

2 Kings 23:13

Authorized King James Version (KJV)

And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

Analysis

And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

This verse contributes to the overall theme of chapter 23: Comprehensive reformation cannot avert certain judgment. 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 23 takes place during the final century of Judah's existence, 7th century BCE, including Manasseh and Josiah's reigns. The chapter's theme (Josiah's Thorough Reforms) reflects the historical reality of the worst apostasy under Manasseh followed by the most thorough reforms under Josiah, demonstrating that external righteousness cannot reverse God's determined judgment. 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

Romans 1:17 — The righteous shall live by faith

Study Questions

1. How does this verse contribute to understanding the theological message of 2 Kings 23 regarding comprehensive reformation cannot avert certain judgment?
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

אֲשֶׁר יְרֹשֶׁלָם וְאֶת הַבָּמָה וְתַּרְאָה עַל אֶשְׁר רָא פָנָיו that were before יְרֹשֶׁלָם אֲשֶׁר
H853 And the high places H834 H5921 H6440 H3389 H834
H1116 H2022 H4889 H3225 H1129
מִימֵין יְמִינָם לְפָרָה הַמְשֻחִית בְּנָה אֲשֶׁר הָבִיל
which were on the right hand of the mount of corruption had builded H834 H1129
H3225 H2022 H4889 H3225
שְׁלָמָה הַמֶּלֶךְ לְעֹשָׂת רְתָן יְשָׁבָא ל שְׁקָז שְׁקָז
which Solomon did the king for Ashtoreth the abomination H8251 H8251
H8010 H4428 H3478 H6253 H8251
וְלִמְלָכָם מוֹאָב שְׁקָז שְׁקָז מִזְמָוֵשׁ וְלִכְמֹושׁ
and for Milcom and for Moab the abomination of the Moabites and for Milcom
H4445 H4124 H8251 H3645 H6722
פָּטָן אֲשֶׁר תְּזַעַב ת בְּנֵי עַמּוֹן וְעַמּוֹן
the abomination of the children of Ammon defile did the king H4428 H2930 H5983 H1121 H8441
H4428 H2930 H5983 H1121 H8441

Additional Cross-References

1 Kings 11:7 (References Jerusalem): Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

1 Kings 11:5 (Parallel theme): For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

Numbers 21:29 (Kingdom): Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.