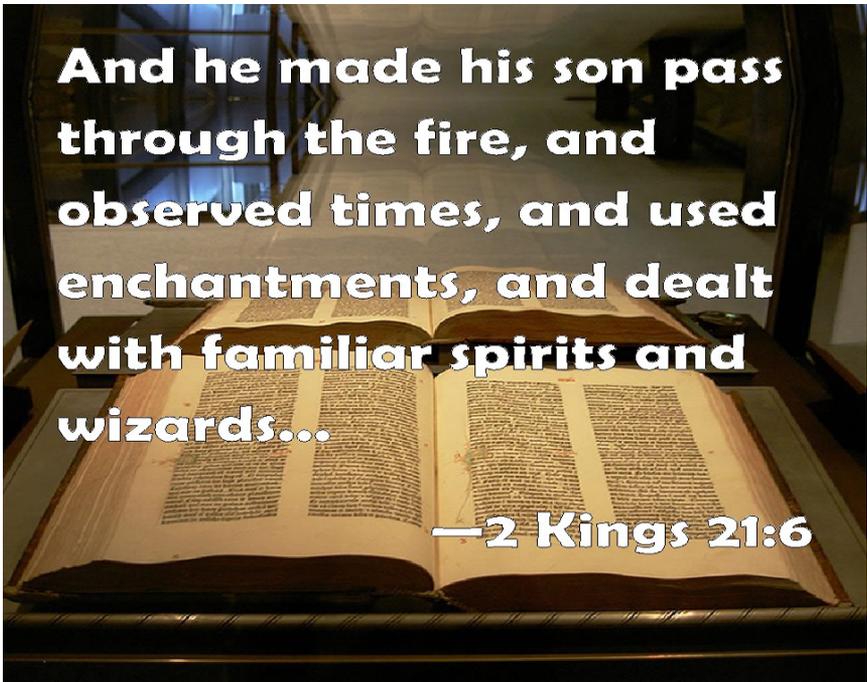




Sowing the Word



And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards...

—2 Kings 21:6

2 Kings 21

January 29 - February 4, 2015

*So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.
(Nehemiah 8:8)*

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Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guizik, Chuck Smith, John MacArther, Ray Steadman CH Spurgeon, John Piper and many more!
http://preceptaustin.org/2_kings_commentaries.htm

You Version - with multiple translations
You can get this online or with a mobile device.
They even have audio files you can listen to of the Bible
<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim
http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/2_Kings/Index.htm

Outline

Ahaziah, eighth northern king (1)

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Pekiah, fourteenth northern king (15:23-26)

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Ahaz, eleventh southern king (16)

Hoshea, sixteenth northern king (17:1-2)

Israel, northern kingdom, taken to captivity - **Assyrian** (17:3-41)

722 B.C.

Hezekiah, twelfth southern king (18-21)

Manasseh, thirteenth southern king (22:1-18)

Amon, fourteenth southern king (21:19-26)

Josiah, fifteenth southern king (22-23)

Jehoahaz, sixteenth southern king (23:31-34)

Jehoiakim, seventeenth southern king (23:35 to 24:7)

Jehoiachin (Jeconiah), eighteenth southern king (24:8-16)

Mattaniah (Zedekiah), nineteenth southern king (24:17-20)

Judah, southern kingdom, taken to captivity - **Babylonian** (25)

586 B.C.

3. Read 2 Chronicles 33:11-19. What did the Lord allow to happen to Manasseh? What was Manasseh's response to this? What was the proof of his response?

4. Who succeeded Manasseh as king? How old was he? Did he follow the ways of Manasseh or the ways of the Lord? How long was his reign? How did his reign end?

With the Word Bible Commentary

Wicked King Ahaz fathered godly Hezekiah, and Hezekiah fathered evil King Manasseh whom the Lord allowed to reign for fifty-five years. King Manasseh was the father of godly King Josiah. Manasseh began his reign doing evil, but at the end of his life, he repented ([2 Chron. 33:12](#)). Josiah sought the Lord early in his life but closed his life disobeying God ([2 Chron. 35:20ff.](#)).

God's ways are not our ways; He is free to work as He chooses. People who claim to see clear patterns in history or who lock divine providence into a fixed formula must keep this in mind. God punishes the disobedient and vindicates His people but not always in the way or at the time that we expect. Ponder [Psalm 73](#).

Sometimes God permits evil men to rule so that He may test His people or chasten them. We sometimes can do very little about world affairs, but we can pray for persons in authority ([1 Tim. 2:1-8](#)) and be faithful to obey God ([Rom. 13](#)).

Wiersbe, W. W. (1991). *With the Word Bible Commentary* (2 Ki 21:1).
Nashville: Thomas Nelson.

Matthew Henry

In this chapter we have a short but sad account of the reigns of two of the kings of Judah, Manasseh and Amon. I. Concerning Manasseh, all the account we have of him here is, 1. That he devoted himself to sin, to all manner of wickedness, idolatry, and murder (v. 1–9 and 16). 2. That therefore God devoted him, and Jerusalem for his sake, to ruin (v. 10–18). In the book of Chronicles we have an account of his troubles, and his repentance. II. Concerning Amon we are only told that he lived in sin (v. 19–22), died quickly by the sword, and left good Josiah his successor (v. 23–26). By these two reigns Jerusalem was much debauched and much weakened, and so hastened apace towards its destruction, which slumbered not. How delightful were our meditations on the last reign! How many pleasing views had we of Sion in its glory (that is, in its purity and in its triumphs), of the king in his beauty! (for [Isa. 33:17](#) refers to Hezekiah), and (as it follows there, v. 20) Jerusalem was a quiet habitation because a city of righteousness, [Isa. 1:26](#). But now we have melancholy work upon our hands, unpleasant ground to travel, and cannot but drive heavily. How has the gold become dim and the most fine gold changed! The beauty of Jerusalem is stained, and all her glory, all her joy, sunk and gone. These verses give such an account of this reign as make it, in all respects, the reverse of the last, and, in a manner, the ruin of it. Manasseh began young. He was but twelve years old when he began to reign (v. 1), born when his father was about forty-two years old, three years after his sickness. If he had sons before, either they were dead, or set by as unpromising. As yet they knew of nothing bad in him, and they hoped he would prove good; but he proved very bad, and perhaps his coming to the crown so young might help to make it so, which yet will by no means excuse him, for his grandson Josiah came to it younger than he and yet acted well. But being young, he was puffed up with his honour and proud of it; and thinking himself very wise, because he was very great, valued himself upon his undoing what his father had done. It is too common for novices to be lifted up with pride, and so to *fall into the condemnation of the devil*. He reigned long, longest of any of the kings of Judah, fifty-five years. This was the only very bad reign that was a long one; Joram's was but eight years, and Ahaz's sixteen; as for Manasseh's, we hope that in the beginning of his reign for some time affairs continued to move in the course that his father left them in, and that in the latter end of his reign, after his repentance, religion got head again; and, no doubt, when things were at the worst God had his remnant that kept their integrity.

Three things are here mentioned as aggravations of Manasseh's idolatry:— (1.) That he set up his images and altars *in the house of the Lord* (v. 4), in the two courts of the temple (v. 5), in the very house of which God had said to Solomon, Here will I put my name, v. 7. Thus he defied God to his face, and impudently affronted him with his rivals immediately under his eye, as one that was neither afraid of God's wrath nor ashamed of his own folly and wickedness. Thus he desecrated what had been consecrated to God, and did, in effect, turn God out of his own house and put the rebels in possession of it. Thus, when the faithful worshippers of God came to the place he had appointed for the performance of their duty to him, they found, to their great grief and terror, other gods ready to receive their offerings. God had said that here he would record his name, here he would put it for ever, and here it was accordingly preserved, while the idolatrous altars were kept at a distance; but Manasseh, by bringing them into God's house, did what he could to alter the property, and to make the name of the God of Israel to be no more in remembrance. Verses 10-18, here is the doom of Judah and Jerusalem read, and it is heavy doom. The prophets were sent, in the first place, to teach them the knowledge of God, to remind them of their duty and direct them in it. If they succeeded not in that, their next work was to reprove them for their sins, and to set them in view before them, that they might repent and reform, and return to their duty. If in this they prevailed not, but sinners went on frowardly, their next work was to foretel the judgments of God, that the terror of them might awaken those to repentance who would not be made sensible of the obligations of his love, or else that the execution of them, in their season, might be a demonstration of the divine mission of the prophets that foretold them. The prophets were deputed judges to those that would not hear and receive them as teachers. The indictment is read upon which the judgment is grounded, v. 11. Manasseh had done wickedly himself, though he knew better things, had even justified the Amorites, whose copy he wrote after, by outdoing them in impieties, and debauched the people of God, whom he had taught to sin and forced to sin; and besides that (though that was bad enough) *he had filled Jerusalem with innocent blood* (v. 16), had multiplied his murders in every corner of the city, and filled the measure of Jerusalem's blood-guiltiness (*Mt. 23:32*) up to the brim, and all this against the crown and dignity of the King of kings, the peace of his kingdom, and the statutes in these cases made and provided. Then a prediction of the judgment God would bring upon them for this: *They have done that which was evil, and therefore I am bringing evil upon them* (v. 12); it will come and it is not far off.

In this chapter, we also have an account of the short and inglorious reign of Amon, the son of Manasseh. Whether Manasseh, in his blind and brutish zeal for his idols, had sacrificed his other sons—or whether, having been dedicated to his idols, they were refused by the people—so it was that his successor was a son not born till he was forty-five years old. And of him we are here told that his reign was very wicked: *He forsook the God of his fathers* (v. 22), disobeyed the commands given to his fathers, and disclaimed the covenant made with his fathers, *and walked not in the way of the Lord, but in all the way which his father walked in*, v. 20, 21. He trod in the steps of his father's idolatry, and revived that which he, in the latter end of his days, had put down. Note, Those who set bad examples, though they may repent themselves, yet cannot be sure that those whom they have drawn into sin by their example will repent; it is often otherwise. His end was very tragical. He having rebelled against God, his own servants *conspired against him and slew him*, probably upon some personal disgust, when he had reigned but two years, v. 23. His servants, who should have guarded him, murdered him; his own house, that should have been his castle of defence, was the place of his execution. He had profaned God's house with his idols, and now God suffered his own house to be polluted with his blood. How unrighteous soever those were that did it, God was righteous who suffered it to be done. Two things the people of the land did, by their representatives, hereupon:— (1.) They did justice on the traitors that had slain the king, and put them to death; for, though he was a bad king, he was *their* king, and it was a part of their allegiance to him to avenge his death. Thus they cleared themselves from having any hand in the crime, and did what was incumbent on them to deter others from the like villainous practices. (2.) They did a kindness to themselves in *making Josiah his son king in his stead*, whom probably the conspirators had a design to put by, but the people stood by him and settled him in the throne, encouraged, it may be, by the indications he gave, even in his early days, of a good disposition. Now they made a happy change from one of the worst to one of the best of all the kings of Judah. "Once more," says God, "they shall be tried with a reformation; and, if that succeed, well; if not, then after that I will cut them down." Amon was buried in the same garden where his father was, v. 26. If his father put himself under that humiliation, the people will put him under it.

Henry, M. (1994). Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume (p. 555). Peabody: Hendrickson.