



Second Kings - Chapter Ten

II [2 Kings 2:1-10:36 - Elisha and Israel \(continues/concludes\)](#)

II.k [2 Kings 9:1-10:17 - The End of Ahab's House \(continues/concludes\)](#)

Summary of Chapter Ten

There were seventy male descendants of Ahab in Samaria so Jehu sent a challenge to the elders of the people saying they should decide which should become their king and fight against Jehu. However, they feared Jehu and pledged their allegiance to him. So Jehu had them kill the seventy men and have their heads sent to Jezreel. Later, he encountered forty two relatives of Ahaziah on their way to visit their king and the king of Israel. Jehu took them prisoner and had them killed also.

Jehu then called a great feast in the temple of Baal, calling all the priests of Baal to minister and all the worshippers of Baal to come to make offering to their god. However, this was a plan on the part of Jehu to rid the land of the worshippers of Baal and he ordered his men into the temple to kill everyone. However, Jehu did not follow the Lord but kept to the ways of Jeroboam.

During the reign of Jehu Israel lost land to their enemies and it was the will of the Lord that it should be so. Jehu's reign came to an end with his death and his son Jehoahaz succeeded him.

II.k.v [2 Kings 10:1-17 - Massacre of Ahab's Descendants](#)

The work of eliminating Ahab's descendants continues. Jehu gives the people of Samaria the choice of backing one of Ahab's descendants as their king but they choose, out of fear, to have Jehu. Therefore he commands them to kill the seventy remaining male relatives of Ahab in Samaria and then send their heads to him at Jezreel as proof. When they do so, he takes responsibility for killing the king but

points out that they are responsible for the deaths of these other men. Thus they are bound to Jehu.

Jehu then encounters forty two members of Ahaziah's family on their way to visit their king. Clearly, they were unaware of his death. Jehu had them killed as well. Following this Jehu is joined by Jehonadab, a well known leader of a group who would wish Israel to return to the Lord their God.

¹ Now Ahab had seventy sons in Samaria. So Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, to the elders, and to the guardians of the sons of Ahab, saying, ² 'Since your master's sons are with you and you have at your disposal chariots and horses, a fortified city, and weapons, ³ select the son of your master who is the best qualified, set him on his father's throne, and fight for your master's house.'

2 Kings 10:1-3

Now Ahab had seventy sons in Samaria. These were a significant danger to the anointed King Jehu. First, they were the descendants of Ahab and had a great interest in battling back to keep the throne of Israel among the dynasty of Omri. Second, they were in Samaria, the capital city of Israel - meaning they were away from Jehu, who killed King Joram in Jezreel. Elijah had prophesied that the Lord would consume Ahab's descendants and cut off from him every last male in Israel in 1 Kings 21:21. Jehu now looks to fulfil this prophecy.

The guardians of the sons of Ahab are probably those in general who were loyal to Ahab and to his house, as distinct from the rulers and the elders with their specific roles.

Fight for your master's house. By writing letters to the leading citizens and challenging them to place one of Ahab's potential heirs on Israel's throne, Jehu forces them to choose sides. Will they fight for the dynasty of Omri, or will they join with Jehu?

⁴ But they were utterly terrified and said, 'Look, two kings could not withstand him; how then can we stand?' ⁵ So the steward of the palace, and the governor of the city, along with the elders and the guardians, sent word to Jehu: 'We are your servants; we will do anything you say. We will not make anyone king; do whatever you think right.'

2 Kings 10:4-5

The steward of the palace, and the governor of the city. These are the rulers of the city of Jezreel mentioned in v.1. The position of palace administrator was an important one, as seen in 2 Kings 15:5, 18:18, 18:37 and 19:2, and his power at least in Judah is indicated in: <<*On that day I will call my servant Eliakim son of Hilkiah, and will clothe him with your robe and bind your sash on him. I will commit your authority to his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. I will place on his shoulder the key of the house of David; he shall open, and no one shall shut; he shall shut, and no one shall open*>> (Isaiah 22:20-22). Both the title the steward of the palace and sometimes the names of its holders are found in extra-biblical inscriptions. The joint reply of these two officials along with the elders and the other former Ahab loyalists, i.e. the guardians, reveals that they are no longer Ahab's or Jehoram's, but are now Jehu's servants.

⁶ Then he wrote them a second letter, saying, 'If you are on my side, and if you are ready to obey me, take the heads of your master's sons and come to me at Jezreel tomorrow at this time.' Now the king's sons, seventy persons, were with the leaders of the city, who were charged with their upbringing. ⁷ When the letter reached them, they took the king's sons and killed them, seventy persons; they put their heads in baskets and sent them to him at Jezreel.

2 Kings 10:6-7

They took the king's sons and killed them. Jehu's letter - and his previous bold action against Joram and Ahaziah - powerfully persuaded the leaders of Israel to execute the descendants of Ahab on behalf of Jehu. This fulfilled the word of the Lord in 2 Kings 9:7-9 and is similar to other instances in which entire groups of people are put to death, e.g. Daniel 6:24, which likewise does not commend the action; refer also to the comment made on 2 Samuel 21:3-6. This kind of drastic action against a royal household was not at all uncommon in the ancient world, as the present incumbents of thrones tried to ensure a future free of retaliation. For example, the Aramaic Panammuwa Inscription of circa 733-727 BC records that Panammuwa of Sam'al was the survivor of a palace coup in which a brother killed his father Barsur, along with seventy brothers of his father. This text and the biblical text in Judges 9:5, where Abimelech kills seventy of his brothers before being crowned king, may suggest that the number seventy in such contexts is a round number, or a matter of literary convention, rather than an exact number. In any case, the number of sons of such a monarch could be quite large. Another possibility is that they were descendants through Ahab's brothers, i.e. nephews and grand-nephews, or that they were biological sons through a number of concubines commonly kept by kings.

They put their heads in baskets and sent them to him at Jezreel. The nobles were so afraid of Jehu that they sent this grim evidence of their obedience.

⁸ When the messenger came and told him, ‘They have brought the heads of the king’s sons’, he said, ‘Lay them in two heaps at the entrance of the gate until the morning.’ ⁹ Then in the morning when he went out, he stood and said to all the people, ‘You are innocent. It was I who conspired against my master and killed him; but who struck down all these?’ ¹⁰ Know then that there shall fall to the earth nothing of the word of the Lord, which the Lord spoke concerning the house of Ahab; for the Lord has done what he said through his servant Elijah.’ ¹¹ So Jehu killed all who were left of the house of Ahab in Jezreel, all his leaders, close friends, and priests, until he left him no survivor.

2 Kings 10:8-11

Lay them in two heaps at the entrance of the gate. The Assyrian King Ashurnasirpal II records in an inscription that during his siege of the city of Damdammusa he cut off the heads of six hundred of his enemy’s troops and, in an act of intimidation, ‘built a pile of heads before his gate.’ Jehu’s aim is similar: to convince the people that resistance is futile. He knows who struck down all these, but the people do not; and he invites them to believe that the heads mean that the revolution is bigger than he is, involving mysterious powers more lethal than his, for he conspired only against his master not these other men; therefore, it is truly the Lord who is at work in overthrowing the house of Ahab. When the people saw the severed heads of seventy descendants of Ahab, they feared that judgement had gone too far and they would be punished for it. Jehu assured them that they had done right and that none had the right to accuse him, because he acted at the command of God. As fair-minded people, implied by innocent, they should be able to arrive at the correct interpretation of the evidence.

Until he left him no survivor. Not only were all the biological descendants and those related by marriage dead, so too were those who had supported the house of Ahab: <<*They have no offspring or descendant among their people, and no survivor where they used to live*>> (Job 18:19), and: <<*See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch*>> (Malachi 4:1).

¹² Then he set out and went to Samaria. On the way, when he was at Beth-eked of the Shepherds, ¹³ Jehu met relatives of King Ahaziah of Judah and said, ‘Who are you?’ They answered, ‘We are kin of Ahaziah; we have come down to visit the royal princes and the sons of the

queen mother.’¹⁴ He said, ‘Take them alive.’ They took them alive, and slaughtered them at the pit of Beth-eked, forty-two in all; he spared none of them.

2 Kings 10:12-14

His work in Jezreel complete, Jehu leaves for Samaria. On the way, he encounters some relatives of King Ahaziah of Judah. The Judæan royal family keeps being drawn into the events in the north, even though there was no prophetic forewarning. This was to the great misfortune of these men. Since Jehu was committed to execute all those connected with the house of Ahab, these men were also targets of judgement. Ahaziah was a descendant of King Ahab through his mother who was the daughter of Ahab and Jezebel. Therefore, their mention of the queen mother did not help them.

We have come down to visit the royal princes and the sons of the queen mother. This would seem to indicate that they were on their way to visit Ahaziah and the queen, and that they were unaware of their deaths.

They took them alive, and slaughtered them at the pit of Beth-eked. This new king is thorough in exterminating all traces of the past, and the consequences for Judah will be dire: <<*Now when Athaliah, Ahaziah’s mother, saw that her son was dead, she set about to destroy all the royal family*>> (2 Kings 11:1).

He spared none of them. This was characteristic of Jehu; whole-hearted and energetic obedience to what he believed his commission was. However, there is never any mention that he first enquired of the Lord before taking action.

¹⁵ When he left there, he met Jehonadab son of Rechab coming to meet him; he greeted him, and said to him, ‘Is your heart as true to mine as mine is to yours?’ Jehonadab answered, ‘It is.’ Jehu said, ‘If it is, give me your hand.’ So he gave him his hand. Jehu took him up with him into the chariot. ¹⁶ He said, ‘Come with me, and see my zeal for the Lord.’ So he had him ride in his chariot. ¹⁷ When he came to Samaria, he killed all who were left to Ahab in Samaria, until he had wiped them out, according to the word of the Lord that he spoke to Elijah.

2 Kings 10:15-17

He met Jehonadab son of Rechab coming to meet him. According to Josephus, Jehu and Jehonadab were friends of long standing, and both detested the luxurious surrounding of the royal family.

Jehonadab son of Rechab, who is on the right side, reappears in Jeremiah Chapter 35 as Jonadab and was the founder of a purist religious group committed to Israel's older ways. God used the Rechabites and the memory of Jehonadab as an example of faithfulness and obedience to rebuke his unfaithful and disobedient people. Jeremiah records that Jehonadab was the leader of an austere group that lived an austere, nomadic life in the desert, drinking no wine and depending solely on the Lord for their sustenance. Separatists to the core and strong patriots, they lived in protest to the materialism and religious compromise in Israel.

Is your heart as true to mine as mine is to yours? The Hebrew vocabulary of *yashar* meaning true or right, and *lebab* meaning heart, appears in other places in 1-2 Kings (e.g. 1 Kings 14:8), including in relation to Jehu himself: <<***you have done well in carrying out what I consider right, and in accordance with all that was in my heart***>> (v.30). The wording here underlines that the theme throughout the chapter is 'who is on the Lord's side; who is in the right?'

Jehu wanted to know if Jehonadab was on his side. Jehonadab was optimistic at the emergence of this energetic reformer; Jehu was hungry for the approval of this popular religious leader and reformer. They seemed like a good pairing to tackle the work that lay ahead. It is not too cynical to think that Jehu wanted to use Jehonadab to add legitimacy to his reign as king. Jehonadab was doubtless a very honourable man in Israel; and by carrying him about with him in his chariot, Jehu endeavoured to acquire the public esteem, 'Jehu must be acting right, for Jehonadab is with him, and approves his conduct.'

So he gave him his hand. This was not in order to be pulled up into the chariot but a pledge of allegiance similar to shaking hands on a deal in modern society: <<***They all gave their hands in pledge to put away their wives, and for their guilt they each presented a ram from the flock as a guilt offering***>> (Ezra 10:19 NIV), and: <<***Because he despised the oath and broke the covenant, because he gave his hand and yet did all these things, he shall not escape***>> (Ezekiel 17:18).

Come with me, and see my zeal for the Lord. The zeal of Jehu was noted in his complete and energetic obedience to the Lord, to the disregard of his own safety and comfort. Yet this statement reveals the dangerous root of pride in Jehu - he is proud of his own zeal. It seems that his energetic reforms were more for his glory than they were for that of the Lord.

II.1 2 Kings 10:18-36 - Jehu Destroys Baal Worship

It is no surprise to find Jehu now taking decisive action against the worshippers of Baal, for 1 Kings 19:15-18 had pointed toward final victory over Baal worship in naming Jehu, along with Hazael, as the Lord's instrument of judgement.

II.1.i 2 Kings 10:18-31 - Slaughter of Worshippers of Baal

Jehu sets out his plan to eliminate Baal worship by calling a great festival overseen by the priests of Baal and attended by all the Baal worshippers in the land. He first made sure that none of those present were worshippers of the Lord and then, when they had finished making their offerings, he sent in his soldiers to kill all those present, thus eliminating Baal worship from the northern kingdom.

¹⁸ Then Jehu assembled all the people and said to them, ‘Ahab offered Baal small service; but Jehu will offer much more.’ ¹⁹ Now therefore summon to me all the prophets of Baal, all his worshippers, and all his priests; let none be missing, for I have a great sacrifice to offer to Baal; whoever is missing shall not live.’ But Jehu was acting with cunning in order to destroy the worshippers of Baal.

2 Kings 10:18-19

Jehu assembled all the people. Samaria had been the focal point for the Baal cult since Ahab introduced it following his marriage to Jezebel (1 Kings 16:32-33), to which Jehu now gives his attention. His strategy is to feign enthusiasm while preparing for destruction; he tells the people that although the dynasty has changed, the religious policy will remain the same or even be enhanced: Ahab offered Baal small service; but Jehu will offer much more. Jehu feigned devotion to Baal in order to lure others into his trap. To serve Baal would be to do evil in the sight of God: <<*Then the Israelites did what was evil in the sight of the Lord and worshipped the Baals*>> (Judges 2:11).

Now therefore summon to me all the prophets of Baal, all his worshippers, and all his priests. The priests and prophets certainly believed in the deception. No doubt they were encouraged to have this new king and the leader of the Rechabites, Jehonadab, as their new converts.

I have a great sacrifice to offer to Baal. The language used does not imply that Jehu provided the sacrifice or that he acted as a priest in its offering. It seems more likely that he was the facilitator and organiser of this great festival.

Whoever is missing shall not live. Jehu wanted to make sure that all the Baal worshippers were present. If the lure of a great celebration to their god were not enough then surely the threat of such a punishment would ensure they all attended. However, he would later ensure that he had not brought worshippers of God into the temple of Baal because of these threats.

²⁰ Jehu decreed, ‘Sanctify a solemn assembly for Baal.’ So they proclaimed it. ²¹ Jehu sent word throughout all Israel; all the worshippers of Baal came, so that there was no one left who did not

come. They entered the temple of Baal, until the temple of Baal was filled from wall to wall.²² He said to the keeper of the wardrobe, 'Bring out the vestments for all the worshippers of Baal.' So he brought out the vestments for them.²³ Then Jehu entered the temple of Baal with Jehonadab son of Rechab; he said to the worshippers of Baal, 'Search and see that there is no worshipper of the Lord here among you, but only worshippers of Baal.'^{24a} Then they proceeded to offer sacrifices and burnt-offerings.

2 Kings 10:20-24a

Sanctify a solemn assembly. This phrase is unparalleled in Hebrew, but an Ugaritic text concerned with gaining protection for the royal ancestors of King Ammurapi of Ugarit suggests that it represents genuine Canaanite religious terminology. Although the term solemn assembly does appear with regard to the festivals ordained by the Lord, the process of sanctifying them does not. The nearest examples are: <<*Sanctify a fast, call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the Lord your God, and cry out to the Lord*>> (Joel 1:14), and: <<*Blow the trumpet in Zion; sanctify a fast; call a solemn assembly*>> (Joel 2:15).

Bring out the vestments for all the worshippers of Baal. It would seem that all the worshippers had clothing to wear on such occasions rather than just the priests as was the case in the temple worship of the true God in Jerusalem. This would seem that a great deal of clothing was required for the temple of Baal was filled from wall to wall. However, if any of them did manage to escape from the temple they would be easily recognisable by their vestments and tracked down by the pursuing soldiers.

Search and see that there is no worshipper of the Lord here among you, but only worshippers of Baal. Jehu wanted to be certain that all the worshippers of the true God were put out of the place. He probably had this done in a way to indicate they were not welcome in such a solemn assembly whereas he was actually ensuring they were not killed among the Baal worshippers.

^{24b} Now Jehu had stationed eighty men outside, saying, 'Whoever allows any of those to escape whom I deliver into your hands shall forfeit his life.'²⁵ As soon as he had finished presenting the burnt-offering, Jehu said to the guards and to the officers, 'Come in and kill them; let no one escape.' So they put them to the sword. The guards and the officers threw them out, and then went into the citadel of the temple of Baal.²⁶ They brought out the pillar that was in the temple of

Baal, and burned it. ²⁷ Then they demolished the pillar of Baal, and destroyed the temple of Baal, and made it a latrine to this day.

2 Kings 10:24b-27

As soon as he had finished presenting the burnt-offering. Jehu chose to offer the sacrifice to Baal first, and then to call for the execution of the worshippers.

Come in and kill them; let no one escape. Because these people were worshipping a foreign God then the death penalty was prescribed by law: <<*Whoever sacrifices to any god, other than the Lord alone, shall be devoted to destruction*>> (Exodus 22:20).

The citadel or inner room. The Hebrew is 'ir, which normally means city. In this context it presumably refers to some 'city-like' aspect of the temple, behind its own walls – perhaps an inner room or a walled courtyard.

Then they demolished the pillar of Baal, and destroyed the temple of Baal, and made it a latrine to this day. Ahab built this temple for his wife Jezebel: <<*He erected an altar for Baal in the house of Baal, which he built in Samaria*>> (1 Kings 16:32); Jehu tore it down. He worked to completely eliminate the worship of Baal from Israel, making him a unique king among the other rulers of the northern kingdom. Baal worship in Israel is officially at an end. It has neither royal patronage nor royal tolerance.

Beginning with the first king of Israel - Jeroboam - Israel was steeped in idolatry. Jeroboam began with false representations of the true God, i.e. the golden calves described in 1 Kings 12:25-33. The successive kings of Israel, Nadab, Baasha, Elah, Zimri, and Omri, continued his idolatry until the reign of Ahab. Under King Ahab, Israel moved from the false worship of the true God to the state supported worship of Baal; refer to 1 Kings 16:29-34. The son of Ahab (Jehoram/Joram) continued this practice until he was assassinated by Jehu, who destroyed the infrastructure of state-sponsored Baal worship in Israel.

²⁸ Thus Jehu wiped out Baal from Israel. ²⁹ But Jehu did not turn aside from the sins of Jeroboam son of Nebat, which he caused Israel to commit – the golden calves that were in Bethel and in Dan

2 Kings 10:28-29

But Jehu did not turn aside from the sins of Jeroboam. The worship of Baal was only a particularly bad form of the idolatry practiced in Israel. Jehu has dealt with Baal worship, but he does nothing at all about the golden calves that were in Bethel and in Dan that Jeroboam had installed after leading Israel in revolt against the house of David; refer to 1 Kings 12:25-30. The symbolism of these calves encouraged a blurring of the distinction between Mosaic and Canaanite

religion; the high god of the Canaanite pantheon, *El*, is frequently called ‘the bull’ in Ugaritic materials signifying his strength and fertility, and Baal himself is also represented as a bull. Archaeologists have discovered bull icons at numerous sites in Syria-Palestine, including Byblos, Ugarit, and Hazor.

Clearly, there was much good in the reign of Jehu. He was absolutely committed to fulfilling God’s judgement against the house of Ahab and in driving the worship of Baal out of Israel. For this he would be rewarded with a dynasty that would last four generations. Jehu can be judged as both a good and bad king, because:

- He carried out God’s will, but he went too far and executed more people than God intended him to.
- He carried out God’s will, but he did it for his personal glory not the Lord’s and out of personal pride.
- He carried out God’s will, but he only did it partially. He stopped the idolatry of Baal, but he continued the sinful idolatry of Jeroboam.

³⁰ The Lord said to Jehu, ‘Because you have done well in carrying out what I consider right, and in accordance with all that was in my heart have dealt with the house of Ahab, your sons of the fourth generation shall sit on the throne of Israel.’ ³¹ But Jehu was not careful to follow the law of the Lord the God of Israel with all his heart; he did not turn from the sins of Jeroboam, which he caused Israel to commit.

2 Kings 10:30-31

Since Jehu did not abolish the golden calves in Bethel and Dan (v.29), it is surprising to find him addressed as someone who has done well or carried out what is right, Hebrew *yashar*, in the eyes of the Lord. In other places, the authors of Kings use *yashar* only positively, with regard to David (1 Kings 15:5) and the relatively good, i.e. non-idolatrous kings of Judah; refer to 1 Kings 15:11 and 22:43; and 2 Kings 12:2, 14:3, 15:3, 15:34, 18:3 and 22:2.

It is even more surprising to find Jehu receiving a David-like dynastic promise. His descendants shall sit on the throne of Israel to the fourth generation. This is not the same thing as a promise of eternal dynasty, but it is nevertheless extraordinary; Jeroboam was promised a dynasty like David’s if he did ‘what was right’ in the Lord’s eyes in 1 Kings 11:38, but then he failed and lost this opportunity, as described by the Lord himself in 1 Kings 14:7-9. Evidently what Jehu has done that is right, i.e. the eradication of Baal worship, far outweighs what he continues to do that is wrong.

But Jehu was not careful to follow the law of the Lord the God of Israel with all his heart. Yet, Jehu was also clearly disobedient and did not obey or serve God

with all his heart: <<**Keep your heart with all vigilance, for from it flow the springs of life**>> (Proverbs 4:23). Jehu might be seen as a great Israeli patriot. He protested against Joram and the house of Ahab for the harm they did to Israel, and knew that to be strong, Israel must be cleansed of Baal worship. He knew that Israel had to come back to the true God, but was unconcerned about how they did it. For Jehu, it was just as good to worship Yahweh at the temple of the golden calves at Dan or Bethel, and it was better for Israel if they did it at those places rather than at Jerusalem. When Jehu is compared to the other kings of Israel, it can be seen that he was the best of a bad group. No other king in Israel fought against idolatry as much as Jehu did; sadly, even he did not fight against it with all of his heart.

Charles Spurgeon comments, “Hating one sin he loved another, and thus proved that the fear of the Most High did not reign in his breast. He was merely a hired servant, and received the throne as his wages, but a child of God he never was.” In essence, Jehu was a successful failure.

II.1.ii 2 Kings 10:32-36 - Death of Jehu

Although Jehu ruled Israel for twenty eight years and had a number of successes, there were failures too and the surrounding nations started to take away some of the land from Israel. They could do so because the Lord allowed it. Jehu died apparently from natural causes and was replaced by his son Jehoahaz.

³² In those days the Lord began to trim off parts of Israel. Hazael defeated them throughout the territory of Israel: ³³ from the Jordan eastwards, all the land of Gilead, the Gadites, the Reubenites, and the Manassites, from Aroer, which is by the Wadi Arnon, that is, Gilead and Bashan.

2 Kings 10:32-33

The Lord began to trim off parts of Israel. This was the work of the Lord: <<**When they are diminished and brought low through oppression, trouble, and sorrow, he pours contempt on princes and makes them wander in trackless wastes**>> (Psalm 107:39-40). These neighbouring rulers and their kingdoms were prompted and made successful by God. First Kings 19:15-18 pointed to a time when God’s judgement would fall on Israel because of Baal worship. Jehu would deal with those who escaped Hazael, and Elisha with those who escaped Jehu. Implicit in such an ordering was that Hazael would turn out to be the greatest destroyer of the three – something to which 2 Kings 8:12 also pointed, with its emphasis on Hazael’s brutality. It is no surprise, therefore, to find now an account of Hazael’s aggression against Israel. He is said to have conquered Transjordan as far south as the Wadi Arnon, the southern limit of Israelite Transjordanian territory, which had

previously been part of the territory that Moses took from various kings as recorded in Joshua 12:1-5.

This military success occurred during the lull in Assyrian aggression against Syria-Palestine between the campaign of Shalmaneser III's twenty-first year (838 BC), when he captured four of Hazael's cities and accepted tribute from the peoples of the Phœnician coast, and the campaign of the 5th year of Adad-nirari III (806 BC). This respite enabled Damascus to turn its full attention towards Israel and Judah and to subject these kingdoms to prolonged pressure in the last decades of the 9th Century. For hundreds of years before this - since the time of the entry into the Promised Land more than 600 years before - Israel held substantial portions of land on the eastern side of the Jordan River. This land was held by the tribes of Gad, Reuben, and Manasseh. Now this land was taken by the enemies of Israel, because of their sin and unfaithfulness to the covenant. This included the rich and fruitful lands of Gilead and Bashan. More of Hazael's conquests will be reported later in 2 Kings 12:17-18, 13:3-7 and 13:22-23.

³⁴ Now the rest of the acts of Jehu, all that he did, and all his power, are they not written in the Book of the Annals of the Kings of Israel?

³⁵ So Jehu slept with his ancestors, and they buried him in Samaria. His son Jehoahaz succeeded him. ³⁶ The time that Jehu reigned over Israel in Samaria was twenty-eight years.

2 Kings 10:34-36

The rest of the acts of Jehu. Jehu appears in Assyrian records describing an event that must have taken place shortly after his accession to the throne, during the western campaign of Shalmaneser III's eighteenth year (841 BC). During that campaign King Shalmaneser besieged Damascus, marched on to the Hauran Mountains in southern Syria, then through Gilead to the south of the Sea of Galilee and through Jezreel to Ba'li-ra'si, which is perhaps Mount Carmel, near Tyre.

Scripture: <<*You have ploughed wickedness, you have reaped injustice, you have eaten the fruit of lies. Because you have trusted in your power and in the multitude of your warriors, therefore the tumult of war shall rise against your people, and all your fortresses shall be destroyed, as Shalman destroyed Beth-arbel on the day of battle when mothers were dashed in pieces with their children*>> (Hosea 10:13-14) may preserve a memory of this march through northern Palestine, since Shalman there is probably an abbreviated form of Shalmaneser's name. At this time, Shalmaneser collected tribute from 'Jehu the Israelite' as well as from Tyre and Sidon. The Black Obelisk of Shalmaneser III (859-824 BC), found at the site of Nimrud, depicts the Israelite king Jehu giving tribute. Jehu, or perhaps his emissary, lies prostrate before the king

while other Israelites present tribute that includes gold and silver objects. If the figure is Jehu, then it is the only extant pictorial representation of an Israelite king from antiquity. Shalmaneser III, after having received tribute from Jehu, also plundered Tyre and Sidon in Phœnicia. In commemoration of this successful campaign, Shalmaneser had his portrait carved on the cliffs of the Dog River, north of Beirut.

The Book of the Annals of the Kings of Israel was a separate record from Kings and Chronicles to which the authors had access that recorded everything of significance that occurred during the reign of the kings.

They buried him in Samaria. Although incomplete in his own goodness, this man was the best of a bad group. Jehu's goodness was rewarded with a long reign.

The time that Jehu reigned over Israel in Samaria was twenty-eight years. This was a long reign, but notable only at its beginning. Jehu had the energy and influence to truly turn the nation back to God, but his half-commitment towards God left that potential unfulfilled and points to a lack of any real relationship with the Lord.