

# OpenTheo

## 2 Kings 13 - 14



### 2 Kings - Steve Gregg

In this biblical account, Steve Gregg reflects on the reign of Joash and Amaziah, two kings who failed to depart from the sins of Jeroboam and worshiped idols. Despite the miracles performed by the prophet Elisha, the people of Israel did not adhere to his teachings. Gregg notes that God decides when and how miracles occur, and although Elisha was revered during his lifetime, he was not listened to or heeded. The story also features a confrontation between Amaziah and Jehoash, in which Jehoash rightly rebukes Amaziah for challenging him, comparing Amaziah to a thistle trying to boss around a cedar tree.

## Transcript

Let's now turn to 2 Kings chapter 13. These stories become a little monotonous, I have to say, in that there's like a broken record. The kings did evil inside the Lord.

They did not depart from the sins of Jeroboam and so forth. And so, we're not reading a very uplifting history here. We're reading the history of Israel and Judah, and most of the history of Israel, well, most of the history of Judah is depressing.

All of the history of Israel is depressing. In this case, we're even going to lose Elisha, and he and Elijah have been sort of bright spots in the history up to this point. Chapter 13.

In the 23rd year, Jehoash, the son of Ahaziah, the king of Judah, Jehoahaz, the son of Jehu, became king over Israel in Samaria, and reigned 17 years. Remember, there will be four generations of Jehu's descendants who will reign. This is only the second.

Jehoahaz. And he did evil in the sight of the Lord, and followed the sins of Jeroboam, the son of Nebat, who had made Israel to sin. He did not depart from them.

Then the anger of Yahweh was aroused against Israel, and he delivered them into the hand of Hazael, king of Syria, and into the hand of Ben-Hadad, the son of Hazael, all their days. And Hazael was a ruthless invader, as we know, from what Elisha had foreseen and said, that he would rip up the people of Israel. And so God delivered them into his hand for all the days of Jehoahaz.

Nevertheless, they did not depart from the sins of the house of Jeroboam. In other words, they didn't get a clue. When God spanked them very severely, it didn't cause them to turn around.

The one who made Israel to sin. But they walked in them, and the wooden images also remained in Samaria. So they had the golden calves in Bethel and Dan, and then they also had wooden images that had been set up in Samaria.

Too many idols, too many gods. For he left of the army of Jehoahaz only fifty horsemen, ten chariots, and ten thousand foot soldiers. For the king of Syria had destroyed them, and made them like the dust at threshing.

So, virtually, there was no military force at all in the northern kingdom. I mean, there were ten thousand foot soldiers. That's not very many, but only fifty horsemen and ten chariots.

That's down quite a bit from Solomon's day, or even some of Solomon's successors. Now the rest of the acts of Jehoahaz, all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? So Jehoahaz rested with his fathers, and they buried him in Samaria. Then Joash, also called Jehoash, his son reigned in his place.

Now we've had a Jehoash in the south also. Joash, Jehoash, we've had a Jehoram, also named Joram. Jehoram is shortened to Joram, Jehoash is shortened to Joash, but both the north and the south kingdoms have had a king named Joram, and both have had a king named Joash, and they are often contemporary with each other, or almost contemporary with each other, which suggests that there was perhaps some influence in the naming of these sons.

The kings of Israel and the kings of Judah may have been influenced by each other in choosing names for their sons. Why they would be, I don't know. But we have now a Jehoash in Israel, as we have had one in Judah.

In the 37th year of Joash, king of Judah, Joash, the son of Jehoahaz, became king over Israel in Samaria, and reigned 16 years. And he did evil in the sight of the Lord. He did not depart from all the sins of Jeroboam, the son of Nebat, who had made Israel to sin, but he walked in them.

Now the rest of the acts of Joash, which we haven't heard of any, except that he was bad, he didn't change things, all that he did, all his might, with which he fought against Amaziah, king of Judah, are they not written in the book of the Chronicles of the kings of Israel? So Joash rested with his fathers, then Jeroboam sat on his throne. Now this is usually referred to as Jeroboam II, for the obvious reason that the first king in Israel was also named Jeroboam, and so after this man, we now have a Jeroboam I and a Jeroboam II. So this is Jeroboam II.

This is the king who actually was reigning in the days of Jonah, the prophet, when the book of Jonah was written. Jeroboam II. And it says, Jeroboam sat on his throne, and Joash was buried in Samaria with the kings of Israel.

Now Elisha had become sick with the illness of which he would die. Interesting that both Elijah and Elisha had raised the dead, had cured the sick, and yet Elisha himself dies sick. It's obvious that miracles of God are sovereign individual things that God decides to do when he will, and he doesn't do it other times.

Paul, who also raised the dead and healed many sick, seemed to have physical problems as well, a thorn in his flesh. And so here Elisha, who's been the greatest miracle worker yet, perhaps except for Moses, is sick, and he dies sick. And he's now bedridden with his final illness.

And Joash, the king of Israel, came down to him and wept over his face and said, O my father, my father, the chariots of Israel and their horsemen. Now that's what Elisha had said when Elijah was taken up. My father, my father, the chariots of Israel and their horsemen.

Essentially saying, you are Israel's only hope. You are Israel's primary defense. Now Joash may have thought that, but it didn't really change his behavior.

He still did evil in the sight of the Lord. If he recognized that the prophet Elijah and the prophet Elisha were, in fact, what God had sent to defend Israel, that is by turning them away from idols, he certainly had not heeded to it, but he still was sad to see him go. No doubt when Billy Graham dies, which must not be very far in our future, he'll receive all kinds of accolades from people who never listened to his message and who never gave their lives to Christ.

He'll be remembered fondly and sentimentally, but why didn't people listen to him? I mean, some did, but there will be many who never turn to Christ who will say eulogies about Billy Graham that are no doubt positive. And Elisha said to him, Take a bow and some arrows. So he took himself a bow and some arrows.

And he said to the king of Israel, Put your hand on the bow. So he put his hand on it, and Elisha put his hands on the king's hands. And he said, Open the east window.

And he opened it. Probably not while he was holding the bow and Elisha holding it. Probably a servant opened the window.

And Elisha said, Shoot. And he shot. So apparently he shot the arrow randomly out the window toward the east.

That's the direction that Syria came from. And so it was a symbolic act of attacking Syria. And he said, The arrow of the Lord's deliverance and the arrow of deliverance from Syria.

For you must strike the Syrians at Aphek until you have destroyed them. Then Elisha said, Take the arrows. And so he took them.

And he said to the king of Israel, Strike the ground. So he struck three times and stopped. Now I was surprised to hear some people say that they believe that this referred to him holding the arrows and striking the ground with them like striking the ground with a stick, using arrows instead.

I understand this to mean he had them shoot arrows into the ground. To strike the ground with the arrows by shooting them into the ground. I guess it could be taken either way.

But I'm of the impression that he was shooting these additional arrows into the ground. And he said, Strike the ground with them. So he shot three arrows into the ground, but then he didn't shoot any more.

Apparently there were more available. There were more in the quiver. But he just stopped after three arrows.

Apparently not knowing what it meant. And the man of God was angry at him and said, You should have struck five or six times. Then you would have struck Syria until you had destroyed it.

But now you will strike Syria only three times. So each arrow that was fired represented a promise of God that they would strike and defeat Syria in some battle somewhere. And if he shot five or six arrows, that would have been enough victories to completely defeat Syria.

But he did not do that. He did not have the faith to do that. I often think of this passage in connection with the statement in Psalm 127.

That children are like arrows in the hands of a mighty man. And blessed is the man who has got a quiver full of them. Seeing offspring as weapons in the spiritual warfare.

That they are like arrows in the hand of a godly man to shoot at the enemy. Basically, when you raise children and dispatch them into the service of God, you are counteracting and fighting against the powers of Satan and the culture of evil and so forth. If you are raising godly children.

They are like arrows in the hands of a mighty man. And some people do not have much vision for children. And they like to have just a few.

Because, I do not know, they do not want to have none. Because they are cute and they are nice little mascots to have in the home. But they do not have a vision for them really accomplishing anything for God.

And so two or three children is a good number. You know, to warm the home and to keep you occupied. But not too many to keep you too busy.

And yet each one is potentially a victory against the powers of darkness. If you raise children to serve God and they serve God. Then each one of them will accomplish victories that the others will not.

And therefore, having only two or three children in some cases might be fewer than you should have. It depends on motivation. But if you see your children as arrows in the hands of a mighty man.

Then you would seemingly want to have as many and fire as many at the enemy as you can. Or else, maybe you are seeing them differently than that. Some people see children as an inconvenience.

The Bible says they are blessings from God. And like arrows, like weapons. I do not think a soldier considers having a heavy load of arrows on his back an inconvenience.

I think he probably figured he is glad he has got a lot of arrows. Because there might be a lot of enemies to attack. Anyway, this man, every arrow that he shot represented a victory against the enemy.

And Elisha was unhappy that he only did it three times. He said if you had done it at least five or six times, you would have accomplished far more. Maybe permanently done away with the threat of Syria.

But now you will strike Syria only three times. Then Elisha died. And they buried him.

And this is a funny story here. Just a little anecdote that happened some time after Elisha died. In the story his bones are now in the picture.

That is he is decomposed. He has been dead for some time and only his bones remain in the cave where he has been buried. It says Elisha died and they buried him.

And the raiding bands from Moab invaded the land in the spring of the year. So it was that as they were burying a man, apparently somebody who had died in battle against the Moabites, that suddenly they spied a band of raiders and they put the man in the tomb of Elisha. Now it would appear that some men were just going about the task of burying the dead from one battle.

And this man was being carried to some place to be buried. And when they saw some raiders coming, they wanted to get this man off their hands. And so they put him in the nearest cave, which happened to be the tomb of Elisha.

But Elisha had been long dead. And when the man was let down and touched the bones of Elisha, he revived and stood upon his feet. So Elisha's bones actually continued to

work miracles after Elisha was gone.

Elisha could not heal himself of the sickness from which he died, but God still was using him even to raise the dead after his death. And even like Jesus. As Elisha, as I've said, is a picture of Jesus as near as I can tell.

Jesus, even after dying, still continues to bring life to people and to work his miraculous powers. Of course, that's because Jesus, after he died, also rose again. Elisha didn't do that.

But you don't need all of the factors to line up in order for a type to make sense. And Hazael, king of Syria, oppressed Israel all the days that Jehoahaz. But the Lord was gracious to them and had compassion on them and regarded them, because of his covenant with Abraham, Isaac, and Jacob, he would not destroy them or cast them from his presence.

Now, it's not clear how this is understood. I mean, I could understand God saying, because of the covenant I made with Abraham, Isaac, and Jacob, I'm not going to ever destroy Israel. But he did eventually destroy Israel, notwithstanding his covenant with Abraham, Isaac, and Jacob.

On this occasion, however, I guess God was still showing exceptional patience toward them because of his covenant. There still was going to come a time when his patience would run out and he would give them over to the Assyrians and that would be the end of them. We're talking about the northern kingdom here.

And yet, at this point, because of his covenant with their ancestors, he's showing them more mercy than he would otherwise have. Now Hazael, king of Syria, died and Ben-Hadad, his son, reigned in his place. And Jehoahaz, the son of Jehoahaz, recaptured from the hand of Ben-Hadad, the son of Hazael, the cities which had been taken out of the hand of Jehoahaz, his father, by war.

Three times, Joash defeated him and recaptured the cities of Israel, fulfilling, of course, the prophecy of Elisha that they would have three victories over Syria and no more because of the king shooting only three arrows and not more. All right, well, let's continue into chapter 14. In the second year of Joash, the son of Jehoahaz, king of Israel, Amaziah, the son of Joash, king of Judah, became king.

He was 25 years old when he became king and he reigned 29 years in Jerusalem. His mother's name was Jehoaddan of Jerusalem. And he did what was right in the sight of the Lord, yet not like his father David.

He did everything as his father Joash had done. Hopefully not including the apostasy and killing prophets as Joash had done. However, the high places were not taken away, and the people still sacrificed and burned incense in the high places.

Now, it happened as soon as the kingdom was established in his hand that he executed his servants who had murdered his father, the king. But the children of the murderers he did not execute according to what is written in the book of the law of Moses, in which the Lord commanded, saying, The father shall not be put to death for the children, nor shall the children be put to death for the fathers, but a person shall be put to death for his own sin. This indicates that he was not just being vindictive toward the family of those who killed his father.

He only killed the murderers and left their children alone. The law that's quoted there is Deuteronomy 24, 16. He killed 10,000 Edomites in the Valley of Salt, and he took Selah by war and called its name Jockfield to this day.

Then Amaziah sent messengers to Jehoash the son of Jehoaz, the son of Jehu, king of Israel, saying, Come, let us face one another in battle. And Jehoash 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 your daughter to my son as a wife. And a wild beast that was in Lebanon passed by and trampled on the thistle.

He's saying that you who are challenging me, you're like a thistle giving orders to a cedar tree. And while he's giving the orders, an animal walks by and tramples on the thistle. It's just a funny comparison.

He's basically saying, You're nothing. Even while you're challenging me, someone less than me might destroy you. You certainly can't destroy me.

He says, You have indeed defeated Edom and your heart is lifted up. Glory in your success and stay at home. For why should you meddle with trouble so that you'd fall? You and Judah with you.

So Jehoash actually said, I'm not interested in fighting with you. I can beat you, though. And you're kind of stupid to challenge me.

But you're feeling your oats because you just had a successful fight against the Edomites. Well, don't let that go to your head because actually you'll lose if you come against me. And we read about this.

We have some information in 2 Chronicles, chapters 5 and following. And it sort of corresponds really to the war that he had with the Edomites. I could have read that before he challenged Jehoahaz.

But in 2 Chronicles, chapter 25, the war against Edom, which was passed over in a single verse in 2 Kings, is treated somewhat more. In 2 Chronicles 25.5, it says, Moreover, Amaziah gathered Judah together and set over them captains of thousands and captains of hundreds, according to their fathers' houses throughout all Judah and Benjamin. And he numbered them from 20 years old and above and found them to be 300,000 choice

men able to go to war, who could handle spear and shield.

He also hired 100,000 mighty men of valor from Israel for 100 talents of silver. So he got some mercenaries from his neighboring country. But a man of God came to him saying, O king, do not let the army of Israel go with you.

For the Lord is not with Israel, not with any of the children of Ephraim. But if you go, be gone, be strong in battle, even so God shall make you fall before the enemy, for God has power to help and to overthrow. Then Amaziah said to the man of God, But what shall we do about the hundred talents which I have given to the troops of Israel? And the man of God answered, The Lord is able to give you much more than this.

So Amaziah discharged the troops that had come to him from Ephraim to go back home. Therefore, their anger was greatly aroused against Judah, and they returned home in great anger. Well, they had gotten paid and did not have to go to war.

These were, what, 100,000 men of Israel that were hired? And they were paid? And the prophet said, No, do not let them go with you. God is not with them. Send them home.

And the king said, But I have already paid them. And the prophet said, Let it go. God will reward you more than this.

God can give you more than that. So he let them go. He discharged them with pay.

They did not repay him, and yet they were angry because they actually wanted to go to war. They were angry because of the insult, not because they were cheated out of anything. It is not like they lost work they wanted, because they got paid anyway.

But they took it as an affront that he would not work with them. Then Amaziah strengthened himself, and leading his people, he went to the Valley of Salt and killed 10,000 of the people of Seir. That would be Edomites.

Mount Seir is the land of the Edomites. And the children of Judah took captive another 10,000 alive, brought them to the top of the rock, and cast them down from the top of the rock, so that they were all dashed in pieces. That is a pretty rotten way to deal with your enemies.

But as for the soldiers of the army which Amaziah had discharged, so that they would not go with him to battle, they raided the cities of Judah and Samaria to Beth Horon, killed 3,000 of them, and took much spoil. So this, no doubt, is why Amaziah made war with Israel, because the soldiers that he discharged attacked his cities. And it says, Now it was so, after Amaziah came from the slaughter of the Edomites, that he brought the gods of the people of Seir, set them up to be his gods, and bowed down before them and burned incense to them.



Therefore the anger of the Lord was aroused against Amaziah. Why worship these gods? They couldn't deliver their own people from him. Here Yahweh gives him the victory over these people, which means that their gods couldn't save them.

And now what? He borrows their gods too? I mean, it would be another story if he thought that they were more powerful, but they showed themselves to be weak against him. But it's this addiction to idolatry that these people seem to have. Therefore the anger of the Lord was aroused against Amaziah, and he sent him a prophet who said to him, Why have you sought the gods of the people, which could not rescue their own people from your hand? So it was, as he talked with him, that the king said to him, Have we made you the king's counsel? Cease! Why should you be killed? Then the prophet ceased and said, I know that God is determined to destroy you, because you have done this and have not heeded my counsel.

So what he's saying is that the prophet rebuked him, and he said, Well, I didn't call you to be my counselor. If you keep interfering, I'll kill you. He said, Okay, I'll stop.

I just know that God's going to destroy you. And so we have this war that we began to read about in chapter 14 of 2 Kings between Amaziah and Jehoash, between the north and the south kingdoms. And he sends this challenge of war to Jehoash, and Jehoash sends this insult back to him about the thistle giving orders to the cedar, and then an animal walks by and crushes the thistle.

Now, chapter 14 of 2 Kings, verse 11, But Amaziah would not heed. Therefore Jehoash king of Israel went out, so he and Amaziah king of Judah faced one another at Beth Shemesh, which belongs to Judah. And Judah was defeated by Israel, and every man fled to his tent.

And Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth Shemesh. And he went to Jerusalem and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, 400 cubits. And he took all the gold and the silver, all the articles that were found in the house of the Lord, and the treasuries of the king's house and hostages, and returned to Samaria.

Now, this, I believe, is the first time in any of the conflicts between Israel and Judah that Israel actually came down and damaged the capital of Judah, damaged Jerusalem. So this was a great humiliation for our king Amaziah here. He took hostages and went away.

Now the rest of the acts of Jehoash, which he did, his might and how he fought with Amaziah the king of Judah, are they not written in the book of the chronicles of the kings of Israel? So Jehoash rested with his fathers and was buried in Samaria with the kings of Israel. Then Jeroboam his son reigned his place, which we've already read about before. This is just kind of looking back, because we were talking about Amaziah's reign.

It kind of looks back at earlier things in Jehoash's reign. Verse 17, Amaziah the son of Jehoash, king of Judah, lived 15 years after the death of Jehoash, the son of Jehoahaz, king of Israel. Now the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? And they made a conspiracy against him in Jerusalem, and he fled to Lachish.

But they sent after him to Lachish and killed him there. Then they brought him on horses, and he was buried at Jerusalem with his fathers in the city of David. They made a conspiracy and murdered him, but then they buried him in an honorable way in the city of David with his ancestors.

We have the reign of Jeroboam II covered in the remainder of 2 Kings 14, verses 23-29. It was during his time that Jonah the prophet lived, as we shall see in verse 25. And the story of Jonah, therefore, must belong to this period.

Although it's not recorded here, it is recorded in the book of Jonah. But it says, In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, became king in Samaria and reigned for forty-one years. And he did evil in the sight of the Lord.

He did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin. He was a second Jeroboam in more ways than one. His name was Jeroboam and he also continued in the ways of the first Jeroboam's sins.

He restored the territory of Israel from the entrance of Hamath to the Sea of Aravah, according to the word of the Lord God of Israel, which he had spoken through his servant Jonah, the son of Amittai, the prophet who was from Gath, Hefer. So this is the Jonah that we read about in the book of Jonah. The book of Jonah is four chapters long.

We will not take it at this point. We won't insert it here. However, the story of Jonah tells us that at this time, Jonah was not only prophesying with reference to the victories of Jeroboam the second, he also prophesied the destruction of Nineveh.

Nineveh was the capital city of Assyria. And Assyria was at this time an enemy that was rising in power in the region, threatening the lives of all the smaller nations in the Middle East. Syria was afraid of Assyria.

Israel and Judah were afraid of Assyria. Everybody had a reason to be afraid of Assyria because it was rising in power and co-opting land. It was of course invading territories.

And the Assyrians were very nasty conquerors. They would impale people just to be nasty on sharp poles. They would lead away captives with hooks through their noses and drag them off into captivity.

They were very, I believe that they even did some other things that are too gruesome to

talk about. And so Nineveh was the capital of Assyria at this time. And Jonah the prophet received an oracle from God saying, you go and warn Nineveh that in 40 days Nineveh is going to perish.

Well Jonah didn't want to warn them. He just said they did perish. Nineveh were bad people.

They were enemies. They scared the people of Israel. And they in fact were the people who sometime later would actually destroy the nation of Israel.

It was the Assyrians who in 722 BC did destroy the northern kingdom of Israel. So Jonah was of course not interested in warning them. He didn't want to fulfill the commission he had to go to Nineveh and say in 40 days Nineveh will perish.

He was afraid they might listen. He was one prophet who did not want to be heard and did not want people to heed his voice. Because if they would listen he was quite sure that God would forgive them.

That if the Assyrians would repent under his preaching that God would spare them. One thing Jonah did not want to see happen. And so of course Jonah fled in the opposite direction toward Tarshish by sea.

Instead of going northeast he went west and avoided going to Nineveh. But only temporarily. Because that was the time when God sent a storm that threatened to sink the ship.

And Jonah admitted to the mariners that he was with that it was his fault. They threw him overboard. He probably hoped he would die in the sea because he didn't want to go to Nineveh.

But he didn't want his fellow mariners to die with him so he said throw me overboard. And so he was thrown overboard. But then God wouldn't let him die.

God sent a fish to swallow him and three days later vomited him out again on the shore. Probably very near to the place where he had set sail in the first place. And so he said again go to Nineveh and prophesy against them.

So Jonah this time obeyed. He did go to Nineveh. And Nineveh did repent as Jonah had feared.

They repented and God spared them. They didn't perish in 40 days. And Jonah was upset about that.

And in the end of the book of Jonah he's being petulant. He's like an unhappy child who didn't get his way. And God speaks to him and says do you do well to be angry? And he says yes I do well to be angry.

And he went and he sat on a hill to watch the city to just see what might happen to it. And it says it was hot. And the sun's heat was hard on Jonah as he sat there out in the sun.

And God caused a plant, a gourd, to grow apparently overnight. Apparently another miracle. And it gave him shade.

And he was glad that the gourd was there. But then God sent a worm to kill the gourd. And so the gourd died and he was out in the sun again and he started complaining about being in the heat.

And God said now you see you care more about this gourd than you care about these people of Nineveh. You didn't even labor for this gourd to come up. It came up in a day and it disappeared in a day and it gave you shade and you were glad for it.

But you care about its fate. You don't care about the fate of all these thousands of people of Nineveh who are clueless. They don't know their right hand from their left he says.

In other words God's saying shouldn't I have mercy on these people? They're not Jews. They're Gentiles. They're not even friendly to the Jews.

They're antagonistic to the Gentiles but they are people. And shouldn't God care more about people than you care about this gourd? This gourd all it did was provide you some relief from the sunlight. It didn't have any value other than that except to please you.

But these people don't please you but they have value in themselves. And I am the Lord. I should care about them.

So this story of Jonah actually is a message about God's care for Gentiles. Which is a very New Testament kind of message. But hundreds and hundreds of years before Christ came and Jonah was the one who received that revelation.

And he also apparently prophesied concerning certain campaigns of Jeroboam II which were fulfilled. The prophecies were fulfilled in that he recovered some of the territory of Israel from areas where the Syrians had taken it from them. Says 2 Kings 14, 25.

Then verse 26. For the Lord saw that the affliction of Israel was very bitter. And whether bond or free there was no helper for Israel.

And the Lord did not say that he would block out the name of Israel from under heaven. But he saved them by the hand of Jeroboam the son of Joash. Now Jeroboam was a bad king but God had pity on Israel.

They were bad people. They were apostate. They had an evil king.

But God had pity on them and he actually used their king to win against the enemy. And to deliver them from some of the sufferings they had suffered under Hazael and Ben-Hadad, the Syrian rulers. Now the rest of the acts of Jeroboam and all that he did.

His might, how he made war and how he recaptured for Israel from Damascus and Hamath what had belonged to Judah. Are they not written in the book of the chronicles of the kings of Israel. So Jeroboam rested with his fathers, the kings of Israel.

Then Zechariah his son, yet another Zechariah, there are many, reigned in his place. This is the only Zechariah that was a king but there are many Zechariahs in the Bible. So we have several kings have come and gone in the passages we studied today.

We're not going to go into chapter 15 even though we have time to take some more. I think we're just going to stop there and save chapter 15 for our next time.