

## 2 Kings Lesson 16

2 Kings Chapter 16

*Distributed by: KJV Bible Studies*

*Website: [www.KjvBibleStudies.net](http://www.KjvBibleStudies.net)*

*e-Email: [mailKjvBibleStudies@gmail.com](mailto:mailKjvBibleStudies@gmail.com)*

Memory verses for this week: ***Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.***

**Introduction:** In chapter 15, we studied about 5 of the kings who reigned in Northern Kingdom of Israel, and 2 that reigned in Judah including Azariah and Jotham's son, Ahaz.

This next chapter of II Kings keeps its focus completely in Judah and on the reign of Ahaz who we saw take the throne at the end of chapter 15. The time span parallels that of Isaiah 7.

### I. Ahaz Begins to Reign in Judah

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

***2Ki 16:2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.***

The focus of this chapter will be upon Ahaz, one of the most wicked kings of the southern kingdom. Noteworthy is the summary of his reign, he “did **not** that which was right in the sight of the LORD his God, like David his father.” Though some of his predecessors had in fact done right before God, Ahaz did the opposite.

***2Ki 16:3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.***

***2Ki 16:4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.***

Ahaz walked in the way of the kings of Israel which for the most part was wicked. There were many opportunities throughout the history of the kingdom for repentance. Ahaz knew what was good and right. He chose instead his own wicked imagination. The mention of him making his son pass through the fire refers to the abomination of Molech in which children were either sacrificed thereto, or at least passed through the angry flames of this despicable idol.

This son that passed through the fire may in fact have been Hezekiah. In Leviticus 18:21, God had specifically forbidden His people to do precisely what Ahaz did. He thus made himself abominable in God's eyes.

*Lev 18:21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.*

His predecessors had allowed high places throughout the land, now Ahaz did the same. Implied however is that his sacrifices in such places were to idols. The phrase "under every green tree" was an euphemism of idolatrous practices of the heathen. Groves were grown and attended where the people worshipped and sacrificed to these gods. Multiple locations made their appeasement more convenient. Ahaz not only allowed but openly participated in such practices in Judah.

*2Ki 16:5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.  
2Ki 16:6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.*

The invasion and attack against Judah and Jerusalem at this time clearly was no coincidence. God used Syria and Israel to chastise Judah for its sin.

Nevertheless, the allied forces of Rezin and Pekah could not subdue Jerusalem. The Syrians therefore moved on to the south and the Red Sea port city of Elath (Elat in modern terms), seizing it from Judah. Of interest is that the word Jews appears for the first time in the Bible. It refers specifically to those pertaining to the tribe of Judah. Again, it is in this direct context that Isaiah 7:1-16 takes place.

*Isa 7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.*

*Isa 7:2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.*

*Isa 7:3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;*

*Isa 7:4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.*

*Isa 7:5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,*

*Isa 7:6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:*

*Isa 7:7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.*

*Isa 7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and*

*within threescore and five years shall Ephraim be broken, that it be not a people.  
Isa 7:9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.  
Isa 7:10 Moreover the LORD spake again unto Ahaz, saying,  
Isa 7:11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.  
Isa 7:12 But Ahaz said, I will not ask, neither will I tempt the LORD.  
Isa 7:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?  
Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.  
Isa 7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.  
Isa 7:16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.*

*2Ki 16:7 So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.  
2Ki 16:8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.*

Meanwhile, Ahaz sent messengers to Tiglathpileser king of Assyria, saying, "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me".

Facing invasion and siege by Syria and Israel against Jerusalem, Ahaz offered himself as a means to the powerful Assyrians. In turn, he asked Tiglathpileser king of Assyria to intervene militarily on his behalf to deliver him. Ahaz raided the treasuries of the Temple as well as his own palace to make up a gift (payoff) for the Assyrians to intervene on his behalf. Noteworthy is that there was no prayer or seeking of God's help as Jehoshaphat had done in II Chronicles 20. Ahaz had completely turned his back on Jehovah God.

*2Ch 20:4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.  
2Ch 20:5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,  
2Ch 20:6 And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?  
2Ch 20:7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?*

F. B. Meyer said this about Ahaz in his commentary.

Ahaz was one of the most wicked kings of Judah. He not only passed his children through the lines of fire, but seems to have burned some of them, [2Ch 28:3](#). He filled Judah with the abominations of the heathen. The hills and woodlands of the Holy Land were contaminated by all the excesses of nature-worship. When therefore Syria and Israel confederated against him, Ahaz naturally turned to creature-aid. In spite of the remonstrances of Isaiah, he offered a bribe to the king of Assyria to do what God Almighty would have done, under happier conditions. This was the first step toward the utter undoing of Judah.

The first ten or twelve chapters of Isaiah cast a flood of light on the inner politics of this dark epoch. They give a glimpse also of Isaiah's profound emotions at the evils that threatened his fatherland. No servant of God can view the present state of civilization without grave concern, and we are bound to resist, so far as we can, the influences which are engaged in the work of moral disintegration. We are citizens of heaven, but also of earth, and must render to Caesar such things as naturally belong to him.

## II. King of Assyria Listens to Ahaz's Offer

*2Ki 16:9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.*

Seeing an opportunity to expand his empire, the king of Assyria listened to his offer. In one swoop, the Assyrians added Syria to their domain and moved its inhabitants as captives to Kir. Rezin, the king of Syria was eliminated. This is exactly what Isaiah had prophesied in Isaiah 7:7-9.

*Isa 7:7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.*

*Isa 7:8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.*

*Isa 7:9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.*

*2Ki 16:10 And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.*

*2Ki 16:11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.*

Ahaz went to Damascus to meet his new lord. While there, he saw an impressive pagan, idolatrous altar. He had a drawing made thereof and sent it back to Jerusalem for such an altar to be built there. Though a priest of Jehovah, Urijah reluctantly used those plans to build such a pagan altar at Jerusalem. It is implied that Urijah had constructed the pagan altar by the time Ahaz returned from Damascus.

## III. King Ahaz Administers the Offering

*2Ki 16:12 And when the king was come from Damascus, the king saw the altar: and the*

*king approached to the altar, and offered thereon.*

*2Ki 16:13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.*

*2Ki 16:14 And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.*

Ahaz himself directly offered sacrifices upon this pagan altar. This action is unprecedented. A king simply was not allowed to do these offerings. The office of Priest and that of King are two separate offices and were established as such by the Lord.

Here we view the height of reprobation that stagnated the office of the kings throughout the reign of the southern kingdom. These offerings were likely a combination of pagan sacrifices merged in with those to Jehovah. Whereas the brazen altar built by Solomon had been at the eastern entry of the Temple (from its beginning as prescribed by God), Ahaz now moved it northward off into a corner. Now in entering the main gate to the Temple, his new pagan altar is what was first encountered.

*2Ki 16:15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.*

*2Ki 16:16 Thus did Urijah the priest, according to all that king Ahaz commanded.*

Ahaz directed that the daily sacrifices in the morning and evening, along with all other sacrifices, were to be offered upon his new greater altar. Nevertheless, Ahaz still left the brazen altar off to the side as a standby for his own personal inquiry. You have heard the old saying that power corrupts. Absolute power seems to absolutely corrupt this king. Many in power do not see the limits of their offices.

It is ironical, that God never worked through the altar as an oracle. Ahaz cared little for how God worked. He had his new pagan altar from which to offer sacrifices and that is where the main activities of the Temple now took place. How many today prepare their church services as they want them, without any regard to what God has laid out in His Word.

John Wesley in his Commentary said this about the 'Great Altar'

Great altar - This new altar; which was greater than Solomon's. Sacrifice - Whatsoever is offered to the true God, either in my name (for possibly he did not yet utterly forsake God, but worshipped idols with him) or on the behalf of the people, shall be offered on this new altar. Enquire by - That shall be reserved for my proper use, to enquire by; at which I may seek God, or enquire of his will, by sacrifices joined with prayer, when I shall see fit. Having thrust it out from the use for which it was instituted, which was to

sanctify the gifts offered upon it, he pretends to advance it above its institution, which it is common for superstitious people to do. But to overdo is to underdo. Our wisdom is, to do just what God has commanded.

*2Ki 16:17 And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones.*

*2Ki 16:18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.*

In the Temple there were ten lavers for the priests to wash in, which are here meant the singular being put for the plural. These had bases of brass, on which they were set; and about these bases were borders, which had on them figures of various creatures, lions, oxen, and cherubim; and these Ahaz cut off, either to deface them, in contempt of them, or possibly to convert the brass to other uses, as he might also the bases themselves, since he removed the lavers from off of them." See 1Kings 7:27-30.

*1Ki 7:27 And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.*

*1Ki 7:28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges:*

*1Ki 7:29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.*

*1Ki 7:30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.*

Furthermore, Ahaz dismantled the brazen laver of the Temple, setting it upon the floor thereof. He may have intended to diminish its magnificence, or he may have had other plans for its brass. There was an open tent-like structure or covered walkway had been constructed at the Temple for the king's use upon the Sabbath day to shelter him from the elements. Ahaz reoriented this walkway toward the direction whence might come the king of Assyria, clearly in deference to him.

*2Ki 16:19 Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah?*

*2Ki 16:20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.*

The record of one of the most wicked kings of Judah is noted. Ironically, his son, Hezekiah, would become one of the truly godly kings of the southern kingdom.

Ahaz displaced the ancient brazen altar of God for one that didn't even belong in God's House.

Men today are choosing their own imaginations, that which has failed in the past rather than choosing the tried and true ways our Lord ordained that we might walk in them by faith.

*KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons, or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at the email below.*

*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

*Website:* [www.KjvBibleStudies.net](http://www.KjvBibleStudies.net)

*e-Email:* [mailKjvBibleStudies@gmail.com](mailto:mailKjvBibleStudies@gmail.com)

**Practice Random Acts of Kindness. Each act spreads, and many will be blessed.**