

# 2 Kings 16:10

Authorized King James Version (KJV)

And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

## Analysis

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**And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.**

This verse contributes to the overall theme of chapter 16: Desperate alliances and religious compromise. The reference to kingship reminds readers that all human authority is subordinate to God's ultimate kingship. This passage occurs during the decline toward Israel's exile, demonstrating how persistent covenant unfaithfulness leads to national disaster.

The narrative demonstrates God's justice in judging covenant unfaithfulness while maintaining His ultimate purposes for redemption.

## Historical Context

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**Historical Setting:** 2 Kings 16 takes place during the declining years of the northern kingdom, 8th century BCE, culminating in exile in 722 BCE. The chapter's theme (Ahaz's Apostasy) reflects the historical reality of desperate political alliances and religious syncretism as Judah faced external threats.

Archaeological evidence from this period includes royal inscriptions, administrative documents, and material culture that corroborate the biblical account while providing additional context for understanding the political and social dynamics at work.

## Related Passages

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**James 2:17** — Faith and works

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. How does this verse contribute to understanding the theological message of 2 Kings 16 regarding desperate alliances and religious compromise?
2. What does this passage reveal about God's character, particularly His justice, mercy, and faithfulness to covenant promises?
3. In what practical ways should this text shape contemporary Christian thinking about faithfulness, worship, and obedience to God?

## Interlinear Text

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הֵם לֶךְ פִּלְאֶסֶר תִּגְלַת לִקְרַאת אֲחָז הֵם לֶךְ וַיֵּלֶךְ  
H1980 And king H4428 Ahaz H271 to meet H7125 H0 Tiglathpileser H8407 And king H4428

אֲשֶׁר הַמִּזְבֵּחַ אֶת וַיֵּרָא בְּדָמַי שֶׁקַּבְּדָה אֲשׁוּר  
of Assyria H804 that was at Damascus H1834 and saw H7200 H853 an altar H4196 H834

הַכֹּהֵן אֲוִיָּה אֶל אֲחָז הֵם לֶךְ וַיִּשְׁלַח בְּדָמַי שֶׁקַּבְּדָה  
that was at Damascus H1834 sent H7971 And king H4428 Ahaz H271 H413 to Urijah H223 the priest H3548

לְכֹל תְּבִנִית וְאֶת הַמִּזְבֵּחַ דָּמָו וְאֶת  
H853 the fashion H1823 an altar H4196 H853 and the pattern H8403 H3605

מִעֲשָׂהוּ:

of it according to all the workmanship  
H4639

## Additional Cross-References

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**Isaiah 8:2** (Parallel theme): And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

**Romans 12:2** (Parallel theme): And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.