had taken on a more sinister tone. Ahaz also allowed himself to be corrupted by the perversions that had survived the reigns of his immediate forefathers.

16.5 The distress of the inhabitants of Jerusalem would become extraordinary at the conspiracy of Rezin and Pekah. The prophet Isaiah would counsel the covenant people that they need not fear if they would observe to do all that the Lord God of their fathers commanded them to do.

16.5.2—Rezin—The king of Damascus during the reigns of Pekah, king of Israel, and Jotham, king of Judah. He conspired with Pekah against the kingdom of Judah but was destroyed by the Assyrians before they could affect the destruction of the kingdom of Judah.

16.5.5—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

16.5.7—Pekah—The son of Remaliah who conspired against the life of Pekahiah, the king of Israel. Through alliances with Rezin, king of Syria, Pekah hoped to plunder the kingdom of Judah during the rule of Jotham. This effort was thwarted and eventually destroyed by the king of the Assyrians. Pekah was deprived of one-half of his kingdom. In the course of time, Hoshea, the son of Elah, conspired against him and put him to death.

16.5.10—Remaliah—The father of Pekah, the military captain who overthrew Pekahiah, the king of Israel. We know little more of him.

16.5.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay
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to say, the divine commandment that Jacob from that time forward
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mean “he will rule as God; the prince that prevails with God”.

16.5.17—Jerusalem—A city located about 32 miles from the Mediterra-
nean Sea and 18 miles from the Jordan River and the northern tip of
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the Jebusites, it served as the capital of the kingdom of Israel and Judah
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offering unto the Most High God, and mount Zion. The Kidron Valley
and the Mount of Olives lie immediately to the east. The traditional
sites of Calvary and the Garden Tomb lie immediately to the north.
The king at the time of the initial entry into the land of promise was
Adonizedek.

16.5.23—Ahaz—The son of Jotham and king of Judah after his father’s
death. He was an idolater and murderer who sought aid from the Assy-
rians rather than the God of his fathers. The prophet Isaiah condemned
many of his practices. He ruled for sixteen years. He was succeeded by
his son Hezekiah.

16.6 Uzziah, the father of Jotham and the grandfather of Ahaz, had conquered
and rebuilt this port city on the northern tip of the Red Sea (see 14.22).
16.6.6—Rezin—The king of Damascus during the reigns of Pekah, king of
Israel, and Jotham, king of Judah. He conspired with Pekah against the
kingdom of Judah but was destroyed by the Assyrians before they could
affect the destruction of the kingdom of Judah.
16.6.7—Syria—A large territory between Mount Hermon and the Euphrates
River in Mesopotamia northeast of Palestine.
16.6.9—Elath—A Edomite city, probably a port town, that lay at the head
of the Gulf of Aqaba near Eziongeber. We cannot say with certainty
why there were two such harbors in the same general location, unless it
was a reflection of the confluence of political entities.
16.6.15—Jews—This is the first use of this word to be found in the text of
the Old Testament. It refers primarily to the posterity of Judah, the
fourth son of Jacob who was Israel.
16.6.28—29—this day—That is to say, until the day that the narrator was
composing the text that we presently have as 2 Kings.

16.7 Ahaz preferred servitude over destruction by his erstwhile enemies.
16.7.2—Ahaz—The son of Jotham and king of Judah after his father’s
death. He was an idolater and murderer who sought aid from the Assy-
rians rather than the God of his fathers. The prophet Isaiah condemned
many of his practices. He ruled for sixteen years. He was succeeded by
his son Hezekiah.
16.7.6—Tiglathpileser—Apparently the successor of Pul and the predeces-
sor of Shalmaneser as king of the Assyrians. He intervened in the con-
fiict between the conspirators, Syria and Israel, and Ahaz the king of
Judah. Ahaz paid handsomely for his services.
16.7.9—Assyria—An ancient kingdom located on the northern reaches of
the Tigris River whose capital was the city of Nineveh. Thought by
some to have been founded by Asshur, the son of Shem.
16.7.31—Syria—A large territory between Mount Hermon and the

6. At that time Rezin king of Syria recovered Elath to Syria, and drive
the Jews from Elath: and the Syrians came to Elath, and dwelt
there unto this day.

7. So Ahaz sent messengers to Tiglathpileser king of Assyria, say-
ing, I am thy servant and thy son: come up, and save me out of the
hand of the king of Syria, and out of the hand of the king of Israel,
which rise up against me.
Euphrates River in Mesopotamia northeast of Palestine.

16.7.41—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king’s house, and sent it for a present to the king of Assyria.

16.8 About seventy years before, the king of Israel had looted the treasuries of the Temple and of the king of Judah. What was sent to Tiglathpilesar had been gathered up since that time.

16.8.2—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

16.8.35—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

16.9 We might suspect that after this debacle, Ahaz turned over the reins of the kingdom to his son Hezekiah. If so, this would have been about the year of Adam 3153.

16.9.5—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

16.9.17—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

16.9.29—Kîr—A city located in the region of the Tigres and Euphrates Rivers in connection with the Assyrian empire. Scholars are varied in their opinions as to the exact location. Some place it in the far north of Mesopotamia while others have concluded upon a location in Media. The Syrians who pertained to the kingdom of Rezin were relocated there in any event.

16.9.32—Rezin—The king of Damascus during the reigns of Pekah, king of Israel, and Jotham, king of Judah. He conspired with Pekah against the kingdom of Judah but was destroyed by the Assyrians before they could affect the destruction of the kingdom of Judah.
10. And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

12. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.
that these things originated in Syria.

16.13 The Law of Moses prescribed offerings that bore these various names. Ahaz would not have followed the directions given in the scriptures, inasmuch as he was a flaming apostate of the worst dye. His offerings were in accordance with the Canaanite practices that had antedated the entrance of the children of Israel into the land of Palestine. They were placed upon a heathenish altar patterned after one that Ahaz had seen in the city of Damascus. At best, the things that were done here were blatant mockeries of the commandments of the Lord God of his fathers.

16.14 King Ahaz replaced the Lord’s Altar of Sacrifice in the Court of the Levites in the Temple at Jerusalem with that which he had patterned after the one he had seen in Damascus. The Altar of Sacrifice itself was relocated to right side of the apostate altar. It is a marvel that high priest of Israel agreed to all of these abuses and offenses against the Lord God of Heaven.

16.14.6—*brazen*—An alternative spelling for the word “brazen”.

16.15 Any offerings of any kind, whether heathen or those required by the Law of Moses, were to be offered upon the altar that Ahaz devised. Thus, the whole worship of the citizens of the kingdom of Judah became an abomination.

16.15.3—*Ahaz*—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

16.15.5—*Urijah*—Thought to be the same as Uriah, the high priest of Israel in the days of Ahaz the king of Judah. If so, the Aaronic priesthood leadership had fallen on hard spiritual times.

16.15.7—*priest*—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

16.15.16—17—*burnt offerings*—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

16.15.21—22—*meat offerings*—As counterintuitive as it may seem, the meat offering here described is not made of animal flesh, but rather might be better understood as referring to the first fruits of the ground in various forms.

16.15.49—50—*drink offerings*—The drink offering is articulated elsewhere as being the fourth part of a hin of wine (see LV-C 23.13).

16.15.71—*brased*—An alternative spelling for the word “brazen”.

16.16 For whatever reason and by what process, this erstwhile high priest of Israel had fallen under Ahaz’ control and worked his evil will.

16.16.3—*Urijah*—Thought to be the same as Uriah, the high priest of Israel in the days of Ahaz the king of Judah. If so, the Aaronic priesthood leadership had fallen on hard spiritual times.

16.16.5—*priest*—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

16.16.11—*Ahaz*—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrian kind of offerings of any kind whether heathen or those required all of these abuses and offenses against the Lord God of Heaven.

13. And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

14. And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king’s burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.
ians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

16.17 We may only speculate about the reasons that Ahaz defaced the accoutrements of the Temple fabricated by Solomon. He may have done it as an act of rebellion against the God of Heaven, but is far more likely that he was harvesting the brass because all of the gold and silver that he had available had been surrendered to the king of Assyria for the war against the kings of Syria and Israel.

16.17.3—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

16.17.14—Laver—Solomon made ten lavers for the House of the Lord that were to be placed upon ten bases fashion from brass. According to 2 Chronicles 4:6, the lavers were used to wash the burnt offerings before they were offered upon the Altar of Sacrifice.

16.17.22—Sea—that is to say, the great font resting upon the backs of the twelve brass oxen.

16.17.26—Brasen—An alternative spelling for the word “brazen”.

16.18 Apparently this covert was some sort of awning that had been used in the Temple for the comfort and convenience of the royal household was dismantled and reassembled for the benefit of the king of Assyria. There are, of course, a variety of alternate opinions proffered as to what Ahaz was attempting to do.

16.18.31—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

16.19 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

16.19.8—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

16.19.18—Book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

16.19.26—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of

| 17. | And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones. |
| 18. | And the covert for the sabbath that they had built in the house, and the king’s entry without, turned he from the house of the LORD for the king of Assyria. |
| 19. | Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? |

2 Kgs. 16:17
MD 104
16.20 The burial place for Ahaz may have been either Bethlehem or adjacent to the capital, although the latter is more likely. In 2 Chronicles 28.27, however, the narrator testifies that Ahaz was not buried in the same sepulcher with his fathers, although he was buried in Jerusalem.

16.20.2—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

16.20.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

16.20.19—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

Chapter 17

1. In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

20. And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

2 Kgs. 16:26–28
AF 497

2 Kgs. 17
AGQ 48
probably 19 at the time. We do not know why he did not marry while
in the land of Padanaram. The daughter of Shuah died about the
Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.
17.1.11—Hoshea—The son of Elah who rose up against Pekah, king of
Israel, succeeding him upon the throne. He reigned for nine years.
During his rule, Shalmaneser the king of Assyria put Hoshea in prison
for conspiring against him with the king of Egypt. He was the last
independent king of Israel.
17.1.15—Elah—The father of Hoshea, king of Israel. We know little more
about him.
17.1.19—Samaria—The capital city of the northern kingdom of Israel
that replaced Tirzah during the days of Omri. This city was located
about six miles northwest of Shechem.
17.1.21—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

2. And he did that which was evil in the sight of the LORD, but not
as the kings of Israel that were before him. 2 Kgs. 17:2
JC 304

17.2 We may only speculate as to Hoshea’s relative wickedness in the eyes of
the Lord God of Israel. In nothing did this slight improvement save him or
the kingdom of Israel from the destruction of the Assyrians.
17.2.20—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
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as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
17.3 In the days of Hoshea’s predecessor, Pekah, Tiglath-pileser invaded the lands of the kingdom of Israel and subjected the northern and eastern regions thereof. We have speculated that this invasion took place in 3118, ten years before Hoshea came to power (see 16.0.5). We may only speculate about the first invasion of Shalmaneser, but it was probably sometime between 3150 and 3156, inasmuch as the last three years of Hoshea’s reign were consumed with the second invasion of the Assyrians and the destruction of Israel. We conclude, therefore, upon the year about the 3153rd year after Adam and Eve departed the Garden of Eden.

17.3.5—Shalmaneser—The son of Tiglath-pileser, king of Assyria. Elsewhere he is called Shalman. At his hands the northern kingdom of Israel was destroyed, and a goodly number of the survivors carried away into captivity.

17.3.8—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.3.10—Hoshea—The son of Elah who rose up against Pekah, king of Israel, succeeding him upon the throne. He reigned for nine years. During his rule, Shalmaneser the king of Assyria put Hoshea in prison for conspiring against him with the king of Egypt. He was the last independent king of Israel.

17.4 This rebellion against Shalmaneser apparently took place sometime between the years 3153 and 3156. We have concluded upon the Adamic year 3156 as the point when Shalmaneser imprisoned Hoshea for his conspiracy with the king of Egypt.

17.4.5—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.4.9—Hoshea—The son of Elah who rose up against Pekah, king of Israel, succeeding him upon the throne. He reigned for nine years. During his rule, Shalmaneser the king of Assyria put Hoshea in prison for conspiring against him with the king of Egypt. He was the last independent king of Israel.

17.4.16—So—This is the only mention of this king of Egypt by name in the scriptures. Although many have attempted to identify him, the opinions vary greatly. His conspiracy with Hoshea, however, cost the latter his freedom at the hands of Shalmaneser, the king of Assyria.

17.4.19—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

17.5 The siege of Samaria began 3,156 years after our first parents departed from the Garden of Eden and continued until the 3159th year.

17.5.5—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.5.16—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

3. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

4. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

2 Kgs. 17:5–6
AF 322
EM 2:461, 762
17.6 Together with these Israelites who were transferred from the northern kingdom of Israel to regions within the Assyrian Empire, it is clear that there was a substantial group of them who escaped the Assyrians as a result of divine intervention. These reportedly made their way into the northern countries and were lost to history. Hence, they and their posterity are frequently referred to as the lost ten tribes of Israel. There is a long standing tradition that suggests that a large portion of these northern escapees were eventually translated as the cities of Enoch and Salem had been previously.

17.6.6—Hoshea—The son of Elah who rose up against Pekah, king of Israel, succeeding him upon the throne. He reigned for nine years. During his rule, Shalmaneser the king of Assyria put Hoshea in prison for conspiring against him with the king of Egypt. He was the last independent king of Israel.

17.6.10—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.6.12—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

17.6.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.6.23—Halah—A city that pertained to the kingdom of Assyria that had not been identified in the present day. Here some of the citizens of the northern kingdom of Israel were relocated.

17.6.26—Habor—A tributary of the river Euphrates that runs north to south. Its course lies midway between the ancient cities of Nineveh and Carchemish. About 120 miles north of its confluence with the Euphrates River, the Habor passes by the city of Gozan.

17.6.31—Gizean—A city located on the banks of the Habor River where a portion of the captives from Samaria and Israel were relocated in the days of Hoshea, king of Israel.

17.6.38—Medes—Media lay to the east of the Mesopotamian valley. At one point their possessions stretched from the Black and Caspian Seas to the Persian Gulf, including vast reaches of Parthia. The Persians and the Medes eventually became a single people administratively, the former, however, retaining presidency over the latter for the most part. The Persians were eventually overthrown by the Greeks under Alexander the Great.

6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.
17.7 Here the narrator begins his justification for the destruction of the northern kingdom of Israel. The apostasy of the northern ten tribes was deliberately orchestrated by their first king after Solomon, Jeroboam, the son of Nebat. Jeroboam attempted to isolate his people from the Temple in Jerusalem, and thus possible loyalty to the king of Judah, by deliberately introducing forms of worship that appealed to their baser instincts and the spirit of the natural man. The nation did not recover from this subversion. During the reign of Ahab and Jezebel, even more abominations were introduced in the form of the worship of Baal and Ashereth. For the most part, the 237 years from the rebellion of Jeroboam to the end of the siege of Samaria was a continuous spiritual descent. We should be astonished at the patience and long-suffering of the Lord God of Israel during this time.

17.7.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.7.27—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

17.7.33—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

17.8 The narrator continues his justification for the destruction of the northern kingdom of Israel. Once introduced to the delights of paganism, the children of Israel embraced as much as they could find of the original religions of the Canaanites. In this they were aided and abetted by their rulers.

17.8.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of deri-

7. For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8. And walked in the statues of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.
The narrator continues his justification for the destruction of the northern kingdom of Israel. The original inhabitants of the land of Palestine had engaged in every perversion known to mankind, having formalized these into religious practices. All of these degraded and defamed the divine origins of the children of men, leaving them helpless before the ravages of sin, miserable and depraved.

17.11 The narrator continues his justification for the destruction of the northern kingdom of Israel. Our narrator is careful not to articulate in detail rituals of these religious practices and we need not describe them here at length. Suffice it to say that the immorality of the participants was egregious, approaching the wickedness of the inhabitants of Sodom and Gomorrah. The fact that many of their kings came to the throne of the kingdom of Israel through mayhem and murder is only a faint indication of the spiritual depravity into which the whole population had fallen.

17.12 The narrator continues his justification for the destruction of the northern kingdom of Israel. The open apostasy from the Law of God was appalling. The worship of Baal and Asheroth constituted abominations that should have been immediately rejected by the honest in heart. There were, however, even greater perversions that were done by the Israelites as they descended down into the spiritual abyss that ended in their destruction.

17.9 The narrator continues his justification for the destruction of the northern kingdom of Israel. The open apostasy from the Law of God was appalling. The worship of Baal and Asheroth constituted abominations that should have been immediately rejected by the honest in heart. There were, however, even greater perversions that were done by the Israelites as they descended down into the spiritual abyss that ended in their destruction.

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10. And they set them up images and groves in every high hill, and under every green tree:

11. And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12. For they served idols, whereof the LORD had said unto them, Ye...
ern kingdom of Israel. The Israelites had fallen into idolatry while in the land of Egypt and had some difficulty shedding those perversions, as their experience in the wilderness of Sinai testifies. Their failure to exterminate the former inhabitants of the land of promise in accordance with the commandments given to Moses and Joshua planted the seeds of their own destruction.

17.13 The narrator continues his justification for the destruction of the northern kingdom of Israel. The servants of the Lord God of Israel courageously testified against the wickedness of the Israelites, both in the north and in the south. The historical accounts of each kingdom do not provide us with a complete list of the names of all those who raised up the cry of repentance. 

17.13.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.13.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

17.13.13—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

17.13.18—seers—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

shall not do this thing.

13. Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

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17.14 The narrator continues his justification for the destruction of the northern kingdom of Israel. The children of Israel literally fixed their gaze upon the perversions of the heathens and found delight in them. They would not turn away from the immoralties that were set before them and they quickly became addicted to following after them at every chance.

17.15 The narrator continues his justification for the destruction of the northern kingdom of Israel. The invitations that had been extended to Abraham, Isaac, and Jacob, had been given as a gesture of love and compassion. Every aspect of the commandments and laws which the Lord God provided the patriarchs provided a degree of happiness and a deliverance from sorrow and depravity. The Lord revealed Himself to them, clearly demonstrating to them that there could be no greater joy in all of eternity than to reside with Him in His Kingdom. The recalcitrance of the posterity of these great men to follow in the footsteps of their fathers is stunning.

17.15.5—statutes—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

17.16 The narrator continues his justification for the destruction of the northern kingdom of Israel. The first golden calf among the Israelites had been fashioned by Aaron at the foot of mount Sinai. It was in imitation of one of the Gods of the Egyptians and the worship thereof introduced grievous sexual transgressions among the covenant people. Jeroboam, the first king of the northern kingdom of Israel, reintroduced these idols to his people as a way of keeping them from resorting to the Temple at Jerusalem. The northern Israelites fell in step with their king, no doubt in large measure because of the practices associated with the licentious worship centered at Bethel and Dan.

17.16.33—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashteroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

17.17 The narrator continues his justification for the destruction of the northern kingdom of Israel. The worship of Moloch, the god of the Moabites, specifically demanded infanticide as a mark of devotion. We are not privy as to the nature of this wickedness as it appeared in the other religions of the Canaanites, but it seems clear that this abomination was not unique to the land of Moab. The Israelites abandoned the path of happiness in order to partake of the spirit of the natural man, abandoning the safety and peace of the love of their God.

17.18 The narrator continues his justification for the destruction of the northern kingdom of Israel. Insofar as we may read in the sacred text, more than just those who pertained to the tribe of Judah remained in the land. The governing body of the kingdom of Israel was carried away, but the vast majority of those who pertained to the northern ten tribes remained in the land and intermarried with the Assyrian surrogates who were sent to Samaria and environs to rule them. In the southern kingdom of Judah there were representatives of almost all of the other tribes after the Assyrians defeated the kingdom of Israel, but they had neither inheritance nor governance there.

17.18.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

14. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

16. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

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impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.18.24—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

17.19 The narrator continues his justification for the destruction of the northern kingdom of Israel. When Athaliah, the daughter of Ahab and Jezebel, married Jehoram, the son of Jehoshaphat the king of Judah, many of the perversions of the kingdom of Israel entered into the culture of the south. From time to time there were kings who helped improve the spiritual atmosphere of the kingdom of Judah, and although the spiritual decline was less precipitous than that of the north, a decline it was.

17.19.2—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

17.19.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was

19. Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.20 The narrator continues his justification for the destruction of the northern kingdom of Israel. In the sense that the Lord God withdrew His protection from the kingdom of Israel, we may say that the Lord afflicted them and rejected them. The covenants of Abraham, Isaac, and Jacob, however, were still in place. At the first sign of spiritual sensitivity on the part of the posterity of those dispossessed Israelites, the blessings of the Lord God of their fathers would begin to be restored.

17.20.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.21 The narrator continues his justification for the destruction of the northern kingdom of Israel. The rebellion of the northern tribes after the death of Solomon was only the beginning of the ultimate devastation that would come upon the children of Israel. Their choice of Jeroboam as king insured their apostasy from the true faith in an institutional way.

17.21.4—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

20. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel king.
It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.21.9—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.21.13—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

17.21.17—Nebat—The father of Jeroboam, the first king of divided Israel.

By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

17.22 The narrator continues his justification for the destruction of the northern kingdom of Israel. Although the perversions became greater during the reign of Ahab and Jezebel and lessened somewhat thereafter, yet for more than two hundred years, the worship of the golden calves at Dan and Bethel continued unabated.

17.22.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.22.12—Jeroboam—The son of Nebat and Zeruah, of the tribe of

22. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;
22. Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

17.23 The narrator continues his justification for the destruction of the northern kingdom of Israel. The scattering of Israel continued for a long time thereafter. It is only in this last dispensation, that of the Fullness of Times, has the gathering of Israel begun in earnest. This will continue until the covenants made with Abraham and his posterity have been fulfilled, every whit.

17.23.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.23.19—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

17.23.31—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Ashur, the son of Shem.

17.23.25–26—this day—That is to say, until the day that the narrator was composing the text that we presently have as 2 Kings.

17.24 The men and women who were relocated from their places of origin to the cities of the northern kingdom of Israel eventually intermarried with the remnants of the ten tribes who remained. These mixed families became the Samaritans who were so roundly condemned and despised by the Jews in Jesus’ day.

17.24.5—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Ashur, the son of Shem.

17.24.9—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Bab-
ylenian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

17.24.12—Cushah—Thought by many scholars to be a Babylonian city a few miles northeast of the city of Babylon. Inhabitants of this and other cities in the Assyrian Empire were relocated to Samaria and environs to direct the affairs of the conquered kingdom of Israel.

17.24.15—Ava—Inhabitants of this and other cities in the Assyrian Empire were relocated to Samaria and environs to direct the affairs of the conquered kingdom of Israel. There is ambivalence among the scholars as to where this community might be found today.

17.24.18—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

17.24.21—Sephavaim—Inhabitants of this and other cities in the Assyrian Empire were relocated to Samaria and environs to direct the affairs of the conquered kingdom of Israel. There is ambivalence among the scholars as to where this community might be found today.

17.24.29—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

17.24.35—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.25 With the destruction of the kingdom of Israel and the gradual replacement of the leadership of the land with foreign rulers, natural consequences brought about a natural abundance of wild animals. This might have been expected by any peoples thus transferred. The intensity of the plague of lions, however, stunned the Assyrian surrogates, so much so, that they complained to the king of Assyria who had sent them there.

17.26 The newly arrived surrogates of the Assyrians complained in a fashion that they knew would be comprehended. The new rulers assumed that the plague had come upon them because they did not know how to fit in spiri-

25. And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

26. Wherefore they spake to the king of Assyria, saying. The nations which thou hast removed, and
tually. They thought that they needed to appease the god of the previous people in order to survive. The fact of the matter was, the newcomers were just as wicked as those who had been carried off into exile.

17.26.8.—Assyria.—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.26.22.—Samaria.—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

17.27 At the time of the Assyrian conquest of the northern kingdom of Israel, there were remnants of the Levitical priests, descendants of Aaron and his sons, who were dwelling in the cities given to them. We cannot speak with certainty as to the nature of their conformity to the Law of Moses, given their leaders, but we might suspect that they had been subverted at least to some degree. It is hard to say just exactly how much of what the priest, he who had been brought back from Assyria, would have been able to teach them that would have brought them into favor with the god of the land. It may have been, however, that the one selected from the exiles was one of the pagan sort who had been employed at Bethel and Dan.

17.27.5.—Assyria.—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.27.13.—priests.—By definition, the priests of Israel were all descendants of Aaron and his sons.

17.28 Even if the priest here were a descendant of Aaron, yet the probability that the newly arrived Assyrian surrogates would have hearkened to the whole Law of Moses is extremely low. At best there might have been a semblance of the kind of offerings that the Law demanded. These, of course, would do little to gain the objectives of the Samaritans.

17.28.5.—priests.—By definition, the priests of Israel were all descendants of Aaron and his sons.

17.28.12.—Samaria.—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

17.28.17.—Bethel.—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

17.29 We cannot say how much of the Law of Moses was absorbed by those who had been imposed upon the remnants of the ten northern tribes of Israel. We might suspect, however, that some sort of representation of the Lord God was devised and placed in the houses of worship that had been abandoned by the Israelites when they were carried away. The newcomers simply added one more god to the pantheon that they already had created for themselves. Although the term has come mean the posterity of the Assyrian surrogates and the remnants of the ten northern tribes of Israel, in this solitary instance it is in reference to the Israelite inhabitants of the city of Samaria.

17.29.21.—Samaritans.—This is the only place in the Old Testament where this term appears. When the Assyrians conquered the northern Kingdom of Israel in 721 BC, they carried away into captivity all those who might have been considered the political, social, and economic placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

29. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.
leaders of the ten tribes, leaving behind a vast number of the "common people" to be governed by Assyrian surrogates. In the process of time, the surrogates and the oppressed began to intermarry, or at least to produce offspring together. The resultant mixing of Gentile and Israelite blood offended their cousins to the south in the Kingdom of Judah, and a bitter relationship, if it may be called a relationship, ensued bringing the social wrath of all concerned upon the heads of the mixed culture. Samaria had been the capital of the Kingdom of Israel, and for that reason, it is supposed, all Assyrian-Israelite offspring were called by that name as an opprobrium.

17.30 Each people who had been imported to Samaria to rule the remnants of the ten tribes of Israel brought with them their own religious preferences.

17.30.5—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

17.30.7—Succothbenoth—Thought by many scholars to be a house of religious prostitution, a practice long entertained by the Babylonians in their own land.

17.30.12—Cuth—Elsewhere Cuthah. Thought by many scholars to be a Babylonian city a few miles northeast of the city of Babylon. Inhabitants of this and other cities in the Assyrian Empire were relocated to Samaria and environs to direct the affairs of the conquered kingdom of Israel.

17.30.14—Nergal—An Assyrian deity thought to be similar to the Roman god Mars. Other scholars suggest that Nergal was a representation of the solar orb, symbolized by the rooster.

17.30.19—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

17.30.21—Ashima—A Syrian deity thought to be similar to the Roman god Pan. Others suggest that this was some form of fire god represented by a goat.

17.31 Each people who had been imported to Samaria to rule the remnants of the ten tribes of Israel brought with them their own religious preferences.

17.31.3—Avites—A native of Ava. Inhabitants of this and other cities in the Assyrian Empire were relocated to Samaria and environs to direct the affairs of the conquered kingdom of Israel. There is ambivalence among the scholars as to where this community might be found today.

17.31.5—Nibhaz—One of the gods fashioned by the citizens of Ava who were imported from their lands to rule the remnants of the Israelites in Samaria. Thought by most scholars to be similar to the Egyptian god Anubis, the figure of a man with the head and feet of a dog. Others suggest that it was the solar orb.

17.31.7—Tartak—One of the gods fashioned by the citizens of Ava who were imported from their lands to rule the remnants of the Israelites in

30. And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31. And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.
Samaria. Thought by some scholars to be in the form of an ass. Others aver that this was in the form of a chariot that carried the solar orb, Nibhaz.

17.31.10—Sepharvites—A native of Sepharvaim. Inhabitants of this and other cities in the Assyrian Empire were relocated to Samaria and environs to direct the affairs of the conquered kingdom of Israel. There is ambivalence among the scholars as to where this community might be found today.

17.31.17—Adrammelech—One of the gods fashioned by the citizens of Sepharvaim who were imported from their lands to rule the remnants of the Israelites in Samaria. Thought by some to be a representation of the sun.

17.31.19—Anammelech—One of the gods fashioned by the citizens of Sepharvaim who were imported from their lands to rule the remnants of the Israelites in Samaria. Thought by some to be the god Molech, similar to that worshipped by the Moabites.

17.32 The worship of the gods, whether of the heathens or of the Israelites, was hardly more than a token observance, devised to satisfy the gods in a summary way. It seems clear that there was no prestige associated with serving in the high places and it seems doubtful that there was little to be gained financially for becoming a priest. The worship of the Lord God of Israel was just short of mockery.

17.33 These people were ruled by their appetites and passions. The religions of the place from whence they had sprung fostered the carnal and sensual, appealing to the basest desires and sensual entanglements. Their fear of the Lord God of Israel was based on the practical notion that if they nodded in His direction, the threat from the wild beasts that had been plaguing them would be reduced.

17.34 The pantheism of the Samaritans would endure with little attention being given to the teachings of Moses and the prophets.

17.34.2–3—this day—That is to say, until the day that the narrator was composing the text that we presently have as 2 Kings.

17.34.38—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

17.34.42—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.35 The children of Israel had been promised that their salvation and safety would be founded on their willingness to honor the promises made to their fathers, even Abraham, Isaac, and Jacob. That is to say, if they would worship the Lord God Jehovah, and Him alone, they would be protected and watched over from one generation to another. Had they been obedient in all things from the beginning of their tenure in the promised land, they would not have been confronted with the multitudinous problems that afflicted them and eventually drove them into exile.

17.36 The children of Israel were to remember at all times the experiences of their forefathers as they left the land of Egypt, sojourned in the wilderness for forty years, and then successfully entered into the promised land. The whole of that time was filled with one miraculous event after another.

17.36.13—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

17.37 Whether by the voice of His servants or by His own voice, it is the same. The first set of stone tablets was prepared by the finger of the Lord; the second set was engraved by Moses. That which was communicated by the Lord through the prophet was to be as binding upon the children of Israel as if He had visited with each one individually.

17.37.3—statutes—The Hebrew word which is here translated as “statutes” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

17.38 The blessings of the covenants were transgenerational; that is to say, the children benefited by the covenants entered into by the fathers. The children could then pass those same blessings onto their immediate posterity by observing to do all that their fathers had done. The children of Israel, from time to time, preferred the gods of the heathen because the worship of these gods involved practices that appealed to the spirit of the natural man.

17.39 When the children of Israel first exited Egypt, they had no military skills whatsoever. Yet they were victorious against their enemies so long as they followed the counsel given them by their prophets, seers, and revelators.

17.40 Frequently the children of Israel resorted to the heathenish practices that they had learned during their time in exile. Jeroboam seduced his people directly by making the golden calves and placing them at the extremities of his kingdom, in Bethel and Dan.

17.41 Those who had been brought in from foreign lands to serve as Assyrian surrogates in the kingdom of Israel, gave only token obedience to the Lord God of Israel. Against the precepts of the Law of Moses, they devised outward images of Jehovah and then included it with the idols of their national gods in

35. With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36. But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39. But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40. Howbeit they did not hearken, but they did after their former manner.

41. So these nations feared the LORD, and served their graven images, both their children, and their children’s children: as did
the abandoned temples of the exiled Israelites. We may conclude from this verse that no less than three generations had transpired since the importation of the Assyrian surrogates and the writing of 2 Kings, and it was probably much more.

17.41.27–28—*this day*—That is to say, until the day that the narrator was composing the text that we presently have as 2 Kings.

18.1 Our narrator states that Hezekiah came to the throne of Judah in the third year of Hoshea king of Israel. If Hoshea ascended the throne at the end of Pekah’s twenty year reign in 3150, then Hezekiah’s rule would have begun 3,153 years after our first parents were exiled from the Garden of Eden. Hezekiah’s father Ahaz, however, ruled from 3147 to 3163. This would imply a co-regency between Ahaz and Hezekiah that would have begun in the sixth year of Ahaz’s reign, when Hezekiah was fifteen years old. Ahaz would have lived another ten years until 3163, when Hezekiah would have become the sole ruler of Judah. The destruction of Israel by the Assyrians took place in the sixth year of the reign of Hezekiah, according to 2 Kings 18:10. If we begin the count in 3153 when Hezekiah became co-regent with his father, the sixth year would be about the year 3159. The destruction of the northern kingdom took place in the ninth year of Hoshea king of Israel (see 16.0.5).

18.1.11—*Hoshea*—The son of Elah who rose up against Pekah, king of Israel, succeeding him upon the throne. He reigned for nine years. During his rule, Shalmaneser the king of Assyria put Hoshea in prison for conspiring against him with the king of Egypt. He was the last independent king of Israel.

18.1.14—*Elah*—The father of Hoshea, king of Israel. We know little more about him.

18.1.17—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.1.19—*Hezekiah*—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.
18.1.23—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

18.1.26—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

18.2 Establishing a year for the birth of Hezekiah is rife with complications. According to our progressing chronology, Pekah came to the throne of the kingdom of Israel 3,130 years after our first parents left the Garden of Eden. Seventeen years later would bring us to the year 3147, or thereabouts. If Ahaz was twenty years old at the time, he would have been born about the year 3127. His rule lasted about 16 years, suggesting that he died about the year 3163 when he was succeeded by his son Hezekiah. According to the present verse, however, Hezekiah is said to have been 25 years old when he ascended to the throne of Judah, inferring that Ahaz’s son was born in 3138. The mathematics of the era then concludes that Ahaz must have been eleven years old when Hezekiah came into the world, since Ahaz was born in 3127. This conclusion is virtually inescapable. Our proposition that Hezekiah enjoyed a ten year co-regency with his father helps resolve certain other problems with the chronology (see immediately above), but Hezekiah must have been fifteen years old when that transpired. Any older than that and the difficult conception of Hezekiah by an eleven or twelve year old father becomes virtually impossible. Therefore, we must conclude that Hezekiah was 25 years old when he became the sole ruler of the kingdom of Judah in the 3163rd year of the Adamic era, at the time of his father’s death. His twenty-ninth year and the end of his life took place in 3192 (see 16.0.5).

18.2.21—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

18.2.27—Abi—Elsewhere Abijah. The wife of Ahaz and the mother of Hezekiah, kings of Judah. She was the daughter of Zachariah.

18.2.31—Zachariah—The father of Abi, the mother of Hezekiah, king of Judah. Little more is known of him.

2. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother’s name also was Abi, the daughter of Zachariah.
18.3 Hezekiah was a breath of fresh air after the distressing conduct of his father, Ahaz.

18.3.18—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.4 The origin of these ancient sites was most likely inspired by true devotion to the Lord God of Israel. After the completion of the Temple at Jerusalem their use became corrupted, as did the symbol of the salvation of the children of Israel in the wilderness. We cannot say at what point between the fabrication of the brass serpent by Moses and its destruction by Hezekiah that it was turned into an idol.

18.4.20—brass—An alternative spelling for the word “brass”.

18.4.23—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

18.4.33—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.4.43—Nehushtan—The name given to the brass serpent that Moses raised up before the people at the time that their rebellion had provoked the Lord God of their fathers to send in poison snakes among them. At the time it was destroyed by Hezekiah, it had been an object of worship for a very long time.

18.5 Eleven kings preceded Hezekiah to the throne of the kingdom of Judah, and seven followed him.

18.5.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The

3. And he did that which was right in the sight of the LORD, according to all that David his father did.

4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brass serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5. He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.
scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.5.22—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

18.6 Hezekiah was consistently devoted to doing that which pleased the God of his fathers.

18.6.21—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

18.7 Hezekiah’s father, Ahaz, had stripped the kingdom of Judah of its wealth and pledged himself and the realm to servitude to the king of Assyria. This he had done to thwart the efforts of Rezin, king of Syria, and Pekah, king of Israel, to overthrow his rule of the kingdom of Judah. Hezekiah rightly chose to trust in the Lord God of Israel to preserve him and his people from the bloody tyrant who ruled in Nineveh.

18.7.21—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Ashur, the son of Shem.

18.8 The children of Israel had been commanded hundreds of years before that they were to completely destroy the inhabitants of the land of promise who pertained to the seven Canaanite nations. This they failed to do. Hezekiah, however, was determined to carry out the instructions that had been given to his forefathers. He was partially successful against the Philistines.

18.8.4—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost

6. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

7. And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.
regions of Lower Egypt.

18.8.7—Gaza—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

18.9 Hezekiah came to the throne of the kingdom of Judah as a co-regent in the year of Adam 3153. His fourth year would have been about 3157. Hoshea ascended the throne of Israel with the death of Pekah in 3150. His seventh year coincided with the fourth year of Hezekiah’s rule. No doubt Shalmaneser wished to protect his flank before taking on the kingdom of Judah, inasmuch as Hoshea and Israel were proving to be conspirators with the king of Egypt against Assyria.

18.9.12—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.9.19—Hoshea—The son of Elah who rose up against Pekah, king of Israel, succeeding him upon the throne. He reigned for nine years. During his rule, Shalmaneser the king of Assyria put Hoshea in prison for conspiring against him with the king of Egypt. He was the last independent king of Israel.

18.9.22—Elah—The father of Hoshea, king of Israel. We know little more about him.

18.9.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.9.27—Shalmaneser—The son of Tiglathpilesar, king of Assyria. Elsewhere he is called Shalman. At his hands the northern kingdom of Israel was destroyed, and a goodly number of the survivors carried away into captivity.

18.9.30—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

18.9.34—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.
18.10 The siege of Samaria lasted from the Adamic year 3157 until 3159, corresponding to the sixth and ninth years of the reign of the kings of Judah and Israel respectively.

18.10.17—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.10.24—Hoshea—The son of Elah who rose up against Pekah, king of Israel, succeeding him upon the throne. He reigned for nine years. During his rule, Shalmaneser the king of Assyria put Hoshea in prison for conspiring against him with the king of Egypt. He was the last independent king of Israel.

18.10.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.10.28—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

18.11 Together with these Israelisites who were transferred from the northern kingdom of Israel to regions within the Assyrian Empire, it is clear that there was a substantial group of them who escaped the Assyrians as a result of divine intervention. These reportedly made their way into the northern countries and were lost to history. Hence, they and their posterity are frequently referred to as the lost ten tribes of Israel. There is a long standing tradition that suggests that a large portion of these northern escapees were eventually translated as the cities of Enoch and Salem had been previously.

18.11.5—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Ashur, the son of Shem.

18.11.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

10. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

11. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:
It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.11.16—Halab—A city that pertained to the kingdom of Assyria that had not been identified in the present day. Here some of the citizens of the northern kingdom of Israel were relocated.

18.11.19—Habor—A tributary of the river Euphrates that runs north to south. Its course lies midway between the ancient cities of Nineveh and Carchemish. About 120 miles north of its confluence with the Euphrates River, the Habor passes by the city of Gozan.

18.11.24—Gozan—A city located on the banks of the Habor River where a portion of the captives from Samaria and Israel were relocated in the days of Hoshea, king of Israel.

18.11.31—Meder—Media lay to the east of the Mesopotamian valley. At one point their possessions stretched from the Black and Caspian Seas to the Persian Gulf, including vast reaches of Parthia. The Persians and the Medes eventually became a single people administratively, the former, however, retaining presidency over the latter for the most part. The Persians were eventually overthrown by the Greeks under Alexander the Great.

18.12 The apostasy of the northern ten tribes was deliberately orchestrated by their first king after Solomon, Jeroboam, the son of Nebat. Jeroboam attempted to isolate his people from the Temple in Jerusalem, and thus possible loyalty to the king of Judah, by deliberately introducing forms of worship that appealed to their baser instincts and the spirit of the natural man. The nation did not recover from this subversion. During the reign of Ahab and Jezebel, even more abominations were introduced in the form of the worship of Baal and Asheroth. For the most part, the 237 years from the rebellion of Jeroboam to the end of the siege of Samaria was a continuous spiritual descent. We should be astonished at the patience and long-suffering of the Lord God of Israel during this time.

18.12.19—Moses—we have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

18.13 Hezekiah came to the throne of the kingdom of Judah as a co-regent in the year of Adam 3153. His fourteenth year would have been about 3167. This incursion diverted the Assyrians from the destruction of Jerusalem because of Hezekiah’s surrender and promise of tribute.

18.13.8—Hezekiah—the son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The

12. Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

13. Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.
Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.13.10—Sennacherib—King of the Assyrians who thought to destroy the kingdom of Judah at the time Hezekiah was king. For his pains 185,000 of his troops perished in one night as the result of a timely prayer by Hezekiah. Ultimately this king of the Assyrians was assassinated by two of his sons as he worshipped in the Temple of his god.

18.13.13—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Assur, the son of Shem.

18.13.22—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

18.14 After Hezekiah took the reins of the kingdom of Judah he refused to pay tribute to the king of Assyria. The Assyrian kings were distracted for a time by other issues in their kingdom, but eventually they sought to rectify the rebellion. The Assyrians were about forty miles from Jerusalem when Hezekiah proposed a truce. The cost to Hezekiah and his people was almost $60,000,000.00 to purchase peace with Sennacherib.

18.14.2—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.14.5—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

18.14.11—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Assur, the son of Shem.

18.14.13—Lachish—A city about 40 miles south east of Jerusalem. It has a
long and storied history in the annals of the House of Israel, and particularly that of the Jews. It is notable that the initial Israelite conquest took two days to accomplish, whereas all of the other cities usually fell within one. In the land inheritances Lachish pertained to the tribe of Judah. The king at the time of the initial entry into the land of promise was Japhia.

18.14.43—talents—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, a talent would be worth about $36,556.00. Three hundred talents would have weighed no less than 22,800 pounds, with a present market value of $10,966,800.00

18.14.48—talents—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At the current asking price for gold, 30 talents would be worth about $47,400,000.00.

18.15 This emptying of the ecclesiastical and secular coffers of the king was a frequent occurrence. Ahaz, Hezekiah’s father, had been required to impoverish the nation in his day as well.

18.15.2—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.16 During the first fourteen years of his reign, Hezekiah had invested a considerable sum in renovating the House of the Lord in Jerusalem. With the necessity of satisfying the king of Assyria with an enormous tribute, the king of Judah was compelled to undo some of the improvements.

18.16.5—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.16.27—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

18.16.37—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Ashur, the son of Shem.

15. And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king’s house.

16. At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.
18.17 The three officers with their considerable host stationed themselves in the valley of Kidron which lay east of the city walls and harangued Hezekiah and his people on behalf of the king of the Assyrians.

18.17.5—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Assur, the son of Shem.

18.17.7—Tartan—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria. Thought by some to be the receiver of tributes.

18.17.9—Rabsaris—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria.

18.17.11—Rahabakeh—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria.

18.17.13—Lachish—A city about 40 miles south east of Jerusalem. It has a long and storied history in the annals of the House of Israel, and particularly that of the Jews. It is notable that the initial Israelite conquest took two days to accomplish, whereas all of the other cities usually fell within one. In the land inheritances Lachish pertained to the tribe of Judah. The king at the time of the initial entry into the land of promise was Japhia.

18.17.16—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.17.22—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

18.17.43—conduit—An aqueduct of sorts leading from the springs to the reservoir.

18.17.46–47—upper pool—Scholars are somewhat divided as to where, precisely, the “upper pool” would have been during the reign of Ahaz and Hezekiah.

18.17.47—fuller’s—Ancient fullers were those who washed clothes, using cold water and lye soap. Because of the odor from the chemicals used in the cleansing and whitening process, the fuller’s field was probably outside the walls of the city.

18.18 The officers of the king of Assyria were met by their counterparts from king Hezekiah.

18.18.14—Eliakim—The son of Hilkiah and the chief steward of the household of king Hezekiah. He acted as one of the emissaries from the king who spoke with those from the king of Assyria at the walls of Jerusalem.

17. And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller’s field.
18.18—Hilkiah—The father of Eliakim, chief steward over the household of Hezekiah, king of Judah. We know little more about him.
18.18.25—Shebna—One of the officers of Hezekiah’s court, the private secretary, when the king of Assyria conveyed his threats against the kingdom of Judah.
18.18.27—scribe—A personal secretary, in this case for the king of Judah.
18.18.29—Joah—The son of Asaph who served as the chronicler of the kingdom of Judah during the reign of king Hezekiah.
18.18.33—Asaph—The father of Joah who was the keeper of the chronicles during the reign of king Hezekiah of Judah.

18.19 Assyria’s spokesman is abrasive in the extreme, initially denigrating the Lord God of Israel in whom Hezekiah depended. The speech, however, was designed to intimidate those who were overhearing the exchange.

18.19.2—Rabshakeh—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria.
18.19.10—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.
18.19.19— Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Assur, the son of Shem.

18.20 It is likely that Rabshakeh is putting words into Hezekiah’s mouth for rhetorical effect. The king’s confidence was founded in the faith of his fathers in the strength and power of the Lord God of Heaven. Whether or not the Assyrian officer knows anything about the religion of the king of Judah is irrelevant. He has a universal contempt for all men and their beliefs.

18.21 The truth of the matter is that it was Hoshea who had expressed confidence in the Pharaoh, having conspired more than a decade earlier with Egypt to withstand the Assyrians. In this he was completely unsuccessful, being cast bound into prison for his pains. Rabshakeh accused Hezekiah of being of the same mind.
18.21.14—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.
18.21.32—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

18.22 Whether Rabshakeh understood what he was saying is not particularly important. He did perceive, however, that the religious practices of the kingdom of Judah had radically changed since Hezekiah ascended to his father’s throne. The high places had become pantheons for the gods of the heathens. No doubt Jehovah was included, but as a carryover from the time before the Temple had been completed. Hezekiah had abolished even the appearance of evil. No doubt there were those overhearing the Assyrian’s taunts who might have been persuaded that the worship in high places really constitutes the

19. And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20. Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21. Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22. But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?
adoration of the God of their fathers. Hezekiah and all right thinking men knew that this was not the case.

18.22.24—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.22.32—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

18.22.34—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

18.23 Rabshakeh again taunts the inhabitants of Jerusalem. He is convinced that there are not two thousand men fit for battle left within the walls of the city. Even if there were, they would not be sufficient to defeat the Assyrian hosts.

18.23.14—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

18.24 Without manpower, without the aid of Pharaoh, how could Hezekiah hope to come off triumphant against the Assyrian hordes?

18.24.24—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

18.25 Here Rabshakeh blasphemes against the God of Heaven and thus seals his fate and that of his master. Jehovah has said no such thing to the servant of the king of Assyria. The servant of Assyria seeks only to cast doubt into the minds and hearts of the inhabitants of Jerusalem.

18.26 It is clear that Hezekiah’s officers have been somewhat affected by the words being uttered by the brash Assyrian officer.

18.26.3—Eliakim—The son of Hilkiah and the chief steward of the

23. Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24. How then wilt thou turn away the face of one captain of the least of my master’s servants, and put thy trust on Egypt for chariots and for horsemen?

25. Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26. Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray
household of king Hezekiah. He acted as one of the emissaries from the king who spoke with those from the king of Assyria at the walls of Jerusalem.

18.26.7—*Hilkiah*—The father of Eliakim, chief steward over the household of Hezekiah, king of Judah. We know little more about him.

18.26.9—*Shebna*—One of the officers of Hezekiah’s court, the private secretary, when the king of Assyria conveyed his threats against the kingdom of Judah.

18.26.11—*Joah*—The son of Asaph who served as the chronicler of the kingdom of Judah during the reign of king Hezekiah.

18.26.13—*Rabshakeh*—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria.

18.26.23—*Syria*—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

18.26.36—*Jews*—The word refers primarily to the posterity of Judah, the fourth son of Jacob who was Israel.

18.27 The emissary of the king of Assyria stood outside the walls of Jerusalem with an enormous host of warriors who were prepared to besiege the inhabitants of the city until they were reduced to abject starvation. All of the rhetoric, however, is leveled at the men upon the walls and not for Hezekiah’s direct consumption.

18.27.2—*Rabshakeh*—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria.

18.28 The emissary of the king of Assyria breaks off his conversation with Hezekiah’s officers in order to directly intimidate the men on the walls of the city. He no doubt hopes for a revolution that would deliver Hezekiah into his hands.

18.28.2—*Rabshakeh*—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria.

18.28.12—*Jews*—The word refers primarily to the posterity of Judah, the fourth son of Jacob who was Israel.

18.28.27—*Assyria*—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

18.29 Rabshakeh continues to bully the inhabitants of the city of Jerusalem with his arrogance and blasphemy.

18.29.7—*Hezekiah*—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.30 The officer of the king of Assyria’s army continues his diatribe against the righteous king and the Lord God of Heaven.

18.30.3—*Hezekiah*—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria.
Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.30.30—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

18.31 Rabshakeh proposes a truce, during which they would divest themselves of their king and then have peace until they would be transported away into some fair place in the land of Assyria.

18.31.4—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.31.11—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

18.32 The final choice was to remain in Jerusalem and die a miserable death, or leave the city to the Assyrians, after which they would be taken to a land of wealth and prosperity.

18.32.36—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

18.33 There is a superior translation for this verse.

Hath any of the gods of the nations delivered at all this land out of the hand of the king of Assyria? (JST, 2 Kings 18:33)

The pantheism of Israel had not preserved her against the onslaught of the Assyrians, and the same thing could be said of the Syrians and other military regimes that had fallen before their armies. Already the king of Assyria had overthrown many of the great walled cities that pertained to the kingdom of Judah.

13.33.22—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

18.34 After the captivity of Samaria in the ninth year of the reign of Hoshea, the peoples from these various cities were relocated to Samaria and environs to take the place of the original Israelite leaders who had been carried away into captivity. Apparently, the Assyrians had wasted the replacements during the current war being waged in Palestine.

18.34.6—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

18.34.9—Arpad—A city located in northwestern Syria completely destroyed by Tiglath-pileser about 740 BC, if our chronologies be correct.

18.34.15—Sepharvaim—Inhabitants of this and other cities in the Assy-
ian Empire were relocated to Samaria and environs to direct the affairs of the conquered kingdom of Israel. There is ambivalence among the scholars as to where this community might be found today.

18.34.16—

18.34.18—

18.34.22—

18.35 The gods of the heathens had done nothing to hinder the progress of the Assyrian Empire. The Assyrian emissary flagrantly boasts that nothing would keep his king from reducing Jerusalem to ruin.

18.35.25—

18.36 Hezekiah had made it clear that there were to be no exchanges between the people and the host of the Assyrians. All communications were to be conducted by the officers that he had sent to negotiate with the servants of the king of the Assyrians.

18.37 The trio of officers retired to the place where the king awaited them. That they were distressed at the exchange is plain enough.

18.37.3—

18.37.7—

18.37.14—

18.37.16—

18.37.18—

18.37.22—

18.37.26—

18.37.37—

35. Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36. But the people held their peace, and answered him not a word: for the king’s commandment was, saying, Answer him not.

37. Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.
the king of Assyria.

19.1 The king of Judah had sent the collected secular and ecclesiastical wealth of the nation to the king of the Assyrians to avoid this very eventuality. Nothing remained to be done politically.

19.1.8—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziiah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

19.1.20—sackcloth—The Hebrew word translated here as “sackcloth” derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word “sack” eventually derives from the same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

19.2 After all outward measures had been taken, the king turned to the servant of the Lord God of Israel to obtain counsel.

19.2.4—Eliakim—The son of Hilkiah and the chief steward of the household of king Hezekiah. He acted as one of the emissaries from the king who spoke with those from the king of Assyria at the walls of Jerusalem.

19.2.11—Shebna—One of the officers of Hezekiah’s court, the private secretary, when the king of Assyria conveyed his threats against the kingdom of Judah.

19.2.13—scribe—A personal secretary, in this case for the king of Judah.

19.2.19—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

19.2.22—sackcloth—The Hebrew word translated here as “sackcloth” derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word “sack” eventually derives from the same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

19.2.24—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

Chapter 19

1. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.
Lord Jesus Christ than the prophet Joseph Smith.

19.2.30—Amaz—The father of Isaiah the prophet. Little more is known of him.

19.3 The appeal to Isaiah by Hezekiah is proverbial and therefore somewhat opaque. Trouble, rebuke, and blasphemy have been provided by the Assyrians and there is no practical way in which Hezekiah can respond as king of Judah. The king’s military might has been wasted away. Even though Hezekiah knows that deliverance is possible, he and his people have no means by which to bring it about. Metaphorically speaking, a woman exhausted by long labor cannot bring about the birth of her child. The twain, therefore, would be doomed to death.

19.3.8—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

19.4 Hezekiah knows that the Lord God has heard the blasphemies of the servant of the king of Assyria. The question was whether or not the Lord would come to the defense of the children of Israel who remain within the citadel of the capital of the kingdom of Judah. The northern kingdom of Israel had already been destroyed and the inhabitants of the land deported. A goodly number of the cities of Judah had fallen into the hands of the Assyrians. Hezekiah petitions Isaiah for divine intervention.

19.4.14—Rabshakeh—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria.

19.4.19—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

19.5 Eliakim, Shebna, and the priests of Aaron brought their king’s humble supplications to the servant of God.

19.5.6—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

19.5.9—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

19.6 Isaiah’s comforting words would sustain the king and his people through
this difficult time. The bravado of Rabshakeh would fade away as distress and mayhem descended upon the king of Assyria.

19.6.2—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

19.6.35—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

19.7 The blast from the Lord that would come upon the Assyrians would cause 185,000 of the king’s troops to perish in their encampment. Unsettled at the loss and suspicious of other developments at home and abroad, Sennacherib would return to his own capital and would there be dispatched by two of his own sons as he worshipped in the temple of his god.

19.8 Rabshakeh’s attempt to cause sedition within the walls of the city of Jerusalem had failed. He apparently returned to the king of Assyria in order to receive further instructions.

19.8.2—Rabshakeh—The title or proper name of an officer of the Assyrian army who assailed Hezekiah and his people with a tirade from the king of Assyria.

19.8.9—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

19.8.12—Lelah—One of the campsites of the children of Israel used shortly after they departed from the foot of mount Sinai. A city of the same name in mentioned in the book of Joshua, was located between Gaza and Kadeshbarnea. We have speculated that this may have been the staging area for the ill-advised assault on the inhabitants of the land of Canaan, after the children of Israel were told that they would not inherit the land for another forty years.

19.8.22—Lachish—A city about 40 miles south east of Jerusalem. It has a long and storied history in the annals of the House of Israel, and particularly that of the Jews. It is notable that the initial Israelite conquest took two days to accomplish, whereas all of the other cities usually fell within one. In the land inheritances Lachish pertained to the tribe of Judah. The king at the time of the initial entry into the land of promise was Japhia.

19.9 The entrance of the king of Ethiopia into the fray might have been interpreted as a relief for the inhabitants of the city of Jerusalem. In his inimitable fashion, Rabshakeh bears down upon Hezekiah and his people by testifying that the battle with Tirhakah would delay the destruction of their city only by a little.

19.9.7—Tirhakah—The king of Ethiopia who arrayed himself against Sennacherib in the days of Hezekiah, king of Judah.

Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8. So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,
19.9.10—Ethiopia—An expansive geographical area south of Egypt that straddled the Upper Nile. The bounds and limitations of the nations which have borne that name have varied over the centuries.

19.9.25—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

19.10 Rabshakeh, the servant of the king of Assyria, continues his invective against Judah and the Lord God of Israel.

19.10.6—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

19.10.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

19.10.22—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

19.10.34—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Ashur, the son of Shem.

19.11 The Assyrian empire appeared to be irresistible. Everywhere they turned they had been victorious. Rabshakeh founded his bravado on past confrontations; he would be severely disappointed in the developments that were about to transpire.

19.11.9—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Ashur, the son of Shem.

19.12 Rabshakeh continues his tirade against Hezekiah and the inhabitants of

10. Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12. Have the gods of the nations
the city of Jerusalem.

19.12.15—Gozan—A city located on the banks of the Habor River where a portion of the captives from Samaria and Israel were relocated in the days of Hoshea, king of Israel.

19.12.17—Haran—The traditional site for the land of Haran is in the highlands of the Mesopotamian river basin several hundred miles to the northwest of Ur. According to Abraham’s account, his family first gave the land its name (see AB-C.2.4).

19.12.19—Rezeph—One of the cities that the Assyrians conquered before attempting to overthrow Hezekiah, king of Judah. Thought by some scholars as being south of the river Euphrates and northeast of Hamath.

19.12.24—Eden—One of the cities that the Assyrians conquered before attempting to overthrow Hezekiah, king of Judah. Thought by some scholars as being a region along the banks of the Euphrates River south of Haran.

19.12.28—Thelasar—One of the cities that the Assyrians conquered before attempting to overthrow Hezekiah, king of Judah. Thought to be located in the western regions of the Mesopotamian valley.

19.13 Rabshakeh continues his tirade against Hezekiah and the inhabitants of the city of Jerusalem.

19.13.6—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

19.13.11—Arpad—A city located in northwestern Syria completely destroyed by Tiglath-Pileser about 740 BC, if our chronologies be correct.

19.13.19—Sepharvaim—Inhabitants of this and other cities in the Assyrian Empire were relocated to Samaria and environs to direct the affairs of the conquered kingdom of Israel. There is ambivalence among the scholars as to where this community might be found today.

19.13.21—Hena—Thought to be a town about 20 miles from the city of Babylon overthrown by the Assyrians.

19.13.23—Ivah—Thought to be a city in the land of Babylon overthrown by the Assyrians.

19.14 As we might suppose, given Hezekiah’s personal righteousness, the king was undoubtedly a possessor of the Melchizedek priesthood, or otherwise he would not have been allowed to enter the parts of the temple that were reserved for the priests of Aaron.

19.14.2—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

19.15 The Ark of the Covenant was placed in the Most Holy Place of the Temple. On either side were placed great representations of the angels of God, whose wings stretched out over the Ark. Upon the Ark was the seat of gold upon which the Lord God sat while addressing His servants.

19.15.2—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

13. Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14. And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.
on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

19.15.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.15.18—cherubim—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being anthropomorphic. The English plural ending is redundant here. 19.16 Hezekiah, the king of Judah, continues to pour out his supplications unto the Lord God of his fathers for and in behalf of his people.

19.16.19—Sennacherib—King of the Assyrians who thought to destroy the kingdom of Judah at the time Hezekiah was king. For his pains 185,000 of his troops perished in one night as the result of a timely prayer by Hezekiah. Ultimately this king of the Assyrians was assassinated by two of his sons as he worshipped in the Temple of his god.

19.17 Hezekiah was not naïve. He knew that the braggadocio of Rabshakeh and Sennacherib had some basis in fact.

19.17.8—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

19.18 The Assyrians had destroyed the gods of the heathen nations as they overran them as a sign of contempt for those false gods that obviously lacked any mortal power. Sennacherib, however, had run afloat of the God of Heaven and Hezekiah desired that His supremacy over the entire earth might be manifested during the precarious situation in which the kingdom of Judah presently found itself.

19.19 There was no possibility that Hezekiah and the remnants of his army could possibly defeat the host of the Assyrians which numbered in the tens of thousands. There could be no greater opportunity for the nations of the earth to be instructed in the virtue of worshipping Jehovah than to have Him stretch forth His hand and deliver the Israelites from the hand of the Assyrians.

16. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18. And have cast their gods into the fire: for they were no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them.

19. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even
19.20 The response to Hezekiah’s petition came through the designated servant of Heaven; the prophet Isaiah.

19.20.2—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

19.20.6—Amoz—The father of Isaiah the prophet. Little more is known of him.

19.20.9—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

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19.20.26—Sennacherib—King of the Assyrians who thought to destroy the kingdom of Judah at the time Hezekiah was king. For his pains 185,000 of his troops perished in one night as the result of a timely prayer by Hezekiah. Ultimately this king of the Assyrians was assassinated by two of his sons as he worshipped in the Temple of his god.

19.20.29—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

19.21 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. Though the city of Jerusalem appeared to be as

21. This is the word that the LORD hath spoken concerning thee only. 20. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.
The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. Sennacherib thought to waste all of the lands defenseless as a young woman, yet the response to be given to Sennacherib was one of defiance and faith. She would not be intimidated nor would she be taken advantage of.

19.21.17—Zion—The establishment of Zion has been the desire of every righteous man and woman since the days of Adam and Eve. It is a goal worth pursuing, inasmuch as it is an attempt to restore the earth to its paradisiacal glory. From time to time there have been people who have succeeded in binding the hearts and minds of their fellow men to them through faith, hope, and charity, in the bonds of the Christian covenant. In certain instances, entire communities have been translated because of their faithfulness to the principles and ordinances that pertain to eternity. The goal of the saints of the latter days is to prepare the entire world for the restoration of the earth to its paradisiacal glory, a condition that will last for a thousand years while the Lord Jesus Christ rules and reigns upon the earth in the Church and Kingdom of God. Zion will, therefore, eventually fill the whole face of this planet.

19.21.29—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

19.22 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. Sennacherib would learn to his own hurt that blaspheming against the God of Heaven would bring him no joy in this world nor in the world to come.

19.22.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.23 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. Sennacherib thought to waste all of the lands him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

23. By thy messengers thou hast reproached the Lord, and hast said,
from the seat of his own power to that of the Pharaoh, king of Egypt. The nations of the Israelites were thought to be of little consequence. The defeat and ruin of the kingdom of Israel had been allowed. The destruction of Jerusalem by the Assyrians would not.

19.23,32—Lebanon—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

19.23,64—Carmel—A mountain ridge forming the southern boundary of the Kishon valley in northern Palestine. Its highest point is at the eastern end where the peak rises to 1791 feet.

19.24 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. The Assyrians had taken possession of all of the well-watered places in the Middle East and on occasion had diverted rivers in order to overthrow those who stood in his way. He had certainly threatened to do the same to Jerusalem. He had boasted of his superiority.

19.25 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. The Lord God of Israel testifies to Sennacherib and the Assyrians that they have achieved ascendancy over the nations because it was part of His divine economy. The king of the Assyrians was a tool, an instrument in the hands of God to bring about His purposes. The Assyrians would come and go and little would remain, less than what they left as they ravaged the lands through which they passed.

19.26 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. The Assyrians had been as a hot desiccating wind blowing from the desert and the nations like the tender grasses and other vegetation that could not withstand the lack of moisture. The barrenness of the lands through which the Assyrians had passed had come about because the Lord God Jehovah had allowed it to transpire. The nations thus overcome had ripened in iniquity and were to be swept from the face of the earth. Whether the Assyrians accepted the notion or not, yet they were the instrument of destruction divinely mandated. If that instrument thought to destroy on its own, it would find itself thwarted.

19.26,34—corn—The grain referred to here was probably wheat or barley. Indian corn or maize was unknown in the eastern hemisphere during this time.

19.27 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. All that could be known about the heart and mind of Sennacherib and his people was ever present before the Lord of Hosts. If the king of the Assyrians were to deviate from the path that had been laid out before him, he would be disabused of his impudence.

19.28 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. The Assyrians had defied the Lord God of Israel and His righteous servants. For their impudence they would be whipped and beaten until they abandoned their purposes in the land of Canaan. They would not be allowed to rail against an innocent people, nor would they be permitted to blaspheme the God of an innocent people. Sennacherib would quickly learn to his own hurt that he had no power save that which was lent to him by the God of Heaven.

19.29 The message of the Lord God of Israel to the king of Assyria through...
the prophet Isaiah continues. Here begins an aside to Hezekiah regarding that which would transpire in the immediate future. The crops had been destroyed by the Assyrian armies as they passed through the land. Any planting and harvesting was out of the question for the present year. Yet, the fallow land would bring forth on its own sufficient to feed the inhabitants of the remnant of the kingdom of Judah. The same would be true the year following. At the beginning of the third year, they would be allowed to plow and care for their open fields, together with their orchards and vineyards.

19.30 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. Here continues an aside to Hezekiah regarding that which would transpire in the immediate future. Most of the walled cities of the kingdom of Israel had been destroyed by the Assyrians as they passed through the land. The Lord promises Hezekiah that they would soon be restored.

19.30.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

19.31 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. Here continues an aside to Hezekiah regarding that which would transpire in the immediate future. Those who had been gathered into Jerusalem for safety during the invasion of the Assyrians would spread forth upon the land without fear and would restore that which had been lost.

19.31.4—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

19.31.17—Zion—The establishment of Zion has been the desire of every righteous man and woman since the days of Adam and Eve. It is a goal worth pursuing, inasmuch as it is an attempt to restore the earth to its paradisical glory. From time to time there have been people who have succeeded in binding the hearts and minds of their fellow men to them through faith, hope, and charity, in the bonds of the Christian covenant. In certain instances, entire communities have been translated because of their faithfulness to the principles and ordinances that pertain to eternity. The goal of the saints of the latter days is to prepare

30. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.
the entire world for the restoration of the earth to its paradisiacal glory, a condition that will last for a thousand years while the Lord Jesus Christ rules and reigns upon the earth in the Church and Kingdom of God. Zion will, therefore, eventually fill the whole face of this planet.

19.32 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. The Lord God declares in unequivocal terms that the Assyrians would not triumph over Jerusalem at all. The siege would not take place. There would not even be an onslaught of any kind by Sennacherib and his army.

19.32.10—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

19.33 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. Sennacherib would find it expedient to return to his own capital where he would suffer an ignominious death at the hands of two of his sons.

19.34 The message of the Lord God of Israel to the king of Assyria through the prophet Isaiah continues. The covenants made with David were still in place and would be honored by the Lord God of Israel.

19.34.18—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.35 There is a superior translation for this verse.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when they who were left arose early in the morning, behold, they were all dead corpses. (JST, 2 Kings 19:35)

We are not informed as to how many of the original army survived the great death that had descended upon the Assyrians, but it seems clear that the might of Sennacherib had been broken by the time the sun rose on the scene.

19.35.23—Assyrians—The inhabitants of an ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

19.36 Sennacherib was essential disarmed for the enterprise he was attempting. His return in disgrace would not bring about a hero’s welcome.

19.36.2—Sennacherib—King of the Assyrians who thought to destroy the kingdom of Judah at the time Hezekiah was king. For his pains 185,000 of his troops perished in one night as the result of a timely prayer by Hezekiah. Ultimately this king of the Assyrians was assassinated by two of his sons as he worshipped in the Temple of his god.

19.36.5—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

19.36.14—Nineveh—The capital of the Assyrian Empire when it came into being. Most scholars suggest that the name of the city derives either from Ninus, the son of Nimrod, or from the great hunter’s own name. It was originally built on the eastern side of the Tigris River.

32. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34. For I will defend this city, to save it, for mine own sake, and for my servant David’s sake.

35. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

2 Kgs. 19:35

JST
Today, on the opposite bank of the river lies the city of Mossul, Iraq.

19.37 Sennacherib never made good his boastful taunt that he would walk in the conquered city of Jerusalem.

19.37.14—Nisroch—Many scholars confess that they have no idea what this particular Assyrian deity was. Others aver that it was an eagle-headed human figure. In any event, Sennacherib was murdered by two of his sons while kneeling at the altar of this god.

19.37.18—Adrammelech—One of the sons of Sennacherib who murdered their father while he worshipped in Nineveh. He escaped reprisal by escaping to Armenia.

19.37.20—Sharezer—One of the sons of Sennacherib who murdered their father while he worshipped in Nineveh. He escaped reprisal by escaping to Armenia.

19.37.35—Armenia—Elsewhere translated Ararat. The land to which Adrammelech and Sharezer, two of the sons of Sennacherib, fled after murdering their father. It is thought to be the high plateau from whence the Tigris and Euphrates Rivers have their origins.

19.37.37—Esarhaddon—One of the sons of Sennacherib who became one of the greatest kings among the Assyrians.

20.1 This illness took place about the time that Sennacherib and the Assyrians make their threats against the city of Jerusalem. Hezekiah had reigned for about fourteen years; his illness transpired about 3,167 years after Adam and Eve departed from the Garden of Eden. We are not told precisely what had motivated Isaiah to deliver this first message, but given that the prophet was Isaiah, we may conclude that he was acting under the directions of the Lord God of Israel.

20.1.5—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.1.12—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.1.16—Amoz—The father of Isaiah the prophet. Little more is known of him.

20.2 Hezekiah must have assumed that his appointment with death was immediate. He was barely 29 years of age, if our chronology correctly reflects the reality of this period of time.

37. And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

Chapter 20

1. In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2. Then he turned his face to the wall, and prayed unto the LORD, saying.
20.3 There is no question that Hezekiah had done much to restore the spiritual sensitivity of the inhabitants of the kingdom of Judea. There remained much to do, however. The devastation of the Assyrian invasion touched the king deeply and he wished to be part of the reconstruction and renovation of Jerusalem and the rest of the land of Judea. It is this, Hezekiah’s desire to be a blessing to his people, that prompted the Lord God to inspire Isaiah to clarify his meaning. Hezekiah would be given another fifteen years to accomplish his designs.

20.3.32—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.4 Isaiah had left the palace of the king and had gotten no further than the center of the city when he was commissioned by the Lord to return to the presence of Hezekiah and deliver the rest of His message.

20.4.7—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.5 Hezekiah was permitted to enter into the Temple of the Lord in Jerusalem because he was a bearer of the Melchizedek priesthood. This higher priesthood embraces all of the duties that have been assigned to the lesser Aaronic priesthood.

20.5.5—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.5.18—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.6 Hezekiah’s illness took place about the 3167th year after our first parents were expelled from the Garden of Eden. He died about the year 3182. The deliverance would come as the result of two spectacular events. The first was the overnight deaths of 185,000 of Sennacherib’s troops. The second was the death of the king of Assyria himself after he returned to the city of Nineveh.

20.6.26—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

20.6.41—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the

3. I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying.

5. Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David’s sake.
20.7 From our present time and place it is difficult to determine precisely what Hezekiah’s ailment was and the exact function of the poultice made of figs. We are at a loss as well to know what, if any, symbolic aspects there may have been. Whatever the malady had been, it was miraculously healed at the instruction of the prophet of God.

20.7.2—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Joatham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.8 This is not an expression of doubt on the part of the king. Hezekiah’s boil would have been considered a kind of leprosy. The Levitical process for becoming cleansed from the effects of a boil involved considerably more time than three days. Hezekiah did not wish to offend the Lord God of Israel by entering into the House of the Lord while ceremonially unclean. Hence the importance of the sign.

20.8.2—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Joatham and Uziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.8.5—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Joatham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.9 We may only speculate, as myriads of others have done, as to the nature of the miracle and the object upon which it took place. Most scholars have suggested that what is meant here is a large public sundial of some sort. Some have supposed a building, the architecture of which, allowed for the telling of time during the daylight hours. Still others have suggested something far more modest. In any event, the shadow reversing its natural course would have been convincing to anyone that divine intervention had taken place. We need not fixate on the manner in which this was done, nor do we need to ruminate upon all of the so-called natural disasters that would accompany such a demonstration of power. If the Lord could do the one, He certainly could

7. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

8. And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9. And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?
have compensated for any collateral effects

20.9.2—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.10 We might suppose that had Hezekiah chosen the alternative sign that there would have been something particularly unusual about the effects. The question is a moot one, of course.

20.10.2—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.11 Again, we are not in a position to declaratively identify precisely where the manifestation took place, except to say that it must have been obvious to the ailing king. Whether small or great, the “dial” was observable by Hezekiah from his residence.

20.11.2—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.11.4—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

20.11.25—dial—The Hebrew word which is here translated as “dial” derives from roots that mean “elevation, acclivity, platform, step, superiority, progression, go up”.

20.11.27—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

20.12 Some scholars have suggested that the effects of the Lord’s power that turned the shadow back on Ahaz’s dial were sensed worldwide and that this is the reason that Merodachbaladan communicated with Hezekiah. It is far more

10. And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11. And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12. At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present
likely, however, that the king of Babylon had heard of the unprecedented loss of life that had taken place during the Assyrian assault against Hezekiah’s people.

20.12.4—Berodachbaladan—Elsewhere Merodach-baladan. The king of Babylon at the time of Hezekiah’s illness. He certainly was privy to the great destruction that took place in the midst of the Assyrian army during the invasion of Hezekiah’s lands.

20.12.8—Baladan—The father of Merodachbaladan, king of Babylon, at the time Hezekiah ruled the kingdom of Judah. We know little more of him.

20.12.11—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

20.12.18—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.13 Whether from the euphoria that accompanied the destruction of the Assyrians or the sense of wellbeing that accompanied his recovery from his near-fatal disease, Hezekiah welcomed the messengers from Merodachbaladan effusively and took them on an exhaustive tour of the city of Jerusalem. He unwisely showed the men the residual wealth that remained in store.

20.13.2—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.14 Hezekiah had been far too trusting in the friendly overtures of Merodachbaladan’s ambassadors. Apparently he had not thought to equate the distances to Babylon and Assyria. If Sennacherib could mount an attack from Nineveh, certainly Merodachbaladan could mount one from Babylon.

20.14.3—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

13. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.
20.14.5—**prophet**—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

20.14.8—**Hezekiah**—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.14.36—**Babylon**—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

20.15 Hezekiah had promised Sennacherib a fabulous tribute of silver and gold. One wonders if it had ever been delivered. It would appear that it had been prepared, but Sennacherib’s perfidy had dampened Hezekiah’s enthusiasm to actually present the tribute to him. This gathered wealth must have been what the ambassadors saw.

20.15.12—**Hezekiah**—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.16 One wonders if Hezekiah had taken his guests within the confines of the House of the Lord and for this lapse incurred the judgment of God.

20.16.2—**Isaiah**—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.16.5—**Hezekiah**—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.17 The spoiling of the kingdom of Judah by Babylon would be an ongoing process that would eventually culminate in the destruction of the city and the

15. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16. And Isaiah said unto Hezekiah, Hear the word of the LORD.
Temple in the eleventh year of the reign of the last king of Judah, Zedekiah.

20.17.29—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

20.18 The Babylonian captivity would produce all of these effects described by the prophet Isaiah.

20.18.22—eunuchs—The Hebrew word which is here translated as "eunuchs" derives from roots that mean "castrate, valet, chamberlain".

20.18.30—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

20.19 We may not be absolutely certain as to the sentiments that Hezekiah is expressing here. At first blush, the king seems just a little shallow, preferring the peace of his own day over that which would come into the lives of his posterity. Yet, it may be that he simply is resigned to the fact that the future holds no long term solutions for the gradual decay of the kingdom of Judah. He might be able, however, to bring righteousness into the lives of his contemporaries and for that reason rejoices in the fifteen year respite that the Lord has given him.

20.19.3—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.19.5—Isaiah—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

20.20 It is abundantly clear that the sacred records of the House of Israel were which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19. Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?

20. And the rest of the acts of
20.20.8—*Hezekiah*—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.20.18—*pool*—In reference to the Pool of Siloam, the terminus of Hezekiah’s tunnel which carried water from the Gihon spring.

20.20.21—*conduit*—In reference to Hezekiah’s tunnel that carried spring water from the spring of Gihon to the Pool of Siloam. The tunnel is 1777 feet long and averages six feet high throughout.

20.20.34—*book*—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

20.20.42—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

20.21 Hezekiah died twenty-nine years after he became the co-regent of the kingdom of Judah at age fifteen with his father Ahaz. He died 3,182 years after Adam and Eve departed from the Garden of Eden.

20.21.2—*Hezekiah*—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king. Hezekiah died after a reign of 29 years at the age of 44.

20.21.8—*Manasseh*—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

21.1 According to our ongoing chronology, Manasseh was born 3,170 years after our first parents departed from the Garden of Eden. He ascended the throne of the kingdom of Judah at the death of his father in 3182 and departed mortality in the year 3237.

**Chapter 21**

1. Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother’s name was Hephzibah.

2. Kgs. 21:1–9

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reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

21.18—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

21.1.24—Hezirah—The wife of Hezekiah and the mother of Manasseh, kings of Judah. We know little more of her.

2. We may only speculate as to how it was that Manasseh did not follow the righteous example of his father. He reinstated the religions of the Canaanites and those that had been imported from Phoenicia and elsewhere. This was the sort of conduct and permissiveness that had brought about the destruction of the northern kingdom of Israel.

2. Some of these sites had originally been places of worship before the Temple was built. Once the House of the Lord was properly established, however, these places should have been abandoned by the true disciples of the Lord God of Israel. It appears that some of the rituals performed at these once sacred sites had taken on a more sinister tone. Hezekiah abolished all kinds of worship in these sites, whether for good or for ill, but Manasseh re-established them. The perversions that attended the worship of Baal and Asheroth were blatantly displayed throughout the kingdom of Judah.

21.3.10—Hezekiah—The son of Ahaz who returned to the righteousness of his grandfather and his great-grandfather, Jotham and Uzziah. The Temple was cleansed and purified in his day. He routed the Philistines on several occasions and refused to be subservient to the king of Assyria. Isaiah the prophet was well received in the court of the king, Hezekiah died after a reign of 29 years at the age of 44.

21.3.21—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

21.3.28—Ahab—the son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.3.31—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.4 Ahaz, Manasseh’s grandfather, had done much the same during his rule, erecting altars whose design had caught his fancy as he traveled in other lands. The desecration of the House of the Lord would portend terrible afflictions during the lifetimes of Manasseh and his people.

21.4.17—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

21.5 The Temple in the city of Jerusalem became an open pantheon for all of the gods that had been worshipped by the nations that had preceded the Israelites into the land of Canaan.

21.6 The infanticide that is practiced here is usually attributed to the worship of Moloch, the god of the Moabites. There may have been other religions that employed the same perversions and crimes. Manasseh descended into the depths of hell as he introduced every known wickedness to his people of the kingdom of Judah. Again, it is difficult to explain how he came to accept the viciousness of the world at the pace that he did. The whole kingdom was ripening for destruction.

21.7 There is a superior translation for this verse.

And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever. (JST, 2 Kings 21:7)

Manasseh seemed to be deliberately violating the counsel and commandments of the Lord God of his fathers.

21.7.24—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the
scriptural account.

21.7.27—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

21.7.35—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

21.7.45—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.8 The safety and security of the children of Israel in the land of promise depended upon their willing obedience to the commandments that had been delivered through the prophets, seers, and revelators of the Lord God of their fathers. This was especially true of the Law of Moses that had been given to the Israelites as they encamped at the foot of mount Sinai at the time of the exodus from Egypt.

21.8.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no

8. Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.
doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.8.45—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

21.9 We must conclude that this was a studied attempt to bring the children of Israel into a state of apostasy, although we cannot at this present hour and place divine the reasons why the son of Hezekiah would do such a thing.

21.9.6—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

21.9.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.10 Surely the Lord God will do nothing save He reveal it to His servants beforehand. Isaiah no doubt was among their number.

21.10.9—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

9. But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10. And the LORD spake by his servants the prophets, saying,
21.11 The appeal of the religions of the Canaanites was not in the outward worship of idols, but rather in the perverse rituals that accompanied their adoration.

21.11.2—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

21.11.5—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

21.11.8—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

21.12 The events leading up to the Babylonian captivity would be horrific; the destruction of the kingdom of Judah would be almost indescribable.

21.12.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.12.16—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah

11. Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: 

12. Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.
for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

21.12.18—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

21.13 The line and the plummet were instruments used to make certain that foundations and walls were level and square as they were being built. There is irony here in the Lord’s metaphor; that the city of Jerusalem would be as methodically destroyed as it had been originally raised up. The second metaphor simply avers that the inhabitants of Jerusalem would be completely removed from the city and the place would be uninhabited by the children of Israel for a long time. In these things Jerusalem suffered the same fate as had the northern kingdom of Israel.

21.13.6—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

21.13.10—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

21.13.18—Ahab—The son of Omri, king of Israel after the rebellion of Zimri. He married Jezebel, the daughter of the king of the Sidonians, and thereby introduced considerably more viciousness among the children of Israel dwelling in the northern kingdom. As a result of his murderous predilections, Ahab and his entire house was condemned by Elijah the prophet. He was killed by an errant arrow at the battle of Ramoth Gilead.

21.14 Because the children of Israel had withdrawn themselves from the influence of the spirit of God through their abject rebellion against the commandments of God, they no longer enjoyed the protection of the Lord God of their fathers. The kingdom of Israel had been destroyed, the citizens thereof having

13. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

14. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a
been carried away into captivity by the Assyrians. The same would transpire to the kingdom of Judah, the Babylonians being the instrument of their destruction.

21.15 The Israelites frequently became crosswise with the God of their fathers. They sought for that which they had left behind in Egypt, those practices which tended toward that which is carnal, sensual, and devilish. Instead of focusing on the Law that had been given to them for the intent that they might put off the natural man and draw near to the God of Heaven, the children of Israel looked upon the wickedness of their neighbors and sought to imitate their perversions and abominations in order to gratify their lustful desires.

21.15.27—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

21.16 Among the lives that were taken was that of the prophet Isaiah. Manasseh also had delivered his own children into the fires of Moloch. He was a wicked and a vicious man.

21.16.2—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

21.16.12—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

21.16.24—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

21.17 It is abundantly clear that the sacred records of the House of Israel were far more expensive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

21.17.8—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh prey and a spoil to all their enemies;

15. Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

17. Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah?
reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

21.17.26—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

21.17.34—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

21.18 As others have already observed, Manasseh was not buried in the sepulchers of his fathers. Many have concluded that this reflects the low esteem that the inhabitants of the kingdom of Judah had for Manasseh.

21.18.2—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

21.18.21—Uzza—A garden located within the palace grounds of the kings of Judah. Both Manasseh and Amon, his son, were buried there.

21.18.23—Amon—The son of Manasseh and Meshullemeth, king of Judah. He succeeded his father to the throne of Judah for two years and then was assassinated by his servants.

21.19 According to our ongoing chronology, Amon was born 3,215 years after our first parents were exiled from the Garden of Eden. He came to the throne of the kingdom of Judah in 3237. In the Adamic year 3239 he was murdered by his servants and was succeeded by Josiah his son.

21.19.1—Amon—The son of Manasseh and Meshullemeth, king of Judah. He succeeded his father to the throne of Judah for two years and then was assassinated by his servants.

21.19.19—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was

18. And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19. Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother’s name was Meshullemeth, the daughter of Haruz of Jorba.
Adonizedek.

21.19.25—Meshullemeth—The wife of Manasseh and the mother of Amon, kings of Israel. She was the daughter of Haruz, a native of the city of Jotbah.


21.19.31—Jotbah—The residence of Haruz, the father of Meshullemeth, the mother of Amon, king of Judah. This city has not been identified in modern times although some scholars have equated it with a place located near Eziongeber at the tip of the gulf of Aqaba.

21.20 Amon was no improvement on his father

21.20.17—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

21.21 Manasseh had been responsible for bringing more evil into the lives of the inhabitants of the kingdom of Israel than any other man since the days of Saul. Amon continued in the footsteps of his father and in short order was dispatched by a conspiracy among his servants. The kingdom of Judah was becoming as bloody as its counterpart in the north had been.

21.22 We cannot doubt but that Manasseh had been raised in a home that valued morality and fealty to the Law of Moses. Manasseh’s rebellion was stunning and was probably meant to seem so to all those around him. Amon embraced the apostasy of his father having learned little or nothing from the example that the Lord God had made of him.

21.23 We are not privy as to the reasons behind the assassination of Amon, but it seems clear that he had made himself odious in his own household.

21.23.5—Amon—The son of Manasseh and Meshullemeth, king of Judah. He succeeded his father to the throne of Judah for two years and then was assassinated by his servants.

21.24 The killing of the king was not a popular act. Given that the king was an egregious idolater, this may say more about the people than it does about the assassins.

21.24.15—Amon—The son of Manasseh and Meshullemeth, king of Judah. He succeeded his father to the throne of Judah for two years and then was assassinated by his servants.

21.24.23—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdraelon while opposing the invading forces of Pharaoh.

20. And he did that which was evil in the sight of the LORD, as his father Manasseh did.

21. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22. And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23. And the servants of Amon conspired against him, and slew the king in his own house.

24. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.
He was deeply mourned by his people.

21.24 It is abundantly clear that the sacred records of the House of Israel were far more expa
cise in ages past than they are today. No doubt there will come
a time when we will have direct access to all of them.
21.24.8—Amon—The son of Manasseh and Meshullemeth, king of Judah.
He succeeded his father to the throne of Judah for two years and then
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drawn upon, however, when both Kings and Chronicles were composed.
21.24.26—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men
throughout the Millennium and in the eternities. His name mean
“praised, celebrated”. The marriage of Judah to the daughter of Shuah
took place about the year 2221, the year that Jacob returned to the land
of Canaan and was living in Succoth east of the river Jordan. He was
probably 19 at the time. We do not know why he did not marry while
in the land of Padanaram. The daughter of Shuah died about the
Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.

21.24 As others have already observed, Amon was not buried in the sepulchers
of his fathers. Many have concluded that this reflects the low esteem that the
inhabitants of the kingdom of Judah had for Amon.
21.24.12—Uzza—A garden located within the palace grounds of the kings
of Judah. Both Manasseh and Amon, his son, were buried there.
21.24.14—Josiah—One of the great kings of Judah, a scion of David, and
an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great refor
mation took place among the children of Israel. In this task he was
aided by the prophet Jeremiah. The sites that had been dedicated to the
gods of the Gentiles and heathens were destroyed, not only within the
boundaries of the tribal inheritance of Judah, but throughout the land
of Palestine. During his reign the city of Jerusalem became the focus of
religious life, particularly the Temple which he had restored to its
former glory. The Passover celebration was once more brought to the
forefront of the minds and hearts of the covenant people. Josiah died in
the valley of Esdraelon while opposing the invading forces of Pharaoh.
He was deeply mourned by his people.

25. Now the rest of the acts of
Amon which he did, are they not
written in the book of the chron
icles of the kings of Judah?

26. And he was buried in his
sepulchre in the garden of Uzza;
and Josiah his son reigned in his
stead.

Chapter 22

1. Josiah was eight years old when
he began to reign, and he reigned
thirty and one years in Jerusalem.
And his mother’s name was Jedidah,
the daughter of Adaiah of Boscath.
2 Kgs. 22:1
AF 323
of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdrælon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

22.1.19—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

22.1.25—Jedidah—The wife of Amon and the mother of Josiah, kings of Judah. She was the daughter of Adiaiah, a native of the city of Boscath. Little more is known of her.

22.1.29—Adiaiah—The father of Jedidah, the mother of Josiah, king of Judah. Other than that he was a native of the city of Boscath, we know little of him.

22.1.31—Boscath—Elsewhere Bozkath. A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Its position in the listing of towns pertaining to Judah, however, has persuaded some scholars to conclude that it was near the city of Lachish and Eglon.

22.2 King Josiah managed to reverse all of the wickedness that his father and grandfather, Amon and Manasseh, had perpetrated upon the inhabitants of the kingdom of Judah. He was like unto Hezekiah and Uzziah in his desire for righteousness.

22.2.21—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

22.3 According to the book of Chronicles, Josiah’s spiritual growth was gradual. When he was 16, Josiah began to seek after the Lord God of his fathers. When he turned twenty, he thoroughly cleansed Jerusalem and Judah of all of the pagan sites of worship, together with the multitude of idols that had been fashioned by the people under his immediate forefathers. The reformation extended deep into the former territories of the kingdom of Israel. At this point in the present narrative, Josiah is 26 years of age, about the year 3257 of the Adamic era.

22.3.12—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in
the valley of Esdraelon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

22.3.17—Shaphan—The king’s scribe during the reign of Josiah, king of Judah. He was the son of Azaliah and the grandson of Meshullam. We know little more of him.

22.3.21—Azaliah—The father of Shaphan, the scribe of king Josiah of Judah. We know little more of him.

22.3.25—Meshullam—The father of Azaliah and the grandfather of Shaphan, the scribe of king Josiah of Judah.

22.3.27—scribe—A personal secretary, in this case for the king of Judah.

22.4 For eighteen years or so, the children of Israel had been making contributions for the refurbishing of the Temple of Jerusalem. Inasmuch as tributes had not been demanded by the enemies of Josiah and the kingdom of Judah during that time, the amount collected was substantial.

22.4.4—Hilkiah—The high priest of Israel during the reign of Josiah the king of Judah. He was instrumental in celebrating the Passover during the eighteenth year of the reign of Josiah, He also brought the law of the Lord to the attention of Josiah which was found in the Temple. This latter was used in bringing about the great religious reformation in Josiah’s day.

22.4.7—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

22.5 For no less than two generations, the Temple grounds had been severely neglected. Neither Amon nor Manasseh had been enthusiastic about expending the wealth of the nation on edifices that held no value for them. The Temple had been completed by Solomon in the 2893rd year since our first parents were driven from the Garden of Eden. More than three hundred years had passed with only minimal repairs. It seems unlikely that anything at all had been done during the previous one hundred years.

22.6 There is no way for us to know at present the extent to which the Temple had been allowed to sink into disrepair. The nature of the materials and of the specialists called upon would give one the idea that the work to be done was considerable.

22.7 The integrity of the people had improved during the first eighteen years of Josiah tenure as the king of Judah. Apparently the workmen were just as desirous as the king to see the improvements made and were not of a mind to squander or misuse the funds in any way.

22.8 As the funds stored in the Temple were being counted, Hilkiah found another treasure ensconced nearby. Although many copies of the five books of Moses might have been found throughout the land of Palestine, this no doubt was the oldest surviving manuscript. Some scholars have gone so far as to suggest that it dated to the time of Moses, some 850 years before. We cannot speak with certainty in this matter.

22.8.2—Hilkiah—The high priest of Israel during the reign of Josiah the king of Judah. He was instrumental in celebrating the Passover during the eighteenth year of the reign of Josiah, He also brought the law of the Lord to the attention of Josiah which was found in the Temple. This latter was used in bringing about the great religious reformation in Josiah’s day.

4. Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5. And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,

6. Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8. And Hilkiah the high priest said unto Shaphan the scribe, 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.
22.8.5—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.
22.8.8—Shaphan—The king’s scribe during the reign of Josiah, king of Judah. He was the son of Azaliah and the grandson of Meshullam. We know little more of him.
22.8.10—scribe—A personal secretary, in this case for the king of Judah.

22.9 Josiah had become a pious young man and one who desired that his people enjoy the blessings associated with obedience to divine law. Hence, his herculean efforts to have the Temple at Jerusalem restored. The book of the law of the Lord would provide another instrument of reformation for the young king and his advisors.
22.9.2—Shaphan—The king’s scribe during the reign of Josiah, king of Judah. He was the son of Azaliah and the grandson of Meshullam. We know little more of him.
22.9.4—scribe—A personal secretary, in this case for the king of Judah.

22.10 One wonders how much of the five books of Moses were read to the young king, or were there only certain portions that were selected for his perusal. Whatever the answer to the question, it is clear that Josiah was deeply disturbed that the reformation he had begun did not measure up to that which the Lord God of Israel had originally required of His people.
22.10.2—Shaphan—The king’s scribe during the reign of Josiah, king of Judah. He was the son of Azaliah and the grandson of Meshullam. We know little more of him.
22.10.4—scribe—A personal secretary, in this case for the king of Judah.
22.10.9—Hilkiah—The high priest of Israel during the reign of Josiah the king of Judah. He was instrumental in celebrating the Passover during the eighteenth year of the reign of Josiah, He also brought the law of the Lord to the attention of Josiah which was found in the Temple. This latter was used in bringing about the great religious reformation in Josiah’s day.
22.10.11—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

22.11 For more than ten years, Josiah had tried to return the children of Israel in the kingdom of Judah to a state of righteousness before the Lord. His goals had been laudable, but as he listened to the law of the Lord as read by his scribe, the young king realized that his people fell far short of the standard that had been revealed through the prophet Moses. He was deeply dismayed.

22.12 We may only wonder at the configuration of the king’s embassy.
22.12.5—Hilkiah—The high priest of Israel during the reign of Josiah the king of Judah. He was instrumental in celebrating the Passover during the eighteenth year of the reign of Josiah, He also brought the law of the Lord to the attention of Josiah which was found in the Temple. This latter was used in bringing about the great religious reformation in Josiah’s day.
22.12.7—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.
22.12.9—Ahikam—The son of Shaphan and possibly the father of Gedaliah, a man appointed by the king of Babylon to supervise the agri-

9. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10. And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king’s, saying,
cultural enterprises during the Babylonian captivity. Ahikam is notable because of his efforts to protect the prophet Jeremiah. One of the men selected to inquire of the Lord God the course of action that king Josiah should take with regard to the book of the law of the Lord.

22.12.13—Shaphan—Although it is tempting to conclude that the scribe and the father of Ahikam are the same man, there is no substantiating evidence that it is so.

22.12.15—Achbor—Elsewhere Abdon. The son of Michaiah and one of the men selected to inquire of the Lord God the course of action that king Josiah should take with regard to the book of the law of the Lord.

22.12.19—Michaiah—Elsewhere Micah. The father of Achbor, one of the servants of king Josiah. We know little more about him.

22.12.21—Shaphan—The king’s scribe during the reign of Josiah, king of Judah. He was the son of Azaliah and the grandson of Meshullam. We know little more of him.

22.12.23—scribe—A personal secretary, in this case for the king of Judah.

22.12.25—Asahiah—Elsewhere Asaiah. One of the men selected to inquire of the Lord God the course of action that king Josiah should take with regard to the book of the law of the Lord.

22.13 Josiah’s review of the word of the Lord through Moses had convinced him that the children of Israel were wailing in grievous sin, and had been for many generations. What was to be done?

22.13.16—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

22.14 That Huldah was an inspired woman, there can be no doubt. The high priest of Israel and the other servants of king Josiah apparently had little or no confidence in their own abilities to seek counsel from the Lord God Jehovah directly.

22.14.2—Hilkiah—The high priest of Israel during the reign of Josiah the king of Judah. He was instrumental in celebrating the Passover during the eighteenth year of the reign of Josiah. He also brought the law of the Lord to the attention of Josiah which was found in the Temple. This latter was used in bringing about the great religious reformation in Josiah’s day.

22.14.4—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

22.14.6—Ahikam—The son of Shaphan and possibly the father of Gedaliah, a man appointed by the king of Babylon to supervise the agricultural enterprises during the Babylonian captivity. Ahikam is notable because of his efforts to protect the prophet Jeremiah. One of the men selected to inquire of the Lord God the course of action that king

13. Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college,) and they communed with her.
Josiah should take with regard to the book of the law of the Lord.

22.14.8—Abdon—Elsewhere. The son of Michaiah and one of the men selected to inquire of the Lord God the course of action that king Josiah should take with regard to the book of the law of the Lord.

22.14.10—Shaphan—The king’s scribe during the reign of Josiah, king of Judah. He was the son of Azaliah and the grandson of Meshullam. We know little more of him. He is thought to be the father of Abikam and the grandfather of Gedaliah, the governor of Judah after the fall of Jerusalem.

22.14.12—Asaiah—Elsewhere. Asaiah. One of the men selected to inquire of the Lord God the course of action that king Josiah should take with regard to the book of the law of the Lord.

22.14.15—Huldah—The wife of Shallum and a prophetess living in Jerusalem in the days of Josiah the king of Judah. To her the king’s servants resorted that they might understand the will of the Lord regarding the book of the law that had been discovered in the Temple of the Lord God of Israel.

22.14.17—prophetes—A prophet is one who has and bears testimony of the Lord Jesus Christ, not matter when or where they might be. Huldah was filled with the Holy Ghost and therefore functioned in that capacity at this time.

22.14.21—Shallum—The husband of Huldah the prophetess, the son of Tikvah and the grandson of Harhas. We know little more concerning him. Some speculate that he was the uncle of the prophet Jeremiah.

22.14.25—Tikvah—The father of Shallum, the husband of Huldah the prophetess. We know little more concerning him.

22.14.29—Harhas—The grandfather of Shallum, the husband of Huldah the prophetess. We know little more concerning him.

22.14.33—wardrobe—The Hebrew word which is here translated as “wardrobe” derives from roots that mean “cover, act covertly, pillage, clothing, apparel”.

22.14.38—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

22.14.41—college—The Hebrew word which is here translated as “college” derives from roots that mean “repetition, duplicate, copy, double, second”.

15. And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

22.16 In the concluding chapters of the book of Deuteronomy, the Lord God
of Israel revealed the consequences of obedience and disobedience to the Law
that had been presented to them by the prophet Moses. These passages
undoubtedly were the ones that deeply troubled the king of Judah. Huldah
affirmed the word of the Lord, testifying that the children of Israel were on the
cusp of destruction.

22.16.29—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men
throughout the Millennium and in the eternities. His name mean-
p"praised, celebrated”. The marriage of Judah to the daughter of Shuah
took place about the year 2221, the year that Jacob returned to the land
of Canaan and was living in Succoth east of the river Jordan. He was
probably 19 at the time. We do not know why he did not marry while
in the land of Padanaram. The daughter of Shuah died about the
Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.

22.17 For a very long time, the children of Israel who dwelt in the kingdom of
Judah had succumbed to the wicked practices introduced among them by their
wicked kings. They had relished the perversions and abominations that had
accompanied pagan worship, engaging in egregious sin that pertained to the
spirit of the natural man. The northern kingdom of Israel had been destroyed
by the Assyrians because of their longtime association with the false gods of
the Canaanites and Phoenicians. The southern kingdom of Judah was next in
the queue for the same reason.

22.18 Because of Josiah’s determination to do that which was right, the Lord God
of Israel provided a respite that would endure no less than the rest of his
reign as king of Judah. He would suffer little grief during the remaining
thirteen years of his life.

22.18.6—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men
throughout the Millennium and in the eternities. His name mean-
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of Canaan and was living in Succoth east of the river Jordan. He was
probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

22.18.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

22.19 The Law of Moses could not have been clearer as to the fate of those who revolted against the word of the Lord. Josiah knew the history of his people and the manner in which they had abandoned the counsels of the wise. For these things they were going to suffer, they and their immediate posterity. The destruction of Jerusalem was assured, but it would be postponed for a short time because of the faithfulness of Josiah and the repentant attitude of his people. What we must suppose is that the inhabitants of the kingdom of Judah would quickly fall away from their righteous purposes so soon as they lost their righteous king. This would happen during Josiah’s resistance against the king of Egypt as the latter attempted to assault the domains of the king of Assyria.

22.20 The judgment of God did not fall upon the kingdom of Judah during his lifetime. For whatever reason, Josiah sought to oppose Necho, king of Egypt, when the latter was prosecuting his war against the Assyrians. Necho had brought his armies along the Mediterranean coast to purposefully not engage the kingdom of Judah in any way. Josiah, however, gathered his troops against him at Esdraelon near mount Carmel. Necho told Josiah that he meant no harm against him or his people, but Josiah persisted and in the process forfeited his own life. The Egyptian archers arrayed themselves against the king and he was slain at the beginning of the battle. Necho sought no immediate reprisals against the kingdom of Judah after the death of Josiah; he waited three months before he put Jehoahaz in chains.

23.1 Once the prophecy of Huldah the prophetess was revealed to the king, Josiah set about to inform his courtiers. In addition, he would do his part to teach the principles that had been found in the book of the Law of the Lord.

19. Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou hearest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

20. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

Chapter 23

1. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.
23.1.14—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated.” The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.1.17—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

2. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

23.2 The king called for a general conference of the people of his realm in order to impart that which had been found in the Temple treasury. The reformation of the kingdom of Judah continued in earnest.

23.2.17—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated.” The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

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23.2.28—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

23.2.31—prophets—A prophet is one who has the testimony of Jesus. No
one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

23.3 Josiah represented all of those assembled at the Temple when he testified that from that time forward they would keep the covenants of the Lord God of their fathers. All of the people gathered acceded to the promises that were made to be obedient, to live by every word that proceeded forth from the mouth of God. They solemnly agreed that they would once again adhere strictly to the Law of Moses as contained in the record that had been found.

23.3.30—statutes—The Hebrew word which is here translated as "statutes" derives from roots that mean "appointed, custom, manner, ordinance, due, law, measure".

23.4 Hilkiah and the other sons of Aaron were to strip the Temple of any idolatrous material of any kind that had been placed there during the reigns of the wicked kings of Judah. These were ignominiously destroyed

23.4.5—Hilkiah—The high priest of Israel during the reign of Josiah the king of Judah. He was instrumental in celebrating the Passover during the eighteenth year of the reign of Josiah. He also brought the law of the Lord to the attention of Josiah which was found in the Temple. This latter was used in bringing about the great religious reformation in Josiah’s day.

23.4.8—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

23.4.39—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashereth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

23.4.56—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.4.61—Kidron—The “Cedron”, or as it is represented in other places in the scripture, the “Kidron”, is the valley which runs north and south between the Temple mount and the Mount of Olives. The name in Hebrew means “dusky place, dark-colored, mourn”. Many linguists and cultural anthropologists have suggested that streambed received this name because it was the place into which the blood of the Temple sacrifices was diverted. It also was the common sewer for the city.

23.4.69—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

23.5 We may not say with certainly what happened to these false priests that

3. And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

5. And he put down the idola-
had been set up to conduct the pagan affairs of the kingdom of Judah. Needless to say, however, they must certainly found themselves in another venue of existence.

23.5.12—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.5.33—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.5.40—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

23.6 The worship of Asheroth was as rampant as the worship of Baal, even in the spiritual heart of the kingdom. Again, these artifacts were ignominiously destroyed.

23.6.14—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.6.18—Kidron—The “Cedron”, or as it is represented in other places in the scripture, the “Kidron”, is the valley which runs north and south between the Temple mount and the Mount of Olives. The name in Hebrew means “dusky place, dark-colored, mourn”. Many linguists and cultural anthropologists have suggested that streambed received this name because it was the place into which the blood of the Temple sacrifices was diverted. It also was the common sewer for the city.

23.7 The society of the kingdom of Judah had almost been overwhelmed by

trouses priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6. And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7. And he brake down the houses

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the influences that were supposed to have been completely destroyed when the children of Israel first entered into the land of promise.

23.7.9—sodomites—In reference to male prostitutes which accompanied the worship of the gods of the Canaanites. These were primarily homosexual partners who participated in the abominations of the heathen religions.

23.8 The cleansing of the kingdom and of the city of Jerusalem was thorough.

23.8.12—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.8.25—Geba—Sometimes rendered Gaba. One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. It was eventually given to the Levites as one of their forty-eight cities in Israel. Some scholars have equated Gaba with Gibeah of Saul; that is to say, the king’s birthplace.

23.8.27—Beersheba—An oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

23.8.47—Joshua—Apparently the name of the mayor of the city of Jerusalem during the reign of Josiah, the son of Amon. Other scholars have suggested that the name of the gate is what is meant.

23.9 Some of these sites had originally been places of worship before the Temple was built. Once the House of the Lord was properly established, however, these places should have been abandoned by the true disciples of the Lord God of Israel. It appears that some of the rituals performed at these once sacred sites had taken on a more sinister tone. We should probably conclude that the worship of Jehovah persisted in these elevated sites, whether for good or for ill, under the direction of some of the sons of Aaron.

23.9.3—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

23.9.13—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional

8. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man’s left hand at the gate of the city.

9. Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.
sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.9.20—unleavened—This is bread made without fermentation, whether by injecting yeast or by using a sourdough start. The Hebrew word for this sort of bread derives from roots that mean “squeeze, compress, sad, heavy”. In other accounts of the tradition the bread without leaven did not need to be set out to raise, but could be baked immediately. It therefore was also called “haste” bread. This was the sort of commodity that was used during the first Passover. Given the precipitous nature of the exodus, this type of bread would serve as a practical matter as well. Another part of the symbolism was the departure of Israel from the corruption or “leaven” of the Egyptians. The priests, therefore, were to perceive of themselves as being separated from the temptations of a lost and fallen world.

23.10 The practice of ritualistic infanticide was summarily terminated by king Josiah.

23.10.4—Topheh—A once pleasant place lying south of the city of Jerusalem. It had become the site of the worship of Moloch, the god of the Ammonites. It is probable that the use of this place as a garbage heap dated from the reign of Josiah.

23.10.14—Hinnom—We have no idea who Hinnom or his son were, save that the father’s name was associated with it. With the passage of time, the name was incorporated with activities that were conducted there, eventually producing the name Gehenna, a euphemism for hell.

23.10.31—Molech—Elsewhere Milcom or Moloch. The god of the Ammonites. Historians are divided as to the manner in which sacrifices were accomplished. Jewish tradition asserts that the image was made of brass with a face of a calf. Small children were placed within the image and consumed by the fire that was kindled there. The god was similar to Chemosh, that which pertain to the Moabites, cousins of the Ammonites.

23.11 Some scholars suggest that these were images of horses; others aver that these were living animals. In either case, the result is the same. The former seems more likely given the fact that there were wooden chariots dedicated to the worship of Baal that were destroyed.

23.11.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.11.31—Nathanmelech—One of the chief servants of Josiah, the king of Judah. Little more is known of him. Some scholars, however, think of this man as one of the officers associated with the worship of Baal.

10. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

2 Kgs. 23:10
AF 464
MD 308
23.12 Ahaz and Manasseh had been openly outrageous practitioners of the religions of the Canaanites and the Phoenicians.

23.12.14—Ahaz—The son of Jotham and king of Judah after his father’s death. He was an idolater and murderer who sought aid from the Assyrians rather than the God of his fathers. The prophet Isaiah condemned many of his practices. He ruled for sixteen years. He was succeeded by his son Hezekiah.

23.12.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.12.26—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

23.12.59—Kidron—The “Cedron”, or as it is represented in other places in the scripture, the “Kidron”, is the valley which runs north and south between the Temple mount and the Mount of Olives. The name in Hebrew means “dusky place, dark-colored, mourn”. Many linguists and cultural anthropologists have suggested that streambed received this name because it was the place into which the blood of the Temple sacrifices was diverted. It also was the common sewer for the city.

23.13 The cleansing of the kingdom of Judah by Josiah continued apace, reaching back to the very beginnings of the establishment of the kingdom of Israel. Solomon had not been free of corruption. The mount of corruption is thought to have been the mount of Olives.

23.13.8—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.13.21—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah,

12. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

13. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

2 Kgs. 23:13
AF 464
Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

23.13.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God, the prince that prevails with God”.

23.13.29—Ashtoreth—Often spelled Ashtaroth. One of the principal gods of the Phoenicians and of the Canaanites. Ashtaroth is sometimes thought of as representing the moon while Baal, the sun, served as Ashtaroth’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

23.13.17—Zidonites—The inhabitants of Zidon and environs. Zidon is an alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

23.13.20—Chemosh—The primary god of the Moabites and the Ammonites. It was sometimes identified with Baal-peor and Baal-zebub.

23.13.25—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

23.13.28—Molech—Elsewhere Molech or Moloch. The god of the Ammonites. Historians are divided as to the manner in which sacrifices were accomplished, Jewish tradition asserts that the image was made of brass with a face of a calf. Small children were placed within the image and consumed by the fire that was kindled there. The god was similar to Chemosh, that which pertained to the Moabites, cousins of the Ammonites.

23.13.35—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.
23.14 The former places of worship were reduced to charnel sites to which even the most devoted heathens would not venture. The desecrations of the temples built to Baal, Ashtaroth and the myriads of other pagan gods were either leveled or completely abandoned by those who used to frequent them.

23.15 At Dan and Bethel, the northern and southern extremities of the kingdom of Israel, Jeroboam had raised up golden calves in order to dissuade his people from venturing to the Temple in Jerusalem. The southern site was utterly destroyed.

23.15.7—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

23.15.13—Jeroboam—The son of Nebat and Zeruah, of the tribe of Ephraim, who rose to sit upon the throne of the kingdom of Israel while Solomon’s son sat upon the throne of Judah. He opposed Solomon for a time, but eventually fled to Egypt. After the death of the king, Jeroboam returned home and raised a rebellion against Rehoboam, Solomon’s son. As king, Jeroboam quickly destroyed the spiritual life of the northern ten tribes by introducing religious abominations of all sorts to keep his citizens from resorting to the Temple in Jerusalem.

23.15.17—Nebat—The father of Jeroboam, the first king of divided Israel. By the time that Jeroboam came to directly oppose Solomon and Rehoboam, Nebat was dead.

23.15.20—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

23.16 This action by Josiah had been specifically prophesied many years before by a prophet called to rebuke Jeroboam as he offered incense at Bethel.

And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be in peace.

14. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15. Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.
Let no one doubt that the servants of God can know of events many generations in the future with extraordinary detail. There were no less than fifteen kings that reigned in Jerusalem between the days of Rehoboam and those of Josiah; a period lasting more than three hundred years. This constitutes only one of scores of such prophecies that have been this specific. The bones that were used were those of the false priests that Jeroboam and his successor had employed at Bethel.

23.16.3—Josiah-One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdraelon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

23.17 After prophesying against Jeroboam and Bethel, the prophet from Judah began to make his way back to his home when he was distracted from his task. He was subsequently slain by a lion and buried near Bethel.

23.17.31—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.17.44—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

23.18 The man who buried the prophet from Judah was also a prophet. He buried the man of God in his own sepulture and presumably his own body was interred there as well. Most scholars have concluded that this is who the prophet from Samaria was. If this is the case, then we need to understand that the term “Samaria” applied to the whole abandoned district that had once pertained to the kingdom of Israel, rather than just the capital city.

23.18.24—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

23.18.29—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located be burnt upon thee. (1 Kings 13:1–2)

17. Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.

18. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.
23.19 Josiah’s political and religious influence extended into what once had been the kingdom of Israel. The cleansing of the land of promise continued apace under Josiah’s administration.

23.19.16—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

23.19.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

23.19.30—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdrælon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

23.19.47—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

23.20 In eradicating the rampant idolatry and immorality that prevailed in these various parts of the land of Palestine, the judgment against the malefactors had to be decisive and complete. Josiah was not hesitant.

23.20.26—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an

19. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

20. And he slew all the priests of the high places that were there upon the altars, and burned men’s bones upon them, and returned to Jerusalem.
offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.21 Apparently the observance of the Passover had been neglected for some time, as had the other observances of the Law of Moses.

23.21.11—passover—in commemoration of the last of the great plagues that befell the land of Egypt because the Pharaoh was unwilling to allow the Israelites to worship the God of their fathers. The believing among the children of Israel followed the instructions of their prophet by offering up a lamb and using some of the blood to daub the jams of their doors. The angel of death passed over those homes so anointed. In all other places of residence, the families incurred the death of the firstborn of both man and beast.

23.22 The claim here is that the Passover had not been properly held for more than 700 years. A strict reading of the instructions given in the book of Numbers would reveal that this was probably the case, even though Hezekiah had gone to great lengths to hold an appropriate Passover service at the time of the rededication of the Temple at Jerusalem. Josiah would do all in his power to direct the ceremony properly, that all might be done in the most exacting way.

23.22.8—passover—in commemoration of the last of the great plagues that befell the land of Egypt because the Pharaoh was unwilling to allow the Israelites to worship the God of their fathers. The believing among the children of Israel followed the instructions of their prophet by offering up a lamb and using some of the blood to daub the jams of their doors. The angel of death passed over those homes so anointed. In all other places of residence, the families incurred the death of the firstborn of both man and beast.

23.22.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

23.22.33—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the year 2223, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.8—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdraelon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

23.11—Passover—In commemoration of the last of the great plagues that befall the land of Egypt because the Pharaoh was unwilling to allow the Israelites to worship the God of their fathers. The believing among the children of Israel followed the instructions of their prophet by offering up a lamb and using some of the blood to daub the jams of their doors. The angel of death passed over those homes so anointed. In all other places of residence, the families incurred the death of the firstborn of both man and beast.

23.18—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

24. Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.
of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.24.30—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.24.32—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdraelon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

23.24.51—Hilkiah—The high priest of Israel during the reign of Josiah the king of Judah. He was instrumental in celebrating the Passover during the eighteenth year of the reign of Josiah, He also brought the law of the Lord to the attention of Josiah which was found in the Temple. This latter was used in bringing about the great religious reformation in Josiah’s day.

23.24.53—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

23.25 We would look in the sacred record in vain to find such a paragon of virtue who was both king and disciple.

23.25.36—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

23.26 The kingdom of Judah was irreparably damaged and was on the brink of destruction when the boy Josiah ascended the throne. The force of his character and the righteousness of his heart would preserve his generation, but at his death, the whole society would descend back into ruin.

23.26.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men.

25. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26. Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.
throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuaah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuaah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.26.26—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatry of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

23.27 As the Assyrians had carried the northern kingdom of Israel into captivity and exile, so also would the Babylonians treat the kingdom of Judah. The promises of God would endure, but the lack of faithfulness on the part of the citizens of Jerusalem would cause the withdrawal of those blessings for a time.

23.27.8—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuaah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuaah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.27.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

23.27.25—Jerusalem—A city located about 32 miles from the Mediterran-
nean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.28 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

23.28.8—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdraelon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

23.28.20—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

23.28.28—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.29 For whatever reason, Josiah sought to oppose Necho, king of Egypt, when the latter was prosecuting his war against the Assyrians. Necho had brought his armies along the Mediterranean coast to purposefully not engage the kingdom of Judah in any way. Josiah, however, gathered his troops against him at Esdraelon near mount Carmel. Necho told Josiah that he meant no harm against him or his people, but Josiah persisted and in the process forfeited his own life. The Egyptian archers arrayed themselves against the king and he was slain at the beginning of the battle. Necho sought no immediate reprisals against the kingdom of Judah after the death of Josiah; he waited three months before he put Jehoahaz in chains.

23.29.4—Pharaohnechoh—The first Pharaoh mentioned by name in the sacred text. He made war against the kings of Mesopotamia and in

28. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

29. In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; and he slew him at Megiddo, when he had seen him.
doing so ran afoul of Josiah, the king of Judah at Megiddo in northern Israel. Necho had no desire to do battle against Josiah, but the latter insisted. Josiah was struck down by a volley of arrows from Necho’s archers. Necho was defeated by Nebuchadnezzar shortly thereafter.

23.29.7—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

23.29.14—Assyria—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Ashur, the son of Shem.

23.29.18—Euphrates—One of the two major water sources that define Mesopotamia. The cities of Ur, Babylon, and Haran were built upon its banks. All of Arabia would be included within the domains of the House of Israel, this river being the northern border of the land of promise.

23.29.21—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdraelon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

23.29.30—Megiddo—A major city of defense located at the southeastern foothills of Mount Carmel. It helped define the northern border of the tribal inheritance of Manasseh. It was taken by Joshua and the children of Israel during their early campaigns against the Canaanites after the crossing of the river Jordan. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed.

23.30 According to other scriptural accounts, Josiah was deeply mourned by his people. Josiah was thirty-nine years old at the time of his death.

23.30.11—Megiddo—A major city of defense located at the southeastern foothills of Mount Carmel. It helped define the northern border of the tribal inheritance of Manasseh. It was taken by Joshua and the children of Israel during their early campaigns against the Canaanites after the crossing of the river Jordan. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed.

23.30.16—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.30.31—Jehoahaz—Elsewhere Shallum. The son of Josiah and Hamutal who ascended to the throne of Judah after the death of his father. His
reign was short-lived, lasting only three months, after which he was imprisoned by Necho king of Egypt. He was taken captive to Egypt where he later died. He was succeeded by his elder brother Eliakim.

23.30.35—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great reformation took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdraelon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

23.31 Jehoahaz was born 3,247 years after the expulsion of Adam and Eve from the Garden of Eden. His father Josiah was sixteen at the time. He came to the throne upon the death of his father in the Adamic year 3270.

23.31.1—Jehoahaz—Elsewhere Shallum. The son of Josiah and Hamutal who ascended to the throne of Judah after the death of his father. His reign was short-lived, lasting only three months, after which he was imprisoned by Necho king of Egypt. He was taken captive to Egypt where he later died. He was succeeded by his elder brother Eliakim.

23.31.9—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.31.25—Hamutal—The wife of Josiah and the mother of Jehoahaz and Mataniah, kings of Judah. Her father was Jeremiah, a native of Libnah.

23.31.29—Jeremiah—The father of Hamutal and the grandfather of Jehoahaz, king of Judah. Little more is known of him.

23.31.31—Libnah—One of the campsites of the children of Israel used shortly after they departed from the foot of mount Sinai. A city of the same name in mentioned in the book of Joshua, was located between Gaza and Kadeshbarnea. We have speculated that this may have been the staging area for the ill-advised assault on the inhabitants of the land of Canaan, after the children of Israel were told that they would not inherit the land for another forty years.

23.32 Why Jehoahaz resorted to the wickedness of his father’s father and grandfather we may only speculate. His influence over the children of Israel, however, did not last long.

23.33 This was, no doubt, an afterthought. Josiah, the king of Judah, had opposed Necho’s passage through the coastal lands of Israel as he pursued his attack against the kings of Mesopotamia. After a three-month wait, Necho
overran the kingdom of Judah and put Jehoahaz in chains. A twelve million dollar tribute was also imposed.

23.33.2—Pharaohnechoh—The first Pharaoh mentioned by name in the sacred text. He made war against the kings of Mesopotamia and in doing so ran afoul of Josiah, the king of Judah at Megiddo in northern Israel. Necho had no desire to do battle against Josiah, but the latter insisted. Josiah was struck down by a volley of arrows from Necho’s archers. Necho was defeated by Nebuchadnezzar shortly thereafter.

23.33.8—Riblah—A city in the land of Hamath where Necho, king of Egypt, bound Jehoahaz, king of Judah, in chains three months after the latter came to power. It is said to have been located on the east bank of the Orontes River, about 75 miles northeast of Damascus.

23.33.13—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

23.33.20—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.33.31—talents—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. At the current asking price for silver, then, a talent would be worth about $36,556.00. Three hundred talents would have weighed no less than 22,800 pounds, with a present market value of $10,966,800.00.

23.33.36—talent—In the considered opinion of most scholars, a talent was equal to about 76 pounds, although estimates have put the measurement closer to 100 pounds. At the current asking price for gold, one talent would be worth about $1,580,000.00.

23.34 The people of the kingdom of Judah had selected Jehoahaz, one of Josiah’s younger sons, to assume the role as king. Three months into his reign, Jehoahaz was deposed by Necho, king of Egypt, and Eliakim his older brother was installed as the vassal sovereign of Judah.

23.34.2—Pharaohnechoh—The first Pharaoh mentioned by name in the sacred text. He made war against the kings of Mesopotamia and in doing so ran afoul of Josiah, the king of Judah at Megiddo in northern Israel. Necho had no desire to do battle against Josiah, but the latter insisted. Josiah was struck down by a volley of arrows from Necho’s archers. Necho was defeated by Nebuchadnezzar shortly thereafter.

23.34.4—Eliakim—The son of Josiah and Zebudah and king of Judah by the authority of Necho, king of Egypt. He ascended to the throne after his younger brother, Jehoahaz was deposed by Necho. His name was changed to Jehoiakim.

23.34.8—Josiah—One of the great kings of Judah, a scion of David, and an ancestor of the Lord Jesus Christ. Under Josiah’s lead, a great refor-
marion took place among the children of Israel. In this task he was aided by the prophet Jeremiah. The sites that had been dedicated to the gods of the Gentiles and heathens were destroyed, not only within the boundaries of the tribal inheritance of Judah, but throughout the land of Palestine. During his reign the city of Jerusalem became the focus of religious life, particularly the Temple which he had restored to its former glory. The Passover celebration was once more brought to the forefront of the minds and hearts of the covenant people. Josiah died in the valley of Esdraelon while opposing the invading forces of Pharaoh. He was deeply mourned by his people.

23.34.22—Jehoiakim—Necho’s name for Eliakim, the son of Josiah and Zebudah and king of Judah. He ascended to the throne after his younger brother, Jehoahaz was deposed by the king of Egypt.

23.34.25—Jehoahaz—Elsewhere Shallum. The son of Josiah and Hamutal who ascended to the throne of Judah after the death of his father. His reign was short-lived, lasting only three months, after which he was imprisoned by Necho king of Egypt. He was taken captive to Egypt where he later died. He was succeeded by his elder brother Eliakim.

23.34.31—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

23.35 The tribute was to be 300 talents of silver and 1 talent of gold, a sum that exceeded $12,000,000.00 in today’s currency. Apparently there were no such funds in the ecclesiastical or secular coffers.

23.35.2—Jehoiakim—Necho’s name for Eliakim, the son of Josiah and Zebudah and king of Judah. He ascended to the throne after his younger brother, Jehoahaz was deposed by the king of Egypt.

23.35.10—Pharaoh—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

23.35.50—Pharaohnechoh—The first Pharaoh mentioned by name in the sacred text. He made war against the kings of Mesopotamia and in doing so ran afoul of Josiah, the king of Judah at Megiddo in northern Israel. Necho had no desire to do battle against Josiah, but the latter insisted. Josiah was struck down by a volley of arrows from Necho’s archers. Necho was defeated by Nebuchadnezzar shortly thereafter.

23.36 Eliakim, or Jehoiakim as Necho would have it, was born 3,245 years after our first parents departed from the Garden of Eden, when his father Josiah was fourteen years of age. He came to the throne in 3270 when his brother Jehoahaz was deposed by Necho, king of Egypt. His reign came to an end in the Adamic year 3281.

23.36.1—Jehoiakim—Necho’s name for Eliakim, the son of Josiah and Zebudah and king of Judah. He ascended to the throne after his younger brother, Jehoahaz was deposed by the king of Egypt.

23.36.19—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley

35. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaohnechoh.

36. Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother’s name was Zebudah, the daughter of Pedaiah of Rumah.
and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

23.36.25—Zebudah—The wife of Josiah and the mother of Eliakim, kings of Judah. She was the daughter of Pedaiah, a native of Ramah.

23.36.29—Pedaiah—The father of Zebudah, the wife of Josiah, and the grandfather of Eliakim, king of Judah. He was a native of Ramah.

23.36.31—Ramah—An unidentified city wherein Pedaiah, the father of Zebudah and grandfather of Eliakim, was born.

23.37 Eliakim had some rather notable righteous ancestors, including his own father Josiah. Before him, only Hezekiah and Azariah improved the spiritual atmosphere of the kingdom of Judah. The rest of the kings were either of dubious moral value to the inhabitants of the kingdom of Judah or were outright apostates.

37. And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

Chapter 24

1. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2. And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.
24.2.20—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshiping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

24.2.27—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

24.2.32—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

24.3 Notwithstanding any repentance that Manasseh may have exhibited in the latter part of his reign, he had already effectively broken the spiritual back of the nation. So complete was this spiritual polluting of the people and the land that even the long reign of the righteous king Josiah could not overcome the damage done.

24.3.11—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

24.3.23—Manasseh—The son of Hezekiah and Hephzibah who ruled the kingdom of Judah for fifty-five years. For half of his rule, Manasseh reverted to the idolatries of his grandfather, Ahaz. Because of his machinations against the king of Assyria, Manasseh was carried away in bonds to Babylon where he repented of his wickedness, both spiritual and secular. When he returned to Jerusalem, he abolished idolatry and reinstated the worship of the Lord God Jehovah.

24.4 Among the lives that were taken by Manasseh, king of Judah, was that of

3. Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

4. And also for the innocent
the prophet Isaiah. He also had delivered his own children into the fires of Moloch. He was a wicked and a vicious man.

24.4.13—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

24.5 It is abundantly clear that the sacred records of the House of Israel were far more expansive in ages past than they are today. No doubt there will come a time when we will have direct access to all of them.

24.5.8—Jehoiakim—Necho’s name for Eliakim, the son of Josiah and Zebudah and king of Judah. He ascended to the throne after his younger brother, Jehoahaz was deposed by the king of Egypt.

24.5.20—book—It seems unlikely that this is in reference to the books of Chronicles presently found in the Biblical text. No doubt they were drawn upon, however, when both Kings and Chronicles were composed.

24.5.28—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

24.6 The writings of the prophet Jeremiah suggest that Jehoiakim met with a violent death and was ignominiously buried.

24.6.2—Jehoiakim—Necho’s name for Eliakim, the son of Josiah and Zebudah and king of Judah. He ascended to the throne after his younger brother, Jehoahaz was deposed by the king of Egypt.

24.6.8—Jehoiachin—Elsewhere Jeconiah and Coniah. The son of Nekushta and Jehoiakim, king of Judah. He came to the throne shortly after the death of his father. His reign was short-lived, lasting only three months. He was carried away into captivity by the Babylonians.

24.7 The machinations of the king of Egypt would not stop, however. His attempt to seduce later kings of Judah would terminate in the death and destruction of tens of thousands. We may assume for our purposes that Pharaoh lost all of his holdings in the Sinai and perhaps the Babylonians set up camp on the eastern shore of the Nile River for a time. Some scholars suggest that the river of Egypt was located farther east near the southern borders of the land of Canaan.

24.7.5—Egypt—A land naturally watered by the Nile River, the delta

blood that he shed; for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5. Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

6. So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.
region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

24.7.19—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

24.7.30—Euphrates—One of the two major water sources that define Mesopotamia. The cities of Ur, Babylon, and Haran were built upon its banks. All of Arabia would be included within the domains of the House of Israel, this river being the northern border of the land of promise.

24.8 Jehoiachin was born 3,263 years after Adam and Eve departed from the Garden of Eden, when his father was eighteen years old. He came to the throne in 3281 after the death of his father Jehoiakim. His reign lasted three months, after which he was carried away captive into Babylon. The corresponding text in 2 Chronicles states that Jehoiachin was eight years old when he came to the throne. This is clearly a textual error.

24.8.1—Jehoiachin—Elsewhere Jeconiah and Coniah. The son of Nehushta and Jehoiakim, king of Judah. He came to the throne shortly after the death of his father. His reign was short-lived, lasting only three months. He was carried away into captivity by the Babylonians.

24.8.15—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

24.8.23—Nehushta—The wife of Jehoiakim and the mother of Jehoiachin, kings of Judah. She was the daughter of Elnathan, a native of Jerusalem.

24.8.27—Elnathan—The father of Nehushta and the grandfather of Jehoiachin, king of Judah. He was a native of the capital city of the kingdom of Judah.

24.9 During the eleven years of his reign, Eliakim (or Jehoiakim as Necho preferred to call him) did nothing to improve the spiritual atmosphere of the kingdom of Judah. There was no interest in doing so on the part of Jehoiachin either.

24.10 The submission of the kingdom of Judah was immediate. This would be the beginning of the end for the inhabitants of Jerusalem.

24.10.7—Nebuchadnezzar—Elsewhere Nebuchadrezzar. The king of Babylon at the time of the Babylonian captivity of the southern kingdom of Judah. He regained all of the territory that the Assyrians and Bab-

8. Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother’s name was Nehushta, the daughter of Elnathan of Jerusalem.

9. And he did that which was evil in the sight of the LORD, according to all that his father had done.

10. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.
24.10—**Babylon**—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

24.10.14—**Jerusalem**—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

24.11 The submission of the kingdom of Judah was immediate. This would be the beginning of the end for the inhabitants of Jerusalem.

24.11.2—**Nebuchadnezzar**—Elsewhere Nebuchadnezzar. The king of Babylon at the time of the Babylonian captivity of the southern kingdom of Judah. He regained all of the territory that the Assyrians and Babylonians had lost to the Egyptians, including the possessions in the land of Canaan. He was instrumental in glorifying Babylon, particularly regarding what the world would come to call the hanging gardens of Babylon, one of the seven wonders of the ancient world. He figures prominently in the writings of Daniel the prophet.

24.11.5—**Babylon**—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

24.12 The deportation of Jehoiachin took place in the eighth year of the reign of Nebuchadnezzar, after the king of Judah had been on the throne for three months.

24.12.2—**Jehoiachin**—Elsewhere Jeconiah and Coniah. The son of Nehushta and Jehoiakim, king of Judah. He came to the throne shortly after the death of his father. His reign was short-lived, lasting only three months. He was carried away into captivity by the Babylonians.

11. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.
24.12.6—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

24.12.13—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

24.12.17—mother—That is to say, Nehushta, the daughter of Elnathan.

24.13 According to the writings of Daniel the prophet, Nebuchadnezzar took a large part of the vessels of the Temple at Jerusalem when he subdued Jehoiakim in the year of Adam 3273. This present looting of the Temple is the second; there would be a third when Jerusalem fell during the reign of king Zedekiah.

24.13.32—Solomon—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Elam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

24.13.35—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

24.14 The elite of the city of Jerusalem were all deported, certainly defusing any immediate effective rebellion that might have taken place if Nebuchadnezzar had left the political infrastructure in place. Yet there were men who fomented rebellion with Jehoiachin’s replacement to the degree that the whole city and everything in it would eventually be destroyed by the Babylonians.

24.14.6—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

24.15 Jehoiachin apparently remained in prison in Babylon for rest of Nebuchadnezzar’s life, thirty-six years, after which he released by Evilmerodach. Thereafter he ate at the king of Babylon’s table.

24.15.5—Jehoiachin—Elsewhere Jeconiah and Coniah. The son of Nehushta and Jehoiakim, king of Judah. He came to the throne shortly after the death of his father. His reign was short-lived, lasting only three months. He was carried away into captivity by the Babylonians.

24.15.7—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Levi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

24.15.11—mother—that is to say, Nehushta, the daughter of Elnathan.

24.15.31—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

24.16 No doubt Nebuchadnezzar put all of these men to work in the military industrial complex of Babylon in one fashion or another.

24.16.29—Babylon—A great nation founded in the Mesopotamian valley

14. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15. And he carried away Jehoiachin to Babylon, and the king’s mother, and the king’s wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

16. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that
closely associated with the Chaldean empire. It had risen to some
economic importance by the time of the fall of Jericho to the Israelites
under Joshua. The Babylonians would eventually become a world
power, overrunning the whole of the Middle East. The threat of the
Babylonian captivity would bring about the departure of several groups
from the land of Israel, the most prominent in scripture being Lehi and
his family, together with the associates of Mulek who eventually settled
the land of Zarahemla. Babylon has become the metaphorical repre-
sentation of materialism in the world of men.

24.17 As Necho had renamed his vassal from Eliakim to Jehoiakim, so also
took Nebuchadnezzar rename Mattaniah to Zedekiah.

24.17.5—Babylon—A great nation founded in the Mesopotamian valley
closely associated with the Chaldean empire. It had risen to some
economic importance by the time of the fall of Jericho to the Israelites
under Joshua. The Babylonians would eventually become a world
power, overrunning the whole of the Middle East. The threat of the
Babylonian captivity would bring about the departure of several groups
from the land of Israel, the most prominent in scripture being Lehi and
his family, together with the associates of Mulek who eventually settled
the land of Zarahemla. Babylon has become the metaphorical repre-
sentation of materialism in the world of men.

24.17.7—Mattaniah—The uncle of Jehoiachin who ascended to the
throne of the kingdom of Judah after the former was cast into prison in
Babylon. Nebuchadnezzar changed Mattaniah’s name to Zedekiah.
Mattaniah was the full brother of Jehoahaz and the half-brother of
Eliakim, each of whom had served for a time as the king of Judah.

24.17.20—Zedekiah—The last king of Judah before the Babylonian cap-
tivity. He was named Mattaniah by his parents, Josiah and Hamutal,
but was renamed Zedekiah by Nebuchadnezzar at the age of twenty-
one. When Zedekiah proved unsatisfactory during the eleventh year of
his reign, most of the sons of the king were put to death as he stood
with them, then the king of Babylon had Zedekiah’s eyes thrust out.
One of his sons had escaped the vengeance of Nebuchadnezzar, how-
ever, and with a group of supporters eventually crossed the ocean to
settle in the land of Zarahemla. These Jewish colonists have been tradi-
tionally called the Mulekites. It was among the people of Mulek that
the sole survivor of the Jaredite civilization, Coriantumr, lived out his
last days. More than three hundred years later, the Nephites fleeing
from the Lamanites would come in contact with the Mulekites in Zara-
hemla and the two peoples would become a single nation.

24.18 Zedekiah was born 3,260 years after Adam and Eve departed from the
Garden of Eden. He ascended to the throne of his nephew in the year of
Adam 3281. His reign came to an end with the destruction of Jerusalem in
3292.

24.18.1—Zedekiah—The last king of Judah before the Babylonian cap-
tivity. He was named Mattaniah by his parents, Josiah and Hamutal,
but was renamed Zedekiah by Nebuchadnezzar at the age of twenty-
one. When Zedekiah proved unsatisfactory during the eleventh year of
his reign, most of the sons of the king were put to death as he stood
with them, then the king of Babylon had Zedekiah’s eyes thrust out.
One of his sons had escaped the vengeance of Nebuchadnezzar, how-
ever, and with a group of supporters eventually crossed the ocean to
settle in the land of Zarahemla. These Jewish colonists have been tradi-
were strong and apt for war, even
them the king of Babylon brought
captive to Babylon.

17. And the king of Babylon
made Mattaniah his father’s
brother king in his stead, and
changed his name to Zedekiah.

18. Zedekiah was twenty and one
years old when he began to reign,
and he reigned eleven years in Jeru-
salem. And his mother’s name was
Hamutal, the daughter of Jeremiah
of Libnah.
tionally called the Mulekites. It was among the people of Mulek that
the sole survivor of the Jaredite civilization, Corinatumr, lived out his
last days. More than three hundred years later, the Nephites fleeing
from the Lamanites would come in contact with the Mulekites in Zar-
ahemla and the two peoples would become a single nation.

24.18.19—Jerusalem—A city located about 32 miles from the Medi-
terranean Sea and 18 miles from the Jordan River and the northern tip of
the Dead Sea. Once the city was captured by the children of Israel from
the Jebusites, it served as the capital of the kingdom of Israel and Judah
for many centuries. Jerusalem sits aside of several prominences includ-
ing mount Moriah, where Abraham was commanded to take Isaac as an
offering unto the Most High God, and mount Zion. The Kidron Valley
and the Mount of Olives lie immediately to the east. The traditional
sites of Calvary and the Garden Tomb lie immediately to the north.
The king at the time of the initial entry into the land of promise was
Adonizedek.

24.18.25—Hamutal—The wife of Josiah and the mother of Jehoahaz and
Mattaniah, kings of Judah. Her father was Jeremiah, a native of Libnah.

24.18.29—Jeremiah—The father of Hamutal and the grandfather of
Jehoahaz, king of Judah. Little more is known of him.

24.18.31—Libnah—One of the campsites of the children of Israel used
shortly after they departed from the foot of mount Sinai. A city of the
same name in mentioned in the book of Joshua, was located between
Gaza and Kadeshbarnea. We have speculated that this may have been
the staging area for the ill-advised assault on the inhabitants of the land
of Canaan, after the children of Israel were told that they would not
inherit the land for another forty years.

24.19 Eliakim, or as Necho would have called him, Jehoiakim, had some rather
notable righteous ancestors, including his own father Josiah. Before him, only
Hezekiah and Azariah improved the spiritual atmosphere of the kingdom of
Judah. The rest of the kings were either of dubious moral value to the inhabi-
tants of the kingdom of Judah or were outright apostates. Jehoiakim, however,
did not follow the righteous example of the great kings, but succumbed to the
same temptations as his wicked predecessors. So also Zedekiah.

24.19.18—Jehoiakim—Necho’s name for Eliakim, the son of Josiah and
Zebudah and king of Judah. He ascended to the throne after his
younger brother, Jehoahaz, was deposed by the king of Egypt.

24.20 In the eighth year of his rule of the kingdom of Judah, Zedekiah for-
sook the oath that he had made with the king of Babylon, Nebuchadnezzar
then returned to besiege the city of Jerusalem and within in three years had
reduced it to rubble. The first act of the Babylonian captivity had come to a
close. It would be seventy years before the posterity of the inhabitants of the
Jerusalem would be allowed to return to their homeland.

24.20.13—Jerusalem—A city located about 32 miles from the Medi-
terranean Sea and 18 miles from the Jordan River and the northern tip of
the Dead Sea. Once the city was captured by the children of Israel from
the Jebusites, it served as the capital of the kingdom of Israel and Judah
for many centuries. Jerusalem sits aside of several prominences includ-
ing mount Moriah, where Abraham was commanded to take Isaac as an
offering unto the Most High God, and mount Zion. The Kidron Valley
and the Mount of Olives lie immediately to the east. The traditional
sites of Calvary and the Garden Tomb lie immediately to the north.
The king at the time of the initial entry into the land of promise was

19. And he did that which was evil in the sight of the LORD,
according to all that Jehoiakim had done.

20. For through the anger of the LORD it came to pass in Jerusalem
and Judah, until he had cast them
out from his presence, that Zede-
kiah rebelled against the king of
Babylon.
Adonizedek.

24.20.15—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

24.20.26—Zedekiah—The last king of Judah before the Babylonian captivity. He was named Mattaniah by his parents, Josiah and Hamutal, but was renamed Zedekiah by Nebuchadnezzar at the age of twenty-one. When Zedekiah proved unsatisfactory during the eleventh year of his reign, most of the sons of the king were put to death as he stood with them, then the king of Babylon had Zedekiah’s eyes thrust out. One of his sons had escaped the vengeance of Nebuchadnezzar, however, and with a group of supporters eventually crossed the ocean to settle in the land of Zarahemla. These Jewish colonists have been traditionally called the Mulekites. It was among the people of Mulek that the sole survivor of the Jaredite civilization, Coriantumr, lived out his last days. More than three hundred years later, the Nephites fleeing from the Lamanites would come in contact with the Mulekites in Zarahemla and the two peoples would become a single nation.

24.20.32—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.0.1 At this point it is possible to make a reconciliation between the chronologies that these commentaries have been suggesting and the modern calendaring system which, flawed as it is, provides us with some benchmarks by which we may settle on a degree of consistency. At first blush, we must needs establish a date for the birth of the Lord Jesus Christ. Doing so would set a point by which standard dating system might be judged appropriately. In the beginning of this present dispensation, the Dispensation of the fullness of times, the Lord Jesus Christ directed His servants to once more bring into existence The Church of Jesus Christ, that which had been lost through attrition and apostasy shortly after the ascension of the Savior into Heaven. The precise date was indicated in a revelation given through the prophet Joseph Smith while residing in Fayette, New York. The Church was to be formed on Tuesday, 6 April 1830.
The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April— (Doctrine and Covenants 20:1)

It is unnecessary to engage in a lengthy discussion regarding the various chronologies that have been proposed for the birth of the Lord Jesus Christ. Most of these are embarrassing to anyone with even a basic understanding of the principles and historical facts involved. The fact of the matter is that, insofar as the current calendaring system is concerned, there is no authoritative way to determine the correlation between any of the ancient calendars and the modern ones. The ancients settled on the 25th of December as the birth date for the baby Jesus primarily for political reasons, and as lovely a tradition as it has become, it is completely without historical warrant. Biblical historians have proposed various years for the birth of the Savior without even the faintest shreds of evidence for their assertions. Resorts to astronomical phenomena have been proposed with a spectacular display of ignorance and misinformation. These, combined with faulty suppositions regarding the historical accounts of the day, have compounded the problem with stunning effect. The traditions of men conflated with the ruminations of self-proclaimed intellectuals have done nothing to bring any light to bear on the subject of the Savior’s birth. However, in this one short verse, in the introduction to the Constitution of the Church of Jesus Christ in this dispensation, the issue has been definitively laid to rest. What was the point of organizing the Church of Jesus Christ on a date that fell midweek, if it were not that the date was to have extraordinary significance to the Lord’s disciples in the latter days? Once we accept that the 6th of April was chosen because of its relationship to the birth of the Messiah, we need not quibble about the year. Jesus was not born in 7 BC, 4 BC, 3 BC, or any other year proposed by the academics of the world. The Lord could not be any clearer than he has been here. Jesus was born precisely 1,830 years prior to the date set aside for the organization of the Church in the Dispensation of the Fullness of Times. According to the calendar in use at the time this revelation was given, the date for the birth of Jesus Christ was 6 April 1 BC, there being no zero year in this system.

25.0.2 According to the chronologies produced by historians and other biblical scholars, the first year of the reign of Zedekiah began in 598 BC. As will be seen, however, the year must have been at least two years before. The time between Lehi’s departure from Jerusalem to the year of the birth of the Lord Jesus Christ is consistently given as precisely 600 years. Assuming Jesus was born in Bethlehem on 6 April 1 BC, the departure from Jerusalem must have transpired no later than 600 BC. Inasmuch as we do not know the exact amount of time Lehi spent prophesying to the people of Jerusalem, we cannot with certainty mark 600 BC as the first year of Zedekiah’s reign. It may have been a year or more earlier. For the sake of argument we will settle on the year 602 BC as the first year of Zedekiah’s rule. We need not become peripatetic about the four year disparity between the chronologies of the academics and our proposal. Anyone familiar with the history of the calendaring systems presently in use is fully aware that such agitation is unnecessary and unwise.

25.0.3 Our ongoing dating system used in these commentaries has consistently attempted to follow the sense of the Old Testament text, in conjunction with modern day revelations that address such issues in passing. Hence, both
the Pearl of Great Price and the Doctrine and Covenants have contributed to our understanding of chronological issues that have eluded the scholars who have tried to set all of the events in order. We need not set before the reader every argument that has been proposed. Suffice it to say, that we have been meticulous in accounting for the variables and the discrepancies that have appeared throughout the text of the Old Testament from Genesis to the end of the second book of Kings.

25.0.4 The following chronological chart represents a continuation of the ones used previously and follows the pattern established for this particular volume of the commentaries (see also 16.0.5).

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>KJ.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>3013</td>
<td>91</td>
<td>Ahaziah appointed viceroy</td>
<td></td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Jehoram dies</td>
<td>2 Chr. 21:19–20</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Ahaziah becomes king</td>
<td>2 Kgs. 8:25</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Joash born</td>
<td>2 Kgs. 11:21</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Ahaziah dies</td>
<td>2 Kgs. 9:27–29</td>
</tr>
<tr>
<td>3015</td>
<td>93</td>
<td>Athaliah becomes sole queen</td>
<td>2 Kgs. 11:1–3</td>
</tr>
<tr>
<td>3022</td>
<td>100</td>
<td>Joash becomes king</td>
<td>2 Kgs. 11:4–12</td>
</tr>
<tr>
<td>3022</td>
<td>100</td>
<td>Athaliah is slain</td>
<td>2 Kgs. 11:14–16</td>
</tr>
<tr>
<td>3037</td>
<td>115</td>
<td>Amaziah born</td>
<td>2 Chr. 25:1</td>
</tr>
<tr>
<td>3062</td>
<td>140</td>
<td>Joash dies</td>
<td>2 Kgs. 12:1</td>
</tr>
<tr>
<td>3062</td>
<td>140</td>
<td>Amaziah becomes king</td>
<td>2 Kgs. 12:21</td>
</tr>
<tr>
<td>3063</td>
<td>141</td>
<td>Azariah born</td>
<td>2 Kgs. 14:21</td>
</tr>
<tr>
<td>3079</td>
<td>157</td>
<td>Azariah appointed co-regent</td>
<td></td>
</tr>
<tr>
<td>3080</td>
<td>158</td>
<td>The battle against Edom at Sela</td>
<td>2Kgs. 14:7</td>
</tr>
<tr>
<td>3091</td>
<td>169</td>
<td>Amaziah dies</td>
<td>2 Chr. 25:1</td>
</tr>
<tr>
<td>3091</td>
<td>169</td>
<td>Azariah becomes sole king</td>
<td>2 Kgs. 14:21</td>
</tr>
<tr>
<td>3106</td>
<td>184</td>
<td>Jotham born</td>
<td>2 Kgs. 15:33</td>
</tr>
<tr>
<td>3127</td>
<td>205</td>
<td>Ahaz born</td>
<td>2 Kgs. 16:2</td>
</tr>
<tr>
<td>3131</td>
<td>209</td>
<td>Azariah dies</td>
<td>2 Kgs. 15:2</td>
</tr>
<tr>
<td>3131</td>
<td>209</td>
<td>Jotham becomes king</td>
<td>2 Kgs. 15:32</td>
</tr>
<tr>
<td>3147</td>
<td>225</td>
<td>Hezekiah born (Ahaz 11?)</td>
<td>2 Kgs. 18:2</td>
</tr>
<tr>
<td>3151</td>
<td>230</td>
<td>Ahaz becomes king</td>
<td>2 Kgs. 16:1</td>
</tr>
<tr>
<td>3152</td>
<td>230</td>
<td>Ahaz and Tiglath meet in Damascus</td>
<td>2 Kgs. 16:10</td>
</tr>
<tr>
<td>3153</td>
<td>231</td>
<td>Hezekiah becomes co-regent(15?)</td>
<td>2 Kgs. 18:1</td>
</tr>
<tr>
<td>3163</td>
<td>241</td>
<td>Ahaz dies</td>
<td>2 Kgs. 16:2</td>
</tr>
<tr>
<td>3182</td>
<td>241</td>
<td>Hezekiah becomes sole king</td>
<td>2 Kgs. 16:20</td>
</tr>
<tr>
<td>3137</td>
<td>245</td>
<td>Sennacherib invades Judah</td>
<td>2 Kgs. 18:13</td>
</tr>
<tr>
<td>3170</td>
<td>248</td>
<td>Manasseh born</td>
<td>2 Kgs. 21:1</td>
</tr>
<tr>
<td>3182</td>
<td>260</td>
<td>Hezekiah dies</td>
<td>2 Kgs. 18:2</td>
</tr>
<tr>
<td>3182</td>
<td>260</td>
<td>Manasseh becomes king</td>
<td>2 Kgs. 21:1</td>
</tr>
<tr>
<td>3215</td>
<td>293</td>
<td>Amon born</td>
<td>2 Kgs. 21:19</td>
</tr>
<tr>
<td>3231</td>
<td>309</td>
<td>Josiah born</td>
<td>2 Kgs. 22:1</td>
</tr>
<tr>
<td>3237</td>
<td>315</td>
<td>Manasseh dies</td>
<td>2 Kgs. 21:1</td>
</tr>
<tr>
<td>3237</td>
<td>315</td>
<td>Amon becomes king</td>
<td>2 Kgs. 21:18</td>
</tr>
<tr>
<td>3239</td>
<td>317</td>
<td>Amon assassinated</td>
<td>2 Kgs. 21:23</td>
</tr>
<tr>
<td>3239</td>
<td>317</td>
<td>Josiah becomes king</td>
<td>2 Kgs. 21:26</td>
</tr>
<tr>
<td>3245</td>
<td>319</td>
<td>Eliakim born</td>
<td>2 Kgs. 23:36</td>
</tr>
<tr>
<td>3247</td>
<td>325</td>
<td>Josiah turns to the Lord</td>
<td>2 Chr. 34:3</td>
</tr>
<tr>
<td>3247</td>
<td>325</td>
<td>Jehoahaz born</td>
<td>2 Kgs. 23:32</td>
</tr>
<tr>
<td>3251</td>
<td>329</td>
<td>Josiah destroys idolatry</td>
<td>2 Chr. 34:3–7</td>
</tr>
<tr>
<td>3257</td>
<td>335</td>
<td>Josiah begins repairs on Temple</td>
<td>2 Kgs. 22:3–7</td>
</tr>
<tr>
<td>3257</td>
<td>335</td>
<td>Josiah celebrates the Passover</td>
<td>2 Kgs. 23:23</td>
</tr>
<tr>
<td>Ad. Yr</td>
<td>KI.Yr</td>
<td>Event</td>
<td>Scripture</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
<td>-------</td>
<td>-----------</td>
</tr>
<tr>
<td>3260</td>
<td>338</td>
<td>Zedekiah born</td>
<td>2 Kgs. 24:18</td>
</tr>
<tr>
<td>3263</td>
<td>341</td>
<td>Jehoiachin born</td>
<td>2 Kgs. 24:8</td>
</tr>
<tr>
<td>3270</td>
<td>348</td>
<td>Josiah dies</td>
<td>2 Kgs. 22:1</td>
</tr>
<tr>
<td>3270</td>
<td>348</td>
<td>Jehoahaz becomes king</td>
<td>2 Kgs. 23:30</td>
</tr>
<tr>
<td>3270</td>
<td>348</td>
<td>Eliakim appointed king by Necho</td>
<td>2 Kgs. 23:34</td>
</tr>
<tr>
<td>3281</td>
<td>359</td>
<td>Eliakim’s reign ends</td>
<td>2 Kgs. 23:36</td>
</tr>
<tr>
<td>3281</td>
<td>359</td>
<td>Jehoiachin becomes king</td>
<td>2 Kgs. 24:6</td>
</tr>
<tr>
<td>3281</td>
<td>359</td>
<td>Zedekiah becomes king</td>
<td>2 Kgs. 24:17</td>
</tr>
<tr>
<td>3292</td>
<td>370</td>
<td>Jerusalem destroyed</td>
<td>2 Kgs. 25:2</td>
</tr>
<tr>
<td>3318</td>
<td>396</td>
<td>Jehoiachin brought from prison</td>
<td>2 Kgs. 25:27</td>
</tr>
</tbody>
</table>

25.0.5 The table above reflects those resolutions in the chronological record that appear to reconcile the concurrent histories of the kingdom of Israel and the kingdom of Judah. It follows the same format that we have used previously in our commentaries on the Old Testament. In this case, however, we have divided the chart into two parts. The first section tracks the events that transpire during the reign of the Judean kings. The second lists the events that take place in the northern kingdom of Israel. “KI.Yr” refers to the events in the kingdom of Judah beginning with the reign of Rehoboam, the son of Solomon. “KI.Yr” refers to the events in the kingdom of Israel, beginning with the rebellion of Jeroboam. “Ad. Yr” provides the number of years since the time that Adam and Eve were driven from the Garden of Eden. This particular chart begins with the deaths of the kings of Judah and Israel at the hands of Jehu in 3015. Needless to say, these two charts are not exactly parallel, but some attempt has been made to keep them close. We cannot know the exact number of months that pass between episodes, even though we are told the number of years. Hence, from time to time there are rather elaborate argu-
ments made in order to reconcile what appear to be glaring errors in the narrative. For the most part we have assumed that the narrator knew what he was talking about.

25.0.6 We have determined that Zedekiah came to the throne of Judah 3,281 years after our first parents departed from the Garden of Eden. We have also speculated that the first year of the reign of king Zedekiah took place about the year 602 BC, allowing Lehi about a year to conduct his short ministry and make his preparations to depart from the city of Jerusalem at the behest of the Lord God of Israel. These two suppositions in place would suggest that our first parents, Adam and Eve, departed from the Garden of Eden 3,883 years before the birth of the Lord Jesus Christ, when time, as we presently understand it, first began. Thus we may make an informed proposal regarding the relative dates of the other major events in the world’s history since that time.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>Cal.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3883 BC</td>
<td>Adam and Eve depart the Garden</td>
<td>Gen. 5:28–29</td>
</tr>
<tr>
<td>1056</td>
<td>2827 BC</td>
<td>Birth of Noah</td>
<td>Gen. 7:6</td>
</tr>
<tr>
<td>1656</td>
<td>2227 BC</td>
<td>Year of the Flood</td>
<td>Gen. 11:26</td>
</tr>
<tr>
<td>1964</td>
<td>1919 BC</td>
<td>Abraham born (?)</td>
<td>Gen. 9:28–29</td>
</tr>
<tr>
<td>2006</td>
<td>1877 BC</td>
<td>Noah dies</td>
<td>Gen. 25:26</td>
</tr>
<tr>
<td>2124</td>
<td>1759 BC</td>
<td>Jacob and Esau born</td>
<td>Gen. 30:22–24</td>
</tr>
<tr>
<td>2214</td>
<td>1669 BC</td>
<td>Birth of Joseph to Rachel</td>
<td>Gen. 47:9</td>
</tr>
<tr>
<td>2314</td>
<td>1559 BC</td>
<td>Joseph dies</td>
<td>Gen. 50:26</td>
</tr>
<tr>
<td>2326</td>
<td>1557 BC</td>
<td>Moses born</td>
<td>Acts 7:23</td>
</tr>
<tr>
<td>2366</td>
<td>1517 BC</td>
<td>Moses flees Egypt (40)</td>
<td>D&amp;C 84:6</td>
</tr>
<tr>
<td>2386</td>
<td>1497 BC</td>
<td>Jethro ordains Moses (60?)</td>
<td>Acts 7:30</td>
</tr>
<tr>
<td>2406</td>
<td>1477 BC</td>
<td>Moses receives his call (80)</td>
<td>Moses Translated (20 Adar)</td>
</tr>
<tr>
<td>2466</td>
<td>1437 BC</td>
<td>Joshua dies (110)</td>
<td>Josh. 24:29–30</td>
</tr>
<tr>
<td>2733</td>
<td>1150 BC</td>
<td>Samuel born (?)</td>
<td>1 Sam. 1:20</td>
</tr>
<tr>
<td>2811</td>
<td>1072 BC</td>
<td>David born (?)</td>
<td>1 Kgs. 6:1</td>
</tr>
<tr>
<td>2886</td>
<td>997 BC</td>
<td>The foundations of Temple Laid</td>
<td>1 Kgs. 11:42</td>
</tr>
<tr>
<td>2922</td>
<td>961 BC</td>
<td>Solomon dies</td>
<td>2 Kgs. 18:10</td>
</tr>
<tr>
<td>3159</td>
<td>724 BC</td>
<td>Kingdom of Israel destroyed</td>
<td>2 Kgs. 24:17</td>
</tr>
<tr>
<td>3281</td>
<td>602 BC</td>
<td>Zedekiah becomes king</td>
<td>1 Ne. 1:4</td>
</tr>
<tr>
<td>3282</td>
<td>602 BC</td>
<td>Lehi begins ministry</td>
<td>1 Ne. 2:1–5</td>
</tr>
<tr>
<td>3292</td>
<td>591 BC</td>
<td>Lehi departs Jerusalem</td>
<td>2 Kgs. 25:2</td>
</tr>
<tr>
<td>3318</td>
<td>565 BC</td>
<td>Jerusalem destroyed</td>
<td>2 Kgs. 25:27</td>
</tr>
</tbody>
</table>

It should be noted that many Christian scholars have settle upon 4004 BC as the beginning of time. Jewish scholarship has determined that 3761 BC as the year that Adam was created. We need not treat the strengths or weaknesses of either conclusion.

25.1 According to the writings of Daniel the prophet, Nebuchadnezzar took a large part of the vessels of the Temple at Jerusalem when he subdued Jehoiakim (or Eliakim) in the year of Adam 3273. The second looting of the Temple took place during the short reign of Jehoiachin in 3281. There would be a third when Jerusalem fell in the eleventh year of the reign of king Zedekiah. The ninth year of Zedekiah’s rule would have been about 3290 since Adam and Eve were exiled from the Garden of Eden, or about the year 593 BC.  

25.1.15–16—tenth month—Called Tevet anciently. This month generally

1. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.  

2 Kgs. 25:1–3  
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occurs in the ancient Jewish calendar about the same time as December and January do in modern calendars. Tevet is considered to be the tenth month of the ecclesiastical year.

25.1.25—Nebuchadnezzar—Elsewhere Nebuchadnezzar. The king of Babylon at the time of the Babylonian captivity of the southern kingdom of Judah. He regained all of the territory that the Assyrians and Babylonians had lost to the Egyptians, including the possessions in the land of Canaan. He was instrumental in glorifying Babylon, particularly regarding what the world would come to call the hanging gardens of Babylon, one of the seven wonders of the ancient world. He figures prominently in the writings of Daniel the prophet.

25.1.28—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.1.36—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.2 The eleventh year of the reign of king Zedekiah would have been, according to our chronological calculations, about the 3292nd year after our first parents departed from the Garden of Eden. In modern calendars this would have been about the year 591 BC. Most modern scholars have settled upon 587 or 589 BC; we have no need to argue the point.

25.2.12—Zedekiah—The last king of Judah before the Babylonian captivity. He was named Mattaniah by his parents, Josiah and Hamutal, but was renamed Zedekiah by Nebuchadnezzar at the age of twenty-one. When Zedekiah proved unsatisfactory during the eleventh year of his reign, most of the sons of the king were put to death as he stood with them, then the king of Babylon had Zedekiah’s eyes thrust out. One of his sons had escaped the vengeance of Nebuchadnezzar, however, and with a group of supporters eventually crossed the ocean to settle in the land of Zarahemla. These Jewish colonists have been traditionally called the Mulekites. It was among the people of Mulek that the sole survivor of the Jaredite civilization, Coriantumr, lived out his last days. More than three hundred years later, the Nephites fleeing from the Lamanites would come in contact with the Mulekites in Zarahemla and the two peoples would become a single nation.

25.3 The siege was completed and after the two years hardly anything was left of the stores within the city. Other ancient documents in concert with the

2. And the city was besieged unto the eleventh year of king Zedekiah.

3. And on the ninth day of the fourth month the famine prevailed
writings of Jeremiah, suggest that during the two years that Pharaoh attempted to break the siege against the city but for his pains was utterly defeated by the Babylonians.

25.3.8–9—fourth month—Called Tammuz anciently. This month generally occurs in the ancient Jewish calendar about the same time as June and July do in modern calendars. Tammuz is considered to be the fourth month of the ecclesiastical year.

25.4 Once a breach had been made in the walls, the defenders sought to escape by any means possible. The king fled eastward as he was able, into the valley of the Jordan River. He ultimately was unsuccessful, being soon thereafter captured by Nebuchadnezzar’s troops.

25.4.33—Chaldees—A people indigenous to the lower Mesopotamian valley from whence emerged Abraham the patriarch. They were variously associated with the empires that arose near them, including those of the Assyrians, Babylonians, and Medeans.

25.5 There is a superior translation of this verse.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him. (JST, 2 Kings 25:5)

It would appear that the soldiers who accompanied the king no longer found it expedient to defend their sovereign.

25.5.6—Chaldees—A people indigenous to the lower Mesopotamian valley from whence emerged Abraham the patriarch. They were variously associated with the empires that arose near them, including those of the Assyrians, Babylonians, and Medeans.

25.5.18—Jericho—A city located in the lower Jordan Valley, five miles west of the Jordan River and seven miles northwest of the Dead Sea. Its elevation is 800 feet below sea level.

25.6 While the siege of Jerusalem progressed, Nebuchadnezzar apparently was elsewhere to the north. Zedekiah and the majority of his family were transported to the king of Babylon.

25.6.14—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.6.16—Riblah—A city in the land of Hamath where Necho, king of Egypt, bound Jehoahaz, king of Judah, in chains three months after the latter came to power. It is said to have lain on the east bank of the Orontes River, about 75 miles northeast of Damascus.

25.7 At least one of the sons of Zedekiah escaped into the wilderness with a cadre of his servants. Mulek must have been a child or an infant in arms when his entourage made their way westward through Egypt to the west coast of Africa. From thence they apparently crossed the wide expanse of the Atlantic in the city, and there was no bread for the people of the land.

4. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king’s garden: (now the Chaldees were against the city round about;) and the king went the way toward the plain.

5. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass,
ocean, arriving on the eastern shores of the western hemisphere shortly after
Lehi and his family arrived on the southwest coast of the promised land.
Mulek and his people settled in a land that came to be known as Zarahemla, a
fertile area just south of the narrow neck of land that divided the land north-
ward from the land southward. While dwelling in this place, the Mulekites
came in contact with the last of the Jaredites, Coriantumr, who dwelt with
them nine months before he died. Neither colony knew of the other until the
Nephites, under the direction of their leader Mosiah, fled northward from
their enemies, through the wilderness, about 220 years before the birth of the
Lord Jesus Christ. The Mulekites were duly impressed by the knowledge and
quality of character of the Nephites and in short order made Mosiah their
king. These two groups eventually became one people. Hence the ancient
inhabitants of America were partly of the tribes of Joseph and Judah.

25.7.7—Zedekiah—The last king of Judah before the Babylonian
captivity. He was named Mattaniah by his parents, Josiah and
Hamutal, but was renamed Zedekiah by Nebuchadnezzar at the age of
twenty-one. When Zedekiah proved unsatisfactory during the eleventh
year of his reign, most of the sons of the king were put to death as he
stood with them, then the king of Babylon had Zedekiah's eyes thrust
out. One of his sons had escaped the vengeance of Nebuchadnezzar,
however, and with a group of supporters eventually crossed the ocean
to settle in the land of Zarahemla. These Jewish colonists have been
traditionally called the Mulekites. It was among the people of Mulek
that the sole survivor of the Jaredite civilization, Coriantumr, lived out
his last days. More than three hundred years later, the Nephites fleeing
from the Lamanites would come in contact with the Mulekites in
Zarahemla and the two peoples would become a single nation.

25.7.24—brass—Some scholars suggest that this is merely copper as a raw
metal. Brass is made from smelting a combination of copper and zinc.

25.7.29—Babylon—A great nation founded in the Mesopotamian valley
closely associated with the Chaldean empire. It had risen to some
economic importance by the time of the fall of Jericho to the Israelites
under Joshua. The Babylonians would eventually become a world
power, overrunning the whole of the Middle East. The threat of the
Babylonian captivity would bring about the departure of several groups
from the land of Israel, the most prominent in scripture being Lehi and
his family, together with the associates of Mulek who eventually settled
the land of Zarahemla. Babylon has become the metaphorical
representation of materialism in the world of men.

25.8 A month after the fall of the city and the capture of Zedekiah and his
family, the king of Babylon sent his captain to the capital of the king of
Jerusalem to completely raze the whole place to the ground.

25.8.4—5—fifth month—Called Av anciently. This month generally occurs
in the ancient Jewish calendar about the same time as July and August
do in modern calendars. Av is considered to be the fifth month of the
ecclesiastical year.

25.8.20—Nebuchadnezzar—Elsewhere Nebuchadrezzar. The king of Bab-
ylon at the time of the Babylonian captivity of the southern kingdom of
Judah. He regained all of the territory that the Assyrians and Bab-
ylonians had lost to the Egyptians, including the possessions in the land
of Canaan. He was instrumental in glorifying Babylon, particularly
regarding what the world would come to call the hanging gardens of
Babylon, one of the seven wonders of the ancient world. He figures
prominently in the writings of Daniel the prophet.

8. And in the fifth month, on the
seventh day of the month, which is
the nineteenth year of king Nebu-
chadnezzar king of Babylon, came
Nebuzaradan, captain of the guard,
a servant of the king of Babylon,
unto Jerusalem:
25.8.23—*Babylon*—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.8.25—*Nebuzaradan*—The captain of the guard of the king of the Babylonians who was instrumental in destroying the city of Jerusalem after it fell before the armies of Nebuchadnezzar. He figures prominently in the writings of Jeremiah.

25.8.38—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.9 The destruction of Solomon’s temple was complete. It was left in ruins by the Babylonians almost 400 years after it was completed. The destruction of Jerusalem took place 3,292 years after Adam and Eve left the Garden of Eden, or about the year 591 BC.

25.9.18—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.10 For more than seventy years, the city of Jerusalem would be indefensible and practically uninhabitable.

25.10.7—*Chaldees*—A people indigenous to the lower Mesopotamian valley from whence emerged Abraham the patriarch. They were variously associated with the empires that arose near them, including those of the Assyrians, Babylonians, and Medeans.

25.10.21—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley

9. And he burnt the house of the LORD, and the king’s house, and all the houses of Jerusalem, and every great man’s house burnt he with fire.

10. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.
and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.11 Every habitation and the places of worship were reduced to rubble. The population that remained in the city was then deported, leaving the capital desolate.

25.11.23—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.11.31—Nebuzaradan—The captain of the guard of the king of the Babylonians who was instrumental in destroying the city of Jerusalem after it fell before the armies of Nebuchadnezzar. He figures prominently in the writings of Jeremiah.

25.12 The urban areas of the kingdom of Israel held no hope for the children of Judah. The impoverished, those who were unable to make war, were left to maintain the agricultural infrastructure which would be exploited by the overseers that would be sent to govern the land.

25.13 What wealth in gold and silver that had pertained to the kingdom of Judah had been paid out in tribute several years before. All that remained was the vast amount of brass that had been used in the construction of the Temple. The great pillars, Jachin and Boaz, were each about 30 feet high and about six feet in diameter. The brazen sea was about fifteen feet across and about eight feet deep, the shell being no less than six inches thick. This was a considerable amount of brass.

25.13.3—pillar—That is to say, the great brass columns that stood on the porch of the Temple that were named Jachin and Boaz.

25.13.5—brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

25.13.19—brass—An alternative spelling for the word “brazen”.

25.13.20—sea—That is to say, the great font resting upon the backs of the twelve brass oxen.

25.13.31—Chaldees—A people indigenous to the lower Mesopotamian valley from whence emerged Abraham the patriarch. They were variously associated with the empires that arose near them, including those of the Assyrians, Babylonians, and Medeans.

25.13.42—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

11. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.

12. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

13. And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

2 Kgs. 25:13
MD 104
sentation of materialism in the world of men.

25.14 All of the utensils that had been used during the various services performed by the priests and the Levites were confiscated by the king of Babylon’s servants and carried away into Babylon as part of the spoils of the city.

25.14.3—*pans*—It is assumed that beneath the grate of the Altar of Sacrifice were trays used to catch the ashes from the altar rather than let them fall to the ground. This is translated elsewhere as “pans”.

25.14.6—*shovels*—Practical instruments used to facilitate the gathering of the ashes and other detritus from the altar.

25.14.9—*snuffers*—It is thought that these were used in connect with the lamps of the lampstand.

25.14.12—*spoons*—Needless to say, there has been great debate as to how these utensils were used.

25.14.18—*brass*—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

25.15 What little remained of the instruments made of gold and silver were also spirited away to Babylon.

25.15.3—*firepans*—The name of these instruments makes their general use self-evident, but as to the actual purpose they served we are at a loss.

25.15.6—*bowls*—Needless to say, there has been great debate as to how these utensils were used.

25.16 The collection of brass ransacked from the Temple of Solomon was enormous. It was without weight because no one wanted to take the time and effort to make the tally.

25.16.3—*pillars*—That is to say, the great brass columns that stood on the porch of the Temple that were named Jachin and Boaz.

25.16.5—*sea*—That is to say, the great font resting upon the backs of the twelve brass oxen.

25.16.8—*bases*—The bases were made for the ten lavers that were to be placed upon them. According to 2 Chronicles 4:6, the lavers were used to wash the burnt offerings before they were offered upon the Altar of Sacrifice.

25.17 The pillars were in excess of 27 feet high and the chaptered added another eight feet or so

25.17.9—*cubits*—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the brass pillars were 27 feet high and a little under 5 feet nine inches in diameter. With the greater standard, the pillars would have been 31 and one-half feet long and just over six and one-half feet in diameter.

25.17.12—*chapter*—A variant spelling of the English word “capital” or the elaborate caps placed on pillars or columns.

25.17.16—*brass*—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

25.17.24—*cubits*—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the
cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, the brass chariots were 7 and one-half feet high. With the greater standard, the chariots would have been 8 feet 9 inches high.

25.18 All of the principal counselors of king Zedekiah would be dealt with in a summary way.

25.18.8—Seraiah—The high priest of Israel during the reign of king Zedekiah of the kingdom of Judah. He was slain by Nebuchadnezzar, the king of the Babylonians, at Riblah. Seraiah was the grandson of Hilkiah the high priest and the father of Jehozadak who was carried away into Babylon. He was an ancestor of Ezra who would accompany the returning Jews seventy years later.

25.18.11—priests—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthods was to be the eldest righteous descendant of Aaron.

25.18.13—Zephaniah—The second priest or “sagan” at the time of the fall of Jerusalem at the hands of the Babylonians. He was slain by Nebuchadnezzar, the king of the Babylonians, at Riblah.

25.19 The leaders of the war effort, those who had combined with Zedekiah in his rebellion against the Babylonians, were executed in the presence of Nebuchadnezzar, effectively destroying the leadership of the nation. If the leaders of the kingdom of Judah thought that there would be any mercy extended to them because they had not fled with the king, they were sadly mistaken. Nebuchadnezzar and the Babylonian were merciless toward those who had deliberately broken the treaties that their vassals had sworn to uphold. Nearly seventy men were singled out from the remaining inhabitants of the ruined city to be executed in the presence of the king.

25.20 Those who had been identified as being part of the conspiracy against Nebuchadnezzar were taken northward to the king of Babylon and summarily executed.

25.20.2—Nebuzaradan—The captain of the guard of the king of the Babylonians who was instrumental in destroying the city of Jerusalem after it fell before the armies of Nebuchadnezzar. He figures prominently in the writings of Jeremiah.

25.20.16—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.20.18—Riblah—A city in the land of Hamath where Necho, king of Egypt, bound Jehoahaz, king of Judah, in chains three months after the latter came to power. It is said to have lain on the east bank of the Orontes River, about 75 miles northeast of Damascus.

25.21 And thus the major leadership of the kingdom of Judah was destroyed.

25.21.5—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites

18. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

19. And out of the city he took an officer that was set over the men of war, and five men of them that were in the king’s presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city:

20. And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21. And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.
under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

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25.21.17—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

25.21.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

25.22. Gedaliah was hardly more than a functionary, but was perceived as a collaborator with the dreaded Babylonians. He would be assassinated by a cadre of royalists who remained in the land.

25.22.12—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

25.22.14—Nebuchadnezzar—Elsewhere Nebuchadnezzar. The king of Babylon at the time of the Babylonian captivity of the southern kingdom of Judah. He regained all of the territory that the Assyrians and Babylonians had lost to the Egyptians, including the possessions in the land of Canaan. He was instrumental in glorifying Babylon, particularly regarding what the world would come to call the hanging gardens of Babylon, one of the seven wonders of the ancient world. He figures prominently in the writings of Daniel the prophet.

25.22.17—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some

22. And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.
economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.22.25—Gedaliah—The governor of the land of Judah appointed by Nebuchadnezzar after the fall of Jerusalem. He ruled for two months in Mizpah. He was probably the son of Ahikam and the grandson of Shaphan, prominent men in the kingdom of Josiah and in the ministry of Jeremiah the prophet. He was murdered by Ishmael, a member of the royal family who sought the throne of Judah.

25.22.29—Ahikam—The son of Shaphan and possibly the father of Gedaliah, a man appointed by the king of Babylon to supervise the agricultural enterprises during the Babylonian captivity. Ahikam is notable because of his efforts to protect the prophet Jeremiah. One of the men selected to inquire of the Lord God the course of action that king Josiah should take with regard to the book of the law of the Lord.

25.22.33—Shaphan—The king’s scribe during the reign of Josiah, king of Judah. He was the son of Azaliah and the grandson of Meshullam. We know little more of him. He is thought to be the father of Ahikam and the grandfather of Gedaliah, the governor of Judah after the fall of Jerusalem.

25.23 These four men and their fellows sought out Gedaliah at his home in Mizpah in order to discern what the governor’s view were. Gedaliah assured them that they would do well if they simply obeyed the law of the Babylonians. Ishmael, however, thought to overthrow any governance established by the destroyers of the kingdom.

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25.23.28—Mizpah—Elsewhere Mizpeh. One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

25.23.30—Ishmael—The son of Nethaniah and the grandson of Elishama, one of the royal posterity that remained in the land of Judah after the fall of Jerusalem. The complete story of this man and his villainy are recounted in the fortieth and forty-first chapters of the writings of the
prophet Jeremiah. He eventually sought refuge among the Ammonites.

25.23.34—Nethaniah—The son of Elishama and the father of Ishmael, the antagonist of Gedaliah, governor of the land of Judah.

25.23.36—Johanan—One of the captains of the armies of the kingdom of Judah who survived the destruction of the city of Jerusalem by the Babylonians. After the egregious crimes committed by Ishmael against Gedaliah and the daughters of Zedekiah, Johanan became the leader of the band that sought to bring the villain to justice. After bringing a degree of justice to Ishmael, Johanan and his followers fled to Egypt for protection from the Babylonians.

25.23.40—Careah—Elsewhere Kareah. The father of Johanan, one of the faithful captains of the armies of Zedekiah.

25.23.42—Seraiah—One of the captains of the hosts of the kingdom of Judah after the fall of Jerusalem to the Babylonians.

25.23.46—Tanhumeth—The father of Seraiah, one of the captains of the armies of king Zedekiah. He was a native of Netophah, a city thought to be near Bethlehem of Judea. We know little more of him.

25.23.48—Netophathite—An inhabitant of Netophath, thought to be a city near Bethlehem of Judea.

25.23.50—Jaazaniah—One of the captains of the hosts of the kingdom of Judah after the fall of Jerusalem to the Babylonians.

25.23.55—Maachathite—Apparentl an inhabitant of a city called Maachah, located in a small region thought to be located just outside of the eastern borders of Bashan. Many cartographers, however, place it near the northern reaches of the Jordan River near Lake Hula.

25.24 Gedaliah spoke with the authority of the king of the Babylonians. Most of the men gathered at his home would be pacified. Ishmael, however, was determined to destroy Gedaliah at the first opportunity.

25.24.2—Gedaliah—The governor of the land of Judah appointed by Nebuchadnezzar after the fall of Jerusalem. He ruled for two months in Mizpah. He was probably the son of Ahikam and the grandson of Shaphan, prominent men in the kingdom of Josiah and in the ministry of Jeremiah the prophet. He was murdered by Ishmael, a member of the royal family who sought the throne of Judah.

25.24.22—Chaldees—A people indigenous to the lower Mesopotamian valley from whence emerged Abraham the patriarch. They were variously associated with the empires that arose near them, including those of the Assyrians, Babylonians, and Medeans.

25.24.32—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.25 Within two months of having been appointed the governor of Judea, Gedaliah was murdered by Ishmael and his band of assassins. The villain would work murder and mayhem throughout the country before he finally escaped to the land of the Ammonites. Some accounts suggest that the king of the Ammonites had a vested interest in the death of Gedaliah.

24. And Gedaliah swears to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. 2. Kgs. 25:25

25. But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote...
25.25.11—Ishmael—The son of Nathaniah and the grandson of Elishama, one of the royal posterity that remained in the land of Judah after the fall of Jerusalem. The complete story of this man and his villainy are recounted in the fortieth and forty-first chapters of the writings of the prophet Jeremiah. He eventually sought refuge among the Ammonites.

25.25.15—Nathaniah—The son of Elishama and the father of Ishmael, the antagonist of Gedaliah, governor of the land of Judah.

25.25.19—Elishama—The father of Nathaniah and the grandfather of Ishmael, the antagonist of Gedaliah, governor of the land of Judah. We know little more of him.

25.25.32—Gedaliah—The governor of the land of Judah appointed by Nebuchadnezzar after the fall of Jerusalem. He ruled for two months in Mizpah. He was probably the son of Ahikam and the grandson of Shaphan, prominent men in the kingdom of Josiah and in the ministry of Jeremiah the prophet. He was murdered by Ishmael, a member of the royal family who sought the throne of Judah.

25.25.38—Jews—This is the second use of this word to be found in the text of the Old Testament. It refers primarily to the posterity of Judah, the fourth son of Jacob who was Israel.

25.25.41—Chaldees—A people indigenous to the lower Mesopotamian valley from whence emerged Abraham the patriarch. They were variously associated with the empires that arose near them, including those of the Assyrians, Babylonians, and Medeans.

25.25.47—Mizpah—Elsewhere Mizpeh. One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

25.26 More of this story of Ishmael and his companions may be found in the fortieth and forty-first chapters of the writings of the prophet Jeremiah.

25.26.19—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

25.26.26—Chaldees—A people indigenous to the lower Mesopotamian valley from whence emerged Abraham the patriarch. They were variously associated with the empires that arose near them, including those of the Assyrians, Babylonians, and Medeans.

25.27 The liberation of king Jehoiachin from prison by the king of Babylon took place 3,318 years after our first parents departed from the Garden of Eden, or about the year 565 BC.

25.27.16—Jehoiachin—Elsewhere Jeconiah and Coniah. The son of Nohushta and Jehoiakim, king of Judah. He came to the throne shortly after the death of his father. His reign was short-lived, lasting only three months. He was carried away into captivity by the Babylonians.

25.27.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the

Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;
Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

25.27.22–23—twelfth month—Called Adar anciently. This month generally occurs in the ancient Jewish calendar about the same time as February and March do in modern calendars. Adar is considered to be the twelfth month of the ecclesiastical year.

25.27.34—Evilmerodach—The son of Nebuchadnezzar, king of Babylon. He is said to have ruled for no more than three years before he was murdered by Neriglissar.

25.27.37—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.28 We are not informed as to why Jehoiachin’s status changed during the short reign of Evilmerodach. Jehoiachin was fifty-five years of age at the time.

25.28.22—Babylon—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.29 Jehoiachin was brought out of his prison and enjoyed a degree of freedom from that time forward. He was an invited guest of Evilmerodach so long as the king lived. One wonders what, if anything, happened to his status when Evilmerodach was murdered by Neriglissar.

25.30 The former king of Judah received a daily stipend from the coffers of the king of Babylon, allow him and his family to enjoy a degree of luxury. Again, one wonders what, if anything, happened to his status when Evilmerodach was murdered by Neriglissar. These final four verses are cited in the final four verses of the book of Jeremiah.
### Alphabetized List of Specifically Noted Words and Phrases in 2 Kings

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