

2 Kings 18:17

Authorized King James Version (KJV)

And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

Analysis

And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

This verse contributes to the overall theme of chapter 18: Faithful reformation faces external pressure. The reference to kingship reminds readers that all human authority is subordinate to God's ultimate kingship. In Judah's later history, we see both genuine reforms and deep-rooted corruption, revealing that external religious activity cannot substitute for heart transformation.

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

Historical Context

Historical Setting: 2 Kings 18 takes place during Hezekiah's reign in Judah, late 8th century BCE, around 715-686 BCE. The chapter's theme (Hezekiah's Reforms and Assyrian Threat) reflects the historical reality of genuine religious reform under Hezekiah, including trust in God that resulted in miraculous deliverance from Assyria. 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

Hebrews 11:1 — Definition of faith

James 2:17 — Faith and works

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How does this verse contribute to understanding the theological message of 2 Kings 18 regarding faithful reformation faces external pressure?
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

סָרְיִסן רַב וְאֶת־תַּרְתָּן אֶת־אֲשֶׁר־וּר הַמֶּלֶךְ לָךְ וְשָׁלַח
sent H7971 And the king H4428 of Assyria H804 H853 Tartan H8661 H853 H0 and Rabsaris H7249

חִזְקִיָּהוּ הַמֶּלֶךְ לָךְ אֶל־לָכִי־יֵשׁ מִן־רַב־שָׁקָה וְאֶת־
H853 and Rabshakeh H7262 H4480 from Lachish H3923 H413 And the king H4428 Hezekiah H2396

וַיָּבֹאוּ וַעֲלֹו יְרוּשָׁלַם כְּבִדָּה בְּהִיל
host H2426 with a great H3515 against Jerusalem H3389 And they went up H5927 and came H935

בְּתַעֲלֹולַת וַעֲמָדוֹ וַיָּבֹאוּ וַעֲלֹו יְרוּשָׁלַם
against Jerusalem H3389 And they went up H5927 and came H935 and stood H5975 by the conduit H8585

כּוֹבֵסִים שְׂדֵה בְּמִסְלַת אֲשֶׁר־הָעֲלִינָה הַבְּרֶכֶת הַ
pool H1295 of the upper H5945 H834 which is in the highway H4546 field H7704 of the fuller's H3526

Additional Cross-References

Isaiah 20:1 (Kingdom): In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

Isaiah 7:3 (Parallel theme): Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

2 Kings 20:20 (Kingdom): And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?

Isaiah 36:2 (Kingdom): And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

