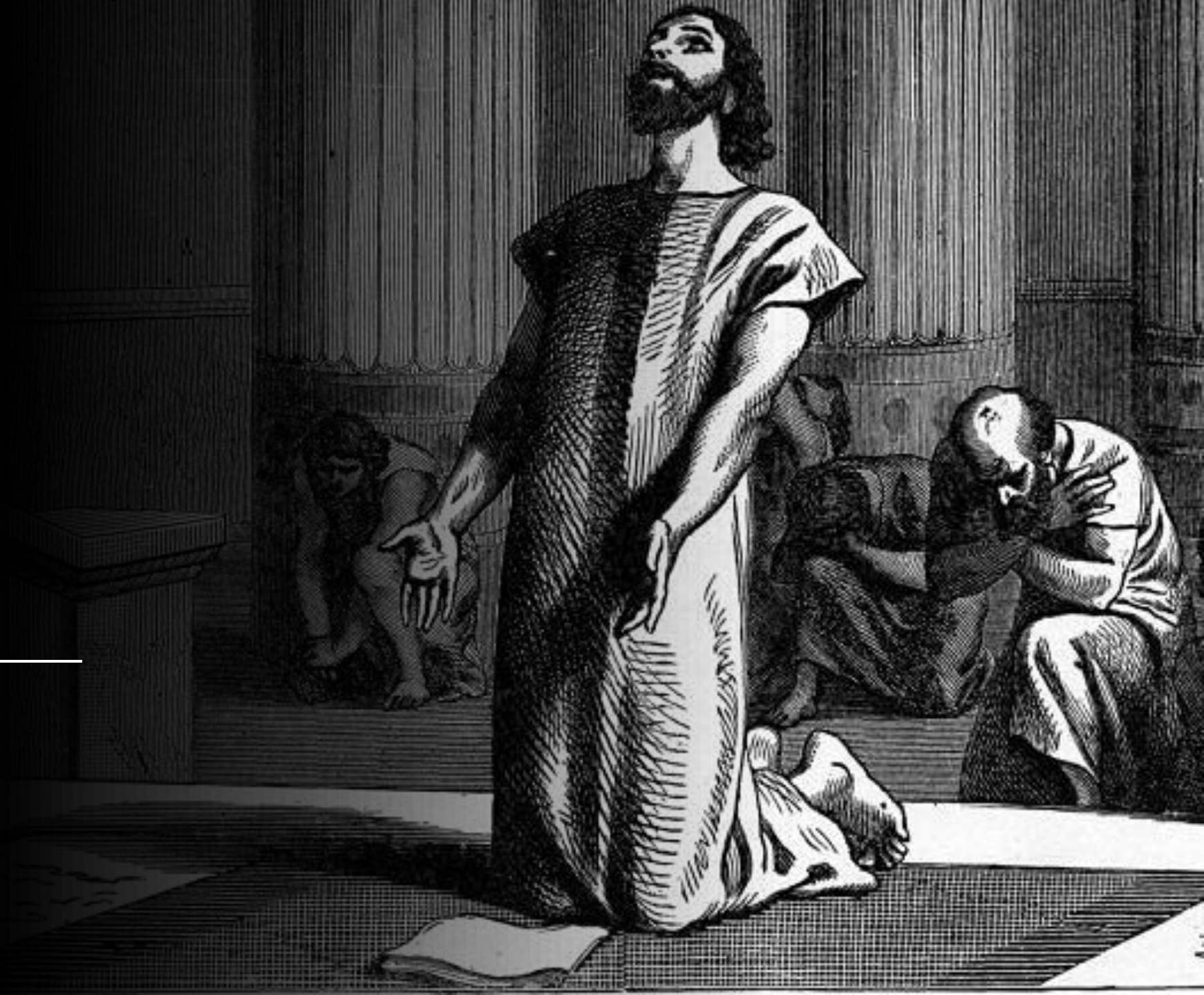




# 2 Kings 17-25

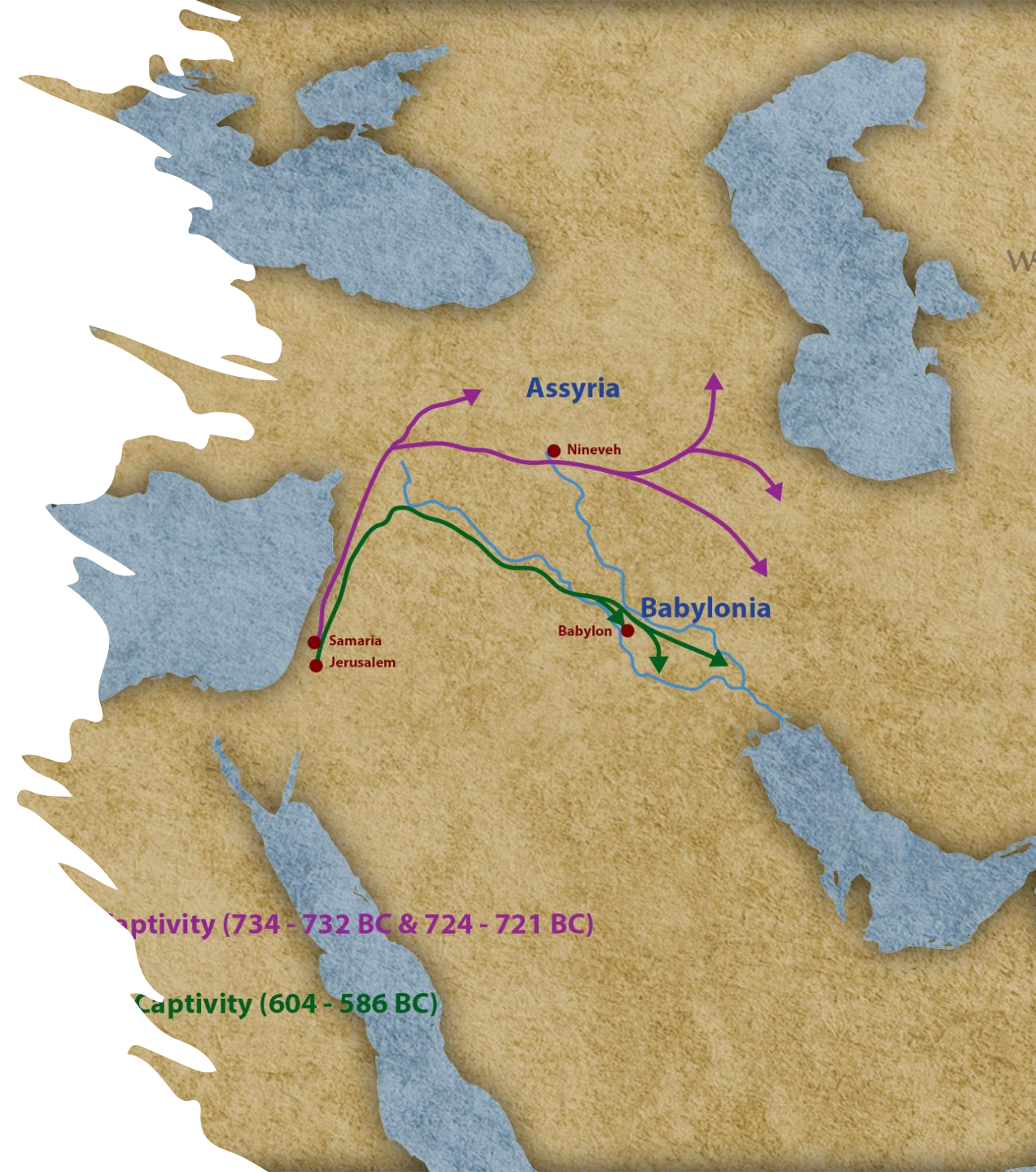
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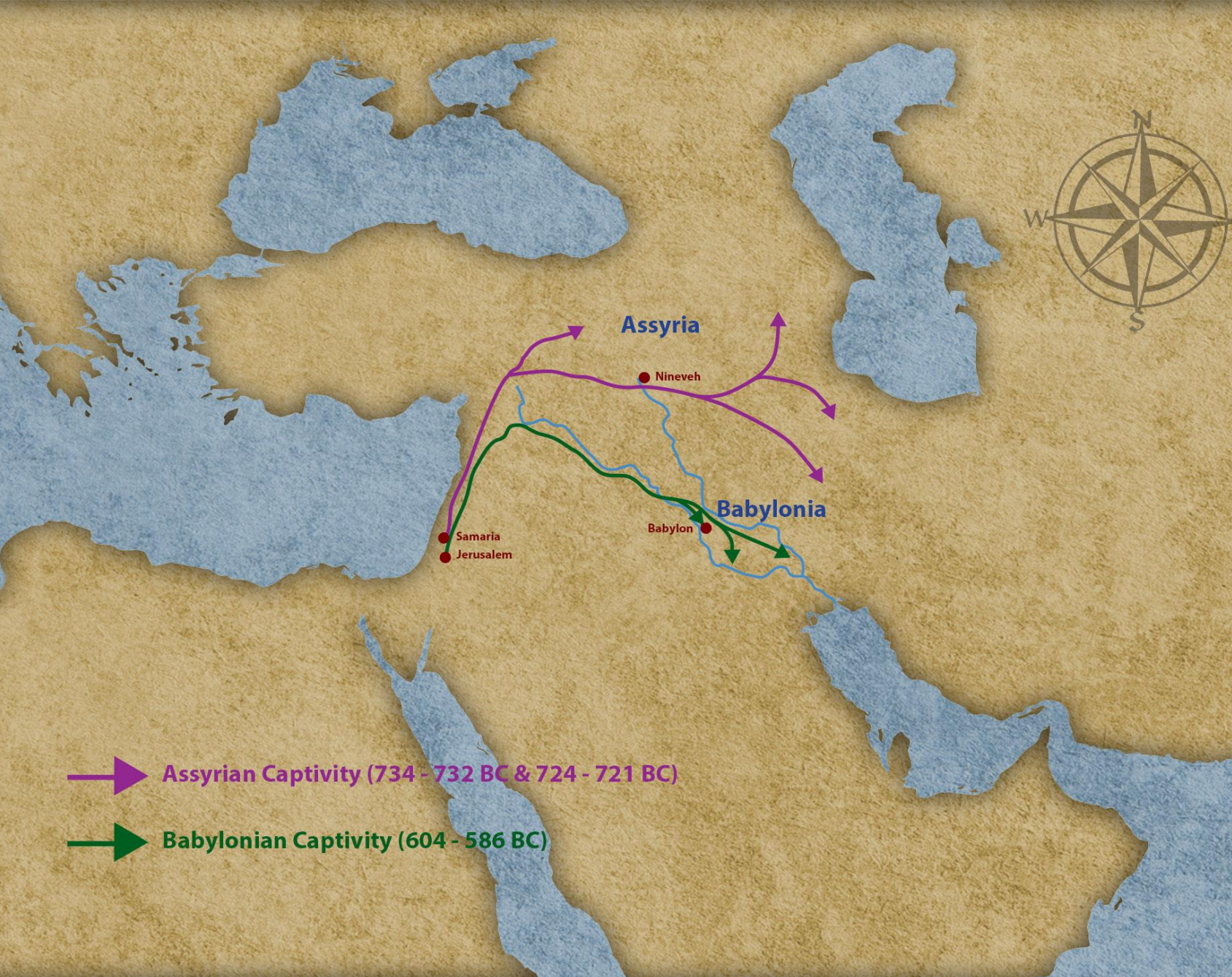
Come Follow Me



# 2 Kings 17: Problems in Israel, Assyria Carries Away the Ten Tribes – 721 BC

The author of kings relates that the reason this happened was due to false worship... “They feared other gods” (2 Kgs. 17.7)





# The scattering of Israel

See:

2 Nephi 25.14-15

2 Nephi 21.12

Isaiah 11. 12

2 Nephi 10.8

# Many scatterings...

The house of Israel was scattered on **several occasions**. The first was in 721 BC, when the Assyrian empire scattered the northern ten tribes. The second was in 586 BC, when the Babylonians conquered Jerusalem and relocated many of the Jews. Finally, in AD 70, the Romans burned down the temple in Jerusalem and sold much of the Jewish population into slavery, as Nephi prophesied would happen ([2 Nephi 25:14–15](#)).<sup>7</sup> However, Nephi also knew from Isaiah that **someday God would “set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth”** ([2 Nephi 21:12](#); [Isaiah 11:12](#)).

The Book of Mormon makes it clear that the gathering will be a physical event, and that scattered Israel would “be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth ... to the lands of their inheritance” ([2 Nephi 10:8](#)).

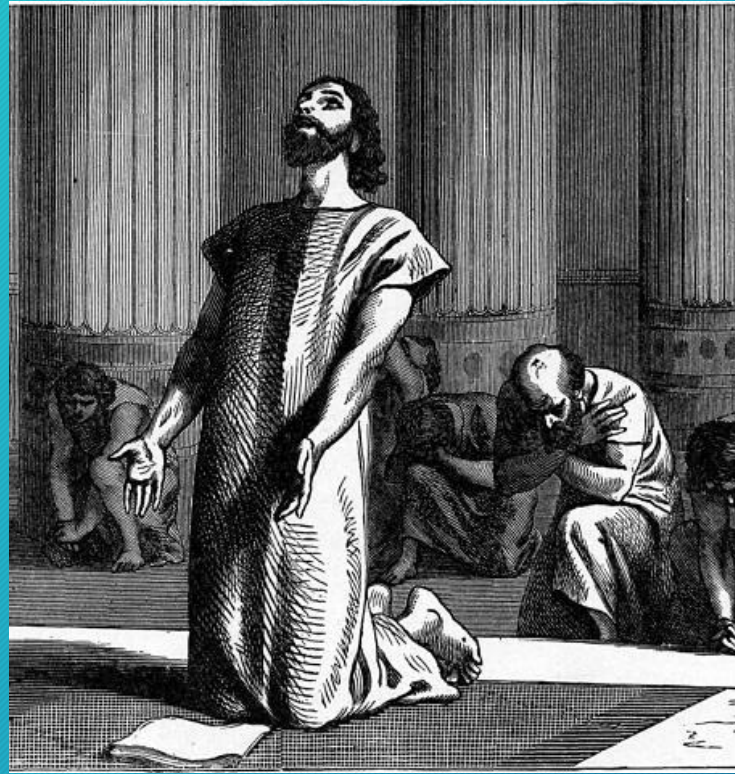
# Spiritual as well as physical...

The Book of Mormon also speaks of the gathering of Israel in **spiritual as well as physical terms**. Lehi, for example, seemed to equate being gathered with **coming to a knowledge of the Messiah**. He stated that “after the house of Israel should be scattered they should be gathered together again ... or come to the knowledge of the true Messiah, their Lord and their Redeemer” ([1 Nephi 10:13–14](#)).

## 2 Kings 18-19: Hezekiah's stand against Assyria

Thus saith the Lord, Be not afraid... (Isaiah 37:6)

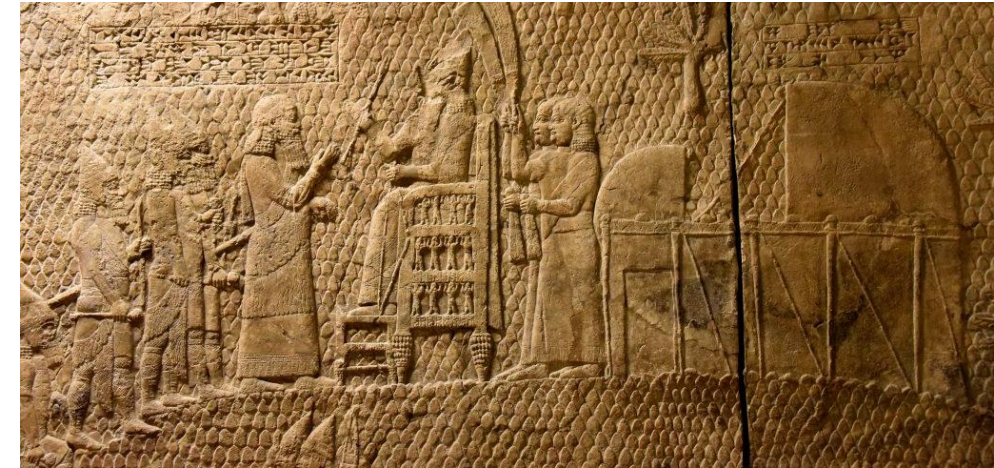
O Lord our God, I beseech thee, save us!  
(2 Kings 19:19)



An ancient Assyrian relief in Nineveh of Tiglath-Pileser III besieging a city. Now in the British Museum. Public domain /copyright expired

# Destruction at Lachish - 701 BC

Lachish was Judah's largest town outside of Jerusalem. The relief shown here is a vivid Assyrian depiction of the destruction of Lachish. Other parts of the relief depict Assyrian archers and stone throwers on the attack, Judean soldiers being impaled around Lachish, and later scenes of people being led from the defeated city into exile. According to archaeological surveys, the Assyrians decimated virtually all of the countryside outside of Jerusalem. (David Carr, *Holy Resilience: The Bible's Traumatic Origins*, p. 46-47)



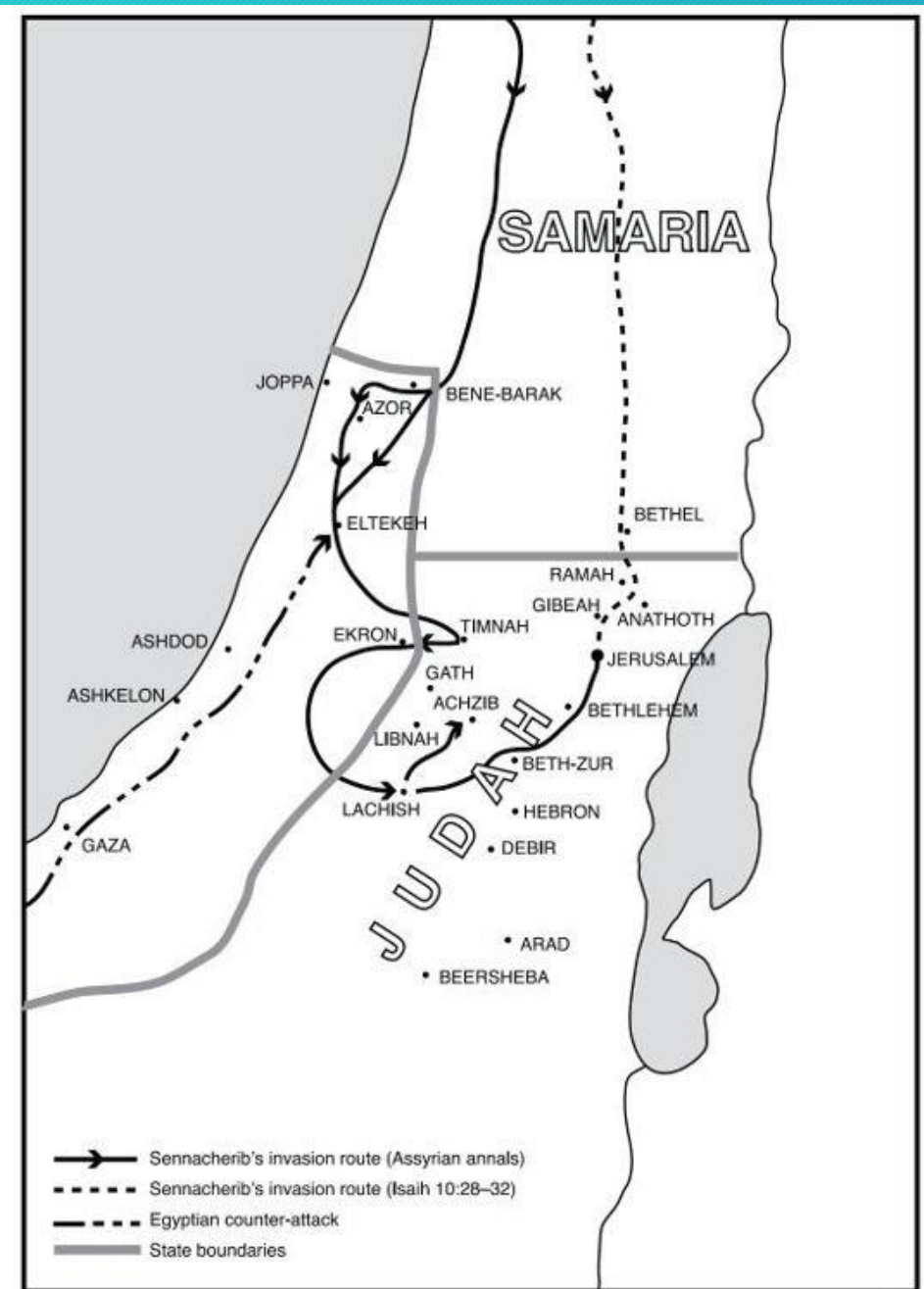
# Sennacherib's Prism

Sometimes referred to as “The Taylor Prism” - found in 1830 by Geoffrey Taylor.

This prism tells the story of 2 Kings 18-20 and Isaiah 36-37 from a pro-Assyrian point of view. Like many accounts in the biblical narrative, it has an agenda favoring its author. Sennacherib brags that he has enclosed Hezekiah “Like a caged bird.”







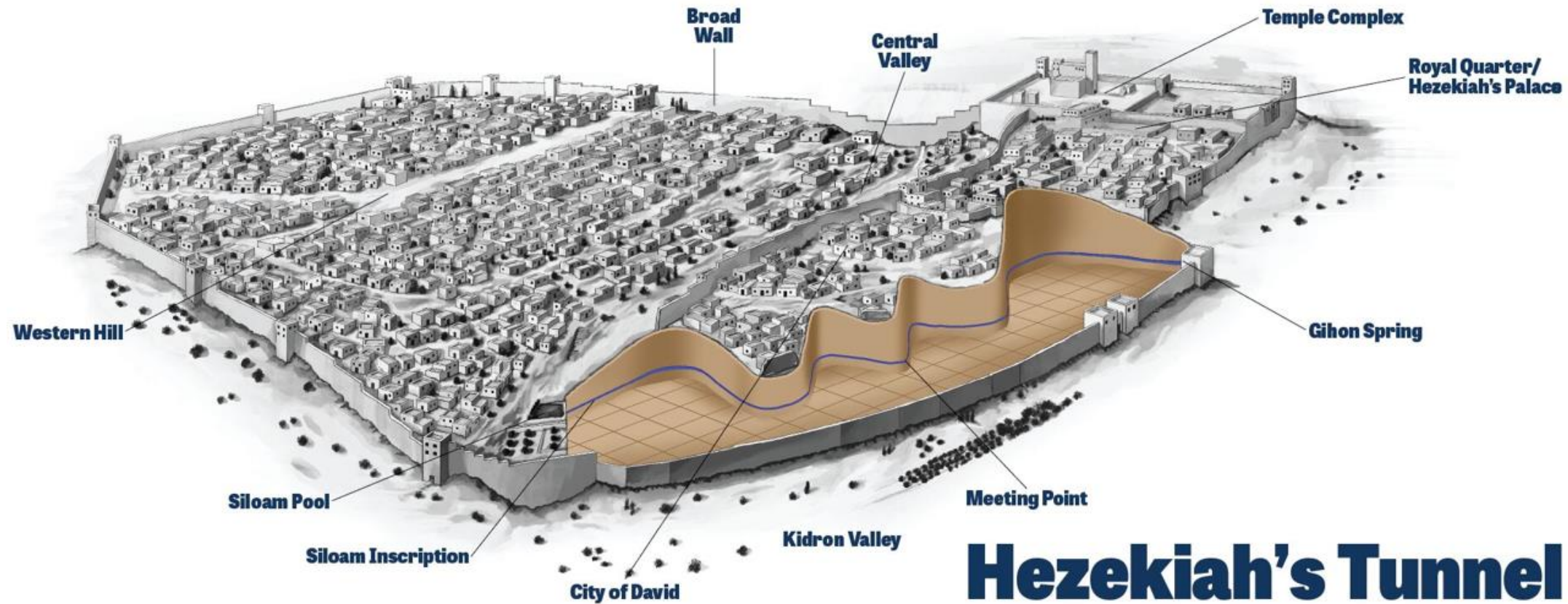
Assyrian attack on Hezekiah, 701 BC

## 2 Kings 20: Hezekiah's lengthened lifespan

Isaiah is told that Hezekiah's life is to be extended 15 years (2 Kgs. 20.3-6).

Hezekiah shows the Babylonians "all that was found in his treasures," and as a result, the Babylonian conquest is foretold by Isaiah (2 Kgs. 20.14-18).

Hezekiah's other acts, building the Pool of Siloam and his tunnel, both important works, is discussed (2 Kgs. 20.20).



Hezekiah's tunnel and the Pool of Siloam



# The ascent from the pool to the temple

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The Feast of Tabernacles required sin offerings and burnt offerings. At the time of preparation for the morning sacrifice, a priest would descend to the Pool of Siloam—amidst great music, celebration, and singing of Isaiah 12.3 and fill a golden pitcher with water.

After dipping his pitcher in Siloam’s water, the priest would return to the Temple Mount and pour the water into one of the silver basins by the altar. “Raise your hand!” the people would shout to the priest so that they could see he indeed poured the water into the basin.

“He who has not seen the rejoicing at the Simchat Bet Hasheavah [the water drawing ceremony], has never seen rejoicing in his life” (The Mishna, *Sukkah* 5:1).

# The Water Drawing Ceremony

Every day of the year, after the sacrifice was burned, an offering of wine was poured on the altar. During [Sukkot](#), there was also a water libation (*nisukh hamayim*). Some have suggested that it was a folk rite, an inducement for rain made by pouring out water at the season's onset, transformed by the rabbis into a symbolic Temple ritual.



# Water as well as Light

The Talmud describes the festivities in detail, from the lighting of **immense candelabrum set in the Temple courtyard** (each holding gallons of oil and fit with wicks made from priests' worn-out vestments), which generated such intense light that they illuminated every courtyard in the city. A Levite orchestra of flutes, trumpets, harps, and cymbals accompanied torchlight processions, and men who had earned the capacity for real spiritual joy through their purity, character and scholarship danced ecstatically to the hand-clapping, foot-stomping, and hymn-singing crowds. (Note that at this same festival Jesus declares "I am the light of the world!" (John 8.12))



# Wicked Manasseh: 2 Kings 21

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Manasseh is 12 years old at the time of taking the throne, and reigns for 55 years (2 Kgs. 21.1).

He did evil (2 Kgs. 21.2), built up high places (21.3), and made his sons to “pass through the fire” (21.6).

Tradition states that Manasseh killed the prophet Isaiah.

ECCHO LA VERGINE CHE CONCEPERA  
EPO PATORIRA VERGINE STNDO  
ELNOME DEL FIGL VOL ZICHAMERA  
EMANVEL CHE DETTO INTERPETRANDO  
IDDIE-CHONEZZO NOI EMAGERA  
BITVRO EMELE ACCIO CHERIPRONDO  
ZAPPI FVGGIRE EL MAL CHEE VIEIOZQ  
EELEGGERE EL BEN CHE VIRTVOZO

## Isaiah a martyr?

Daniel, Ezekiel, Jeremiah and Isaiah fresco in the [Church of the Gesu](#) in Rome Italy. Note the saw in Isaiah's right hand.





# 2 Kings 22: The Reign of Josiah

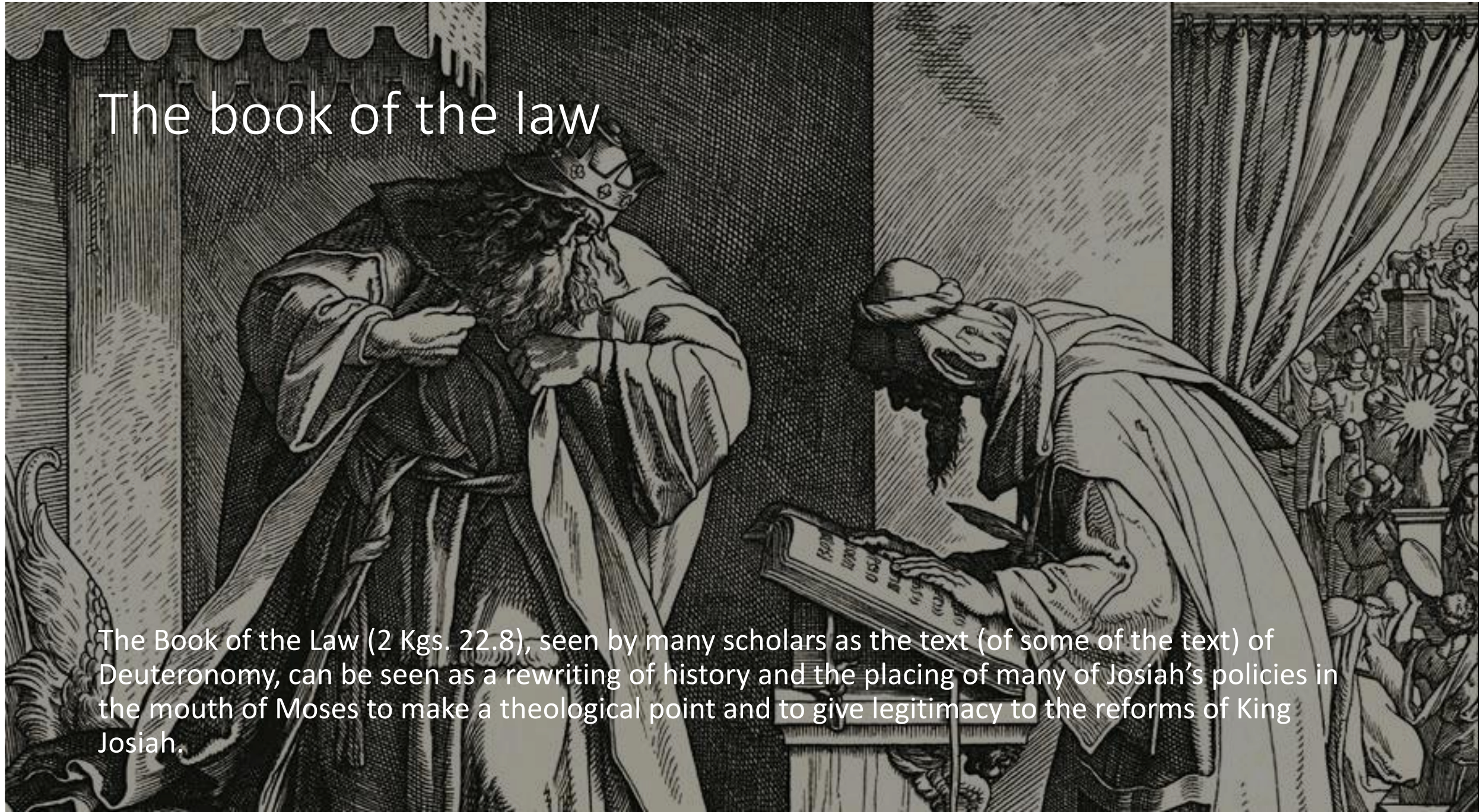
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During Josiah's life, Hilkiah discovers the book of the law (2 Kgs. 22.8) in the temple. When the king hears the words of this book he “rends his clothes” (v. 11), and commands the high priest to “inquire of the Lord” concerning the book (v. 13).



# The book of the law

The Book of the Law (2 Kgs. 22.8), seen by many scholars as the text (of some of the text) of Deuteronomy, can be seen as a rewriting of history and the placing of many of Josiah's policies in the mouth of Moses to make a theological point and to give legitimacy to the reforms of King Josiah.



## Josiah and the Book of the Law

2 Kings 22-23 Tells the story of Josiah, the hero for the Deuteronomist. Josiah is like unto Moses according to this author - see 2 Kings 23:25



## 2 Kings 23: The Reforms of Josiah

1. He put down "The Chemarim/Cumorim" (2 Kings 23.5) הַכֹּמְרִים (translated as "the idolatrous priests").
2. He brought out the Ashera (grove) from the house of the Lord (2 Kgs. 23.6).
3. He destroyed means of child sacrifice (2 Kgs. 23.10).
4. וַיִּתֵּץ אֶת-בְּתֵי הַקְּדֹשִׁים He "brake down the houses of the sodomites" (2 Kgs. 23.7) (this can be read a couple of ways)
5. He even performed religious reforms in the north (2 Kgs. 23.15-20).

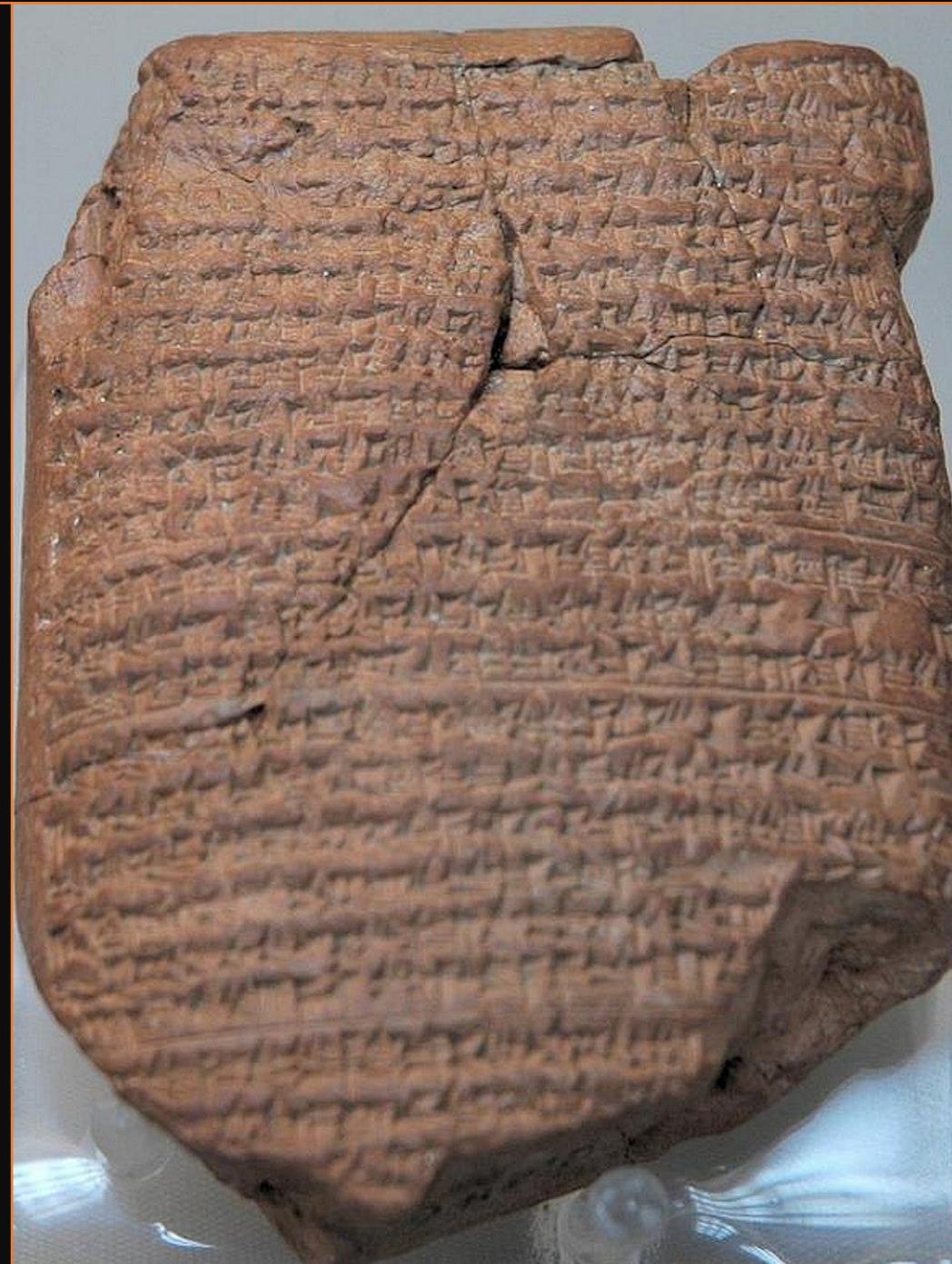
A dark red silhouette illustration of a battle scene. In the foreground, a chariot pulled by two horses is moving from left to right. A warrior in the chariot is reaching out towards a fallen warrior on the ground. The fallen warrior is lying on his back, with an arrow protruding from his chest. In the background, other soldiers on horseback are visible, some holding flags and spears. The entire scene is rendered in black silhouettes against a dark red background.

Josiah slain in battle:

2 Kings 23.29-30

The first exile  
597 BCE:  
2 Kings 24.8-12

Chronicle Concerning the Early Years of Nebuchadnezzar II (ca. 590 BCE). Also called "Jerusalem Chronicle".



586 BCE, the  
destruction of the  
Temple: 2 Kings 25







# A ray of hope: 2 Kings 25.27- 30

The record of Kings ends with a ray of hope. Jehoiachin is released from prison and allowed to live. After 37 years in prison, a Davidic king lives. This sparks hope in the return of a Davidic dynasty.

# Make Christ your true king

For behold, the Spirit of the Lord hath already ceased to <sup>a</sup>strive with their fathers; and they are without Christ and God in the world; and they are driven about as <sup>b</sup>chaff before the wind. **They were once a delightful people, and they had Christ for their <sup>a</sup>shepherd; yea, they were led even by God the Father.** But now, behold, they are <sup>a</sup>led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they. (Mormon 5.16-18).

The message is clear: By rejecting the true king, both the Nephites and the Jews were "driven about as chaff..." May we learn from this lesson!