

2 Kings Chapter 14

Verses 14:1 – 15:38: This section quickly surveys the kings and selected events of the northern and southern kingdoms from 796 to 735 B.C. in contrast to the previous 19 chapters (1 Kings 17:1 – 2 Kings 13:25), which narrated 90 years of history (885-796 B.C.). With a concentration on the ministries of Elijah and Elisha during the final 65 years of that period (860-796 B.C.), 62 years are covered in these two chapters. The previous section concluded with a shadow of hope. Officially sanctioned Baal worship had been eradicated in both Israel (10:18-28), and Judah (11:17-18); the temple of the Lord in Jerusalem had been repaired (12:9-15); and the Syrian threat to Israel had been overcome (13:25). However, this section emphasizes that the fundamental problems remained. The false religion established by Jeroboam I continued in Israel even with the change of royal families (14:24-15:9, 18, 24, 28). And the high places were not removed in Judah even though there were only good kings there during those years (14:4; 15:4, 35).

2 Kings 14:1 "In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah."

“Second year”: 796 B.C.

“Amaziah”: (See notes on 2 Chron. 25:1-28).

In chapter 12 verse 21, we read of Amaziah reigning in Judah in the place of his father Joash, who had died. The Joash of Israel and the Joash of Judah reigned at the same time for a short period of time. "Amaziah" means strength of Jehovah.

2 Kings 14:2 "He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name [was] Jehoaddan of Jerusalem."

“Twenty and nine years”: 796-767 B.C.

He reigned from the time he was 25 until he was 54 years old. His mother's name Jehoaddan and was also thought to be Joadim, or Jodade. "Jehoaddan" means Jehovah delights. She was the queen with Joash as king.

Verses 3-4: Amaziah was a spiritual improvement over his father Joash, but was far from exemplary in his faith (2 Chron. 25:2, 14-16).

2 Kings 14:3 "And he did [that which was] right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did."

“Not like David”: David set a high standard of unswerving devotion to the Lord for the kings of Judah who were his descendants to follow (1 Kings 11:4, 6; 15:3). Amaziah did not follow the

Lord completely as David had, because he, like his father Joash, did not remove the high places (verse 4). Where, in disregard for Mosaic law, the people worshiped the Lord (Deut. 12:2-7; 13-14). Further, according to (2 Chron. 25:14-16), Amaziah embraced the false gods of the Edomites.

He was descended from David, but Joash was his father. He was attempting to do that which was right in the sight of the LORD. Asa was the only descendent of David, up until this time, who had lived as good as David in the sight of the LORD. Amaziah was a good king, but he did not quite measure up to David. He was zealous for the LORD in the beginning, but he faltered in the latter part of his reign.

2 Kings 14:4 "Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places."

Though he first did that which was right before God; nor did his father take them away (see 2 Kings 12:3).

God wanted them to worship and burn incense in the temple in Jerusalem. Anything other than what He had established, would be sin.

Verses 5-6: Blood revenge was an accepted Israelite custom, but Amaziah followed the "Law of Moses" rather than killing further generations as Jehu had done (10:11, 14; Deut. 24:16).

When firmly in control of the kingdom, Amaziah took revenge on Jozachar and Jehozabad, the officials who assassinated his father Joash (12:20-21). However, he spared the lives of their sons, in obedience to the Mosaic law that children were not to die for their father's sins (Deut. 24:16; Ezek. 18:1-20).

2 Kings 14:5 "And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father."

That he was well settled on the throne, and had a share in the affection of the people, and the idolatry and murder his father had committed were worn off of the minds of the people. And the friends of the conspirators against him were become few or none.

"That he slew his servants that had slain the king his father": Charged them with the murder in a court of judicature, obtained a sentence against them, and had them executed.

We remember that Joash had been killed by some of his own men. Their treachery led to their own death here, when Amaziah killed them.

2 Kings 14:6 "But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The

fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."

Which is an instance of his clemency and goodness, and of his strict regard to justice, and to the law of God. Though he might fear these, being spared, would one time or other revenge their fathers' deaths.

"According to that which is written in the book of the law of Moses" (see Deut. 24:16).

"Wherein the Lord commanded, saying, the fathers shall not be put to death for the children": To which command Amaziah was obedient.

"Nor the children be put to death for the fathers; but every man shall be put to death for his own sin": wherein he showed some faith and courage, that he would obey this command of God, though it was very hazardous to himself, such persons being likely to seek revenge for their father's death.

The people of this land had been guilty of killing the children of the offenders, along with their fathers who were the offenders. Amaziah did not do that. He followed the LORD's teaching, which said each man should die for his own sin. The children should not be required to die for the sins of their fathers. At least in this action, Amaziah had shown great restraint.

2 Kings 14:7 "He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day."

"Edom" had successfully rebelled against Judah in the days of Jehoram (8:20-22). Amaziah's God given success is detailed more fully (in 2 Chronicles 25:5-16). Unfortunately, that victory aroused a foolish pride (verse 10), and caused spiritual compromise, for which Amaziah was rebuked by a prophet of the Lord (2 Chron. 15:14-16).

For an elaboration of Amaziah's war with Edom (see the notes on 2 Chron. 25:5-16). Edom had revolted in Joram's reign (see 8:20), so the king wanted them subjugated again.

"The Valley of Salt": Probably a marshy plain at the south end of the Dead Sea (see note on 2 Sam. 8:13).

"Selah ... Joktheel": Selah (meaning "rock" in Hebrew), is best identified as Petra (meaning "rock" in Greek), a city carved out of sheer mountain walls located about 50 miles south of the Dead Sea, though some prefer to place it in northern Edom near Bozrah on the King's Highway (Judges 1:36). Renaming a captured city, as Amaziah did with the name Joktheel, implied his control over it.

See (2 Chronicles 25:5-13), for more on this victory. This stunning accomplishment was only possible through God's empowerment, but Amaziah took the credit and became proud (2 Chron. 25:14-16).

Amaziah battled with Edom at the Dead Sea or the Salt Sea, and it appears he killed ten thousand of them. The valley of salt is right there by the Salt Sea. Selah here, is believed to be the same as Petra. "Joktheel" means subdued of God.

Verses 8-14: The point of Jehoash's fable was that the weaker king, "Amaziah" (the "thistle), who had defeated lowly Edom, should not challenge mighty "Jehoash (the "cedar") who had defeated more powerful Syria. He threatened that if his words went unheeded, Amaziah would be "trode" in battle by the army of Israel (a "wild beast" out of "Lebanon). Jehoash made good on his threat.

2 Kings 14:8 "Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face."

"Jehoash ... of Israel" (see notes on 13:10-23).

"Look one another in the face": Amaziah's challenge to Jehoash constituted a declaration of war. Amaziah, emboldened by his victory over Edom (verse 10), thought he could defeat the stronger army of Israel (13:25). He was probably also upset by the refusal of Jehoash to establish a marriage alliance with him (verse 9).

Amaziah of Judah sent word to Joash of Israel, that he would like to see him and talk to him face to face.

2 Kings 14:9 "And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that [was] in Lebanon sent to the cedar that [was] in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that [was] in Lebanon, and trode down the thistle."

"The thistle ... cedar": In this parable (Judges 9:8-15), the thorn bush (Amaziah), an irritating and worthless plant, sought to become the equal of the majestic cedar (Jehoash), but a wild animal crushed the bush. Jehoash counseled Amaziah that he was overestimating his power and prominence and should not go to war with Israel lest he be crushed (verse 10).

The provocation for Amaziah's challenge lay in the fact that when he had dismissed some Israelite mercenaries, which he had planned to use in the Edomite campaign, they had looted certain Judean cities on their way homeward (2 Chron. 25:6-10, 13). Proud "Amaziah" (verse 10), foolishly thought to test the battle-proven "Jehoash, king of Israel (13:25).

A thistle is nothing compared to a cedar. This seems to be speaking of someone held in low esteem, asking for the hand of the daughter of someone held in high esteem. When two people marry, it is as if they are on equal standing. The thistle is saying, he is equal with the cedar. It appears, the answer is to insult Amaziah. There is even a threat involved, with the wild beast mentioned.

2 Kings 14:10 "Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory [of this], and tarry at home: for why shouldest thou meddle to [thy] hurt, that thou shouldest fall, [even] thou, and Judah with thee?"

Swelled him with pride and vanity on account of the victory he had obtained over the Edomites. Which pride was at the bottom of his message to him, and that goes before a fall (Prov. 16:18).

"Glory of this, and tarry at home": Be content with the glory of it, and boast of it at home, but do not swagger abroad, and insult thy neighbors.

"For why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?" Suggesting to him, that he had better be quiet, since it would be to the harm, if not the ruin of him and his kingdom.

He thinks that Amaziah is overly proud of destroying Edom. He is also warning Amaziah that he might attack him and Judah. He thinks that his 3 victories of Syria make him equal or better, than Judah.

2 Kings 14:11 "But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which [belongeth] to Judah."

"Beth-shemesh": A town about 15 miles west of Jerusalem, where the armies of Israel and Judah faced each other in battle.

Beth-shemesh was in Judah's land. It appears the two armies met at this point.

Verses 12-14: Amaziah's stubbornness will cost him his freedom (2 Chron. 25:23-25), and "Jerusalem" also paid a heavy price in Jehoash's invasion and looting of the city.

2 Kings 14:12 "And Judah was put to the worse before Israel; and they fled every man to their tents."

Could not face them; but as Josephus says, a sudden fear and consternation seized them, and before they joined battle with the Israelites, turned their backs.

"And they fled every man to their tents": To their cities, as the Targum, and left their king alone.

In this initial battle, Israel won. Judah fled from the front and went home.

2 Kings 14:13 "And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits."

“Jehoash ... took Amaziah”: Winning the battle, Jehoash also captured Amaziah. Jehoash probably took Amaziah back to Samaria as a hostage (verse 14). The king of Judah was forced to stay in Samaria until the death of Jehoash (in 782 B.C.; verse 17).

Gate of Ephraim ... corner gate”: The Corner Gate (Jer. 31:38; Zech. 14:10), was at the northwest corner of the wall around Jerusalem. The Ephraim Gate was in Jerusalem’s northern wall facing Ephraim, 600 feet east of the Corner Gate. This northwestern section of the wall of Jerusalem, torn down by Jehoash, was the point where Jerusalem was most vulnerable.

Whether the troops of Amaziah ran, and left him to be captured by Jehoash or not, we do not know. We do know, that Amaziah was captured. He took the king with him to Jerusalem, and tore down 600 feet of the wall of the city. We are not told whether Amaziah's men did not fight back, because they did not want to get their leader killed, or whether they just ran in fear.

2 Kings 14:14 "And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria."

“He took”: Jehoash plundered both the temple at Jerusalem and the palace of Amaziah. The value of the plundered articles was probably not great, because Jehoash of Judah had previously sent the temple and palace treasures to pay tribute to Hazael of Damascus (12:17-18). Jehoash probably took hostages from Jerusalem to Samaria to secure additional payments of tribute in view of the small war booty.

There could not have been very much silver and gold, because about 15 years earlier the silver and gold had all been given to Hazael to stop warring with them. Whatever had been accumulated in the meantime, was taken. They also took hostages. The first mention of taking hostages had to do with the Persians taking Lot hostage. This was not a custom of the Hebrews.

2 Kings 14:15 "Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, [are] they not written in the book of the chronicles of the kings of Israel?"

His valiant and mighty acts which he did in his wars with the Syrians (2 Kings 13:25).

"And how he fought with Amaziah king of Judah": A short account of which is given in the preceding verses.

"Are they not written in the book of the chronicles of the kings of Israel?" A book very often mentioned and referred to, as containing the history of the events and transactions of every reign.

2 Kings 14:16 "And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead."

Died as they died.

"And was buried in Samaria with the kings of Israel": Where they were.

"And Jeroboam his son reigned in his stead": Which was Jeroboam the second.

This is that same record book that had been kept of the exploits of all the kings of Israel. That book is not part of the Bible, however. Jehoash or Joash, wound up being an evil king. He named his son after the evil Jeroboam, who brought in the golden calf to be worshipped.

Verses 17-19: "Amaziah" was still alive when "Jehoash" died (2 Chron. 25:25). Apparently, Jehoash's son, Jeroboam II, released him and he returned home to live another "fifteen years." Like his father before him, Amaziah was to die at the hands of assassins.

2 Kings 14:17 "And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years."

"Fifteen years": 782-767 B.C.

We see from this, that Amaziah was not killed in the battle with Joash of Israel. Joash stole the valuables, but undoubtedly let Amaziah go.

2 Kings 14:18 "And the rest of the acts of Amaziah, [are] they not written in the book of the chronicles of the kings of Judah?"

"The acts of Amaziah" His apostasy (2 Chron. 25:27), his disastrous war with Israel, the ruinous condition of Jerusalem, the plunder of the temple and the loss of hostages lost him the respect of his people who rebelled and killed him.

As Israel had a record book of their kings, so did Judah. His exploits were kept in the book of Judah's records.

2 Kings 14:19 "Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there."

Against Amaziah; the inhabitants of Jerusalem, the principal men of it. Perhaps those whose sons the king of Israel had carried away as hostages, which they imputed to the ill conduct of Amaziah, as well as the breaking of the wall of Jerusalem. And the pillaging of the temple, and the king's palace.

"And he fled to Lachish": A fortified city in the tribe of Judah (Joshua 15:39), but they sent after him to Lachish, and slew him there; in a private manner, as Josephus relates.

"Lachish": A town about 25 miles southwest of Jerusalem to which Amaziah fled seeking to escape death.

This is speaking of Amaziah. He was killed by his own people, to get a new leader in his place.

2 Kings 14:20 "And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David."

That is, in a chariot or hearse drawn by horses; though the Jews suppose he was carried on horses, and that because he worshipped the gods of the Edomites, who were themselves carried on horses. And he was not carried on the shoulders of men, because he neglected to serve the God of Israel, whose mysteries were carried on the shoulders of men.

"And he was buried at Jerusalem with his fathers in the city of David": And very probably in the sepulcher of the kings, though his father was not.

They did respect him enough to bring his body back to Jerusalem for burial.

2 Kings 14:21 "And all the people of Judah took Azariah, which [was] sixteen years old, and made him king instead of his father Amaziah."

"Azariah" is also called Uzziah (2 Chron. 26:1; Isa. 1:1).

"Sixteen years old": Azariah, a.k.a. Uzziah (see note on 15:1). Had actually begun to reign at the age of 16 in 790 B.C. when his father Amaziah was taken prisoner to Samaria (verse 13). When Amaziah returned to Judah, Azariah ruled with him as co-regent from 782-767 B.C. (verse 17). In 767 B.C. when Amaziah was killed (verse 19), Azariah began his sole rule (15:1; see notes on 2 Chron. 26:1-23).

Azariah is spoken of in other places as Uzziah. "Azariah" means whom God hath helped. "Uzziah" means might of Jehovah. This is undoubtedly not the conspirators, who set up Azariah as king of Judah.

This seems to be a people movement. The people feared the conspirators might try to put someone on the throne, who was not descended from King David.

2 Kings 14:22 "He built Elath, and restored it to Judah, after that the king slept with his fathers."

"Elath" had been important to the Israelites in Solomon's day (1 Kings 9:26-28; 10:22), and in the era of Jehoshaphat (2 Chron. 20:36). Elath was located on the northern coast of the Gulf of Aqabah and was closely associated with Ezion-geber, a seaport of Solomon. Azariah's restoration of Elath to Judah marked the first significant act of his sole rule; his further successes are summarized (in 2 Chron. 26:6-15).

It seemed as though he was an efficient king, even though he started so young. Elath had been the headquarters for the fleet of Solomon. It was located on the northeast end of the Gulf of Aqabah.

It was a place that swapped back and forth between Judah and Edom. Perhaps, they had gotten it back in the last war with Edom.

2 Kings 14:23 "In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, [and reigned] forty and one years."

"Fifteenth year": Ca. 782 B.C. This marked the beginning of the sole reign of Jeroboam II. Since his son, Zechariah succeeded him in 753 B.C. (see 15:8), Jeroboam II must have had a co-regency with his father Jehoash for 11 years, making a total reign of 41 years (793-753 B.C.), longer than any other king in the northern kingdom.

"Jeroboam": This was Jeroboam II, who like the other kings of Israel, followed the false religion of Jeroboam I. During the reign of Jeroboam II, the prophets Hosea (Hosea 1:1), and Amos (Amos 1:1), ministered to the northern kingdom. These prophets showed that Jeroboam II's reign was a time of great prosperity and greater spiritual apostasy in Israel.

It appears that now Jeroboam the second is ruling Israel. He was an evil idolatrous king. He was very powerful though.

2 Kings 14:24 "And he did [that which was] evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin."

Was guilty of idolatry.

"He departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin": The worship of the calves is especially meant. He was in all respects of the same cast with his ancestor of the same name, from whom he had it, in veneration of him.

Here again, we see that the worship of the golden calf was continuing.

Verses 25-28: The "Jonah" is the same "prophet" whose story is told in the Book of Jonah. This "Jeroboam" is Jeroboam II, a man of war who "recovered ... which belonged to Judah", so that Israel's territory resembled that of King Solomon's reign.

The explanation for Jonah's prophecy is given here. The Lord Himself had personally witnessed the heavy, bitter affliction borne by all in Israel with no human help available (verse 26). Further, the Lord had not decreed Israel's final doom (verse 27). To "blot out their name from under heaven" meant to annihilate Israel totally, leaving no trace or memory of her (Deut. 9:14; 29:20). Thus, moved with compassion, the Lord Himself used Jeroboam II's reign to rescue His suffering people. However, as the books of Hosea and Amos show, Israel did not respond to God's grace with repentance.

2 Kings 14:25 "He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which [was] of Gath-hepher."

“Restored the coast of Israel”: Jeroboam II’s greatest accomplishment was the restoration of Israel’s boundaries to approximately their extent in Solomon’s time, excluding the territory belonging to Judah. The northern boundary was the entrance of Hamath, the same as Solomon’s (1 Kings 8:65), and the southern boundary was the Sea of the Arabah, the Dead Sea (Josh. 3:16; 12:3).

Jeroboam II reigned 41 years, including 15 years of co-regency with his father Jehoash. He inherited a strong kingdom and was able to reverse the military advantage that the Arameans had so long enjoyed. He pushed the frontier of the northern kingdom beyond “Hamath” and Damascus in Syria (verse 28). With Adad Nirari III of Assyria dead, and weaker kings on the Assyrian throne, Jeroboam had a free hand in Aramean affairs. Unfortunately, his military and administrative abilities were not matched by any spiritual sensitivity (verse 24). The prophets Hosea and Amos decry the spiritual bankruptcy of the northern kingdom in the early eighth century B.C.

“Jonah”: The territorial extension of Jeroboam II was in accordance with the will of the Lord as revealed through the prophet Jonah. This was the same Jonah who traveled to Nineveh with God’s message of repentance for the Assyrians (see introduction to Jonah).

“Gath-hepher”: A town located in the tribal area of Zebulun, about 14 miles west of the Sea of Galilee (Josh. 19:13).

This king will lead Israel as a nation to greatness again, except that he did not lead them in their spiritual renewal. They still sinned against God, but on the other hand, we find him listening to the prophet Jonah. The entering in of Hamath was thought to be the northern border of the holy land. The sea of the plain is possibly speaking of the Dead Sea. It appears Jonah was a prophet at the time of Amos and Hosea. Gath-hepher is not far from Mount Tabor.

2 Kings 14:26 "For the LORD saw the affliction of Israel, [that it was] very bitter: for [there was] not any shut up, nor any left, nor any helper for Israel."

Being sorely oppressed by their enemies, especially the Syrians. And he was moved to have compassion upon them, and show mercy to them:

"For there was not any shut up, nor any left, nor any helper for Israel": They were in the most forlorn and helpless condition (see Deut. 32:36).

The Israelites had suffered greatly at the hands of the Syrians. It is not because Jeroboam the second is a good man, but because of God's mercy on Israel, that they are blessed through Jeroboam the second.

2 Kings 14:27 "And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash."

Had not as yet declared it by any of his prophets, that he would do it, as he afterwards did by Hosea (Hosea 1:4). And was fulfilled in the reign of Hoshea king of Israel (2 Kings 17:1).

"But he saved them by the hand of Jeroboam the son of Joash": The instrument of their deliverance from the hands of their enemies, and of recovering their borders as afore time.

They do not deserve God's compassion, and neither does Jeroboam the second. God loves them, even while they are involved in their sins. He loved all of us, when we were yet in sin too. He will not blot their name out, even though they are still worshipping the golden calf.

2 Kings 14:28 "Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [which belonged] to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?"

Without devotion to the Lord, Jeroboam, by might and clever leadership, brought Israel more prosperity than the country had known since Solomon. The people rested in their prosperity rather than God's power. Material blessing was no sign of God's blessing, since they had no commitment to Him.

He was a warrior, who actually recovered much of the land Syria had taken away. He would have much written in the record books, of how he regained much of the land for Israel.

2 Kings 14:29 "And Jeroboam slept with his fathers, [even] with the kings of Israel; and Zachariah his son reigned in his stead."

Died, and was buried with them.

"And Zachariah his son reigned in his stead": Who was of the fourth generation from Jehu, as was promised to him (2 Kings 10:30).

Jeroboam the second did much for the land of Israel. He was an evil idolatrous king however. In Zachariah, we see the fulfillment of the promise that the LORD made to Jehu. His descendants for 4 generations would sit on the throne of Israel. Zachariah would be another evil king. "Zachariah" means whom Jehovah remembers.

2 Kings Chapter 14 Questions

1. What does "Amaziah" mean?
2. How old was Amaziah, when he began to reign?

3. How old was he, when his reign ended?
4. Who was his mother?
5. What does "Jehoaddan" mean?
6. He did that which was _____ in the sight of God.
7. He was not like David, but like his _____.
8. What was one thing that remained, that displeased God?
9. Who did he kill, as soon as the kingdom was confirmed in his hands?
10. Why did he not kill their children?
11. How many of Edom did he kill in the valley of salt?
12. Where is the valley of salt?
13. What message did Amaziah send to Jehoash?
14. What is verse 9 really speaking about?
15. What does Jehoash really think about Amaziah?
16. Where did they meet face to face?
17. What was the outcome?
18. What happened to Amaziah?
19. What did the king of Israel do in Jerusalem?
20. What places did he plunder?
21. Who took Jehoash's place in Israel?
22. Who is verse 19 speaking of?
23. Where was he killed?
24. How did they bring him back for burial?
25. Who did the people anoint king of Judah?
26. How old was he, when he was crowned king?
27. What was another name he was called?

28. Elath was famous for what?
29. How long did the second Jeroboam reign in Israel?
30. What kind of king was he?
31. Who was the prophet he listened to?
32. Why were the Israelites blessed of God?
33. What does "Zachariah" mean?