

Appendix 2C, IV

Through The “Period of the Kings” Narrative¹

Following the split of the David/Solomon empire into the two kingdoms of Judah and Israel, the north’s first king, Jeroboam I,² rebuilt “Shechem in the hills of Ephraim and lived in it.” Jeroboam I established shrines in Bethel and Dan, permitted idol figures, and “made priests... of...people...not of the sons of Levi.”³

The south’s first king, Rehoboam, had a harem of 18 wives, 60 concubines, 60 daughters and 28 sons. (The texts never state directly how many or who of a deceased king’s harem were inherited by his successor.)⁴

“[T]here was war between Rehoboam and Jeroboam all [their] days.” In Rehoboam’s fifth year, Egypt’s ruler Shishak/Sheshonk I invaded Judah. He robbed Rehoboam of all the temple gold (including Solomon’s shields, which were replaced with copper). (Shishak/Sheshonk was the then [Libyan] ruler of Egypt, with whom Jeroboam I previously had gained refuge from Solomon.)

Rehoboam died at age 58, apparently of natural causes. He was succeeded in the south by Abijah/Abijam.⁵ War is said to have begun immediately between Jeroboam I and Abijah/m. Five hundred thousand of Jeroboam’s soldiers are reported slain in a decisive battle, after which ‘the south’ went on to wrest several cities from the “humbled” north. “And not retained power, Jeroboam, any more, in the days of [the prophet] Ahijah...and he [Jeroboam] died.”

Jeroboam I was succeeded in ‘the north’ by Nadab.⁶

Judah’s “mighty” king Abijah/m had 14 wives and 22 sons and 16 daughters. Events specific to his reign and his death are not related, only that “All of his acts...ways...and words were written in the inquiry of the prophet Iddo.”⁷

Asa⁸ succeeded Abijah/m, and 10 years of quiet first are reported in the land. At some point, Asa deposed queen-mother, Maachah, “in that she made a horrid thing for Asherah.”⁹ Two years into Asa’s reign (while “all Israel were besieging” Gibbethon,¹⁰ which was in the hands of Philistines), northern king Nadab was assassinated by the next

¹ Citations footnoted at first mention of a king’s name are to the major text sites about him. *Refer also to* parts II and III of this appendix for table of kings and family details, where available. In some instances material paralleling one paragraph appears in an ensuing paragraph, and may or may not be identical.

² *1 Kings* 11:26-27-40, 12:25-33; 14:20; *2 Chronicles* 10:2-5, 12.

³ It is not clear whether “Levi” in the foregoing sentence meant solely the Aaronic branch or other branches of Levi also.

⁴ *1 Kings* 11:43; 12:1-24; 14:21-31; 15:6; *2 Chronicles* 10 through 12.

⁵ *1 Kings* 15:1-3, 7; *2 Chronicles* 13:1-14:1.

⁶ *1 Kings* 14:20, 15:25-31.

⁷ This writing is not known to have survived; see 3B, II, Attachment 4, Iddo.

⁸ *1 Kings* 15:9-24, 32; *2 Chronicles* 14 through 16.

⁹ See Appendix 2A, Deities, Miscellaneous.

¹⁰ Only use is as an original Dan city which had been given to Kohathites as a Levitical city; one suggested site is approximately 17 miles E/NE of Ashdod.

northern king, Baasha.¹¹ Baasha annihilated all (unnamed) persons remaining of the house of Jeroboam I. One “Jehu, son of Hanani,” castigated Baasha and prophesied destruction of his house.¹²

Asa’s army consisted of 300,000 men of Judah and 280,000 men of Benjamin. It subsequently fought and won a war with the army of “Zerah, the Ethiopian.”¹³ Asa’s force routed Zerah’s force as far as Gerar (some 8-12 miles south/southeast of modern Gaza) and struck all the neighboring cities. The “plunder they had brought” supplied a sacrificial assembly held at Jerusalem in Asa’s 15th year. The gathering included “all Judah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon--for they had fallen to [Asa] in abundance.” (Asa was prodded by a “prophet,” (Oded-) Azariah, to work toward removing all “hateful idols” out of Judah, Benjamin, and “cities seized from the hills of Ephraim.”)

Timing is uncertain of involvements between kings Asa and Baasha. One report states that there was war between them “all their days” and two others, respectively, that there was no war until Asa’s “35th” [or] “36th” year. But Baasha’s successor is reported as ascending in Asa’s “26th year;”¹⁴ nor can it be fixed when it was, that “Hanani, the seer” chastised Asa for hiring Syria/Aram against the north, and predicted more wars for Asa. (Angered, Asa put Hanani in stocks “and oppressed some of the people at that time.”)

The warring between Asa and Baasha is summarized briefly: Basha, apparently in league with Aram/Syria, “came up against Judah,” proceeding to fortify Ramah “of Benjamin” a short distance north of Jerusalem.¹⁵ Asa sent temple and palace treasures to (Hezion-Tabrimmon-) Ben-hadad [I],¹⁶ king of Aram/Syria at Damascus, inducing him to break a treaty he had with Baasha. Ben-hadad I then aided Asa, sent troops against “Israel, and struck Ijon, Dan, Abel Beth-maachah, and all Chinneroth, with all the land of Naphtali.” When Baasha heard of the losses, he “ceased building Ramah and lived in Tirzah.” Asa commanded all Judah-- “none was exempt”--to carry away the stones and timber with which Baasha had built Ramah; Asa used the materials to build Geba of Benjamin, and Mizpah.¹⁷ (Egypt at this time was in a long period of decline relative to its northern neighbors.)

It is not said how Baasha met death, but power struggles in the north are obvious with its three next-named kings. The northern reign from Tirzah by Elah, Baasha’s successor, lasted only two years. He was assassinated in Tirzah, during Asa’s 27th year, in a short coup by “Zimri, captain of half the chariots.” Zimri then “struck...and destroyed all the [remaining] house of Baasha.”¹⁸

¹¹ 1 Kings 15:27-33; 16:1-6.

¹² “Jehu, son of Hanani the seer/prophet,” also would rebuke south king #4, Jehoshaphat, some three decades later; Appendix 2A, Jehu; Appendix 3B, I, Hanani.

¹³ Zerah, Appendix 1A, Attachment 1, Zerah/Zarah/Zorah.

¹⁴ 1 Kings 15:32; 2 Chronicles 15:19 and 16:1. (2 Chronicles 16:7-10.)

¹⁵ Appendix 2A, Ramah.

¹⁶ The name appears on a stele found a few miles N of Aleppo as (*Hadyan - Tab-Rammon -*) *Bir-Hadad*, King of Aram.

¹⁷ (a) *Ijon*, perhaps some 20 miles N of Lake Huleh; (b) this the last mention of Dan in the bible; (c) *Chinneroth* “*Chinnereth*.” Appendix 2A, Galilee; (d) Appendix 2A, Abel beth-Maachah, Geba and Mizpah; (e) The exact location of Tirzah in Samaria territory is uncertain; however, archaeologically favored is a site 7 miles NE of Shechem/Nablus, in a narrow valley area between mounts Gerizzim and Ebal (present-day West Bank; near Tubas). The only other use of *Tirzah* is as the name of a Zelophead daughter--Appendis 1C, VI.

¹⁸ 1 Kings 16:8-10; Appendix 1A, Attachment 1, Elah; Appendix 2A, Zimri.

Zimri¹⁹ reigned “seven days in Tirzah.” The brief account states that “the people were camped against Gibbethon of the Philistines” when word came of Zimri’s murder of Elah. (If such was the case, it would have been more than two decades after the identically reported siege, above, at which Baasha assassinated Nadab.) “[O]n day that in the camp,” “all Israel” caused Omri, captain of the army, “to reign.” Omri²⁰ “and all Israel” went from Gibbethon to Tirzah and laid a siege. Zimri, seeing his imminent capture, “burned over him the house of the king...and died.”

Contention for northern leadership persisted; support was divided between Omri and “Tibni, the son of Ginath.” “[W]ere stronger the people who after Omri, than the people who after Tibni...; and died Tibni, and reigned Omri.”²¹

Omri reigned his first six years from Tirzah. He then bought a “hill” about 7 miles NW of Shechem from its owner, Shemer, upon which Omri built a city. The city, originally called Shemer, later came to be known as Samaria, from which the region later took its name.²² During his reign, Omri apparently gained control of Moab territory--roughly, present Jordan territory east of the Dead Sea.²³ The manner of Omri’s death is not said; but it is reported that three years remained of Asa’s reign in Judah when Omri’s son Ahab began to reign at Samaria.

Ahab²⁴ entered into a marriage alliance with the Phoenicians, marrying Jezebel, daughter of Ethbaal, king of the Sidonians.²⁵ It is reported that Ahab not only tolerated but encouraged “Baal” worship in Samaria.

Approximately four years into Ahab’s tenure in the north, Asa was succeeded in the south by Jehoshaphat.²⁶ The texts generally report that king Jehoshaphat retained command of Ephraimite cities captured by Asa and both Philistines and Arabians were tributaries of Judah. Jehoshaphat’s chief priest was named Amariah; two other named priests were Elishama²⁷ and Jehoram. It is not said whether that Jehoram and Jehoshaphat’s son, Jehoram, were one and the same.

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The Ahab and Jehoshaphat terms coincided some 22 years.

¹⁹ 1 Kings 16:9-18.

²⁰ 1 Kings 16:21-28. *Omri*, other uses: (a) *Omri*, Fifth son of (Benjamin-) Becher (Appendix 1C, Attachment 2, column 3); (b) (Michael-) *Omri*, a head of Issachar in David’s time (1 Chronicles 27:22; (c) (Bani-Imri-) *Omri*, a post-exilic resident of Jerusalem (1 Chronicles 9:4).

²¹ (a) *Ginath* is an unknown site, this being its only biblical mention. (*Ginnetho/Ginnethon* was a priestly house headed by one Meshullam under Nehemiah’s post-exilic governorship; Appendix 3B, II, Detail A.) (b) Although Tibni is not listed officially as a northern king, he apparently had hold of the capital for some years during the civil warring. It is not said whether a blood relationship existed between contenders.

²² *Shemer*, refer to Appendix 1C, fn. 68, (b). Concerning Samaria *regional* definitions, see Appendix 3A, VI, Attachment 3, Samaria/Samaritans. At this point, “Samaria [the city, presently known as Sebaste/Sebastiya]” and perhaps its immediate vicinity likely may not be all the territory of the *Samaria* later made a colony by Alexander the Great.

²³ Omri’s subjection of Moab was gleaned from the stele known as the Moabite Stone, on which Moab’s king Mesha related that king Omri took possession of “Medeba” (present-day Madeba is about 12 miles east of the northern end of the Dead Sea).

²⁴ 1 Kings 16:29-34 and interspersed throughout 1 Kings 18:1 - 22:40; 2 Chronicles 18.

²⁵ Who has been equated with King Ithobalus at Tyre, “a priest of Astarte,” mentioned by *Josephus* in “Against Apion,” Book 1, paragraph 18.

²⁶ 2 Chronicles 17, 18, 19, 20, 21:1-3; 1 Kings 22.

²⁷ *Elishama*, Appendix 1C, fn. 40.

Accounts are interspersed with involvements of two prominent “prophet-party”²⁸ commanders: Elijah, a “Tishbite of the sojourners of Gilead,” and Elisha, “son of Shaphat of Abel-Meholah.”²⁹ First, a lone Elijah, then he and Elisha together, and ultimately Elisha alone, intermittently is/are reported over approximately five decades, ranging from the Jehoshapat/Ahab reigns through ensuing accessions south and north. Sure sequencing of their activities and regional events is impossible due both to the disjointed relevant texts and the figuring of more than one Aramaean/Syrian king “Ben-Hadad,”³⁰ in several disparate accounts of the decades in question. At times it seems as if three “Ben-Hadads” are drawn in the texts. A more logical deduction overall is that there were two: a Ben-Hadad I who reigned perhaps 40 years (from some point in Baasha’s reign to the taking of the Syrian throne by Hazael, a “son of Ben-Hadad”), and a Ben-Hadad II, son of Hazael. Narration continues on that premise.

Another problem in sorting the relevant texts is frequent absence of a proper name of a referenced prophet or king. Those undistinguished references are retained in the narrative.

* * *

Ben-Hadad I, king of Aram/Syria, allied with 32 other kings and advanced on Samaria. He sent a message to Ahab demanding all his wealth, wives and sons. Ahab first returned a message that he would comply, and Ben-Hadad sent a second message that he would send in a search party the next day, to find and take everything desirable. Ahab held council, at which all the elders and people again urged and persuaded him not to comply. Upon receiving Ahab’s refusal, Ben-Hadad and his force laid siege against the city.

An unnamed prophet directed Ahab to muster “the [“232”] young men of the rulers of the provinces” and number all the [“7000”] sons of Israel. Ahab’s force successfully routed the Syrian camp—“went out the king of Israel and struck the horses, and the chariots, and struck the Syrians with a slaughter great.” Ben-Hadad, however, escaped.³¹

The same unnamed prophet warned “the king of Israel” to strengthen himself, in that the king of Syria was going to return the first of the year. (Ahab’s name is not used in these verses, only the designation, “king.”) Indeed, by the turn of the year Ben-Hadad I had reassembled an army and equipment. The Syrian and Israel armies both pitched camps in the valley of Esdraelon, west of Jezreel (present-day Yizre’el). Their battle joined on the seventh day, during which Israel struck 100,000 Syrian footmen. The rest fled to Aphek,³² where the city wall fell on the remaining 27,000.

Ben-Hadad I retreated into an innermost room of the city, while his servants went to

²⁸ A term some historians have used to denote an amorphous third entity, commanding varying authority and support in both political venues, not uncommonly led by a priest/prophet.

²⁹ (a) This, the only use of “Tishbite,” occurs six different times all with reference to Elijah. Some have concluded from the phrase that there was a town or region east of the Jordan called *Tishbeh*; (b) *Abel-meholah* and proximity, refer to Appendix 2A, Attachment 2, “Saul, Descendancy of,” fn. 21; (c) other uses of *Shaphat*: (1) (Hori-) *Shaphat* of the tribe of Simeon, one of Moses’ 12 “spies” (*Numbers* 13:25); (b) (Adlai-) *Shaphat*, a chief herdsman under King David (*1 Chronicles* 27:29); (c) *Shaphat*, of the tribe of Gad, who lived in Bashan (*1 Chronicles* 5:11-12); and (d) (Zerubbabel- Hananiah-Shechaniah-Shemaiah-) *Shaphat* (*1 Chronicles* 3:19ff.). (Biblically, “sojourning” indicates residence away from one’s home territory.)

³⁰ Inscriptions of Assyrian Shalmaneser III appear to refer to Ben-Hadad as “Hadadezer,” leading to two schools of thought: (1) Ben-Hadad and Hadadezer each is a short form of one full name, “Ben-Hadadezer;” and/or (2) Hadadezer was a throne name.

³¹ *1 Kings* 20:13-20.

³² Appendix 2A, *Aphek*.

the king of Israel to plead for mercy: “Ben-Hadad has said, ‘Please let live my life.’ And *he* [unnamed king of Israel] responded, ‘Yet is he alive? He my brother.’ And the servant] observed and made haste and caught [the meaning?] from him, and repeated, ‘Your brother, Ben-Hadad.’ And he [the king of Israel] said, ‘Go, bring him.’”

“And came out to him Ben-Hadad, and he took him up on the chariot. And he said to him, ‘The cities that took my father from your father, I give back; and streets you shall make for yourself in Damascus, as did my father in Samaria. Then I with the covenant will let you go.’ And he cut with him a covenant and sent him away.” Someone--“of the prophets,” but in disguise--informed the “king of Israel” that an [unnamed] captive, entrusted to one who was “of the prophets,” had escaped. The king’s ultimate response was to the effect, ‘Your life for his life and your people for his people.’ And went the king of Israel to his house, sullen and angry, and came to Samaria.”³³

“And they continued three years,” “there was no war between Syria and Israel.”³⁴

“After these things,” Ahab sought to buy the vineyard of a Jezreelite named Naboth, which field was adjacent to the royal palace. When Naboth refused to give up the “inheritance of his fathers...came [back] Ahab to his [own] house sullen and angry.” Ahab was so upset he took to his bed and denied himself food. Wife Jezebel said she would take care of matters. She sent letters in Ahab’s name, over his seal, to all nobles and elders in the city “dwelling with Naboth.” The letters instructed that a feast be arranged with Naboth at its head. At it, two paid stooges were to bring charges against Naboth of cursing god and king, in consequence of which Naboth would be stoned. And so it was; and Ahab took possession of Naboth’s land. Prophet Elijah got word, went to Samaria city,³⁵ condemned Ahab for the Naboth matter, and predicted evil for him and his house.

Elijah predicted a drought to Ahab and then he withdrew to Cherith brook, “which before Jordan,” where he hid a while. From there he went to Zarephath of Sidon, stayed with a widow, and restored her ill son to health.³⁶ Meanwhile, the predicted drought occurred. By its third year, famine in Samaria was severe, and Ahab was harboring less good will than ever toward the absent Elijah. Ahab enlisted one Obadiah to help him scour the land for sustenance, each taking a different area. (At some point, Jezebel had “cut off the prophets of *Tet*,”³⁷ and Obadiah had hidden 100 of them in caves.) Along the road Obadiah encountered Elijah, who instructed Obadiah to tell Ahab that Elijah had been found. Obadiah was reluctant, fearing that Elijah would elude Ahab again and, if he did, Ahab would kill Obadiah. But Elijah sufficiently reassured Obadiah, who notified Ahab; and, thereafter, “went, Ahab, to meet Elijah.”³⁸

Elijah challenged Ahab to a test of *Baal*³⁹ power versus *Tet*. “All the people” gathered at Mount Carmel--Elijah against 450 prophets of Baal from throughout “Israel,” of whom 400 were “of Asherah...[and] ate at Jezebel’s table.” Each side was to prepare a bullock over wood and call upon its respective deity to ignite the fire. The Baal prophets were unsuccessful after several hours of attempt; but fire came promptly to consume Elijah’s

³³ This and preceding paragraph, *1 Kings* 20:22-43.

³⁴ *1 Kings* 22:1.

³⁵ *1 Kings* 21:1-17.

³⁶ *1 Kings* 17.

³⁷ *1 Kings* 18:4. The parallel at 18:13 states, “Jezebel struck the prophets....” The abbreviation, *Tet*., employed in this work, is for Tetragrammaton, Appendix 4D, “Some Terms of Interest.”

³⁸ *1 Kings* 18:1-16.

³⁹ See Appendix 2A, Deities, Miscellaneous.

offering, despite his having had his pyre drenched with “water.” Elijah then commanded, “Seize the prophets of Baal; a man do not let escape.” And they were “brought to Elijah at the brook/torrent of Kishon and slaughtered.”⁴⁰

The rains came, and “Elijah...ran before Ahab until you come to Jezreel.” Jezebel, upon hearing what had transpired, sent Elijah a threatening message. Elijah “arose and went for his life.” First he went into the wilderness and dwelled in a cave at Mount Horeb in the Sinai. Then the word came to Elijah to (1) return via Damascus; (2) anoint Hazael as king over Aram/Syria, (3) anoint (Nimshi-) Jehu king over Israel, and (4) anoint Elisha in Elijah’s place. Further, Hazael and Jehu were to kill any and all who opposed them. Elijah left Mount Horeb,⁴¹ found Elisha, and “threw his mantle upon him.” Elisha accompanied Elijah as a minister.

Meanwhile, Jehoshaphat had grown great in the southern kingdom. He had fortified cities and placed garrisons in Ephraim cities taken during Asa’s reign, as well as throughout Judah. In his third year he sent out leading Levites to teach. Surrounding kingdoms did not oppose him; the Philistines gave him tribute of silver and other gifts, and the Arabians paid in flocks (7700 lambs and 7700 he-goats). Jehoshaphat had mighty captains over numerous companies, and he built fortresses and cities to store his abundance.⁴²

The houses of Jehoshaphat and Ahab had become allied through one or more marriages;⁴³ and there had been “no war between Syria and Israel for “three years,” when, “in the year third...came...Jehoshaphat the king of Judah to the king of Israel.” Ahab prepared a feast for Jehoshaphat and his company and asked Jehoshaphat if he would help him repossess Ramoth-gilead from the Syrians.⁴⁴ Jehoshaphat asked Ahab to consult *Tef.*, and 400 prophets were assembled. Jehoshaphat and Ahab sat in a threshing floor at the gate of Samaria city, with “all the prophets...before them,” as debate ensued whether or not to take on Syria. All of the prophets were in favor except one, (Imla-) Michaiah, who, when pressed, allowed he believed Ahab was being deceived. One (Chenaanah-) Zedekiah⁴⁵ challenged Michaiah, and Ahab ultimately had Michaiah bound away to the stocks.

Ahab decided to go into battle but “in disguise;” he would not wear his distinguishing royal robes but Jehoshaphat would wear his. It is reported that the king of Aram ordered his charioteers not to “fight with the small or with the great—only with the king of Israel alone,” and that at one point Syria’s soldiers thought Jehoshaphat was Ahab. But Jehoshaphat cried out [something], “and they turned from after him.” The king of Israel, however, eventually was “struck...between the scales and the breastplate [of his armor].” Ahab told his charioteer to “turn and take me out from the battle, for I am wounded.” Yet, as “raged the battle..., the king was propped up in the chariot before Aram until the

⁴⁰ *1 Kings* 18:19ff. A “torrent” rushes with water in the rainy season and is dry in summer. The Kishon torrent has been identified with a stream near Mount Tabor, between a spur of the Galilee hills and coastal Carmel, which stream winds a narrow gorge from the Esdraelon plain NW to the Mediterranean Sea at Acco bay/Ptolemais.

⁴¹ *1 Kings* 19:1-21. The primary impression received of Elisha is one of mundane practicality—more concerned with the greater scheme of things than different concepts or forms of god-worship—*i.e.* tolerant by nature of ‘henotheistic’ relationships.

⁴² *2 Chronicles* 17:1-19.

⁴³ Appendix 2C, III.

⁴⁴ Ramoth-gilead, a key to the Gilead and Bashan districts (Solomon had a regional supply deputy there), is believed to have been in the height of Gilead in old Gad territory, some 30 miles SE of the south tip of Lake Tiberias (*circa* present-day Ramtha near Jordan’s border with Syria). Ramoth-gilead’s shortened version, “Ramah,” is to be distinguished from others, *which see at* Appendix 2A, Ramah.

⁴⁵ *1 Kings* 22; *2 Chronicles* 18:2-27. (Other uses of *Michaiah* and *Zedekiah*, see Appendix 3B, I.)

evening.” “[A]nd ran out the blood of the wound into the middle of the chariot...” Then “passed the cry through the camp when went the sun, ‘Each to his city! Each to his land!’ And died the king.”⁴⁶

Jehoshaphat returned to Jerusalem “in peace.” After his return, Jehu, son of Hanani the seer, rebuked Jehoshaphat for some [unclear] reason, but indicated Jehoshaphat’s good works mitigated the cause of the rebuke. Jehoshaphat’s chief priest was one Amariah, and (Ishmael-) Zebadiah was Judah’s chief in all royal matters. Jehoshaphat appointed “chiefs of the fathers of Israel” in Jerusalem and placed judges throughout Judah.”⁴⁷

Ahab was succeeded as king of Israel by his son Ahaziah (mother unknown).⁴⁸ Jehoshaphat and Ahaziah joined in a venture “to make ships to go to Tarshish.” The shipbuilding took place but the project failed. It is not related exactly why or how.⁴⁹ (Dodavah of Mareshah-) Eliezer had prophesied failure because Jehoshaphat had joined with Ahaziah; and “the ships were broken, so that they were not able to go to Tarshish.” A parallel version states, “Jehoshaphat made ships of Tarshish to go to Ophir for gold; but not they did go, for were broken the ships at Ezion-geber. Then said Ahaziah, the son of Ahab, to Jehoshaphat, ‘Let go my servants with your servants in the ships;’ but not was willing Jehoshaphat.”

Subsequently, Ahaziah-N fell through a lattice from his upper room. Lying ill, he sent leaders of “Baal-zerub, god of [Philistine] Ekron” to inquire as to his chances of survival. This time, the word came to Elijah that he should intercept Ahaziah-N’s messengers and tell them Ahaziah surely was going to perish. Ahaziah then sent out two companies of 50 men each, one after the other. Elijah repeated his prediction, and both companies met with destruction. The captain of a third company of 50 sent by Ahaziah pleaded with Elijah that they be spared.⁵⁰

Elijah then was moved to go himself to see Ahaziah, to whom he personally made the prediction, which came true--Ahaziah died. “And reigned [Ahaziah’s half?-brother] Jehoram-N [son of Jezebel] in his place,” “for not there was to [Ahaziah] a son.”⁵¹

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At some point uncertain in the sequencing of the within events, Elijah and Elisha had traveled together from Gilgal to Bethel. There, “sons of the prophets” came out to Elisha and asked him whether he was aware that Elijah was to be “taken from over [Elisha’s] head” that day. Elisha replied that he did know and to keep silent. Elijah and Elisha moved on to Jericho, where the “sons of the prophets” there repeated the question and Elisha, his answer.

Fifty of the sons of the prophets separated themselves afar off, as

⁴⁶ 1 Kings 22:29-37; 2 Chronicles 18:28-34.

⁴⁷ 2 Chronicles 19.

⁴⁸ 1 Kings 22:40, 51.

⁴⁹ 2 Chronicles 20:35; 1 Kings 22:48ff.

⁵⁰ 2 Kings 2:18.

⁵¹ Jehoram-N’s commencement is given as in both “the year second of Jehoram[-S], the son of Jehoshaphat” (2 Kings 1:1-17) and “the year eighteenth of Jehoshaphat” (2 Kings 3:1), while 2 Kings 8:16 says, “[I]n the year fifth of Joram [Jehoram] the son of Ahab, the king of Israel, and Jehoshaphat king of Judah, became king Jehoram, the son of Jehoshaphat, the king of Judah.” These references have been taken together as reflecting a period of coregency of Jehoram-S and the aging Jehoshaphat.

Elijah and Elisha stood by the Jordan, where Elisha was assuring Elijah that he would not leave him. Then a fiery chariot and horses came between them, and “went up Elijah in a tempest.”⁵² The sons of the prophets begged Elisha to send their 50 mighty men to search for Elijah. Elisha reluctantly consented, but Elijah was not found. Elisha then went via Bethel to Mount Carmel, and “from there he returned Samaria.”⁵³

It appears that south king Jehoshaphat’s son, Jehoram-S, co-served as regent of Judah during Jehoshaphat’s final years, commencing about the time of Ahaziah-N’s death. Jehoram-S’s brothers/half-brothers (“sons of Jehoshaphat”) were Jehiel, Zechariah, Michael, Shephatiah, and two Azariahs, to all of whom Jehoshaphat had given fortified cities and riches.⁵⁴

Moabite Medeba/Madeba had been a conquest of earlier northern king Omri. Medeba’s king Mesha’s tribute to Israel was 100,000 lambs and the wool of 100,000 rams,⁵⁵ against which he had been rebelling since the death of Ahab. “[A]fterwards came the sons of Moab and the sons of Ammon” against the south as well.

Jehoram-N, who had mustered all Israel, proposed an alliance with Judah, which was accepted. Jehoshaphat received information that a large force “from beyond the sea [of Galilee], from Aram,” was assembled in the south, at “Hazazon-tamar, which En-gedi.”⁵⁶ He held an assembly, at which one Jahaziel⁵⁷ exhorted the congregation not to fear, saying, “You shall not [need to] fight in this,” intimating that an unexpected salvation would be had. Judah and Israel were joined by the king of Edom. Together they followed a Jehoshaphat proposal, that they make a seven-day circuit to approach the foe from Edom territory. In the process, however, men and livestock suffered for lack of water and Israel’s king questioned the likelihood of victory.

Jehoshaphat asked whether there was a prophet to be consulted. One of Jehoram-N’s men produced Elisha. Elisha remarked to the “king of Israel” that--but for Jehoshaphat’s presence--he would have had nothing to do with him. Then Elisha instructed them “to make stream bed, this, full of trenches. ... And it was, in the morning...that behold, water came by the way of Edom...,” while the alliance’s soldiers were sent as far as Tekoa,⁵⁸ with instructions to lay ambushes.

“[A]ll Moab had heard that had come up the kings to fight against them.” As they “stood by the border...in the morning, the sun shone on the water; and saw the Moabites opposite, the water red as blood.” The enemy assumed that Jehoshaphat and his allies had fought among themselves and were ripe for conquest but found otherwise, and were

⁵² Elisha “was crying, ‘My father, my father, the chariot of Israel, and its horsemen!’” *2 Kings* 2:12.

⁵³ This and preceding paragraph, *2 Kings* 2.

⁵⁴ *2 Kings* 8:16-18; *2 Chronicles* 21; *2 Chronicles* 21:2-3.

⁵⁵ *2 Kings* 3:4. Moab shall howl over Nebo and over Medeba,” *Isaiah* 15:2. Other uses of *Mesha*: (a) (Benjamin...Shaharaim, who “fathered in the field of Moab” + Hodesh-) *Mesha* (*1 Chronicles* 8:1ff.; explored in Appendix 1C, sub-part VI, D, “Manasseh- Benjamin Shuppim and Muppim Puzzle”); (b) (Caleb-) *Mesha*, Appendix 1C, Attachment 1, D; (c) (Hagar + Abraham-Ishmael-) *Massa/Mesha*? (Appendix 1A, part III): The Greek *Septuagint* translates *Mesha* as *Masse*, thought further to be a variant of *Massa*; *Aid*, p. 1144.

⁵⁶ En/Ein-gedi lies about 25 miles SE of Jerusalem on the western edge of the Dead Sea. The precise logistics of the respective army camp locations are unclear, however, vis-a-vis the strategy ultimately employed by Elisha, below.

⁵⁷ Son of (Asaph...Mattaniah-Jeiel-Benaiah-Zechariah-) Jahaziel. Other uses, see Appendix 3B, I, *Jahaziel/ Jahzeel/ Jahziel*, and Appendix 3B, II, Attachment 4, *Jahaziel/ Jehiel*.

⁵⁸ Appendix 2A, *Tekoa*.

routed. The Judah/Israel/Edom forces “entered and struck Moab, and the cities they pulled down...until there was left of Kir-hareseth [only] its stones.”⁵⁹

In a last desperate attempt Moab’s king took 700 swordsmen “to break through to the king of Edom; and not they were able. And he took his son, the firstborn who reigned in his place, and gave him [as] a burning on the wall.” In the parallel resumption of the report, *Chronicles* states that, after “the sons of Ammon, Moab, and Mount Seir⁶⁰ that had come against Judah” were “smitten” in ambushes, Ammon and Moab rose up “against the inhabitants of Mount Seir” to utterly destroy them. “And when Judah came to the watchtower, to the wilderness” and “looked toward the host, lo...corpses fallen to the earth, and was no survivor.” “Jehoshaphat and his people” plundered spoil of such quantity it took three days to collect. (It further appears that Judah subsequently established some suzerainty in the territory, in that a revolt by Edom is reported later during the reign of Jehoshaphat’s son.⁶¹)

At some unspecified time, Elisha returned to Gilgal. “Famine was in the land.” “Sons of the prophets” complained to Elisha that the [unspecified] place they inhabited was insufficient for them. They proposed, “let us go up to the Jordan and make a place there.” Elisha went with them.⁶² At another unspecified time, Elisha “crossed over to Shunem.” He and his “young man, Gehazi,” lodged with a prominent Shunnamite woman. Elisha advised her to go away⁶³ because of the famine, and she took her household to Philistine country for seven years.

Naaman,⁶⁴ a valiant captain warrior of Syria’s king, was leprous. A girl of Israel, who had been taken captive by an Aramaean band and was a servant to Naaman’s wife, remarked that it was too bad “the prophet who in Samaria” wasn’t available. That prompted the king of Aram/Syria to send Naaman to the king of Israel with silver, gold and garments, asking that Naaman be cured. The king of Israel balked. Elisha heard, however, and sent for and told Naaman that he would be cleansed if he repeatedly washed well in the Jordan. Naaman followed Elisha’s instructions and was cured. Afterward, the grateful Naaman professed to Elisha that he personally no longer would make offerings to other deities; but he would need to be forgiven, after returning to serve his king,⁶⁵ for continuing to bow at the house of Syrian god, Rimmon. Elisha told him to go in peace.

Jehoshaphat’s ending is not fixed; however, at some point in the reign of Jehoram-

⁵⁹ (a) In the Aramaic Targum the sites biblically referred to as Kir-hareseth/Kir-heres and Kir of Moab consistently are rendered *Kerak*, identified with present-day Kerak, Jordan, about 11 miles E of the lower portion of the Dead Sea. (*Isaiah* 15:1ff. names Kir of Moab in concert with other Moabite sites—Medaba/Madaba and Nebo—between Kerak and Amman [old Rabbah], Jordan); (b) *Amos* 1:5 predicted, “And go captive the people of Aram to Kir,” and at 9:7 refers to “Aram from Kir.”

⁶⁰ It is unclear whether the phrase, “*who* had come against Judah,” indicates that not all of “Mt. Seir” were involved, complicated further by the derivation of two Mt. Seirs: (1) the mountain region between the Dead Sea and Gulf of Aqaba (*Genesis* 36:20ff. names “sons of Seir the Horite” living in Edom, it not being clear whether they were Esau sons or other sons of Esau wives); and (2) part of a ridge running from Kiriath-Jearim on Judah’s north boundary (*Joshua* 15:10).

⁶¹ See paragraph of fn. 74. (This and preceding four paragraphs, *2 Kings* 1:1, 3:11-27; *2 Chronicles* 20:1-24.)

⁶² *2 Kings* 4:38; *2 Kings* 6:1-3.

⁶³ Shunem is placed in old Issachar territory, near Jezreel’s north and overlooking its plain. Elisha caused the woman to bear a son, who died after a severe headache and who Elisha then revived. When the woman returned to Shunem, she asked “the [undesigned] king” to restore her property and Gehazi confirmed to “the king” that she was the woman whose son Elisha had revived. “The king” gave her a eunuch/servant and all the interim profits of her field. *2 Kings* 8:1-6.

⁶⁴ Only other use is (Benjamin-Bela-) *Naaman* among Benjaminites exiled at an unspecified time—see Appendix 1C, Attachment 2, “Charted Explorations, etc.,” at fn. 9.

⁶⁵ *2 Kings* 5:1ff. (Elisha’s young man, Gehazi, surreptitiously went after Naaman to beg goods from him, for which Elisha chastized him.)

N, Jehoshapat's son, Jehoram-S (mother unknown), fully ascended to Judah's throne. Jehoram-S was married to "a daughter" of Ahab.⁶⁶ He killed his six full and/or half-blooded brothers, but the texts do not state whether he also took rule of their cities. Jehoram-S also killed former "rulers" of Israel, named Shephatiah, Michael, Azariah, Zechariah and Jehiel."⁶⁷

"And was it afterwards that gathered Ben-hadad I King of Aram all his army and went up and besieged Samaria." Aram besieged Samaria until the cost of living was such that "the head of an ass...eighty silver, and a fourth of a cab of dove's dung, at five." The city was nearing famine. Israel's "king" heard from a woman in the city, that children were being killed and cooked and eaten. He looked to take off Elisha's head. Elisha, in his house [in Samaria?] with [unnamed]⁶⁸ elders, predicted matters would improve by the morrow, and that there would be food.

Meanwhile, the Syrian army received an intelligence report that the king of Israel (this would be Jehoram-N?) had hired Hittite kings and Egyptians to his aid. When some starving "lepers" at Samaria's gates chanced going out for food, they found the Syrian camp deserted. They satisfied themselves with booty and then carried the news back to the city. A company sent out by Israel's king to see whether it was a trap found that the withdrawal report was true. "And went out the people and plundered the camp of Syria," and found food as Elisha had said.⁶⁹

During the time that "the king of Aram was fighting against Israel," the king of Israel secretly was being informed of where Aram was going to place its camps. Aram's king sought to discover who in his court might be the informer and was told that it was "the man of God," and that it was Elisha, telling Israel's king all that Syria's king "spoke in his bedroom."⁷⁰

Elisha was at "Dothan," and the Syrian king sent a company after him. They surrounded the town but were duped by Elisha, who they did not know by sight. He convinced them he would lead them to the man they sought, and then took them to the king of Israel at Samaria city. They were not killed, however; Elisha had them fed and released, "and not any more the bands of Aram did come into the land of Israel."⁷¹

Elisha went to Damascus, where Ben-Hadad I was sick. Hearing that Elisha was in town, Ben-Hadad commissioned his son, Hazael, to take presents to Elisha and inquire about his father's chances of recovery. Hazael told Elisha, "Your son, Ben-hadad, the king of Aram, has sent me to you." Elisha's response to Hazael was, "'Go, say to him, 'Surely you shall revive', although has shown me *Tet*. that surely he will die'"⁷² (--disputed, in that apparently the Masoretic text shows that Elisha told Hazael to tell Ben-Hadad that he would *survive*). Elisha "wept," predicting Hazael would become king and do evil. Hazael returned to Ben-Hadad and told him that Elisha said he would recover. "And it was on the day next that *he* [unspecified]⁷³ took a plaited cloth and dipped it in water and spread on his face, and he died."⁷³

⁶⁶ 2 Kings 8:18; 2 Chronicles 21:6; refer to Appendix 2C, III, "Parentages of Kings."

⁶⁷ 2 Chronicles 21:2ff. Verses 12-14, which report a writing from prophet Elijah predicting evil for Jehoram-S's house, appear not to fit this timeline.

⁶⁸ 2 Kings 6:24 - 7:1.

⁶⁹ 2 Kings 7.3ff. "Aram" and "Syria" are used interchangeably in the texts.

⁷⁰ 2 Kings 6:8-12. *Dothan* has been placed some 10 miles NE of Samaria, between the hills of Samaria and the Carmel range.

⁷¹ 2 Kings 6:13-23.

⁷² 2 Kings 8:7-15.

⁷³ 2 Kings 8:7-15.

Jehorams N and S were continuing in their individual reigns, when Edom appointed a king over itself and “revolted from under the hand of Judah.” Jehoram-S with his chariots struck Edom at Zair, but the Edom conflict continued and Libnah revolted.⁷⁴ Judah then was invaded by a Philistine/Arabian combine. “[T]he Philistines and of the Arabians who beside the hand of the Ethiopians” captured Jehoram’s wives, all of his sons but one, and seized “all the goods” from the palace. “[N]ot there was left to [Jehoram-S] a son except Ahaziah/Jehoahaz, the youngest,” whose mother was Athaliah.⁷⁵

The texts do not detail how Jehoram-S and his youngest son were spared, or how long afterward it was that the conquered king was plagued with an incurable disease of the bowels, of which he died in two years’ time. The “inhabitants of Jerusalem” made Ahaziah king, “for all the older ones had been slain by the band that came with the Arabians to the camp.”⁷⁶

Ahaziah-S began his reign in Judah in the “eleventh year of Jehoram-N.”⁷⁷ These two kings (who also may have been related by blood back to Omri⁷⁸) were closely allied. Ahaziah-S joined Jehoram-N to aid him at Ramoth-gilead, where “all Israel” had been holding off Hazael, the [then-] king of Aram. Jehoram-N was wounded; he was returned to Jezreel to heal, apparently leaving others in command.⁷⁹ (It appears that Jezreel was residence, also, of queen mother Jezebel).

Meanwhile, Elisha sent “one of the sons of the prophets” with a vial of oil to Ramoth-gilead, where he would find a “captain” named “Jehu, the son of Jehoshaphat, the son of Nimshi.”⁸⁰ Elisha’s emissary was directed to take Jehu to an “innermost chamber,” pour the oil over his head and say, “Thus says *Tet.*, ‘I have anointed you for a king to Israel.’” The emissary also was to give Jehu certain messages, e.g. to smite the house of “your lord Ahab” -- “all the house of Ahab shall perish....”

Elisha’s servant found Jehu sitting with the other “commanders of the army.” He privately “anointed” Jehu and delivered Elisha’s messages. When Jehu went back out to “the servants of his lord,” one asked, “[Is all] well? Why did come madman, this, to you?’ And he said to them, ‘You know the man, and his communication.’ And they said, ‘A lie!’” But Jehu told them all that had been said to him, that “Thus, says [*Tet.*], ‘I have anointed you for a king to Israel.’ And they hurried, and put each man his garment under him on the bare steps, and blew with the ram’s horn, and said, ‘Jehu reigns!’”

Jehu commanded that no one be allowed to leave who might “tell [it] in Jezreel” while he, himself, rode there, joined by one Jehonadab, son of Rechab. Jehu took Jehonadab into his chariot and said, “Come with me and see my zeal!”⁸¹

At the same time, Ahaziah-S had gone from Ramoth-gilead to Jezreel to visit the

⁷⁴ Libnah, SW of Hebron in the vicinity of Judah’s southern border, was (with Lachish and Azekah) one of the key cities in a strategic area also bordering Philistia, and through which passed the principal road between Egypt and Jerusalem. (Most likely location, Khirbet el-Kom.” Le Maire, Andre, BAR, “another Temple . . .,” Vol. 30, No. 4, p. 39.) Libnah politics at the time of this revolt are not provided.

⁷⁵ With regard to the double-name of this king, refer to Appendix 2C, I.

⁷⁶ This and preceding paragraph, 2 *Kings* 8:20-24; 2 *Chronicles* 21:8-10 and 16-20; 22:1.

⁷⁷ 2 *Kings* 9:29.

⁷⁸ It commonly has been taken that Jehoram-N was Ahaziah-S’s uncle, on the premise that both Jehoram-N and Ahaziah-S’s mother (Athaliah) were children of Ahab and Jezebel; text references, however, are indefinite--refer to Appendix 2C, III.

⁷⁹ 2 *Kings* 8:28; 2 *Chronicles* 22:5-6.

⁸⁰ Appendix 2C, III, fn. 17.

⁸¹ This and preceding two paragraphs, 2 *Kings* 9:1-10, 2 *Kings* 10:15-16.

wounded Jehoram-N.

The watch at Jezreel saw Jehu approaching fast and furiously and reported to Jehoram-N, who sent out messengers: *Was Jehu coming in peace?* But Jehu repeatedly kept messengers from returning. Finally Jehoram was moved to go out to him. He and Ahaziah-S went out in their respective chariots and found Jehu “in the portion of Naboth.” When Jehoram arrived within hearing of Jehu he called out, “Peace, Jehu?” Jehu replied, “What peace, so long as the harlotries of Jezebel, your mother...?” Jehoram-N turned, crying out, “Treachery, O Ahaziah!,” as Jehu let loose an arrow that pierced Jehoram-N and went out through his heart. Ahaziah-S escaped. Jehu commanded “Strike him, also, in the chariot,’...and [Ahaziah] fled to Megiddo and died there.” A parallel reports that Jehu “sought out Ahaziah, and they captured him--and he was hiding himself in Samaria--and brought him to Jehu, and put him to death.”⁸²

Inside Jezreel’s royal residence, Jezebel prepared herself regally to meet her fate. Jezebel’s words saluting Jehu, as she looked down from her window, were, “[Is all] well, *Zimri, the slayer of his lord?*”⁸³ And he lifted his face to the window, and said, ‘Who with me? Who??’ And looked down to him two or three eunuchs. And he said, ‘Throw her down!’ And they threw her down, and fell of her blood on the wall, and on the horses; and he trampled her.”⁸⁴

When Jehu seized power in the north, there were 70 “sons of Ahab” abiding in Samaria with “the great men of the city who reared them.” Jehu wrote to all supporters of the house of Ahab, and to the rulers/elders of Jezreel. All were in much fear, for “Behold, two the kings [Jehoram-N and Ahaziah-S] not had stood before [Jehu].” Jehu challenged them to the effect, ‘of Ahab’s 70 sons, choose the best and defend him.’ The elders and rulers responded that they would refrain from making any one of them king, and they would do all that Jehu wanted. Jehu’s reply was (also to the effect), ‘If you read me well, you will bring the [severed] head of each, of all the sons of the house of Ahab, to me at Jezreel tomorrow.’

The elders and rulers saw Jehu as unbeatable and capitulated. The heads of the 70 sons of Ahab were sent to Jehu at Jezreel in baskets. When Jehu was told they had been delivered, he said, “Make them two heaps the entrance of the gate until the morning,” at which time he went out and addressed the people. Jehu facetiously stated he was going to “serve Baal much” compared to Ahab’s “little,” and deceitfully summoned all the prophets, servants and priests of Baal from throughout Israel to a great sacrifice. When the house was full “from end to end,” Jehu instructed 80 of his men stationed outside to kill them all “by edge sword’s.” When it was over, Jehu had struck “all those left to the house of Ahab...all his great men and his friends, and his priests, until not did he leave...a survivor.”⁸⁵

Further, at a shearing house in one of the highways of Samaria, Jehu encountered “the brothers of Ahaziah[-S]--on their way, apparently ignorant of intervening events, going as they said “to greet the sons of the king [Jehoram-N] and the sons of the queen.” “Capture them alive!,” Jehu ordered, which they did, and killed them at the pit--“42 men; and not did he leave a man of them.” Jehu also “found the leaders of Judah, and the sons of the brothers of Ahaziah, the servants of Ahaziah, and killed them;” “and none was, of the

⁸² 2 Kings 9:17-28; 2 Chronicles 22:9ff.

⁸³ Possibly a reference to the coup of north king #5?--at fn. 18.

⁸⁴ 2 Kings 9:30-33.

⁸⁵ 2 Kings 10:1-30. Jehu is reported as removing Baalism from Israel, but “not did turn” from following the calves of gold at Bethel and Dan.

house of Ahaziah, to retain the power of the [Judah] kingdom.”⁸⁶

When queen-mother Athaliah in Judah heard of the death of her son, Ahaziah-S, she “rose up and destroyed all seed of the kingdom of the house of Judah”⁸⁷ excepting one, the infant, Joash, son of Ahaziah-S and Zibiah of Beer-sheba. Jehoshabeath--“daughter of King Jehoram,” “sister of Ahaziah,” and “wife of Jehoiada, the priest”-- saved Joash “from among the sons of the king who were put to death,” by hiding him in a bedroom storeroom with his nurse. From there (apparently unknown to Athaliah) Joash secretly was conveyed to the temple; and he “was with them in the house of God hiding himself six years, and Athaliah reigned over the land.”⁸⁸

Chief Priest Jehoiada is an exception to uncertainties generally reflected as to the range of support for particular prophets or priests. Jehoiada is portrayed in post-Jehoram-S Judah as a sure leader with well-defined military backing. When the time was ripe, in the “seventh year,” Jehoiada gathered at Jerusalem “Levites out of all the cities of Judah and chiefs of the fathers of Israel,” including “the rulers of hundreds of the Carites, and the guards,” with whom he “cut a covenant with and took an oath of them in the temple.” Jehoiada armed the soldiers and guards with spears and shields of David from the temple, and set companies of watches about the temple and young prince Joash. Jehoiada “took captains of hundreds; many sons entered into covenant with him--even” Azariah, son of *Jero*ham [sic]; Ishmael, son of Jehonanan; Azariah, son of Obed; Maaseiah, son of Adaiah; and Elishaphat, son of Zichri. And Jehoiada “brought [Joash] the son of the king [Jehoram-S and Athaliah], and put on him the crown and the testimony; and they made him king and anointed him.”⁸⁹

Athaliah, hearing the commotion, went to the temple and beheld the ceremony and rejoicing. She railed and cried, “Treason!” “Conspiracy!” At Jehoiada’s command she was taken “in the way of the palace horse-gate” and put to death. Jehoiada further commanded that all Athaliah supporters also be executed. “And went in all the people of the land to the house of Baal and tore it down,” smashing all and killing “Mattan the priest of Baal.” And all the people and soldiers brought the new king from the temple through the Guard’s Gate into the palace and sat him on the throne, “and the city was quiet.”⁹⁰

Jehoiada took two wives for Joash-S, who fathered sons and daughters and reigned until he was almost 50--but “the high places were not taken away; still the people sacrificed and burned offerings in high places.” In Joash-S’s 23rd year the priests still had not repaired “the breach of the house,” and Joash began an effort to “renew the house of Tet.,” questioning the Levites why Jehoiada had not required them to “bring in out of Judah and out of Jerusalem the offering of Moses...for the tent of the testimony.” He ordered that a collection chest be placed near the altar and that the priests who guarded the threshold put in it all the money that was borne to the temple. (“[M]oney the guilt offering and money the sin offering not was brought into the house...for the priests’ it was.”) The collections were used to hire carpenters, masons, etc. to strengthen the house and furnish it with gold and silver vessels.⁹¹

⁸⁶ 2 Kings 10:12-14; 2 Chronicles 22:8.

⁸⁷ Presumably offspring of Jehoram-S, who were not also Athaliah’s children?--although other wives and offspring of Jehoram-S are not described.

⁸⁸ 2 Chronicles 22:10-12; 2 Kings 11:1-3.

⁸⁹ 2 Kings 11:4-12; 2 Chronicles 23:1-8. Only use of “Elishaphat;” for other names, see Appendix 3B, I. It is unclear whether the designated “house of Baal” was the palace.

⁹⁰ 2 Kings 11:13-21; 2 Chronicles C 23:12-21.

⁹¹ 2 Kings 12:1-16; 2 Chronicles 24:1-14.

The break between Israel and Phoenicia concomitant with Jehu's ascendancy left the kingdom of Israel much more vulnerable than it had been, during the houses of Ahab/Jezebel alliance. Hazael struck all the borders of Israel from the Jordan east, territories of Gilead, Bashan, Gad, Reuben and Manasseh. King Jehu progressively lost ground as more and more Israel land fell under occupation and tribute. Finally its capital of Samaria City and surrounding region (collectively called "Samaria") fell to Syria.

"And Jehu lay with his fathers and his son, Jehoahaz [-N; mother unknown], reigned [Israel] in his place," in the 23rd year of Joash-S.⁹²

The nature of king Joash-S apparently was less commanding after Chief Priest Jehoiada died (at reported age 130). "Asherah" practice revived. Aram's Hazael captured Gath, "set his face" against Jerusalem and then retired when Joash-S surrendered temple treasure without a fight. One Zechariah, a son of (? +) high priest Jehoiada, issued public denouncement and chastisement and was "stoned...in the court of the house," at the king's command.⁹³ Another Aram force came at the turn of the year. Although not a very large one, it destroyed "all the leaders of the people" and reaped spoil that "was sent to the king of Damascus." Joash-S was left "with diseases many." Unnamed "servants" conspired against him, and two killed him in his bed. Joash-S's son, Amaziah [whose mother was Jehoaddin], took over Judah's throne.⁹⁴

The north continued to be oppressed by king Hazael. It is reported that "Israel," led by a "deliverer," ultimately was forced to go "out from under the hand of Aram and lived...in their tents as 'yesterday,'" leaving king Jehoahaz-N with a vastly reduced company. His end is not recounted, but some 37 years into the 40-year term of Joash-S, "Jehoahaz lay with his fathers, was buried in Samaria, and his son Joash[-N] reigned in his place."⁹⁵

Hazael died and was succeeded by his son, Ben-Hadad II.

Elisha fell sick with a final illness. Joash-N went to see him, and "wept on his face, and said, 'My father, my father, the chariots of Israel, and its horsemen!'" Elisha predicted Joash would strike "Aram in Aphek until it is finished." But when Joash-N "smote the earth" only three times, Elisha said Joash-N would strike Aram three times but not the five or six necessary to finish the job.

Elisha then died. Joash-N retook "the cities out of the hand of Ben-hadad, the son of Hazael, that [Hazael] had taken out of the hand of Jehoahaz." "Three times struck him, Joash, and recovered the cities of Israel."⁹⁷

Amaziah-S began his reign in Judah in approximately the second year of Joash-N. When the kingdom was secure in Amaziah's hand, he killed his "servants" who had killed his father. "But their sons not did he kill," in keeping with Moses' commandment, "not shall sons

⁹² 2 Kings 10:32-35; 2 Kings 13:1ff.

⁹³ Refer to Appendix 4C, Zechariah, concerning this and other slain Zechariahs *vis-a-vis* which Zechariah was being referenced by Jesus at *Luke* 11:47-51 and *Matthew* 23:35. (Appendix 3B, I, Zechariah/Zachariah, gives interim uses of the name.)

⁹⁴ 2 Chronicles 24:23-27; 2 Kings 12:21. *Chronicles* gives the names of Joash's assassins as (Shimeath, the Ammonitess-) Zabad and (Shimrith, the Moabitess-) Jehozabad; *Kings* gives (Shimeath-) Jozachar and (Shomer-) Jehozabad, and states Joash-S was killed in "the house of Millo, which goes to Silla." (a) *Shemer/Shomer*, see fn. 22; (b) a Jehozabad was a Benjaminite officer over 180,000 men of Jehoshaphat's army, the only other Jehozabad being a son of Obed-Edom; (c) "Millo," unknown; *but see* Appendix 1E, fn. 94; (d) this is the only use of "Silla," site unknown.

⁹⁵ 2 Kings 13:1-9.

⁹⁶ The same exclamation Elisha made over Elijah--see fn. 52.

⁹⁷ This and preceding paragraph, 2 Kings 13:14-20, 22-25.

die for the fathers' but each for his own sin." Amaziah is reported as doing right in his reign, except, "the high places not were taken away; still the people sacrificed and burned offering in the high places."⁹⁸

Amaziah gathered Judah and appointed captains according to the houses of their fathers (captains of the thousands; captains of the hundreds), numbering the men up from 20 years--300,000 "choice ones, going forth to battle, holding spear and shield." He also paid 100 talents of silver to hire out of Israel 100,000 mighty men of valor to serve along Judah's southern border. But a "man of God" counseled Amaziah, "Israel's army, all the sons of Ephraim, are not to go out with you." Amaziah asked, what about the payment already given to the Israel troops? The "man of God" replied (to the effect), 'more than that is intended for you.' So Amaziah separated out the Ephraim troops to return to their "own place." The dismissed Ephraimites took out their anger by raiding Judah cities "from Samaria even to Beth-horan, killing 3000 and taking much spoil."⁹⁹

Amaziah smote Edom, battling its sons of Seir in the Valley of Salt. Ten thousand were killed and another 10,000 captured, taken "to the top of the rock" and thrown down, "and all of them were broken." "Amaziah took Selah by war and called its name Joktheel."¹⁰⁰ Afterward, Amaziah "brought in the gods of the sons of Seir and set them up for himself ...and bowed" to them.

An unnamed prophet challenged Amaziah's behavior and predicted Amaziah's destruction for not listening to counsel.¹⁰¹ Amaziah was impatient with the prophet. Afterwards, he sent a challenge to Joash-N. "Come; let us meet face to face!" Joash-N replied, "The thorn that in Lebanon sent to the cedar that in Lebanon, saying, 'Give your daughter to my son for a wife; and passed by a beast of the field, that in Lebanon, and trampled the thorn.' You have said, 'Behold, I have struck Edom'...lifted...your heart to boast; now, stay in your house. Why should you stir yourself to evil, that you should fall, you and Judah with you? ... Glory [in your victory over the Edomites]; but stay in your house and, instead, give your daughter to my son as wife."¹⁰² Amaziah-S chose not.

The ensuing battle between Amaziah-S and Joash-N was fought at Beth-shemesh. Judah was beaten, "and they fled each man to his tent." Captured, Amaziah was taken by Joash-N's army to Jerusalem, where it broke down 400 cubits of the wall (from the gate of Ephraim to the Corner Gate) and seized all the precious metal and vessels both "found in the house of *Tet*. with Obed-edom" and in the palace. Joash-N's army took "the sons of the [unnamed] hostages" and returned to Samaria.¹⁰³ It appears from ensuing text that Amaziah-S was spared and remained at Jerusalem.

Joash-N's ending is not recorded; but at some point he lay with his fathers and his son, Jeroboam [II; mother unknown] ruled in his place. Jeroboam II-N "restored the border of Israel from the entrance of Hamath [north of Damascus] to the sea of the Arabah [Salt Sea]," according to the word "by the hand of his servant, Jonah," son of the prophet Amittai

⁹⁸ 2 Kings 14:1-6; 2 Chronicles 25:1-4. (As elsewhere noted, the "servant" anciently was employed for all levels of a monarch's attendants, not just domestic.)

⁹⁹ 2 Chronicles 25:5-11.

¹⁰⁰ This Selah commonly has been placed on a rocky summit about 50 miles S of the southern tip of the Dead Sea, west of the site of the Nabataean city of Petra (see fn. 96, "Silla"). One other biblical mention, "Sela in the wilderness," is at *Isaiah* 16:1. (Not to be confused with *selah*, a "musical interlude" found in the psalms; *Aid*, p. 1467.) One other "Joktheel" is at *Joshua* 15:38.

¹⁰¹ 2 Chronicles 25:14, 16.

¹⁰² It is not said whether the son offered in marriage was Jeroboam II, the next northern king.

¹⁰³ This and preceding paragraph, 2 Chronicles 25:17-24; 2 Kings 14:7-15.

from Gath-Hepher in Zebulun territory.¹⁰⁴

Amaziah-S lived another 15 years after he “turned aside from following [Tet.]” A conspiracy at Jerusalem at an unspecified time caused him to flee to Lachish. “[T]hey [undesigned] sent after him... and killed him there;” and “all of the people of Judah” took 16-year-old (Azariah)/Uzziah, son of Amaziah-S and Jecoliah of Jerusalem, and made him king “instead of his father.”¹⁰⁵

One prophet seemingly involved in this period was Amos: “[S]ent Amaziah the priest of Bethel to Jeroboam the king of Israel, saying, has conspired against you Amos in the midst of the house of Israel. Not is able the land to endure all his words. For thus says Amos, ‘By the sword shall die Jeroboam [II], and Israel surely will go into exile.’ And said Amaziah to Amos, ‘O Seer, go flee for yourself to the land of Judah, and eat there bread and there prophesy. But Bethel not do again any more prophesy; for the holy place of the king it, and the house royal it.”¹⁰⁶

Uzziah-S’s army “for making war” was mustered by Maaseiah, an officer under Hananiah of the king’s captains; scribe Jeiel recorded the numbers.¹⁰⁷ The army totaled 307,500 men under 2,600 “captains of their fathers,” well-equipped with shields, spears, helmets, breastplates, and bows, even to stones for the slings; and he had war engines, invented by skillful men, placed on the towers and city corners.

Uzziah’s army fought the Philistines, was successful against the Gur-baalite and Meunite Arabians, and conquered Gath, Jabneh and Ashdod. Uzziah had other cities built around Ashdod and among the Philistines. He built and fortified towers--both “in the wilderness,” and in Jerusalem (the Corner and Valley gates and the “Angle”). He regained the port of Elath/Eloth on the gulf of Aqaba and restored it. Uzziah had numerous wells dug, with much cattle in both lowland and plain, and farmers and vinedressers in the mountains and in Carmel. The Ammonites were brought under tribute to Judah, and word of Uzziah’s prominence reached to the entrance of Egypt. Uzziah’s days were also “the days of [one] Zechariah, who had understanding in the visions of [Tet.]”¹⁰⁸

In Uzziah’s 38th year, Jeroboam II-N “lay with his fathers, and reigned Zechariah, his son [mother unknown] in his place.” Zechariah reigned at Samaria only six months. (Jabesh -) Shallum [mother unknown] plotted against Zechariah, struck him “before the people and killed him, and reigned in his place.” Shallum’s reign in Samaria lasted only “a month of days,” in Uzziah’s 39th year. (Gadi-) Menahem (mother unknown), came from Tirzah into Samaria City, killed Shallum and reigned in his place. Menahem “smote Tiphshah”

¹⁰⁴ 2 Kings 14:16, 23-29; only use of “Amittai.” This Jonah is taken as the prophet of the book by that name, commissioned to approach Assyria’s capital of Nineveh (opposite present-day Mosul in northern Iraq; see Appendix 2A, Nineveh). Jonah loathed the assigned task, temporarily fled from it, then finally went and warned the Ninevites of an overthrow if their king did not capitulate.

¹⁰⁵ 2 Kings 14:17-22; 2 Chronicles 25:25-27.

¹⁰⁶ Amos 7:10. (There exists in the Israel Museum collection at Jerusalem a .87 x .47 inch jasper seal depicting “a scene of worship beneath a winged sun disk,” on which the script of a single inscription at bottom--“Amoz the scribe”--“shows it to be Moabite. It dates to the end of the eighth or the beginning of the seventh century B.C.E.” *McCarter*, p. 144.)

¹⁰⁷ For name uses, see Appendix 3B, I, Maaseiah, Hananiah, etc., and Jeiel, etc.

¹⁰⁸ This and preceding paragraph, 2 Kings 15:1-7; 2 Chronicles 26. (a) Some connection of Gur-baal has been made with Jagur in south Judah, about 12 miles E of Beer-sheba; (b) “Mehunim” are believed to have been people of Arabian descent in the vicinity of Ma’an, about 20 miles SE of Petra, Jordan (*Ezra* and *Nehemiah* list some of them among the returning Nethinim--see Appendix 3B, I); (c) Appendix 2A, Gath; (d) (1) Jabneh, “probably *Jabneel*, “identified with modern Yebna,” “some thirteen miles S of Joppa” and four miles inland from the Mediterranean; (2) *Jabneel* of Naphtali, *Joshua* 19:32, 33; (e) Ashdod, about midway between present-day Gaza and Tel Aviv.

¹⁰⁹ (a) One other use of *Jabesh*: Appendix 2A, Jabesh/Jabesh-Gilead; (b) other *Shallums*, Appendix 3B, I, Shallum/Shallun.

“and all who in it, and its borders from Tirzah, for not it did open so he struck; all its pregnant women he ripped up.” And Menahem reigned in Shallum’s place.¹¹⁰

In the south, Uzziah reportedly behaved power-hungry; he personally offered incense on the altar. His presumptuous behavior was challenged by 80 priests, led by chief priest Azariah: “Not for you, O King, to burn incense.... Go out of the sanctuary, for you have acted slyly....” Leprosy arose in Uzziah’s forehead, and he was hurried from there. And “the king, a leper to the day of his death,” lived separately while his son, Jotham [whose mother was Jerusha] was “over the house, judging the people of the land.”

Menahem-N reigned 10-years at Samaria. At some point Assyria’s Tiglath-Pileser (King “Pul”) came against Israel and imposed a heavy tribute. Menahem paid Pul 1,000 silver talents, taking 50 silver shekels off of each man of wealth in Israel to give to Assyria.¹¹¹

In the south, the length of an apparent co-regency of Uzziah and Jotham is not specified; but during that period two more north kings followed Menahem. By “the 50th year” of Uzziah/Jotham, Menahem was dead and his son, Pekahiah [mother unknown], reigned. Pekahiah lasted two years. (Remaliah-) Pekah [mother unknown], a son of one of Pekahiah’s generals, plotted against Pekahiah (along with Argob, Arieah and 50 Gileadite sons) and killed him in the palace citadel. Pekah claimed the throne.¹¹²

At some point during the within time, Uzziah (whose acts were as “written [by] Isaiah the son of Amoz, the prophet”) “lay with his fathers.... And his son Jotham reigned [solely].”

Meanwhile, during Pekah-N’s 20-year reign, Assyria’s king Pul advanced on Israel and captured Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead and Galilee--all the land of Naphtali, “and deported them to Assyria.”

Jotham-S, successor of Uzziah, did not interfere with the Temple; “still the people were acting corruptly,” and “the high places were not taken away.” Nonetheless, Jotham brought the sons of Ammon under tribute to Judah, and he did much building of cities, towers, and fortresses in “the forests,” as well as Jerusalem’s Upper Gate and a goodly portion of the wall of Ophel.

During Jotham’s reign, Israel’s king Pekah allied with Aram’s then- king, Rezin.¹¹³ Rezin recovered Elath, and he and Pekah laid siege against Jerusalem. “And killed, Pekah ...in Judah, 120,000 in one day, all sons of valor.” Jotham’s death is not described--it only being reported that Maaseiah (son of Jotham’s son, Ahaz) was killed by Zichri, “a mighty one of Ephraim,” who killed also Azrikam, “the leader of the house [temple],” and Elkanah, “second to the king.” The Pekah-Rezin force seized “200,000 of their brothers, wives, sons and daughters,” together with much spoil, and brought all to Samaria.¹¹⁴

Oded, a prophet there, confronted the army: 'Hear me. Send back the captives you have taken of your brothers!' Certain Ephraimite leaders--(Johanah-) Azariah, (Meshillemoth-) Berechiah, (Shallum-) Jehizkiah, and (Hadlai-) Amasa--rose up with him: “You shall not bring the captives here, to [place] guilt upon us.” The “armed men” quit the assembly and left the captives and spoil with it. The Ephraimites then clothed, shod, fed,

¹¹⁰ 2 Kings 15:8-22. *Tiphseh*, unknown.

¹¹¹ 2 Kings 15:16-22. (*Timeline* places this at calendar year 738 b.c./b.c.e.)

¹¹² 2 Kings 15:23-30. (a) *Argob* also was the name of a region of Bashan, east of Lake Tiberias/ Sea of Galilee; (b) only use of *Arieah*.

¹¹³ 2 Kings 15:32-37; 2 Chronicles 27:1-9.

¹¹⁴ *Azrikam*, *Elkanah*, *Maaseiah*/*Mahseiah*/*Maaziah*, *Zichri*, see Appendix 3B, I.

anointed the captives “and led them out on asses, even every feeble one, brought them to Jericho near their brothers, and returned to Samaria.”¹¹⁵

Judah’s king Ahaz--Jotham’s succeeding son (mother unknown)--sent a plea to Assyria’s king Tiglath-Pileser, together with all of value Ahaz could collect, for aid against the Israel/Aram coalition. (“Your servant and your son, I,” Ahaz referred to himself). Tiglath complied by killing Rezin; but he seized Damascus for himself (which he “exiled...to Kir”¹¹⁶), thereby bringing the Syria/Aram kingdom to its end.

Ahaz paid homage to Tiglath-pileser at Damascus, and sent a pattern of the Damascus altar with instructions back to Urijah, the priest, to build one at Jerusalem. Ahaz had *Tet’s* bronze altar moved to the side and effected other changes to satisfy the Assyria’s king. Yet, despite all of Ahaz’ submissions to Tiglath-pileser, the Assyrian king instead “distressed” Ahaz instead of helping him.

In and about the same time of Ahaz’s appeal for help from Assyria, Edomites struck Judah again and seized an [unspecified] captivity. Philistines raided, too, against cities of the low country and the south of Judah, and took Beth-shemesh, Aijalon, Gederoth, Soco and its villages/suburbs, Timna/ Timnah and its villages/suburbs, and Gimzo and its villages/suburbs.¹¹⁷

In the north, (Elah-) Hoshea conspired against Pekah in the 12th year of Ahaz-S. Hoshea killed Pekah and reigned in his place. Assyria’s King Shalmaneser V (who succeeded Tiglath) retained dominion over Hoshea and kept the north under tribute, which Hoshea failed to meet “year by year.” In the “third year” of Hoshea-N, Ahaz-S (whose death is not described) was succeeded by his son, Hezekiah, whose mother was Abi/Abijah.¹¹⁸

Israel’s Hoshea finally sought aid from Egypt, then ruled by an Ethiopian dynasty. Assyria’s Shalmaneser V learned of Hoshea’s application to Egypt and laid siege against Samaria in the “seventh year of Hoshea,” the “fourth year of Hezekiah.”

In Hoshea’s ninth and last year (third of the siege) Israel’s capital of Samaria fell. (At about the same time, Assyria’s Shalmaneser was succeeded by Sargon II.) Hoshea, last of the northern kings, was captured and imprisoned. ‘Northerners’ were exiled and relocated to Halah and Habor, by the Gozan River, and to cities of the Medes, while people from Babylon, Cuthah, Ava, Hamath and Sepharvaim relocated to Samaria cities.¹¹⁹

Among first acts of Judah’s king Hezekiah¹²⁰ was to repair and open the temple, and to hold an assembly for its cleansing and reconstitution. “Our fathers have fallen by the sword,” he decreed, “and our sons; and our daughters....and our wives are in captivity. It

¹¹⁵ This and preceding paragraph, 2 *Chronicles* 28:6-15. (a) “Jehizkiah” and “Hadai” are only uses; (b) Appendix 2A, *Amasa*; (c) other names, see Appendix 3B, I.

¹¹⁶ Refer to fn. 59.

¹¹⁷ This and preceding paragraphs, 2 *Chronicles* 28:6-26.

¹¹⁸ 2 *Kings* 18:1-7; 2 *Chronicles* 28:27. An inscription left by Assyria’s Tiglath-pileser III claims he put Hoshea on the throne. (A discrepancy seems apparent as to Hezekiah’s age: the texts report that Ahaz had become king at age 20 and ruled 16 years, yet that Hezekiah succeeded his father at age 25.)

¹¹⁹ This and preceding paragraph, 2 *Kings* 17:1-41, 18:9-12. (a) Halah, unknown; (b) Habor, linked variously by names of a town and a Euphrates tributary as possibly in the neighborhood of SE Turkey/NE Syria/NW Iran; (c) The “Medes,” Media (and Elam) were becoming a new faction on the continent from outer Palestine east to Babylon--see Appendix 2A, *Media*; also Appendix 3B, I, *Hoshea, etc.*

¹²⁰ See Appendix 3B, I, *Seals and Inscriptions*, concerning discoveries of Hezekiah seal impressions.

is in my heart to make a covenant'.” Hezekiah sent notice to all Judah and Israel, and wrote letters to Ephraim and Manasseh, to attend a Passover at Jerusalem. Runners passed the call from city to city, throughout Ephraim and Manasseh all the way to Zebulun, “from Beer-sheba to Dan.” In certain places the proposal was mocked; but Asherites, Manassehites and Zebulunites are named as among those who attended. And many persons from Ephraim, Manasseh, Issachar and Zebulun, although not themselves strictly “cleansed,” were allowed to eat the Passover (“otherwise than was written”); and Hezekiah prayed atonement for everyone. Sons of Aaron were placed in sacrificial charge and Levites appointed for all temple services. Such a Passover had not been seen “since the days of Solomon.”¹²¹

Hezekiah appointed courses of priests by their divisions.¹²² His chief priest was Azariah of the house of Zadok. “[A]ll the sons of Israel [returned] each to his possession, to their cities;” and, “as spread the word, brought abundantly the sons of Israel the first fruits of grain, new wine, and oil, and honey, and of all the produce of the field; and the tithe of all—very much they brought. And the sons of Israel and Judah, those living in the cities of Judah, also they tithed of the herd and the flock.” Hezekiah had rooms built at the temple to store offerings and established regular distributions. He also is reported as having “struck the Philistines to Gaza and its borders.”¹²³

In Hezekiah’s 14th year, Assyria’s king Sennacherib (successor of Sargon) invaded Judah and captured its fortified cities. Hezekiah took counsel with his leaders and prepared for a siege. He gathered the people and set captains of war over them. Defensive preparations included stopping up potential enemy water sources near Jerusalem, fortifying its towers, and producing darts and shields.

Assyria, which had defeated an Elamite force at Kish and now ruled Babylon under a viceroy, pursued a campaign against Phoenicia as well. While besieging Lachish, Sennacherib sent a contingent “with a massive army” to Jerusalem to demand Hezekiah’s surrender. Hezekiah sent out (Hilkiah-) Eliakim (who was over the temple), Shebna/Shebna, and (Asaph-) Joah, the recorder,¹²⁴ while Jerusalem’s inhabitants gathered around the city wall to watch and listen. The words of Sennacherib’s chief, spoken from “the conduit of the upper pool in the highway of the field, fuller’s,” were to the effect: ‘Upon what have you laid your trust?—on a staff of broken reed,” he said, referring to Egypt—“which, when a man leans on it then enters his palm and pierces it. Thus is the pharaoh king of Egypt to any who trust on him.”¹²⁵

¹²¹ 2 *Chronicles* 29:1 - 30:26. Included among the Levites [text punctuation does not permit certainty as to descendency of all named] were: (Amasai-) Mahath and (Azariah-) Joel of the sons of the Kohathites; and of the sons of Merari; (Abdi-) Kish and (Jehalelel-) Azariah; of the Gershonites; (Zimmah-) Joah and (Joah-) Edom; of the sons of Elizaphan; of the sons of Asaph, Zechariah and Mattaniah; of the sons of Heman, Jehiel and Shimei; of the sons of Jeduthun, Shemaiah and Uzziel. (Many of these names can be found via Appendix 3B, I.)

¹²² Refer to Appendix 3B, II, A, 1) “King David’s Divisions,” and Appendix 3B, II, Detail A, which references later divisional changes.

¹²³ 2 *Chronicles* 31:1-21; 2 *Kings* 18:8. The store overseers (under managing Levite brothers, Cononiah and Shimei) were Jehiel, Azariah, Nathan, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath and Benaiah. Distributions were via (Imnah-) Kore, gatekeeper at the east, to Eden, Miniamin, Jeshua, Shemiah, Amariah, and Shecaniah in the cities of the priests [some of which latter names match priesthood division names]. Distributions were to be made “to ...the great so to the small; apart from their genealogy; to males from a son 30 years and upward to everyone who had gone into the temple, the proper portion day by day for their service in their duties according to their divisions.” Enrollments were made genealogically of the priests by the house of their fathers, and of the Levites, from a son of 20 years upward...infants, wives, sons, daughters. “Also for sons Aaron’s the priests, in the fields of the lands of their cities, separate in every city, men who were designated by name to give portions to every male among the priests and to all enrolled genealogically among the Levites.”

¹²⁴ See Appendix 3B, I, for Eliakim, Hilkiah, and Asaph; this is only use of *Shebna(h)*.

¹²⁵ This and preceding paragraph, 2 *Kings* 18:13-27; 2 *Chronicles* 32:1-22; *Isaiah* 36:1-9.

Eliakim, et al. asked that Sennacherib's chief speak with them "please, [in] Aramaic," not to speak "Jewish, in the ears of the people who on the wall." The chief replied, "To your master and to you has sent me my master to speak words these, not to the men that sit on the wall."

"Now say to Hezekiah," the Assyrian Chief of the Cupbearers called with a loud voice in "Jewish" toward "the people of Jerusalem who on the wall..." "The King of Assyria asks, 'Who among all gods has been able to deliver his people from my hand? ... On what you are trusting, that you sit under seige ...? Not Hezekiah is misleading you?--to give you up to die by famine and by thirst...?' "[M]ake your peace with me and come out to me, and you shall eat each man his vine, and each of his fig tree, and you shall drink each of the waters of his well until I come; and I will take you to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive oil, and honey, and live, and not die; and not do listen to Hezekiah..." "[E]xchange pledges now with my lord the king of Assyria," the messenger continued, "and I will give to you 2000 horses, if you are able to give for yourself riders on them." How is it?, he asked them, "that you trust for yourself on Egypt for chariots and for horsemen?" But the people kept silent, as Hezekiah had commanded them.¹²⁶

Hezekiah sent to the Assyrian king at his camp against Lachish, saying, 'Whatever you put on me I will bear.' Hezekiah paid 300 talents of silver and 30 talents of gold (temple and crown treasures plus pillars he had overlaid). Prism inscriptions of Sennacherib relate that he made Hezekiah "a prisoner in Jerusalem, his royal residence, like a bird in a cage," and that the tribute extracted from and sent by Hezekiah to Sennacherib at Nineveh (of gold, precious stones, ivory, etc.--"all kinds of valuable treasures") included "his [Hezekiah's] daughters."¹²⁷

Hezekiah sent Eliakim, Shebna and the elders of the priests to the prophet (Amoz-¹²⁸) Isaiah for counsel, to seek guidance "for the remnant." Isaiah sent back a message, "Tell this to your Lord:" have no fear; the king of Assyria "shall hear a rumor, and shall return to his land...."

Sennacherib, who had moved from Lachish to war against Libnah, subsequently received word that "Tirhakah the king of Ethiopia...Lo, he has come out to fight against you."¹²⁹ The following morning it was discovered that the Assyrian camp had been struck during the night--185,000; "every mighty one of valor, both leader and head in the camp of the king of Assyria"--and that Sennacherib had returned to "his land." ("And it was in night that went out the angel of *Tet.* and struck in the camp of Assyria...and departed and went, and returned, Sennacherib, the king of Assyria, and lived in Nineveh.") Sennacherib soon thereafter was assassinated by two of his sons, Adrammelech and Sharezer (who fled to "the land of Ararat");¹³⁰ and Sennacherib's son, Esarhaddon, reigned in his place.

¹²⁶ *Ibid*, *Kings* and *Chronicles*. As to the exact number and sequence of Assyrian demands and Hezekiah responses (here ordered as seems most reasonable), the texts are unclear.

¹²⁷ *2 Kings* 18:13-16; *Aid*, p. 1469.

¹²⁸ *Amoz*, only use in that form; *but see* fn. 106.

¹²⁹ *2 Kings* 19:6-9.

¹³⁰ (a) *Cf. Herodotus*, de Selincourt trans., Book Two, p. 138, para. 141ff.: Herodotus relates an account given him "by the Egyptians and their priests that, when Egypt's Sethos had taken position at Pelusium, "which guards the entrance to Egypt" to meet an invasion by "Sennacherib, king of Arabia and Assyria...thousands of field-mice swarmed over the Assyrians during the night, and ate their quivers, their bowstrings, and the leather handles of their shields, so that on the following day, having no arms to fight with, they abandoned their position and suffered severe losses during their retreat." (b) A relative confirmation of the Tirhakah/Taharqa intervention is provided on a stela erected by Esarhaddon, Sennacherib's successor, which relates victory over Tirhakah at Memphis, Egypt, the capital of Tirhakah's dynasty then ruling Egypt. *McCarter* gives 671 b.c./b.c.e. as the date of the Memphis battle, which jibes well with the calendar derived from the kings' reigns per the texts, whereas the period of Hezekiah's reign as offered by common sources ranges from 44 to 74 years earlier (*refer to* Appendix 2D, "Calendar

"In days those" Hezekiah became sick "even to death." Isaiah told Hezekiah to prepare for it. Then, after curing Hezekiah of a boil/ulcer, Isaiah indicated that Hezekiah--who as yet had no heir--would live additional years and be delivered from the hand of the Assyrian king, and the city would be saved. Three years later Hezekiah had a son, Manasseh, whose mother was Hephzibah. Many brought a present to *Tet.*, to Jerusalem, and precious gifts to Hezekiah. Merodach of Elam, sent a delegation and presents to Hezekiah, soliciting his health. Hezekiah took the occasion to show Merodach's emissaries all of his treasury and weapons. Isaiah, critical of Hezekiah's actions, predicted the day was coming when all would be carried off to Babylon (which, however, "not did come on them in his [Hezekiah's] days").¹³¹

Is reported that Hezekiah had great riches and honor and had overseen many public works, including a 1749-foot aqueduct to redirect the upper watercourse of Gihon to beneath the city of David. His death is not described. His son, Manasseh, then 12 years old, succeeded to Judah's throne. (It is not stated whether the queen-mother was co-regent during the first years of Manasseh's reign.)¹³²

The texts stress Manasseh failings more than accomplishments. He rebuilt "high places" his father had destroyed, reraising Baal and Asherah altars; he employed divination; he "made pass through, his sons, fire in the valley of Hinnom." Prophets condemned him and predicted evil for his house.¹³³

At some point Assyrian army captains captured Manasseh "with hooks" in a thicket, "bound him with bronze fetters, and made him go to Babylon." After an unspecified period of time, Manasseh--"humbled"--"was taken back to Jerusalem, to his kingdom." ("Manasseh of Judah" is reported as appearing on a list of 22 vassal kings who paid tribute to both Esarhaddon and his successor, Ashurbanipal.¹³⁴)

Subsequent public works by Manasseh included an outer wall for the city of David on the west of Gihon, in the valley, and at the entrance to the Fish Gate, and a high surrounding wall above Ophel. Judah cities were fortified. While it is said that "he removed the gods of the foreigner" with appropriate commandments to the people, "still the people sacrificed in high places, only." The rest of acts of Manasseh were "written in...the Matters of Hozai/Hosai," as well as the "Book of the Matters of the Kings."

Manasseh's death is not described; he was buried in the Garden of Uzza.¹³⁵ He was succeeded by his 22-year-old son, Amon, whose mother was Meshullemeth. Little is said of Amon, who continued to serve his father's "graven images" and survived only two years at Jerusalem. He was killed at the palace by "his own servants." (Amon also was buried in the Garden of Uzza.) Afterward, "the people of the land" killed the conspirators and installed Amon's eight-year-old son, Josiah, whose mother was Jedidah.¹³⁶

Josiah in his "12th year" began to "cleanse Judah and Jerusalem [of] the high

Year Comparison Timeline").

¹³¹ *2 Kings* 20:1ff; *2 Chronicles* 32:24ff. This and preceding paragraph also *2 Kings* 19:8-20, 35-37; *2 Chronicles* 32:21ff.; *Isaiah* 37.

¹³² *2 Kings* 21:1; *2 Chronicles* 32:27-33.

¹³³ *2 Kings* 21:2-8.

¹³⁴ *Aid*, p. 1103.

¹³⁵ This and preceding paragraph, *2 Kings* 21:17; *2 Chronicles* 33:11-19. "Garden of Uzza" location, unknown; *Uzza/Uzzah* other uses, Appendix 1E, fn. 40.

¹³⁶ *2 Kings* 21:19-26; *2 Chronicles* 33:21-25. A co-regent for the young Josiah is not named.

places” and all their accoutrements. In his “18th year” he sent (Azaliah-) Shaphan, Maaseiah (head of the city), and (Joahaz-) Joah (the recorder) to high priest Hilkiah for calculation of the silver collected by the Levites, who guarded the threshold of the temple, from the people “of Manasseh, and Ephraim, and from all the remnant of Israel, and from all Judah, and Benjamin, and the inhabitants of Jerusalem.” The funds were used for temple repair, to pay workers, and to buy quarried stones and wood. “Jahath and Obadiah, the Levites, of the sons of Merari, and Zechariah and Meshullam of the sons of the Kohathites,” oversaw the work.

At the time that the silver was “poured out,” High Priest Hilkiah¹³⁷ also gave to Shaphan a “Book of the Law found in the house.” When Shaphan read it to Josiah, Josiah commanded Hilkiah, Shaphan the scribe, (Shaphan-) Ahikam, (Micaiah-) Achbor and Asahiah, servant of the king, to inquire as to the book’s verity. “Go inquire of *Tet.* for me and for him who is left in Israel and in Judah, as to the words of the book that has been found,” Josiah commanded, saying further that a great deal of wrath seemed to have been incurred for not keeping the book’s written words.¹³⁸

The high priest with the others went to the “prophetess” Huldah, wife of (Harhas-Tikvah -) Shallum. Huldah (“keeper of the wardrobe”) lived in Jerusalem’s “Second” (*sic*).¹³⁹ Huldah instructed that they “Say this to the King: ‘*Tet.* will bring evil on this place, and its inhabitants--all the curses that are written in the book--should they forsake Him. But because your heart is tender and you were humbled when you heard the words concerning this place, and concerning its inhabitants, and *Tet.* also heard, He will gather your fathers to you.’”¹⁴⁰

Josiah assembled all the elders of Judah and Jerusalem to the temple and read to all the priests, prophets and people, small to great, “the words of the book of the covenant that was found” in the temple. Josiah pledged himself to practice the covenant. He commanded that all the foreign artifacts be removed from the temple and burned outside of the city in the Kidron; and he dismissed all the priests of the Baal, Asherah and a constellation high-places, from Geba to Beer-sheba. He razed the house of the male prostitutes in the temple, where the women of Asherah houses “were weaving;” and he defiled “Tophath, that in the valley of the son of Hinnom, so that not could cause to pass through, man, his son and his daughter, the fire to Molech.” “And he destroyed the horses that had given, the kings of Judah, to the sun, at the entrance of the [temple], by the room of Nathan-melech the eunuch that in the courts, and the chariots of the sun he burned with fire.” He broke down the altars on the top of the upper room of Ahaz and those which Manasseh had erected in the two courts of the temple. Josiah altogether tore down the “high places that before Jerusalem, which of the right hand of the Mount of Corruption, which had built Solomon the king of Israel for Ashtoreth, the idol of the Sidonians, and for Chemosh, the idol of Moab, and for Milcom, the disgust of the sons of Ammon....”¹⁴¹

In his “18th year,”¹⁴² Josiah--“the last of his kind ever to surface”--commanded preparation of a celebration of *Tet./Passover* in the old style, after he had “put away” divining, soothsaying, and family gods and their idols in deference to the recovered Book of

¹³⁷ See Appendix 3B, I, Seals and Inscriptions, concerning a discovered sealing stone, “Belonging to Hanan son of Hilqiyahu.”

¹³⁸ This and preceding two paragraphs, *2 Kings* 22:1-13; *2 Chronicles* 34:1-28. Achbor also is referred to as *Abdon*--see Appendix ID, II, fn. 39. Hilkiah, Appendix 3B, II, Attachment 4; Maaseiah, Meshullam, Michaiah, Obadiah, Shaphan and Zechariah, Appendix 3B, I.)

¹³⁹ The interlinear text referenced in this work adds “Quarter” at the margin.

¹⁴⁰ *2 Kings* 22:8-20.

¹⁴¹ *2 Kings* 23:1-17; *2 Chronicles* 34:29-33.

¹⁴² Uncertain whether this reference is still to his own years or that of his reign, *i.e.* at age 26.

the Law. He set priests over prescribed functions, strengthened them in their services, and instructed sanctified Levites teaching all Israel to, “[P]ut the holy ark in the house that built Solomon, the son of David the king of Israel; it shall not be for you a burden on your shoulders...and prepare [yourselves] by the house of your fathers, according to your divisions, by the writing of David the king of Israel, and the writing of Solomon his son, and stand in the holy, by the division of the house of the fathers of your brothers, the sons of the people, and the portion of the house of the father of the Levites. Now kill the passover....” “There had not been a Passover like it kept in Israel from the days of Samuel the prophet.”¹⁴³

Toward the latter part of Josiah’s reign, greater Assyria--which had been warding off both Medes and Babylonians, was in its dying throes. Necho, Egypt’s then-pharaoh, entered Judah on his way to battle the Assyrian king “by the river Euphrates.” Necho sent an advance message to Josiah that he was proceeding “Not against you, today, but toward the house I have war...hold yourself from opposition.” Instead, Josiah “disguised” himself, ...came to fight in the valley of Megiddo,” and was killed. “And shot the archers at King Josiah...and he died;” “[H]e/ [Necho] killed him, in Megiddo, when he saw him.”¹⁴⁴

“The people of the land” anointed Hamutal’s son by Josiah, Jehoahaz/Shallum, and made him king of Judah, now vassal of Egypt. Necho, however, had his forces depose Jehoahaz/Shallum, who was taken captive to Necho at “Riblah, in the land of Hamath.”¹⁴⁵ Subsequently, Jehoahaz was removed to Egypt, where ultimately he died at and in an unknown time and manner. Necho installed Zebudah’s son by Josiah, Eliakim, as king, and changed his name to Jehoiakim.¹⁴⁶

Babylonian/Chaldaeian Nebuchadnezzar, meanwhile, had taken all Syria. In the “eighth year” of Eliakim/Jehoiakim, Nebuchadnezzar made an expedition against him and levied a heavy tribute. At the end of three years, Eliakim/Jehoiakim rebelled and was defeated by a Babylonian force, which included troops drawn from “Aram, Moab, and sons of Ammon,” together with the “Chaldeans.” Nebuchadnezzar bound Jehoiakim “in bronze fetters to take him away to Babylon,”¹⁴⁷ and put Jerusalem’s temple vessels in his temple in Babylon. It is reported that, by this time, the king of Babylon had taken all that had been possessed by Egypt “from the river of Egypt to the river Euphrates,” and “not did again, any more, the king of Egypt come out of his land.”

The death of Eliakim/Jehoiakim is not described. He “lay with his fathers, and his

¹⁴³ 2 Kings 23:21-28; 2 Chronicles 35:1-19. As to “divisions,” see David’s organization of Temple representation for the chief houses of all the tribes--Appendix 3B, II, (A)(1). Josiah is said to have “cleansed Manasseh and Ephraim and Simeon even to Naphtali.” (The text goes into great detail as to what was contributed by the chiefs of the Levites and the leaders to the priests and people, together with a count of stock and people which is not altogether clear.) Per *Esdras* 1:8, the governors of the temple at this time were “Helkias, Zacharias, and Syelus.”

¹⁴⁴ 2 Kings 23:29-30; 2 Chronicles 35:20-27. Parallel versions differ as to who dealt the blow. “And sung a dirge, Jeremiah, for Josiah, and speak all the singers and songstresses in their lamentations of Josiah to today, and made them for a statute...and they are written in [*Lamentations*].” Use of the term, *disguised* himself (whether in dress or alliance) recalls the matter of Ahaz vs. the Syrians with Jehoshaphat (following fn. 45).

¹⁴⁵ Generally accepted as on the east bank of the Orontes River in its valley between the Lebanon and anti-Lebanon mountains. By this time the Babylonians and Medes had overthrown Assyria and it is believed Necho was proceeding against them. (Appendix 1F, *Hamath/ Hamathite*.)

¹⁴⁶ 2 Kings 23:31-34; 2 Chronicles 36:1-5.

¹⁴⁷ *Josephus* states that, “A little time afterwards,” Nebuchadnezzar went against Jehoiakim, who received him into the city, expecting no harm if he submitted; but Nebuchadnezzar “slew such as were in the flower of their age and such as were of the greatest dignity, together with their king, Jehoiakim, whom [Nebuchadnezzar] commanded to be thrown before the walls without any burial; and made his son Jehoiachin king of the country,” and took captives, “3000 in number...among which was the prophet Ezekiel, who was then but young.” *AJ*, X.VII.3. It is not said whether this was in conjunction with the major battle at the border when Egypt kept the Babylonians from entering its land.

son, Jehoiachin [whose mother was Nehushta] reigned in his place.”¹⁴⁸ Parallel verses contain seeming contradictions as to Jehoiachin’s age at succession and circumstances of his deposal. The *Book of Kings*, after stating a “three-month tenure” of “eighteen”-year-old Jehoiachin, reports, “At time that,” Nebuchadnezzar laid a siege against Jerusalem, “and went out Jehoiachin the king of Judah to the king of Babylon, he and his mother, and his servants, and his officers, and his eunuchs, and took him, the king of Babylon, *in the year eighth of his reign.*” According to *Chronicles*, “A son of eight years Jehoiachin when he began his reign of “three months and ten days,” and “at the turn of the year sent King Nebuchadnezzar and brought him [and the other exiles] to Babylon.”

Nebuchadnezzar took what remained of temple and palace treasures, cutting into pieces gold vessels Solomon had made; and he exiled “all Jerusalem, and all the officers, and all the mighty men of valor [7000] , even 10,000 captives, and all the craftsmen and the smiths [1000]--none remained except the poorest people of the land. And he exiled Jehoiachin to Babylon, and mother the king’s, and wives the king’s, and his officials, and the mighty men of the land; he brought the exiles from Jerusalem to Babylon.”¹⁴⁹

Nebuchadnezzar left Mattaniah, a second son of Josiah and Hamutal (Jehoiachin’s “uncle/relative”) “over Judah and Jerusalem,” and changed Mattaniah’s name to Zedekiah.¹⁵⁰

* * *

*The prophet Jeremiah was a prominent figure during these final years of the kingdom of Judah, interacting especially with king Mattaniah /Zedekiah.*¹⁵¹

* * *

Mattaniah/Zedekiah vacillated between resistance and submission. Jeremiah urged the latter, but Mattaniah/Zedekiah ultimately was not “humbled before Jeremiah, the prophet.” In the ninth year of Mattaniah/Zedekiah, Nebuchadnezzar and his army camped against Jerusalem. A two-year siege eventually inflicted insupportable famine, both in the city and for the people of the land. In the 11th year of Mattaniah/Zedekiah, Jerusalem’s fortifications were broken, and there entered “all the men of war by night, by way of the gate between the two walls that by garden the king’s.”

King Mattaniah/Zedekiah initially escaped south, “by way toward the Arabah;” but the Chaldeans¹⁵² /Babylonians overtook him in the plain of Jericho, and all his army was scattered from him. He was seized and brought to the Babylonian king at Riblah for judgment. Mattaniah/Zedekiah was forced to watch the killing of his sons, had his own eyes put out and, bound in bronze fetters, was taken to Babylon.¹⁵³

Thereafter (“the 19th year of Nebuchadnezzar”), Nebuchadnezzar’s captain Nebuzaradan demolished Jerusalem.¹⁵⁴ The army with him broke down the city walls

¹⁴⁸ This and preceding paragraph, *Kings* 2:23:35, 24:1-8; *2 Chronicles* 36:5-8.

¹⁴⁹ This and preceding paragraph, *2 Kings* 24:10-16; *2 Chronicles* 36:9-10. The unnamed queen-mother would have been Nehushta--see part III of this Appendix 2C, fn. 65. “The year eighth of his reign” also has been interpreted as referring to Nebuchadnezzar’s tenure, which does correlate with *Jeremiah*--see Appendix 2C, VII.

¹⁵⁰ *2 Chronicles* 36:10; *2 Kings* 24:17.

¹⁵¹ See Appendix 2C, VII, “Jeremiah.”

¹⁵² See Appendix 1F, *Chaldaeae/Chaldaeans*.

¹⁵³ *2 Kings* 25:1-7; *2 Chronicles* 36:10-13. Based on all sources, it seems at this point there occurred the events at Mizpeh, which appear later in the *Kings* text and are given below following fn. 155.

¹⁵⁴ “In the fifth year [from which is not stated,] the Chaldaeans burned Jerusalem.” *Baruch* 1:2.

completely and burned the temple, the palace, and every great house. Many persons left in the city--"those that had fallen away, that fell to the king of Babylon, and the rest of the multitude" were exiled...." But Nebuzaradan left "the poorest of the land...for vine-dressers and for farmers." (A long list is given of confiscated items, including two pillars, "the sea one, and the stands that had made Solomon... and the second like it.")

Nebuzaradan took as captives head priest Seraiah, second priest Zephaniah, three temple threshold keepers, a certain eunuch who was appointed over the men of war, five men found in the city of those "who saw face the king's," the scribe of the chief of the army, and 60 men of the people of the land who also were found in the city. "And struck them the king of Babylon, and killed them in Riblah in the land of Hamath; and he exiled Judah from its land."

Nebuchadnezzar left some individuals, however, "in the land of Judah" and "set over them Gedaliah, the son of Ahikam, the son of Shaphan."¹⁵⁵ When certain of Judah's surviving army officers heard about Gedaliah's appointment as governor under Babylon, they went with their men to Gedaliah, who was at Mizpeh/Mizpah. The officers included Ishmael, son of Nethaniah; Johanan, son of Careah; Seraiah, son of Tanhumeth of Netophah; and Jaazaniah, son of a Maachathite. Gedaliah swore to them "not to be afraid of the Chaldeans; live in the land and serve the king of Babylon; and it will be well." Gedaliah assured people who had fled that it was safe to return from hiding, so long as they were obedient to their overlord.¹⁵⁶

But in the "month seventh came Ishmael, the son of Nethaniah, the son of Elishama of the seed royal, and ten men with him, and they struck Gedaliah, and he died; and the Jews and the Chaldeans who were with him in Mizpah. Then arose all the people from the small even to great, and the heads of the armies and came [to] Egypt, for they feared before Chaldeans."¹⁵⁷

Kings and Chronicles do not report ensuing interim events. Josephus reports as follows. Ishmael took captives including women and children, among whom were daughters of king Mattaniah/Zedekiah. Johanan overtook Ishmael at the fountain in Hebron, fought him and brought back the captives. Johanan then consulted Jeremiah, who said they should not leave or fear the Babylonians; but Jeremiah's counsel was distrusted, and the group proceeded into Egypt, taking Jeremiah and Baruch with them.¹⁵⁸

Five years later, Nebuchadnezzar--who had conquered Coelesyria and the Ammonites and Moabites--finally overthrew Egypt's king.

* * *

In year 37 of king Jehoiachin's exile, "[Amel/Awil-Marduk] Evil-merodach, king of Babylon, in the year he became king," "lifted up...the head of Jehoiachin king of Judah from the house of prison." Jehoiachin was given a seat at the head of all the other kings at Merodach's court and received a regular daily allowance for all the [remaining] days of his

¹⁵⁵ *2 Kings* 25:8-22; *2 Chronicles* 36:17-20.

¹⁵⁶ *2 Kings* 25:23-24. (a) Other uses of Gedaliah: (1) (Pashur-) *Gedaliah*, one of king Zedekiah's court--Appendix 2C, VII, "Jeremiah;" (2) (*Gedaliah-Cushi*-) Zephaniah, the prophet; (3) (Jeduthun-) *Gedaliah*, a musician for David; (4) (Jeshua-) *Gedaliah* (at the time of *Ezra*), a returning priest who had a foreign wife; (b) Appendix 2A, *Mizpah*, etc.; (c) *Careah*/[*Kareah*] in *Jeremiah*] is an only use; correlations are (1) *Carrhae*, a Graeco-Roman name for Haran; (2) *Caria*, the name of an ancient district in SW Asia Minor; (3) high priest Jehoiada covenanted with *Carites* who aided the overthrow of Athaliah (*2 Kings* 11:4ff.); (d) Refer to Appendix 1F, *Ishmael/Ishmaelites*; Appendix 3B, I, *Jaazaniah*, Appendix 3B, II, Attachment 4, *Johanan*, etc., *Nethaniah*, *Netophah*, and *Seraiah*; (e) *Tanhumeth*, only use.

¹⁵⁷ *2 Kings* 25:23-26.

¹⁵⁸ *AJ*, X.IX.4; refer also to Appendix 2C, VII, "Jeremiah."

life.¹⁵⁹

[*End of Kings.*]

2 Chronicles contains final verses that are echoed at the beginning of *Ezra*:

"And in year first of Cyrus, the king of Persia...[*Tet*] stirred...the spirit of Cyrus...and he made a proclamation throughout all his kingdom, and also in writing, saying, 'Thus says Cyrus, the king of Persia: All the kingdoms of the Earth has given to me [*Tet.*], the God of the Heavens, and He has appointed me to build to Him a house in Jerusalem that in Judah. Who among you of all His people, [*Tet*] his God, with him and let him go up."¹⁶⁰

"And in the first year of Cyrus, king of Persia...stirred up [*Tet.*] the spirit of Cyrus...and he made a proclamation throughout all his kingdom, and also in writing, saying, 'Thus says Cyrus, king of Persia: All the kingdoms of the Earth has given me [*Tet.*] the God of Heaven. And he appointed me to build for Him a house in Jerusalem, which in Judah. Who among you of all His people be his God with him; and let him go up to Jerusalem which in Judah and rebuild the house of [*Tet.*] the God of Israel--He, God--who in Jerusalem."¹⁶¹

¹⁵⁹ *2 Kings* 25:27-30 (end of *2 Kings*).

¹⁶⁰ *2 Chronicles* 36:22-3.

¹⁶¹ *Ezra* 1:1-3. (See also Appendix 2A, Cyrus Cylinder.)