

2 Kings 23:8

Authorized King James Version (KJV)

And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

Analysis

And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

This verse contributes to the overall theme of chapter 23: Comprehensive reformation cannot avert certain judgment. 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

Colossians 1:16 — All things created through Christ

Psalms 19:1 — Heavens declare God's glory

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

וַיָּבֹא	אֶת	כָּל	הַכֹּהֲנִים	הָעִיר:	יְהוּדָה	וַיְטַמֵּן	אֶת
And he brought			all the priests	of the city	of Judah	and defiled	
H935	H853	H3605	H3548	H5892	H3063	H2930	H853
בְּמִצְפֵּה	אֲשֶׁר	קָטְרוּ	הַכֹּהֲנִים	שָׁמָּה	מִגֶּבָה		
the high places		had burned incense			all the priests from Geba		
H1116	H834	H6999	H8033	H3548	H1387		
עַד	בְּיָרֵם	שָׁם	וַיִּבְנוּ	אֶת	בְּמִצְפֵּה	בֵּית	בְּשַׁעַר
H5704	H0	to Beersheba	and brake down		the high places	at the gate	
		H884	H5422	H853	H1116	H8179	
אֲשֶׁר	כָּתוּב	בְּשַׁעַר	יְהוֹשֻׁעַ	שָׂר	הָעִיר:		
H834	that were in the entering in	at the gate	of Joshua	the governor	of the city		
	H6607	H8179	H3091	H8269	H5892		
אֲשֶׁר	עַל	שְׁמֵי	אֵל	בְּשַׁעַר	הָעִיר:		
H834	H5921	left hand	which were on a man's	at the gate	of the city		
		H8040	H376	H8179	H5892		

Additional Cross-References

1 Kings 15:22 (Parallel theme): Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

Joshua 21:17 (Parallel theme): And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,