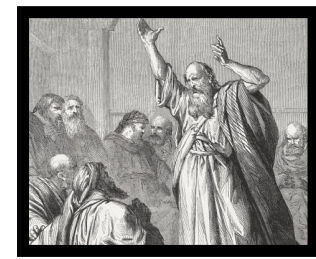
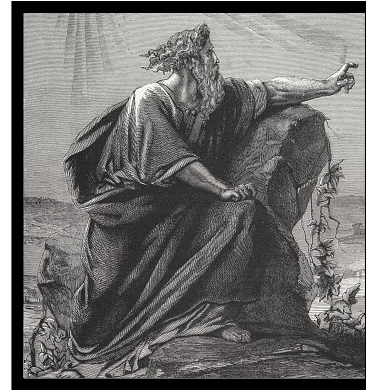


Sabbath Brothers

1 & 2 Kings are considered a single book by Jews

2 Kings: The Twelfth Book of Scripture



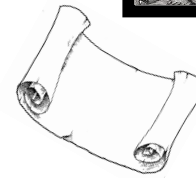
The Decline of the Kings

1 Samuel: The Downfall of Saul

2 Samuel: The Downfall of David

1-2 Kings: The Downfall of Jerusalem

Outline of 2 Kings
 Elijah-to-Elisha– Chapters 1-9
 Assyrian Exile – Chapters 10-17
 Babylonian Exile – Chapters 18-25



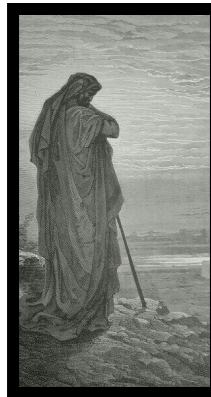
Prophets to the Kings

The Prophets actively interacted with Israel during the time of Kings from pre-captivity to post-captivity.

The function of the Prophets was to be a spokesman from God to His leaders and people.

The Prophets had two primary designations in Scripture: a “Prophet” (נביא Navi) and a “Seer” (חֹזֶה Chozeh).

The term “Navi” (“Prophet”) originated from the verb “nabû” which means ‘to declare/announce.’



Comparison Between 1 Kings & 2 Kings

1 Kings	2 Kings
Begins with King David’s Lineage	Concludes with the King of Babylon
Opens with Solomon’s Glory	Closes with Jehoiachin’s Shame
The Blessings of Obedience	The Curse of Disobedience
Construction of the Temple	Destruction of the Temple
Process of Apostasy	Consequences of Apostasy
Failure to Obey God’s Law	Consequences of Sin
The Prophet Elijah	The Prophet Elisha
The Patience of the Lord	Certain Judgment of Sin

While the books of 1 & 2 Kings consist of the history of both Judah and Israel, the books of 1 & 2 Chronicles are focused solely on the “southern kingdom” of Judah from the lineage of David

The northern kingdom of Israel had no “good” kings and consisted of nine different usurping families.

Israel Divides into Two Kingdoms



Israel united under Kings

- Saul (42 years)
- David (40 years)
- Solomon (40 years)



**19 Evil Kings
930BC-722BC**

**11 Evil Kings
8 Good Kings
930BC-587BC**

Southern Kingdom (“Judah” in the Lineage of David)

Descendants of Solomon – Kings of the Southern Kingdom, Judah
(1 Chronicles 3:10-16)

1 Kings

2 Kings

	<u>King of Judah</u>	<u>Record</u>	<u>Hebrew Meaning of Name</u>	<u>Age</u>	<u>Reign</u>
1.	Rehoboam	Evil	“The Family is extended”	41	17
2.	Abijah/Abijam	Evil	“The Lord is my Father”	-	3
3.	Asa	Good	“Healer/Physician”	-	41
4.	Jehoshaphat	Good	“The Lord Judges”	35	25
5.	Jehoram	Evil	“Exalting the Lord”	32	8
6.	Ahaziah	Evil	“The Lord has grasped”	22	1
7.	Joash/Jehoash	Good-to-Fallen	“The Lord has given”	7	40
8.	Amaziah	Good	“The Lord is Mighty”	25	29
9.	Azariah/Uzziah	Good	“The Lord is my Strength”	16	52
10.	Jotham	Good	“The Lord is Perfect”	25	16
11.	Ahaz	Evil	“He has Grasped”	20	16
12.	Hezekiah	Good	“The Lord has Strengthened”	25	29
13.	Manasseh	Evil-to-Repentant	“One who causes to forget”	12	55
14.	Amon	Evil	“The Lord has given”	22	2
15.	Josiah	Good	“The Lord will Support”	8	31
16.	Jehoahaz	Evil	“The Lord has Grasped”	23	3 Months
17.	Eliakim/Jehoiakim	Evil	“The Lord raises up”	25	11
18.	Jehoiachin/Coniah or Jeconiah	Evil	“The Lord will uphold”	18	3 Months & 10 Days
19.	Zedekiah	Evil	“The Lord is my righteousness”	21	11
	8 Good	11 Evil	Averages:	22	20

The Capital/Temple is Located in Jerusalem

Northern Kingdom (“Israel” with Usurping Families)

1 Kings

2 Kings

Kings of the Northern Kingdom, Israel					
	<u>King of Israel</u>	<u>Record</u>	<u>Hebrew Meaning of Name</u>	<u>Age</u>	<u>Reign</u>
1.	Jeroboam I	Evil	“He pleads for and opposes the people”	-	22
2.	Nadab (heir)	Evil	“Noble, generous Prince”	-	2
3.	Baasha	Evil	“Brave & bold Seeker”	-	24
4.	Elah (heir)	Evil	“Oak”	-	2
5.	Zimri/Tibni	Evil	“Wild Goat”	-	7 Days
6.	Omri	Evil	“Sheaf of Corn”	-	12
7.	Ahab (heir)	Evil	“Uncle/Father’s Brother”	-	22
8.	Ahaziah (heir)	Evil	“Seized by The Lord”	-	2
9.	Joram (heir)	Evil	“To Elevate”	-	12
10.	Jehu	Good-to-Evil	“He who exists”	-	28
11.	Jehoahaz (heir)	Evil	“He has Grasped”	-	17
12.	Jehoash (heir)	Evil	“Fire of the Lord”	-	16
13.	Jeroboam II (heir)	Evil	“He pleads for and opposes the people”	-	41
14.	Zechariah (heir)	Evil	“The Lord remembers”	-	6 Months
15.	Shallum	Evil	“The Avenged One”	-	1 Month
16.	Menahem	Evil	“Comforter”	-	10
17.	Pekahiah (heir)	Evil	“The Lord has opened his eyes”	-	2
18.	Pekah	Evil	“He that Opens/Liberty”	-	20
19.	Hoshea	Evil	“Salvation”	-	9
	9 Families	19 Evil	Averages:	-	12

No “Coronation Ages” of northern Kings are recorded in Scripture

Enemies of the 1 & 2 Kings

List of the Kings of Syria/Aram

Kings of Syria/Aram	Kings of Judah	Kings of Israel	References
Rezon	Solomon		1 Ki. 11:23-25
Hezion			1 Ki. 15:18
Tabrimmon			1 Ki. 15:18
Ben-Hadad (I)	Asa	Baasha	1 Ki. 15:18-22 & 2 Ch. 16:1-6
Ben-Hadad (II)	Jehoshaphat	Ahab	1 Ki. 19:15 1 Ki. 20:1-16 1 Ki. 20:17-34 1 Ki. 22:1-40 & 2 Ch. 18:1-34
		Joram/Jehoram	2 Ki. 5 2 Ki. 6:8-23 2 Ki. 6:24-7:20
		Jehu Jehoahaz	2 Ki. 8:7-15 2 Ki. 8:28-29 2 Ki. 9:14-15 2 Ki. 10:32-33 2 Ki. 12:17-18 2 Ki. 13:3,22
Hazael	Ahaziah/Jehoahaz Joash		2 Ki. 13:4-7 2 Ki. 13:23-25
Ben-Hadad (III)			2 Ki. 15:37, 16:5-6 & 2 Chr. 28:5-8 & Isa. 7:1-9 2 Ki. 16:7-8 & 2 Chr. 28:16, 20-21 2 Ki. 16:9 & Isa. 7:16; 8:10, 9:11
Rezin	Ahaz	Pekah	

Kings of Assyria Chronology

Years of Reign	Assyrian King	References
745-727BC	Tiglath-Pileser III (Pul)	2 Kings 15:19, 29-30; 16:7-10; 1 Chron 5:6, 26; 2 Chron 28:20
727-722BC	Shalmaneser V	2 Kings 17
722-705BC	Sargon II	2 Kings 17
705-681BC	Sennacherib	2 Kings 18

Kings of Babylon Chronology

Years of Reign	Assyrian King	References
626-605BC	Nabopolassar	Not in Scripture
604-562BC	Nebuchadnezzar	2 Kings, 2 Chronicles, Ezra, Jeremiah and Ezekiel
556-539BC	Nabonidus	Not in Scripture
550-539BC	Belshazzar	Daniel 5

Usurpers of the Northern Kingdom

Usurper	King at the Time	Reference	Notes
1. Jeroboam	Rehoboam	1 Kings 12:20	God Blessed
2. Baasha	Nadab	1 Kings 15:28	Fulfilled 1 Kings 14:10
3. Zimri	Elah	1 Kings 16:12	Elah was killed while drunk
4. Omri	Zimri	1 Kings 16:17-18	Zimri Commits Suicide
Joram	Ahaziah	2 Kings 1:17 2 Kings 3:1	Ahaziah Died w/o a Son, Ahaziah's Brother, Joram
5. Jehu	Joram	2 Kings 9:3-10 2 Kings 9:25	Jehu Anointed by the Lord Fulfilled 1 Kings 21:-19-24
6. Shallum	Zechariah	2 Kings 15:10	Fulfilled 2 Kings 10:30
7. Menahem	Shallum	2 Kings 15:14	Shallum Reigned 1 Month
8. Pekah	Pekahiah	2 Kings 15:25	Pekahiah Reigned 2 Years
9. Hoshea	Pekah	2 Kings 15:30	Assyria Took Captives from Pekah



Israel's King Ahaziah Inquires of Baalzebub (2 Kings 1:1-8)

¹ After the death of Ahab, Moab rebelled against Israel.

² Ahaziah had fallen through the latticed window of his upper room in Samaria and was injured. So he sent messengers instructing them: "Go inquire of Baalzebub, the god of Ekron, if I will recover from this injury."

³ But the angel of the LORD said to Elijah the Tishbite, "Go and meet the messengers of the king of Samaria and ask them, 'Is it because there is no God in Israel that you are going to inquire of Baalzebub, the god of Ekron?'"

⁴ Therefore, this is what the LORD says:

'You will not get up from your sickbed—you will certainly die.' Then Elijah left.

⁵ The messengers returned to the king, who asked them, "Why have you come back?"

⁶ They replied, "A man came to meet us and said, 'Go back to the king who sent you and declare to him:

This is what the LORD says: Is it because there is no God in Israel that you're sending these men to inquire of Baalzebub, the god of Ekron? Therefore, you will not get up from your sickbed—you will certainly die.'"

⁷ The king asked them, "What sort of man came up to meet you and spoke those words to you?"

⁸ They replied, "A hairy man with a leather belt around his waist." He said, "It's Elijah the Tishbite."



King Ahaziah was as weak as the nation of Israel



King Ahaziah followed the wickedness of Ahab & Jezebel as he led Israel in depravity

"He did what was evil in the Lord's sight. He walked in the way of his father, in the way of his mother, and in the way of Jeroboam son of Nebat, who had caused Israel to sin."
(1 Kings 22:52)

Although Ahaziah would survive his fall through the upper window (unlike Eutychus – Acts 20:9-12), he would die as a result of inquiring of a false god (Deuteronomy 18:9-14)

Ahab showed that he had faith in the false gods by inquiring of them instead of God

Baalzebub ("lord of the flies") of Ekron ("barrenness/torn away") was the false god of the most northern Philistine town.

Baalzebub was believed to be able to prevent plagues such as a plague of flies.

"Beelzebub" originated with the Canaanite god Baal.

"Beelzebub" originated from a Philistine god worshipped in Ekron

Elijah had intercepted Ahaziah's servants to foretell them of Ahaziah's coming death.

NASB and NRSV use "Beelzebub" NKJV and NIV use "Beelzebub"

Jewish tradition was that "Zebul" was the chief demon (Matthew 12:24; Luke 11:15)

The description of Elijah resembles John the Baptist (Mt 3:4) as John the Baptist would be the figurative "Elijah" (Malachi 4:5; Mt 17:10-13)

Death of Ahaziah of Israel (2 Kings 1:9-16)

⁹ So King Ahaziah sent a captain of 50 with his 50 men to Elijah. When the captain went up to him, he was sitting on top of the hill. He announced, “Man of God, the king declares, ‘Come down!’”



¹⁰ Elijah responded to the captain of the 50, “If I am a man of God, may fire come down from heaven and consume you and your 50 men.” Then fire came down from heaven and consumed him and his 50 men.

¹¹ So the king sent another captain of 50 with his 50 men to Elijah. He took in the situation and announced, “Man of God, this is what the king says: ‘Come down immediately!’”



¹² Elijah responded, “If I am a man of God, may fire come down from heaven and consume you and your 50 men.” So a divine fire came down from heaven and consumed him and his 50 men.

¹³ Then the king sent a third captain of 50 with his 50 men.

The third captain of 50 went up and fell on his knees in front of Elijah and begged him, “Man of God, please let my life and the lives of these 50 servants of yours be precious in your sight.

¹⁴ Already fire has come down from heaven and consumed the first two captains of 50 with their fifties, but this time let my life be precious in your sight.”

¹⁵ The angel of the LORD said to Elijah, “Go down with him. Don’t be afraid of him.” So he got up and went down with him to the king.

¹⁶ Then Elijah said to King Ahaziah, “This is what the LORD says:

‘Because you have sent messengers to inquire of Baalzebub, the god of Ekron—is it because there is no God in Israel for you to inquire of His will?—you will not get up from your sickbed; you will certainly die.’

The first captain understood that Elijah was a man of God, but did not respect that distinction.

As the commander had called down the “man of God”, so was the fire of God called down to consumed him.

As with the drenched altar on Mt. Carmel, Elijah called down fire (1 Kings 18:17-39)

The second Captain proved worse than the first by demanding Elijah to come “immediately.”

Beyond the Captain, the 50 soldiers under his command was also judged.



The third Captain approached Elijah as one is to approach the holy Lord – with fear of His power and respect for His holiness (Rom 12:1; Heb 4:16).

The Angel of the Lord told Elijah to not be afraid.

Believers should fear the Lord, and not men (Matthew 10:28; Hebrews 13:6)

Ahab did not repent of seeking the false god, so Elijah repeated that the message was from the Lord

The world hates and persecutes believers because they are messengers of God’s truth.

Elisha means "God is Salvation"

Elijah in the Whirlwind (2 Kings 2:1-15)

¹ The time had come for the LORD to take Elijah up to heaven in a whirlwind. Elijah and Elisha were traveling from Gilgal,

² and Elijah said to Elisha, "Stay here; the LORD is sending me on to Bethel." But Elisha replied, "As the LORD lives and as you yourself live, I will not leave you." So they went down to Bethel.

³ Then the sons of the prophets who were at Bethel came out to Elisha and said, "Do you know that the LORD will take your master away from you today?" He said, "Yes, I know. Be quiet."

⁴ Elijah said to him, "Elisha, stay here; the LORD is sending me to Jericho." But Elisha said, "As the LORD lives and as you yourself live, I will not leave you." So they went to Jericho.

⁵ Then the sons of the prophets who were in Jericho came up to Elisha and said, "Do you know that the LORD will take your master away from you today?" He said, "Yes, I know. Be quiet."

⁶ Elijah said to him, "Stay here; the LORD is sending me to the Jordan." But Elisha said, "As the LORD lives and as you yourself live, I will not leave you." So the two of them went on.

⁷ Fifty men from the sons of the prophets came and stood facing them from a distance while the two of them stood by the Jordan.

⁸ Elijah took his mantle, rolled it up, and struck the waters, which parted to the right and left. Then the two of them crossed over on dry ground.

⁹ After they had crossed over, Elijah said to Elisha, "Tell me what I can do for you before I am taken from you." So Elisha answered, "Please, let me inherit two shares of your spirit."

¹⁰ Elijah replied, "You have asked for something difficult. If you see me being taken from you, you will have it. If not, you won't."

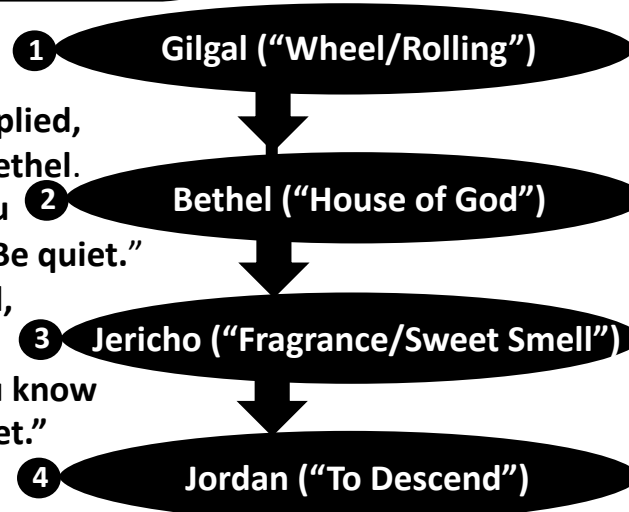
¹¹ As they continued walking and talking, a chariot of fire with horses of fire suddenly appeared and separated the two of them. Then Elijah went up into heaven in the whirlwind.

¹² As Elisha watched, he kept crying out, "My father, my father, the chariots and horsemen of Israel!" Then he never saw Elijah again. He took hold of his own clothes and tore them into two pieces.

¹³ Elisha picked up the mantle that had fallen off Elijah and went back and stood on the bank of the Jordan.

¹⁴ Then he took the mantle Elijah had dropped and struck the waters. "Where is the LORD God of Elijah?" he asked. He struck the waters himself, and they parted to the right and the left, and Elisha crossed over.

¹⁵ When the sons of the prophets from Jericho who were facing him saw him, they said, "The spirit of Elijah rests on Elisha." They came to meet him and bowed down to the ground in front of him.



"The time had come" infers that there was an appointed day of departure as with Jesus' time that "had not yet come."

Each man has a day predefined to be his end in this world. (Ecclesiastes 3:1-2)

The name "Yahweh" means the one living ever-existent God, so His name itself reveals God is alive.

Elisha tells them to be still. (Psalm 46:10)

The prophets of Bethel & Jericho understood that the Lord was going to take Elijah that day.

Elijah would not face death, but instead, he would be taken by the Lord. (2 Kings 2:11)

Elijah makes the same request three times for Elisha to stay behind, and Elisha gives the same response. ("not on your life")

The Jordan Divides three times:
Joshua – Joshua 3:13-17
Elijah – 2 Kings 2:8
Elisha – 2 Kings 2:14

The "sons of prophets" were similar to a prophet association (1 Sam 10:10)

The chariot of fire separated Elijah from Elisha while the whirlwind took Elijah into heaven (Is 66:15; Jn 3:13; 2 Cor 12:2).

Elisha makes the same statement that would be exclaimed to him at his death (2 Kings 13:14).

Elisha Succeeds Elijah (2 Kings 2:16-25)

16 Then the sons of the prophets said to Elisha, "Since there are 50 strong men here with your servants, please let them go and search for your master. Maybe the Spirit of the LORD has carried him away and put him on one of the mountains or into one of the valleys." He answered, "Don't send them."

17 However, they urged him to the point of embarrassment, so he said, "Send them." They sent 50 men, who looked for three days but did not find him.

18 When they returned to him in Jericho where he was staying, he said to them, "Didn't I tell you not to go?"

19 Then the men of the city said to Elisha, "Even though our lord can see that the city's location is good, the water is bad and the land unfruitful."

20 He replied, "Bring me a new bowl and put salt in it." After they had brought him one,

21 Elisha went out to the spring of water, threw salt in it, and said, "This is what the LORD says: 'I have healed this water. No longer will death or unfruitfulness result from it.'"

22 Therefore, the water remains healthy to this very day according to the word that Elisha spoke.

23 From there Elisha went up to Bethel. As he was walking up the path, some small boys came out of the city and harassed him, chanting, "Go up, baldy! Go up, baldy!"

24 He turned around, looked at them, and cursed them in the name of the LORD. Then two female bears came out of the woods and mauled 42 of the children.

25 From there Elisha went to Mount Carmel, and then he returned to Samaria.



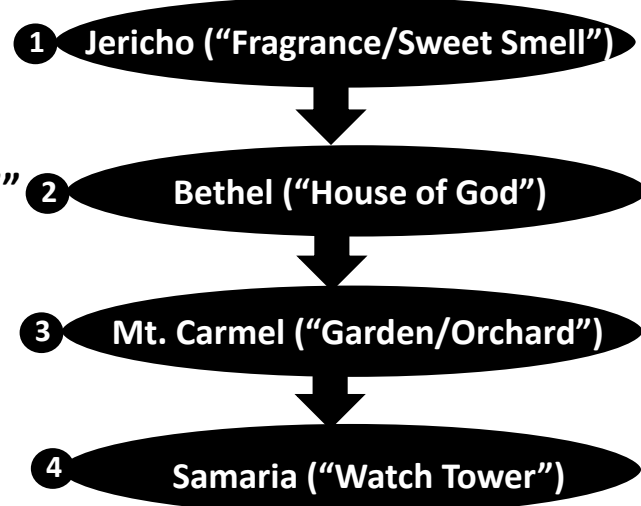
The Count of 50 Men		
2 Samuel 15:1	Absalom	Absalom had 50 men run before him in an attempt to gain power
1 Kings 1:5	Adonijah	Adonijah had 50 men run before him in an attempt to gain power
1 Kings 18:4	Obadiah	Obadiah told Elijah that he hid 50 men in a cave to save their lives
2 Kings 1:9	Ahaziah	Ahaziah sent 50 men with their Captain to retrieve Elijah
2 Kings 1:11	Ahaziah	Ahaziah sent another 50 men with their Captain to retrieve Elijah
2 Kings 1:13	Ahaziah	Ahaziah sent a third group of 50 men with their Captain to retrieve Elijah
2 Kings 2:16	Elisha	Elisha allowed 50 strong men to search for Elijah
Isaiah 3:3	Commanders	Isaiah condemns & curses Judah's commanders of 50 men groups

"3" Symbolizes Revelation

The Holy Spirit came at Pentecost - 50 days after Passover (Acts 2:4)

The 50 prophets considered themselves strong enough to search for Elijah in case the Spirit of God had cast him in a mountain or valley.

Shamefully, the prophets were not considering the plan of God, but instead, they wanted to rescue their companion, Elijah.



The Same Spirit in Elijah filled Elisha... and John the Baptist...and every believer

"...and he will go before Him in the spirit and power of Elijah." (Luke 1:17)

"Elijah was a man with a nature like ours, and he prayed earnestly..." (James 5:17)

These young men used the same term "go up" as was used with Elijah when he was taken away. (2 Kings 11:2)

These young men may have been mocking the way that Elijah had been taken by the whirlwind

The Count of 42 Men	
2 Kings 10:13-14	Jehu will kill 42 relatives of Ahab's grandson, Ahaziah
Numbers 35:6	42 Levitical Cities offering no refuge
1 Samuel 13:1	Saul ruled 42 years before his kingdom was taken away
Revelation 11:2	Gentiles will tread the holy city 42 months
Revelation 13:5	The Beast of the Sea (Anti-Christ) will have authority 42 months



Bears in Scripture (2 Kings 2:24)

God's Fierce Wrath

*"I will attack them like a bear robbed of her cubs and tear open the rib cage over their hearts."
(Hosea 13:8)*

Proverbs Based on Dangerous Bears

*"Better for a man to meet a bear robbed of her cubs than a fool in his foolishness."
(Proverbs 17:12)*

*"A wicked ruler over a helpless people is like a roaring lion or a charging bear."
(Proverbs 28:15)*



The Anger of Bears

*"We all growl like bears and moan like doves. We hope for justice, but there is none; for salvation, but it is far from us."
(Isaiah 59:11)*

The Millennium Peace

*"The cow and the bear will graze, their young ones will lie down together, and the lion will eat straw like the ox."
(Isaiah 11:7)*

The "Syrian Brown Bear" has light brown fur and weighs around 550lbs. With very large, curved claws.



Brown bears have very strong teeth. The canine teeth are large with the lower ones being strongly curved

Elisha Prophecies Water (2 Kings 3:7-20)

⁷ Then he sent a message to King Jehoshaphat of Judah: "The king of Moab has rebelled against me. Will you go with me to fight against Moab?" Jehoshaphat said, "I will go. I am as you are, my people as your people, my horses as your horses."

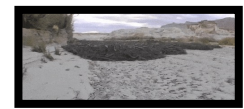
⁸ Then he asked, "Which route should we take?"

Joram replied, "The route of the Wilderness of Edom."

Edom descended from Esau

⁹ So the king of Israel, the king of Judah, and the king of Edom set out. After they had traveled their indirect route for seven days, they had no water for the army or their animals.

¹⁰ Then the king of Israel said, "Oh no, the LORD has summoned three kings, only to hand them over to Moab."



¹¹ But Jehoshaphat said, "Isn't there a prophet of the LORD here? Let's inquire of Yahweh through him." One of the servants of the king of Israel answered, "Elisha son of Shaphat, who used to pour water on Elijah's hands, is here."

Jehoshaphat is mentioned by name (not the kings of Israel or Edom)

¹² Jehoshaphat affirmed, "The LORD's words are with him." So the king of Israel and Jehoshaphat and the king of Edom went to him.

¹³ However, Elisha said to King Joram of Israel, "We have nothing in common. Go to the prophets of your father and your mother!" But the king of Israel replied, "No, because it is the LORD who has summoned these three kings to hand them over to Moab."

¹⁴ Elisha responded, "As the LORD of Hosts lives, I stand before Him. If I did not have respect for King Jehoshaphat of Judah, I would not look at you; I wouldn't take notice of you.

¹⁵ Now, bring me a musician." While the musician played, the LORD's hand came on Elisha.

¹⁶ Then he said, "This is what the LORD says: 'Dig ditch after ditch in this wadi.'

¹⁷ For the LORD says, 'You will not see wind or rain, but the wadi will be filled with water, and you will drink—you and your cattle and your animals.'



¹⁸ This is easy in the LORD's sight. He will also hand Moab over to you.

¹⁹ Then you must attack every fortified city and every choice city. You must cut down every good tree and stop up every spring of water. You must ruin every good piece of land with stones."

²⁰ About the time for the grain offering the next morning, water suddenly came from the direction of Edom and filled the land.

As with King Saul (1 Kings 16:23), when the music began, the hand of God came upon Elisha

Israel's King Joram invited Judah's King Jehoshaphat to join in fighting Moab.

When Joram's father (Ahab) had recruited Judah to fight against Syria (1 Kings 22:4), Jehoshaphat had responded the same way.

Jehoshaphat allowed the southern kingdom to be just like the northern kingdom; however, they were as different as monotheism (Judah) is from polytheism (Israel).

Unlike Jehoshaphat, Elisha pointed out the distinction between idolatrous Israel & monotheistic Judah

Moab was located east of the Dead Sea, so the alliance with Judah enabled Israel & Edom to travel south and attack Moab from their southwest flank.

Elisha rejected the inquiry of Joram, the king of Israel and directed him to return to the false "Baal" prophets of his parents, Ahab and Jezebel.

Elisha is able to see the physical & spiritual world (2 Kings 6:17); however, Elisha tells the king of Israel that he would not even see him if not for Jehoshaphat.

Miles away, a thunderstorm would occur that sent a flash flood through the valley filling the trenches with water.

With all of Joram's polytheistic beliefs, Elisha might be telling him that he has a nonexistent spiritual reality.

More trenches result in more water retained; more acts of faith equate to more blessing.

Night rains in Edom caused flash floods around sunrise.

Incredibly, Moab misunderstood the pools to be filled with blood

The Widow's Oil (2 Kings 4:1-7)

The seven parallels (in the same order) between the Elijah and Elisha			
1.	1 Kings 17:2-6	Elijah has drink from a stream	2 Kings 3:9-20 Elisha has drink from a stream
2.	1 Kings 17:8-16	Increases oil, flour for the widow	2 Kings 4:1-7 Increases oil for the widow
3.	1 Kings 17:17-24	Revives a boy's life	2 Kings 4:8-37 Revives a boy's life
4.	1 Kings 18:20-39	Hunger, a miracle produces conversion	2 Kings 5:1-27 Leprosy, a miracle and conversion
5.	1 Kings 19:1-3	Jezebel, takes vow, pursues Elijah	2 Kings 6:8-32 King, takes vow, pursues Elisha
6.	1 Kings 21:1-19	Jezebel and false witness take land (Naboth)	2 Kings 8:1-6 King and witness return land
7.	2 Kings 1:1-18	Elijah sends message to dying king	2 Kings 8:7-15 Message to dying king

1 One of the wives of the sons of the prophets cried out to Elisha, “Your servant, my husband, has died. You know that your servant feared the LORD. Now the creditor is coming to take my two children as his slaves.”

2 Elisha asked her, “What can I do for you? Tell me, what do you have in the house?”

She said, “Your servant has nothing in the house except a jar of oil.”



3 Then he said, “Go and borrow empty containers from everyone—from all your neighbors. Do not get just a few.

4 Then go in and shut the door behind you and your sons, and pour oil into all these containers. Set the full ones to one side.”

5 So she left. After she had shut the door behind her and her sons, they kept bringing her containers, and she kept pouring.

6 When they were full, she said to her son, “Bring me another container.” But he replied, “There aren’t any more.” Then the oil stopped.

7 She went and told the man of God, and he said, “Go sell the oil and pay your debt; you and your sons can live on the rest.”



This verse shows that at least some of the “sons of the prophets” had wives.

In ancient days, slavery was an acceptable way to repay debt

Oil often represents the Spirit in Scripture.

No excuses; God uses what His people already have.

The widow only had a jar of oil in her house.

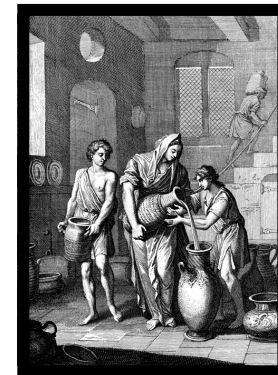
Elisha encourages the woman to amass (use & borrow) as many empty vessels as she could.

After collecting a large number of empty vessels, the woman was directed to close her house door with her two sons and begin pouring the oil into each empty vessel.

She leveraged her sons, friends & neighbors.

The Spirit could only fill what was made available

The woman would pour the oil into every empty vessel that was brought to her just as the Spirit fills every empty vessel that comes before Him that is open to be filled.



God uses His creation Believers should take an inventory of what they have and the ways that it is available to be used by God

The Shunammite's Son (2 Kings 4:8-17)

8 One day Elisha went to Shunem. A prominent woman who lived there persuaded him to eat some food. So whenever he passed by, he stopped there to eat.

9 Then she said to her husband, "I know that the one who often passes by here is a holy man of God, 10 so let's make a small room upstairs and put a bed, a table, a chair, and a lamp there for him. Whenever he comes, he can stay there."

11 One day he came there and stopped and went to the room upstairs to lie down.

12 He ordered his attendant Gehazi, "Call this Shunammite woman." So he called her and she stood before him.

13 Then he said to Gehazi, "Say to her, 'Look, you've gone to all this trouble for us. What can we do for you? Can we speak on your behalf to the king or to the commander of the army?'"

She answered, "I am living among my own people."

14 So he asked, "Then what should be done for her?"

Gehazi answered, "Well, she has no son, and her husband is old."

15 "Call her," Elisha said. So Gehazi called her, and she stood in the doorway.

16 Elisha said, "At this time next year you will have a son in your arms."

Then she said, "No, my lord. Man of God, do not deceive your servant."

17 The woman conceived and gave birth to a son at the same time the following year, as Elisha had promised her.

Shunem was a town in Issachar (Joshua 19:18).



Elisha made no requests

The "Shunammite woman" was unnamed



Elisha may have passed through as he preached on a circuit like Samuel going from Bethel to Gilgal to Mizpah (1 Samuel 7:16).

Elisha's circuit might have been Gilgal, Jericho, Bethel, Mt. Carmel, Samaria (2 Kings 2:1-4, 23-25)

Most roofs were flat and were used as a porch or back yard for social gatherings.

This influential woman built a room with a bed, a table, a chair and a lampstand, so that Elisha could use it when he passed that way.

God used the Shunammite woman to meet the needs of Elisha and his servant Gehazi.

Elisha would eat food that was offered and utilized the room for rest and possibly study.

The Prophet Elisha desired guidance & insight from his servant on the best way to bless the woman



Elisha will speak through his servant, Gehazi ("Valley of Sight")

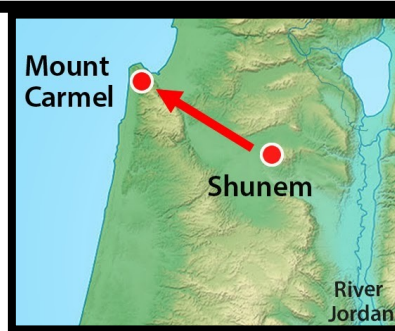
Pregnancy was seen as a blessing and to have no children meant that her name and lineage would stop.

The Shunammite woman wasn't barren, but she had married an older man (possibly how she gained her wealth & influence).

When Gehazi called the Shunammite, she did not enter the room, but she stood in the doorway.

This occurred just as God foretold Abraham with a child "by this time next year" (Genesis 18:14)

Life Returns to Dead Son (2 Kings 4:24-37)



²⁴ Then she saddled the donkey and said to her servant, "Hurry, don't slow the pace for me unless I tell you."

²⁵ So she set out and went to the man of God at Mount Carmel.

When the man of God saw her at a distance, he said to his attendant Gehazi, "Look, there's the Shunammite woman.

²⁶ Run out to meet her and ask, 'Are you all right?

Is your husband all right? Is your son all right?'"

And she answered, "Everything's all right."

²⁷ When she came up to the man of God at the mountain, she clung to his feet. Gehazi came to push her away, but the man of God said, "Leave her alone—she is in severe anguish, and the LORD has hidden it from me. He hasn't told me."

²⁸ Then she said, "Did I ask my lord for a son? Didn't I say, 'Do not deceive me?'"

²⁹ So Elisha said to Gehazi, "Tuck your mantle under your belt, take my staff with you, and go. If you meet anyone, don't stop to greet him, and if a man greets you, don't answer him. Then place my staff on the boy's face.

³⁰ The boy's mother said to Elisha, "As the LORD lives and as you yourself live, I will not leave you." So he got up and followed her.

³¹ Gehazi went ahead of them and placed the staff on the boy's face, but there was no sound or sign of life, so he went back to meet Elisha and told him, "The boy didn't wake up."

³² When Elisha got to the house, he discovered the boy lying dead on his bed.

³³ So he went in, closed the door behind the two of them, and prayed to the LORD.

³⁴ Then he went up and lay on the boy: he put mouth to mouth, eye to eye, hand to hand. While he bent down over him, the boy's flesh became warm.

³⁵ Elisha got up, went into the house, and paced back and forth. Then he went up and bent down over him again. The boy sneezed seven times and opened his eyes.

³⁶ Elisha called Gehazi and said, "Call the Shunammite woman."

He called her and she came. Then Elisha said, "Pick up your son."

³⁷ She came, fell at his feet, and bowed to the ground; she picked up her son and left.



Gehazi was no substitute

The distance between Shunem and Mount Carmel is approximately 15 miles.

The servant saddled the donkey for the Shunammite woman, and he would run ahead leading the donkey as fast as he could go.

Elisha continues to use Gehazi as a mediator with the Shunammite woman. (2 Kings 4:13)

The Shunammite knelt to grab Elisha's feet just as Mary Magdalene fell at the feet of Jesus. (John 12:3-7).

It appears that God typically gave Elisha insight into the lives around him, but the Lord had hidden the death of this child.

The Shunammite woman reminded Elisha of her plea that he not deceive her in saying that she would have a son who would carry her lineage. (2 Kings 4:16)

"Gird up your loins" means to pull the robe up by tucking the back hem into the front of the belt, so that it wouldn't trip the servant when he was running.

The servant was told not to be distracted.

Elijah had performed this exact same process earlier (1 Kings 17:21-23)

Paul would utilize this same process (Acts 20:1) to resuscitate the young man

It seems that God was developing Elisha's faith as Elisha walks back into the house and then returns to the boy.

Once again, the Shunammite woman fell at Elisha's feet, and then she lifted her son & removed him from the room.

Naaman is Healed (2 Kings 5:1-14)

¹ Naaman, commander of the army for the king of Aram, was a great man in his master's sight and highly regarded because through him, the LORD had given victory to Aram. The man was a brave warrior, but he had a skin disease.

² Aram had gone on raids and brought back from the land of Israel a young girl who served Naaman's wife.

³ She said to her mistress, "If only my master would go to the prophet who is in Samaria, he would cure him of his skin disease."

⁴ So Naaman went and told his master what the girl from the land of Israel had said.

⁵ Therefore, the king of Aram said, "Go and I will send a letter with you to the king of Israel."

So he went and took with him 750 pounds of silver, 150 pounds of gold, and 10 changes of clothes.

⁶ He brought the letter to the king of Israel, and it read: When this letter comes to you, note that I have sent you my servant Naaman for you to cure him of his skin disease.

⁷ When the king of Israel read the letter, he tore his clothes and asked, "Am I God, killing and giving life that this man expects me to cure a man of his skin disease? Think it over and you will see that he is only picking a fight with me."

⁸ When Elisha the man of God heard that the king of Israel tore his clothes, he sent a message to the king, "Why have you torn your clothes? Have him come to me, and he will know there is a prophet in Israel."

⁹ So Naaman came with his horses and chariots and stood at the door of Elisha's house.

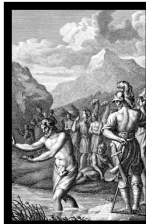
¹⁰ Then Elisha sent him a messenger, who said, "Go wash seven times in the Jordan and your flesh will be restored and you will be clean."

¹¹ But Naaman got angry and left, saying, "I was telling myself: He will surely come out, stand and call on the name of Yahweh his God, and will wave his hand over the spot and cure the skin disease.

¹² Aren't Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and left in a rage.

¹³ But his servants approached and said to him, "My father, if the prophet had told you to do some great thing, would you not have done it? How much more should you do it when he tells you, 'Wash and be clean'?"

¹⁴ So Naaman went down and dipped himself in the Jordan seven times, according to the command of the man of God. Then his skin was restored and became like the skin of a small boy, and he was clean.



Naaman ("be pleasant") was a captain of the Syrian army making him second in command to the King (possibly Ben-Hadad II)

God is sovereign and even controls the destinies of the people that do not believe in Him

The Lord used the testimony of this little kidnapped girl to bring one of the most powerful men in Syria to Himself.

Jesus used the story of Naaman to describe the Gentiles became humbly right with God (Luke 4:27)

Naaman went directly to the king of Israel, and delivered the letter from the king of Syria.

The king of Israel understood that only God could accomplish what was being requested

Elisha had a house in Samaria (2 Kings 2:25; 6:19) and even knew what the king of Syria did in his palace (2 Kings 5:11-12)

The Jordan was approximately 20 miles from Samaria.

The Jordan plunges 600 feet from the Sea of Galilee to the Dead Sea (65 linear miles; 130 actual miles) which stirs up a great deal of mud.

Elisha didn't even take time to speak with Naaman, but instead sent his servant to tell Naaman that he could be "clean" (instead of "healed")

Naaman concedes to obedience, and the Lord blesses His Word making Naaman's skin like a newborn (John 3:3-7; 1 Peter 1:23)

Faith to Obey

Naaman was told that he needed to be cleaned

Gehazi's Greed Repaid (2 Kings 5:15-27)

¹⁵ Then Naaman and his whole company went back to the man of God, stood before him, and declared, "I know there's no God in the whole world except in Israel. Therefore, please accept a gift from your servant."

¹⁶ But Elisha said, "As the LORD lives, I stand before Him. I will not accept it." Naaman urged him to accept it, but he refused.

¹⁷ Naaman responded, "If not, please let your servant be given as much soil as a pair of mules can carry, for your servant will no longer offer a burnt offering or a sacrifice to any other god but Yahweh.

¹⁸ However, in a particular matter may the LORD pardon your servant: When my master, the king of Aram, goes into the temple of Rimmon to worship and I, as his right-hand man, bow in the temple of Rimmon—when I bow in the temple of Rimmon, may the LORD pardon your servant in this matter."

¹⁹ So he said to him, "Go in peace." After Naaman had traveled a short distance from Elisha,

²⁰ Gehazi, the attendant of Elisha the man of God, thought: My master has let this Aramean Naaman off lightly by not accepting from him what he brought. As the LORD lives, I will run after him and get something from him.

²¹ So Gehazi pursued Naaman. When Naaman saw someone running after him, he got down from the chariot to meet him and asked, "Is everything all right?"

²² Gehazi said, "It's all right. My master has sent me to say, 'I have just now discovered that two young men from the sons of the prophets have come to me from the hill country of Ephraim. Please give them 75 pounds of silver and two changes of clothes.'"

²³ But Naaman insisted, "Please, accept 150 pounds." He urged Gehazi and then packed 150 pounds of silver in two bags with two changes of clothes. Naaman gave them to two of his young men who carried them ahead of Gehazi.

²⁴ When Gehazi came to the hill, he took the gifts from them and stored them in the house. Then he dismissed the men, and they left.

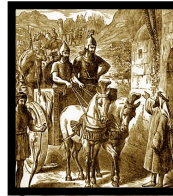
²⁵ Gehazi came and stood by his master. "Where did you go, Gehazi?" Elisha asked him. "Your servant didn't go anywhere," he replied.

²⁶ But Elisha questioned him, "Wasn't my spirit there when the man got down from his chariot to meet you? Is it a time to accept money and clothes, olive orchards and vineyards, sheep and oxen, and male and female slaves?"

²⁷ Therefore, Naaman's skin disease will cling to you and your descendants forever." So Gehazi went out from his presence diseased—white as snow.



Local "Deities"
Dagon/Assyria
Ra/Egypt
Milcom/Moab
Baal/Babylon
Rimmon(Hadad)/Syria



Gehazi Deceives:
Lied to Naaman
Hid the Spoils
Lied to Elisha

**Leprosy
Symbolizes
Sin**

Naaman doesn't thank Elisha – the miracle was not about Elisha; the supernatural healing was from God.

Naaman gave the glory to God. (Matthew 5:16; 1 Peter 2:12)

Naaman declares a monotheistic belief which is much different than the polytheistic society.

Naaman wanted to take the soil of Israel to Syria with him because he desired God's presence to be with him.

The belief in ancient time was that the local god was connected to a specific land/nation.

The names of Rimmon & Hadad reference a single false fertility god (Zechariah 12:11).

Elisha doesn't address the question of soil or of bowing to a false god

Naaman understood nothing of Yahweh except that He could cleanse & forgive.

The things of this world are distractions:
1.Money 2.Clothes 3.Olive Groves 4.Vineyards
5.Sheep 6.Oxen 7.Male/Female Servants

"For where your treasure is, there your heart will be also." (Matthew 6:21)

Gehazi must have been married, and leprosy would pass down through his lineage.

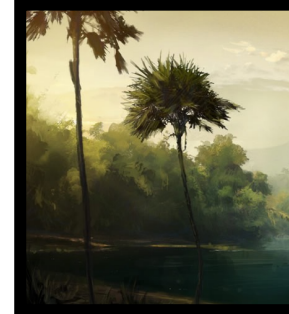
The Floating Ax Head (2 Kings 6:1-7)

¹ The sons of the prophets said to Elisha, "Please notice that the place where we live under your supervision is too small for us. ² Please let us go to the Jordan where we can each get a log and can build ourselves a place to live there." "Go," he said. ³ Then one said, "Please come with your servants." "I'll come," he answered. ⁴ So he went with them, and when they came to the Jordan, they cut down trees. ⁵ As one of them was cutting down a tree, the iron ax head fell into the water, and he cried out, "Oh, my master, it was borrowed!" ⁶ Then the man of God asked, "Where did it fall?" When he showed him the place, the man of God cut a stick, threw it there, and made the iron float. ⁷ Then he said, "Pick it up." So he reached out and took it.

Just as Gehazi had not been satisfied with ministering, the sons of the prophets wanted larger living quarters

The "sons of the prophets" submitted to Elisha's authority on whether to construct a larger residence

Elisha did not question the "sons of the prophets" on what they considered a need for a larger home.



In ancient times, forests flourished along the Jordan River; so much so that it was called the "Jordan Thicket" with lions roaming through the Jordan forests.

The sons of prophets referred to themselves as Elisha's servants.

Iron hampered Israel from driving out inhabitants of the Promised Land (Judges 1:19)

Goliath had used iron on David (1 Samuel 17:7), but David triumphed in the Lord.

The situation of an ax head coming off the end of the ax occurred so frequently that it was included in the law (Deuteronomy 19:5).

Elisha directs the man to pick the ax head up

God often directs His people to participate in His miracles.

Like the iron ax (Deuteronomy 4:20; 1 Kings 8:51; Jeremiah 11:4), Israel had belonged to another, Egypt, but God used them to cut down the evil nations in the Promised Land (Gen 15:13-16).

Unfortunately, Israel had gone its own way (literally "flown off the ax handle") and appeared lost to any further usefulness. Perhaps the water symbolized the nations among whom Israel had sunk since water often represents the Gentile nations elsewhere in Scripture.

However, God was able to restore His people to a place of usefulness again even as Elisha restored the ax head to its user. God continues to restore his lost people through the wood representing the cross.

Elisha Prophecies Aram's Defeat (2 Kings 7:1-11)

¹ Elisha replied, "Hear the word of the LORD! This is what the LORD says: 'About this time tomorrow at the gate of Samaria, six quarts of fine meal will sell for a shekel and 12 quarts of barley will sell for a shekel.'"

² Then the captain, the king's right-hand man, responded to the man of God, "Look, even if the LORD were to make windows in heaven, could this really happen?" Elisha announced, "You will in fact see it with your own eyes, but you won't eat any of it."

³ Four men with a skin disease were at the entrance to the gate. They said to each other, "Why just sit here until we die?"

⁴ If we say, 'Let's go into the city,' we will die there because the famine is in the city, but if we sit here, we will also die. So now, come on. Let's go to the Arameans' camp. If they let us live, we will live; if they kill us, we will die."

⁵ So the diseased men got up at twilight to go to the Arameans' camp. When they came to the camp's edge, they discovered that there was not a single man there,

⁶ for the Lord had caused the Aramean camp to hear the sound of chariots, horses, and a great army. The Arameans had said to each other, "The king of Israel must have hired the kings of the Hittites and the kings of Egypt to attack us."

⁷ So they had gotten up and fled at twilight, abandoning their tents, horses, and donkeys. The camp was intact, and they had fled for their lives.

⁸ When these men came to the edge of the camp, they went into a tent to eat and drink. Then they picked up the silver, gold, and clothing and went off and hid them. They came back and entered another tent, picked things up, and hid them.

⁹ Then they said to each other, "We're not doing what is right. Today is a day of good news. If we are silent and wait until morning light, our sin will catch up with us. Let's go tell the king's household."

¹⁰ The diseased men went and called to the city's gatekeepers and told them, "We went to the Aramean camp and no one was there—no human sounds. There was nothing but tethered horses and donkeys, and the tents were intact."

¹¹ The gatekeepers called out, and the news was reported to the king's household.

Never Doubt God

Elders were typically at the city gate



Israel had been experiencing a famine so extreme that Samaria practiced cannibalism of their children for survival.

Elisha emphasized that the Lord was speaking through him.

When Elisha foretold feasts/blessings, the commander doubted God, so he was judged (2 Kings 7:17) at the time when God's people (Israel) were blessed.

The same will be at the end times when those who have doubted Jesus will be judged while His people enjoy the "wedding feast"

The term for "royal officer" literally meant "third man" because he was a high-ranking official who assisted the king in dismounting from his chariot; the man would hold the king's right arm (2 Kings 5:18).

The term "window of heaven" is mentioned several times in Scripture. The first time was in reference to the rains of Noah's flood (Genesis 7:11 opened; Genesis 8:2 closed) followed by tithing to the Lord and experiencing His outpouring of blessing (Malachi 3:10)

The royal official would see the fulfillment, but not experience its blessing (Revelation 1:7)

Upon the end of the day (the twilight), the lepers move to the Syrian camp (possibly hoping to enter under the cover of darkness).

The sound of the spiritual army had caused Syria to flee (2 Sam 5:23-24; 1 Chronicles 14:15), but the Syrians had attributed these sounds to natural causes (Hittites, Egypt) instead of God.



Arameans Desert Their Camp (2 Kings 7:12-20)

12 So the king got up in the night and said to his servants, “Let me tell you what the Arameans have done to us. They know we are starving, so they have left the camp to hide in the open country, thinking, ‘When they come out of the city, we will take them alive and go into the city.’”

13 But one of his servants responded, “Please, let messengers take five of the horses that are left in the city. Their fate is like the entire Israelite community who will die, so let’s send them and see.”

14 The messengers took two chariots with horses, and the king sent them after the Aramean army, saying, “Go and see.”

15 So they followed them as far as the Jordan. They saw that the whole way was littered with clothes and equipment the Arameans had thrown off in their haste. The messengers returned and told the king.

16 Then the people went out and plundered the Aramean camp.

It was then that six quarts of fine meal sold for a shekel and 12 quarts of barley sold for a shekel, according to the word of the LORD.

17 The king had appointed the captain, his right-hand man, to be in charge of the gate, but the people trampled him in the gateway. He died, just as the man of God had predicted when the king came to him.

18 When the man of God had said to the king, “About this time tomorrow 12 quarts of barley will sell for a shekel and six quarts of fine meal will sell for a shekel at the gate of Samaria,”

19 this captain had answered the man of God, “Look, even if the LORD were to make windows in heaven, could this really happen?” Elisha had said, “You will in fact see it with your own eyes, but you won’t eat any of it.”

20 This is what happened to him: the people trampled him in the gateway, and he died.



Philippians 4:6-7



The king arose in the night doubting the good news & disbelieving the prophet’s words.

The king dwells on the worst-case scenario – that the Syrians are waiting to ambush those who wander out to their camp.

Like the Lepers at the city gate, the King’s servant believes that they have two options: verify the testimony or starve where they are.

The world can test and see that God’s grace is immeasurable or die as they are in their sin

“Taste and see that the LORD is good; How blessed is the man who takes refuge in Him!” (Psalm 34:8)

The typical route between the capital of Syria (Damascus) and the capital of Israel (Samaria) was down the east side of the Jordan River (Transjordan) to cross over, so the Syrian army had returned the same way – over the Jordan River.

The king appointed the royal official who had visited Elisha (2 Kings 7:2) to maintain control and order at the city gate, but the starving people of Samaria trampled him, so he died just as had been foretold. (2 Kings 7:2).

“Sanctify them in the truth; Your word is truth.” (John 17:17)

The doubtful words of the royal official were repeated to explain his judgment.

“For by your words you will be justified, and by your words you will be condemned.” (Matthew 12:37)

"Jehu" is a form of "Yeshua."

Jehu Anointed King of Israel (2 Kings 9:1-13)

¹ The prophet Elisha called one of the sons of the prophets and said, "Tuck your mantle under your belt, take this flask of oil with you, and go to Ramoth-gilead."

² When you get there, look for Jehu son of Jehoshaphat, son of Nimshi.

Go in, get him away from his colleagues, and take him to an inner room.

³ Then, take the flask of oil, pour it on his head, and say, 'This is what the LORD says: "I anoint you king over Israel.'" Open the door and escape. Don't wait."

⁴ So the young prophet went to Ramoth-gilead.

⁵ When he arrived, the army commanders were sitting there, so he said, "I have a message for you, commander." Jehu asked, "For which one of us?" He answered, "For you, commander."

⁶ So Jehu got up and went into the house. The young prophet poured the oil on his head and said, "This is what the LORD God of Israel says: 'I anoint you king over the LORD's people, Israel.

⁷ You are to strike down the house of your master Ahab so that I may avenge the blood shed by the hand of Jezebel—the blood of My servants the prophets and of all the servants of the LORD.

⁸ The whole house of Ahab will perish, and I will eliminate all of Ahab's males, both slave and free, in Israel.

⁹ I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah.

¹⁰ The dogs will eat Jezebel in the plot of land at Jezreel—no one will bury her.'" Then the young prophet opened the door and escaped.

¹¹ When Jehu came out to his master's servants, they asked, "Is everything all right? Why did this crazy person come to you?" Then he said to them, "You know the sort and their ranting."

¹² But they replied, "That's a lie! Tell us!"

So Jehu said, "He talked to me about this and that and said, 'This is what the LORD says: I anoint you king over Israel.'"

¹³ Each man quickly took his garment and put it under Jehu on the bare steps. They blew the ram's horn and proclaimed, "Jehu is king!"

The "Sons of the Prophets" were similar to an association of prophets under a primary leader like Elisha (2 Kings 2:3, 4:1, 38, 5:22).

A flask was used to anoint kings with oil (1 Samuel 9:5, 16:1; 1 Kings 1:33-34).

The Hebrew word "anointed" is translated into Greek as "Christ" ("Messiah").

The anointing of Jehu would be the fulfillment of God's words to Elijah on Mt. Sinai (1 Kings 19:16).

Jehu is the only king of the Northern Kingdom (Israel) to have been anointed to denote the Spirit of God equipping him for the task

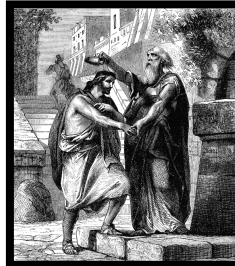
Jewish tradition is that Jehu was the "chief captain" of these captains of Israel's army.

Jehu did not question or say anything more to the messenger, but instead, he went immediately with the son of the prophets into the house.

Jehu ultimately exceeded God's judgment with personal vengeance & was condemned for it (Hosea 1:4)

Ahab and Jezebel had persecuted the prophets of God; Elijah thought that he was the only prophet left because Jezebel's persecution had been so fierce (1 Kings 18:22).

It was foretold that when Jezebel died, the wild dogs would tear her so fiercely that no one would even bury her. This prophecy is given as judgment specifically against the murder of Naboth by Jezebel (1 Kings 21).



The Hebrew term for "mad" (hamšuggā' חַמְשֻׁגָּא) does not mean "crazy" as much as "eccentric" as the sons of the prophets often did strange things in the spirit of God.

Although the commanders of the army of Israel found the prophets to be peculiar and strange, the commanders gave credence to what the prophets said.

Jehu Kills the Kings of Israel & Judah (2 Kings 9:16-27)

¹⁶ Jehu got into his chariot and went to Jezreel since Joram was laid up there and Ahaziah king of Judah had gone down to visit Joram.

¹⁷ Now the watchman was standing on the tower in Jezreel. He saw Jehu's troops approaching and shouted, "I see troops!" Joram responded, "Choose a rider and send him to meet them and have him ask, 'Do you come in peace?'"

¹⁸ So a horseman went to meet Jehu and said, "This is what the king asks: 'Do you come in peace?'" Jehu replied, "What do you have to do with peace? Fall in behind me."

The watchman reported, "The messenger reached them but hasn't started back."

¹⁹ So he sent out a second horseman, who went to them and said, "This is what the king asks: 'Do you come in peace?'" Jehu answered, "What do you have to do with peace? Fall in behind me."

²⁰ Again the watchman reported, "He reached them but hasn't started back.

Also, the driving is like that of Jehu son of Nimshi—he drives like a madman."

²¹ "Harness!" Joram shouted, and they harnessed his chariot. Then Joram king of Israel and Ahaziah king of Judah set out, each in his own chariot, and met Jehu at the plot of land of Naboth the Jezreelite.

²² When Joram saw Jehu he asked, "Do you come in peace, Jehu?" He answered, "What peace can there be as long as there is so much prostitution and witchcraft from your mother Jezebel?"

²³ Joram turned around and fled, shouting to Ahaziah, "It's treachery, Ahaziah!"

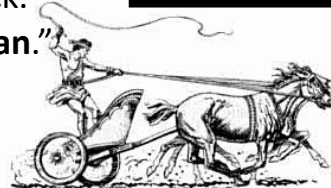
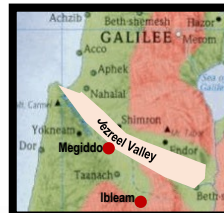
²⁴ Then Jehu drew his bow and shot Joram between the shoulders.

The arrow went through his heart, and he slumped down in his chariot.

²⁵ Jehu said to Bidkar his aide, "Pick him up and throw him on the plot of ground belonging to Naboth the Jezreelite. For remember when you and I were riding side by side behind his father Ahab, and the LORD uttered this oracle against him:

²⁶ 'As surely as I saw the blood of Naboth and the blood of his sons yesterday'—this is the LORD's declaration—'so will I repay you on this plot of land'—this is the LORD's declaration. So now, according to the word of the LORD, pick him up and throw him on the plot of land."

²⁷ When King Ahaziah of Judah saw what was happening, he fled up the road toward Beth-haggan. Jehu pursued him, shouting, "Shoot him too!" So they shot him in his chariot at Gur Pass near Ibleam, but he fled to Megiddo and died there



He Drives Like A Madman

Joram had been leading Israel's army against Syria at Ramoth-gilead, but he had been wounded and returned to Jezreel. The wound of Joram is mentioned earlier in Scripture as well (2 Kings 8:28-29).

King Ahaziah of Judah was visiting King Joram of Israel as he tried to recuperate.

Ahaziah's father was the king of Judah named Joram, and he had married Athaliah, the sister of the sick king of Judah (who was also named Joram). So Ahaziah was the nephew of sick Joram of Israel.

A watchman observed a troupe of soldiers riding towards Jezreel to which Joram sent a horseman to ask "*Shalom?*" ("*Is it peace?*"). Joram may have considered this news from the battle-front at Ramoth-gilead.

Jehu was a fast charger that may have been known for storming the enemy quickly and directly, so he did not spend time explaining himself to the messengers.

"Don't assume that I came to bring peace on the earth. I did not come to bring peace, but a sword." (Matthew 10:34)

This is the first mention of Naboth's sons being killed

Naboth had been executed for treason, so Naboth's entire family was killed, so that Ahab could gain Naboth's property.

Ahaziah headed south to flee home, but Jehu pursued him and closed the distance when Ahaziah's chariot hit an incline and slowed his speed.

Jehu's men shot Ahaziah as he fled to Megiddo which was a large city in the valley of Jezreel.

Athaliah Usurps Power in Judah (2 Kings 11:1-16)

1 When Athaliah, Ahaziah's mother, saw that her son was dead, she proceeded to annihilate all the royal heirs.

2 Jehosheba, who was King Jehoram's daughter and Ahaziah's sister, secretly rescued Joash son of Ahaziah from the king's sons who were being killed and put him and the one who nursed him in a bedroom. So he was hidden from Athaliah and was not killed.

3 Joash was in hiding with Jehosheba in the LORD's temple six years while Athaliah ruled over the land.

4 Then in the seventh year, Jehoiada sent messengers and brought in the commanders of hundreds, the Carites, and the guards. He had them come to him in the LORD's temple, where he made a covenant with them and put them under oath. He showed them the king's son

5 and commanded them, "This is what you are to do: a third of you who come on duty on the Sabbath are to provide protection for the king's palace.

6 A third are to be at the Sur gate and a third at the gate behind the guards. You are to take turns providing protection for the palace.

7 "Your two divisions that go off duty on the Sabbath are to provide protection for the LORD's temple.

8 You must completely surround the king with weapons in hand. Anyone who approaches the ranks is to be put to death. You must be with the king in all his daily tasks."

9 So the commanders of hundreds did everything Jehoiada the priest commanded. They each brought their men—those coming on duty on the Sabbath and those going off duty—and went to Jehoiada the priest.

10 The priest gave to the commanders of hundreds King David's spears and shields that were in the LORD's temple.

11 Then the guards stood with their weapons in hand surrounding the king—from the right side of the temple to the left side, by the altar and by the temple.

12 He brought out the king's son, put the crown on him, gave him the testimony, and made him king. They anointed him and clapped their hands and cried, "Long live the king!"

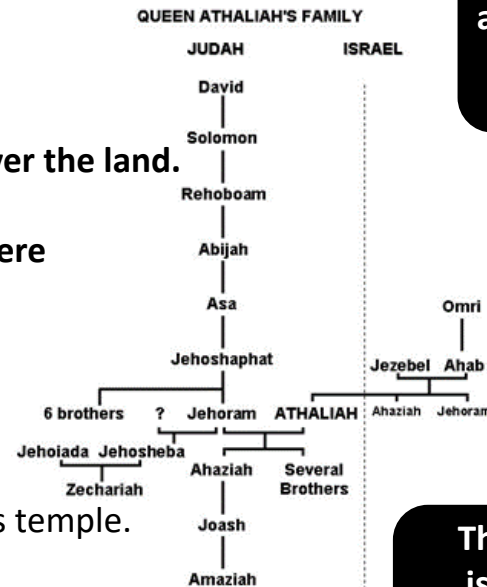
13 When Athaliah heard the noise from the guard and the crowd, she went out to the people at the LORD's temple.

14 As she looked, there was the king standing by the pillar according to the custom.

The commanders and the trumpeters were by the king, and all the people of the land were rejoicing and blowing trumpets. Athaliah tore her clothes and screamed "Treason! Treason!"

15 Then Jehoiada the priest ordered the commanders of hundreds in charge of the army, "Take her out between the ranks, and put to death by the sword anyone who follows her," for the priest had said, "She is not to be put to death in the LORD's temple."

16 So they arrested her, and she went through the horse entrance to the king's palace, where she was put to death.



Athaliah (meaning "Yahweh is exalted") attempted to kill all of the descendants of David in the same way that Jehu had killed the descendants of Ahab.

Athaliah's husband, King Jehoram, had already killed all of his brothers when he became King of Judah (2 Chronicles 21:4-7). Remaining descendants of David had been killed or carried away in a Philistine & Arab raid (2 Chronicles 21:16-17; 22:1)

The name "Joash" (meaning "God's fire") is only mentioned once this chapter; for the remainder of the chapter, Joash is referenced as "the king".

Joash was saved by his Aunt Jehosheba ("Oath of the Lord") who was the daughter of King Joram of Judah (King Ahaziah's sister)

Jehosheba's husband, Jehoiada, was the high priest who moved Joash from the linen room to the Temple where he was raised for six years.

The Temple included storage rooms and living quarters for the priests.

The Hebrew word for "crown" (11:12) is "han-nezer" (הַנִּזְרָה) which has a root of "Nazarene".

Irony of Hypocrisy

The Death of Elisha (2 Kings 13:14-21)

14 When Elisha became sick with the illness that he died from, Jehoash king of Israel went down and wept over him and said, “My father, my father, the chariots and horsemen of Israel!”

15 Elisha responded, “Take a bow and arrows.” So he got a bow and arrows.

16 Then Elisha said to the king of Israel, “Put your hand on the bow.” So the king put his hand on it, and Elisha put his hands on the king’s hands.

17 Elisha said, “Open the east window.” So he opened it. Elisha said, “Shoot!” So he shot. Then Elisha said, “The LORD’s arrow of victory, yes, the arrow of victory over Aram. You are to strike down the Arameans in Aphek until you have put an end to them.”

18 Then Elisha said, “Take the arrows!” So he took them.

Then Elisha said to the king of Israel, “Strike the ground!” So he struck the ground three times and stopped.

19 The man of God was angry with him and said, “You should have struck the ground five or six times. Then you would have struck down Aram until you had put an end to them, but now you will only strike down Aram three times.”

20 Then Elisha died and was buried.

Now Moabite raiders used to come into the land in the spring of the year.

21 Once, as the Israelites were burying a man, suddenly they saw a raiding party, so they threw the man into Elisha’s tomb. When he touched Elisha’s bones, the man revived and stood up!



The wording seems to refer to this particular illness as the illness appointed to end Elisha’s life.

Although God performed many miracles through Elisha (who had the double spirit of Elijah – 2 Kings 2:9), Elisha was unable to heal himself from this illness.

The Syrian King Hazael had taken the Transjordan territory to the east of Jordan (including Ramoth-gilead) from Israel.

It was an ancient custom to shoot an arrow or throw a spear into the country that an army planned to attack.

Aphek was in the northeast of Israel. King Ahab had defeated King Ben-hadad’s Syrian army at Aphek in the past (1 Kings 20:26-34)

Aphek was also the location that the Philistines had camped before the Battle of Ebenezer where they had captured the ark of the covenant from Eli’s sons (1 Samuel 4:1)

Elisha was angered at the lackadaisical obedience of Israel’s King Joash because he should have struck the ground twice as many times as he did. Beyond obedience, believers should be zealous in their walk with the Lord.

The spiritually powerful Elisha was ill with a sickness that he would not recover from. It does not seem that all illnesses/tests/trials were meant to be healed

The Israelites were burying a man when they sighted Moabite raiding party, so they quickly disposed of the dead man’s corpse into the grave where the body of Elisha lay. Upon touching the bones of Elisha, the dead man revived and stood up. Possibly a symbol of the Jews coming back to spiritual life.

Judah's King Ahaz Invites Assyria (2 Kings 16:1-9)

The alliance of Syria and Israel is called a Syro-Ephraimic alliance who fought against Judah for a year (2 Chron 28:8-15; Isaiah 7)

Ahaz made human sacrifices of his children to Molech in the Valley of Hinnom (Leviticus 18:21; Deuteronomy 12:31, 18:9-10)

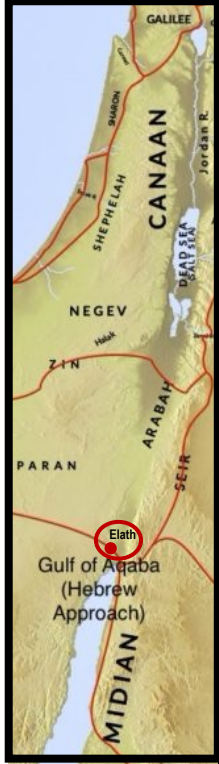
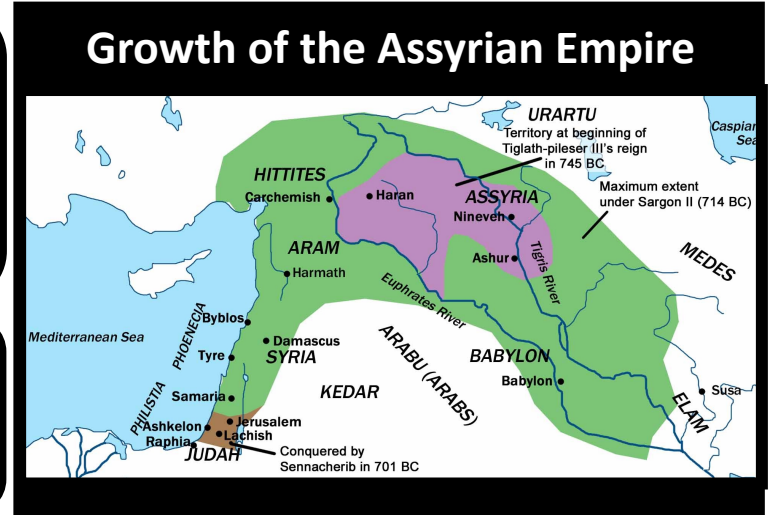
Although the father and grandfather of Ahaz (Jotham and Uzziah), followed God, Ahaz was one of the worst kings of Judah. (2 Chronicles 28)

The grandfather of Ahaz, Azariah/Uzziah had originally captured Elath (Ezion-geber) approximately 80 years prior.

While Judah's kings before Jotham allowed the high places to stand, Jotham burned incense on the high places as part of a licentious fertility cult worshipping Asherah (2 Chronicles 28:25)

Syria marched to the far south port city of Elath on the north end of the Gulf of Aqaba, and Syria/Aram captured Elath to control southern sea trade routes.

Ahaz of Judah calls on Assyria against Syria and Israel instead of joining them to rebuff Assyria.



¹ In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham became king of Judah.
² Ahaz was 20 years old when he became king and reigned 16 years in Jerusalem. He did not do what was right in the sight of the LORD his God like his ancestor David
³ but walked in the way of the kings of Israel. He even made his son pass through the fire, imitating the detestable practices of the nations the LORD had dispossessed before the Israelites.
⁴ He sacrificed and burned incense on the high places, on the hills, and under every green tree.
⁵ Then Aram's King Rezin and Israel's King Pekah son of Remaliah came to wage war against Jerusalem. They besieged Ahaz but were not able to conquer him.
⁶ At that time Rezin king of Aram recovered Elath for Aram and expelled the Judahites from Elath. Then the Arameans came to Elath, and they live there until today.
⁷ So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, "I am your servant and your son. March up and save me from the power of the king of Aram and of the king of Israel, who are rising up against me."
⁸ Ahaz also took the silver and gold found in the LORD's temple and in the treasuries of the king's palace and sent them to the king of Assyria as a gift.
⁹ So the king of Assyria listened to him and marched up to Damascus and captured it. He deported its people to Kir but put Rezin to death.

Southward Expansion of Nations Paying Tribute to Assyria	
Year	Paid Tribute to Assyria
743BC	Rezin of Damascus (Syria)
739BC	Menahem of Samaria (Israel)
734BC	Phoenicia/Philistia (Mediterranean Coast)

Isaiah warned Ahaz against being obliged to Assyria (Is 8:1-8), and Judah ended up paying tribute.

The Reason for Israel's Exile (2 Kings 17:7-20)

⁷ This disaster happened because the people of Israel had sinned against the LORD their God who had brought them out of the land of Egypt from the power of Pharaoh king of Egypt and because they had worshiped other gods.

⁸ They had lived according to the customs of the nations that the LORD had dispossessed before the Israelites and the customs the kings of Israel had introduced.

⁹ The Israelites secretly did what was not right against the LORD their God.

They built high places in all their towns from watchtower to fortified city.

¹⁰ They set up for themselves sacred pillars and Asherah poles on every high hill and under every green tree.

¹¹ They burned incense on all the high places just like those nations that the LORD had driven out before them. They did evil things, provoking the LORD.

¹² They served idols, although the LORD had told them, "You must not do this."

¹³ Still, the LORD warned Israel and Judah through every prophet and every seer, saying, "Turn from your evil ways and keep My commands and statutes according to all the law I commanded your ancestors and sent to you through My servants the prophets."

¹⁴ But they would not listen. Instead they became obstinate like their ancestors who did not believe the LORD their God.

¹⁵ They rejected His statutes and His covenant He had made with their ancestors and the decrees He had given them. They pursued worthless idols and became worthless themselves, following the surrounding nations the LORD had commanded them not to imitate.

¹⁶ They abandoned all the commands of the LORD their God. They made cast images for themselves, two calves, and an Asherah pole. They worshiped the whole heavenly host and served Baal.

¹⁷ They made their sons and daughters pass through the fire and practiced divination and interpreted omens. They devoted themselves to do what was evil in the LORD's sight and provoked Him.

¹⁸ Therefore, the LORD was very angry with Israel, and He removed them from His presence. Only the tribe of Judah remained.

¹⁹ Even Judah did not keep the commands of the LORD their God but lived according to the customs Israel had introduced.

²⁰ So the LORD rejected all the descendants of Israel, afflicted them, and handed them over to plunderers until He had banished them from His presence.



ASSYRIAN INVASIONS

Invasion	Date	Assyrian Emperor	King of Israel	King of Judah	Scripture Reference
1	Isaiah's 65 Years	(Pul) Tiglath Pileser	Menahem	Azariah	2 Kings 15:19-20
2		"	Pekah	Ahaz	2 Kings 15:29; 1 Chron 5:26
3		Shalmaneser	Hoshea	Hezekiah	2 Kings 17:3; Hosea 1:4
4		Esar-Haddom	No King	Manasseh	2 Chron 33:11; Hosea 1:6; Ezra 4:2

The reason that Israel was exiled from the Promised Land was that they rejected the law of Yahweh who freed them from slavery in Egypt

Beyond their public idolatry, the Israelites seemed to practice private incantations (instead of prayer to Yahweh).

The pillars of stone would be set up-right to represent Baal (the male false god of fertility and rain).

The high places initially were local shrines (Genesis-Judges), but after the Temple was built, the high place worship devolved into idolatry of Canaanite deities.

Asherah was the female consort of Baal represented by carved trees (totem poles).

This was a national orgy under "every tree" in Israel (Jeremiah 2:20; Hosea 4:13)

The Phoenician god of fire was Molech ("Melech" means "king") with a bronze idol of a man's body sitting with his hands out (head of a bull), and the baby is placed into the arms of the statue before rolling into the flames below. (Lev 18:21, 20:2-5, Deut. 12:31).

Kings of Assyria Chronology

Years of Reign	Assyrian King	References
745-727BC	Tiglath-Pileser III (Pul)	2 Kings 15:19, 29-30; 16:7-10; 1 Chron 5:6, 26; 2 Chron 28:20
727-722BC	Shalmaneser V	2 Kings 17
722-705BC	Sargon II	2 Kings 17
705-681BC	Sennacherib	2 Kings 18

Samaria (2 Kings 17:24-33)

24 Then the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim and settled them in place of the Israelites in the cities of Samaria. The settlers took possession of Samaria and lived in its cities.

25 When they first lived there, they did not fear Yahweh.

So the LORD sent lions among them, which killed some of them.

26 The settlers spoke to the king of Assyria, saying, “The nations that you have deported and placed in the cities of Samaria do not know the requirements of the God of the land. Therefore He has sent lions among them that are killing them because the people don’t know the requirements of the God of the land.”

27 Then the king of Assyria issued a command: “Send back one of the priests you deported. Have him go and live there so he can teach them the requirements of the God of the land.”

28 So one of the priests they had deported came and lived in Bethel, and he began to teach them how they should fear Yahweh.

29 But the people of each nation were still making their own gods in the cities where they lived and putting them in the shrines of the high places that the people of Samaria had made.

30 The men of Babylon made Succoth-benoth, the men of Cuth made Nergal, the men of Hamath made Ashima,

31 the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire to Adrammelech and Anammelech, the gods of the Sepharvaim.

32 They feared the LORD, but they also appointed from their number priests to serve them in the shrines of the high places.

33 They feared the LORD, but they also worshiped their own gods according to the custom of the nations where they had been deported from.



The King of Assyria transferred the conquered people of Israel into Medo-Persia while at the same time the King of Assyria transferred all of the conquered people in the east (i.e., Babylon) into Haran and Samaria in the west.

God used lions to get the attention of the new immigrants from the east.

Assyria’s immigrants from the conquered land of the east believed in local deities.

When the new immigrants of Israel complained to the King of Assyria that they did not understand the God of that land, the King of Assyria returned a priest to Israel.

The priest lived in Bethel where the southern golden calf idol had been built by Jeroboam.

The priest was focused on one key spiritual perspective – the fear of God.

The immigrants resettled in Samaria with their eastern beliefs mixed with Judaism which became the basis for the hatred of Samaritans by Jews post-captivity.

Do not mix personal dogmas with God’s Word

Idolatry of Israel (2 Kings 17)		
False Gods		Reference
1.	Baal	2 Kings 17:10, 16
2.	Asherim	2 Kings 17:10, 16
3.	Golden Calves	2 Kings 17:16
4.	Stars	2 Kings 17:16
5.	Molech	2 Kings 17:17,31
6.	Succoth-Benoth	2 Kings 17:30
7.	Ashima	2 Kings 17:30
8.	Nibhaz	2 Kings 17:31
9.	Tartak	2 Kings 17:31
10.	Adram-Melech	2 Kings 17:31
11.	Anammelech	2 Kings 17:31

Fear Only The One True God (2 Kings 17:34-41)

³⁴ They are still practicing the former customs to this day. None of them fear the LORD or observe their statutes and ordinances, the law and commandments the LORD commanded the descendants of Jacob. He had renamed him Israel.

³⁵ The LORD made a covenant with them and commanded them, "Do not fear other gods; do not bow down to them; do not serve them; do not sacrifice to them.

³⁶ Instead **fear the LORD**, who brought you from the land of Egypt with great power and an outstretched arm. You are to bow down to Him, and you are to sacrifice to Him.

³⁷ You are to be careful always to observe the statutes, the ordinances, the law, and the commandments He wrote for you, **do not fear other gods**.

³⁸ Do not forget the covenant that I have made with you. **Do not fear other gods**,

³⁹ but **fear the LORD your God**, and He will deliver you from the hand of all your enemies."

⁴⁰ However, they would not listen but continued practicing their former customs.

⁴¹ These nations feared the LORD but also served their idols. Their children and grandchildren continue doing as their fathers did until today.

The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.
Proverbs 9:10

When false idolatry is mixed with God's Word, the immigrants into Samaria ultimately did not fear Yahweh or respect His Word. They did not obey His commands of love and purity.

God's people should not fear other (false) gods.

The immigrants did not give up their personal gods for Yahweh, but instead they became "tolerant" by accepting every god in a universal belief that no one is wrong and everyone is right in their myriad beliefs.



DENIAL OF TRUTH/GOD

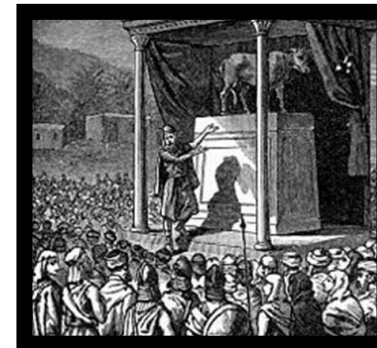
Yahweh, the God of the exodus who freed his people from the slavery of the world, should be feared and worshipped alone.

God's people are called to fear Him alone as He is the source of refuge and salvation from the enemy.

"Do not fear, for I am with you; do not be afraid, for I am your God. I will strengthen you; I will help you; I will hold on to you with My righteous right hand." (Isaiah 41:10)

"Do not fear, O land, rejoice and be glad, For the Lord has done great things."
(Joel 2:21)

The traditions of the world often attempt to enslave the follower of God. God warns His people to beware of customs.



The confusing mix of a self-serving, man-made religion was passed down from generation to generation like Jeroboam's golden calves.