

2 Kings

NET Bible (1st ed., 2003)

Elijah Confronts the King and His Commanders

1:1 After Ahab died, Moab rebelled against Israel.¹ **1:2** Ahaziah fell through a window lattice in his upper chamber in Samaria and was injured. He sent messengers with these orders,² “Go, ask³ Baal Zebub,⁴ the god of Ekron, if I will survive this injury.”

1:3 Now the LORD’s angelic messenger told Elijah the Tishbite, “Arise and go up to meet the messengers from the king of Samaria. Say this to them: ‘You must think there is no God in Israel! That explains why you are on your way to seek an oracle from Baal Zebub the god of Ekron.’” **1:4** Therefore this is what the LORD says, “You will not leave the bed on which you lie, for you will certainly die.”” So Elijah went on his way.

1:5 When the messengers returned to the king,⁶ he asked them, “Why have you returned?” **1:6** They said to him, “A man came up to meet us. He told us, ‘Go back to the king who sent you and tell him, ‘This is what the LORD says, “You must think there is no God in Israel! That explains why you are sending for an oracle from Baal Zebub, the god of Ekron.’” Therefore you will not leave the bed on which you lie, for you will certainly die.’”” **1:7** The king⁸ asked them, “Describe the appearance⁹ of this man who came up to meet you and told you these things.” **1:8** They said to him, “He was a hairy man¹⁰ and had a leather belt¹¹ tied around his waist.” The king¹² said, “He is Elijah the Tishbite.”

1:9 The king¹³ sent a captain and his fifty soldiers¹⁴ to retrieve Elijah.¹⁵ The captain¹⁶ went up to him, while he was sitting on the top of a hill.¹⁷ He told him, “Prophet,¹⁸ the king says, ‘Come down!’” **1:10** Elijah replied to the captain,¹⁹ “If I am indeed a prophet, may fire come down from the sky and consume you and your fifty soldiers!” Fire then came down²⁰ from the sky and consumed him and his fifty soldiers.

1:11 The king²¹ sent another captain and his fifty soldiers to retrieve Elijah. He went up and told him,²² “Prophet, this is what the king says, ‘Come down at once!’”” **1:12** Elijah replied to them,²⁴ “If I am indeed a prophet, may fire come down from the sky and consume you and your fifty soldiers!” Fire from God²⁵ came down from the sky and consumed him and his fifty soldiers.

1:13 The king²⁶ sent a third captain and his fifty soldiers. This third captain went up and fell²⁷ on his knees before Elijah. He begged for mercy, “Prophet, please have respect for my life and for the lives of these fifty servants of yours. **1:14** Indeed,²⁸ fire came down from the sky and consumed the two captains who came before me, along with their men.²⁹ So now, please have respect for my

¹sn This statement may fit better with the final paragraph of 1 Kings 22.

²tn Heb “and he sent messengers and said to them.”

³tn That is, “seek an oracle from.”

⁴sn Apparently *Baal Zebub* refers to a local manifestation of the god Baal at the Philistine city of Ekron. The name appears to mean “Lord of the Flies,” but it may be a deliberate scribal corruption of Baal Zebul, “Baal, the Prince,” a title known from the Ugaritic texts. For further discussion and bibliography, see *HALOT* 1:261 and Cogan and Tadmor, *II Kings*, 25.

⁵tn Heb “Is it because there is no God in Israel [that] you are going to inquire of Baal Zebub, the god of Ekron?” The translation seeks to bring out the sarcastic tone of the rhetorical question.

⁶tn Heb “to him.”

sn The narrative is elliptical and telescoped here. The account of Elijah encountering the messengers and delivering the Lord’s message is omitted; we only hear of it as the messengers report what happened to the king.

⁷tn Heb “Is it because there is no God in Israel [that] you are sending to inquire of Baal Zebub, the god of Ekron?” The translation seeks to bring out the sarcastic tone of the rhetorical question. In v. 3 the messengers are addressed (in the phrase “you are on your way” the second person plural pronoun is used in Hebrew), but here the king is addressed (in the phrase “you are sending” the second person singular pronoun is used).

⁸tn Heb “he”; the referent (the king) has been specified in the translation for clarity.

⁹tn Heb “What was the manner...?”

¹⁰tn Heb “an owner of hair.” This idiomatic expression indicates that Elijah was very hairy. For other examples where the idiom “owner of” is used to describe a characteristic of someone, see *HALOT* 1:143. For example, an “owner of dreams” is one who frequently has dreams (Gen 37:19) and an “owner of anger” is a hot-tempered individual (Prov 22:24).

¹¹tn Heb “belt of skin” (i.e., one made from animal hide).

¹²tn Heb “he”; the referent (the king) has been specified in the translation for clarity.

¹³tn Heb “he”; the referent (the king) has been specified in the translation for clarity.

¹⁴tn Heb “officer of fifty and his fifty.”

¹⁵tn Heb “to him.”

¹⁶tn Heb “he”; the referent (the captain) has been specified in the translation for clarity.

¹⁷sn The prophet Elijah’s position on the top of the hill symbolizes his superiority to the king and his messengers.

¹⁸tn Heb “man of God” (also in vv. 10, 11, 12, 13).

¹⁹tn Heb “answered and said to the officer of fifty.”

²⁰tn Wordplay contributes to the irony here. The king tells Elijah to “come down” (Hebrew *dry*), but Elijah calls fire down (*dry*) on the arrogant king’s officer.

²¹tn Heb “he”; the referent (the king) has been specified in the translation for clarity.

²²tc The MT reads, “he answered and said to him.” The verb “he answered” (*uyw*) is probably a corruption of “he went up” (*luyw*). See v. 9.

²³sn In this second panel of the three-paneled narrative, the king and his captain are more arrogant than before. The captain uses a more official sounding introduction (“this is what the king says”) and the king adds “at once” to the command.

²⁴tc Two medieval Hebrew MSS, the LXX, and the Syriac Peshitta have the singular “to him.”

²⁵tn Or “intense fire.” The divine name may be used idiomatically to emphasize the intensity of the fire. Whether one translates *<yhla* here as a proper name or idiomatically, this addition to the narrative (the name is omitted in the first panel, v. 10b) emphasizes the severity of the judgment and is appropriate given the more intense command delivered by the king to the prophet in this panel.

²⁶tn Heb “he”; the referent (the king) has been specified in the translation for clarity.

²⁷tn Heb “went up and approached and kneeled.”

²⁸tn Heb “look.”

²⁹tn Heb “their fifty.”

life.” **1:15** The LORD’s angelic messenger said to Elijah, “Go down with him. Don’t be afraid of him.” So he got up and went down³⁰ with him to the king.

1:16 Elijah³¹ said to the king,³² “This is what the LORD says, ‘You sent messengers to seek an oracle from Baal Zebub, the god of Ekron. You must think there is no God in Israel from whom you can seek an oracle.’³³ Therefore you will not leave the bed on which you lie, for you will certainly die.”³⁴

1:17 He died just as the LORD had prophesied through Elijah.³⁵ In the second year of the reign of King Jehoram, son of Jehoshaphat, over Judah, Ahaziah’s brother Jehoram replaced him as king of Israel, because he had no son.³⁶ **1:18** The rest of the events of Ahaziah’s reign, including his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.³⁷

Elijah Makes a Swift Departure

2:1 Just before³⁸ the LORD took Elijah up to heaven in a windstorm, Elijah and Elisha were traveling from Gilgal. **2:2** Elijah told Elisha, “Stay here, for the LORD has sent me to Bethel.” But Elisha said, “As certainly as the LORD lives and as you live, I will not leave you.” So they went down to Bethel. **2:3** Some members of the prophetic guild³⁹ in Bethel came out to Elisha and said, “Do you know that today the LORD is going to take your master from you?”⁴⁰ He answered, “Yes, I know. Be quiet.”

2:4 Elijah said to him, “Elisha, stay here, for the LORD has sent me to Jericho.” But he replied, “As certainly as the LORD lives and as you live, I will not leave you.” So they went to Jericho. **2:5** Some members of the prophetic guild in Jericho approached Elisha and said, “Do you know that today the LORD is going to take your master from you?” He answered, “Yes, I know. Be quiet.”

2:6 Elijah said to him, “Stay here, for the LORD has sent me to the Jordan.” But he replied, “As certainly as the LORD lives and as you live, I will not leave you.” So they traveled on together. **2:7** The fifty members of the prophetic guild went and stood opposite them at a distance, while Elijah and Elisha⁴¹ stood by the Jordan. **2:8** Elijah took his robe, folded it up, and hit the water with it. The water divided, and the two of them crossed over on dry ground.

2:9 When they had crossed over, Elijah said to Elisha, “What can I do for you,⁴² before I am taken away from you?” Elisha answered, “May I receive a double portion of the prophetic spirit that energizes you.”⁴³ **2:10** Elijah⁴⁴ replied, “That’s a tall order.⁴⁵ If you see me taken from you, may it be so, but if you don’t, it will not happen.”

2:11 As they were walking along and talking, suddenly a fiery chariot⁴⁶ pulled by fiery horses appeared.⁴⁷ They went between Elijah and Elisha,⁴⁸ and Elijah went up to heaven in a windstorm. **2:12** While Elisha was watching, he was crying out, “My father, my father! The chariot and horsemen of Israel!”⁴⁹ Then he could no longer see him. He grabbed his clothes and tore them in two. **2:13** He picked up Elijah’s robe, which had fallen off him, and went back and stood on the shore of the Jordan. **2:14** He took the robe that had fallen off Elijah,⁵⁰ hit the water with it, and said, “Where is the LORD God of Elijah?” When he hit the water, it divided and Elisha crossed over.

2:15 When the members of the prophetic guild in Jericho, who were standing at a distance,⁵¹ saw him do this, they said, “The spirit that energized Elijah⁵² rests upon Elisha.” They went to meet him and bowed down to the ground before him. **2:16** They said to him, “Look, there are fifty capable men with your servants. Let them go and look for your master, for the wind sent from the LORD⁵³ may have carried him away and dropped him on one of the hills or in one of the valleys.” But he replied, “Don’t send them out.” **2:17** But they were so insistent, he became embarrassed. So he said, “Send them out.” They sent the fifty men out and they looked for three days, but could not find him. **2:18** When they came back, he was staying in Jericho. He said to them, “Didn’t I tell you, ‘Don’t go’?”

Elisha Demonstrates His Authority

2:19 The men of the city said to Elisha, “Look, the city has a good location, as our⁵⁴ master can see. But the water is bad and the land doesn’t produce crops.”⁵⁵ **2:20** Elisha⁵⁶ said, “Get me a new jar and put some salt in it.” So they got it. **2:21** He went out to the

³⁰sn In this third panel the verb “come down” (dry) occurs again, this time describing Elijah’s descent from the hill at the Lord’s command. The moral of the story seems clear: Those who act as if they have authority over God and his servants just may pay for their arrogance with their lives; those who, like the third commander, humble themselves and show the proper respect for God’s authority and for his servants will be spared and find God quite cooperative.

³¹tn Heb “he”; the referent (Elijah) has been specified in the translation for clarity.

³²tn Heb “him”; the referent (the king) has been specified in the translation for clarity.

³³tn Heb “Because you sent messengers to inquire of Baal Zebub, the god of Ekron, is there no God in Israel to inquire of his word?”

³⁴sn For the third time in this chapter we read the Lord’s sarcastic question to king and the accompanying announcement of judgment. The repetition emphasizes one of the chapter’s main themes. Israel’s leaders should seek guidance from their own God, not a pagan deity, for Israel’s sovereign God is the one who controls life and death.

³⁵tn Heb “according to the word of the LORD which he spoke through Elijah.”

³⁶tn Heb “Jehoram replaced him as king...because he had no son.” Some ancient textual witnesses add “his brother,” which was likely added on the basis of the statement later in the verse that Ahaziah had no son.

³⁷tn Heb “As for the rest of the acts of Ahaziah which he did, are they not recorded in the scroll of the events of the days of the kings of Israel?”

³⁸tn Or “when.”

³⁹tn Heb “the sons of the prophets.”

⁴⁰tn Heb “from your head.” The same expression occurs in v. 5.

⁴¹tn Heb “the two of them.”

⁴²tn Heb “Ask! What can I do for you....?”

⁴³tn Heb “May a double portion of your spirit come to me.”

⁴⁴tn Heb “he”; the referent (Elijah) has been specified in the translation for clarity.

⁴⁵tn Heb “You have made difficult [your] request.”

⁴⁶tn Though the noun is singular here, it may be collective, in which case it could be translated “chariots.”

⁴⁷tn Heb “look, a chariot of fire and horses of fire.”

⁴⁸tn Heb “and they made a division between the two of them.”

⁴⁹sn Elisha may be referring to the fiery chariot(s) and horses as the Lord’s spiritual army that fights on behalf of Israel (see 2 Kgs 6:15-17; 7:6). However, the juxtaposition with “my father” (clearly a reference to Elijah as Elisha’s mentor), and the parallel in 2 Kgs 13:14 (where the king addresses Elisha with these words), suggest that Elisha is referring to Elijah. In this case Elijah is viewed as a one man army, as it were. When the Lord spoke through him, his prophetic word was as powerful as an army of chariots and horses. See M. A. Beek, “The Meaning of the Expression ‘The Chariots and Horsemen of Israel’ (II Kings ii 12).” *OTS* 17 (1972): 1-10.

⁵⁰tn Heb “Elijah’s robe, which had fallen off him.” The wording is changed slightly in the translation for the sake of variety of expression (see v. 13).

⁵¹tn Heb “and the sons of the prophets who were in Jericho, [who were standing] opposite, saw him and said.”

⁵²tn Heb “the spirit of Elijah.”

⁵³tn Or “the spirit of the LORD.”

⁵⁴tn Lit. “my.”

spring and threw the salt in. Then he said, “This is what the LORD says, ‘I have purified⁵⁷ this water. It will no longer cause death or fail to produce crops.’”⁵⁸ **2:22** The water has been pure to this very day, just as Elisha prophesied.⁵⁹

2:23 He went up from there to Bethel. As he was traveling up the road, some young boys⁶⁰ came out of the city and made fun of him, saying, “Go on up, baldy! Go on up, baldy!” **2:24** When he turned around and saw them, he called God’s judgment down on them.⁶¹ Two female bears came out of the woods and ripped forty-two of the boys to pieces. **2:25** From there he traveled to Mount Carmel and then back to Samaria.⁶²

Moab Fights with Israel

3:1 In the eighteenth year of King Jehoshaphat’s reign over Judah, Ahab’s son Jehoram became king over Israel in Samaria; he ruled for twelve years. **3:2** He did evil before⁶³ the LORD, but not to the same degree as his father and mother. He did remove the sacred pillar of Baal that his father had made. **3:3** Yet he persisted in⁶⁴ the sins of Jeroboam son of Nebat, who encouraged Israel to sin; he did not turn from them.⁶⁵

3:4 Now King Mesha of Moab was a sheep-breeder.⁶⁶ He would send as tribute⁶⁷ to the king of Israel one hundred thousand male lambs and the wool of one hundred thousand rams. **3:5** When Ahab died, the king of Moab rebelled against the king of Israel. **3:6** At that time King Jehoram left Samaria and assembled all Israel for war. **3:7** He sent⁶⁸ this message to King Jehoshaphat of Judah: “The king of Moab has rebelled against me. Will you fight with me against Moab?” Jehoshaphat⁶⁹ replied, “I will join you in the campaign; my army and horses are at your disposal.”⁷⁰ **3:8** He then asked, “Which invasion route are we going to take?”⁷¹ Jehoram⁷² answered, “By the road through the Desert of Edom.” **3:9** So the kings of Israel, Judah, and Edom⁷³ set out together. They wandered around on the road for seven days and finally ran out of water for the men and animals they had with them. **3:10** The king of Israel said, “Oh no!”⁷⁴ Certainly the LORD has summoned these three kings so that he can hand them over to the king of Moab!” **3:11** Jehoshaphat asked, “Is there no prophet of the LORD here that we might seek the LORD’s direction?”⁷⁵ One of the servants of the king of Israel answered, “Elisha son of Shaphat is here; he used to be Elijah’s servant.”⁷⁶ **3:12** Jehoshaphat said, “The LORD speaks through him.”⁷⁷ So the king of Israel, Jehoshaphat, and the king of Edom went down to visit him.

3:13 Elisha said to the king of Israel, “Why are you here?”⁷⁸ Go to your father’s prophets or your mother’s prophets!” The king of Israel replied to him, “No, for the LORD is the one who summoned these three kings so that he can hand them over to Moab.” **3:14** Elisha said, “As certainly as the sovereign LORD⁷⁹ lives (whom I serve),⁸⁰ if I did not respect King Jehoshaphat of Judah,⁸¹ I would not pay attention to you or acknowledge you.”⁸² **3:15** But now, get me a musician.”⁸³ When the musician played, the LORD energized him,⁸⁴ **3:16** and he said, “This is what the LORD says, ‘Make many cisterns in this valley,’⁸⁵ **3:17** for this is what the LORD says, ‘You will not feel⁸⁶ any wind or see any rain, but this valley will be full of water and you and your cattle and animals will drink.’” **3:18** This is an easy task for the LORD;⁸⁷ he will also hand Moab over to you. **3:19** You will defeat every fortified and every important⁸⁸ city. You must chop down⁸⁹ every productive⁹⁰ tree, stop up all the springs, and cover all the cultivated land with stones.”⁹¹

⁵⁵tn Heb “miscarries” or “is barren.”

⁵⁶tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

⁵⁷tn Or “healed.”

⁵⁸tn Heb “there will no longer be from there death and miscarriage [or, ‘barrenness’].”

⁵⁹tn Heb “according to the word of Elisha which he spoke.”

⁶⁰tn The word run, here translated “boy,” can refer to a broad age range, including infants as well as young men. But the qualifying term “young” (or “small”) suggests these youths were relatively young. The phrase in question (“young boy”) occurs elsewhere in 1 Sam 20:35; 1 Kgs 3:7 (used by Solomon in an hyperbolic manner); 11:17; 2 Kgs 5:14; and Isa 11:6.

⁶¹tn Heb “he cursed them in the name of the LORD.” A curse was a formal appeal to a higher authority (here the Lord) to vindicate one’s cause through judgment. As in chapter one, this account makes it clear that disrespect for the Lord’s designated spokesmen can be deadly, for it is ultimately rejection of the Lord’s authority.

⁶²sn The two brief episodes recorded in vv. 19–25 demonstrate Elisha’s authority and prove that he is the legitimate prophetic heir of Elijah. He has the capacity to bring life and blessing to those who recognize his authority, or death and judgment to those who reject him.

⁶³tn Heb “in the eyes of.”

⁶⁴tn Lit. “held tight,” or “clung to.”

⁶⁵tc The Hebrew text has the singular, “it.” Some ancient witnesses read the plural, which seems preferable since the antecedent (“sins”) is plural. Another option is to emend the plural “sins” to a singular. One ancient Greek witness has the singular “sin.”

⁶⁶tn For a discussion of the meaning of this term (dq̄n), see Cogan and Tadmor, *II Kings*, 43.

⁶⁷tn The vav + perfect here indicates customary action contemporary with the situation described in the preceding main clause. See *IBHS*, 533–34.

⁶⁸tn Heb “went and sent.”

⁶⁹tn Heb “he”; the referent (Jehoshaphat) has been specified in the translation for clarity.

⁷⁰tn Heb “I will go up—like me, like you; like my people, like your people; like my horses; like your horses.”

⁷¹tn Heb “Where is the road we will go up?”

⁷²tn Heb “he”; the referent (Jehoram) has been specified in the translation for clarity.

⁷³tn Heb “the king of Israel and the king of Judah and the king of Edom.”

⁷⁴tn Or “ah.”

⁷⁵tn Heb “that we might inquire of the LORD through him?”

⁷⁶tn Heb “who poured water on the hands of Elijah.” This refers to one of the typical tasks of a servant.

⁷⁷tn Heb “the word of the LORD is with him.”

⁷⁸tn Or “What do we have in common?” The text reads literally, “What to me and to you?”

⁷⁹tn Traditionally “the LORD of hosts.”

⁸⁰tn Heb “before whom I stand.”

⁸¹tn Heb “if I did not lift up the face of Jehoshaphat the king of Judah.”

⁸²tn Heb “I would not look at you or see you.”

⁸³tn The term used refers to one who plays a stringed instrument, perhaps a harp.

⁸⁴tn Heb “the hand of the LORD came on him.” This may refer to what typically happened, “[for] when a musician played, the hand of the LORD would come upon him.”

⁸⁵tn Heb “making this valley cisterns, cisterns.” The Hebrew noun *bg* means “cistern” in Jer 14:3 (cf. Jer 39:10). The repetition of the noun is for emphasis. See GKC 396 §123.e. The verb (“making”) is an infinitive absolute, which has to be interpreted in light of the context. The translation above takes it in an imperatival sense. The command need not be understood as literal, but as hyperbolic. Telling them to build cisterns is a dramatic way of leading into the announcement that he would miraculously provide water in the desert. Some prefer to translate the infinitive as an imperfect with the Lord as the understood subject, “I will turn this valley [into] many pools.”

⁸⁶tn Heb “see.”

⁸⁷tn Heb “and this is easy in the eyes of the LORD.”

⁸⁸tn Heb “choice” or “select.”

⁸⁹tn Elisha places the object first and uses an imperfect verb form. The stylistic shift may signal that he is now instructing them what to do, rather than merely predicting what would happen.

⁹⁰tn Heb “good.”

⁹¹tn Heb “and ruin every good portion with stones.”

3:20 Sure enough, the next morning, at the time of the morning sacrifice, water came flowing down from Edom and filled the land.⁹² **3:21** Now all Moab had heard that the kings were attacking,⁹³ so everyone old enough to fight was mustered and placed at the border.⁹⁴ **3:22** When they got up early the next morning, the sun was shining on the water. To the Moabites, who were some distance away, the water looked red like blood. **3:23** The Moabites⁹⁵ said, “It’s blood! The kings are totally destroyed.⁹⁶ They have struck one another down. Now, Moab, grab the plunder!” **3:24** When they approached the Israelite camp, the Israelites rose up and struck down the Moabites, who then ran from them. The Israelites⁹⁷ thoroughly defeated⁹⁸ Moab. **3:25** They tore down the cities and each man threw a stone into every cultivated field until they were covered.⁹⁹ They stopped up every spring and chopped down every productive tree.

Only Kir Hareseth was left intact,¹⁰⁰ but the slingers surrounded it and attacked it. **3:26** When the king of Moab realized he was losing the battle,¹⁰¹ he and seven hundred swordsmen tried to break through and attack¹⁰² the king of Edom, but they failed. **3:27** So he took his firstborn son, who was to succeed him as king, and offered him up as a burnt sacrifice on the wall. There was an outburst of divine anger against Israel,¹⁰³ so they broke off the attack¹⁰⁴ and returned to their homeland.

Elisha Helps a Widow and Her Sons

4:1 Now a wife of one of the prophets¹⁰⁵ appealed¹⁰⁶ to Elisha for help, saying, “Your servant, my husband is dead. You know that your servant was a loyal follower of the LORD.¹⁰⁷ Now the creditor is coming to take away my two boys to be his servants.” **4:2** Elisha said to her, “What can I do for you? Tell me, what do you have in the house?” She answered, “Your servant has nothing in the house except a small jar of oil.” **4:3** He said, “Go and ask all your neighbors for empty containers.¹⁰⁸ Get as many as you can.¹⁰⁹ **4:4** Go and close the door behind you and your sons. Pour the oil into all the containers;¹¹⁰ set aside each one when you have filled it.” **4:5** So she left him and closed the door behind her and her sons. As they were bringing the containers to her, she was pouring the oil. **4:6** When the containers were full, she said to one of her sons,¹¹¹ “Bring me another container.” But he answered her, “There are no more.” Then the oil stopped flowing. **4:7** She went and told the prophet.¹¹² He said, “Go, sell the oil. Repay your creditor, and then you and your sons can live off the rest of the profit.”

Elisha Gives Life to a Boy

4:8 One day Elisha traveled to Shunem, where a respected¹¹³ woman lived. She insisted that he stop for a meal.¹¹⁴ So whenever he was passing through, he would stop in there for a meal.¹¹⁵ **4:9** She said to her husband, “Look, I’m sure¹¹⁶ that the man who regularly passes through here is a very special prophet.¹¹⁷ **4:10** Let’s make a small private upper room¹¹⁸ and furnish it with¹¹⁹ a bed, table, chair and lamp. When he visits us, he can stay there.”

4:11 One day Elisha¹²⁰ came for a visit; he went¹²¹ into the upper room and rested.¹²² **4:12** He told his servant Gehazi, “Ask the Shunammite woman to come here.”¹²³ So he did so and she came to him.¹²⁴ **4:13** Elisha said to Gehazi,¹²⁵ “Tell her, ‘Look, you have treated us with such great respect.¹²⁶ What can I do for you? Can I put in a good word for you with the king or the commander of the

⁹²tn Heb “and in the morning, when the offering is offered up, look, water was coming from the way of Edom, and the land was filled with water.”

⁹³tn Heb “had come up to fight them.”

⁹⁴tn Heb “and they mustered all who tied on a belt and upwards, and they stood at the border.”

⁹⁵tn Heb “they”; the referent (the Moabites) has been specified in the translation for clarity.

⁹⁶tn The translation assumes the verb is brj, “to be desolate.” The infinitive absolute precedes the finite verb form for emphasis. (For another example of the Hophal infinitive with a Niphal finite verb, see Lev 19:20. Cf. also IBHS, 582.) Some prefer to derive the verb from a proposed homonym meaning “attack” or “fight” (see HALOT 1:349 and BDB 352).

⁹⁷tn Heb “they.”

⁹⁸tc The consonantal text (Kethib) suggests, “and they went, striking down,” but the marginal reading (Qere) is “they struck down, striking down.” For a discussion of the textual problem, see Cogan and Tadmor, *II Kings*, 46.

⁹⁹tn Heb “and [on] every good portion they were throwing each man his stone and they filled it.” The vav + perfect (“and they filled”) here indicates customary action contemporary with the situation described in the preceding main clause (where a customary imperfect is used, “they were throwing”). See the note at 3:4.

¹⁰⁰tn Heb “until he had allowed its stones to remain in Kir Hareseth.”

¹⁰¹tn Heb “and the king of Moab saw that the battle was too strong for him.”

¹⁰²tn Heb “he took with him seven hundred men, who drew the sword, to break through against.”

¹⁰³tn Heb “there was great anger against Israel.”

¹⁰⁴sn The meaning of this statement is uncertain, for the subject of the anger is not indicated. Except for two relatively late texts, the noun [xq] refers to an outburst of divine anger. But it seems unlikely the Lord would be angry with Israel, for he placed his stamp of approval on the campaign (vv. 16-19). Freedman suggests the narrator, who obviously has a bias against the Omride dynasty, included this observation to show that the Lord would not allow the Israelite king to “have an undiluted victory.” (See footnote 8 in Cogan and Tadmor, *II Kings*, 52.) Some suggest that the original source identified Chemosh the Moabite god as the subject and that his name was later suppressed by a conscientious scribe, but this proposal raises more questions than it answers. For a discussion of various views, see Cogan and Tadmor, 47-48, 51-52.

¹⁰⁵tn Heb “they departed from him.”

¹⁰⁶tn Heb “a wife from among the wives of the sons of the prophets.”

¹⁰⁷tn Or “cried out.”

¹⁰⁸tn Heb “your servant feared the LORD.” “Fear” refers here to obedience and allegiance, the products of healthy respect for the Lord’s authority.

¹⁰⁹tn Heb “Go, ask for containers from outside, from all your neighbors, empty containers.”

¹¹⁰tn Heb “Do not borrow just a few.”

¹¹¹tn Heb “all these vessels.”

¹¹²tn Heb “to her son.”

¹¹³tn Heb “man of God” (also in vv. 16, 22, 25, 27 [twice]).

¹¹⁴tn Heb “great,” perhaps “wealthy.”

¹¹⁵tn Or “she urged him to eat some food.”

¹¹⁶tn Or “he would turn aside there to eat some food.”

¹¹⁷tn Heb “I know.”

¹¹⁸tn Heb “holy man of God.”

¹¹⁹tn Heb “a small upper room of a wall.” According to HALOT 2:832, this refers to “a fully walled upper room.”

¹²⁰tn Heb “and let’s put there for him.”

¹²¹tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

¹²²tn Heb “turned aside.”

¹²³tn Or “slept there.”

¹²⁴tn Heb “Call for this Shunammite woman.”

¹²⁵tn Heb “and he called for her and she stood before him.”

¹²⁶tn Heb “he said to him.”

¹²⁷tn Heb “you have turned trembling to us with all this trembling.” The exaggerated language is probably idiomatic. The point seems to be that she has taken great pains or gone out of her way to be kind to them. Her concern was a sign of her respect for the prophetic office.

army?” She replied, “I’m quite secure.”¹²⁷ **4:14** So he asked Gehazi,¹²⁸ “What can I do for her?” Gehazi replied, “She has no son, and her husband is old.” **4:15** Elisha told him, “Ask her to come here.”¹²⁹ So he did so¹³⁰ and she came and stood in the doorway.¹³¹ **4:16** He said, “About this time next year¹³² you will be holding a son.” She said, “No, my master! O prophet, do not lie to your servant!” **4:17** The woman did conceive, and at the specified time the next year she gave birth to a son, just as Elisha had told her.

4:18 The boy grew and one day he went out to see his father who was with the harvesters.¹³³ **4:19** He said to his father, “My head! My head!” His father¹³⁴ told a servant, “Carry him to his mother.” **4:20** So he picked him up and took him to his mother. He sat on her lap¹³⁵ until noon and then died. **4:21** She went up and laid him down on the prophet’s¹³⁶ bed. She shut the door behind her and left. **4:22** She called to her husband, “Send me one of the servants and one of the donkeys, so I can go see the prophet quickly and then return.” **4:23** He said, “Why do you want to go see him today? It is not the new moon¹³⁷ or the Sabbath.” She said, “Everything’s fine.”¹³⁸ **4:24** She saddled the donkey and told her servant, “Lead on.”¹³⁹ Do not stop unless I say so.”¹⁴⁰

4:25 So she went to visit¹⁴¹ the prophet at Mount Carmel. When he¹⁴² saw her at a distance, he said to his servant Gehazi, “Look, it’s the Shunammite woman.” **4:26** Now, run to meet her and ask her, ‘Are you well? Are your husband and the boy well?’” She told Gehazi,¹⁴³ “Everything’s fine.” **4:27** But when she reached the prophet on the mountain, she grabbed hold of his feet. Gehazi came near to push her away, but the prophet said, “Leave her alone, for she is very upset.”¹⁴⁴ The LORD has kept the matter hidden from me; he didn’t tell me about it. **4:28** She said, “Did I ask my master for a son? Didn’t I say, ‘Don’t mislead me?’” **4:29** Elisha¹⁴⁵ told Gehazi, “Tuck your robes into your belt, grab my staff,¹⁴⁶ and go. Don’t stop to exchange greetings with anyone.”¹⁴⁷ Place my staff on the child’s face.” **4:30** The mother of the child said, “As certainly as the LORD lives and as you live, I will not leave you.” So he got up and followed her back.

4:31 Now Gehazi went on ahead of them. He placed the staff on the child’s face, but there was no sound or response. When he came back to Elisha¹⁴⁸ he told him, “The child did not wake up.” **4:32** When Elisha arrived at the house, there was¹⁴⁹ the child lying dead on his bed. **4:33** He went in by himself and closed the door.¹⁵⁰ Then he prayed to the LORD. **4:34** He got up on the bed and spread his body out over¹⁵¹ the boy; he put his mouth on the boy’s¹⁵² mouth, his eyes over the boy’s eyes, and the palms of his hands against the boy’s palms. He bent down over him, and the boy’s skin¹⁵³ grew warm. **4:35** Elisha¹⁵⁴ went back and walked around in the house.¹⁵⁵ Then he got up on the bed again¹⁵⁶ and bent down over him. The child sneezed seven times and opened his eyes. **4:36** Elisha¹⁵⁷ called to Gehazi and said, “Get the Shunammite woman.” So he did so¹⁵⁸ and she came to him. He said to her, “Pick up your son.” **4:37** She came in, fell at his feet, and bowed down. Then she picked up her son and left.

Elisha Makes a Meal Edible

4:38 Now Elisha went back to Gilgal, while there was famine in the land. Some of the prophets were visiting him¹⁵⁹ and he told his servant, “Put the big pot on the fire¹⁶⁰ and boil some stew for the prophets.”¹⁶¹ **4:39** Someone went out to the field to gather some herbs and found a wild vine.¹⁶² He picked some of its fruit,¹⁶³ enough to fill up the fold of his robe. He came back, cut it up, and threw the slices¹⁶⁴ into the stew pot, not knowing they were harmful.¹⁶⁵ **4:40** The stew was poured out¹⁶⁶ for the men to eat. When they ate some of the stew, they cried out, “Death is in the pot, O prophet!” They could not eat it. **4:41** He said, “Get some flour.” Then he threw it into the pot and said, “Now pour some out for the men so they may eat.”¹⁶⁷ There was no longer anything harmful in the pot.

¹²⁷tn Heb “Among my people I am living.” This answer suggests that she has security within the context of her family.

¹²⁸tn Heb “and he said.”

¹²⁹tn Heb “Call for her.”

¹³⁰tn Heb “and he called her.”

¹³¹tn Heb “and he called for her and she stood in the door.”

¹³²tn Heb “at this appointed time, at the time [when it is] reviving.” For a discussion of the second phrase see Cogan and Tadmor, *II Kings*, 57.

¹³³tn Heb “to his father, to the harvesters.”

¹³⁴tn Heb “He”; the referent (the boy’s father) has been specified in the translation for clarity.

¹³⁵tn Heb “knees.”

¹³⁶tn Heb “man of God’s.”

¹³⁷sn The new moon was a time of sacrifice and special feasts (Num 28:14; 1 Sam 20:5). Apparently it was a convenient time to visit a prophet. See Cogan and Tadmor, *II Kings*, 57.

¹³⁸tn Heb “peace.”

¹³⁹tn Heb “lead [the donkey on] and go.”

¹⁴⁰tn Heb “do not restrain for me the riding unless I say to you.”

¹⁴¹tn Heb “went and came.”

¹⁴²tn Heb “the man of God.” The phrase has been replaced by the relative pronoun “he” in the translation for stylistic reasons.

¹⁴³tn Heb “she said.” The narrator streamlines the story at this point, omitting any reference to Gehazi running to meet her and asking her the questions.

¹⁴⁴tn Heb “her soul [i.e., ‘disposition’] is bitter.”

¹⁴⁵tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

¹⁴⁶tn Heb “take my staff in your hand.”

¹⁴⁷tn Heb “If you meet a man, do not greet him with a blessing; if a man greets you with a blessing, do not answer.”

¹⁴⁸tn Heb “to meet him.”

¹⁴⁹tn Heb “look.”

¹⁵⁰tn Heb “and closed the door behind the two of them.”

¹⁵¹tn Heb “he went up and lay down over.”

¹⁵²tn Heb “his” (also in the next two clauses).

¹⁵³tn Or perhaps, “body”; Heb “flesh.”

¹⁵⁴tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

¹⁵⁵tn Heb “and he returned and went into the house, once here and once there.”

¹⁵⁶tn Heb “and he went up.”

¹⁵⁷tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

¹⁵⁸tn Heb “and he called for her.”

¹⁵⁹tn Heb “the sons of the prophets were sitting before him.”

¹⁶⁰tn The words “the fire” are added for clarification.

¹⁶¹tn Heb “sons of the prophets.”

¹⁶²tn Heb “a vine of the field.”

¹⁶³tn Heb “[some] of the gourds of the field.”

¹⁶⁴tn Heb “he came and cut [them up].”

¹⁶⁵tc The Hebrew text reads, “for they did not know” (Wud’y) but some emend the final *shureq* (indicating a third plural subject) to *holem vav* (a third masculine singular pronominal suffix on a third singular verb) and read “for he did not know it.” Perhaps it is best to omit the final *vav* as dittographic (note the *vav* at the beginning of the next verb form) and read simply, “for he did not know.” See Cogan and Tadmor, *II Kings*, 59.

¹⁶⁶tn Heb “and they poured out [the stew].” The plural subject is probably indefinite.

¹⁶⁷tn Or “and let them eat.”

Elisha Miraculously Feeds a Hundred People

4:42 Now a man from Baal Shalisha brought some food for the prophet¹⁶⁸—twenty loaves of bread made from the firstfruits of the barley harvest, as well as fresh ears of grain.¹⁶⁹ Elisha¹⁷⁰ said, “Set it before the people so they may eat.” **4:43** But his attendant said, “How can I feed a hundred men with this?”¹⁷¹ He replied, “Set it before the people so they may eat, for this is what the LORD says, ‘They will eat and have some left over.’”¹⁷² **4:44** So he set it before them; they ate and had some left over, just as the LORD predicted.¹⁷³

Elisha Heals a Syrian General

5:1 Now Naaman, the commander of the army of the king of Syria, was esteemed and respected by his master,¹⁷⁴ for through him the LORD had given Syria military victories. But this great warrior had a skin disease.¹⁷⁵ **5:2** Raiding parties went out from Syria and took captive from the land of Israel a young girl, who became a servant to Naaman’s wife. **5:3** She told her mistress, “If only my master were in the presence of the prophet who is in Samaria! Then he would cure him of his skin disease.”

5:4 Naaman¹⁷⁶ went and told his master what the girl from the land of Israel had said. **5:5** The king of Syria said, “Go! I will send a letter to the king of Israel.” So he went, taking with him ten units¹⁷⁷ of silver, six thousand shekels of gold,¹⁷⁸ and ten suits of clothes. **5:6** He brought the letter to the king of Israel. It said, “This is a letter of introduction for my servant Naaman,¹⁷⁹ whom I have sent to be cured of his skin disease.” **5:7** When the king of Israel read the letter, he tore his clothes and said, “Am I God? Can I kill or restore life? Why does he ask me to cure a man of his skin disease?”¹⁸⁰ Certainly you must see that he is looking for an excuse to fight me.”¹⁸¹

5:8 When Elisha the prophet¹⁸² heard that the king had torn his clothes, he sent this message to the king, “Why did you tear your clothes? Send him¹⁸³ to me so he may know there is a prophet in Israel.” **5:9** So Naaman came with his horses and chariots and stood in the doorway of Elisha’s house. **5:10** Elisha sent out a messenger who told him, “Go and wash seven times in the Jordan; your skin will be restored¹⁸⁴ and you will be healed.” **5:11** Naaman went away angry. He said: “Look, I thought for sure he would come out, stand there, invoke the name of the LORD his God, wave his hand over the area, and cure the skin disease. **5:12** The rivers of Damascus, the Abana and Pharpar, are better than any of the waters of Israel.¹⁸⁵ Could I not wash in them and be healed?” So he turned around and went away angry. **5:13** His servants approached and said to him, “O master,¹⁸⁶ if the prophet had told you to do some difficult task,¹⁸⁷ you would have been willing to do it.¹⁸⁸ It seems you would be happy that he simply said, ‘Wash and you will be healed.’”¹⁸⁹ **5:14** So he went down and dipped in the Jordan seven times, as the prophet had instructed.¹⁹⁰ His skin became as smooth as a young child’s¹⁹¹ and he was healed.

5:15 He and his entire entourage returned to the prophet. Naaman¹⁹² came and stood before him. He said, “For sure¹⁹³ I know that there is no God in all the earth except in Israel. Now, please accept a gift from your servant.” **5:16** But Elisha¹⁹⁴ replied, “As certainly as the LORD lives (whom I serve),¹⁹⁵ I will take nothing from you.” Naaman¹⁹⁶ insisted that he take it, but he refused. **5:17** Naaman said, “If not, then please give your servant a load of dirt, enough for a pair of mules to carry,¹⁹⁷ for your servant will never again offer a burnt offering or sacrifice to a god other than the LORD.¹⁹⁸ **5:18** May the LORD forgive your servant for this: When my master enters the temple of Rimmon to worship, and he leans on my arm and I bow down in the temple of Rimmon, may the LORD forgive your servant for this.”¹⁹⁹ **5:19** Elisha²⁰⁰ said to him, “Go in peace.”

¹⁶⁸tn Heb “man of God.”

¹⁶⁹tn On the meaning of the word /lqx, “ear of grain,” see HALOT 1:148 and Cogan and Tadmor, *II Kings*, 59.

¹⁷⁰tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

¹⁷¹tn Heb “How can I set this before a hundred men?”

¹⁷²tn The verb forms are infinitives absolute (Heb “eating and leaving over”) and have to be translated in light of the context.

¹⁷³tn Heb “according to the word of the LORD.”

¹⁷⁴tn Heb “was a great man before his master and lifted up with respect to the face.”

¹⁷⁵tn For a discussion of urxm, traditionally translated “leprous,” see Cogan and Tadmor, *II Kings*, 63. Naaman probably had a skin disorder of some type, not leprosy/Hansen’s disease.

¹⁷⁶tn Heb “he”; the referent (Naaman) has been specified in the translation for clarity.

¹⁷⁷sn Hebrew rkk, “circle,” refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight.

¹⁷⁸tn Heb “six thousand gold [...]” The unit of measure is not given in the Hebrew text.

¹⁷⁹tn Heb “and now when this letter comes to you, look, I have sent to you Naaman my servant.”

¹⁸⁰tn Heb “Am I God, killing and restoring life, that this one sends to me to cure a man from his skin disease?” In the Hebrew text this is one lengthy rhetorical question, which has been divided up in the translation for stylistic reasons.

¹⁸¹tn Heb “Indeed, know and see that he is seeking an occasion with respect to me.”

¹⁸²tn Heb “man of God” (also in vv. 15, 20).

¹⁸³tn Heb “Let him come.”

¹⁸⁴tn Heb “will return to you.”

¹⁸⁵tn Heb “Are not Abana and Pharpar, the rivers of Damascus, better than all of the waters of Israel?” The rhetorical question expects an emphatic “yes” as an answer.

¹⁸⁶tn Heb “my father,” reflecting the perspective of each individual servant. To address their master as “father” would emphasize his authority and express their respect. See BDB 3 and the similar idiomatic use of “father” in 2 Kgs 2:12.

¹⁸⁷tn Heb “a great thing.”

¹⁸⁸tn Heb “would you not do [it]?” The rhetorical question expects the answer, “Of course you would.”

¹⁸⁹tn Heb “How much more [when] he said, ‘Wash and be healed.’” The second imperative (“be healed”) states the expected result of obeying the first (“wash”).

¹⁹⁰tn Heb “according to the word of the man of God.”

¹⁹¹tn Heb “and his skin was restored, like the skin of a small child.”

¹⁹²tn Heb “he”; the referent (Naaman) has been specified in the translation for clarity.

¹⁹³tn Heb “look.”

¹⁹⁴tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

¹⁹⁵tn Heb “before whom I stand.”

¹⁹⁶tn Heb “he”; the referent (Naaman) has been specified in the translation for clarity.

¹⁹⁷tn Heb “and [if] not, may there be given to your servant a load [for] a pair of mules, earth.”

¹⁹⁸tn Heb “for your servant will not again make a burnt offering and sacrifice to other gods, only to the LORD.”

¹⁹⁹tn Heb “When my master enters the house of Rimmon to bow down there, and he leans on my hand and I bow down [in] the house of Rimmon, when I bow down [in] the house of Rimmon, may the LORD forgive your servant for this thing.”

²⁰⁰tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

When he had gone a short distance,²⁰¹ **5:20** Gehazi, the prophet Elisha's servant, thought,²⁰² "Look, my master did not accept what this Syrian Naaman offered him.²⁰³ As certainly as the LORD lives, I will run after him and accept something from him." **5:21** So Gehazi ran after Naaman. When Naaman saw someone running after him, he got down from his chariot to meet him and asked, "Is everything okay?"²⁰⁴ **5:22** He answered, "Everything is fine.²⁰⁵ My master sent me with this message, 'Look, two servants of the prophets just arrived from the Ephraimite hill country.²⁰⁶ Please give them a unit²⁰⁷ of silver and two suits of clothes.'" **5:23** Naaman said, "Please accept two units of silver.²⁰⁸ He insisted and tied up two units of silver in two bags, along with two suits of clothes. He gave them to two of his servants and they carried them for Gehazi.²⁰⁹ **5:24** When he arrived at the hill, he took them from the servants²¹⁰ and put them in the house. Then he sent the men on their way.²¹¹

5:25 When he came and stood before his master, Elisha asked him, "Where have you been, Gehazi?" He answered, "Your servant hasn't been anywhere." **5:26** Elisha²¹² replied, "I was there in spirit when a man turned and got down from his chariot to meet you.²¹³ This is not the proper time to accept silver or to accept clothes, olive groves, vineyards, sheep, cattle, and male and female servants.²¹⁴ **5:27** Therefore Naaman's skin disease will afflict²¹⁵ you and your offspring forever." When Gehazi²¹⁶ went out from his presence, his skin was as white as snow.²¹⁷

Elisha Makes an Ax Head Float

6:1 Some of the prophets²¹⁸ said to Elisha, "Look, the place where we meet with you²¹⁹ is too cramped²²⁰ for us. **6:2** Let's go to the Jordan. Each of us will grab a log from there and we will build a meeting place for ourselves there." He said, "Go." **6:3** One of them said, "Please come along with your servants." He replied, "All right, I'll come." **6:4** So he went with them. When they arrived at the Jordan, they started cutting down trees. **6:5** As one of them was felling a log, the ax head²²¹ dropped into the water. He yelled out, "Oh no,²²² my master! It was borrowed." **6:6** The prophet²²³ asked, "Where did it drop in?" When he showed him the spot, Elisha²²⁴ cut off a branch, threw it in at that spot, and made the ax head float. **6:7** He said, "Lift it out." So he reached out his hand and grabbed it.

Elisha Defeats an Army

6:8 Now the king of Syria was at war with Israel. He consulted his advisers, who said, "Invade²²⁵ at such and such²²⁶ a place." **6:9** But the prophet sent this message to the king of Israel, "Make sure you don't pass through this place because Syria is invading there." **6:10** So the king of Israel sent a message to the place the prophet had pointed out, warning it²²⁷ to be on its guard. This happened on several occasions.²²⁸ **6:11** This made the king of Syria upset.²²⁹ So he summoned his advisers²³⁰ and said to them, "One of us must be helping the king of Israel."²³¹ **6:12** One of his advisers said, "No, my master, O king. The prophet Elisha who lives in Israel keeps telling the king of Israel the things you say in your bedroom." **6:13** The king²³² ordered, "Go, find out where he is, so I can send some men to capture him."²³³ The king was told, "He is in Dothan." **6:14** So he sent horses and chariots there, along with a good-sized army.²³⁴ They arrived during the night and surrounded the city.

6:15 The prophet's²³⁵ attendant got up early in the morning. When he went outside there was an army surrounding the city, along with horses and chariots. He said to Elisha,²³⁶ "Oh no, my master! What will we do?" **6:16** He replied, "Don't be afraid, for our side outnumbers them."²³⁷ **6:17** Then Elisha prayed, "O LORD, open his eyes so he can see." The LORD opened the servant's eyes and he

²⁰¹tn Heb "and he went from him a distance of land." The precise meaning of hrbk, "distance," is uncertain. See BDB 460, HALOT 2:459-60, and Cogan and Tadmor, *II Kings*, 65.

²⁰²tn Heb "said" (i.e., to himself).

²⁰³tn Heb "Look, my master spared this Syrian Naaman by not taking from his hand what he brought."

²⁰⁴tn Heb "Is there peace?"

²⁰⁵tn Heb "peace."

²⁰⁶tn Heb "Look now, here, two servants came to me from the Ephraimite hill country, from the sons of the prophets."

²⁰⁷sn See the note at 2 Kgs 5:5.

²⁰⁸tn Heb "Be resolved and accept two units."

²⁰⁹tn Heb "before him."

²¹⁰tn Heb "from their hand."

²¹¹tn Heb "and he sent the men away and they went."

²¹²tn Heb "he"; the referent (Elisha) has been specified in the translation for clarity.

²¹³tn Heb "Did not my heart go as a man turned from his chariot to meet you?" The rhetorical question emphasizes that he was indeed present in "heart" (or "spirit") and was very much aware of what Gehazi had done. In the MT the interrogative particle has been accidentally omitted before the negative particle.

²¹⁴tn In the MT the statement is phrased as a rhetorical question, "Is this the time...?" It expects an emphatic negative response.

²¹⁵tn Heb "cling to."

²¹⁶tn Heb "he"; the referent (Gehazi) has been specified in the translation for clarity.

²¹⁷tn Traditionally, "he went from before him, leprous like snow." But see the note at 5:1, as well as Cogan and Tadmor, *II Kings*, 66.

²¹⁸tn Heb "the sons of the prophets."

²¹⁹tn Heb "sit before you."

²²⁰tn Heb "narrow, tight."

²²¹tn Heb "iron."

²²²tn Or "ah."

²²³tn Heb "man of God" (also in v. 9).

²²⁴tn Heb "he"; the referent (Elisha) has been specified in the translation for clarity.

²²⁵tc The verb form used here is difficult to analyze. On the basis of the form <ytnj in v. 9 (from the root tjn) it is probably best to emend the verb to wtjnt (a Qal imperfect form from the root tjn). The verb tjn in at least two other instances carries the nuance "go down, descend" in a military context. For a defense of this view, see Cogan and Tadmor, *II Kings*, 72.

²²⁶sn The advisers would have mentioned a specific location, but the details are not significant to the narrator's purpose, so he simply paraphrases here.

²²⁷tn The vav + perfect here indicates action contemporary with the preceding main verb ("sent"). See *IBHS*, 533-34.

²²⁸tn Heb "and the king of Israel sent to the place about which the man of God spoke to him, and he warned it and he guarded himself there, not once and not twice."

²²⁹tn Heb "and the heart of the king of Syria was stirred up over this thing."

²³⁰tn Heb "servants."

²³¹tn Heb "Will you not tell me who among us [is] for the king of Israel?" The sarcastic rhetorical question expresses the king's suspicion.

²³²tn Heb "he" (also a second time in this verse); the referent (the king) has been specified in the translation for clarity.

²³³tn Heb "Go and see where he [is] so I can send and take him."

²³⁴tn Heb "heavy force."

²³⁵tn Heb "man of God's."

²³⁶tn Heb "his young servant said to him."

²³⁷tn Heb "for those who are with us are more than those who are with them."

saw that²³⁸ the hill was full of horses and chariots of fire all around Elisha. **6:18** As they approached him,²³⁹ Elisha prayed to the LORD, “Strike these people²⁴⁰ with blindness.”²⁴¹ The LORD²⁴² struck them with blindness as Elisha requested.²⁴³ **6:19** Then Elisha said to them, “This is not the right road or city. Follow me, and I will lead you to the man you’re looking for.” He led them to Samaria.

6:20 When they had entered Samaria, Elisha said, “O LORD, open their eyes, so they can see.” The LORD opened their eyes and they saw that they were in the middle of Samaria.²⁴⁴ **6:21** When the king of Israel saw them, he asked Elisha, “Should I strike them down,²⁴⁵ my master?”²⁴⁶ **6:22** He replied, “Do not strike them down. You did not capture them with your sword or bow, so what gives you the freedom to strike them down?²⁴⁷ Give them some food and water, so they can eat and drink and then go back to their master.” **6:23** So he threw a big banquet²⁴⁸ for them and they ate and drank. Then he sent them back²⁴⁹ to their master. After that no Syrian raiding parties again invaded the land of Israel.

The Lord Saves Samaria

6:24 Later King Ben Hadad of Syria assembled his entire army and attacked²⁵⁰ and besieged Samaria. **6:25** Samaria’s food supply ran out.²⁵¹ They laid siege to it so long that²⁵² a donkey’s head was selling for eighty shekels of silver²⁵³ and a quarter of a kab²⁵⁴ of dove’s manure²⁵⁵ for five shekels of silver.²⁵⁶

6:26 While the king of Israel was passing by on the city wall, a woman yelled to him, “Help us, my master, O king!” **6:27** He replied, “No, let the LORD help you. How can I help you? The threshing floor and winepress are empty.”²⁵⁷ **6:28** Then the king asked her, “What’s your problem?” She answered, “This woman said to me, ‘Hand over your son; we’ll eat him today and then eat my son tomorrow.’ **6:29** So we boiled my son and ate him. Then I said to her the next day, ‘Hand over your son and we’ll eat him.’ But she hid her son.” **6:30** When the king heard what the woman said, he tore his clothes. As he was passing by on the wall, the people could see he was wearing sackcloth under his clothes.²⁵⁸ **6:31** Then he said, “May God judge me severely²⁵⁹ if Elisha son of Shaphat still has his head by the end of the day.”²⁶⁰

6:32 Now Elisha was sitting in his house with the community leaders.²⁶¹ The king²⁶² sent a messenger on ahead, but before he arrived,²⁶³ Elisha²⁶⁴ said to the leaders,²⁶⁵ “Do you realize this assassin intends to cut off my head?”²⁶⁶ Look, when the messenger arrives, shut the door and lean against it. His master will certainly be right behind him.”²⁶⁷ **6:33** He was still talking to them when²⁶⁸ the messenger approached²⁶⁹ and said, “Look, the LORD is responsible for this disaster.”²⁷⁰ Why should I continue to wait for the LORD to help?” **7:1** Elisha replied, “Hear the word of the LORD! This is what the LORD says, ‘About this time tomorrow a seah²⁷¹ of finely milled flour will sell for a shekel and two seahs of barley for a shekel at the gate of Samaria.’” **7:2** An officer who was the king’s right hand man²⁷² responded to the prophet,²⁷³ “Look, even if the LORD made it rain by opening holes in the sky, could this happen so soon?”²⁷⁴ Elisha²⁷⁵ said, “Look, you will see it happen with your own eyes, but you will not eat any of the food.”²⁷⁶

7:3 Now four men with a skin disease²⁷⁷ were sitting at the entrance of the gate. They said to one another, “Why are we just sitting here waiting to die?²⁷⁸ **7:4** If we go into the city, we’ll die of starvation,²⁷⁹ and if we stay here we’ll die. So come on, let’s

²³⁸tn Heb “and he saw, and look.”

²³⁹tn Heb “and they came down to him.”

²⁴⁰tn Or “this nation,” perhaps emphasizing the strength of the Syrian army.

²⁴¹tn On the basis of the Akkadian etymology of the word, Cogan and Tadmor (*II Kings*, 74) translate “blinding light.” *HALOT* 2:761 suggests the glosses “dazzling, deception.”

²⁴²tn Heb “he”; the referent (the LORD) has been specified in the translation for clarity.

²⁴³tn Heb “according to the word of Elisha.”

²⁴⁴tn Heb “and they saw, and look, [they were] in the middle of Samaria.”

²⁴⁵tn Heb “Should I strike them down? I will strike them down.” In the Hebrew text the first person imperfect form is repeated; the first form has the interrogative *he* prefixed to it; the second does not. It is likely that the second form should be omitted as dittographic or that the first should be emended to an infinitive absolute.

²⁴⁶tn Heb “my father.” The king addresses the prophet in this way to indicate his respect. See 2 Kgs 2:12.

²⁴⁷tn Heb “Are [they] ones you captured with your sword or your bow (that) you can strike (them) down?”

²⁴⁸tn Or “held a great feast.”

²⁴⁹tn Heb “they went back.”

²⁵⁰tn Heb “went up.”

²⁵¹tn Heb “and there was a great famine in Samaria.”

²⁵²tn Heb “and look, [they] were besieging it until.”

²⁵³tn Heb “eighty, silver.” The unit of measurement is omitted.

²⁵⁴sn A kab was a unit of dry measure, equivalent to approximately one quart.

²⁵⁵tn The consonantal text (Kethib) reads, “dove manure” (<ywnyyrj), while the marginal reading (Qere) has “discharge” (<ywnybd). Based on evidence from Akkadian, Cogan and Tadmor (*II Kings*, 79) suggest that “dove’s manure” was a popular name for the inedible husks of seeds.

²⁵⁶tn Heb “five, silver.” The unit of measurement is omitted.

²⁵⁷tn Heb “From where can I help you, from the threshing floor or the winepress?” The rhetorical question expresses the king’s frustration. He has no grain or wine to give to the masses.

²⁵⁸tn Heb “the people saw, and look, [there was] sackcloth against his skin underneath.”

²⁵⁹tn Heb “So may God do to me, and so may he add.”

²⁶⁰tn Heb “if the head of Elisha son of Shaphat stays on him today.”

²⁶¹tn Heb “and the elders were sitting with him.”

²⁶²tn Heb “he”; the referent (the king) has been specified in the translation for clarity.

²⁶³tn Heb “sent a man from before him, before the messenger came to him.”

²⁶⁴tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

²⁶⁵tn Heb “elders.”

²⁶⁶tn Heb “Do you see that this son of an assassin has sent to remove my head?”

²⁶⁷tn Heb “Is not the sound of his master’s footsteps behind him?”

²⁶⁸tn The Hebrew text also has “look” here.

²⁶⁹tn Heb “came down to him.”

²⁷⁰tn Heb “Look, this is a disaster from the LORD.”

²⁷¹sn A seah was a dry measure equivalent to about 7 quarts.

²⁷²tn Heb “the officer on whose hand the king leans.”

²⁷³tn Heb “man of God.”

²⁷⁴tn Heb “the LORD was making holes in the sky, could this thing be?” Opening holes in the sky would allow the waters stored up there to pour to the earth and assure a good crop. But, the officer argues, even if this were to happen, it would take a long time to grow and harvest the crop.

²⁷⁵tn Heb “he”; the referent (Elisha) has been specified in the translation for clarity.

²⁷⁶tn Heb “you will not eat from there.”

²⁷⁷sn See the note at 2 Kgs 5:1.

²⁷⁸tn Heb “until we die.”

²⁷⁹tn Heb “If we say, ‘We will enter the city,’ the famine is in the city and we will die there.”

defect²⁸⁰ to the Syrian camp. If they spare us,²⁸¹ we'll live; if they kill us, well we were going to die anyway."²⁸² **7:5** So they started toward²⁸³ the Syrian camp at dusk. When they reached the edge of the Syrian camp, there was no one there. **7:6** The LORD had caused the Syrian camp to hear the sound of chariots and horses and a large army. Then they said to one another, "Look, the king of Israel has paid the kings of the Hittites and Egypt to attack us."²⁸⁴ **7:7** So they got up and fled at dusk, leaving behind their tents, horses and donkeys. They left the camp as it was and ran for their lives. **7:8** When the men with a skin disease reached the edge of the camp, they entered a tent and had a meal.²⁸⁴ They also took some silver, gold, and clothes and went and hid it all.²⁸⁵ Then they went back and entered another tent. They looted it²⁸⁶ and went and hid what they had taken. **7:9** Then they said to one another, "It's not right what we're doing. This is a day to celebrate, but we haven't told anyone.²⁸⁷ If we wait until dawn,²⁸⁸ we'll be punished.²⁸⁹ So come on, let's go and inform the royal palace." **7:10** So they went and called out to the gatekeepers²⁹⁰ of the city. They told them, "We entered the Syrian camp and there was no one there. We didn't even hear a man's voice.²⁹¹ But the horses and donkeys are still tied up, and the tents remain up."²⁹² **7:11** The gatekeepers relayed the news to the royal palace.²⁹³

7:12 The king got up in the night and said to his advisers,²⁹⁴ "I will tell you what the Syrians have done to us. They know we are starving, so they left the camp and hid in the field, thinking, 'When they come out of the city, we will capture them alive and enter the city.'" **7:13** One of his advisers replied, "Pick some men and have them take five of the horses that are left in the city. (Even if they are killed, their fate will be no different than that of all the Israelite people—we're all going to die!)²⁹⁵ Let's send them out so we can know for sure what's going on."²⁹⁶ **7:14** So they picked two horsemen and the king sent them out to track the Syrian army.²⁹⁷ He ordered them, "Go and find out what's going on."²⁹⁸ **7:15** So they tracked them²⁹⁹ as far as the Jordan. The road was filled with clothes and equipment that the Syrians had discarded in their haste.³⁰⁰ The scouts³⁰¹ went back and told the king. **7:16** Then the people went out and looted the Syrian camp. A seah³⁰² of finely milled flour sold for a shekel, and two seahs of barley for a shekel, just as the LORD had said they would.³⁰³

7:17 Now the king had placed the officer who was his right hand man³⁰⁴ at the gate. When the people rushed out, they trampled him to death in the gate.³⁰⁵ This fulfilled the prophet's word which he had spoken when the king tried to arrest him.³⁰⁶ **7:18** The prophet told the king, "Two seahs of barley will sell for a shekel, and a seah of finely milled flour for a seah; this will happen about this time tomorrow in the gate of Samaria." **7:19** But the officer replied to the prophet, "Look, even if the LORD made it rain by opening holes in the sky, could this happen so soon?"³⁰⁷ Elisha³⁰⁸ said, "Look, you will see it happen with your own eyes, but you will not eat any of the food."³⁰⁹ **7:20** This is exactly what happened to him. The people trampled him to death in the gate.

Elisha Again Helps the Shunammite Woman

8:1 Now Elisha advised the woman whose son he had brought back to life, "You and your family should go and live somewhere else for awhile,³¹⁰ for the LORD has decreed that a famine will overtake the land for seven years." **8:2** So the woman did as the prophet said.³¹¹ She and her family went and lived in the land of the Philistines for seven years. **8:3** After seven years the woman returned from the land of the Philistines and went to ask the king to give her back her house and field.³¹² **8:4** Now the king was talking to Gehazi, the prophet's³¹³ servant, and said, "Tell me all the great things which Elisha has done." **8:5** While Gehazi³¹⁴ was telling the king how Elisha³¹⁵ had brought the dead back to life, the woman whose son he had brought back to life came to ask the king for her house and field.³¹⁶ Gehazi said, "My master, O king, this is the very woman and this is her son whom Elisha brought

²⁸⁰tn Heb "fall."

²⁸¹tn Heb "keep us alive."

²⁸²tn Heb "we will die." The paraphrastic translation attempts to bring out the logical force of their reasoning.

²⁸³tn Heb "they arose to go to."

²⁸⁴tn Heb "they ate and drank."

²⁸⁵tn Heb "and they hid [it]."

²⁸⁶tn Heb "and they took from there."

²⁸⁷tn Heb "this day is a day of good news and we are keeping silent."

²⁸⁸tn Heb "the light of the morning."

²⁸⁹tn Heb "punishment will find us."

²⁹⁰tn The MT has a singular form ("gatekeeper"), but the context suggests a plural. The pronoun that follows ("them") is plural and a plural noun appears in v. 11. The Syriac Peshitta and the Targum have the plural here.

²⁹¹tn Heb "and, look, there was no man or voice of a man there."

²⁹²tn Heb "but the horses are tied up and the donkeys are tied up and the tents are as they were."

²⁹³tn Heb "and the gatekeepers called out and they told [it] to the house of the king."

²⁹⁴tn Heb "servants" (also in v. 13).

²⁹⁵tn Heb "Let them take five of the remaining horses that remain in it. Look, they are like all the people of Israel that remain in it. Look, they are like all the people of Israel that have come to an end." The MT is dittographic here; the words "that remain in it. Look they are like all the people of Israel" have been accidentally repeated. The original text read, "Let them take five of the remaining horses that remain in it. Look, they are like all the people of Israel that have come to an end."

²⁹⁶tn Heb "and let us send so we might see."

²⁹⁷tn Heb "and the king sent [them] after the Syrian camp."

²⁹⁸tn Heb "Go and see."

²⁹⁹tn Heb "went after."

³⁰⁰tn Heb "and look, all the road was full of clothes and equipment that Syria had thrown away in their haste."

³⁰¹tn Or "messengers."

³⁰²sn A seah was a dry measure equivalent to about 7 quarts.

³⁰³tn Heb "according to the word of the LORD."

³⁰⁴tn Heb "the officer on whose hand he leans."

³⁰⁵tn Heb "and the people trampled him in the gate and he died."

³⁰⁶tn Heb "just as the man of God had spoken, [the word] which he spoke when the king came down to him."

³⁰⁷tn Heb "the LORD was making holes in the sky, could this thing be?" See the note at 7:2.

³⁰⁸tn Heb "he"; the referent (Elisha) has been specified in the translation for clarity.

³⁰⁹tn Heb "you will not eat from there."

³¹⁰tn In the Hebrew text vv. 18-19a are one lengthy sentence, "When the man of God spoke to the king..., the officer replied to the man of God, 'Look...so soon?'" The translation divides this sentence up for stylistic reasons.

³¹¹tn Heb "Get up and go, you and your house, and live temporarily where you can live temporarily."

³¹²tn Heb "and the woman got up and did according to the word of the man of God."

³¹³tn Heb "and went out to cry out to the king for her house and her field."

³¹⁴tn Heb "man of God's."

³¹⁵tn Heb "he"; the referent (Gehazi) has been specified in the translation for clarity.

³¹⁶tn Heb "he"; the referent (Elisha) has been specified in the translation for clarity.

³¹⁷tn Heb "and look, the woman whose son he had brought back to life was crying out to the king for her house and her field."

sn The legal background of the situation is uncertain. For a discussion of possibilities, see Cogan and Tadmor, *II Kings*, 87-88.

back to life.” 8:6 The king asked the woman about it, and she gave him the details.³¹⁷ The king assigned a eunuch to take care of her request and ordered him,³¹⁸ “Give her back everything she owns, as well as the amount of crops her field produced from the day she left the land until now.”

Elisha Meets with Hazael

8:7 Elisha traveled to Damascus while King Ben Hadad of Syria was sick. The king³¹⁹ was told, “The prophet³²⁰ has come here.” 8:8 So the king told Hazael, “Take a gift³²¹ and go visit the prophet. Request from him an oracle from the LORD. Ask him,³²² ‘Will I recover from this sickness?’” 8:9 So Hazael went to visit him. He took along a gift,³²³ as well as³²⁴ forty camel loads of all the fine things of Damascus. When he arrived, he stood before him and said, “Your son,³²⁵ King Ben Hadad of Syria, has sent me to you with this question,³²⁶ ‘Will I recover from this sickness?’” 8:10 Elisha said to him, “Go and tell him, ‘You will surely recover,’³²⁷ but the LORD has revealed to me that he will surely die.” 8:11 He just stared at him until Hazael became uncomfortable.³²⁸ Then the prophet started crying. 8:12 Hazael asked, “Why are you crying, my master?” He replied, “Because I know the trouble you will cause the Israelites. You will set fire to their fortresses, kill their young men with the sword, smash their children to bits, and rip open their pregnant women.” 8:13 Hazael said, “How could your servant, who is as insignificant as a dog, accomplish this great military victory?”³²⁹ Elisha answered, “The LORD has revealed to me that you will be the king of Syria.”³³⁰ 8:14 He left Elisha and went to his master. Ben Hadad³³¹ asked him, “What did Elisha tell you?” Hazael³³² replied, “He told me you would surely recover.” 8:15 The next day he took a piece of cloth, dipped it in water, and spread it over his face until he died. Then Hazael replaced him as king.

Jehoram's Reign over Judah

8:16 In the fifth year of the reign of Israel's King Joram, son of Ahab, Jehoshaphat's son Jehoram became king over Judah.³³³ 8:17 He was thirty-two years old when he became king and he reigned for eight years in Jerusalem. 8:18 He followed in the footsteps of the kings of Israel, just as the Ahab's dynasty had done, for he married Ahab's daughter.³³⁴ He did evil before³³⁵ the LORD. 8:19 But the LORD was unwilling to destroy Judah. He preserved Judah for the sake of³³⁶ his servant David to whom he had promised a perpetual dynasty.³³⁷

8:20 During his reign Edom freed themselves from Judah's control and set up their own king.³³⁸ 8:21 Joram³³⁹ crossed over to Zair with all his chariots. The Edomites, who had surrounded him, attacked at night and defeated him and his chariot officers.³⁴⁰ The Israelite army retreated to their homeland.³⁴¹ 8:22 So Edom has remained free from Judah's control to this very day.³⁴² At that same time Libnah also rebelled.

8:23 The rest of the events of Joram's reign, including a record of his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.³⁴³ 8:24 Joram passed away³⁴⁴ and was buried with his ancestors in the city of David. His son Ahaziah replaced him as king.

³¹⁷tn Heb “and the king asked the woman and she told him.”

³¹⁸tn Heb “and he assigned to her an official, saying.”

³¹⁹tn Heb “he”; the referent (the king) has been specified in the translation for clarity.

³²⁰tn Heb “man of God” (also a second time in this verse and in v. 11).

³²¹tn The Hebrew text also has “in your hand.”

³²²tn Heb “Inquire of the LORD through him, saying.”

³²³tn The Hebrew text also has “in his hand.”

³²⁴tn Heb “and.” It is possible that the conjunction is here explanatory, equivalent to English “that is.” In this case the forty camel loads constitute the “gift” and one should translate, “He took along a gift, consisting of forty camel loads of all the fine things of Damascus.”

³²⁵sn The words “your son” emphasize the king's respect for the prophet.

³²⁶tn Heb “saying.”

³²⁷tc The consonantal text (Kethib) reads, “Go, say, ‘Surely you will not (al) recover.’” In this case the *vav* beginning the next clause should be translated, “for, because.” The marginal reading (Qere) has, “Go, say to him (wl), ‘You will surely recover.’” In this case the *vav* beginning the next clause should be translated, “although, but.” The Qere has the support of some medieval Hebrew MSS and the ancient versions, and is consistent with v. 14, where Hazael tells the king, “You will surely recover.” It is possible that a scribe has changed wl, “to him,” to al, “not,” because he felt that Elisha would not lie to the king. See Cogan and Tadmor, *II Kings*, 90. Another possibility is that a scribe has decided to harmonize Elisha's message with Hazael's words in v. 14. But it is possible that Hazael, once he found out he would become the next king, decided to lie to the king to facilitate his assassination plot by making the king feel secure.

³²⁸tn Heb “and he made his face stand [i.e., be motionless] and set [his face?] until embarrassment.”

³²⁹tn Heb “Indeed, what is your servant, a dog, that he could do this great thing?” With his reference to a dog, Hazael is not denying that he is a “dog” and protesting that he would never commit such a dastardly “dog-like” deed. Rather, as Elisha's response indicates, Hazael is suggesting that he, like a dog, is too insignificant to ever be in a position to lead such conquests.

³³⁰tn Heb “The LORD has shown me you [as] king over Syria.”

³³¹tn Heb “he”; the referent (Ben Hadad) has been specified in the translation for clarity.

³³²tn Heb “he”; the referent (Hazael) has been specified in the translation for clarity.

³³³tc The Hebrew text reads, “and in the fifth year of Joram son of Ahab king of Israel, and [or, ‘while’?] Jehoshaphat [was?] king of Judah, Jehoram son of Jehoshaphat king of Judah became king.” The first reference to “Jehoshaphat king of Judah” is probably due to a scribe accidentally copying the phrase from the later in the verse. If the Hebrew text is retained, the verse probably refers to the beginning of a coregency between Jehoshaphat and Jehoram.

³³⁴tn Heb “he walked in the way of the kings of Israel, just as the house of Ahab did, for the daughter of Ahab was his wife.”

³³⁵tn Heb “in the eyes of.”

³³⁶tn The Hebrew has only one sentence, “and the LORD was unwilling to destroy Judah for the sake of.” The translation divides it for the sake of clarity.

³³⁷tn Heb “just as he had promised to give him and his sons a lamp all the days.” The metaphorical “lamp” symbolizes the Davidic dynasty; this is reflected in the translation.

³³⁸tn Heb “in his days Edom rebelled from under the hand of Judah and enthroned a king over them.”

³³⁹sn Joram is a short form of the name Jehoram.

³⁴⁰tn Heb “and he arose at night and defeated Edom, who had surrounded him, and the chariot officers.” The Hebrew text as it stands gives the impression that Joram was surrounded and launched a victorious night counterattack. It would then be quite natural to understand the last statement in the verse to refer to an Edomite retreat. Yet v. 22 goes on to state that the Edomite revolt was successful. Therefore, if the MT is retained, it may be better to understand the final statement in v. 21 as a reference to an Israelite retreat (made in spite of the success described in the preceding sentence). The translation above assumes an emendation of the Hebrew text. Adding a third masculine singular pronominal suffix to the accusative sign before Edom (reading wta, “him,” instead of just ta) and taking Edom as the subject of verbs allows one to translate the verse in a way that is more consistent with the context, which depicts an Israelite defeat, not victory. There is, however, no evidence for this emendation.

³⁴¹tn Heb “and the people fled to their tents.”

³⁴²tn Heb “and Edom rebelled from under the hand of Judah until this day.”

³⁴³tn Heb “As for the rest of the acts of Joram and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?”

³⁴⁴tn Heb “lay down with his fathers.”

Ahaziah Takes the Throne of Judah

8:25 In the twelfth year of the reign of Israel's King Joram, son of Ahab, Jehoram's son Ahaziah became king over Judah. **8:26** Ahaziah was twenty-two years old when he became king and he reigned for one year in Jerusalem. His mother was Athaliah, the granddaughter³⁴⁵ of King Omri of Israel. **8:27** He followed in the footsteps of Ahab's dynasty and did evil before the LORD, like Ahab's dynasty, for he was related to Ahab's family.³⁴⁶

8:28 He joined Ahab's son Joram in a battle against King Hazael of Syria at Ramoth Gilead in which the Syrians defeated Joram. **8:29** King Joram returned to Jezreel to recover from the wounds he received from the Syrians³⁴⁷ in Ramah when he fought against King Hazael of Syria. King Ahaziah son of Jehoram of Judah went down to visit³⁴⁸ Joram son of Ahab in Jezreel, for he was ill.

Jehu Becomes King

9:1 Now Elisha the prophet summoned a member of the prophetic guild³⁴⁹ and told him, "Tuck your robes into your belt, take this container³⁵⁰ of oil in your hand, and go to Ramoth Gilead. **9:2** When you arrive there, look for Jehu son of Jehoshaphat son of Nimshi and take him aside into an inner room.³⁵¹ **9:3** Take the container of oil, pour it over his head, and say, 'This is what the LORD says, 'I have designated³⁵² you as king over Israel.'" Then leave and run away quickly."³⁵³

9:4 So the young prophet³⁵⁴ went to Ramoth Gilead. **9:5** When he arrived, the officers of the army were sitting there.³⁵⁵ So he said, "I have a message for you, O officer."³⁵⁶ Jehu asked, "For which one of us?"³⁵⁷ He replied, "For you, O officer." **9:6** So Jehu³⁵⁸ got up and went inside. Then the prophet³⁵⁹ poured the oil on his head and said to him, "This is what the LORD God of Israel says, 'I have designated you as king over the LORD's people Israel. **9:7** You will destroy the family of your master Ahab.³⁶⁰ I will get revenge against Jezebel for the shed blood of my servants the prophets and for the shed blood of all the LORD's servants.³⁶¹ **9:8** Ahab's entire family will die. I³⁶² will cut off every last male belonging to Ahab in Israel, including even the weak and incapacitated.³⁶³ **9:9** I will make Ahab's dynasty³⁶⁴ like those of Jeroboam son of Nebat and Baasha son of Ahijah. **9:10** Dogs will devour Jezebel in the plot of ground in Jezreel; she will not be buried.'"³⁶⁵ Then he left³⁶⁶ and ran away.

9:11 When Jehu rejoined³⁶⁷ his master's servants, they³⁶⁸ asked him, "Is everything okay?³⁶⁹ Why did this madman visit you?" He replied, "Ah, it's not important. You know what kind of man he is and the kinds of things he says."³⁷⁰ **9:12** But they said, "You're lying. Tell us what he said." So he told them what he had said. He also related how he had said.³⁷¹ "This is what the LORD says, 'I have designated you as king over Israel.'" **9:13** Each of them quickly took off his robe and they spread them out at his feet on the steps.³⁷² The trumpet was blown³⁷³ and they shouted, "Jehu is³⁷⁴ king!" **9:14** Then Jehu son of Jehoshaphat son of Nimshi conspired against Joram.

Jehu the Assassin

Now Joram had been in Ramoth Gilead with the whole Israelite army,³⁷⁵ guarding against an invasion by King Hazael of Syria. **9:15** But King Joram had returned to Jezreel to recover from the wounds he received from the Syrians³⁷⁶ when he fought against King Hazael of Syria.³⁷⁷ Jehu told his supporters,³⁷⁸ "If you really want me to be king,³⁷⁹ then don't let anyone escape from the city to

³⁴⁵tn Hebrew tb, "daughter," can refer, as here, to a granddaughter. See HALOT 1:166.

³⁴⁶tn Heb "and he walked in the way of the house of Ahab and did evil in the eyes of the LORD like the house of Ahab, for he was a relative by marriage of the house of Ahab." For this use of /tj, normally "son-in-law," see HALOT 1:365. Ahab was Ahaziah's grandfather on his mother's side.

³⁴⁷tn Heb "which the Syrians inflicted [on] him."

³⁴⁸tn Heb "to see."

³⁴⁹tn Heb "one of the sons of the prophets."

³⁵⁰tn Or "flask."

³⁵¹tn Heb "and go and set him apart from his brothers and bring him into an inner room in an inner room."

³⁵²tn Heb "anointed."

³⁵³tn Heb "and open the door and run away and do not delay."

³⁵⁴tc Heb "the young man, the young man, the prophet." The MT is probably dittographic, the phrase "the young man" being accidentally repeated. The phrases "the young man" and "the prophet" are appositional, with the latter qualifying more specifically the former.

³⁵⁵tn Heb "and he arrived and look, the officers of the army were sitting."

³⁵⁶tn Heb "[there is] a word for me to you, O officer."

³⁵⁷tn Heb "To whom from all of us?"

³⁵⁸tn Heb "he"; the referent (Jehu) has been specified in the translation for clarity.

³⁵⁹tn Heb "he"; the referent (the prophet) has been specified in the translation for clarity.

³⁶⁰tn Or "strike down the house of Ahab your master."

³⁶¹tn Heb "I will avenge the shed blood of my servants the prophets and the shed blood of all the servants of the LORD from the hand of Jezebel."

³⁶²tc The LXX has the second person, "you."

³⁶³tn Heb "and I will cut off from Ahab those who urinate against a wall, [including both those who are] restrained and let free [or, 'abandoned'] in Israel." On the phrase bwzuw rwxu (translated here "weak and incapacitated") see the note at 1 Kgs 14:10.

³⁶⁴tn Heb "house."

³⁶⁵sn Note how the young prophet greatly expands the message Elisha had given to him. In addition to lengthening the introductory formula (by adding "the God of Israel") and the official declaration that accompanies the act of anointing (by adding "the LORD's people"), he goes on to tell how Jehu will become king (by a revolt against Ahab's dynasty), makes it clear that Jehu will be an instrument of divine vengeance, and predicts the utter annihilation of Ahab's family and the violent death of Jezebel.

³⁶⁶tn Heb "opened the door."

³⁶⁷tn Heb "went out to."

³⁶⁸tc The MT has the singular, "he said," but many witnesses correctly read the plural.

³⁶⁹tn Heb "Is there peace?"

³⁷⁰tn Heb "He said, 'You, you know the man and his thoughts.'" Jehu tries to deflect their question by reminding them that the man is an eccentric individual who says strange things. His reply suggests that the man said nothing of importance. The translation seeks to bring out the tone and intent of Jehu's reply.

³⁷¹tn Heb "So he said, 'Like this and like this he said to me, saying.'" The words "like this and like this" are probably not a direct quote of Jehu's words to his colleagues. Rather this is the narrator's way of avoiding repetition and indicating that Jehu repeated, or at least summarized, what the prophet had said to him.

³⁷²tn Heb "and they hurried and took, each one his garment, and they placed [them] beneath him on the bone [?] of the steps." The precise nuance of <rg, "bone," is unclear. Some suggest the nuance "bare" here; it may be a technical architectural term in this context.

³⁷³tn Heb "they blew the trumpet." This has been translated as a passive to avoid the implication that the same ones who shouted had all blown trumpets.

³⁷⁴tn Or "has become."

³⁷⁵tn Heb "he and all Israel."

³⁷⁶tn Heb "which the Syrians inflicted [on] him."

³⁷⁷sn See 2 Kgs 8:28-29a.

³⁷⁸tn The words "his supporters" are added for clarification.

go and warn Jezreel.” **9:16** Jehu drove his chariot³⁸⁰ to Jezreel, for Joram was recuperating³⁸¹ there. (Now King Ahaziah of Judah had come down to visit³⁸² Joram.)

9:17 Now the watchman was standing on the tower in Jezreel and saw Jehu’s troops approaching.³⁸³ He said, “I see troops.”³⁸⁴ Jehoram ordered,³⁸⁵ “Send a rider out to meet them and have him ask, ‘Is everything okay?’”³⁸⁶ **9:18** So the horseman³⁸⁷ went to meet him and said, “This is what the king says, ‘Is everything okay?’”³⁸⁸ Jehu replied, “None of your business.³⁸⁹ Follow me.” The watchman reported, “The messenger reached them, but hasn’t started back.” **9:19** So he sent a second horseman out to them³⁹⁰ and he said, “This is what the king says, ‘Is everything okay?’”³⁹¹ Jehu replied, “None of your business. Follow me.” **9:20** The watchman reported, “He reached them, but hasn’t started back. The one who drives the lead chariot drives like Jehu son of Nimshi;³⁹² he drives recklessly.” **9:21** Jehoram ordered, “Hitch up my chariot.”³⁹³ When his chariot had been hitched up,³⁹⁴ King Jehoram of Israel and King Ahaziah of Judah went out in their respective chariots³⁹⁵ to meet Jehu. They met up with him³⁹⁶ in the plot of land that had once belonged to Naboth of Jezreel.

9:22 When Jehoram saw Jehu, he asked, “Is everything all right, Jehu?” He replied, “How can everything be all right as long as your mother Jezebel promotes idolatry and pagan practices?”³⁹⁷ **9:23** Jehoram turned his chariot around and took off.³⁹⁸ He said to Ahaziah, “It’s a trap,³⁹⁹ Ahaziah!” **9:24** Jehu aimed his bow and shot an arrow right between Jehoram shoulders.⁴⁰⁰ The arrow went through⁴⁰¹ his heart and he fell to his knees in his chariot. **9:25** Jehu ordered⁴⁰² his officer Bidkar, “Pick him up and throw him into the part of the field that once belonged to Naboth of Jezreel. Remember, you and I were riding together behind his father Ahab, when the LORD pronounced this judgment on him, **9:26** “Know for sure that I saw the shed blood of Naboth and his sons yesterday,” says the LORD, “and that I will give you what you deserve right here in this plot of land,”⁴⁰³ says the LORD.” So now pick him up and throw him into this plot of land, just as the LORD said.”⁴⁰⁴

9:27 When King Ahaziah of Judah saw what happened, he took off⁴⁰⁵ up the road to Beth Haggan. Jehu chased him and ordered, “Shoot him too.” They shot him while he was driving his chariot up the ascent of Gur near Ibleam.⁴⁰⁶ He fled to Megiddo and died there. **9:28** His servants took his corpse⁴⁰⁷ back to Jerusalem and buried him in his tomb with his ancestors in the city of David. **9:29** Ahaziah had become king over Judah in the eleventh year of Joram son of Ahab.

9:30 Jehu approached Jezreel. When Jezebel heard the news, she put on some eye liner,⁴⁰⁸ fixed up her hair, and leaned out the window. **9:31** When Jehu came through the gate, she said, “Is everything okay, Zimri, murderer of his master?”⁴⁰⁹ **9:32** He looked up at the window and said, “Who is on my side? Who?” Two or three⁴¹⁰ eunuchs looked down at him. **9:33** He said, “Throw her down!” So they threw her down and, when she hit the ground,⁴¹¹ her blood sprayed against the wall and the horses, and Jehu drove his chariot over her.⁴¹² **9:34** He went inside and had a meal.⁴¹³ Then he said, “Dispose of this accursed woman’s corpse. Bury her, for, after all, she was a king’s daughter.”⁴¹⁴ **9:35** But when they went to bury her, they found nothing left but⁴¹⁵ the skull, feet, and palms of the hands. **9:36** When they went back and told him, he said, “The LORD’s word through his servant, Elijah the Tishbite, has come to

³⁷⁹tn Heb “If this is your desire.” vnp refers here to the seat of the emotions and will. For other examples of this use of the word, see BDB 660-61.

³⁸⁰tn Heb “rode [or, ‘mounted’] and went.”

³⁸¹tn Heb “lying down.”

³⁸²tn Heb “to see.”

³⁸³tn Heb “the quantity [of the men] of Jehu, when he approached.” Elsewhere hupv, “quantity,” is used of a quantity of camels (Isa 60:6) or horses (Ezek 26:10) and of an abundance of water (Job 22:11; 38:34).

³⁸⁴tn The term tupv appears to be a construct form of the noun, but no genitive follows.

³⁸⁵tn Heb “said.”

³⁸⁶tn Heb “Get a rider and send [him] to meet him and let him ask, ‘Is there peace?’”

³⁸⁷tn Heb “the rider of the horse.”

³⁸⁸tn Heb “Is there peace?”

³⁸⁹tn Heb “What concerning you and concerning peace?” That is, “What concern is that to you?”

³⁹⁰tn Heb “and he came to them.”

³⁹¹tc The MT has simply “peace,” omitting the prefixed interrogative particle. It is likely that the particle has been accidentally omitted; several ancient witnesses include it or assume its presence.

³⁹²tn Heb “and the driving is like the driving of Jehu son of Nimshi.”

³⁹³tn The words “my chariot” are added for clarification.

³⁹⁴tn Heb “and he hitched up his chariot.”

³⁹⁵tn Heb “each in his chariot and they went out.”

³⁹⁶tn Heb “they found him.”

³⁹⁷tn Heb “How [can there be] peace as long as the adulterous acts of Jezebel your mother and her many acts of sorcery [continue]?” In this instance “adulterous acts” is employed metaphorically for idolatry. As elsewhere in the OT, worshipping other gods is viewed as spiritual adultery and unfaithfulness to the one true God. The phrase “many acts of sorcery” could be taken literally, for Jezebel undoubtedly utilized pagan divination practices, but the phrase may be metaphorical, pointing to her devotion to pagan customs in general.

³⁹⁸tn Heb “and Jehoram turned his hands and fled.” The phrase “turned his hands” refers to how he would have pulled on the reins in order to make his horses turn around.

³⁹⁹tn Heb “Deceit, Ahaziah.”

⁴⁰⁰tn Heb “and Jehu filled his hand with the bow and he struck Jehoram between his shoulders.”

⁴⁰¹tn Heb “went out from.”

⁴⁰²tn Heb “said to.”

⁴⁰³tn Heb “and I will repay you in this plot of land.”

⁴⁰⁴tn Heb “according to the word of the LORD.”

⁴⁰⁵tn Heb “and Ahaziah king of Judah saw and fled.”

⁴⁰⁶tn After Jehu’s order (“kill him too”), the MT has simply, “to the chariot in the ascent of Gur which is near Ibleam.” The main verb in the clause, “they shot him” (whkyw), has been accidentally omitted by virtual haplography/homoioteleuton. Note that the immediately preceding form whkh, “shoot him,” ends with the same suffix.

⁴⁰⁷tn Heb “drove him.”

⁴⁰⁸tn Heb “she fixed her eyes with antimony.” Antimony (Ewp) was used as a cosmetic. The narrator portrays her as a prostitute (see Jer 4:30), a role she has played in the spiritual realm (see the note at v. 22).

⁴⁰⁹sn Jezebel associates Jehu with another assassin, Zimri, who approximately 44 years before had murdered King Elah, only to meet a violent death just a few days later (1 Kgs 16:9-20). On the surface Jezebel’s actions seem contradictory. On the one hand, she beautifies herself as if to seduce Jehu, but on the other hand, she insults and indirectly threatens him with this comparison to Zimri. Upon further reflection, however, her actions reveal a clear underlying motive. She wants to retain her power, not to mention her life. By beautifying herself, she appeals to Jehu’s sexual impulses; by threatening him, she reminds him that he is in the same precarious position as Zimri. But, if he makes Jezebel his queen, he can consolidate his power. In other words through her actions and words Jezebel is saying to Jehu, “You desire me, don’t you? And you need me!”

⁴¹⁰tn Heb “two, three.” The narrator may be intentionally vague or uncertain here, or the two numbers may represent alternate traditions.

⁴¹¹tn The words “when she hit the ground” are added for stylistic reasons.

⁴¹²tn Heb “and he trampled her.”

⁴¹³tn Heb “and he went and ate and drank.”

⁴¹⁴tn Heb “Attend to this accursed woman and bury her for she was the daughter of a king.”

⁴¹⁵tn Heb “they did not find her, except for.”

pass. He warned,⁴¹⁶ ‘In the plot of land at Jezreel, dogs will devour Jezebel’s flesh. 9:37 Jezebel’s corpse will be like manure on the surface of the ground in the plot of land at Jezreel. People will not be able to even recognize her.’”⁴¹⁷

Jehu Wipes Out Ahab’s Family

10:1 Ahab had seventy sons living in Samaria. So Jehu wrote letters and sent them to Samaria to the leading officials of Jezreel and to the guardians of Ahab’s dynasty. This is what the letters said,⁴¹⁸ **10:2** “You have with you the sons of your master, chariots and horses, a fortified city, and weapons. So when this letter arrives,⁴¹⁹ **10:3** pick the best and most capable⁴²⁰ of your master’s sons, place him on his father’s throne, and defend⁴²¹ your master’s dynasty.”

10:4 They were absolutely terrified⁴²² and said, “Look, two kings could not stop him!⁴²³ How can we?”⁴²⁴ **10:5** So the palace supervisor,⁴²⁵ the city commissioner,⁴²⁶ the leaders,⁴²⁷ and guardians sent this message to Jehu, “We are your subjects.⁴²⁸ Whatever you say, we will do. We will not make anyone king. Do what you consider proper.”⁴²⁹

10:6 He wrote them a second letter, saying, “If you are really on my side and willing to obey me,⁴³⁰ then take the heads of your master’s sons and come to me in Jezreel at this time tomorrow.”⁴³¹ Now the king had seventy sons, and the prominent⁴³² men of the city were raising them. **10:7** When they received the letter, they seized the king’s sons and executed all seventy of them.⁴³³ They put their heads in baskets and sent them to him in Jezreel. **10:8** The messenger came and told Jehu,⁴³⁴ “They have brought the heads of the king’s sons.” Jehu⁴³⁵ said, “Stack them in two piles at the entrance of the gate until morning.” **10:9** In the morning he went out and stood there. Then he said to all the people, “You are innocent. I conspired against my master and killed him. But who struck down all of these men? **10:10** Therefore take note that not one of the judgments the LORD announced against Ahab’s dynasty has failed to materialize. The LORD had done what he announced through his servant Elijah.”⁴³⁶ **10:11** Then Jehu killed all who were left of Ahab’s family in Jezreel, and all his nobles, close friends, and priests. He left no survivors.

10:12 Jehu then left there and set out for Samaria.⁴³⁷ While he was traveling through Beth Eked of the Shepherds, **10:13** Jehu ran into⁴³⁸ the relatives⁴³⁹ of King Ahaziah of Judah. He asked, “Who are you?” They replied, “We are Ahaziah’s relatives. We have come down to see how⁴⁴⁰ the king’s sons and the queen mother’s sons are doing.” **10:14** He said, “Capture them alive!” So they captured them alive and then executed all forty-two of them in the cistern at Beth Eked. He left no survivors.

10:15 When he left there, he met⁴⁴¹ Jehonadab, son of Rekab, who had been looking for him.⁴⁴² Jehu greeted him and asked,⁴⁴³ “Are you as committed to me as I am to you?”⁴⁴⁴ Jehonadab answered, “I am!” Jehu replied, “If so, give me your hand.”⁴⁴⁵ So he offered his hand and Jehu⁴⁴⁶ pulled him up into the chariot. **10:16** Jehu⁴⁴⁷ said, “Come with me and see how zealous I am for the LORD’s cause.”⁴⁴⁸ So he⁴⁴⁹ took him along in his chariot. **10:17** He went to Samaria and exterminated all the members of Ahab’s family who were still alive in Samaria,⁴⁵⁰ just as the LORD had announced to Elijah.⁴⁵¹

⁴¹⁶tn Heb “It is the word of the LORD, which he spoke by the hand of his servant, Elijah the Tishbite, saying.”

⁴¹⁷tn Heb “so that they will not say, ‘This is Jezebel.’”

⁴¹⁸tn Heb “to the officers of Jezreel, the elders, and to the guardians of Ahab, saying.” It is not certain why the officials of Jezreel would be in Samaria. They may have fled there after they heard what happened to Joram and before Jehu entered the city. They would have had time to flee while Jehu was pursuing Ahaziah.

⁴¹⁹tn Heb “And now when this letter comes to you—with you are the sons of your master and with you are chariots and horses and a fortified city and weapons.”

⁴²⁰tn Hebrew rvy does not have its normal moral/ethical nuance here (“upright”), but a more neutral sense of “proper, right, suitable.” For the gloss “capable,” see HALOT 2:450.

⁴²¹tn Or “fight for.”

⁴²²tn Heb “they were very, very afraid.” The term dam, “very,” is repeated for emphasis.

⁴²³tn Heb “did not stand before him.”

⁴²⁴tn Heb “How can we stand?”

⁴²⁵tn Heb “the one who was over the house.”

⁴²⁶tn Heb “the one who was over the city.”

⁴²⁷tn Or “elders.”

⁴²⁸tn Heb “servants.”

⁴²⁹tn Heb “Do what is good in your eyes.”

⁴³⁰tn Heb “If you are mine and you are listening to my voice.”

⁴³¹sn Jehu’s command is intentionally vague. Does he mean that they should bring the guardians (those who are “heads” over Ahab’s sons) for a meeting, or does he mean that they should bring the literal heads of Ahab’s sons with them? (So LXX, Syriac Peshitta, and some MSS of the Targum) The city leaders interpret his words in the literal sense, but Jehu’s command is so ambiguous he is able to deny complicity in the executions (see v. 9).

⁴³²tn Heb “great,” probably in wealth, position, and prestige.

⁴³³tn Heb “and when the letter came to them, they took the sons of the king and slaughtered seventy men.”

⁴³⁴tn Heb “him”; the referent (Jehu) has been specified in the translation for clarity.

⁴³⁵tn Heb “He”; the referent (Jehu) has been specified in the translation for clarity.

⁴³⁶tn Heb “Know then that there has not fallen from the word of the LORD to the ground that which the LORD spoke against the house of Ahab. The LORD has done that which he spoke by the hand of his servant Elijah.”

⁴³⁷tn Heb “and he arose and went and came to Samaria.”

⁴³⁸tn Heb “found.”

⁴³⁹tn Or “brothers.”

⁴⁴⁰tn Heb “for the peace of.”

⁴⁴¹tn Heb “found.”

⁴⁴²tn Heb “and he went from there and found Jehonadab son of Rekab [who was coming] to meet him.”

⁴⁴³tn Heb “and he blessed him and said to him.”

⁴⁴⁴tn Heb “Is there with your heart [what is] right, as my heart [is] with your heart?”

⁴⁴⁵tc Heb “Jehonadab said, ‘There is and there is. Give your hand.’” If the text is allowed to stand, there are two possible ways to understand the syntax of vvw, “and there is”: (1) The repetition of vy (Heb “there is and there is”) could be taken as emphatic, “indeed I am.” In this case, the entire statement could be taken as Jehonadab’s words or one could understand the words “give your hand” as Jehu’s. In the latter case the change in speakers is unmarked. (2) vvw begins Jehu’s response and has a conditional force, “if you are.” In this case, the transition in speakers is unmarked. However, it is possible that rmayw, “and he said,” or awhy rmayw, “and Jehu said,” originally appeared between vy and vvw and has accidentally dropped from the text by homoiarcton (note that both the proposed rmayw and vvw begin with vav). The present translation assumes such a textual reconstruction; it is supported by the LXX, Syriac Peshitta, and Vulgate.

⁴⁴⁶tn Heb “he”; the referent (Jehu) has been specified in the translation for clarity.

⁴⁴⁷tn Heb “he”; the referent (Jehu) has been specified in the translation for clarity.

⁴⁴⁸tn Heb “and see my zeal for the LORD.”

⁴⁴⁹tc The MT has a plural form, but this is most likely an error. The LXX, Syriac Peshitta, and Vulgate all have the singular.

⁴⁵⁰tn Heb “and he struck down all the remaining ones to Ahab in Samaria until he destroyed him.”

⁴⁵¹tn Heb “according to the word of the LORD which he spoke to Elijah.”

Jehu Executes the Prophets and Priests of Baal

10:18 Jehu assembled all the people and said to them, “Ahab worshiped⁴⁵² Baal a little; Jehu will worship⁴⁵³ him with great devotion.⁴⁵⁴ **10:19** So now, bring to me all the prophets of Baal, as well as all his servants and priests.⁴⁵⁵ None of them must be absent, for I am offering a great sacrifice to Baal. Any of them who fail to appear will lose their lives.” But Jehu was tricking them⁴⁵⁶ so he could destroy the servants of Baal. **10:20** Then Jehu ordered, “Make arrangements for⁴⁵⁷ a celebration for Baal.” So they announced it. **10:21** Jehu sent invitations throughout Israel, and all the servants of Baal came; not one was absent. They arrived at the temple of Baal and filled it up from end to end.⁴⁵⁸ **10:22** Jehu ordered the one who was in charge of the wardrobe,⁴⁵⁹ “Bring out robes for all the servants of Baal.” So he brought out robes for them. **10:23** Then Jehu and Jehonadab son of Rekab went to the temple of Baal. Jehu⁴⁶⁰ said to the servants of Baal, “Make sure there are no servants of the LORD here with you; there must be only servants of Baal.”⁴⁶¹ **10:24** They went inside to offer sacrifices and burnt offerings. Now Jehu had stationed eighty men outside. He had told them, “If any of the men inside get away, you will pay with your lives.”⁴⁶²

10:25 When he finished offering the burnt sacrifice, Jehu ordered the royal guard⁴⁶³ and officers, “Come in and strike them down! Don’t let any escape!” So the royal guard and officers struck them down with the sword and left their bodies lying there.⁴⁶⁴ Then they entered the inner sanctuary of the temple of Baal.⁴⁶⁵ **10:26** They hauled out the sacred pillar of the temple of Baal and burned it. **10:27** They demolished⁴⁶⁶ the sacred pillar of Baal and⁴⁶⁷ the temple of Baal; it is used as⁴⁶⁸ a latrine⁴⁶⁹ to this very day. **10:28** So Jehu eradicated Baal worship⁴⁷⁰ from Israel.

A Summary of Jehu’s Reign

10:29 However Jehu did not repudiate the sins which Jeroboam son of Nebat had encouraged Israel to commit; the golden calves remained in Bethel and Dan.⁴⁷¹ **10:30** The LORD said to Jehu, “You have done well. You have accomplished my will and carried out my wishes with regard to Ahab’s dynasty. Therefore four generations of your descendants will rule over Israel.”⁴⁷² **10:31** But Jehu did not carefully and wholeheartedly obey the law of the LORD God of Israel.⁴⁷³ He did not repudiate the sins which Jeroboam had encouraged Israel to commit.⁴⁷⁴

10:32 In those days the LORD began to reduce the size of Israel’s territory.⁴⁷⁵ Hazael attacked their eastern border.⁴⁷⁶ **10:33** He conquered all the land of Gilead, including the territory of Gad, Reuben, and Manasseh, extending all the way from the Aroer in the Arnon Valley through Gilead to Bashan.⁴⁷⁷

10:34 The rest of the events of Jehu’s reign, including all his accomplishments and successes, are recorded in the scroll called the Annals of the Kings of Israel.⁴⁷⁸ **10:35** Jehu passed away⁴⁷⁹ and was buried in Samaria. His son Jehoahaz replaced him as king. **10:36** Jehu reigned over Israel for twenty-eight years in Samaria.

Athaliah is Eliminated

11:1 When Athaliah the mother of Ahaziah saw that her son was dead, she was determined to destroy the entire royal line.⁴⁸⁰ **11:2** So Jehosheba, the daughter of King Joram and sister of Ahaziah, took Ahaziah’s son Joash and sneaked him away⁴⁸¹ from the rest of the royal descendants who were to be executed. She hid him and his nurse in the room where the bed covers were stored.⁴⁸² So

⁴⁵²tn Or “served.”

⁴⁵³tn Or “serve.”

⁴⁵⁴tn Heb “much” or “greatly.”

⁴⁵⁵tn Heb “and now, all the prophets of Baal, all his servants and all his priests summon to me.”

⁴⁵⁶tn Heb “acted with deception [or, ‘trickery’].”

⁴⁵⁷tn Heb “set apart”; or “observe as holy.”

⁴⁵⁸tn Heb “and the house of Baal was filled mouth to mouth.”

⁴⁵⁹tn Heb “and he said to the one who was over the wardrobe.”

⁴⁶⁰tn Heb “he”; the referent (Jehu) has been specified in the translation for clarity.

⁴⁶¹tn Heb “Search carefully and observe so that there are not here with you any servants of the LORD, only the servants of Baal.”

⁴⁶²tn Heb “The man who escapes from the men whom I am bringing into your hands, [it will be] his life in place of his life.”

⁴⁶³tn Heb “runners.”

⁴⁶⁴tn Heb “and they threw.” No object appears. According to Cogan and Tadmor (*II Kings*, 116), this is an idiom for leaving a corpse unburied.

⁴⁶⁵tn Heb “and they came to the city of the house of Baal.” It seems unlikely that a literal city is meant. Some emend ryu, “city,” to rybd, “holy place,” or suggest that ryu is due to dittography of the immediately preceding du, “to.” Perhaps ryu is here a technical term meaning “fortress” or, more likely, “inner room.”

⁴⁶⁶tn Or “pulled down.”

⁴⁶⁷tn The verb “they demolished” is repeated in the Hebrew text.

⁴⁶⁸tn Heb “and they made it into.”

⁴⁶⁹tn The consonantal text (Kethib) has the *hapax legomenon* twarjm, “places to defecate” or “dung houses” (note the related noun arj / yry, “dung, excrement.” *HALOT* 1:348–49). The marginal reading (Qere) glosses this, perhaps euphemistically, twaxwm, “outhouses.”

⁴⁷⁰tn Heb “destroyed Baal.”

⁴⁷¹tn Heb “Except the sins of Jeroboam son of Nebat which he caused Israel to commit, Jehu did not turn aside from after them—the golden calves which [were in] Bethel and which [were] in Dan.”

⁴⁷²tn Heb “Because you have done well by doing what is proper in my eyes—according to all which was in my heart you have done to the house of Ahab—sons of four generations will sit for you on the throne of Israel.” In the Hebrew text the Lord’s statement is one long sentence (with a parenthesis). The translation above divides it into shorter sentences for stylistic reasons.

⁴⁷³tn Heb “But Jehu ruled over Israel from approximately 841–814 B.C. Four of his descendants (Jehoahaz, Jehoash, Jeroboam II, and Zechariah) ruled from approximately 814–753 B.C. The dynasty came to an end when Shallum assassinated Zechariah in 753 B.C. See 2 Kgs 15:8–12.”

⁴⁷⁴tn Heb “He did not turn aside from the law of the LORD God of Israel with all his heart.”

⁴⁷⁵tn Heb “began to cut off Israel.”

⁴⁷⁶tn Heb “Hazael struck them down in all the territory of Israel, from the Jordan on the east.” In the Hebrew text the phrase “from the Jordan on the east” begins v. 33.

⁴⁷⁷tn Heb “all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer which is near the Arnon Valley, and Gilead, and Bashan.”

⁴⁷⁸tn Heb “As for the rest of the events of Jehu, and all which he did and all his strength, are they not written on the scroll of the events of the days of the kings of Israel?”

⁴⁷⁹tn Heb “lay down with his fathers.”

⁴⁸⁰tn Heb “she arose and she destroyed all the royal offspring.” The verb <wq, “arise,” is here used in an auxiliary sense to indicate that she embarked on a campaign to destroy the royal offspring. See Cogan and Tadmor, *II Kings*, 125.

⁴⁸¹tn Heb “stole.”

⁴⁸²tn Heb “him and his nurse in an inner room of beds.” The verb is missing in the Hebrew text. The parallel passage in 2 Chr 22:11 has “and she put” at the beginning of the clause. Cogan and Tadmor (*II Kings*, 126) regard the Chronicles passage as an editorial attempt to clarify the difficulty of the original

he was hidden from Athaliah and escaped execution.⁴⁸³ **11:3** He hid out with his nurse in the LORD's temple⁴⁸⁴ for six years, while Athaliah was ruling over the land.

11:4 In the seventh year Jehoiada summoned⁴⁸⁵ the officers of the units of hundreds of the Carians⁴⁸⁶ and the royal bodyguard.⁴⁸⁷ He met with them⁴⁸⁸ in the LORD's temple. He made an agreement⁴⁸⁹ with them and made them swear an oath of allegiance in the LORD's temple. Then he showed them the king's son. **11:5** He ordered them, "This is what you must do. One third of the unit that is on duty during the Sabbath will guard the royal palace. **11:6** Another third of you will be stationed at the Foundation⁴⁹⁰ Gate. Still another third of you will be stationed at the gate behind the royal guard.⁴⁹¹ You will take turns guarding the palace.⁴⁹² **11:7** The two units who are off duty on the Sabbath will guard the LORD's temple and protect the king.⁴⁹³ **11:8** You must surround the king. Each of you must hold his weapon in his hand. Whoever approaches your ranks must be killed. You must accompany the king wherever he goes."⁴⁹⁴

11:9 The officers of the units of hundreds did just as⁴⁹⁵ Jehoiada the priest ordered. Each of them took his men, those who were on duty during the Sabbath as well as those who were off duty on the Sabbath, and reported⁴⁹⁶ to Jehoiada the priest. **11:10** The priest gave to the officers of the units of hundreds King David's spears and the shields that were kept in the LORD's temple. **11:11** The royal bodyguard⁴⁹⁷ took their stations, each holding his weapon in his hand. They lined up from the south side of the temple to the north side and stood near the altar and the temple, surrounding the king.⁴⁹⁸ **11:12** Jehoiada⁴⁹⁹ led out the king's son and placed on him the crown and the royal insignia.⁵⁰⁰ They proclaimed him king and poured oil on his head.⁵⁰¹ They clapped their hands and said, "Long live the king!"

11:13 When Athaliah heard the royal guard⁵⁰² shout, she joined the crowd⁵⁰³ at the LORD's temple. **11:14** Then she saw⁵⁰⁴ the king standing by the pillar, according to custom. The officers stood beside the king with their trumpets and all the people of the land were celebrating and blowing trumpets. Athaliah tore her clothes and yelled, "Treason, treason!"⁵⁰⁵ **11:15** Jehoiada the priest ordered the officers of the units of hundreds, who were in charge of the army,⁵⁰⁶ "Bring her outside the temple to the guards.⁵⁰⁷ Put the sword to anyone who follows her." The priest gave this order because he had decided she should not be executed in the LORD's temple.⁵⁰⁸ **11:16** They grabbed her and took her into the precincts of the royal palace through the horses' entrance.⁵⁰⁹ There she was executed.

11:17 Jehoiada then drew up a covenant between the LORD and the king and people, stipulating that they should be loyal to the LORD.⁵¹⁰ **11:18** All the people of the land went and demolished⁵¹¹ the temple of Baal. They smashed its altars and idols⁵¹² to bits.⁵¹³ They killed Mattan the priest of Baal in front of the altar. Jehoiada the priest⁵¹⁴ then placed guards at the LORD's temple. **11:19** He took the officers of the units of hundreds, the Carians, the royal bodyguard, and all the people of land, and together they led the king down from the LORD's temple. They entered the royal palace through the Gate of the Royal Bodyguard,⁵¹⁵ and the king⁵¹⁶ sat down

text. They prefer to take "him and his nurse" as objects of the verb "stole" and understand "in the bedroom" as the place where the royal descendants were executed. The phrase *twfmmh rjbb*, "an inner room of beds," is sometimes understood as referring to a "bedroom" (see *HALOT* 1:293), though some prefer to see here a "room where the covers and cloths were kept" for the beds (see *HALOT* 2:573). In either case, it may have been a temporary hideout, for v. 3 indicates that the child hid in the temple for six years.

⁴⁸³*tn Heb* "and they hid him from Athaliah and he was not put to death." The subject of the plural verb ("they hid") is probably indefinite.

⁴⁸⁴*tn Heb* "and he was with her [in] the house of the LORD hiding."

⁴⁸⁵*tn Heb* "Jehoiada sent and took."

⁴⁸⁶*sn* The *Carians* were apparently a bodyguard, probably comprised of foreigners. See *HALOT* 2:497 and Cogan and Tadmor, *II Kings*, 126.

⁴⁸⁷*tn Heb* "the runners."

⁴⁸⁸*tn Heb* "he brought them to himself."

⁴⁸⁹*tn* Or "covenant."

⁴⁹⁰*tn Heb* "the gate of Sur," but no such gate is mentioned elsewhere in the OT. The parallel account in 2 Chr 23:5 has "Foundation Gate." *rws*, "Sur," may be a corruption of *dwsy*, "foundation," involving in part *dalet-resheh* confusion.

⁴⁹¹*tn Heb* "the runners."

⁴⁹²*tn* The meaning of *jsm* is not certain. The translation above, rather than understanding it as a genitive modifying "house," takes it as an adverb describing how the groups will guard the palace. See *HALOT* 2:605 for the proposed meaning "alternating" (i.e., "in turns").

⁴⁹³*tn* Verses 5b-7 read literally, "the third of you, the ones entering [on] the Sabbath and the ones guarding the guard of the house of the king, and the third in the gate of Sur, and the third in the gate behind the runners, and you will guard the guard of the house, alternating. And the two units of you, all the ones going out [on] the Sabbath, and they will guard the guard of the house of the LORD for the king." The precise meaning of this text is impossible to determine. It would appear that the Carians and royal bodyguard were divided into three units. One unit would serve during the Sabbath; the other two would be off duty on the Sabbath. Jehoiada divided the first unit into three groups and assigned them different locations. The two off duty units were assigned the task of guarding the king.

⁴⁹⁴*tn Heb* "and be with the king in his going out and in his coming in."

⁴⁹⁵*tn Heb* "according to all that."

⁴⁹⁶*tn Heb* "came."

⁴⁹⁷*tn Heb* "the runners" (also in v. 19).

⁴⁹⁸*tn Heb* "and the runners stood, each with his weapons in his hand, from the south shoulder of the house to the north shoulder of the house, at the altar and at the house, near the king all around."

⁴⁹⁹*tn Heb* "he"; the referent (Jehoiada) has been specified in the translation for clarity.

⁵⁰⁰*tn* The Hebrew term *twdu* normally means "witness" or "testimony." Here it probably refers to some tangible symbol of kingship, perhaps a piece of jewelry such as an amulet or neck chain. See the discussion in Cogan and Tadmor, *II Kings*, 128. Some suggest that a document is in view, perhaps a copy of the royal protocol or of the stipulations of the Davidic covenant. See *HALOT* 2:790-91.

⁵⁰¹*tn* Or "they made him king and anointed him."

⁵⁰²*tc* The MT reads, "and Athaliah heard the sound of the runners, the people." The term *uḥ*, "the people," is probably a scribal addition anticipating the reference to the people later in the verse and in v. 14.

⁵⁰³*tn Heb* "she came to the people."

⁵⁰⁴*tn Heb* "and she saw, and look."

⁵⁰⁵*tn* Or "conspiracy, conspiracy."

⁵⁰⁶*tn* The Hebrew text also has, "and said to them."

⁵⁰⁷*tn Heb* "ranks."

⁵⁰⁸*tn Heb* "for the priest had said, 'Let her not be put to death in the house of the LORD.'"

⁵⁰⁹*tn Heb* "and they placed hands on her, and she went the way of the entrance of the horses [into] the house of the king."

⁵¹⁰*tn Heb* "and Jehoiada made a covenant between the LORD and [between] the king and [between] the people, to become a people for the LORD, and between the king and [between] the people." The final words of the verse ("and between the king and [between] the people") are probably accidentally repeated from earlier in the verse. They do not appear in the parallel account in 2 Chr 23:16. If retained, they probably point to an agreement governing how the king and people should relate to one another.

⁵¹¹*tn* Or "tore down."

⁵¹²*tn* Or "images."

⁵¹³*tn* The Hebrew construction translated "smashed...to bits" is emphatic. The adverbial infinitive absolute (*bfiyh*, "well") accompanying the Piel form of the verb *rbv*, "break," suggests thorough demolition.

⁵¹⁴*tn Heb* "the priest." Jehoiada's name is added for clarification.

⁵¹⁵*tn Heb* "the Gate of the Runners of the House of the King."

⁵¹⁶*tn Heb* "he"; the referent (the king) has been specified in the translation for clarity.

on the royal throne. **11:20** All the people of the land celebrated, for the city had rest now that they had killed Athaliah with the sword in the royal palace.

Joash's Reign over Judah

11:21 (12:1)⁵¹⁷ Jehoash⁵¹⁸ was seven years old when he began to reign. **12:1** (12:2) In Jehu's seventh year Jehoash became king; he reigned for forty years in Jerusalem. His mother was Zibiah, who was from Beer Sheba. **12:2** Throughout his lifetime Jehoash did what the LORD approved,⁵¹⁹ just as⁵²⁰ Jehoiaada the priest taught him. **12:3** But the high places were not eliminated; the people continued to offer sacrifices and burn incense on the high places.

12:4 Jehoash said to the priests, "I place at your disposal⁵²¹ all the consecrated silver that has been brought to the LORD's temple, including the silver collected from the census tax,⁵²² the silver received from those who have made vows,⁵²³ and all the silver that people have voluntarily contributed to the LORD's temple.⁵²⁴ **12:5** The priests should receive the silver they need from the treasurers and repair any damage to the temple they detect."⁵²⁵

12:6 By the twenty-third year of King Jehoash's reign the priests had still not repaired the damage to the temple. **12:7** So King Jehoash summoned Jehoiaada the priest, as well as the other priests, and said to them, "Why have you not repaired the damage to the temple? Now, take no more silver from your treasurers unless you intend to use it to repair the damage."⁵²⁶ **12:8** The priests agreed⁵²⁷ not to collect silver from the people and relieved themselves of personal responsibility for the temple repairs.⁵²⁸

12:9 Jehoiaada the priest took a chest and drilled a hole in its lid. He placed it on the right side of the altar near the entrance of⁵²⁹ the LORD's temple. The priests who guarded the entrance would put into it all the silver brought to the LORD's temple. **12:10** When they saw the chest was full of silver, the royal scribe and the high priest bagged it up and counted the silver that had been brought to the LORD's temple.⁵³⁰ **12:11** Then they would hand over⁵³¹ the silver that had been weighed to the construction foremen⁵³² assigned to the LORD's temple. They hired carpenters and builders to work on the LORD's temple, **12:12** as well as masons and stone cutters. They bought wood and chiseled stone to repair the damage to the LORD's temple and also paid for all the other expenses.⁵³³ **12:13** The silver brought to the LORD's temple was not used for silver bowls, trimming shears, basins, trumpets, or any kind of gold or silver implements. **12:14** It was handed over⁵³⁴ to the foremen who used it to repair the LORD's temple. **12:15** They did not audit the treasurers who disbursed⁵³⁵ the funds to the foremen, for they were honest.⁵³⁶ **12:16** The silver collected in conjunction with reparation offerings and sin offerings was not brought to the LORD's temple; it belonged to the priests.

12:17 At that time King Hazael of Syria attacked⁵³⁷ Gath and captured it. Hazael then decided to attack Jerusalem.⁵³⁸ **12:18** King Jehoash of Judah collected all the sacred items that his ancestors Jehoshaphat, Jehoram, and Ahaziah, kings of Judah, had consecrated, as well as his own sacred items and all the gold that could be found in the treasuries of the LORD's temple and the royal palace. He then sent it all⁵³⁹ to King Hazael of Syria who withdrew⁵⁴⁰ from Jerusalem.

12:19 The rest of the events of Joash's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.⁵⁴¹ **12:20** His servants conspired against him⁵⁴² and murdered Joash at Beth-Millo, which is in the direction of⁵⁴³ Silla. **12:21** His servants Jozabad son of Shimeath and Jehoabad son of Shomer murdered him.⁵⁴⁴ He was buried⁵⁴⁵ with his ancestors in the city of David. His son Amaziah replaced him as king.

⁵¹⁷sn Beginning with **11:21**, the verse numbers through **12:21** in the English Bible differ from the verse numbers in the Hebrew text (BHS), with **11:21** ET = **12:1** HT, **12:1** ET = **12:2** HT, **12:2** ET = **12:3** HT, etc., through **12:21** ET = **12:22** HT. With **13:1** the verse numbers in the ET and HT are again the same.

⁵¹⁸tn Jehoash is an alternate name for Joash (see 11:2).

⁵¹⁹tn Heb "and Jehoash did what was proper in the eyes of the LORD all his days."

⁵²⁰tn Heb "that which." Jehoiaada taught the king the Lord's will.

⁵²¹tn The words "I place at your disposal" are added in the translation for clarification.

⁵²²tn Heb "the silver of passing over a man." The precise meaning of the phrase is debated, but rbu, "pass over," probably refers here to counting, suggesting the reference is to a census conducted for taxation purposes. See Cogan and Tadmor, *II Kings*, 137.

⁵²³tn Heb "the silver of persons, his valuation." The precise meaning of the phrase is uncertain, but parallels in Lev 27 suggest that personal vows are referred to here. See Cogan and Tadmor, *II Kings*, 137.

⁵²⁴tn Heb "all the silver which goes up on the heart of a man to bring to the house of the LORD."

⁵²⁵tn Heb "Let the priests take for themselves, each from his treasurer, and let them repair the damage of the temple, with respect to all the damage that is found there." The word rkm, translated here "treasurer," occurs only in this passage. Some suggest it means "merchant" or "benefactor." Its usage in Ugaritic texts, where it appears in a list of temple officials, suggests that it refers in this context to individuals who were in charge of disbursing temple funds.

⁵²⁶tn Heb "Now, do not take silver from your treasurers, because for the damages to the temple you must give it."

⁵²⁷tn Outside of this passage the verb twa appears only in Gen 34:15-22.

⁵²⁸tn Heb "and not to repair the damages to the temple." This does not mean that the priests were no longer interested in repairing the temple. As the following context makes clear, the priests decided to hire skilled workers to repair the damage to the temple, rather than trying to make the repairs themselves.

⁵²⁹tn Heb "on the right side of the altar as a man enters."

⁵³⁰tn Heb "went up and tied [it] and counted the silver that was found in the house of the LORD."

⁵³¹tn Heb "would give."

⁵³²tn Heb "doers of the work."

⁵³³tn Heb "and for all that which was going out concerning the house for repair."

⁵³⁴tn Heb "was given."

⁵³⁵tn Heb "gave."

⁵³⁶tn Heb "and they did not conduct a reckoning of the men who gave the silver into their hand to give to the doers of the work, for in honesty they were working."

⁵³⁷tn Heb "went up and fought against."

⁵³⁸tn Heb "Hazael set his face to go up against Jerusalem."

⁵³⁹tn The object ("it all") is supplied in the translation for clarification.

⁵⁴⁰tn Heb "went up."

⁵⁴¹tn Heb "As for the rest of the events of Joash, and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

⁵⁴²tn Heb "rose up and conspired [with] a conspiracy."

⁵⁴³tn Heb "which goes down [toward]."

⁵⁴⁴tn Heb "struck him down and he died."

⁵⁴⁵tn Heb "they buried him."

Jehoahaz's Reign over Israel

13:1 In the twenty-third year of the reign of Judah's King Joash, son of Ahaziah, Jehu's son Jehoahaz became king over Israel. He reigned in Samaria for seventeen years. **13:2** He did evil before⁵⁴⁶ the LORD. He continued in⁵⁴⁷ the sinful ways of Jeroboam son of Nebat who had encouraged Israel to sin; he did not repudiate those sins.⁵⁴⁸ **13:3** The LORD was furious with⁵⁴⁹ Israel and he handed them over to⁵⁵⁰ King Hazael of Syria and to Hazael's son Ben Hadad for many years.⁵⁵¹

13:4 Jehoahaz asked for the LORD's mercy⁵⁵² and the LORD responded favorably,⁵⁵³ for he saw that Israel was oppressed by the king of Syria.⁵⁵⁴ **13:5** The LORD provided a deliverer⁵⁵⁵ for Israel and they were freed from Syria's power.⁵⁵⁶ The Israelites once more lived in security.⁵⁵⁷ **13:6** But they did not repudiate⁵⁵⁸ the sinful ways of the family⁵⁵⁹ of Jeroboam, who encouraged Israel to sin; they continued in those sins.⁵⁶⁰ There was even an Asherah pole standing in Samaria. **13:7** Jehoahaz had no army left,⁵⁶¹ except for fifty horsemen, ten chariots, and ten thousand foot soldiers. The king of Syria had destroyed his troops⁵⁶² and trampled on them like dust.⁵⁶³

13:8 The rest of the events of Jehoahaz's reign, including all his accomplishments and successes, are recorded in the scroll called the Annals of the Kings of Israel.⁵⁶⁴ **13:9** Jehoahaz passed away⁵⁶⁵ and was buried⁵⁶⁶ in Samaria. His son Joash replaced him as king.

Jehoash's Reign over Israel

13:10 In the thirty-seventh year of King Joash's reign over Judah, Jehoahaz's son Jehoash became king over Israel. He reigned in Samaria for sixteen years. **13:11** He did evil before⁵⁶⁷ the LORD. He did not repudiate⁵⁶⁸ the sinful ways of Jeroboam son of Nebat who encouraged Israel to sin; he continued in those sins.⁵⁶⁹ **13:12** The rest of the events of Joash's⁵⁷⁰ reign, including all his accomplishments and his successful war with King Amaziah of Judah, are recorded in the scroll called the Annals of the Kings of Israel.⁵⁷¹ **13:13** Joash passed away⁵⁷² and Jeroboam succeeded him on the throne.⁵⁷³ Joash was buried in Samaria with the kings of Israel.

Elisha Makes One Final Prophecy

13:14 Now Elisha had a terminal illness.⁵⁷⁴ King Joash of Israel went down to visit him.⁵⁷⁵ He wept before him and said, "My father, my father! The chariot⁵⁷⁶ and horsemen of Israel!"⁵⁷⁷ **13:15** Elisha told him, "Grab a bow and some arrows," and he did so.⁵⁷⁸ **13:16** Then Elisha⁵⁷⁹ told the king of Israel, "Aim the bow."⁵⁸⁰ He did so,⁵⁸¹ and Elisha placed his hands on the king's hands. **13:17** Elisha⁵⁸² said, "Open the east window," and he did so.⁵⁸³ Elisha said, "Shoot," and he did so.⁵⁸⁴ Elisha⁵⁸⁵ said, "This arrow symbolizes the victory the LORD will give you over Syria.⁵⁸⁶ You will annihilate Syria in Aphek."⁵⁸⁷ **13:18** Then Elisha⁵⁸⁸ said, "Take the arrows," and he did so.⁵⁸⁹ He told the king of Israel, "Strike the ground." He struck the ground three times and stopped. **13:19** The

⁵⁴⁶tn Heb "in the eyes of."

⁵⁴⁷tn Heb "walked after."

⁵⁴⁸tn Heb "he did not turn aside from it."

⁵⁴⁹tn Heb "and the anger of the LORD burned against."

⁵⁵⁰tn Heb "he gave them into the hand of."

⁵⁵¹tn Heb "all the days."

⁵⁵²tn Heb "appeased the face of the LORD."

⁵⁵³tn Heb "and the LORD heard."

⁵⁵⁴tn Heb "for he saw the oppression of Israel, for the king of Syria oppressed them."

⁵⁵⁵sn The identity of this unnamed "deliverer" is debated. For options see Cogan and Tadmor, *II Kings*, 143.

⁵⁵⁶tn Heb "and they went from under the hand of Syria."

⁵⁵⁷tn Heb "and the sons of Israel lived in their tents as before."

⁵⁵⁸tn Heb "they did not turn away from."

⁵⁵⁹tn Heb "house."

⁵⁶⁰tc Heb "in it he walked." The singular verb (Elh) is probably due to an error of haplography and should be emended to the plural (wklh). Note that a vav immediately follows (on the form <gw>).

⁵⁶¹tn Heb "Indeed he did not leave to Jehoahaz people." The identity of the subject is uncertain, but the king of Syria, mentioned later in the verse, is a likely candidate.

⁵⁶²tn Heb "them," i.e., the remainder of this troops.

⁵⁶³tn Heb "and made them like dust for trampling."

⁵⁶⁴tn Heb "As for the rest of the events of Jehoahaz, and all which he did and his strength, are they not written on the scroll of the events of the days of the kings of Israel?"

⁵⁶⁵tn Heb "lay down with his fathers."

⁵⁶⁶tn Heb "and they buried him."

⁵⁶⁷tn Heb "in the eyes of."

⁵⁶⁸tn Heb "turn away from all."

⁵⁶⁹tn Heb "in it he walked."

⁵⁷⁰sn Jehoash and Joash are alternate forms of the same name.

⁵⁷¹tn Heb "As for the rest of the events of Joash, and all which he did and his strength, [and] how he fought with Amaziah king of Judah, are they not written on the scroll of the events of the days of the kings of Israel?"

⁵⁷²tn Heb "lay down with his fathers."

⁵⁷³tn Heb "sat on his throne."

⁵⁷⁴tn Heb "Now Elisha was ill with the illness by which he would die."

⁵⁷⁵tn Heb "went down to him."

⁵⁷⁶tn Though the noun is singular here, it may be collective, in which case it could be translated "chariots."

⁵⁷⁷sn By comparing Elisha to a one-man army, the king emphasizes the power of the prophetic word. See the note at 2:12.

⁵⁷⁸tn Heb "and he grabbed a bow and some arrows."

⁵⁷⁹tn Heb "he"; the referent (Elisha) has been specified in the translation for clarity.

⁵⁸⁰tn Heb "Cause your hand to ride on the bow."

⁵⁸¹tn Heb "and he caused his hand to ride."

⁵⁸²tn Heb "he"; the referent (Elisha) has been specified in the translation for clarity.

⁵⁸³tn Heb "He opened [it]."

⁵⁸⁴tn Heb "and he shot."

⁵⁸⁵tn Heb "he"; the referent (Elisha) has been specified in the translation for clarity.

⁵⁸⁶tn Heb "The arrow of victory of the LORD and the arrow of victory over Syria."

⁵⁸⁷tn Heb "you will strike down Syria in Aphek until destruction."

⁵⁸⁸tn Heb "he"; the referent (Elisha) has been specified in the translation for clarity.

⁵⁸⁹tn Heb "and he took [them]."

prophet⁵⁹⁰ got mad at him and said, “If you had struck the ground five or six times, you would annihilate Syria.”⁵⁹¹ But now, you will defeat Syria just three times.”

13:20 Elisha died and was buried.⁵⁹² Moabite raiding parties invaded⁵⁹³ the land at the beginning of the year.⁵⁹⁴ **13:21** One day some men⁵⁹⁵ were burying a man, when they spotted⁵⁹⁶ a raiding party. So they threw the dead man⁵⁹⁷ into Elisha’s tomb. When the corpse⁵⁹⁸ touched Elisha’s bones, the dead man⁵⁹⁹ came to life and stood to his feet.

13:22 Now King Hazael of Syria oppressed Israel throughout Jehoahaz’s reign.⁶⁰⁰ **13:23** But the LORD had mercy on them and felt sorry for them.⁶⁰¹ He extended his favor to them⁶⁰² because of the promise he had made⁶⁰³ to Abraham, Isaac, and Jacob. He has been unwilling to destroy them or remove them from his presence to this very day.⁶⁰⁴ **13:24** When King Hazael of Syria died, his son Ben Hadad replaced him as king. **13:25** Jehoahaz’s son Jehoash took back from⁶⁰⁵ Ben Hadad son of Hazael the cities that he had taken from his father Jehoahaz in war. Joash defeated him three times and recovered the Israelite cities.

Amaziah’s Reign over Judah

14:1 In the second year of the reign of Israel’s King Joash, son of Joahaz,⁶⁰⁶ Joash’s⁶⁰⁷ son Amaziah became king over Judah. **14:2** He was twenty-five years old when he began to reign, and he reigned for twenty-nine years in Jerusalem. His mother⁶⁰⁸ was Jehoaddin, who was from Jerusalem. **14:3** He did what the LORD approved,⁶⁰⁹ but not like David his father. He followed the example of his father Joash.⁶¹⁰ **14:4** But the high places were not eliminated; the people continued to offer sacrifices and burn incense on the high places.

14:5 When he had secured control of the kingdom,⁶¹¹ he executed the servants who had assassinated his father.⁶¹² **14:6** But he did not execute the sons of the assassins. He obeyed the LORD’s commandment as recorded in the law scroll of Moses,⁶¹³ “Fathers must not be executed for their sons’ crimes,⁶¹⁴ and sons must not be executed for their fathers’ crimes.”⁶¹⁵ A man must be executed only for his own crime.”⁶¹⁶

14:7 He defeated⁶¹⁷ ten thousand Edomites in the Salt Valley; he captured Sela in battle and renamed it Joktheel, a name it has retained to this very day. **14:8** Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu, king of Israel. He said, “Come, let’s meet face to face.”⁶¹⁸ **14:9** King Jehoash of Israel sent this message back to King Amaziah of Judah, “A thornbush in Lebanon sent this message to a cedar in Lebanon, ‘Give your daughter to my son as a wife.’ Then a wild animal⁶¹⁹ of Lebanon came by and trampled down the thorn.⁶²⁰ **14:10** You thoroughly defeated Edom⁶²¹ and it has gone to your head.⁶²² Gloat over your success,⁶²³ but stay in your palace. Why bring calamity on yourself? Why bring down yourself and Judah along with you?”⁶²⁴ **14:11** But Amaziah would not heed the warning,⁶²⁵ so King Jehoash of Israel attacked.⁶²⁶ He and King Amaziah of Judah met face to face⁶²⁷ in Beth Shemesh of Judah. **14:12** Judah was defeated by Israel, and each man ran back home.⁶²⁸ **14:13** King Jehoash of Israel captured King Amaziah of Judah, son of Jehoash son of Ahaziah, in Beth Shemesh. He⁶²⁹ attacked⁶³⁰ Jerusalem and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate—a distance of about six hundred feet.⁶³¹ **14:14** He took away all the

⁵⁹⁰tn Heb “man of God.”

⁵⁹¹tn Heb “[It was necessary] to strike five or six times, then you would strike down Syria until destruction.” On the syntax of the infinitive construct, see GKC 349 §114.k.

⁵⁹²tn Heb “and they buried him.”

⁵⁹³tn Heb “entered.”

⁵⁹⁴tc The MT reading hnv ab, “it came, year,” should probably be emended to hnv abb, “at the coming [i.e., ‘beginning’] of the year.” See Cogan and Tadmor, *II Kings*, 148.

⁵⁹⁵tn Heb “and it so happened [that] they.”

⁵⁹⁶tn Heb “and look, they saw.”

⁵⁹⁷tn Heb “the man”; the adjective “dead” has been supplied in the translation for clarity.

⁵⁹⁸tn Heb “the man.”

⁵⁹⁹tn Heb “he”; the referent (the dead man) has been specified in the translation for clarity. Otherwise the reader might think it was Elisha rather than the unnamed dead man who came back to life.

⁶⁰⁰tn Heb “all the days of Jehoahaz.”

⁶⁰¹tn Or “showed them compassion.”

⁶⁰²tn Heb “he turned to them.”

⁶⁰³tn Heb “because of his covenant with.”

⁶⁰⁴tn Heb “until now.”

⁶⁰⁵tn Heb “from the hand of.”

⁶⁰⁶sn The name *Joahaz* is an alternate form of Jehoahaz.

⁶⁰⁷sn The referent here is Joash of Judah (see 12:21), not Joash of Israel, mentioned earlier in the verse.

⁶⁰⁸tn Heb “the name of his mother.”

⁶⁰⁹tn Heb “he did what was proper in the eyes of the LORD.”

⁶¹⁰tn Heb “according to all which Joash his father had done, he did.”

⁶¹¹tn Heb “when the kingdom was secure in his hand.”

⁶¹²tn Heb “he struck down his servants, the ones who had struck down the king, his father.”

⁶¹³tn Heb “as it is written in the scroll of the law of Moses which the LORD commanded, saying.”

⁶¹⁴tn Heb “on account of sons.”

⁶¹⁵tn Heb “on account of fathers.”

⁶¹⁶sn This law is recorded in Deut 24:16.

⁶¹⁷tn Or “struck down.”

⁶¹⁸tn Heb “let us look at each other [in the] face.” The expression refers here to meeting in battle. See v. 11.

⁶¹⁹tn Heb “the animal of the field.”

⁶²⁰sn Judah is the *thorn* in the allegory. Amaziah’s success has deceived him into thinking he is on the same level as the major powers in the area (symbolized by the cedar). In reality he is not capable of withstanding an attack by a real military power such as Israel (symbolized by the wild animal).

⁶²¹tn Or “you have indeed defeated Edom.”

⁶²²tn Heb “and your heart has lifted you up.”

⁶²³tn Heb “be glorified.”

⁶²⁴tn Heb “Why get involved in calamity and fall, you and Judah with you?”

⁶²⁵tn Heb “did not listen.”

⁶²⁶tn Heb “went up.”

⁶²⁷tn Heb “looked at each other [in the] face.”

⁶²⁸tn Heb “and Judah was struck down before Israel and they fled, each to his tent.”

⁶²⁹tc The MT has the plural form of the verb, but the final *vav* is virtually dittographic (note the initial *yod* that immediately follows). The form should be emended to the singular, which is consistent in number with the verb (“he broke down”) that follows.

⁶³⁰tn Heb “came to.”

⁶³¹tn Heb “four hundred cubits.” The standard cubit in the OT is assumed by most authorities to be about eighteen inches (45 cm) long.

gold and silver, all the items found in the LORD's temple and in the treasuries of the royal palace, and some hostages.⁶³² Then he went back to Samaria.

(14:15) The rest of the events of Jehoash's⁶³³ reign, including all his accomplishments and his successful war with King Amaziah of Judah, are recorded in the scroll called the Annals of the Kings of Israel.⁶³⁴ **14:16** Jehoash passed away⁶³⁵ and was buried in Samaria with the kings of Israel. His son Jeroboam replaced him as king.)

14:17 King Amaziah son of Joash of Judah lived for fifteen years after the death of King Jehoash son of Jehoahaz of Israel. **14:18** The rest of the events of Amaziah's reign are recorded in the scroll called the Annals of the Kings of Judah.⁶³⁶ **14:19** Conspirators plotted against him in Jerusalem,⁶³⁷ so he fled to Lachish. But they sent assassins after him⁶³⁸ and they killed him there. **14:20** His corpse was carried back by horses⁶³⁹ and he was buried in Jerusalem with his ancestors in the city of David. **14:21** All the people of Judah took Azariah, who was sixteen years old, and made him king in his father Amaziah's place. **14:22** Azariah⁶⁴⁰ built up Elath and restored it to Judah after the king⁶⁴¹ had passed away.⁶⁴²

Jeroboam II's Reign over Israel

14:23 In the fifteenth year of the reign of Judah's King Amaziah, son of Joash, Jeroboam son of Joash became king over Israel. He reigned for forty-one years in Samaria. **14:24** He did evil before⁶⁴³ the LORD; he did not repudiate⁶⁴⁴ the sinful ways of Jeroboam son of Nebat who encouraged Israel to sin. **14:25** He restored the border of Israel from Lebo Hamath in the north to the sea of the Arabah in the south,⁶⁴⁵ in accordance with the word of the LORD God of Israel announced through⁶⁴⁶ his servant, Jonah son of Amittai, the prophet from Gath Hepher. **14:26** The LORD saw Israel's intense suffering,⁶⁴⁷ everyone was weak and incapacitated and Israel had no deliverer.⁶⁴⁸ **14:27** The LORD had not decreed that he would blot out Israel's memory⁶⁴⁹ from under heaven,⁶⁵⁰ so he delivered them through Jeroboam son of Joash.

14:28 The rest of the events of Jeroboam's reign, including all his accomplishments, his military success in restoring Israelite control over Damascus and Hamath, are recorded in the scroll called the Annals of the Kings of Israel.⁶⁵¹ **14:29** Jeroboam passed away⁶⁵² and was buried in Samaria with the kings of Israel.⁶⁵³ His son Zechariah replaced him as king.

Azariah's Reign over Judah

15:1 In the twenty-seventh year of King Jeroboam's reign over Israel, Amaziah's son Azariah became king over Judah. **15:2** He was sixteen years old when he began to reign, and he reigned for fifty-two years in Jerusalem. His mother's name was Jecholiah, who was from Jerusalem. **15:3** He did what the LORD approved, just as his father Amaziah had done.⁶⁵⁴ **15:4** But the high places were not eliminated; the people continued to offer sacrifices and burn incense on the high places. **15:5** The LORD afflicted the king with an illness; he suffered from a skin disease⁶⁵⁵ until the day he died. He lived in separate quarters,⁶⁵⁶ while his son Jotham was in charge of the palace and ruled over the people of the land.

15:6 The rest of the events of Azariah's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.⁶⁵⁷ **15:7** Azariah passed away⁶⁵⁸ and was buried⁶⁵⁹ with his ancestors in the city of David. His son Jotham replaced him as king.

Zechariah's Reign over Israel

15:8 In the thirty-eighth year of King Azariah's reign over Judah, Jeroboam's son Zechariah became king over Israel. He reigned in Samaria for six months. **15:9** He did evil before⁶⁶⁰ the LORD, as his ancestors had done. He did not repudiate⁶⁶¹ the sinful ways of

⁶³²tn Heb "the sons of the pledges."

⁶³³sn Jehoash and Joash are alternate forms of the same name.

⁶³⁴tn Heb "As for the rest of the events of Jehoash, and all which he did and his strength, [and] how he fought with Amaziah king of Judah, are they not written on the scroll of the events of the days of the kings of Israel?"

⁶³⁵tn Heb "lay down with his fathers."

⁶³⁶tn Heb "As for the rest of the events of Amaziah, are they not written on the scroll of the events of the days of the kings of Judah?"

⁶³⁷tn Heb "and they conspired against him [with] a conspiracy in Jerusalem."

⁶³⁸tn Heb "and they sent after him to Lachish."

⁶³⁹tn Heb "and they carried him on horses."

⁶⁴⁰tn Heb "he"; the referent (Azariah) has been specified in the translation for clarity.

⁶⁴¹sn This must refer to Amaziah.

⁶⁴²tn Heb "lay with his fathers."

⁶⁴³tn Heb "in the eyes of."

⁶⁴⁴tn Heb "turn away from all."

⁶⁴⁵tn The phrases "in the north" and "in the south" are added in the translation for clarification.

⁶⁴⁶tn Heb "which he spoke by the hand of."

⁶⁴⁷tc Heb "for the LORD saw the very bitter affliction of Israel." This translation assumes an emendation of hrm, which is meaningless here, to rmh, the adjective "bitter" functioning attributively with the article prefixed. This emendation is supported by the LXX, Syriac Peshitta, and Vulgate. Another option would be aw hrm, "it was bitter."

⁶⁴⁸tn Heb "[there was] none but the restrained, and [there was] none but the abandoned, and there was no deliverer for Israel." On the meaning of the terms rwxu and bwzu, see the note at 1 Kgs 14:10.

⁶⁴⁹tn Heb "name."

⁶⁵⁰tn The phrase "from under heaven" adds emphasis to the verb "blot out" and suggest total annihilation. For other examples of the verb hjm, "blot out," combined with "from under heaven," see Exod 17:14; Deut 9:14; 25:19; 29:20.

⁶⁵¹tn Heb "As for the rest of the events of Jeroboam, and all which he did and his strength, [and] how he fought and how he restored Damascus and Hamath to Judah in Israel, are they not written on the scroll of the events of the days of the kings of Israel?" The phrase "to Judah" is probably not original; it may be a scribal addition by a Judahite scribe who was trying to link Jeroboam's conquests with the earlier achievements of David and Solomon, who ruled in Judah. The Syriac Peshitta has simply "to Israel." Cogan and Tadmor, *II Kings*, 162, offer this proposal, but acknowledge that it is "highly speculative."

⁶⁵²tn Heb "lay down with his fathers."

⁶⁵³tn The MT has simply "with the kings of Israel," which appears to stand in apposition to the immediately preceding "with his fathers." But it is likely that the words "and he was buried in Samaria" have been accidentally omitted from the text. See 13:13 and 14:16.

⁶⁵⁴tn Heb "he did what was proper in the eyes of the LORD, according to all which Amaziah his father had done."

⁶⁵⁵tn Traditionally, "he was a leper." But see the note at 5:1.

⁶⁵⁶tn The precise meaning of tyvjh tyb, "house of [...?]," is uncertain. For a discussion of various proposals, see Cogan and Tadmor, *II Kings*, 166-67.

⁶⁵⁷tn Heb "As for the rest of the events of Azariah, and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

⁶⁵⁸tn Heb "lay down with his fathers."

⁶⁵⁹tn Heb "and they buried him."

Jeroboam son of Nebat who encouraged Israel to sin. **15:10** Shallum son of Jabesh conspired against him; he assassinated him in Ibleam⁶⁶² and took his place as king. **15:11** The rest of the events of Zechariah's reign are recorded in the scroll called the Annals of the Kings of Israel.⁶⁶³ **15:12** His assassination brought to fulfillment the LORD's word to Jehu,⁶⁶⁴ "Four generations of your descendants will rule over Israel."⁶⁶⁵ That's exactly what happened.⁶⁶⁶

15:13 Shallum son of Jabesh became king in the thirty-ninth year of King Uzziah's⁶⁶⁷ reign over Judah. He reigned for one month⁶⁶⁸ in Samaria. **15:14** Menahem son of Gadi went up from Tirzah to⁶⁶⁹ Samaria and attacked Shallum son of Jabesh.⁶⁷⁰ He killed him and took his place as king. **15:15** The rest of the events of Shallum's reign, including the conspiracy he organized, are recorded in the scroll called the Annals of the Kings of Israel.⁶⁷¹ **15:16** At that time Menahem came from Tirzah and attacked Tiphshah. He struck down all who lived in the city and the surrounding territory, because they would not surrender.⁶⁷² He even ripped open the pregnant women.

Menahem's Reign over Israel

15:17 In the thirty-ninth year of King Azariah's reign over Judah, Menahem son of Gadi became king over Israel. He reigned for twelve years in Samaria. **15:18** He did evil before⁶⁷³ the LORD; he did not repudiate⁶⁷⁴ the sinful ways of Jeroboam son of Nebat who encouraged Israel to sin.⁶⁷⁵

During his reign, **15:19** Pul⁶⁷⁶ the king of Assyria invaded the land, and Menahem paid⁶⁷⁷ him⁶⁷⁸ a thousand units⁶⁷⁹ of silver to gain his support⁶⁸⁰ and to solidify his control of the kingdom.⁶⁸¹ **15:20** Menahem got this silver by taxing all the wealthy men in Israel; he took fifty shekels of silver from each one of them and paid it to the king of Assyria.⁶⁸² Then the king of Assyria left; he did not stay there in the land.

15:21 The rest of the events of Menahem's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.⁶⁸³ **15:22** Menahem passed away⁶⁸⁴ and his son Pekahiah replaced him as king.

Pekahiah's Reign over Israel

15:23 In the fiftieth year of King Azariah's reign over Judah, Menahem's son Pekahiah became king over Israel. He reigned in Samaria for two years. **15:24** He did evil before⁶⁸⁵ the LORD; he did not repudiate⁶⁸⁶ the sinful ways of Jeroboam son of Nebat who encouraged Israel to sin. **15:25** His officer Pekah son of Remaliah conspired against him. He and fifty Gileadites assassinated Pekahiah, as well as Argob and Arieih, in Samaria in the fortress of the royal palace.⁶⁸⁷ Pekah then took his place as king.

15:26 The rest of the events of Pekahiah's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.⁶⁸⁸

Pekah's Reign over Israel

15:27 In the fifty-second year of King Azariah's reign over Judah, Pekah son of Remaliah became king over Israel. He reigned in Samaria for twenty years. **15:28** He did evil before⁶⁸⁹ the LORD; he did not repudiate⁶⁹⁰ the sinful ways of Jeroboam son of Nebat

⁶⁶⁰tn Heb "in the eyes of."

⁶⁶¹tn Heb "turn away from."

⁶⁶²tc The MT reads, "and he struck him down before the people and killed him." However, the reading <u lbq, "before the people," is problematic to some because lbq is a relatively late Aramaic term. However, the Aramaic term *qobel* certainly antedates the writing of Kings. The bigger problem seems to be the unnecessary intrusion of an Aramaic word at all here. Most prefer to follow Lucian's Greek version and read "in Ibleam" (<ulbyb).

⁶⁶³tn Heb "As for the rest of the events of Jeroboam, look, they are written on the scroll of the events of the days of the kings of Israel."

⁶⁶⁴tn Heb "It was the word of the LORD which he spoke to Jehu, saying."

⁶⁶⁵tn "sons of four generations will sit for you on the throne of Israel."

⁶⁶⁶sn See the note at 2 Kgs 10:30.

⁶⁶⁷tn Heb "and it was so."

⁶⁶⁸sn Azariah was also known by the name Uzziah.

⁶⁶⁹tn Heb "a month of days."

⁶⁷⁰tn Heb "and came to."

⁶⁷¹tn Heb "went up from Tirzah and arrived in Samaria and attacked Shallum son of Jabesh in Samaria."

⁶⁷²tn Heb "As for the rest of the events of Shallum, and his conspiracy which he conspired, look, they are written on the scroll of the events of the days of the kings of Israel."

⁶⁷³tn Heb "then Menahem attacked Tiphshah and all who were in it and its borders from Tirzah, for it would not open, and he attacked."

⁶⁷⁴tn Instead of "Tiphshah," the LXX has "Tirzah," while Lucian's Greek version reads "Tappuah." For discussion see Cogan and Tadmor, *II Kings*, 171.

⁶⁷⁵tn Heb "in the eyes of."

⁶⁷⁶tn Heb "turn away from."

⁶⁷⁷tc The MT of v. 18 ends with the words, "all his days." If this phrase is taken with what precedes, then one should translate, "[who encouraged Israel to sin] throughout his reign." However, it may be preferable to emend the text to *wymyb*, "in his days," and join the phrase to what follows. The translation assumes this change.

⁶⁷⁸sn Pul was a nickname of Tiglath-pileser III. See Cogan and Tadmor, *II Kings*, 171-72.

⁶⁷⁹tn Heb "gave."

⁶⁸⁰tn Heb "Pul." The proper name has been replaced by the pronoun ("him") in the translation for stylistic reasons.

⁶⁸¹sn See the note at 1 Kgs 9:14.

⁶⁸²tn Heb "so his hands would be with him."

⁶⁸³tn Heb "to keep hold of the kingdom in his hand."

⁶⁸⁴tn Heb "and Menahem brought out the silver over Israel, over the prominent men of means, to give to the king of Assyria, fifty shekels of silver for each man."

⁶⁸⁵tn Heb "As for the rest of the events of Menahem, and all which he did, are they not written on the scroll of the events of the days of the kings of Israel?"

⁶⁸⁶tn Heb "lay down with his fathers."

⁶⁸⁷tn Heb "in the eyes of."

⁶⁸⁸tn Heb "turn away from."

⁶⁸⁹tn Heb "and he struck him down in Samaria in the fortress of the house of the king, Argob and Arieih, and with him fifty men from the sons of the Gileadites, and they killed him."

⁶⁹⁰sn The precise identity of *Argob* and *Arieih*, as well as their relationship to the king, are uncertain. The usual assumption is that they were officials assassinated along with Pekahiah, or that they were two of the more prominent Gileadites involved in the revolt. For discussion see Cogan and Tadmor, *II Kings*, 173.

⁶⁹¹tn Heb "As for the rest of the events of Pekahiah, and all which he did, look, they are written on the scroll of the events of the days of the kings of Israel."

⁶⁹²tn Heb "in the eyes of."

⁶⁹³tn Heb "turn away from."

who encouraged Israel to sin. **15:29** During Pekah's reign over Israel, King Tiglath-pileser of Assyria came and captured Ijon, Abel Beth Maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, including all the territory of Naphtali. He deported the people⁶⁹¹ to Assyria. **15:30** Hoshea son of Elah conspired against Pekah son of Remaliah. He assassinated him⁶⁹² and took his place as king, in the twentieth year of the reign of Jotham son of Uzziah.

15:31 The rest of the events of Pekah's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.⁶⁹³

Jotham's Reign over Judah

15:32 In the second year of the reign of Israel's King Pekah son of Remaliah, Uzziah's son Jotham became king over Judah. **15:33** He was twenty-five years old when he began to reign, and he reigned for sixteen years in Jerusalem. His mother was Jerusha the daughter of Zadok. **15:34** He did what the LORD approved, just as his father Uzziah had done.⁶⁹⁴ **15:35** But the high places were not eliminated; the people continued to offer sacrifices and burn incense on the high places. He built the Upper Gate to the LORD's temple.

15:36 The rest of the events of Jotham's reign, including his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.⁶⁹⁵ **15:37** In those days the LORD prompted King Rezin of Syria and Pekah son of Remaliah to attack Judah.⁶⁹⁶ **15:38** Jotham passed away⁶⁹⁷ and was buried with his ancestors in the city of his ancestor David. His son Ahaz replaced him as king.

Ahaz's Reign over Judah

16:1 In the seventeenth year of the reign of Pekah son of Remaliah, Jotham's son Ahaz became king over Judah. **16:2** Ahaz was twenty years old when he began to reign, and he reigned for sixteen years in Jerusalem. He did not do what pleased the LORD his God, in contrast to his ancestor David.⁶⁹⁸ **16:3** He followed in the footsteps of⁶⁹⁹ the kings of Israel. He passed his son through the fire,⁷⁰⁰ a horrible sin practiced by the nations⁷⁰¹ whom the LORD drove out from before the Israelites. **16:4** He offered sacrifices and burned incense on the high places, on the hills, and under every green tree.

16:5 At that time King Rezin of Syria and King Pekah son of Remaliah of Israel attacked Jerusalem.⁷⁰² They besieged Ahaz,⁷⁰³ but were unable to conquer him.⁷⁰⁴ **16:6** (At that time King Rezin of Syria⁷⁰⁵ recovered Elath for Syria; he drove the Judahites from there.⁷⁰⁶ Syrians⁷⁰⁷ arrived in Elath and live there to this very day.) **16:7** Ahaz sent messengers to King Tiglath-pileser of Assyria, saying: "I am your servant and your dependent.⁷⁰⁸ March up and rescue me from the power⁷⁰⁹ of the king of Syria and the king of Israel, who have attacked⁷¹⁰ me." **16:8** Then Ahaz took the silver and gold that were⁷¹¹ in the LORD's temple and in the treasures of the royal palace and sent it as tribute⁷¹² to the king of Assyria. **16:9** The king of Assyria responded favorably to his request,⁷¹³ he⁷¹⁴ attacked Damascus and captured it. He deported the people⁷¹⁵ to Kir and executed Rezin.

16:10 When King Ahaz went to meet with King Tiglath-pileser of Assyria in Damascus, he saw the altar there.⁷¹⁶ King Ahaz sent to Uriah the priest a drawing of the altar and a blueprint for its design.⁷¹⁷ **16:11** Uriah the priest built an altar in conformity to the plans King Ahaz had sent from Damascus.⁷¹⁸ Uriah the priest finished it before King Ahaz arrived back from Damascus.⁷¹⁹ **16:12** When the king arrived back from Damascus and⁷²⁰ saw the altar, he approached it⁷²¹ and offered a sacrifice on it.⁷²² **16:13** He offered his burnt sacrifice and his grain offering. He poured out his libation and sprinkled the blood from his peace offerings on the altar. **16:14** He moved the bronze altar that stood in the LORD's presence from the front of the temple (between the altar and the LORD's temple) and put it on the north side of the new⁷²³ altar. **16:15** King Ahaz ordered Uriah the priest, "On the large altar⁷²⁴ offer the morning burnt sacrifice, the evening grain offering, the royal burnt sacrifices and grain offering, the burnt sacrifice for all the people

⁶⁹¹tn Heb "them."

⁶⁹²tn Heb "and struck him down and killed him."

⁶⁹³tn Heb "As for the rest of the events of Pekah, and all which he did, look, they are written on the scroll of the events of the days of the kings of Israel."

⁶⁹⁴tn Heb "he did what was proper in the eyes of the LORD, according to all which Uzziah his father had done."

⁶⁹⁵tn Heb "As for the rest of the events of Jotham, and that which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

⁶⁹⁶tn Heb "the LORD began to send against Judah Rezin...and Pekahiah...."

⁶⁹⁷tn Heb "lay down with his fathers."

⁶⁹⁸tn Heb "and he did not do what was proper in the eyes of the LORD his God, like David his father."

⁶⁹⁹tn Heb "he walked in the way of."

⁷⁰⁰sn This may refer to child sacrifice, though some interpret it as a less drastic cultic practice. For discussion see Cogan and Tadmor, *II Kings*, 266-67.

⁷⁰¹tn Heb "like the abominable practices of the nations."

⁷⁰²tn Heb "went up to Jerusalem for battle."

⁷⁰³tn That is, Jerusalem, Ahaz's capital city.

⁷⁰⁴tn Heb "they were unable to fight." The object must be supplied from the preceding sentence. Elsewhere when the Niphal infinitive of <jl follows the verb lky, the infinitive appears to have the force of "prevail against." See Num 22:11; 1 Sam 17:9; and the parallel passage in Isa 7:1.

⁷⁰⁵tc Some prefer to read "the king of Edom" and "for Edom" here. The names Syria (Heb "Aram," <ra) and Edom (<da) are easily confused in the Hebrew consonantal script.

⁷⁰⁶tn Heb "from Elath."

⁷⁰⁷tc The consonantal text (Kethib), supported by many medieval Hebrew MSS, the Syriac version, and some MSS of the Targum and Vulgate, read "Syrians" (Heb "Arameans"). The marginal reading (Qere), supported by the LXX, Targums, and Vulgate read "Edomites."

⁷⁰⁸tn Heb "son." Both terms ("servant" and "son") reflect Ahaz's subordinate position as Tiglath-pileser's subject.

⁷⁰⁹tn Heb "hand, palm."

⁷¹⁰tn Heb "who have arisen against."

⁷¹¹tn Heb "that was found."

⁷¹²tn Or "bribe money."

⁷¹³tn Heb "listened to him."

⁷¹⁴tn Heb "the king of Assyria."

⁷¹⁵tn Heb "it."

⁷¹⁶tn Heb "in Damascus."

⁷¹⁷tn Heb "the likeness of the altar and its pattern for all its work."

⁷¹⁸tn Heb "according to all that King Ahaz sent from Damascus."

⁷¹⁹tn Heb "so Uriah the priest did, until the arrival of King Ahaz from Damascus."

⁷²⁰tn Heb "and the king."

⁷²¹tn Heb "the altar."

⁷²²tn Or "ascended it."

⁷²³tn The word "new" is added in the translation for clarification.

⁷²⁴tn That is, the newly constructed altar.

of Israel, their grain offering, and their libations. Sprinkle all the blood of the burnt sacrifice and other sacrifices on it. The bronze altar will be for my personal use.”⁷²⁵ **16:16** So Uriah the priest did exactly as⁷²⁶ King Ahaz ordered.

16:17 King Ahaz took off the frames of the movable stands, and removed the basin from them. He took “the Sea”⁷²⁷ down from the bronze bulls that supported it⁷²⁸ and put it on the pavement. **16:18** He also removed the Sabbath awning⁷²⁹ that had been built⁷³⁰ in the temple and the king’s outer entranceway, on account of the king of Assyria.⁷³¹

16:19 The rest of the events of Ahaz’s reign, including his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.⁷³² **16:20** Ahaz passed away⁷³³ and was buried with his ancestors in the city of David. His son Hezekiah replaced him as king.

Hoshea’s Reign over Israel

17:1 In the twelfth year of the King Ahaz’s reign over Judah, Hoshea son of Elah became king over Israel. He reigned in Samaria for nine years. **17:2** He did evil before⁷³⁴ the LORD, but not to the same degree as the Israelite kings who preceded him. **17:3** King Shalmaneser of Assyria threatened⁷³⁵ him; Hoshea became his subject and paid him tribute. **17:4** The king of Assyria discovered that Hoshea was planning a revolt.⁷³⁶ Hoshea had sent messengers to King So⁷³⁷ of Egypt and had not sent his annual tribute to the king of Assyria. So the king of Assyria arrested him and imprisoned him.⁷³⁸ **17:5** The king of Assyria marched through⁷³⁹ the whole land. He attacked Samaria and besieged it for three years. **17:6** In the ninth year of Hoshea’s reign, the king of Assyria captured Samaria and deported the people of Israel⁷⁴⁰ to Assyria. He settled them in Halah, along the Habor (the river of Gozan), and in the cities of the Medes.

A Summary of Israel’s Sinful History

17:7 This happened because the Israelites sinned against the LORD their God, who brought them up from the land of Egypt and freed them from the power of⁷⁴¹ Pharaoh king of Egypt. They worshiped⁷⁴² other gods; **17:8** they observed the practices⁷⁴³ of the nations whom the LORD had driven out from before Israel, and followed the example of the kings of Israel.⁷⁴⁴ **17:9** The Israelites said things about the LORD their God that were not right.⁷⁴⁵ They built high places in all their cities, from the watchtower to the fortress.⁷⁴⁶ **17:10** They set up sacred pillars and Asherah poles on every high hill and under every green tree. **17:11** They burned incense on all the high places just like the nations whom the LORD had driven away from before them. Their evil practices made the LORD angry.⁷⁴⁷ **17:12** They worshiped⁷⁴⁸ the disgusting idols⁷⁴⁹ in blatant disregard of the LORD’s command.⁷⁵⁰

17:13 The LORD solemnly warned Israel and Judah through all his prophets and all the seers, “Turn back from your evil ways; obey my commandments and rules that are recorded in the law. I ordered your ancestors to keep this law and sent my servants the prophets to remind you of its demands.”⁷⁵¹ **17:14** But they did not pay attention and were as stubborn as their ancestors,⁷⁵² who had not trusted the LORD their God. **17:15** They rejected his rules, the covenant he had made with their ancestors, and the laws he had commanded them to obey.⁷⁵³ They paid allegiance to⁷⁵⁴ worthless idols, and so became worthless to the Lord.⁷⁵⁵ They copied the practices of the surrounding nations in blatant disregard of the LORD’s command.⁷⁵⁶ **17:16** They abandoned all the commandments of

⁷²⁵tn Heb “for me to seek.” The precise meaning of rqb, “seek,” is uncertain in this context. For discussion see Cogan and Tadmor, *II Kings*, 189.

⁷²⁶tn Heb “according to all which.”

⁷²⁷sn See the note at 1 Kgs 7:23.

⁷²⁸tn Heb “that [were] under it.”

⁷²⁹tn The precise meaning of the Hebrew term Eswm (Qere) / Esym (Kethib) is uncertain. For discussion see *HALOT* 2:557 and Cogan and Tadmor, *II Kings*, 189-90.

⁷³⁰tn Heb “that they built.”

⁷³¹sn It is doubtful that Tiglath-pileser ordered these architectural changes. Ahaz probably made these changes so he could send some of the items and materials to the Assyrian king as tribute. See Cogan and Tadmor, *II Kings*, 190, 193.

⁷³²tn Heb “As for the rest of the events of Ahaz, and that which he did, are they not written on the scroll of the events of the days of the kings of Judah?”

⁷³³tn Heb “lay down with his fathers.”

⁷³⁴tn Heb “in the eyes of.”

⁷³⁵tn Heb “went up against.”

⁷³⁶tn Heb “and the king of Assyria found in Hoshea conspiracy.”

⁷³⁷sn For discussion of this name, see *HALOT* 2:744 and Cogan and Tadmor, *II Kings*, 196.

⁷³⁸tn Heb “and bound him in the house of confinement.”

⁷³⁹tn Heb “went up against.”

⁷⁴⁰tn The Hebrew text has simply “Israel” as the object of the verb.

⁷⁴¹tn Heb “and from under the hand of.” The words “freed them” are added in the translation for stylistic reasons.

⁷⁴²tn Heb “feared.”

⁷⁴³tn Heb “walked in the customs.”

⁷⁴⁴tn Heb “and [the practices of] the kings of Israel which they did.”

⁷⁴⁵tn The meaning of the verb wapyj, translated here “said,” is uncertain. Some relate it to the verbal root hpj, “to cover,” and translate “they did in secret” (see BDB 341). However, the pagan practices specified in the following sentences were hardly done in secret. Others propose a meaning “ascribe, impute,” which makes good contextual sense but has little etymological support (see *HALOT* 1:339). In this case Israel claims that the LORD authorized their pagan practices.

⁷⁴⁶sn That is, from the city’s perimeter to the central citadel.

⁷⁴⁷tn Heb “and they did evil things, angering the LORD.”

⁷⁴⁸tn Or “served.”

⁷⁴⁹sn See the note at 1 Kgs 15:12.

⁷⁵⁰tn Heb “about which the LORD had said to them, ‘You must not do this thing.’”

⁷⁵¹tn Heb “obey my commandments and rules according to all the law which I commanded your fathers and which I sent to you by the hand of my servants the prophets.”

⁷⁵²tn Heb “and they stiffened their neck like the neck of their fathers.”

⁷⁵³tn Or “and his warnings he had given them.”

⁷⁵⁴tn Heb “They went [or, ‘followed’] after.”

tn This idiom probably does not mean much if translated literally. It is found most often in Deuteronomy or in literature related to the covenant. It refers in the first instance to loyalty to God and to His covenant or His commandments (1 Kgs 14:8; 2 Chr 34:31) with the metaphor of a path or way underlying it (Deut 11:28; 28:14). To “follow other gods” was to abandon this way and this loyalty (to “abandon” or “forget” God, Judg 2:12; Hos 2:13) and to follow the customs or religious traditions of the pagan nations (2 Kgs 17:15). The classic text on “following” God or another god is 1 Kgs 18:18, 21 where Elijah taunts the people with “halting between two opinions” whether the LORD was the true God or Baal was. The idiom is often found followed by “to serve and to worship” or “they served and worshiped” such and such a god or entity (Jer 8:2; 11:10; 13:10; 16:11; 25:6; 35:15).

⁷⁵⁵tn Heb “they followed after the worthless thing/things and became worthless.” The words “the Lord” are not in the Hebrew text but are implicit from the context. There is an obvious word play on the verb “became worthless” and the noun “worthless thing”, which is probably to be understood collectively and to refer to idols as it does in Jer 8:19; 10:8; 14:22; Jonah 2:8.

⁷⁵⁶tn Heb “and [they walked] after the nations which were around them, concerning which the LORD commanded them not to do like them.”

the LORD their God; they made two metal calves and an Asherah pole, bowed down to all the stars in the sky,⁷⁵⁷ and worshiped⁷⁵⁸ Baal. **17:17** They passed their sons and daughters through the fire,⁷⁵⁹ and practiced divination and omen reading. They committed themselves to doing evil before the LORD and made him angry.⁷⁶⁰

17:18 So the LORD was furious⁷⁶¹ with Israel and rejected them;⁷⁶² only the tribe of Judah was left. **17:19** Judah also failed to keep the commandments of the LORD their God; they followed Israel's example.⁷⁶³ **17:20** So the LORD rejected all of Israel's descendants; he humiliated⁷⁶⁴ them and handed them over to robbers, until he got rid of them.⁷⁶⁵ **17:21** He tore Israel away from David's dynasty, and Jeroboam son of Nebat became their king.⁷⁶⁶ Jeroboam drove Israel away⁷⁶⁷ from the LORD and encouraged them to commit a serious sin.⁷⁶⁸ **17:22** The Israelites followed in the sinful ways of Jeroboam son of Nebat and did not repudiate⁷⁶⁹ them. **17:23** Finally⁷⁷⁰ the LORD rejected Israel⁷⁷¹ just as he had warned he would do⁷⁷² through all his servants the prophets. Israel was deported from its land to Assyria and remains there to this very day.

The King of Assyria Populates Israel with Foreigners

17:24 The king of Assyria brought foreigners⁷⁷³ from Babylon, Cuthah, Avva, Hamath, and Sepharvaim and settled them in the cities of Samaria⁷⁷⁴ in place of the Israelites. They took possession of Samaria and lived in its cities. **17:25** When they first moved in,⁷⁷⁵ they did not worship⁷⁷⁶ the LORD. So the LORD sent lions among them and the lions were killing them. **17:26** The king of Assyria was told,⁷⁷⁷ "The nations whom you deported and settled in the cities of Samaria do not know the requirements of the God of the land, so he has sent lions among them. They are killing the people⁷⁷⁸ because they do not know the requirements of the God of the land." **17:27** So the king of Assyria ordered, "Take back one of the priests whom you⁷⁷⁹ deported from there. He must settle there and teach them the requirements of the God of the land."⁷⁸⁰ **17:28** So one of the priests whom they had deported from Samaria went back and settled in Bethel. He taught them how to worship⁷⁸¹ the LORD.

17:29 But each of these nations made⁷⁸² its own gods and put them in the shrines on the high places that the people of Samaria⁷⁸³ had made. Each nation did this in the cities where they lived. **17:30** The people from Babylon made Succoth Benoth,⁷⁸⁴ the people from Cuth made Nergal,⁷⁸⁵ the people from Hamath made Ashima,⁷⁸⁶ **17:31** the Avvites made Nibhaz and Tartak,⁷⁸⁷ and the Sepharvites burned their sons in the fire as an offering to Adrammelech and Anammelech,⁷⁸⁸ the gods of Sepharvaim. **17:32** At the same time they worshiped⁷⁸⁹ the LORD. They appointed some of their own people to serve as priests in the shrines on the high places.⁷⁹⁰ **17:33** They were worshiping⁷⁹¹ the LORD and at the same time serving their own gods in accordance with the practices of the nations from where they had been deported.

17:34 To this very day they observe their earlier practices. They do not worship⁷⁹² the LORD; they do not obey the rules, regulations, law, and commandments that the LORD gave⁷⁹³ the descendants of Jacob, whom he renamed Israel. **17:35** The LORD made an agreement⁷⁹⁴ with them⁷⁹⁵ and instructed them, "You must not worship other gods. Do not bow down to them, serve them, or offer sacrifices to them. **17:36** Instead you must worship the LORD, who brought you up from the land of Egypt by his great power and military ability;⁷⁹⁶ bow down to him and offer sacrifices to him. **17:37** You must carefully obey at all times the rules, regulations,

⁷⁵⁷tn The phrase <yymv abx lk, traditionally translated "all the host of heaven," refers to the heavenly lights, including stars and planets. In 1 Kgs 22:19 these heavenly bodies are pictured as members of the Lord's royal court or assembly, but many other texts view them as the illegitimate objects of pagan and Israelite worship.

⁷⁵⁸tn Or "served."

⁷⁵⁹sn See the note at 2 Kgs 16:3.

⁷⁶⁰tn Heb "they sold themselves to doing what was evil in the eyes of the LORD, angering him."

⁷⁶¹tn Heb "very angry."

⁷⁶²tn Heb "turned them away from his face."

⁷⁶³tn Heb "they walked in the practices of Israel which they did."

⁷⁶⁴tn Or "afflicted."

⁷⁶⁵tn Heb "until he had thrown them from his presence."

⁷⁶⁶tn Heb "and they made Jeroboam son of Nebat king."

⁷⁶⁷tc The consonantal text (Kethib) assumes the verb is *adn*, an alternate form of *hđn*, "push away." The marginal reading (Qere) assumes the verb *jdn*, "drive away."

⁷⁶⁸tn Heb "a great sin."

⁷⁶⁹tn Heb "turn away from."

⁷⁷⁰tn Heb "until."

⁷⁷¹tn Heb "the LORD turned Israel away from his face."

⁷⁷²tn Heb "just as he said."

⁷⁷³tn The object is supplied in the translation.

⁷⁷⁴sn In vv. 24-29 Samaria stands for the entire northern kingdom of Israel.

⁷⁷⁵tn Heb "in the beginning of their living there."

⁷⁷⁶tn Heb "fear."

⁷⁷⁷tn Heb "and they said to the king of Assyria, saying." The plural subject of the verb is indefinite.

⁷⁷⁸tn Heb "Look they are killing them."

⁷⁷⁹tc The second plural subject may refer to the leaders of the Assyrian army. However, some prefer to read "whom I deported," changing the verb to a first person singular form with a third masculine plural pronominal suffix. This reading has some support from Hebrew, Greek, and Aramaic witnesses.

⁷⁸⁰tc Heb "and let them go and let them live there, and let him teach them the requirements of the God of the land." The two plural verbs seem inconsistent with the preceding and following contexts, where only one priest is sent back to Samaria. The singular has the support of Greek, Syriac, and Latin witnesses.

⁷⁸¹tn Heb "fear."

⁷⁸²sn The verb "make" refers to the production of idols. See Cogan and Tadmor, *II Kings*, 210-11.

⁷⁸³tn Heb "Samaritans." This refers to the Israelites who had been deported from the land.

⁷⁸⁴sn No deity is known by the name *Succoth Benoth* in extant Mesopotamian literature. For speculation as to the identity of this deity, see Cogan and Tadmor, *II Kings*, 211.

⁷⁸⁵sn *Nergal* was a Mesopotamian god of the underworld.

⁷⁸⁶sn This deity is unknown in extra-biblical literature. See Cogan and Tadmor, *II Kings*, 211-12.

⁷⁸⁷sn *Nibhaz* and *Tartak* were two Elamite deities. See Cogan and Tadmor, *II Kings*, 212.

⁷⁸⁸sn *Adrammelech* and *Anammelech*, the gods of the *Sepharvaim* are unknown in extra-biblical literature. See Cogan and Tadmor, *II Kings*, 212.

⁷⁸⁹tn Heb "feared."

⁷⁹⁰tn Heb "and they appointed for themselves from their whole people priests for the high places and they were serving for them in the house[s] of the high places."

⁷⁹¹tn Heb "fearing."

⁷⁹²tn Heb "fear."

⁷⁹³tn Heb "commanded."

⁷⁹⁴tn Or "covenant."

⁷⁹⁵sn That is, the descendants of Jacob/Israel (see v. 35b).

⁷⁹⁶tn Heb "and outstretched arm."

law and commandments he wrote down for you. You must not worship other gods. **17:38** You must never forget the agreement I made with you, and you must not worship other gods. **17:39** Instead you must worship the LORD your God; then he will rescue you from the power of all your enemies.” **17:40** But they⁷⁹⁷ do not pay attention; instead they observe their earlier practices. **17:41** These nations are worshipping the LORD and at the same time serving their idols; their sons and grandsons do just as their fathers have done, to this very day.

Hezekiah Becomes King of Judah

18:1 In the third year of the reign of Israel’s King Hoshea son of Elah, Ahaz’s son Hezekiah became king over Judah. **18:2** He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother⁷⁹⁸ was Abi,⁷⁹⁹ the daughter of Zechariah. **18:3** He did what the LORD approved, just as his ancestor David had done.⁸⁰⁰ **18:4** He eliminated the high places, smashed the sacred pillars to bits, and cut down the Asherah pole. He also demolished the bronze serpent that Moses had made, for up to that time⁸⁰¹ the Israelites had been offering incense to it; it was called Nehushtan.⁸⁰² **18:5** He trusted in the LORD God of Israel; in this regard there was none like him among the kings of Judah either before or after.⁸⁰³ **18:6** He was loyal to⁸⁰⁴ the LORD and did not abandon him.⁸⁰⁵ He obeyed the commandments which the LORD had given to⁸⁰⁶ Moses. **18:7** The LORD was with him; he succeeded in all his endeavors.⁸⁰⁷ He rebelled against the king of Assyria and refused to submit to him.⁸⁰⁸ **18:8** He defeated the Philistines as far as Gaza and its territory, from the watchtower to the city fortress.⁸⁰⁹

18:9 In the fourth year of King Hezekiah’s reign (it was the seventh year of the reign of Israel’s King Hoshea, son of Elah), King Shalmaneser of Assyria marched⁸¹⁰ up against Samaria and besieged it. **18:10** After three years he captured it (in the sixth year of Hezekiah’s reign); in the ninth year of King Hoshea’s reign over Israel Samaria was captured. **18:11** The king of Assyria deported the people of Israel⁸¹¹ to Assyria. He settled them in Halah, along the Habor (the river of Gozan), and in the cities of the Medes. **18:12** This happened because they did not obey⁸¹² the LORD their God and broke his agreement with them.⁸¹³ They did not pay attention to and obey all that Moses, the LORD’s servant, had commanded.⁸¹⁴

Sennacherib Invades Judah

18:13 In the fourteenth year of King Hezekiah’s reign, King Sennacherib of Assyria marched up against all the fortified cities of Judah and captured them. **18:14** King Hezekiah of Judah sent this message to the king of Assyria, who was at Lachish, “I have violated our treaty.⁸¹⁵ If you leave, I will do whatever you demand.”⁸¹⁶ So the king of Assyria demanded that King Hezekiah of Judah pay three hundred units⁸¹⁷ of silver and thirty units of gold. **18:15** Hezekiah gave him all the silver in⁸¹⁸ the LORD’s temple and in the treasuries of the royal palace. **18:16** At that time King Hezekiah of Judah stripped the metal overlays from the doors of the LORD’s temple and from the posts which he had plated⁸¹⁹ and gave them to the king of Assyria.

18:17 The king of Assyria sent his general, the chief eunuch, and the chief adviser⁸²⁰ from Lachish to King Hezekiah in Jerusalem, along with a large army. They went up and arrived at Jerusalem. They went⁸²¹ and stood at the conduit of the upper pool which is located on the road to the field where they wash and dry cloth.⁸²² **18:18** They summoned the king, so Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe, and Joah son of Asaph, the secretary, went out to meet them.

18:19 The chief adviser said to them, “Tell Hezekiah: ‘This is what the great king, the king of Assyria, says: “What is your source of confidence?⁸²³ **18:20** Your claim to have a strategy and military strength is just empty talk.⁸²⁴ In whom are you trusting that you would dare to rebel against me? **18:21** Now look, you must be trusting in Egypt, that splintered reed staff. If a man leans for support on it, it punctures his hand and wounds him. That is what Pharaoh king of Egypt does to all who trust in him. **18:22** Perhaps you will tell me, ‘We are trusting in the LORD our God.’ But Hezekiah is the one who eliminated his high places and altars and then told the people of Judah and Jerusalem, ‘You must worship at this altar in Jerusalem.’ **18:23** Now make a deal⁸²⁵ with my master the king of Assyria, and I will give you two thousand horses, provided you can find enough riders for them. **18:24** Certainly you will not refuse one of my master’s minor officials and trust in Egypt for chariots and horsemen.⁸²⁶ **18:25** Furthermore it was by the command of the LORD that I marched up against this place to destroy it. The LORD told me, ‘March⁸²⁷ up against this land and destroy it.’”⁸²⁸

⁷⁹⁷sn This refers to the foreigners whom the king of Assyria settled in the land (see v. 35a).

⁷⁹⁸tn Heb “the name of his mother.”

⁷⁹⁹tn The parallel passage in 2 Chr 29:1 has “Abijah.”

⁸⁰⁰tn Heb “he did what was proper in the eyes of the LORD, according to all which David his father had done.”

⁸⁰¹tn Heb “until those days.”

⁸⁰²tn In Hebrew the name sounds like the phrase tvjnh vjn, “bronze serpent.”

⁸⁰³tn Heb “and after him there was none like him among all the kings of Judah, and those who were before him.”

⁸⁰⁴tn Heb “he hugged.”

⁸⁰⁵tn Heb “and did not turn aside from after him.”

⁸⁰⁶tn Heb “had commanded.”

⁸⁰⁷tn Heb “in all which he went out [to do], he was successful.”

⁸⁰⁸tn Heb “and did not serve him.”

⁸⁰⁹sn See the note at 2 Kgs 17:9.

⁸¹⁰tn Heb “went” (also in v. 13).

⁸¹¹tn The Hebrew text has simply “Israel” as the object of the verb.

⁸¹²tn Heb “listen to the voice of.”

⁸¹³tn Heb “his covenant.”

⁸¹⁴tn Heb “all that Moses, the LORD’s servant, had commanded, and they did not listen and they did not act.”

⁸¹⁵tn Or “I have done wrong.”

⁸¹⁶tn Heb “Return from upon me; what you place upon me, I will carry.”

⁸¹⁷sn See the note at 1 Kgs 9:14.

⁸¹⁸tn Heb “that was found.”

⁸¹⁹tn Heb “At that time Hezekiah stripped the doors of the LORD’s temple, and the posts which Hezekiah king of Judah had plated.”

⁸²⁰sn For a discussion of these titles see Cogan and Tadmor, *II Kings*, 229-30.

⁸²¹tn Heb “and they went up and came.”

⁸²²tn Heb “the field of the washer.”

⁸²³tn Heb “What is this object of trust in which you are trusting?”

⁸²⁴tn Heb “you say only a word of lips, counsel and might for battle.” Sennacherib’s message appears to be in broken Hebrew at this point. The phrase “word of lips” refers to mere or empty talk in Prov 14:23.

⁸²⁵tn Heb “exchange pledges.”

⁸²⁶tn Heb “How can you turn back the face of an official [from among] the least of my master’s servants and trust in Egypt for chariots and horsemen?” In vv. 23-24 the chief adviser develops further the argument begun in v. 21. His reasoning seems to be as follows: “In your weakened condition you obviously need military strength. Agree to the king’s terms and I will personally give you more horses than you are capable of outfitting. If I, a mere minor

18:26 Eliakim son of Hilkiah, Shebna, and Joah said to the chief adviser, “Speak to your servants in Aramaic,⁸²⁹ for we understand it. Don’t speak with us in the Judahite dialect⁸³⁰ in the hearing of the people who are on the wall.” **18:27** But the chief adviser said to them, “My master did not send me to speak these words only to your master and to you.⁸³¹ His message is also for the men who sit on the wall, for they will eat their own excrement and drink their own urine along with you.”⁸³²

18:28 The chief adviser then stood there and called out loudly in the Judahite dialect,⁸³³ “Listen to the message of the great king, the king of Assyria. **18:29** This is what the king says: ‘Don’t let Hezekiah mislead you, for he is not able to rescue you from my hand.’⁸³⁴ **18:30** Don’t let Hezekiah talk you into trusting in the LORD, when he says, ‘The LORD will certainly rescue us; this city will not be handed over to the king of Assyria.’” **18:31** Don’t listen to Hezekiah!” For this is what the king of Assyria says, ‘Send me a token of your submission and surrender to me.’⁸³⁵ Then each of you may eat from his own vine and fig tree and drink water from his own cistern, **18:32** until I come and take you to a land just like your own—a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey. Then you will live and not die. Don’t listen to Hezekiah, for he is misleading you when he says, ‘The LORD will rescue us.’” **18:33** Have any of the gods of the nations actually rescued his land from the power of the king of Assyria?⁸³⁶ **18:34** Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah?⁸³⁷ Indeed, did any gods rescue Samaria from my power?⁸³⁸ **18:35** Who among all the gods of the lands has rescued their lands from my power? So how can the LORD rescue Jerusalem from my power?”⁸³⁹ **18:36** The people were silent and did not respond, for the king had ordered, “Don’t respond to him.”

18:37 Eliakim son of Hilkiah, the palace supervisor, accompanied by Shebna the scribe and Joah son of Asaph, the secretary, went to Hezekiah with their clothes torn⁸⁴⁰ and reported to him what the chief adviser had said. **19:1** When King Hezekiah heard this, he tore his clothes, put on sackcloth, and went to the LORD’s temple. **19:2** He sent Eliakim the palace supervisor, Shebna the scribe, and the leading priests,⁸⁴¹ clothed in sackcloth, with this message to the prophet Isaiah son of Amoz: **19:3** “This is what Hezekiah says:⁸⁴² ‘This is a day of distress, insults,⁸⁴³ and humiliation,⁸⁴⁴ as when a baby is ready to leave the birth canal, but the mother lacks the strength to push it through.’⁸⁴⁵ **19:4** Perhaps the LORD your God will hear all these things the chief adviser has spoken on behalf of his master, the king of Assyria, who sent him to taunt the living God.⁸⁴⁶ When the LORD your God hears, perhaps he will punish him for the things he has said.⁸⁴⁷ So pray for this remnant that remains.’”⁸⁴⁸

19:5 When King Hezekiah’s servants came to Isaiah, **19:6** Isaiah said to them, “Tell your master this: ‘This is what the LORD says: “Don’t be afraid because of the things you have heard—these insults the king of Assyria’s servants have hurled against me.”⁸⁴⁹ **19:7** Look, I will take control of his mind;⁸⁵⁰ he will receive⁸⁵¹ a report and return to his own land. I will cut him down⁸⁵² with a sword in his own land.’”

19:8 When the chief adviser heard the king of Assyria had departed from Lachish, he left and went to Libnah, where the king was campaigning.⁸⁵³ **19:9** The king⁸⁵⁴ heard that King Tirhakah of Ethiopia was marching out to fight him.⁸⁵⁵ He again sent messengers to Hezekiah, ordering them: **19:10** “Tell King Hezekiah of Judah this: ‘Don’t let your God in whom you trust mislead you when he says, “Jerusalem will not be handed over⁸⁵⁶ to the king of Assyria.”’” **19:11** Certainly you have heard how the kings of Assyria have annihilated all lands.⁸⁵⁷ Do you really think you will be rescued?⁸⁵⁸ **19:12** Were the nations whom my ancestors destroyed—the nations of Gozan, Haran, Rezeph, and the people of Eden in Telassar—rescued by their gods?⁸⁵⁹ **19:13** Where are the king of Hamath, the king of Arpad, and the king of Lair,⁸⁶⁰ Sepharvaim, Hena, and Ivvah?”

official, am capable of giving you such military might, just think what power the king has. There is no way the Egyptians can match our strength. It makes much better sense to deal with us.”

⁸²⁷**tn** Heb “Go.”

⁸²⁸**sn** In v. 25 the chief adviser develops further the argument begun in v. 22. He claims that Hezekiah has offended the Lord and that the Lord has commissioned Assyria as his instrument of discipline and judgment.

⁸²⁹**sn** Aramaic was the diplomatic language of the empire.

⁸³⁰**tn** Or “Hebrew.”

⁸³¹**tn** Heb “To your master and to you did my master send me to speak these words?” The rhetorical question expects a negative answer.

⁸³²**tn** Heb “[Is it] not [also] to the men...?” The rhetorical question expects the answer, “Yes, it is.”

⁸³³**sn** The chief adviser alludes to the horrible reality of siege warfare, when the starving people in the besieged city would resort to eating and drinking anything to stay alive.

⁸³⁴**tn** The Hebrew text also has, “and he spoke and said.”

⁸³⁵**tc** The MT has “his hand,” but this is due to graphic confusion of *vav* and *yod*. The translation reads “my hand,” along with many medieval Hebrew MSS, the LXX, Syriac Peshitta, Targum, and Vulgate.

⁸³⁶**tn** Heb “make with me a blessing and come out to me.”

⁸³⁷**tn** Heb “Have the gods of the nations really rescued, each his land, from the hand of the king of Assyria?” The infinitive absolute lends emphasis to the main verb. The rhetorical question expects the answer, “Of course not!”

⁸³⁸**tn** The parallel passage in Isa 36:19 omits “Hena and Ivvah.” The rhetorical questions in v. 34a suggest the answer, “Nowhere, they seem to have disappeared in the face of Assyria’s might.”

⁸³⁹**tn** Heb “that they rescued Samaria from my hand?” But this gives the impression that the gods of Sepharvaim were responsible for protecting Samaria, which is obviously not the case. The implied subject of the plural verb “rescued” must be the generic “gods of the nations/lands” (vv. 33, 35).

⁸⁴⁰**tn** Heb “that the LORD might rescue Jerusalem from my hand?” The logic runs as follows: Since no god has ever been able to withstand the Assyrian onslaught, how can the people of Jerusalem possibly think the LORD will rescue them?

⁸⁴¹**sn** As a sign of grief and mourning.

⁸⁴²**tn** Heb “elders of the priests.”

⁸⁴³**tn** In the Hebrew text this verse begins with “they said to him.”

⁸⁴⁴**tn** Or “rebuke,” “correction.”

⁸⁴⁵**tn** Or “contempt.”

⁸⁴⁶**tn** Heb “when sons come to the cervical opening and there is no strength to give birth.”

⁸⁴⁷**tn** Heb “all the words of the chief adviser whom his master, the king of Assyria, sent to taunt the living God.”

⁸⁴⁸**tn** Heb “and rebuke the words which the LORD your God hears.”

⁸⁴⁹**tn** Heb “and lift up a prayer on behalf of the remnant that is found.”

⁸⁵⁰**tn** Heb “by which the servants of the king of Assyria have insulted me.”

⁸⁵¹**tn** Heb “I will put in him a spirit.” The precise sense of *šwr*, “spirit,” is uncertain in this context. It may refer to a spiritual being who will take control of his mind (see 1 Kgs 22:19), or it could refer to a disposition of concern and fear. In either case the LORD’s sovereignty over the king is apparent.

⁸⁵²**tn** Heb “hear.”

⁸⁵³**tn** Heb “cause him to fall,” that is, “kill him.”

⁸⁵⁴**tn** Heb “and the chief adviser returned and he found the king of Assyria fighting against Libnah, for he heard that he had departed from Lachish.”

⁸⁵⁵**tn** Heb “he”; the referent (the king) has been specified in the translation for clarity.

⁸⁵⁶**tn** Heb “heard concerning Tirhakah king of Cush, ‘Look, he has come out to fight with you.’”

⁸⁵⁷**tn** Heb “will not be given.”

⁸⁵⁸**tn** Heb “Look, you have heard what the kings of Assyria have done to all the lands, annihilating them.”

⁸⁵⁹**tn** Heb “and will you be rescued?” The rhetorical question expects the answer, “No, of course not!”

⁸⁶⁰**tn** Heb “Did the gods of the nations whom my fathers destroyed rescue them—Gozan and Haran, and Rezeph and the sons of Eden who are in

19:14 Hezekiah took the letter⁸⁶¹ from the messengers and read it.⁸⁶² Then Hezekiah went up to the LORD's temple and spread it out before the LORD. **19:15** Hezekiah prayed before the LORD: "LORD God of Israel, who is enthroned on the cherubs!⁸⁶³ You alone are God over all the kingdoms of the earth. You made the sky⁸⁶⁴ and the earth. **19:16** Pay attention, LORD, and hear. Open your eyes, LORD, and observe. Listen to the message Sennacherib sent and how he taunts the living God.⁸⁶⁵ **19:17** It is true, LORD, that the kings of Assyria have destroyed the nations and their lands. **19:18** They have burned the gods of the nations⁸⁶⁶ for they are not really gods, but only the product of human hands manufactured from wood and stone. That is why the Assyrians could destroy them.⁸⁶⁷ **19:19** Now, O LORD our God, rescue us from his power, so all the kingdoms of the earth might know that you, LORD, are the only God."

19:20 Isaiah son of Amoz sent this message to Hezekiah: "This is what the LORD God of Israel says: 'I have heard your prayer concerning King Sennacherib of Assyria.⁸⁶⁸ **19:21** This is what the LORD says about him:⁸⁶⁹

"The virgin daughter Zion⁸⁷⁰

despises you, she makes fun of you;

Daughter Jerusalem

shakes her head after you.⁸⁷¹

19:22 Whom have you taunted and hurled insults at?

At whom have you shouted,⁸⁷²

and looked so arrogantly?⁸⁷³

At the sovereign king of Israel!⁸⁷⁴

19:23 Through your messengers you taunted the sovereign master,⁸⁷⁵

'With my many chariots⁸⁷⁶

I climbed up the high mountains,

the slopes of Lebanon.

I cut down its tall cedars,

and its best evergreens.

I invaded its most remote regions,⁸⁷⁷

its thickest woods.

19:24 I dug wells and drank

water in foreign lands.⁸⁷⁸

With the soles of my feet I dried up

all the rivers of Egypt.'

19:25⁸⁷⁹ Certainly you must have heard!⁸⁸⁰

Long ago I worked it out,

In ancient times I planned⁸⁸¹ it;

and now I am bringing it to pass.

The plan is this:

Fortified cities will crash

into heaps of ruins.⁸⁸²

19:26 Their residents are powerless,⁸⁸³

they are terrified and ashamed.

They are as short-lived as plants in the field,

or green vegetation.⁸⁸⁴

They are as short-lived as grass on the rooftops⁸⁸⁵

when it is scorched by the east wind.⁸⁸⁶

Telassar?"

⁸⁶⁰**sn** *Lair* is a city located in northeastern Babylon. See Cogan and Tadmor, *II Kings*, 235.

⁸⁶¹**tc** The MT has the plural, "letters," but the final *mem* is probably dittographic (note the initial *mem* on the form that immediately follows). Some Greek and Aramaic witnesses have the singular.

⁸⁶²**tc** The MT has the plural suffix, "them," but this probably reflects a later harmonization to the preceding textual corruption (of "letter" to "letters"). The parallel passage in Isa 37:14 has the singular suffix.

⁸⁶³**sn** This refers to the cherub images that were above the ark of the covenant.

⁸⁶⁴**tn** Or "the heavens."

⁸⁶⁵**tn** *Heb* "Hear the words of Sennacherib which he sent to taunt the living God."

⁸⁶⁶**tn** *Heb* "and they put their gods in the fire."

⁸⁶⁷**tn** *Heb* "so they destroyed them."

⁸⁶⁸**tn** *Heb* "That which you prayed to me concerning Sennacherib king of Assyria I have heard." The verb "I have heard" does not appear in the parallel passage in Isa 37:21, where *rva* probably has a causal sense, "because."

⁸⁶⁹**tn** *Heb* "this is the word which the LORD has spoken about him."

⁸⁷⁰**sn** Zion (Jerusalem) is pictured here as a young, vulnerable daughter whose purity is being threatened by the would-be Assyrian rapist. The personification hints at the reality which the young girls of the city would face if the Assyrians conquer it.

⁸⁷¹**sn** Shaking the head was a mocking gesture of derision.

⁸⁷²**tn** *Heb* "have you raised a voice."

⁸⁷³**tn** *Heb* "and lifted your eyes on high?"

⁸⁷⁴**tn** *Heb* "the holy one of Israel." This divine title pictures the Lord as the sovereign king who rules over his covenant people and exercises moral authority over them. See the note at Isa 6:3.

⁸⁷⁵**tn** The word is *ynda*, "lord," but some Hebrew MSS have *hwby*, "LORD."

⁸⁷⁶**tc** The consonantal text (*Kethib*) has *bkrb*, but this must be dittographic (note the following *ybkr*, "my chariots"). The marginal reading (*Qere*) *brb*, "with many," is supported by many Hebrew MSS and ancient versions, as well as the parallel passage in Isa 37:24.

⁸⁷⁷**tn** *Heb* "the lodging place of its extremity."

⁸⁷⁸**tn** *Heb* "I dug and drank foreign waters."

⁸⁷⁹**tn** Having quoted the Assyrian king's arrogant words in vv. 23-24, the Lord now speaks to the king.

⁸⁸⁰**tn** *Heb* "Have you not heard?" The rhetorical question expresses the Lord's amazement that anyone might be ignorant of what he is about to say.

⁸⁸¹**tn** *Heb* "formed."

⁸⁸²**tn** *Heb* "and it is to cause to crash into heaps of ruins fortified cities." The subject of the third feminine singular verb *yht* is the implied plan, referred to in the preceding lines with third feminine singular pronominal suffixes.

⁸⁸³**tn** *Heb* "short of hand."

⁸⁸⁴**tn** *Heb* "they are plants in the field and green vegetation." The metaphor emphasizes how short-lived these seemingly powerful cities really were. See Ps 90:5-6; Isa 40:6-8, 24.

⁸⁸⁵**tn** *Heb* "[they are] grass on the rooftops." See the preceding note.

19:27 I know where you live,
and everything you do.⁸⁸⁷

19:28 Because you rage against me,
and the uproar you create has reached my ears;⁸⁸⁸
I will put my hook in your nose,⁸⁸⁹
and my bridle between your lips,
and I will lead you back the way
you came.”

19:29⁸⁹⁰ This will be your reminder that I have spoken the truth:⁸⁹¹ This year you will eat what grows wild,⁸⁹² and next year⁸⁹³ what grows on its own. But the year after that⁸⁹⁴ you will plant seed and harvest crops; you will plant vines and consume their produce.⁸⁹⁵ 19:30 Those who remain in Judah will take root in the ground and bear fruit.⁸⁹⁶

19:31 For a remnant will leave Jerusalem;
survivors will come out of Mount Zion.

The intense devotion of the sovereign LORD⁸⁹⁷ to his people⁸⁹⁸ will accomplish this.

19:32 So this is what the LORD says about the king of Assyria:

“He will not enter this city,
nor will he shoot an arrow here.⁸⁹⁹
He will not attack it with his shielded warriors,⁹⁰⁰
nor will he build siege works against it.

19:33 He will go back the way he came,
he will not enter this city,” says the LORD.

19:34 I will shield this city and rescue it for the sake of my reputation and because of my promise to David my servant.”⁹⁰¹

19:35 That very night the LORD’s messenger went out and killed one hundred eighty-five thousand men in the Assyrian camp. When they⁹⁰² got up early the next morning, there were all the corpses.⁹⁰³ 19:36 So King Sennacherib of Assyria broke camp and went on his way. He went home and stayed in Nineveh.⁹⁰⁴ 19:37 One day,⁹⁰⁵ as he was worshiping in the temple of his god Nisroch,⁹⁰⁶ his sons⁹⁰⁷ Adrammelech and Sharezer struck him down with the sword.⁹⁰⁸ They ran away to the land of Ararat; his son Esarhaddon replaced him as king.

Hezekiah is Healed

20:1 In those days Hezekiah was stricken with a terminal illness.⁹⁰⁹ The prophet Isaiah son of Amoz visited him and told him, “This is what the LORD says, ‘Give your household instructions, for you are about to die; you will not get well.’”⁹¹⁰ 20:2 He turned his face to the wall and prayed to the LORD, 20:3 “Please, LORD. Remember how I have served you⁹¹¹ faithfully and with wholehearted devotion,⁹¹² and how I have carried out your will.”⁹¹³ Then Hezekiah wept bitterly.⁹¹⁴

20:4 Isaiah was still in the middle courtyard when the LORD told him,⁹¹⁵ 20:5 “Go back and tell Hezekiah, the leader of my people: ‘This is what the LORD God of your ancestor David says: “I have heard your prayer; I have seen your tears. Look, I will heal you. The day after tomorrow⁹¹⁶ you will go up to the LORD’s temple. 20:6 I will add fifteen years to your life and rescue you and this

⁸⁸⁶tc The Hebrew text has “scorched before the standing grain” (perhaps meaning “before it reaches maturity”), but it is preferable to emend hmq, “standing grain,” to <ydyq, “east wind” (with the support of 1Q Isa^a in Isa 37:27).

⁸⁸⁷tc Heb “your going out and your coming in.” The MT also has here, “and how you have raged against me.” However, this line is probably dittographic (note the beginning of the next line).

⁸⁸⁸tc Heb “and your complacency comes up into my ears.” The parallelism is improved if Ennav, “your complacency,” is emended to Enwav, “your uproar.” See Cogan and Tadmor, *II Kings*, 237-38.

⁸⁸⁹sn The word picture has a parallel in Assyrian sculpture. See Cogan and Tadmor, *II Kings*, 238.

⁸⁹⁰tn At this point the word concerning the king of Assyria (vv. 21-28) ends and the Lord again directly addresses Hezekiah and the people (see v. 20).

⁸⁹¹tn Heb “and this is your sign.” In this case the two, “sign,” is a future reminder of God’s intervention designated before the actual intervention takes place. For similar “signs” see Exod 3:12 and Isa 7:14-25.

⁸⁹²sn This refers to crops that grew up on their own (that is, without cultivation) from the seed planted in past years.

⁸⁹³tn Heb “and in the second year.”

⁸⁹⁴tn Heb “in the third year.”

⁸⁹⁵tn The four plural imperative verb forms in v. 29b are used rhetorically. The Lord commands the people to plant, harvest, etc. to emphasize the certainty of restored peace and prosperity. See *IBHS*, 572.

⁸⁹⁶tn Heb “The remnant of the house of Judah that is left will add roots below and produce fruit above.”

⁸⁹⁷tn Traditionally “the LORD of hosts.”

⁸⁹⁸tn Heb “the zeal of the LORD.” In this context the Lord’s “zeal” refers to his intense devotion to and love for his people which prompts him to protect and restore them. The Qere, along with many medieval Hebrew MSS and the ancient versions, has “the zeal of the LORD of hosts” rather than “the zeal of the LORD” (Kethib). The translation follows the Qere here.

⁸⁹⁹tn Heb “there.”

⁹⁰⁰tn Heb “[with] a shield.”

⁹⁰¹tn Heb “for my sake and for the sake of David my servant.”

⁹⁰²tn This refers to the Israelites and/or the rest of the Assyrian army.

⁹⁰³tn Heb “look, all of them were dead bodies.”

⁹⁰⁴tn Heb “and Sennacherib king of Assyria departed and went and returned and lived in Nineveh.”

⁹⁰⁵sn The assassination probably took place in 681 B.C.

⁹⁰⁶sn No such Mesopotamian god is presently known. Perhaps the name is a corruption of Nusku.

⁹⁰⁷tc Although “his sons” is absent in the Kethib, it is supported by the Qere, along with many medieval Hebrew MSS and the ancient versions. Cf. Isa 37:38.

⁹⁰⁸sn Extra-biblical sources also mention the assassination of Sennacherib, though they refer to only one assassin. See Cogan and Tadmor, *II Kings*, 239-40.

⁹⁰⁹tn Heb “was sick to the point of dying.”

⁹¹⁰tn Heb “will not live.”

⁹¹¹tn Heb “walked before you.” For a helpful discussion of the background and meaning of this Hebrew idiom, see Cogan and Tadmor, *II Kings*, 254.

⁹¹²tn Heb “and with a complete heart.”

⁹¹³tn Heb “and that which is good in your eyes I have done.”

⁹¹⁴tn Heb “wept with great weeping.”

⁹¹⁵tc Heb “and Isaiah had not gone out of the middle courtyard, and the word of the LORD came to him, saying.” Instead of “courtyard” (rxj, the marginal reading, Qere), the Hebrew consonantal text (Kethib) has ryuh, “the city.”

⁹¹⁶tn Heb “on the third day.”

city from the king of Assyria. I will shield this city for the sake of my reputation and because of my promise to David my servant.”⁹¹⁷ **20:7** Isaiah ordered, “Get a fig cake.” So they did as he ordered⁹¹⁸ and placed it on the skin blister, and he got well.⁹¹⁹

20:8 Hezekiah said to Isaiah, “What is the confirming sign that the LORD will heal me and that I will go up to the LORD’s temple the day after tomorrow?” **20:9** Isaiah replied, “This is your sign from the LORD confirming that the LORD will do what he has said. Do you want the shadow to move ahead ten steps or to go back ten steps?”⁹²⁰ **20:10** Hezekiah answered, “It is easy for the shadow to lengthen ten steps, but not for it⁹²¹ to go back ten steps.” **20:11** Isaiah the prophet called out to the LORD, and the LORD⁹²² made the shadow go back ten steps on the stairs of Ahaz.⁹²³

Messengers from Babylon Visit Hezekiah

20:12 At that time Merodach-Baladan⁹²⁴ son of Baladan, king of Babylon, sent letters and a gift to Hezekiah, for he had heard that Hezekiah was ill. **20:13** Hezekiah welcomed⁹²⁵ them and showed them his whole storehouse, with its silver, gold, spices, and high quality olive oil, as well as his armory and everything in his treasuries. Hezekiah showed them everything in his palace and in his whole kingdom.⁹²⁶ **20:14** Isaiah the prophet visited King Hezekiah and asked him, “What did these men say? Where do they come from?” Hezekiah replied, “They come from the distant land of Babylon.” **20:15** Isaiah⁹²⁷ asked, “What have they seen in your palace?” Hezekiah replied, “They have seen everything in my palace. I showed them everything⁹²⁸ in my treasuries.” **20:16** Isaiah said to Hezekiah, “Listen to the word of the LORD, **20:17** ‘Look, a time is⁹²⁹ coming when everything in your palace and the things your ancestors have accumulated to this day will be carried away to Babylon; nothing will be left,’ says the LORD. **20:18** ‘Some of your very own descendants that you produce⁹³⁰ will be taken away and will be made eunuchs in the palace of the king of Babylon.’” **20:19** Hezekiah said to Isaiah, “The LORD’s word which you have announced is appropriate.”⁹³¹ Then he added,⁹³² “At least there will be peace and stability during my lifetime.”⁹³³

20:20 The rest of the events of Hezekiah’s reign and all his accomplishments, including how he built a pool and conduit to bring⁹³⁴ water into the city, are recorded in the scroll called the Annals of the Kings of Judah.⁹³⁵ **20:21** Hezekiah passed away⁹³⁶ and his son Manasseh replaced him as king.

Manasseh’s Reign over Judah

21:1 Manasseh was twelve years old when he became king, and he reigned for fifty-five years in Jerusalem. His mother⁹³⁷ was Hephzibah. **21:2** He did evil before⁹³⁸ the LORD and committed the same horrible sins practiced by the nations⁹³⁹ whom the LORD drove out from before the Israelites. **21:3** He rebuilt the high places that his father Hezekiah had destroyed; he set up altars for Baal and made an Asherah pole just like King Ahab of Israel had done. He bowed down to all the stars in the sky⁹⁴⁰ and worshiped⁹⁴¹ them. **21:4** He built altars in the LORD’s temple, about which the LORD had said, “Jerusalem will be my home.”⁹⁴² **21:5** In the two courtyards of the LORD’s temple he built altars for all the stars in the sky. **21:6** He passed his son⁹⁴³ through the fire⁹⁴⁴ and practiced divination and omen reading. He set up a pit to conjure up underworld spirits, and appointed magicians to supervise it.⁹⁴⁵ He did a great amount of evil before the LORD and angered him.⁹⁴⁶ **21:7** He put an idol of Asherah he had made in the temple, about which the LORD had said to David and to his son Solomon, “This temple in Jerusalem, which I have chosen out of all the tribes of Israel, will be my permanent home.”⁹⁴⁷ **21:8** I will not make Israel again leave the land I gave to their ancestors,⁹⁴⁸ provided that they carefully obey all I commanded them, the whole law my servant Moses ordered them to obey.” **21:9** But they did not obey⁹⁴⁹ and Manasseh misled them so that they sinned more than the nations whom the LORD had destroyed from before the Israelites.

⁹¹⁷tn Heb “for my sake and for the sake of David my servant.”

⁹¹⁸tn Heb “and they got [a fig cake].”

⁹¹⁹tn Heb “and he lived.”

⁹²⁰tn The Hebrew Elh (a perfect), “it has moved ahead,” should be emended to Elyh (an imperfect with interrogative *he* prefixed), “shall it move ahead.”

⁹²¹tn Heb “the shadow.” The noun has been replaced by the pronoun (“it”) in the translation for stylistic reasons.

⁹²²tn Heb “he”; the referent (the LORD) has been specified in the translation for clarity.

⁹²³tn Heb “on the steps which [the sun] had gone down, on the steps of Ahaz, back ten steps.”

⁹²⁴sn These steps probably functioned as a type of sundial. See *HALOT* 2:614 and Cogan and Tadmor, *II Kings*, 256.

⁹²⁵tn The MT has “Berodach-Baladan,” but several Hebrew, Greek, Aramaic, and Latin witnesses agree with the parallel passage in Isa 39:1 and read “Merodach-Baladan.”

⁹²⁶tn Heb “listened to.” Some Hebrew MSS, as well as the LXX, Syriac, and Vulgate versions agree with the parallel passage in Isa 39:2 and read, “was happy with.”

⁹²⁷tn Heb “there was nothing which Hezekiah did not show them in his house and in all his kingdom.”

⁹²⁸tn Heb “he”; the referent (Isaiah) has been specified in the translation for clarity.

⁹²⁹tn Heb “there was nothing I did not show them.”

⁹³⁰tn Heb “days are.”

⁹³¹tn Heb “Some of your sons, who go out from you, whom you father.”

⁹³²tn Heb “good.”

⁹³³tn Heb “and he said.” Many translate, “for he thought.” The verb *rma*, “say,” is sometimes used of what one thinks (that is, says to oneself).

⁹³⁴tn Heb “Is it not [true] there will be peace and stability in my days?” The rhetorical question expects the answer, “Yes, there will be peace and stability.”

⁹³⁵tn Heb “and he brought.”

⁹³⁶tn Heb “As for the rest of the events of Hezekiah, and all his strength, and how he made a pool and a conduit and brought water to the city, are they not written on the scroll of the events of the days of the kings of Judah?”

⁹³⁷tn Heb “lay down with his fathers.”

⁹³⁸tn Heb “the name of his mother.”

⁹³⁹tn Heb “in the eyes of.”

⁹⁴⁰tn Heb “like the abominable practices of the nations.”

⁹⁴¹sn See the note at 2 Kgs 17:16.

⁹⁴²tn Or “served.”

⁹⁴³tn Heb “In Jerusalem I will place my name.”

⁹⁴⁴tn The LXX has the plural “his sons” here.

⁹⁴⁵sn See the note at 2 Kgs 16:3.

⁹⁴⁶tn Heb “and he set up a ritual pit, along with conjurers.” The Hebrew *bwa*, “ritual pit,” refers to a pit used by a magician to conjure up underworld spirits. In 1 Sam 28:7 the witch of Endor is called a *bwa* tlub, “owner of a ritual pit.” See H. Hoffner, *JBL* 86 (1967), 385-401.

⁹⁴⁷tn Heb “and he multiplied doing what is evil in the eyes of the LORD, angering.” The third masculine singular pronominal suffix (“him”) has been accidentally omitted in the MT by haplography (note the *vav* that immediately follows).

⁹⁴⁸tn Heb “In this house and in Jerusalem, which I chose from all the tribes of Israel, I will place my name perpetually (or perhaps “forever”).”

⁹⁴⁹tn Heb “I will not again make the feet of Israel wander from the land which I gave to their fathers.”

⁹⁴⁰tn Heb “listen.”

21:10 So the LORD announced through⁹⁵⁰ his servants the prophets: **21:11** “King Manasseh of Judah has committed horrible sins.⁹⁵¹ He has sinned more than the Amorites before him and has encouraged Judah to sin by worshiping his disgusting idols.⁹⁵² **21:12** So this is what the LORD God of Israel says, ‘I am about to bring disaster on Jerusalem and Judah. The news will reverberate in the ears of those who hear about it.’⁹⁵³ **21:13** I will destroy Jerusalem the same way I did Samaria and the dynasty of Ahab.⁹⁵⁴ I will wipe Jerusalem clean, just as one wipes a plate on both sides.⁹⁵⁵ **21:14** I will abandon this last remaining tribe among my people⁹⁵⁶ and hand them over to their enemies; they will be plundered and robbed by all their enemies.⁹⁵⁷ **21:15** because they have done evil before me⁹⁵⁸ and have angered me from the time their ancestors left Egypt right up to this very day.”

21:16 Furthermore Manasseh killed so many innocent people, he stained Jerusalem with their blood from end to end,⁹⁵⁹ in addition to encouraging Judah to sin by doing evil before the LORD.⁹⁶⁰

21:17 The rest of the events of Manasseh’s reign and all his accomplishments, as well as the sinful acts he committed, are recorded in the scroll called the Annals of the Kings of Judah.⁹⁶¹ **21:18** Manasseh passed away⁹⁶² and was buried in his palace garden, the garden of Uzza, and his son Amon replaced him as king.

Amon’s Reign over Judah

21:19 Amon was twenty-two years old when he became king, and he reigned for two years in Jerusalem. His mother⁹⁶³ was Meshullemeth, the daughter of Haruz, from Jotbah. **21:20** He did evil before⁹⁶⁴ the LORD, just like his father Manasseh had done. **21:21** He followed in the footsteps of his father⁹⁶⁵ and worshiped and bowed down to the disgusting idols⁹⁶⁶ which his father had worshiped.⁹⁶⁷ **21:22** He abandoned the LORD God of his ancestors and did not follow the LORD’s instructions.⁹⁶⁸ **21:23** Amon’s servants conspired against him and killed the king in his palace. **21:24** The people of the land executed all who had conspired against King Amon, and they⁹⁶⁹ made his son Josiah king in his place.

21:25 The rest of Amon’s accomplishments are recorded in the scroll called the Annals of the Kings of Judah.⁹⁷⁰ **21:26** He was buried⁹⁷¹ in his tomb in the garden of Uzza, and his son Josiah replaced him as king.

Josiah Repents

22:1 Josiah was eight years old when he became king, and he reigned for thirty-one years in Jerusalem. His mother⁹⁷² was Jedidah, daughter of Adaiah, from Bozath. **22:2** He did what the LORD approved⁹⁷³ and followed in his ancestor David’s footsteps;⁹⁷⁴ he did not deviate to the right or the left.

22:3 In the eighteenth year of King Josiah’s reign, the king sent the scribe Shaphan son of Azaliah, son of Meshullam, to the LORD’s temple with these orders:⁹⁷⁵ **22:4** “Go up to Hilkiah the high priest and have him melt down⁹⁷⁶ the silver that has been brought by the people to the LORD’s temple and has been collected by the guards at the door. **22:5** Have them hand it over to the construction foremen⁹⁷⁷ assigned to the LORD’s temple. They in turn should pay the temple workers to repair it,⁹⁷⁸ **22:6** including craftsmen, builders, and masons, and should buy wood and chiseled stone for the repair work.⁹⁷⁹ **22:7** Do not audit the foremen who disburse the silver, for they are honest.”⁹⁸⁰

22:8 Hilkiah the high priest informed Shaphan the scribe, “I found the law scroll in the LORD’s temple.” Hilkiah gave the scroll to Shaphan and he read it. **22:9** Shaphan the scribe went to the king and reported,⁹⁸¹ “Your servants melted down the silver in the temple⁹⁸² and handed it over to the construction foremen assigned to the LORD’s temple.” **22:10** Then Shaphan the scribe told the king, “Hilkiah the priest has given me a scroll.” Shaphan read it out loud before the king. **22:11** When the king heard the words of

⁹⁵⁰tn Heb “spoke by the hand of.”

⁹⁵¹tn Heb “these horrible sins.”

⁹⁵²sn See the note at 1 Kgs 15:12.

⁹⁵³tn Heb “so that everyone who hears it, his two ears will quiver.”

⁹⁵⁴tn Heb “I will stretch out over Jerusalem the measuring line of Samaria, and the plumb line of the house of Ahab.” The measuring line and plumb line are normally used in building a structure, not tearing it down. But here they are used ironically as metaphors of judgment, emphasizing that he will give careful attention to the task of judgment.

⁹⁵⁵tn Heb “just as one wipes a plate, wiping and turning [it] on its face.” The word picture emphasizes how thoroughly the Lord will judge the city.

⁹⁵⁶tn Heb “the remnant of my inheritance.” In this context the Lord’s remnant is the tribe of Judah, which had been preserved when the Assyrians conquered and deported the northern tribes. See 17:18 and Cogan and Tadmor, *II Kings*, 269.

⁹⁵⁷tn Heb “they will become plunder and booty for all their enemies.”

⁹⁵⁸tn Heb “in my eyes.”

⁹⁵⁹tn Heb “and also Manasseh shed very much innocent blood, until he filled Jerusalem from mouth to mouth.”

⁹⁶⁰tn Heb “apart from his sin which he caused Judah to commit, by doing what is evil in the eyes of the LORD.”

⁹⁶¹tn Heb “As for the rest of the events of Manasseh, and all which he did, and his sin which he committed, are they not written on the scroll of the events of the days of the kings of Judah?”

⁹⁶²tn Heb “lay down with his fathers.”

⁹⁶³tn Heb “the name of his mother.”

⁹⁶⁴tn Heb “in the eyes of.”

⁹⁶⁵tn Heb “walked in all the way which his father walked.”

⁹⁶⁶sn See the note at 1 Kgs 15:12.

⁹⁶⁷tn Heb “and he served the disgusting idols which his father served and he bowed down to them.”

⁹⁶⁸tn Heb “and did not walk in the way of the LORD.”

⁹⁶⁹tn Heb “the people of the land.” The pronoun “they” has been used in the translation for stylistic reasons, to avoid the repetition of the phrase “the people of the land” from the beginning of the verse.

⁹⁷⁰tc Heb “As for the rest of the things of Amon which he did, are they not written on the scroll of the events of the days of the kings of Judah?” Many Hebrew MSS have lkw, “and all,” before rva. In this case we can translate, “As for the rest of the events of Amon’s reign, and all his accomplishments,....”

⁹⁷¹tn Heb “he buried him.” Here “he” probably refers to Amon’s son Josiah.

⁹⁷²tn Heb “the name of his mother.”

⁹⁷³tn Heb “he did what was proper in the eyes of the LORD.”

⁹⁷⁴tn Heb “and walked in all the way of David his father.”

⁹⁷⁵tn Heb “with these orders, saying.”

⁹⁷⁶tc The MT has <tyw, “and let them add up” (Hiphil of <mt, “be complete”), but the appearance of wkyth, “they melted down” (Hiphil of Jtn, “pour out”) in v. 9 suggests that the verb form should be emended to Etyw, “and let him melt down” (Hiphil of Etn). For a discussion of this and other options see Cogan and Tadmor, *II Kings*, 281.

⁹⁷⁷tn Heb “doers of the work.”

⁹⁷⁸tn Heb “and let them give it to the doers of the work who are in the house of the LORD to repair the damages to the house.”

⁹⁷⁹tn Heb “and to buy wood and chiseled stone to repair the house.”

⁹⁸⁰tn Heb “only the silver that is given into their hand should not be reckoned with them, for in faithfulness they are acting.”

⁹⁸¹tn Heb “returned the king a word and said.”

⁹⁸²tn Heb “that was found in the house.”

the law scroll, he tore his clothes. **22:12** The king ordered Hilkiah the priest, Ahikam son of Shaphan, Acbor son of Micaiah, Shaphan the scribe, and Asaiah the king's servant, **22:13** "Go, seek an oracle from⁹⁸³ the LORD for me and the people—for all Judah. Find out about⁹⁸⁴ the words of this scroll that has been discovered. For the LORD's fury has been ignited against us,⁹⁸⁵ because our ancestors have not obeyed the words of this scroll by doing all that it instructs us to do."⁹⁸⁶

22:14 So Hilkiah the priest, Ahikam, Acbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shullam son of Tikvah, the son of Harhas, the supervisor of the wardrobe.⁹⁸⁷ (She lived in Jerusalem in the Mishneh⁹⁸⁸ district.) They stated their business,⁹⁸⁹ **22:15** and she said to them: "This is what the LORD God of Israel says: 'Say this to the man who sent you to me: **22:16** "This is what the LORD says: 'I am about to bring disaster on this place and its residents, the details of which are recorded on the scroll which the king of Judah has read.⁹⁹⁰ **22:17** This will happen because they have abandoned me and offered sacrifices⁹⁹¹ to other gods, angering me with all the idols they have made.⁹⁹² My anger will ignite against this place and will not be extinguished.'" **22:18** Say this to the king of Judah, who sent you to seek an oracle from the LORD: "This is what the LORD God of Israel says concerning the words you have heard: **22:19** 'You displayed a sensitive spirit⁹⁹³ and humbled yourself before the LORD when you heard how I intended to make this place and its residents into an appalling example of an accursed people.⁹⁹⁴ You tore your clothes and wept before me, and I have heard you,' says the LORD. **22:20** 'Therefore I will allow you to die and be buried in peace.⁹⁹⁵ You will not have to witness⁹⁹⁶ all the disaster I will bring on this place.'"" Then they reported back to the king.

The King Institutes Religious Reform

23:1 The king summoned all the leaders of Judah and Jerusalem.⁹⁹⁷ **23:2** The king went up to the LORD's temple, accompanied by all the people of Judah, all the residents of Jerusalem, the priests, and the prophets. All the people were there, from the youngest to the oldest. He read out loud⁹⁹⁸ all the words of the scroll of the covenant that had been discovered in the LORD's temple. **23:3** The king stood by the pillar and renewed⁹⁹⁹ the covenant before the LORD, agreeing to follow¹⁰⁰⁰ the LORD and to obey his commandments, laws, and rules with all his heart and being,¹⁰⁰¹ by carrying out the terms¹⁰⁰² of this covenant recorded on this scroll. All the people agreed to keep the covenant.¹⁰⁰³

23:4 The king ordered Hilkiah the high priest, the high ranking priests,¹⁰⁰⁴ and the guards¹⁰⁰⁵ to bring out of the LORD's temple all the items that were used in the worship of¹⁰⁰⁶ Baal, Asherah, and all the stars of the sky.¹⁰⁰⁷ The king¹⁰⁰⁸ burned them outside of Jerusalem in the terraces¹⁰⁰⁹ of Kidron, and carried their ashes to Bethel. **23:5** He eliminated¹⁰¹⁰ the pagan priests whom the kings of Judah had appointed to offer sacrifices¹⁰¹¹ on the high places in the cities of Judah and in the area right around Jerusalem. They offered sacrifices¹⁰¹² to Baal, the sun god, the moon god, the constellations, and all the stars in the sky. **23:6** He removed the Asherah pole from the LORD's temple and took it outside Jerusalem to the Kidron Valley, where he burned it.¹⁰¹³ He smashed it to dust and then threw the dust in the public graveyard.¹⁰¹⁴ **23:7** He tore down the quarters¹⁰¹⁵ of the male cultic prostitutes in the LORD's temple, where women were weaving shrines¹⁰¹⁶ for Asherah.

23:8 He brought all the priests from the cities of Judah and ruined¹⁰¹⁷ the high places where the priests had offered sacrifices, from Geba to Beersheba.¹⁰¹⁸ He tore down the high place of the goat idols¹⁰¹⁹ situated at the entrance of the gate of Joshua, the city

⁹⁸³tn Or "inquire of."

⁹⁸⁴tn Heb "concerning."

⁹⁸⁵tn Heb "for great is the anger of the LORD which has been ignited against us."

⁹⁸⁶tn Heb "by doing all that is written concerning us." Perhaps wrylu, "concerning us," should be altered to wylu, "upon it," in which case one could translate, "by doing all that is written in it."

⁹⁸⁷tn Heb "the keeper of the clothes."

⁹⁸⁸tn Or "second." For a discussion of the possible location of this district, see Cogan and Tadmor, *II Kings*, 283.

⁹⁸⁹tn Heb "and they spoke to her."

⁹⁹⁰tn Heb "all the words of the scroll which the king of Judah has read."

⁹⁹¹tn Or "burned incense."

⁹⁹²tn Heb "angering me with all the work of their hands." The translation assumes that this refers to idols they have manufactured (note the preceding reference to "other gods," as well as 19:18). However, it is possible that this is a general reference to their sinful practices, in which case one might translate, "angering me by all the things they do."

⁹⁹³tn Heb "Because your heart was tender."

⁹⁹⁴tn Heb "how I said concerning this place and its residents to become [an object of] horror and [an example of] a curse." The final phrase ("horror and a curse") refers to Judah becoming a prime example of an accursed people. In curse formulations they would be held up as a prime example of divine judgment. For an example of such a curse, see Jer 29:22.

⁹⁹⁵tn Heb "Therefore, look, I am gathering you to your fathers, and you will be gathered to your tomb in peace."

⁹⁹⁶tn Heb "your eyes will not see."

⁹⁹⁷tn Heb "and the king sent and all the elders of Judah and Jerusalem gathered to him."

⁹⁹⁸tn Heb "read in their ears."

⁹⁹⁹tn Heb "cut," that is, "made, agreed to."

¹⁰⁰⁰tn Heb "walk after."

¹⁰⁰¹tn Or "soul."

¹⁰⁰²tn Heb "words."

¹⁰⁰³tn Heb "stood in the covenant."

¹⁰⁰⁴tn Heb "the priests of the second [rank]," that is, those ranked just beneath Hilkiah.

¹⁰⁰⁵tn Or "doorkeepers."

¹⁰⁰⁶tn Heb "for."

¹⁰⁰⁷tn Heb "all the host of heaven" (also in v. 5).

¹⁰⁰⁸tn Heb "he"; the referent (the king) has been specified in the translation for clarity.

¹⁰⁰⁹tn Or "fields." For a defense of the translation "terraces," see Cogan and Tadmor, *II Kings*, 285.

¹⁰¹⁰tn Perhaps, "destroyed."

¹⁰¹¹tn Or "burn incense."

¹⁰¹²tn Or "burned incense."

¹⁰¹³tn Heb "and he burned it in the Kidron Valley."

¹⁰¹⁴tn Heb "on the grave of the sons of the people." Some Hebrew, Greek, Syriac, Aramaic, and Latin witnesses read the plural "graves."

¹⁰¹⁵tn The phrase "sons of the people" refers here to the common people (see BDB 766), as opposed to the upper classes who would have private tombs.

¹⁰¹⁶tn Or "cubicles." Heb "houses."

¹⁰¹⁷tn Heb "houses." Perhaps tent-shrines made from cloth are in view (see BDB 109). Cogan and Tadmor (*II Kings*, 286) understand this as referring to clothes made for images of the goddess.

¹⁰¹⁸tn Heb "defiled; desecrated," that is, "made ritually unclean and unusable."

¹⁰¹⁹tn These towns marked Judah's northern and southern borders, respectively, at the time of Josiah.

¹⁰²⁰tn The Hebrew text reads "the high places of the gates," which is problematic in that the rest of the verse speaks of a specific gate. The translation assumes an emendation to *cyrucl twmb*, "the high place of the goats" (that is, goat idols). Worship of such images is referred to in Lev 17:7 and 2 Chr 11:15. For a discussion of the textual issue, see Cogan and Tadmor, *II Kings*, 286-87.

official, on the left side of the city gate. **23:9** (Now the priests of the high places did not go up to the altar of the LORD in Jerusalem, but they did eat unleavened cakes among their fellow priests.)¹⁰²⁰ **23:10** The king¹⁰²¹ ruined Topheth in the Valley of Ben Hinnom so that no one could pass his son or his daughter through the fire to Molech.¹⁰²² **23:11** He removed from the entrance to the LORD's temple the statues of horses¹⁰²³ that the kings of Judah had placed there in honor of the sun god. (They were kept near the room of Nathan Melech the eunuch, which was situated among the courtyards.)¹⁰²⁴ He burned up the chariots devoted to the sun god.¹⁰²⁵ **23:12** The king tore down the altars the kings of Judah had set up on the roof of Ahaz's upper room, as well as the altars Manasseh had set up in the two courtyards of the LORD's temple. He crushed them up¹⁰²⁶ and threw the dust in the Kidron Valley. **23:13** The king ruined the high places east of Jerusalem, south of the Mount of Destruction,¹⁰²⁷ that King Solomon of Israel had built for the detestable Sidonian goddess Astarte, the detestable Moabite god Chemosh, and the horrible Ammonite god Milcom. **23:14** He smashed the sacred pillars to bits, cut down the Asherah pole, and filled those shrines¹⁰²⁸ with human bones.

23:15 He also tore down the altar in Bethel at the high place made by Jeroboam son of Nebat, who encouraged Israel to sin.¹⁰²⁹ He burned all the combustible items at that high place and crushed them to dust; including the Asherah pole.¹⁰³⁰ **23:16** When Josiah turned around, he saw the tombs there on the hill. So he ordered the bones from the tombs to be brought;¹⁰³¹ he burned them on the altar and defiled it. This fulfilled the LORD's announcement made by the prophet while Jeroboam stood by the altar during a festival. The king turned and saw the grave of the prophet who had foretold this.¹⁰³² **23:17** He asked, "What is this grave marker I see?" The men from the city replied, "It's the grave of the prophet¹⁰³³ who came from Judah and foretold these very things you have done to the altar of Bethel." **23:18** The king¹⁰³⁴ said, "Leave it alone. No one must touch his bones." So they left his bones undisturbed, as well as the bones of the Israelite prophet buried beside him.¹⁰³⁵

23:19 Josiah also removed all the shrines on the high places in the cities of Samaria. The kings of Israel had made them and angered the LORD.¹⁰³⁶ He did to them what he had done to the high place in Bethel.¹⁰³⁷ **23:20** He sacrificed all the priests of the high places on the altars located there, and burned human bones on them. Then he returned to Jerusalem.

23:21 The king ordered all the people, "Observe the Passover of the LORD your God, as prescribed in this scroll of the covenant." **23:22** He issued this edict because¹⁰³⁸ a Passover like this had not been observed since the days of the judges; it was neglected for the entire period of the kings of Israel and Judah.¹⁰³⁹ **23:23** But in the eighteenth year of King Josiah's reign, such a Passover of the LORD was observed in Jerusalem.

23:24 Josiah also got rid of¹⁰⁴⁰ the pits used to conjure up spirits,¹⁰⁴¹ the magicians, personal idols, disgusting images,¹⁰⁴² and all the detestable idols that had appeared in the land of Judah and in Jerusalem. In this way he carried out the terms of the law¹⁰⁴³ recorded on the scroll that Hilkiah the priest discovered in the LORD's temple. **23:25** No king before or after repented before the LORD as he did, with his whole heart, soul, and being in accordance with the whole law of Moses.¹⁰⁴⁴

¹⁰²⁰ **tn** Heb "their brothers."

¹⁰²¹ **tn** Heb "he"; the referent (the king) has been specified in the translation for clarity.

¹⁰²² **sn** Attempts to identify this deity with a god known from the ancient Near East have not yet yielded a consensus. For brief discussions see Cogan and Tadmor, *II Kings*, 288, and *HALOT* 2:592. For more extensive studies see George C. Heider, *The Cult of Molech* (Sheffield: JSOT, 1985) and John Day, *Molech: A God of Human Sacrifice in the Old Testament* (Cambridge: Cambridge University Press, 1989).

¹⁰²³ **tn** The MT simply reads "the horses." The words "statues of" have been supplied in the translation for clarity.

¹⁰²⁴ **tn** Heb "who/which was in the [...?]." The meaning of the Hebrew term <ywrp, translated here "courtyards," is uncertain. The relative clause may indicate where the room was located or explain who Nathan Melech was, "the eunuch who was in the courtyards." See Cogan and Tadmor (*II Kings*, 288-89) who translate "the officer of the precincts."

¹⁰²⁵ **tn** Heb "and the chariots of the sun he burned with fire."

¹⁰²⁶ **tc** The MT reads, "he ran from there," which makes little if any sense in this context. Some prefer to emend the verbal form (Qal of Jwr, "run") to a Hiphil of Jwr with third plural suffix and translate, "he quickly removed them" (see BDB 930, and Cogan and Tadmor, *II Kings*, 289). The suffix could have been lost in MT by haplography (note the *mem* that immediately follows the verb on the form <vm, "from there"). Another option, the one reflected in the translation, is to emend the verb to a Piel of Jwr, "crush," with third plural suffix.

¹⁰²⁷ **sn** This is a derogatory name for the Mount of Olives, involving a wordplay between hjvm, "anointing," and tyjvm, "destruction." See *HALOT* 2:644 and Cogan and Tadmor, *II Kings*, 289.

¹⁰²⁸ **tn** Heb "their places."

¹⁰²⁹ **tn** Heb "And also the altar that is in Bethel, the high place that Jeroboam son of Nebat who encouraged Israel to sin, also that altar and the high place he tore down." The more repetitive Hebrew text is emphatic.

¹⁰³⁰ **tn** Heb "he burned the high place, crushing to dust, and he burned the Asherah pole." High places per se are never referred to as being burned elsewhere. hmb here stands by metonymy for the combustible items located on the high place. See Cogan and Tadmor, *II Kings*, 289.

¹⁰³¹ **tn** Heb "and he sent and took the bones from the tombs."

¹⁰³² **tc** The MT is much shorter than this. It reads, "according to the word of the LORD which the man of God proclaimed, who proclaimed these words." The LXX has a much longer text at this point. It reads: "[which was proclaimed by the man of God] while Jeroboam stood by the altar at a celebration. Then he turned and saw the grave of the man of God [who proclaimed these words]." The extra material attested in the LXX was probably accidentally omitted in the Hebrew tradition when a scribe's eye jumped from the first occurrence of the phrase "man of God" (which appears right before the extra material) and the second occurrence of the phrase (which appears at the end of the extra material).

sn This recalls the prophecy recorded in 1 Kgs 13:2.

¹⁰³³ **tn** Heb "man of God."

¹⁰³⁴ **tn** Heb "he"; the referent (the king) has been specified in the translation for clarity.

¹⁰³⁵ **tn** Heb "and they left undisturbed his bones, the bones of the prophet who came from Samaria." If the phrase "the bones of the prophet" were appositional to "his bones," one would expect the sentence to end "from Judah" (see v. 17). Apparently the "prophet" referred to in the second half of the verse is the old prophet from Bethel who buried the man of God from Judah in his own tomb and instructed his sons to bury his bones there as well (1 Kgs 13:30-31). One expects the text to read "from Bethel," but "Samaria" (which was not even built at the time of the incident recorded in 1 Kgs 13) is probably an anachronistic reference to the northern kingdom in general. See the note at 1 Kgs 13:32 and the discussion in Cogan and Tadmor, *II Kings*, 290.

¹⁰³⁶ **tc** Heb "which the kings of Israel had made, angering." The object has been accidentally omitted in the MT. It appears in the LXX, Syriac, and Vulgate versions.

¹⁰³⁷ **tn** Heb "and he did to them according to all the deeds he had done in Bethel."

¹⁰³⁸ **tn** The Hebrew text has simply "because." The translation attempts to reflect more clearly the logical connection between the king's order and the narrator's observation. Another option is to interpret yk as asseverative and translate, "indeed."

¹⁰³⁹ **tn** Heb "because there had not been observed [one] like this Passover from the days of the judges who judged Israel and all the days of the kings of Israel and the kings of Judah."

¹⁰⁴⁰ **tn** Here rub is not the well attested verb "burn," but the less common homonym meaning "devastate, sweep away, remove." See *HALOT* 1:146.

¹⁰⁴¹ **sn** See the note at 2 Kgs 21:6.

¹⁰⁴² **sn** See the note at 1 Kgs 15:12.

¹⁰⁴³ **tn** Heb "carrying out the words of the law."

¹⁰⁴⁴ **tn** Heb "and like him there was not a king before him who returned to the LORD with all his heart, and with all his soul, and with all his being according to all the law of Moses, and after him none arose like him."

sn The description of Josiah's devotion as involving his whole "heart, soul, and being" echoes the language of Deut 6:5.

23:26 Yet the LORD's great anger against Judah did not subside; he was still infuriated by all the things Manasseh had done.¹⁰⁴⁵ **23:27** The LORD announced, "I will also spurn Judah,¹⁰⁴⁶ just as I spurned Israel. I will reject this city that I chose—both Jerusalem and the temple, about which I said, "I will live there."¹⁰⁴⁷

23:28 The rest of the events of Josiah's reign and all his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.¹⁰⁴⁸ **23:29** During Josiah's reign Pharaoh Necho king of Egypt marched toward¹⁰⁴⁹ the Euphrates River to help the king of Assyria. King Josiah marched out to fight him, but Necho¹⁰⁵⁰ killed him at Megiddo when he saw him. **23:30** His servants transported his dead body¹⁰⁵¹ from Megiddo in a chariot and brought it to Jerusalem, where they buried him in his tomb. The people of the land took Josiah's son Jehoahaz, poured oil on his head,¹⁰⁵² and made him king in his father's place.

Jehoahaz's Reign over Judah

23:31 Jehoahaz was twenty-three years old when he became king, and he reigned three months in Jerusalem. His mother¹⁰⁵³ was Hamutal the daughter of Jeremiah, from Libnah. **23:32** He did evil before¹⁰⁵⁴ the LORD as his ancestors had done.¹⁰⁵⁵ **23:33** Pharaoh Necho imprisoned him in Riblah in the land of Hamath and prevented him from ruling in Jerusalem.¹⁰⁵⁶ He imposed on the land a special tax¹⁰⁵⁷ of one hundred units¹⁰⁵⁸ of silver and a unit of gold. **23:34** Pharaoh Necho made Josiah's son Eliakim king in Josiah's place, and changed his name to Jehoiakim. He took Jehoahaz to Egypt, where he died.¹⁰⁵⁹ **23:35** Jehoiakim paid Pharaoh the required amount of silver and gold, but to meet Pharaoh's demands Jehoiakim had to tax the land. He collected an assessed amount from each man among the people of the land in order to pay Pharaoh Necho.¹⁰⁶⁰

Jehoiakim's Reign over Judah

23:36 Jehoiakim was twenty-five years old when he became king, and he reigned for eleven years in Jerusalem. His mother was Zebidah the daughter of Pedaiiah, from Rumah. **23:37** He did evil before the LORD as his ancestors had done.

24:1 During Jehoiakim's reign,¹⁰⁶¹ King Nebuchadnezzar of Babylon attacked.¹⁰⁶² Jehoiakim was his subject for three years, but then he rebelled against him.¹⁰⁶³ **24:2** The LORD sent against him Babylonian, Syrian, Moabite, and Ammonite raiding bands; he sent them to destroy Judah, as he had warned he would do through his servants the prophets.¹⁰⁶⁴ **24:3** Just as the LORD had announced, he rejected Judah because of all the sins which Manasseh committed.¹⁰⁶⁵ **24:4** Because he killed innocent people and stained Jerusalem with their blood, the LORD was unwilling to forgive them.¹⁰⁶⁶

24:5 The rest of the events of Jehoiakim's reign and all his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.¹⁰⁶⁷ **24:6** He passed away¹⁰⁶⁸ and his son Jehoiachin replaced him as king. **24:7** The king of Egypt did not march out from his land again, for the king of Babylon conquered all the territory that the king of Egypt had formerly controlled between the Stream of Egypt and the Euphrates River.

Jehoiachin's Reign over Judah

24:8 Jehoiachin was eighteen years old when he became king, and he reigned three months in Jerusalem. His mother¹⁰⁶⁹ was Nehushta the daughter of Elnathan, from Jerusalem. **24:9** He did evil before the LORD as his ancestors had done.

24:10 At that time the generals¹⁰⁷⁰ of King Nebuchadnezzar of Babylon marched to Jerusalem and besieged the city.¹⁰⁷¹ **24:11** King Nebuchadnezzar of Babylon came to the city, while his generals were besieging it. **24:12** King Jehoiachin of Judah, along with his mother, his servants, his officials, and his eunuchs surrendered¹⁰⁷² to the king of Babylon. The king of Babylon took him prisoner in the eighth year of his reign.¹⁰⁷³ **24:13** He took from there all the riches in the treasuries of the LORD's temple and of the royal palace. He removed all the gold items which King Solomon of Israel had made for the LORD's temple, just as the LORD had warned. **24:14** He deported all the residents of Jerusalem, including all the officials and all the soldiers (ten thousand people in all). This included all the craftsmen and those who worked with metal. No one was left except for the poorest among the people of the land.

¹⁰⁴⁵tn Heb "Yet the LORD did not turn away from the fury of his great anger, which raged against Judah, on account of all the infuriating things by which Manasseh had made him angry."

¹⁰⁴⁶tn Heb "Also Judah I will turn away from my face."

¹⁰⁴⁷tn Heb "My name will be there."

¹⁰⁴⁸tn Heb "As for the rest of the events of Josiah, and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

¹⁰⁴⁹tn Heb "went up to." The idiom *lu hlu* can sometimes mean "go up against," but here it refers to Necho's attempt to aid the Assyrians in their struggle with the Babylonians.

¹⁰⁵⁰tn Heb "he"; the referent (Necho) has been specified in the translation for clarity.

¹⁰⁵¹tn Heb "him, dead."

¹⁰⁵²tn Or "anointed him."

¹⁰⁵³tn Heb "the name of his mother."

¹⁰⁵⁴tn Heb "in the eyes of."

¹⁰⁵⁵tn Heb "according to all which his fathers had done."

¹⁰⁵⁶tc The consonantal text (Kethib) has "when [he was] ruling in Jerusalem," but the marginal reading (Qere), which has support from Hebrew, Greek, Aramaic, and Latin witnesses, has "[preventing him] from ruling in Jerusalem."

¹⁰⁵⁷tn Or "fine."

¹⁰⁵⁸sn See the note at 1 Kgs 9:14.

¹⁰⁵⁹tn Heb "and he took Jehoahaz, and he came to Egypt and he died there."

¹⁰⁶⁰tn Heb "And the silver and the gold Jehoiakim gave to Pharaoh, but he taxed the land to give the silver at the command of Pharaoh, [from] each according to his tax he collected the silver and the gold, from the people of the land, to give to Pharaoh Necho."

¹⁰⁶¹tn Heb "In his days."

¹⁰⁶²tn Heb "came up." Perhaps an object ("against him") has been accidentally omitted from the text. See Cogan and Tadmor, *II Kings*, 306.

¹⁰⁶³tn The Hebrew text has "and he turned and rebelled against him."

¹⁰⁶⁴tn Heb "he sent them against Judah to destroy it, according to the word of the LORD which he spoke by the hand of his servants the prophets."

¹⁰⁶⁵tn Heb "Certainly according to the word of the LORD this happened against Judah, to remove [them] from his face because of the sins of Manasseh according to all which he did."

¹⁰⁶⁶tn Heb "and also the blood of the innocent which he shed, and he filled Jerusalem with innocent blood, and the LORD was not willing to forgive."

¹⁰⁶⁷tn Heb "As for the rest of the events of Jehoiakim, and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

¹⁰⁶⁸tn Heb "lay down with his fathers."

¹⁰⁶⁹tn Heb "the name of his mother."

¹⁰⁷⁰tn Heb "servants."

¹⁰⁷¹tn Heb "went up [to] Jerusalem and the city entered into siege."

¹⁰⁷²tn Heb "came out."

¹⁰⁷³sn That is, the eighth year of Nebuchadnezzar's reign, 597 B.C.

24:15 He deported Jehoiachin from Jerusalem to Babylon, along with the king's mother and wives, his eunuchs, and the high ranking officials of the land.¹⁰⁷⁴ **24:16** The king of Babylon deported to Babylon all the soldiers (there were seven thousand), as well as one thousand craftsmen and metal workers. This included all the best warriors.¹⁰⁷⁵ **24:17** The king of Babylon made Mattaniah, Jehoiachin's¹⁰⁷⁶ uncle, king in Jehoiachin's place. He renamed him Zedekiah.

Zedekiah's Reign over Judah

24:18 Zedekiah was twenty-one years old when he became king, and he ruled for eleven years in Jerusalem. His mother¹⁰⁷⁷ was Hamutal,¹⁰⁷⁸ the daughter of Jeremiah, from Libnah. **24:19** He did evil before¹⁰⁷⁹ the LORD, as Jehoiakim had done.¹⁰⁸⁰

24:20 What follows is a record of what happened to Jerusalem and Judah because of the LORD's anger; he finally drove them out of his sight.¹⁰⁸¹ Zedekiah rebelled against the king of Babylon. **25:1** So King Nebuchadnezzar of Babylon came against Jerusalem with his whole army and set up camp outside¹⁰⁸² it. They built siege ramps all around it. He arrived on the tenth day of the tenth month in the ninth year of Zedekiah's reign.¹⁰⁸³ **25:2** The city remained under siege until King Zedekiah's eleventh year. **25:3** By the ninth day of the [fourth] month¹⁰⁸⁴ the famine in the city was so severe the residents¹⁰⁸⁵ had no food. **25:4** The enemy broke through the city walls,¹⁰⁸⁶ and all the soldiers tried to escape. They left the city during the night.¹⁰⁸⁷ They went through the gate between the two walls that is near the king's garden.¹⁰⁸⁸ (The Babylonians were all around the city.) Then they headed for the Jordan Valley.¹⁰⁸⁹ **25:5** But the Babylonian army chased after the king. They caught up with him in the plains of Jericho, and his entire army deserted him. **25:6** They captured the king and brought him up to the king of Babylon at Riblah,¹⁰⁹⁰ where he¹⁰⁹¹ passed sentence on him. **25:7** Zedekiah's sons were executed while Zedekiah was looking on.¹⁰⁹² The king of Babylon¹⁰⁹³ put out Zedekiah's eyes, had him bound in chains, and carried him off to Babylon.

Nebuchadnezzar Destroys Jerusalem

25:8 On the seventh¹⁰⁹⁴ day of the fifth month,¹⁰⁹⁵ in the nineteenth year of King Nebuchadnezzar of Babylon, Nebuzaradan, the captain of the royal guard¹⁰⁹⁶ who served the king of Babylon, arrived in Jerusalem. **25:9** He burned down the LORD's temple, the royal palace, and all the houses in Jerusalem, including every large house.¹⁰⁹⁷ **25:10** The whole Babylonian army that came with the captain of the royal guard tore down the walls that surrounded Jerusalem. **25:11** Nebuzaradan, the captain of the royal guard, deported the rest of the people who were left in the city, those who had deserted to the king of Babylon, and the rest of the craftsmen.¹⁰⁹⁸ **25:12** But he¹⁰⁹⁹ left behind some of the poor of the land and gave them fields and vineyards.

25:13 The Babylonians broke the two bronze pillars in the LORD's temple, as well as the movable stands and the big bronze basin called the "The Sea."¹¹⁰⁰ They took the bronze to Babylon. **25:14** They also took the pots, shovels,¹¹⁰¹ trimming shears,¹¹⁰² pans, and all the bronze utensils used by the priests.¹¹⁰³ **25:15** The captain of the royal guard took the golden and silver censers¹¹⁰⁴ and basins. **25:16** The bronze of the items that King Solomon made for the LORD's temple—including the two pillars, the big bronze basin called "The Sea," the twelve bronze bulls under "The Sea,"¹¹⁰⁵ and the movable stands—was too heavy to be weighed. **25:17** Each of the pillars was about twenty-seven feet¹¹⁰⁶ high. The bronze top of one pillar was about four-and-a-half feet¹¹⁰⁷ high and had bronze latticework and pomegranate shaped ornaments all around it. The second pillar with its latticework was like it.

¹⁰⁷⁴tn Heb "and he deported Jehoiachin to Babylon; the mother of the king and the wives of the king and his eunuchs and the mighty of the land he led into exile from Jerusalem to Babylon."

¹⁰⁷⁵tn Heb "the entire [group], mighty men, doers of war."

¹⁰⁷⁶tn Heb "his."

¹⁰⁷⁷tn Heb "the name of his mother."

¹⁰⁷⁸tc Some textual witnesses support the consonantal text (Kethib) in reading "Hamital."

¹⁰⁷⁹tn Heb "in the eyes of."

¹⁰⁸⁰tn Heb "according to all which Jehoiakim had done."

¹⁰⁸¹tn Heb "Surely [or, 'for'] because of the anger of the LORD this happened in Jerusalem and Judah until he threw them out from upon his face."

¹⁰⁸²tn Or "against."

¹⁰⁸³sn This would have been Jan 15, 588 B.C. The reckoning is based on the calendar that begins the year in the spring (Nisan = March/April).

¹⁰⁸⁴tn The MT has simply "of the month," but the parallel passage in Jer 52:6 has "fourth month," and this is followed by almost all English translations. The word "fourth," however, is not actually present in the MT of 2 Kgs 25:3.

¹⁰⁸⁵sn According to modern reckoning that would have been July 18, 586 B.C. The siege thus lasted almost a full eighteen months.

¹⁰⁸⁶tn Heb "the people of the land."

¹⁰⁸⁷tn Heb "the city was breached."

¹⁰⁸⁸tn The Hebrew text is abrupt here: "And all the men of war by the night." The translation attempts to capture the sense.

¹⁰⁸⁹sn The king's garden is mentioned again in Neh 3:15 in conjunction with the pool of Siloam and the stairs that go down from the city of David. This would have been in the southern part of the city near the Tyropean Valley which agrees with the reference to the "two walls" which were probably the walls on the eastern and western hills.

¹⁰⁹⁰sn Heb "toward the Arabah." The Arabah was the rift valley north and south of the Dead Sea. Here the intention was undoubtedly to escape across the Jordan to Moab or Ammon. It appears from Jer 40:14; 41:15 that the Ammonites were known to harbor fugitives from the Babylonians.

¹⁰⁹¹sn Riblah was a strategic town on the Orontes River in Syria. It was at a crossing of the major roads between Egypt and Mesopotamia. Pharaoh Necho had earlier received Jehoahaz there and put him in chains (2 Kgs 23:33) prior to taking him captive to Egypt. Nebuchadnezzar had set up his base camp for conducting his campaigns against the Palestinian states there and was now sitting in judgment on prisoners brought to him.

¹⁰⁹²tn The Hebrew text has the plural form of the verb, but the parallel passage in Jer 52:9 has the singular.

¹⁰⁹³tn Heb "before his eyes."

¹⁰⁹⁴tn Heb "he"; the referent (the king of Babylon) has been specified in the translation for clarity.

¹⁰⁹⁵tn The parallel account in Jer 52:12 has "tenth."

¹⁰⁹⁶sn The seventh day of the month would have been August 14, 586 B.C. in modern reckoning.

¹⁰⁹⁷tn For the meaning of this phrase see BDB 371 s.v. jB*f^a 2, and compare the usage in Gen 39:1.

¹⁰⁹⁸tn Heb "and every large house he burned down with fire."

¹⁰⁹⁹tc The MT has "the multitude." But /wmhh should probably be emended to /wmah.

¹¹⁰⁰tn Heb "the captain of the royal guard." However, the subject is clear from the preceding and contemporary English style would normally avoid repeating the proper name and title.

¹¹⁰¹sn See the note at 1 Kgs 7:23.

¹¹⁰²sn These shovels were used to clean the altar.

¹¹⁰³sn These were used to trim the wicks.

¹¹⁰⁴tn Heb "with which they served [or, 'fulfilled their duty']."

¹¹⁰⁵sn These held the embers used for the incense offerings.

¹¹⁰⁶tc The MT lacks "the twelve bronze bulls under 'the Sea,'" but these words have probably been accidentally omitted by homoioarcton. The scribe's eye may have jumped from the hw on rqbhw, "and the bulls," to the hw on twnmhw, "and the movable stands," causing him to leave out the intervening words. See the parallel passage in Jer 52:20.

¹¹⁰⁷tn Heb "eighteen cubits." The standard cubit in the OT is assumed by most authorities to be about eighteen inches (45 cm) long.

¹¹⁰⁸tn Heb "three cubits." The parallel passage in Jer 52:22 has "five."

25:18 The captain of the royal guard took Seraiah the chief priest and Zephaniah, the priest who was second in rank, and the three doorkeepers. **25:19** From the city he took a eunuch who was in charge of the soldiers, five¹¹⁰⁸ of the king's advisers¹¹⁰⁹ who were discovered in the city, an official army secretary who drafted citizens¹¹¹⁰ for military service, and sixty citizens from the people of the land who were discovered in the city. **25:20** Nebuzaradan, captain of the royal guard, took them and brought them to the king of Babylon at Riblah. **25:21** The king of Babylon ordered them to be executed¹¹¹¹ at Riblah in the territory¹¹¹² of Hamath. So Judah was deported from its land.

Gedaliah Appointed Governor

25:22 Now King Nebuchadnezzar of Babylon appointed Gedaliah son of Ahikam, son of Shaphan, as governor over the people whom he allowed to remain in the land of Judah.¹¹¹³ **25:23** All of the officers of the Judahite army¹¹¹⁴ and their troops heard that the king of Babylon had appointed Gedaliah to govern. So they came to Gedaliah at Mizpah. The officers who came were Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of the Maachathite. **25:24** Gedaliah took an oath so as to give them and their troops some assurance of safety.¹¹¹⁵ He said, "You don't need to be afraid to submit to the Babylonian officials. Settle down in the land and submit to the king of Babylon. Then things will go well for you." **25:25** But in the seventh month¹¹¹⁶ Ishmael son of Nethaniah, son of Elishama, who was a member of the royal family,¹¹¹⁷ came with ten of his men and murdered Gedaliah,¹¹¹⁸ and the Judeans and Babylonians who were with him at Mizpah. **25:26** Then all the people, from the youngest to the oldest, as well as the army officers, left for¹¹¹⁹ Egypt, because they were afraid of what the Babylonians might do.

Jehoiachin in Babylon

25:27 In the thirty-seventh year of the exile of King Jehoiachin of Judah, on the twenty-seventh¹¹²⁰ day of the twelfth month,¹¹²¹ King Evil-Merodach of Babylon, in the first year of his reign, pardoned¹¹²² King Jehoiachin of Judah and released him¹¹²³ from prison. **25:28** He spoke kindly to him and gave him a more prestigious position than¹¹²⁴ the other kings who were with him in Babylon. **25:29** Jehoiachin¹¹²⁵ took off his prison clothes and ate daily in the king's presence for the rest of his life. **25:30** He was given daily provisions by the king for the rest of his life until the day he died.¹¹²⁶

¹¹⁰⁸tn The parallel passage in Jer 52:25 has "seven."

¹¹⁰⁹tn Heb "five seers of the king's face."

¹¹¹⁰tn Heb "the people of the land."

¹¹¹¹tn Heb "struck them down and killed them."

¹¹¹²tn Heb "land."

¹¹¹³tn Heb "And the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon left, he appointed over them Gedaliah son of Ahikam, son of Shaphan."

¹¹¹⁴tn Heb "of the army." The word "Judahite" has been supplied in the translation for clarity.

¹¹¹⁵tn The words "so as to give them...some assurance of safety" are supplied in the translation for clarification.

¹¹¹⁶sn It is not altogether clear whether this is in the same year that Jerusalem fell or not. The wall was breached in the fourth month (= early July; Jer 39:2) and Nebuzaradan came and burned the palace, the temple, and many of the houses and tore down the wall in the fifth month (= early August; Jer 52:12). That would have left time between the fifth month and the seventh month (October) to gather in the harvest of grapes, dates and figs, and olives (Jer 40:12). However, many commentators feel that too much activity takes place in too short a time for this to have been in the same year and posit that it happened the following year or even five years later when a further deportation took place, possibly in retaliation for the murder of Gedaliah and the Babylonian garrison at Mizpah (Jer 52:30). The assassination of Gedaliah had momentous consequences and was commemorated in one of the post exilic fast days lamenting the fall of Jerusalem (Zech 8:19).

¹¹¹⁷tn Heb "[was] from the seed of the kingdom."

¹¹¹⁸tn Heb "and they struck down Gedaliah and he died."

¹¹¹⁹tn Heb "arose and went to."

¹¹²⁰sn The parallel account in Jer 52:31 has "twenty-fifth."

¹¹²¹sn The twenty-seventh day would be March 22, 561 B.C. in modern reckoning.

¹¹²²tn Heb "lifted up the head of."

¹¹²³tn The words "released him" are supplied in the translation on the basis of Jer 52:31.

¹¹²⁴tn Heb "made his throne above the throne of."

¹¹²⁵tn Heb "he"; the referent (Jehoiachin) has been specified in the translation for clarity.

¹¹²⁶tc The words "until the day he died" do not appear in the MT, but they are included in the parallel passage in Jer 52:34. Probably they have been accidentally omitted by homoioteleuton. A scribe's eye jumped from the final *vav* on *wmwyb*, "in his day," to the final *vav* on *wtwm*, "his death," leaving out the intervening words.