

# 2 Kings 9:27

Authorized King James Version (KJV)

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

## Analysis

**But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.**

This verse contributes to the overall theme of chapter 9: Divine judgment executed on Ahab's house. The reference to kingship reminds readers that all human authority is subordinate to God's ultimate kingship. During this period, Israel and Judah struggled with persistent idolatry, particularly Baal worship introduced under Ahab and Jezebel.

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

## Historical Context

**Historical Setting:** 2 Kings 9 takes place during Jehu's dynasty and the violent purge of Baal worship, around 841 BCE. The chapter's theme (Jehu's Violent Revolution) reflects the historical reality of violent political revolution motivated by

zeal for Yahweh but lacking genuine heart transformation. 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

---

**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## Study Questions

---

1. How does this verse contribute to understanding the theological message of 2 Kings 9 regarding divine judgment executed on ahab's house?
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

---

בֵּית	זֶה	רֶגֶל	בְּיַתְּמָאָה	מֶלֶךְ	יְהוּדָה	יָרַא	וְאַמְּלֵךְ	הַ
But when Ahaziah	the king	of Judah	saw	And he fled	by the way	house		
H274	H4428	H3063	H7200	H5127	H1870	H1004		
בְּכָהוּ אַתְּ גַם	וְאַתְּ בְּפַנֵּי	יְהוָה	וְאַתְּ אֶחָד	יְהוָה	וְאַתְּ יְהוָה	יְאַמְּרָה	וְאַתְּ בְּפַנֵּי	בְּ
of the garden	followed	after	And Jehu	him and said	H1571	H853	Smite	
H1588	H7291	H310	H3058	H559			H5221	
אֶל	בְּמִרְכָּבָה	הַ	בְּמַעַלָּה	גּוֹר	אֶת	אֶשְׁר	רַ	
H413	him also in the chariot		And they did so at the going up	to Gur	H834	H853		
	H4818		H4608	H1483				
שָׁמָן	וְאַתְּ מַתָּה	מִגְדָּל	וְאַתְּ נָסָה	וְאַתְּ בְּלַעַם				
which is by Ibleam	And he fled	to Megiddo	and died	H8033				
H2991	H5127	H4023	H4191					

## Additional Cross-References

---

**Judges 1:27** (Parallel theme): Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

**Joshua 17:11** (Parallel theme): And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.