

2 KINGS

11 2 Kings 1, 2, 3

- The Books of 1 & 2 Kings are considered a single book in the Jewish Tanakh. 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.
- Prophets were active during the time of the Kings. The books of Isaiah until Zephaniah preceded the Babylonian exile while Haggai through Malachi were written post-captivity.
 - The function of the Prophets was to be a spokesman from God to His people and their leaders.
 - The Prophets had two primary designations in Scripture: a “Prophet” (Navi נביא) and a “Seer” (Chozeḥ חֹזֶה).
 - The term “Navi” (“Prophet”) originated from the verb “nabû” which means ‘to declare/announce.’
- Israel had been united under three Kings with 40-year reigns apiece: 1.Saul (40 years) 2. David (40 years) 3. Solomon (40 years)
 - The northern kingdom of Israel lasted from 930BC until 722BC with 19 wicked Kings.
 - The southern kingdom of Judah lasted from 930BC until 587BC with 11 wicked Kings and 8 good Kings.

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

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

- **Unlike the Kings of Judah, none of the ages of coronation are given for the northern kingdom, and the Hebraic meaning behind the names of the kings rarely include God.**

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

Read 2 Kings 1:1-8.... Elijah Prophesies Ahaziah’s Death

- 1:1 Israel lost political power as well as the individual power of the king Ahaziah
- 1:2 Although Ahaziah would survive his fall through the upper window, he would die as a result of inquiring of a false god (unlike Eutychus – Acts 20:9-12)
- 1:3 Baal-zebub (“lord of the flies”) of Ekron (“barrenness/torn away”) was the false god of the most northern Philistine town. Baal-zebub was believed to be able to prevent plagues such as a plague of flies.
- 1:4 Elijah had intercepted Ahaziah’s servants to foretell them of his coming death.
- 1:5 The messengers returned to Ahaziah faster than he expected, and he asked why that had returned.
- 1:6 Inquiring of those other than God brings death
- 1:7 The king assumed that they did not know the name of the man who had intercepted them, so Ahaziah asked them to describe the man; however, Elijah seemed to have identified himself.
- 1:8 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)

- **According to 2 Kings 1:2, what was the cause of Ahaziah’s death?**
 - **Although Ahaziah would survive his fall through the upper window, he would die as a result of inquiring of a false god (unlike Eutychus – Acts 20:9-12)**
- **According to 2 Kings 1:2, who did Ahaziah send his servants to inquire of his restoration?**
 - **Ahaziah sent his servants to inquire of Baal-zebub**
 - **Baal-zebub (“lord of the flies”) of Ekron (“barrenness/torn away”) was the false god of the most northern Philistine town.**
 - **Baal-zebub was believed to be able to prevent plagues such as a plague of flies.**
- **According to 2 Kings 1:3, what was Ahaziah’s sin?**
 - **He inquired of a false god instead of the true God.**
 - **Inquiring of those other than God brings judgment and possibly death.**
- **According to 2 Kings 1:8, what was the physical description of Elijah?**
 - **Elijah was a hairy man with a leather belt around his waist**
 - **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)**

Read 2 Kings 1:9-15.... Fire from Heaven Consumed Two of Ahaziah's Groups of 50 Men

1:9-13 Three Captains sent to apprehend Elijah, but first two were consumed (with their men by fire)

1:9 The first captain understood that Elijah was a man of God, but did not respect that distinction.

1:10 As with the drenched altar, Elijah called down fire; as the commander had called down the "man of God", so came the fire of God upon him and consumed him.

1:11 Another Captain proved worse by demanding Elijah to come immediately.

1:12 Elijah again called down fire from heaven to consume Ahaziah's commander and fifty men.

1:13 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).

1:14 The third Captain humbly requests that his life be spared.

1:15 The Angel of the Lord tells Elijah to not be afraid. Believers should fear the Lord, and not men (Mt 10:28; Heb 13:6)

- **According to 2 Kings 1:9, 11, 13, how did all three commanders address Elijah?**
 - As a "Man of God" – it is interesting that they didn't fear for their lives although they realized that God's hand was on Elijah
- **According to 2 Kings 1:10, 12, instead of Elijah "coming down" – what "came down"?**
 - Fire "came down" to consume the troops; be careful about what comes down as a result of your prayers
 - As with the drenched altar, Elijah called down fire; as the commander had called down the "man of God", so came the fire of God upon him and consumed him.
 - Ahaziah was sending for Elijah because he had prophesied that Ahaziah would not "come down" from his bed (2 Kings 1: 6).
- **According to 2 Kings 1:11, was the second captain more agreeable than the first?**
 - The 2nd Captain proved worse by demanding Elijah to come immediately.
- **According to 2 Kings 1:13, after two commanders and 100 men had died, what did Ahaziah change?**
 - Nothing, Ahaziah believed that they were expendable – it is possible that more of the captains would have died if one had not humbled himself
- **According to 2 Kings 1:13, did the 3rd Captain request for Elijah to come down?**
 - No, the third Captain humbly asks that his life be spared.
 - 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).
- **According to 2 Kings 1:15, what two directions did the angel of the Lord give Elijah?**
 - Go down to the commander, and do not be afraid

Read 2 Kings 1:16-18.... Ahaziah Dies According to Elijah's Prophecy

1:16 Elijah repeats that the message was from the Lord; the world hates and persecutes believers because they are messengers of God's truth.

1:17 Once again, the northern kingdom changes families because Ahaziah had no son.

- As the northern kingdom waffled between various powers (like the world), the southern kingdom is passed through the lineage of the true king David (ancestor of Jesus).
- One can serve the kingdom of this world (with various usurpers of power: money, companions, work, hobbies) or serve the one true king, Jesus.

1:18 While the history of the Southern Kingdom (with good and evil kings) is documented in 1 & 2 Chronicles, the Northern Kingdom (with all evil kings) records are not included in Scripture.

- **According to 2 Kings 1:15, was there a difference between the message the Elijah had told Ahaziah's messenger (2 Kings 1:4) and the message that Elijah told Ahaziah directly?**
 - The message of God was the same.
 - Elijah repeats that the message was from the Lord; the world hates and persecutes believers because they are messengers of God's truth.
- **According to 2 Kings 1:17, are the Kings of the Northern Kingdom from a single family and lineage?**
 - No - Once again, the northern kingdom changes families because Ahaziah had no son.
 - In the Northern Kingdom, anyone could be King or Priest without any anointment from the Lord (1 Kings 13:33)
 - The North wavered between gods (polytheism) and alliances.
 - As the northern kingdom waffles between various powers (like the world), the southern kingdom is passed through the lineage of the true king David (ancestor of Jesus).
 - One can serve the kingdom of this world (with various usurpers of power: money, companions, work, hobbies) or serve the one true king, Jesus.

Read 2 Kings 2:1-6.... Elijah Prepares to be taken up to Heaven

2:1 God had an appointed time to take Elijah by whirlwind

2:2 More than a servant, Elisha had become the companion of Elijah, and he desired to accompany Elijah from Gilgal to Bethel.

2:3 Elisha affirmed to a group of prophets that he understood that the Lord was going to take Elijah that day. He tells them to be still. (Ps 46:10)

2:4 For the second time, Elisha vows on the living Lord and the living Elijah which might emphasize both truths.

- The name Yahweh means the one living existent God, so the name itself implies God is alive.
- Also, Elijah would not face death, but instead, he would be taken by the Lord. (2 Kings 2:11)

2:5 Once again, Elisha affirmed to a group of prophets that he understood that the Lord was going to take Elijah that day. He tells them to be still. (Ps 46:10)

2:6 Elijah makes the same request a third time that Elisha stay behind, and for the third time, Elijah is given the same response. (“not on your life”)

- **According to 2 Kings 2:1, is there a divine plan?**
 - “The time had come” infers that there was a planned 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. (Eccl 3:1-2)
- **According to 2 Kings 2:1, 2, 4, how many cities did Elijah visit before being taken up to heaven?**
 - Elijah visits two cities as he leaves this world possibly to say goodbye to the schools where he taught:
 - Elijah and Elisha left Gilgal (“wheel/rolling”) where they were staying
 1. Bethel (“house of God”)
 2. Jericho (“fragrance/sweet smell”)
- **According to 2 Kings 2:3, 5, what were the prophets called?**
 - The prophets were called “sons of prophets” instead of prophets
 - They were “seminary” students who most likely attended “schools for the prophets” possibly referring to a specific prophet as “father” (2 Kings 2:12)
- **According to 2 Kings 2:3, 5, what did the “sons of the prophets” at Bethel and Jericho realize and share with Elisha?**
 - “Do you know that today the Lord will take your master away from you?”
- **According to 2 Kings 2:3, 5, why did Elisha tell the prophets to be quiet?**
 - He knew that Elijah was being taken, and it wasn’t time to dialogue with the theology students
 - The focus should have been on the Lord instead of Elijah and even less, Elisha (Ps 46:10)

Read 2 Kings 2:7-12.... Elisha Calls Two Female Bears to Attack Mocking Youth

2:7 Just as King Ahaziah had sent 50 men to collect Elijah (2 Kings 1:9, 11, 13), there were also 50 prophets to watch Elijah go. The “sons of prophets” were similar to a prophet association (1 Sam 10:10)

2:8 Elijah separates the Jordan River to walk across; the Jordan is divided three times (Joshua – Joshua 3:13-17, Elisha – 2 Kings 2:14). A mantle was constructed by animal’s hair (like a course hide).

- Elijah would “roll” his mantle up, and this is the only place in Scripture where the Hebrew term “wayyiglom” is used.

2:9 Elisha asks for double portion of spirit; this double portion is likened to the double blessing which traditionally belonged to the eldest son.

- Joshua saw himself as the eldest son of Elijah, so the request for a double portion was one of sentiment (Dt 21:17)
 - Elisha means “God is Salvation” (“El” means “God” while “ishua” means “salvation”). Yeshua and Joshua have similar meanings.
- The Hebrew word “spirit” is “beruhaka” which is used three times in Scripture.
 - This “spirit” testified against the sins of the people (Neh 9:30)
 - The “spirit” is also told not to be quickly angered. (Ecclesiastes 7:9)

2:10 Elijah did not affirm or deny Elisha, but instead made the request dependent on Elisha seeing Elijah taken from them.

- Just as the disciples watched Jesus taken up, they picked up His mantle and received the Spirit at Pentecost.
- For Elisha to witness Elijah being taken was less a condition on Elisha and more of a confirmation that if God gave him spiritual eyes to see, then he would be Elijah’s successor.

2:11 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). The chariot of fire could be seen with spiritual eyes while the whirlwind is seen with physical eyes.

2:12 Elisha refers to Elijah as his father or spiritual mentor (Mt 12:50; 1 Tim 1:2, 18; 2 Tim 1:2; 2:1); Elisha makes the same statement that would be exclaimed to him at his death (2 Kings 13:14).

- **According to 2 Kings 2:8, how did Elijah and Elisha cross the Jordan River?**
 - Elijah struck the waters with his folded mantle
 - Scripture records three crossings of the Jordan River on dry ground

- The Jordan is divided three times (Joshua – Joshua 3:13-17, Elisha – 2 Kings 2:14)
- According to 2 Kings 2:9, did Elijah choose what to give to Elisha or did he let Elisha decide?
 - Elisha chose double the spirit of Elijah instead of wisdom or other blessings
- According to 2 Kings 2:9, what can be inferred about the filling of the Spirit by Elisha’s request?
 - The Spirit can fill by degrees on a continuum of less and more
 - Elisha asks for double portion of spirit; this double portion is likened to the double blessing, which traditionally belonged to the eldest son.
- According to 2 Kings 2:10, how did Elijah describe Elisha’s request?
 - “You have asked for something difficult” ...why would any request be difficult?
 - This might mean that living with a double portion of the Spirit would be a “difficult thing”
- According to 2 Kings 2:10, what would determine whether Elisha would receive his request or not?
 - If Elisha saw Elijah being taken from him, then Elisha would receive his wish
 - Just as the disciples watched Jesus taken up, they picked up His mantle and received the Spirit at Pentecost.
- According to 2 Kings 2:11, what took Elijah up to heaven?
 - A Whirlwind
 - A whirlwind was a symbol of God’s presence (Job 38:1; 40:6, Ps 148:8; Ez 1:4; Zech 9:14)
 - “For behold, the Lord will come with fire and with His chariots, like a whirlwind...” (Is 66:15)
- According to 2 Kings 2:11, what did the Chariot of Fire do?
 - Separated Elijah from Elisha
 - The chariot of Fire represents the presence of God that was similar to the cloud that separated Israel from the Egyptians (Ex 13:21-22, 14:19-20)
- According to 2 Kings 2:12, how did Elisha refer to Elijah as he was being swept away by a whirlwind?
 - Elisha refers to Elijah as his father or spiritual mentor (Mt 12:50; 1 Tim 1:2, 18; 2 Tim 1:2; 2:1); The same statement of the chariots and horsemen of Israel would be exclaimed at Elisha’s death (2 Kings 13:14).

Read 2 Kings 2:13-18.... Elisha Takes up the Mantle of Elijah

2:13 The call of Elisha was with the mantle of Elijah (1 Kings 19:19)

2:14 Fifty prophets were watching Elisha return to the Jordan River and as a sign to them, when Elisha struck the Jordan River with Elijah’s cloak, the water divided (2 Kings 2:7).

2:15 The Holy Spirit was upon both men.

2:16 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 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

2:17 The prophets first response to Elisha returning to them was to go make him ashamed and then go look for Elijah for three days. The number three is often used for revelation; in this case, the revelation would be that God had completely removed Elijah.

2:18 Elisha had been waiting for them when they returned to Jericho, and he reminded them that he had forewarned them not to go.

- According to 2 Kings 2:13-14, after Elisha literally took up Elijah’s mantle and struck the Jordan River, what question did Elisha ask?
 - “Where is Yahweh, the God of Elijah?” Elisha calls on the God of his predecessor Elijah.
 - Elisha wearing Elijah’s mantle can be viewed as Elisha wearing the spiritual covering of Elijah.
 - Similar to Luke 1:17 in the spirit of Elijah resting on Elisha and John; clothes equate to a man’s righteousness.

- As Elisha puts on Elijah's mantle, he assumes the covering of Elijah just as believers assume the covering of Jesus.
- According to 2 Kings 2:16, how many men did the sons of the prophets want to send to look for Elijah?
 - Just as King Ahaziah futilely sent fifty men to look for Elijah, those who were not the "sons of the prophets" also send fifty in a futile attempt to find Elijah.
- According to 2 Kings 2:17, how many days did the young men search for Elijah?
 - After three days, they accepted the revelation that they would not find Elijah.
- According to 2 Kings 2:18, what did Elisha tell the young men when they accepted that Elijah was gone?
 - "Didn't I tell you so?" This may have been as a testimony of the Spirit in him.
 - Elisha emphasizes his good judgment by reminding them of his earlier correct conviction.

Read 2 Kings 2:19-25.... Elisha Takes up the Mantle of Elijah

2:19 Elisha had waited in Jericho for three days until the 50 prophets returned from their search for Elijah (2 Kings 2:18).

The complaint was that the water was bad and the land unfruitful.

2:20 The men of the city obeyed Elisha's request for salt in a jar.

2:21 Elisha put salt into the spring of water to purify it which then removed death and unfruitfulness.

2:22 The water of Jericho remained pure which was credited to the words of Elisha instead of the act with salt.

2:23 As Elisha was traveling to Bethel ("the house of God"), These young men mocked Elisha with the same term ("go up") as was used when Elijah was taken in the whirlwind (2 Kings 11:2); it's possible that these young men might have mocked the way that Elijah had been taken away.

2:24 Elisha "*cursed them in the name of the Lord*". Two female bears attacked the 42 mocking youths.

2:25 From Bethel, Elisha went to Mt. Carmel where Elijah had called down fire resulting in the death of 450 Baal prophets. (1 Kings 18:20). Then Elisha went to the capital of the northern kingdom, Samaria.

- According to 2 Kings 2:20, what did Elisha use to make the water drinkable?
 - Elisha uses a bowl of salt to make water drinkable which would make the ground fertile; every believer is to use his saltiness to produce spiritual harvests of fruit (Mt 5:13).
- According to 2 Kings 2:21, what did Elisha do to the water?
 - The Lord God can even "heal" water.
 - Death and unfruitfulness result from sin, which can be "healed" as well (James 5:16; 1 Pet 2:24; Mt 9:11-13; Mk 2:16-17; Lk 5:30-32)
- According to 2 Kings 2:23, where were the young men from who were mocking Elisha?
 - These young men were from Bethel; one of the two locations where Jeroboam had set up one of the two golden calf idols. (1 Kings 12:29)
- According to 2 Kings 2:24, what happened to the 42 young men who mocked Elisha?
 - Forty-two mocking youths were attacked by two (witness) female bears (Proverbs 17:12; 28:15; Is 11:7, 59:11; Hosea 13:8).
 - The young men came out to proactively assail the man of God.
 - Later, in 2 Kings 10:13-14, Jehu will kill 42 relatives of Ahab's grandson, Ahaziah, in order to fulfill Elijah's prophecy against the house of Ahab.
 - Other times that 42 was used in Scripture include:
 - 42 Levitical cities beyond the cities of refuge (Numbers 35:6) – they offered no safety
 - Saul ruled for 42 years (1 Samuel 13:1) – his kingdom was taken away
 - The Gentiles will tread the holy city (Jerusalem) for 42 months (Rev 11:2) - 3 ½ years of Tribulation
 - The Beast of the Sea (Anti-Christ) will have authority 42 months (Rev 13:5) -3 ½ years of Great Tribulation
- According to 2 Kings 2:23, what could the mocking young men have meant by "go up"?
 - These young men used the same term "go up" as was used with Elijah in 2 Kings 11:2 when he was taken away by the chariot of fire.
 - These young men may have been mocking the way that Elijah had been taken by the whirlwind
- According to 2 Kings 2:23, how "young" were these young men?
 - These should be viewed as "young men" since the same term is used for the men that went out with Abram to retrieve Lot and Sodom from the kings.
 - The young Shepherd, David, had told King Saul that God had used him to protect the sheep from bears (1 Samuel 17:34-37).
- According to 2 Kings 2:25, where did Elisha visit after Bethel?
 - Elisha went up to the mountain (Mt. Carmel – the garden) before returning to Samaria ("watch mountain").

- **Mt Carmel was the location that Elijah called down God’s fire before the four hundred false prophets (1 Kings 18:20) and seemed to be a garden getaway for Elisha (2 Kings 4:25) – just as Jesus retreated to the garden of Gethsemane (Jn 18:1-2; Mt 26:36; Mk 14:32)**

Read 2 Kings 3:1-3.... Ahab’s Son, Jehoram (Ahaziah’s Uncle) Becomes King of Israel

3:1 Jehoshaphat had friendly relations with the northern kingdom when Jehoram became king.

3:2 Although Jehoram did evil, he was not judged as wicked by God because Jehoram had put away a Baal pillar that Ahab had made.

3:3 Instead of rejecting the idolatrous sins of Jeroboam, Jehoram clung to them the way that Solomon had clung to his many idolatrous wives. (1 Kings 11:2)

- **According to 2 Kings 3:2, how did God view the actions of Jehoram relative to other Kings of Israel?**
 - **The king’s actions are described as not being as bad relative to other kings.**
 - **Although Jehoram (“exalted/elevated”) did evil in the Lord’s sight, Jehoram was not as bad as his parents Ahab and Jezebel.**
 - **This was the first time in Scripture that it is mentioned that a King is not “as bad” as someone else**
- **According to 2 Kings 3:3, what did Jehoram cling to?**
 - **Jehoram clung to the idolatrous practices of Jeroboam**
 - **Jehoram continued to keep the false idols of Jeroboam, but he removed the false foreign gods of Baal.**
 - **Jehoram did not worship the Lord correctly by getting rid of the false oxen idols of Jeroboam (2 Kings 10:29).**
 - **The “sins of Jeroboam” are mentioned in Scripture fourteen times; seven represents fullness/completeness, so Jeroboam’s sins were complete twice over (7x2=14).**

Read 2 Kings 3:4-12.... Israel’s King Jehoram joins Judah’s King Jehoshaphat & Edom’s King against Moab

3:4. Mesha king of Moab was not a shepherd, but instead he was a sheep breeder. A shepherd is concerned for the sheep while sheep shearers or sheep breeders use sheep for their personal concerns.

3:5 The Moabite king had been paying annual tribute to the northern kingdom, but when King Ahab died, Mesha rebelled against paying tribute to the northern kingdom.

3:6 King Jehoram drafted the men of the northern kingdom to go to war against the rebellious Moabites.

3:7 When asked to go to war, Jehoshaphat responded to Jehoram in the same manner that Jehoshaphat had responded to Jehoram’s father, Ahab against Syria (1 Kings 22:4). Jehoshaphat believed the southern kingdom to be just like the northern kingdom; however, they were as different as monotheism is from polytheism.

3:8 Moab was located east of the Dead Sea, so the alliance with Judah enabled Israel’s army to travel south and attack Moab from their southwest flank.

3:9 The three armies were traveling around the Dead Sea which is not drinkable.

3:10 Jehoram, the king of Israel despaired without water, that the Lord had given the three armies into the hands of the Moabites.

3:11 Jehoshaphat, the king of Judah, sought insight from the word of the Lord, and an unnamed servant directed them to Elisha. Pouring water may have been a sign of servitude or ceremonial cleanliness.

3:12 The three kings of Judah, Israel and Edom visit Elisha on their way to attack Moab.

- **According to 2 Kings 3:7, who were Judah, Israel and Edom traveling to attack.**
 - **Moab - the Moabites were a tribe descended from an incestuous relationship between Lot and his oldest daughter (Gen 19:37).**
 - **Moab was situated east of the Dead Sea.**
 - **David’s ancestry was partially Moabite with his great-grandmother, Ruth, being married to Boaz.**
 - **There are numerous archeological findings around the Moabite history including the Mesha Stele (the “Moabite Stone” circa 840 BC), which describes a Moabite victory over an unnamed son of Israel’s King Omri (Ahab’s Father).**
 - **The victory is attributed to Chemosh who was angry with his people for being subjugated to Israel.**
 - **The stone was discovered by an Anglican missionary in Dhiban, Jordan.**
 - **The Mesha Stele is the longest inscription from the Iron Age.**
 - **The Mesha Stele is currently on display in the Louvre museum in Paris, but Jordan has demanded its return.**
- **According to 2 Kings 3:4, was Moab’s King Mesha a shepherd?**
 - **No, Moab’s King Mesha (“salvation”) was a sheep breeder; he was not a shepherd, but instead a businessman who increased and bartered his sheep for commerce.**
- **According to 2 Kings 3:7, who agrees to go into battle with Israel’s King Jehoram?**

- **Jehoshaphat, the king of Judah, makes the same mistake with King Jehoram by joining him in war that he made with Jehoram's father, Ahab (1 Kings 22:29).**
- **Although Jehoshaphat would survive, his grandson Ahaziah would die for being the companion of Israel's evil king Jehoram (2 Kings 9:23-29).**
- **According to 2 Kings 3:8, where did Jehoram lead his allies?**
 - **Jehoram led them directly into the wilderness of Esau**
- **According to 2 Kings 3:9, how long did the 3 Kings travel before exhausting their water supply?**
 - **The three kings (Israel, Judah, Edom) traveled for seven days before running out of water.**
 - **There is a keen contrast between three Kings and the wise men that sought Jesus together**
- **According to 2 Kings 3:11, when the Allies ran out of water, what is Jehoshaphat's remedy?**
 - **Jehoshaphat once again looks for the prophet of God (1 Kings 22:7).**

Read 2 Kings 3:13-19.... Israel's King, Jehoram, Requests Water from Elisha

- 3:13 Elisha rejected the inquiry of Jehoram, the king of Israel and directed him to return to the false prophets of his parents, Ahab and Jezebel. Elisha rejected that counsel because he felt God was destroying the three nations of Israel, Judah and Edom.
- 3:14 Elisha is able to see the physical and spiritual world (2 Kings 6:17); however, Elisha tells the king of Israel that he would not even see him if not for Jehoshaphat. With all of Jehoram's polytheistic beliefs, Elisha might be telling him that he has a nonexistent spiritual reality.
- 3:15 As with King Saul (1 Kings 16:23), when the music began, the hand of God came upon Elisha
- 3:16 It appears that the three armies were camped in a wadi, and Elisha directed the armies to dig trenches to catch the water.
- 3:17 Miles away, a thunderstorm would occur that sent a flash flood through the valley filling the trenches with water.
- 3:18 This blessing of water in a parched land is small to the sovereign Lord; in this same way, God would deliver Moab into their hands.
- 3:19 Elisha curses the land of Moab, and encourages the three armies to tear down Moab's cities as Jericho was destroyed (Joshua 6:26); unlike elsewhere, the armies are directed to chop down every good tree including fruit trees (Dt 20:19-20); wherever there are water springs, the armies are told to stop them up with rock and dirt (Gen 26:15); Moab farmland that had been cleared of rocks were to be filled with rocks again.
- **According to 2 Kings 3:13, who did Elisha direct Israel's King Jehoram to regarding his inquiries?**
 - **Elisha wanted nothing to do with evil King Jehoram, and told Jehoram to talk to Ahab and Jezebel's False Prophets.**
 - **Believers should be wary of undertaking joint ventures with unbelievers.**
 - **A Believer lives only for Jesus while others live in conflict (2 Cor 6:14)**
 - **According to 2 Kings 3:14, why did Elisha say that he even noticed Israel's King, Jehoram?**
 - **Because Jehoram was with the King of Judah, Jehoshaphat**
 - **The King of Judah (Jesus) is the only reason that God recognizes any man.**
 - **According to 2 Kings 3:13, why did Jehoram decline to go to his own prophets?**
 - **Because he believed this judgment was from the Lord in order to hand them over to Moab**
 - **According to 2 Kings 3:15, when did the Lord's hand come on Elisha?**
 - **The Lord moved as the musician played.**
 - **According to 2 Kings 3:17, did the Lord send rain to the armies of Jehoram?**
 - **No, as rain represents blessing (Dt 11; Ps 72:6), God would not send rain, but He would fill the holes of the dry riverbed.**
 - **Rain is a blessing and reward for obedience (Deuteronomy 11:12-14)**
 - **According to 2 Kings 3:16, what did the men need in order to capture the promised water?**
 - **Faith that drove action**
 - **The men must exert effort and dig holes in faith that God will fill them.**
 - **According to 2 Kings 3:19, what did God command Israel to do after He gave them victory over Moab?**
 - **To completely destroy and desolate Moab**

Read 2 Kings 3:20-27.... Moab is Defeated by Israel, Judah and Edom

- 3:20 At sunrise, the first offering (the meat offering) is sacrificed. Night rains in Edom caused flash floods around sunrise.
- 3:21 The Moabites gathered all of their troops dressed in armor.
- 3:22 God had not sent local thunderstorms and rain locally, so Moab did not expect to see pools of water. Instead, the sunrise cast a red glow on the pools of water.
- 3:23 The Moabites theorized that there were pools of blood where the three armies (Israel, Judah, Edom) attacked each other.
- 3:24 The Moabites meandered into the enemy camp to plunder the Israel's army, and it was too late when they realized the Israelites were alive. The Moabites attempted to retreat, but Israel slaughtered them along the way.
- 3:25 The three armies destroyed the land just as Elisha foretold (2 Kings 3:19)

3:26 The king of Moab became desperate when he couldn't fight through to kill the King of Edom.
 3:27 As Israel witnessed the King's sacrifice of his firstborn, they were disturbed and quit the battle.

- **According to 2 Kings 3:20, how did God satisfy the need for water for Israel?**
 - He sent a flash flood comes through the wadi bringing water from Edom (Esau's descendants). A wadi is a dry riverbed that dries during drought and floods during the rainy season.
- **According to 2 Kings 3:22, while satisfying one need, what else did God do by providing water?**
 - He was luring the Moabites to their defeat as they misconstrued water for blood
 - The evil Moabites thought that the vision of blood represented victory for them, but God's people had just been replenishing their strength with water to triumph over the evil Moabites.
 - Just because someone might have experienced the spiritual "water" of God's Word and Baptism, there is no victory without the blood of Christ.
- **According to 2 Kings 3:27, what desperate measure did the wicked Moabite King do in Kirhareth ("new/built city")?**
 - At Kirhareth, the Moabite King loses the war and sacrifices his own eldest son

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	2 Kings 4:8-37 Revives a boy
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

12 2 Kings 4, 5

Read 2 Kings 4:1-7.... Elisha Guides the Widow on Multiplying Oil to Sell & Pay Off Debt

- 4:1 This verse shows that at least some of the "sons of the prophets" had wives. A certain "son of the prophets" died leaving his widow and two children to pay off his debts. The creditor was going to take the children as slaves until the debt was paid off or he might sell them as slaves to pay off the debt.
- 4:2 The widow only had a jar of oil in her house. Oil often represents the spirit in Scripture.
- 4:3 Elisha urged the woman to borrow as many empty vessels as she could.
- 4:4 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.
- 4:5 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 asking to be filled.
- 4:6 The oil stopped when there was not one more vessel to be filled with oil.
- 4:7 Elisha counseled the woman to sell the oil that she had collected to pay off her debts and live off the remainder.
- **According to 2 Kings 4:1, how is the woman's husband described; what did he do before he died?**
 - Her husband had been a son of the prophets, and she understood the power of God
 - Spiritually, the church (bride of Christ- Rev 21:2, 9) experienced Christ crucified, but God will provide payment (John 19:30; Col 2:14)
 - **According to 2 Kings 4:1, what did the woman need?**
 - Her bills paid – the quickest way for her bills to be paid is for Elisha to pronounce the bills paid.
 - The second most efficient way for the widow's bills to be paid was for Elisha to pronounce her wealthy or give money.
 - **According to 2 Kings 4:2, what did Elisha ask the woman?**
 - "What do you have in the house?"
 - An inventory is taken of what God will work with as God makes use of what a believer has.
 - Whether with angels or the elements of nature, God uses His creation
 - **According to 2 Kings 4:3, did the woman need to do anything for God to miraculously meet her needs?**
 - The woman must have enough faith to result in action
 - The woman must be obedient borrowing from the generosity of others (2 Thes 3:10)
 - **According to 2 Kings 4:5, who assisted in supplementing the efforts of the widow (who helped her)?**
 - Her two (witnesses) sons brought the vessels to be filled with oil (spirit)
 - **According to 2 Kings 4:6, how long did the oil continue to grow and flow?**
 - As long as her sons were bringing containers and she was pouring
 - When they stopped, the oil stopped
 - As long as God's servants are serving Him, His Spirit will be sufficient

Read 2 Kings 4:8-17.... A Shunammite Woman Builds a Place for Elisha & He Blesses Her with a Son

4:8 Shunem was a city in Issachar (Joshua 19:18). An important and influential woman persuaded Elisha to stop and eat whenever he passed by their house.

- This influential woman blesses Elisha immediately after he met the need of the widow with two sons (2 Kings 4:1-7)
- 4:9 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)
- 4:10 Most roofs were flat, and used as a porch or a back yard to meet friends. 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.
- 4:11 Elisha did use that room as designed for rest and possibly study.
- 4:12 Elisha tells his servant to call the Shunammite woman. Elisha will speak through his servant, Gehazi ("Valley of Sight") and does not use the woman's name.
- 4:13 Elisha stated that she had taken care of them, and Elisha was willing to do something for her. Whether she had a problem or request for the King or the commander of the army, Elisha was willing to intercede on her behalf. The woman responded that she was fine since she lived among her own people.
- 4:14 In the Old Testament, 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).
- 4:15 When Gehazi called the Shunammite, she did not enter the room, but she stood in the doorway.
- 4:16 Elisha prophesied to the Shunammite woman that she would bear a child by the same time a year later in spite of her husband's old age. This occurred just as God foretold Abraham that Sarah would have a child by this time next year (Gen 18:14)
- 4:17 The Shunammite woman conceived just as Elisha had foretold.

- **According to 2 Kings 4:9, how did the Shunammite woman refer to Elisha?**
 - **As a holy man of God**
- **According to 2 Kings 4:612, when the Shunammite woman stood before Elisha, did he ask her what he could do for her?**
 - **No, Elisha's attendant, Gehazi ("valley of vision") was the mediator between Elisha and the woman**
- **According to 2 Kings 4:13, did the woman make a request from Elisha?**
 - **No, but Elisha's assistant Gehazi, mentioned that she had no children**
 - **Just as Sarah (Gen 18:10), Hannah (1 Samuel 1:20), and Elisabeth (Luke 1:13) received a miraculous birth, so did this Shunammite woman because her husband was elderly.**

Read 2 Kings 4:18-24.... The Only Son Dies While Working the Fields, But He Is Restored to Life

4:18 The child had grown old enough to join his father in the field.

4:19 Some scholars believe that the boy may have had a sunstroke. The father had to work, so when the boy complained about his head, the father had a servant take the child home.

4:20 The Shunammite mother cared lovingly for the little child as he died in her lap.

4:21 At the death of the child, the woman carried the child to Elisha's bed – possibly in the hopes of it being construed as a holy place.

4:22 The Shunammite wife asked her husband for a servant and a donkey to retrieve Elisha. She called Elisha "the man of God." The woman doesn't tell her husband what has happened to the son.

4:23 The husband needed the donkeys and servants to assist in working the fields, but the Shunammite wife calmed him down with shalom. This wasn't the usual times of worship on the Sabbaths or when the first sliver of a crescent appeared (Num 10:10; 28:11-15; 1 Sam 20:18-34; Hosea 1:13; Isaiah 1:13-14).

4:24 The servant saddled the donkey for the Shunammite woman, and he would run ahead leading the donkey as fast as he could go. The distance between Shunem and Mt Carmel is approximately 15 miles.

- **There is a Spiritual Overview of this storyline**
 - **A woman gave miraculous birth (like Jesus) who went to the fields with his father (Mt 13:30, 39) and then died (2 Kings 4:20), but life would return to the son (2 Kings 4:35).**
- **According to 2 Kings 4:23, did the Shunammite woman tell her husband about the death of her son?**
 - **No, she said "Everything is alright"**

Read 2 Kings 4:25-36.... The Only Son Dies While in the Fields, But He Is Restored to Life

4:25 Elisha recognized her as she approached from a distance.

4:26 Elisha uses Gehazi as a mediator with the Shunammite woman.

4:27 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 usually gave Elisha insight into the lives around him, but the Lord had hidden the death of this child.

4:28 The Shunammite woman reminds Elisha of her plea that he not deceive her in saying that she would have son who would carry her lineage. (2 Kings 4:16)

- 4:29 “Gird up your loins” means to pull the robe up, so that it wouldn’t trip the servant when he was running. The servant was told not to be distracted, but go straight to the boy and take the staff to the boy.
- 4:30 The woman vowed to stay with Elisha until he came to the boy.
- 4:31 When Gehazi laid Elisha’s staff on the boy, the child did not stir.
- 4:32 Elisha finally made it to the Shunammite woman’s house where he found the boy dead.
- 4:33 Elijah had done this exact same process earlier (1 Kings 17:21-23)
- Later, Paul uses this same process (Acts 20:1) to resuscitate someone to die again at a later time.
- 4:34 The flesh of the boy became warm, but he was not revived.
- 4:35 It seems that God is working on Elisha’s faith as Elisha walks back into the house and then returns to the boy. The boy sneezed seven times and then opened his eyes.
- 4:36 Elisha tells Gehazi to call the Shunammite woman, and when she arrives, he tells her to take up her son.
- 4:37 Once again, the Shunammite woman fell at Elisha’s feet, and then she took her son out of the room.
- **According to 2 Kings 4:25, where did the Shunamite woman find Elisha?**
 - Mt Carmel seemed to be a garden getaway for Elisha (2 Kings 2:25) – just as Jesus retreated to the garden of Gethsemane (Jn 18:1-2; Mt 26:36; Mk 14:32)
 - Mt Carmel was the location that Elijah called down God’s fire before the four hundred false prophets (1 Kings 18:20)
 - **According to 2 Kings 4:23, 26, what did the Shunamite woman repeat when Elisha yelled to her about the status of her husband and son?**
 - She told him that “everything was alright”
 - **According to 2 Kings 4:27, what did the woman do when she arrived at Elisha at Mt Carmel?**
 - She clung to Elisha’s feet
 - **According to 2 Kings 4:27, who had not told Elisha about the Shunamite woman’s boy?**
 - God did not reveal the news to Elisha; instead, God let the Shunamite woman go through the ordeal of traveling to retrieve Elisha
 - **According to 2 Kings 4:29, what was Elisha’s first response to assist?**
 - To give his staff to his servant, Gehazi to lay on the boy’s face
 - **According to 2 Kings 4:29, what guidance did Elisha give to Gehazi about getting to the boy?**
 - Do not greet anyone or get distracted – stay focused on your purpose
 - Do not get tripped up by the robe, but gird it up to run.
 - When the seventy witnesses were sent out, these were the instructions; do not waste time being distracted with greetings when people are dying (Lk 10:4).
 - God had given the boy, and yet the boy was susceptible to death
 - Just because God gives you blessings – they are only for a time
 - **According to 2 Kings 4:34-35, what did Elisha do when he got up and went into the house?**
 - Elisha paced back and forth
 - Twice Elisha covered the boy with his life, and then the life returned to the boy with seven sneezes. The description seems similar to mouth-to-mouth resuscitation.
 - It seems as Elisha was sharing his own spirit with the little boy; it was good that Elisha had a double portion to give
 - **According to 2 Kings 4:37, what did the Shunamite woman do when Gehazi called for her, and she realized that her son was healed?**
 - She fell at Elisha’s feet just as she had done on Mt Carmel when pleading for his help

Read 2 Kings 4:38-41.... Elisha Remedies the Poisoned Stew

- 4:38 Gilgal had been the first camp for Israel after crossing the Jordan River into the Promised Land, and Joshua’s headquarters as he conquered the Promised Land. Samuel preached on a circuit that included Gilgal (1 Samuel 7:16) with Elijah and Elisha possibly also including the location in their circuit. (2 Kings 2:1-4).
- Elisha sked his servant to not only make stew for himself, but also for the sons of the prophets.
- 4:39 Elisha’s servant collected wild gourds from a wild vine that he did not know to include in the stew.
- 4:40 As the sons of prophets were eating the stew made by Elisha’s servant, they recognized that the stew that they were consuming brought death.
- 4:41 Elisha requested meal, so that he could add it to the stew, and it was not harmful.
- **According to 2 Kings 4:38, to where did Elisha return?**
 - Gilgal was the location of where Israel camped when Joshua first brought them across the Jordan into the Promised Land.
 - Gilgal was the first of three cities – where Elijah and Elisha had left on the day that Elijah would be taken up by the whirlwind

- Gilgal had also been the place where Samuel learned that Saul had not destroyed King Agag and the place where David went after learning about the death of Absalom
- According to 2 Kings 4:38, what was happening in the land?
 - There was a famine (representation of lack of God's Word) in Gilgal ("stone circle").
- According to 2 Kings 4:39, did the prophets understand what they were eating?
 - No – the prophets who should have insights into great mysteries were not even aware of the food that they were eating.
 - The prophets may also have been poisoned by false teaching, which needed to be corrected
- According to 2 Kings 4:41, what might the meal have symbolized?
 - Elisha mixed in meal (Christ's body crushed for man), and there was no death.

Discuss 2 Kings 4:42-44.... Elisha Feeds the Crowds with Limited Food

4:42 This was the Barley harvest (around the Passover timeframe), and the law designated that first fruits were to be brought to the priests (Numbers 18:12). Those located in the northern kingdom could not access the priests at Jerusalem, so they brought the first fruits to the prophets.

- A man arrived from Baal-shalishah (meaning "master over three things")

4:43 The servant of Elisha told the man providing the offering to give the food to the group consisting of over 100 men. When the offeror questioned the direction, Elisha's servant quoted the word of the Lord.

4:44 Just as the Word had foretold, there was food leftover after 100 men ate of the provisions of a single man.

- Just as Jesus "multiplied" the bread (Mt 14-15; Mk 6, 8; Lk 9), the servant of Elisha served the bread, and it satisfied everyone with some leftover.
- The bread of the body of Christ is enough to satisfy all who partake of Him (Mt 26:26; Mk 14:22; Lk 22:19; 1 Cor 10:16).
- According to 2 Kings 4:42, how many men brought the offering of first fruits?
 - A single man
- According to 2 Kings 4:43, how many men were served with the offering of the first fruit?
 - Over 100 men were there.
- According to 2 Kings 4:44, were the provisions enough for over 100 men?
 - There were leftovers after the group of men ate the provisions.

Read 2 Kings 5:1-7.... Naaman Introduced with Great Power and Infirmary

5:1 Naaman ("be pleasant") was a captain of the Syrian army making him second in command to the King (possibly Ben-Hadad II). God even controlled the destinies of the nations that didn't believe in Him; God controls more than just His people.

- Jesus used the story of Naaman to describe the Gentiles became humbly right with God (Luke 4:27)
- The description of Naaman is very positive: 1. a great man of influence with the king 2. respected 3. valiant warrior
- Leprosy often represents sin and the judgment of God (Leviticus 13)

5:2 Syria and the northern kingdom of Israel were having ongoing fights and squabbles. The little kidnapped girl from Israel reflects the combatant situation.

5:3 The little kidnapped girl kindly told her mistress of Elisha; the Lord uses the testimony of this little kidnapped girl to bring one of the most powerful men in Syria to Himself.

5:4 The little girl's testimony was so moving that Naaman took her testimony to the King.

5:5 The king of Syria clearly cared for Naaman in that he allowed Naaman to leave immediately and provided him a letter to the king of Israel. Naaman brought with him a great deal of silver, gold and clothes.

5:6 Naaman went directly to the king of Israel, and delivered the letter from the king of Syria.

5:7 The king of Israel understood that only God could accomplish what was being requested; the king of Israel thought that this was simply a pretense to start a war with Israel.

- According to 2 Kings 5:1, who had won the victories for Syria?
 - God had given victories through Naaman
 - Naaman ("pleasantness") was a brave commander of the Syrian army who was highly regarded, but he had a skin disease (symbolic of sin - Lev 13:44; Num 12:10; 2 Kings 5:27; 2 Ch 26:19; Mt 8:3; Mk 1:42; Lk 5:12-13).
- According to 2 Kings 5:2, the wife of Naaman had a kidnapped servant girl from what land?
 - Israel
- According to 2 Kings 5:5, Naaman needed the help to heal from what land?
 - Israel
- According to 2 Kings 5:4, whose testimony would end up bringing Syria's second in command to God?
 - A little kidnapped, servant girl told her mistress who told her husband her told his master the King.

- A servant girl (2 Kings 5:13) shares the way to healing while the King of Israel did not understand God's power (2 Kings 5:7).
- According to 2 Kings 5:7, how did the King of Israel respond to the request of a cure from the King of Syria?
 - The King of Israel was distraught that there was no way that Naaman could be healed
 - The King tore his clothes in despair that the King of Syria was picking a fight

Read 2 Kings 5:8-14.... Elisha Send Messenger to Give Guidance to Naaman

5:8 Elisha heard that the king of Israel was so distraught that he tore his clothes. This may have been divine understanding of what the king did in the palace; Elisha even knew what the king of Syria did in his palace (2 Kings 5:11-12)

- Elisha had a house in Samaria (2 Kings 2:25; 6:19)
- Elisha claimed that Syria would realize that there was a prophet in Israel

5:9 Naaman arrived at Elisha's home with all of his accoutrements and military might (horses, chariots).

5:10 Elisha didn't even take time to speak with Naaman, but instead sent his servant (probably Gehazi) who told Naaman that he could be clean (instead of healed).

- 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.

5:11 Naaman tells the way that he expected was for the prophet to see him face-to-face and heal him.

5:12 Naaman boasts of two clear rivers of Syria with rock bottoms – the Abanah and the Pharpar.

5:13 The servants of Naaman reason with him that he would have followed Elisha's orders if they would have required a great challenge.

5:14 Naaman concedes to obedience, and the Lord blesses His word and cleans Naaman making his skin like a newborn (Jn 3:3-7; 1 Peter 1:23) This had been a test of faith enough to obey.

- According to 2 Kings 5:8, what did Elisha hear had happened?
 - The King of Israel tore his clothes
- According to 2 Kings 5:9, what did Naaman bring to Elisha's house?
 - Naaman brings all of his personal power (horses and chariots) when they will be of no use.
- According to 2 Kings 5:10, why did Naaman become angry?
 - Elisha used a mediator to tell Naaman how he must trust and obey to be healed.
 - Elisha had not chosen to heal Naaman the way that Naaman had expected.
- According to 2 Kings 5:13, who intervened with Naaman being angry and not obeying?
 - Once again, the servants advise submission and obedience to the truth.
 - Naaman seems to have a house of worthy and wise servants
- According to 2 Kings 5:14, how many times did Naaman dip into the water?
 - Seven ("completeness") times, Naaman was covered with the healing water.

Read 2 Kings 5:15-19.... Naaman Returns to Elisha After Healing

5:15 Naaman doesn't thank Elisha – the miracle was not about Elisha; the supernatural healing was about God. Naaman gave the glory to God. (Mt 5:16; 1 Peter 2:12) Naaman declares a monotheistic belief which is much different than the polytheistic society.

5:16 Elisha now met with the "clean" Naaman and rejected his offer of gifts of gratitude.

5:17 The belief in ancient time was that the local god was connected to that land (Dagon/Assyria; Ra/Egypt; Milcom/Moab; Baal/Babylon; Rimmon(Hadad)/Syria), so Naaman wanted to take the soil of Israel to Syria with him because he desired God's presence to be with him.

- Naaman did not realize that God had been giving him victories even while in Syria (5:1)

5:18 The names of Rimmon and Hadad reference a single false fertility god (Zech 12:11). Naaman asks for the pardon of the Lord when he must bow to a false god in Syria.

- This term of pardon is the Hebrew word "yislah" that means for God to forgive (Num 30:5, 8, 12)
- Instead of testifying of the one true God to the Syrian king, Naaman begins to consider how he might meld Syrian worship with his newfound belief.

5:19 Elisha doesn't address the question of soil or of bowing to a false god; Naaman understood nothing of Yahweh except that He could forgive.

- According to 2 Kings 5:15, what truth does Naaman claim after being healed in the Jordan?
 - Naaman testifies of the only true God because he was personally healed.
- According to 2 Kings 5:16, what does the revelation that there is only one true God cause Naaman to desire?
 - Gift a gift from himself as a servant
 - The story has been about Naaman's servants, but now Naaman humbled himself as a servant
- According to 2 Kings 5:17, what did Naaman respectfully (& regrettably) request of Elisha?

- Naaman claims the one true God as his own, but he asks to be pardoned when he respects the beliefs of others because of his duty to them.
- According to 2 Kings 5:19, did Elisha condemn or condone Naaman’s activities in the Temple of Rimmon?
 - Neither, Elisha tells Naaman to have peace in the understanding that he now knows the one true God

Read 2 Kings 5:20-27.... Gehazi Greedily Lies to Naaman & Elisha

5:20 Gehazi (“Valley of Sight”) was the servant of a man of God when he should have been a man of God himself. Beyond greed, it appears that Gehazi has an abhorrence to this Syrian. Gehazi vows on the Lord that he will carry out his wrongful intent.

5:21 Naaman sees Gehazi approaching, and descends his chariot to check “*Is all well?*”

5:22 Gehazi deceives Naaman with a lie about two needy sons of prophets arriving.

5:23 Naaman sent 2 talents of silver in 2 bags (instead of just one) along with 2 changes in clothing and sent them with 2 servants. The number “2” is repeated in this verse as a witness against Gehazi.

5:24 When they returned, Gehazi had a specific place that he wanted to hide the treasures.

5:25 Elisha asked his servant where he had been, and Gehazi lies directly to Elisha.

5:26 Elisha goes beyond what Gehazi had taken from Naaman or Gehazi may have been taking other items for himself.

Elisha told Gehazi that he should focus on the spiritual instead of the physical trappings of the world. The things of this world are distractions: 1.Money 2.Clothes 3.Olive Groves 4.Vineyards 5.Sheep 6.Oxen 7.Male/Female Servants

- Every believer should be more focused on the kingdom of God than the treasures of this world. (Mt 6:21)

5:27 Gehazi must have been married, and now his leprosy would pass down through his lineage. This might be symbolic of Israel’s sinful focus on this world.

- According to 2 Kings 5:20, Gehazi vows as “surely as the Lord lives”, I will get something from him; what did Gehazi’s actions show?
 - Gehazi, Elisha’s attendant, sees a way to use God’s work to make a profit, but God’s work is not for sale.
- According to 2 Kings 5:22, what was Gehazi’s lie to Naaman?
 - That his master had sent him – if true, that would make his greed his master
 - That two sons of the Prophets had just arrived
- According to 2 Kings 5:23, what was Naaman’s response to the request for 75 pounds of silver and two outfits?
 - Naaman generously offered 150 lbs of silver - twice what Elisha requested.
- According to 2 Kings 5:23, how was Gehazi able to carry Naaman’s gifts?
 - Naaman sent two of his servants to carry the gifts for Naaman.
- According to 2 Kings 5:25, when asked where he had gone, what did Gehazi answer his master Elisha?
 - “*I didn’t go anywhere*”
- According to 2 Kings 5:26, Elisha had a double portion of the Spirit of Elijah, and what was with Gehazi when Naaman stepped from his chariot to talk with him?
 - Elisha’s spirit
- According to 2 Kings 5:27, who paid the penalty for Gehazi’s sin?
 - Gehazi and his descendants forever...
 - Because Gehazi wanted to exploit ministry for his personal profit, he inherited the skin disease (sin) of the confessor.
 - Taking on the attributes of the sick world is shared by many religious leaders who strive to profit at the ministry of God while becoming like the sick (fallen, sinful) that they had begun to heal.
 - As the Pharisees were whitewashed (pure on the outside and dirty on the inside), so too was Gehazi who was pure white with illness (sin) and not wholesomeness.

13 2 Kings 6, 7, 8

Read 2 Kings 6:1-7.... The Iron Head of an Ax Floats

6:1 Just as Gehazi had not been satisfied with ministering, the sons of the prophets wanted larger living quarters.

6:2 Elisha gave permission to the sons of the prophets to move out to the Jordan, and construct 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.

6:3 The sons of the prophets requested Elisha to move with them, and he agreed to join them. The sons of prophets referred to themselves as Elisha’s servants.

- 6:4 The sons of the prophets began cutting down trees (which figuratively represent men in Scripture); these trees might have represented their ministries being killed and made unfruitful.
- 6:5 Iron was a bane to Israel's existence. They could not drive out inhabitants of the Promised Land because of iron (Judges 1:19); iron instrument of murderer (Numbers 35:16); iron yoke of Babylon (Deut 28:48);
- Goliath had used iron on David (1 Samuel 17:7), but David triumphed in the Lord.
 - The Israelites could have been victorious, too (Joshua 17:18).
 - The axe head came off the end of the axe so frequently that it was included in the law (Deut. 19:5).
- 6:6 Like the iron ax (Deut 4:20; 1 Kings 8:51; Jer 11:4), Israel had belonged to another, Egypt, but God used them to cut down the evil nations in the Promised Land (Gn 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.
- 6:7 Instead of Elisha picking up the axe-head, Elisha tells the man to pick it up himself; God often tells His people to participate in the miracles.
- **According to 2 Kings 6:2-3, what do Elisha's responses tell about him?**
 - He seems to be a man of few words; all he says is "Go" and "I'll come"
 - **According to 2 Kings 6:1-5, what does the size of their residence reveal of the wealth of the sons of prophets?**
 - Small residence; they want to personally build a new one; borrowed ax
 - Just as Gehazi had not been satisfied with ministering, the sons of the prophets wanted larger living quarters.
 - Serving God does not result in great wealth
 - **According to 2 Kings 6:5, what fell into the water?**
 - The iron axe-head;
 - Iron was used for farming and tools, but iron was a bane to Israel's existence.
 - They could not drive out inhabitants of the Promised Land because of iron (Judges 1:19);
 - Iron was the instrument of murderers (Numbers 35:16);
 - Iron yokes of Babylon were used (Deut 28:48);
 - Goliath had used iron on David's iron (1 Samuel 17:7), but David triumphed in the Lord.
 - The Israelites could have been victorious, too (Joshua 17:18).
 - **How might the symbolism of the story reflect Israel?**
 - Like the iron ax (Deut 4:20; 1 Kings 8:51; Jer 11:4), Israel had belonged to another, Egypt, but God used them to cut down the evil nations in the Promised Land (Gn 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 axe-head to its user.
 - God continues to restore his lost people through the wood representing the cross.

Read 2 Kings 6:8-14.... Elisha Hears the Battle Plans of Syria

- 6:8 It is thought that it might be Ben-Hadad II as king of Syria/Aram with Jehoram/Joram as king of Judah. Neither of the kings are named in this account. "Ben" means "son of" while Hadad was the false Syrian god.
- Josephus documents that the Syrians were on a "hunting trip" which might infer that they were attempting to kidnap the king of Israel.
- 6:9 The man of God (Elisha) gives the king of Israel advice as to where the Syrians would be located.
- 6:10 The king of Israel verified that the Arameans were hiding in a certain place; several times the prophetic vision saved the king of Israel.
- 6:11 The king of Syria conjectured that his servants were betraying his strategy
- 6:12 By this time, the king's servants understood that Elisha was able to understand the Syrian strategy. The commander of the Syrian army had been healed of leprosy during a visit to Elisha.
- 6:13 Elisha was in Dothan ("two wells") where Joseph's brothers had sold him into slavery (Gen 37:17). Eusebius documents that Dothan was approximately 12 miles north of Samaria.
- 6:14 The king of Samaria sent a massive army to ambush Elisha early in the morning.
- **According to 2 Kings 6:12, how did the king of Israel know the strategy of the Syrian army?**
 - Elisha know what is being said by the King of Syria (even in his bedroom)
 - Possibly his spirit is with him as it was with Gehazi in 2 Kings 5:26
 - **According to 2 Kings 6:14, when told about Elisha the prophet foreseeing his strategy, what does the king do?**

- **The King simply tries to thwart God’s purpose by seizing His man, Elisha.**
- **Elisha understood the strategies of Syria, but they unreasonably expected to ambush him**
- **Mankind often struggles pointlessly against the will of God.**
- **According to 2 Kings 6:13, where was Elisha staying when the Syrian army attempted to capture him?**
 - **Elisha lived in Dothan approximately 12 miles north of Samaria.**
 - **Elisha was in Dothan (“two wells”) where Joseph’s brothers had sold him into slavery (Gn 37:17).**

Read 2 Kings 6:15-23.... The Spiritual Army Seen by Elisha’s Servant

- 6:15 The attendant of Elisha, the man of God, woke early and found the city encircled by the massive Syrian army. The Hebrew word for “attendant” is “mesaret” which is different than the traditional word servant. Joshua was the attendant of Moses (Numbers 11:28; Joshua 1:1), and this is the word used to explain Samuel’s ministering to the Lord (1 Samuel 2:11, 18, 3:1)
- 6:16 Elisha told his attendant not to fear because more are with Elisha. The Lord has thousands of chariots (**Ps 68:17**), but even it was only God – with Him, there is a majority (**2 Chron 32:7-8**)
- **Angels are with God’s people (Gen 32:1-2; Ps 34:7; 91:11-12; Mt 18:10)**
- 6:17 The spiritual army was seen by Elisha’s servant; the spiritual army was also heard at times (2 Samuel 5:24; 2 Kings 7:6). The battles in this world are spiritual (Ephesians 6:12).
- 6:18 Just as the servant (God’s servant) had been granted sight into the spiritual realm, those of this world (Syrians) were struck with blindness even to the things of this world.
- 6:19-20 Without their knowing, the man of God (Elisha) leads these men of the world into the very heart of God’s people (Israel), and asks for God to open their eyes. Samaria was approximately 12 miles from Dothan.
- 6:21 The king of Israel respects Elisha as a counselor (“father”).
- 6:22 Elisha directs the king of Israel not to kill the Syrian army, but to feed them and return them home. Naaman may have been leading the army of Syria.
- 6:23 Syrians were given great feast in Samaria (and raided no more); in the ancient Near East eating together under one’s roof constituted making a covenant of peace. Social custom now bound the Arameans not to attack the friend who had spared their lives and had extended the honor of hospitality.
- **According to 2 Kings 6:15, what was the response of the attendant of Elisha when he saw Syria’s armies?**
 - **He asked Elisha what they were going to do.**
 - **This is poor training, he should have inquired of the Lord**
 - **Instead, the servant expected Elisha to DO something.**
 - **According to 2 Kings 6:17, how did Elisha address God in his prayer**
 - **As “Lord”**
 - **According to 2 Kings 6:20, what did Elisha pray?**
 - **Lord, please give my servant “spiritual eyes”**
 - **Elisha had seen only one chariot of fire when Elijah was taken up, but now he saw the larger spiritual army.**
 - **According to 2 Kings 6:18, while God was giving spiritual sight to Elisha’s servant, what happened to the worldly Syrian army?**
 - **Just as the servant (God’s servant) had been granted sight into the spiritual realm, those of this world (Syrians) were struck with blindness even to the things of this world.**
 - **According to 2 Kings 6:19, did Jeroboam lie?**
 - **When the Syrian army regained their sight in Samaria, Elisha was there**
 - **Maybe Elisha wasn’t really the man that they had been looking for**
 - **According to 2 Kings 6:20, when Elisha prayed for the Syrian army to have sight – was it spiritual or material sight that he was requesting?**
 - **They could not even see the world clearly.**
 - **Without their knowing, the man of God (Elisha) leads these men of the world into the very heart of God’s people (Israel), and asks for God to open their eyes.**
 - **According to 2 Kings 6:19, where did Elisha take the entire Syrian army?**
 - **Elisha took them to Samaria which was the capital of the Northern Kingdom, Israel.**
 - **According to 2 Kings 6:21, how did the King of Israel reference Elisha?**
 - **“My Father”**
 - **According to 2 Kings 6:21, what did the King of Israel ask twice of Elisha?**
 - **Israel’s king questioned whether to kill the Syrian army**
 - **Because Elisha asked what the King would have done if he had captured them, the King made a feast for them and returned them to Syria**
 - **According to 2 Kings 6:23, what was the outcome of Israel’s gracious deeds towards the Syrian army?**

- **These enemies of Israel were hosted at a banquet by the Israeli King, and so they did not attack the King again.**

Read 2 Kings 6:24-31.... The Syrian Causes Famine in the Northern Kingdom's Capital (Samaria)

- 6:24 After time passed, evil King Ben-hadad did not remember the feast when his Syrian army had been at the mercy of Israel. Samaria had 400-foot cliffs on three sides of the city, so only the single plateau entrance needed to be blocked.
- Samaria had already been under siege by Ben-hadad years before (1 Kings 20:1)
- 6:25 Samaria was already suffering challenging times in a famine. Donkeys were not typically used for food, yet the head cost a great deal. Dove's dung would be used to start fires to bake.
- 6:26 A starving woman called out to the king of Israel as he passed on the city wall.
- 6:27 The sovereign God is the only true source of help (James 1:17). Even the King cannot help from the threshing floor (food) or the winepress (drink – Hosea 9:2). The threshing floor also represents the separation of the wheat from the chaff (judgment – Is 21:10; Mt 3:12) while the winepress represents the treading of the fruit (judgment – Lam 1:15; Rev 14:19-20, 19:15).
- 6:28 Cannibalism foretold in the Mosaic Law as a judgment against the sin of Israel (Lev 26:29; Dt 28:53-57)
- 6:29 The lady murdered her son to eat, and she should have been judged as a murderer regardless of any arrangement.
- 6:30 The king was despairing beyond the point of tearing his clothes to wearing sackcloth underneath them.
- 6:31 Although Israel's King (Jehoram) had forsaken God, he blamed Elisha. Although natural disasters are called acts of God, the world denies God's judgment.
- God's word is clear and true; the world hates those who carry the Bible's message. Believers should always focus on what the word of God says in any situation regardless of one's own opinion.
- 6:32 Usually the king would be the one to inquire of the prophets, but in this case, Elisha was talking with the elders of Shechem who had lost faith in the King. Elisha foretells the elders that the king has sent a man to kill him, but the elders are directed to lock the door against the man.
- Believers should expect to be persecuted; they should see it coming (2 Tim 3:12).
- 6:33 The King understands that the calamity is from the Lord on whom the King claims to be waiting.
- **According to 2 Kings 6:24, who attacked Samaria, the capital of Israel?**
 - **Ban-Hadad attacked after his army had been protected and fed the Syrian army earlier in the chapter**
 - **Ben-Hadad may have forgotten; the memory and good will of man is fleeting.**
 - **According to 2 Kings 6:27, what did the King of Israel recognize?**
 - **The sovereign God is the only true source of help (James 1:17). Even the King cannot help from the threshing floor (food) or the winepress (drink – Hosea 9:2).**
 - **The threshing floor also represents the separation of the wheat from the chaff (judgment – Is 21:10; Mt 3:12) while the winepress represents the treading of the fruit (judgment – Lam 1:15; Rev 14:19-20, 19:15).**
 - **According to 2 Kings 6:28-29, what is the correct judgment?**
 - **The lesson (similar to Judges) is that there are no good options for those who have been condemned by God and are trusting their own plans. Both women deserved to die for the death of the first child.**
 - **According to 2 Kings 6:31, what is interesting about the King's vow?**
 - **God is already punishing the King of Israel**
 - **When Satan or men are angry at God (they cannot hurt the Lord), so they attempt to harm God's children**
 - **According to 2 Kings 6:32, did Elisha expect to be persecuted?**
 - **Yes, he saw the persecution coming beforehand**
 - **According to 2 Kings 6:33, did the King understand that the calamity is from the Lord?**
 - **Yes – the King should trust the Lord b/c the Lord is true to His word in judgment**

Read 2 Kings 7:1-7...Elisha prophesies the end of the Famine

- 7:1 Israel had been experiencing a famine that was so extreme that Israelis within the city of Samaria had been pursuing cannibalism of their children for survival. This chapter has three different beginnings integrated with each other:
- *“Then Elisha said”*
 - *“Listen to the word of the Lord”*
 - *“Thus says the Lord”*
- 7:2 When Elisha foretold feasts/blessings, the commander mocked 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 mocked Jesus will be judged while His people fellowship with Him.

- 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 (Rev 1:7)
- 7:3 The gate of the city was typically the location of the elders making judgments, so it is quite symbolic that Samaria had been reduced to four hapless lepers collecting at the city gate (Lev 13:46).
- Four (testing) lepers (undeserving sinners) discover that Syrians had fled – symbol of sinners saved by grace.
 - The “ambitious lepers” reasoned well that there was no better alternative than to throw themselves upon the mercy of the opposing king.
- 7:4 The lepers (sinners) understand their fallen nature and dire fate. They agreed that if they visited the Syrian army that they would either be spared or they would experience a quick death instead of a prolonged tortuous death.
- 7:5 Upon the end of the day (the twilight), the lepers move to the Syrian camp (possibly hoping to enter under the cover of darkness). Upon arrival at the outskirts of the Syrian camp, the four lepers didn’t find anyone.
- 7:6 The sound of the spiritual army had caused Syria to flee (2 Sam 5:23-24; 1 Chron 14:15), but the Syrians had attributed these sounds to natural causes (Hittites, Egypt) instead of God.
- The Hittites had been a strong kingdom northwest in Asia Minor prior to the Kings of Israel and the Egyptians had been the world power to the southwest of Israel.
- 7:7 The Syrian army had fled with such urgency that they even left behind their horses and mules.
- **According to 2 Kings 7:1, what did Elisha want the Commander of Israel’s army to hear?**
 - The word of the Lord
 - **According to 2 Kings 7:1, what did Elisha foretell about the prices for the meal and barley?**
 - Although there was a famine in the city, within 24 hours, food would be so plentiful that the cost of meal and barley would be relatively inexpensive (2 Kings 6:25).
 - The commander didn’t even see how the prophesied work could be possible.
 - **According to 2 Kings 7:3, why were the four (creation/testing/trial) men sitting outside of the camp gates?**
 - They had a skin disease.
 - **According to 2 Kings 7:6, how had the Lord caused the Syrian army to flee?**
 - He frightened the Syrian army by sounds of chariots, horses and armies
 - The Syrians fled quickly leaving everything to be plundered.

Read 2 Kings 7:8-13.... Israel’s Messengers Test the Syrian Army

- 7:8 The lepers plundered the Syrian army by taking silver, gold and clothing (2 Kings 5:5), and they hid their plunder so that they might retain their wealth.
- 7:9 The lepers began feeling selfish about hoarding all of this treasure for themselves, and they feared the judgment of the Lord against them.
- 7:10 The lepers returned to the gatekeepers (the watchmen of the city) to publicize that the Syrian army had fled.
- 7:11 In the middle of the night, the gatekeepers wake the king to convey the good news of the lepers. Nighttime often represents a difficult time, so that is very fitting for the difficult trials of Israel at that time.
- 7:12 The king arose in the night and continued his disbelief of the prophet’s words. The king conjectures the worst scenario – that the Syrians are waiting to ambush those who wander out in the night.
- 7:13 A King’s servant reasons along the lines of the lepers; that they might be able to send messengers to verify the good news of the lepers, and if they don’t, they will pass away in the same manner as so many others in Samaria. The servant of the King, suggests that they take five of the remaining horses that have not died and been eaten. (2 Kings 6:25)
- **According to 2 Kings 7:8, what did the lepers do when they found the remains of the Syrian tribe?**
 - They gathered and hid a number of treasures from a tent
 - **According to 2 Kings 7:9, what did the lepers believe that they were doing wrong?**
 - When the lepers (sinners) had experienced salvation, they recognized that “today is a day of Good News (the Gospel)”, and they went to share their findings.
 - Do you feel the same about your eternal rewards?
 - **According to 2 Kings 7:11, who did the lepers witness to first?**
 - The gatekeepers who relayed the findings to the King
 - **According to 2 Kings 7:12, did Israel’s King believe the news of the lepers?**
 - Partially, the King believed that the lepers were telling the truth, but the King also believed that it was a trick by Syria
 - **According to 2 Kings 7:13, who came up with a plan for the King to test the Syrian army?**

- **A servant of the King requested five (Grace/Judgment) messengers with two (witness) chariots were sent by the King to testify to the truth.**

Read 2 Kings 7:14-20.... Samaria Plundered the Camp of the Syrian Army

- 7:14 The king sent two chariots along with horses to the camp of the Syrian army to verify that they had evacuated their camp leaving everything behind.
- 7:15 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.
- 7:16 The people of Samaria stormed out of the city and into the Syrian camp finding flour and barley while confirming that the word of the Lord was true (2 Kings 7:1).
- Just as the messengers had confirmed the word of the lepers was true, the people were now confirming that God’s word through Elisha was true.
- 7:17 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 getting out, so he died just as had been foretold. (2 Kings 7:2).
- 7:18 Elisha had foretold the abundance of God’s provision to the royal official which in turn was relayed to the King.
- 7:19 The doubt of the royal official was repeated to emphasize God’s fulfillment of His word in spite of the doubt of the world.
- 7:20 The conclusion of the royal official’s doubt was a violent death of being trampled underfoot.
- **According to 2 Kings 7:15, what proved the Syrian army had indeed retreated?**
 - **The Syrians had left a trail of their belongings all the way to the Jordan as they headed east**
 - **According to 2 Kings 7:17, what happened to the royal official who cynically doubted Elisha’s prophecy?**
 - **The king’s official had been trampled by the famished people. The official had seen the fulfillment of the truth, but his doubt caused him to die in his sin.**
 - **For the second (witness) time (2 Kings 7:2), the point is repeated that God can abundantly bless whom He chooses even when they are in calamitous circumstances (Malachi 3:10).**
 - **Elisha teaches a lesson; As Jezebel had threatened to kill Elijah, her son (Jehoram) now threatened Elisha (1 Kings 19:2).**
 - **Jehoram planned to murder Elisha as his father Ahab had murdered Naboth (1 Kings 21:1-16).**

Read 2 Kings 8:1-6.... Jehoram Restored the Shunammite’s Property

- 8:1 Elisha foresaw coming events and warned the Shunammite woman who had constructed a room on her roof for Elisha to rest (2 Kings 4:8-37). Elisha counseled the woman to flee the land during the upcoming 7 years of famine.
- 8:2 The Shunammite woman believed the word of the Lord through Elisha enough to act on it. If she had claimed to believe Elisha without acting on it, she would have suffered the consequences as those who had not heard or believed.
- 8:3 The woman had found refuge in the Philistine territory while famine came upon the land of Israel. Upon returning, she appealed to the king to have her land restored.
- 8:4 At that time, the King was requesting that Gehazi, the servant of Elisha, tell him the amazing testimonies of Elisha.
- 8:5 As Gehazi was telling the testimony of the Shunammite woman (2 Kings 4:8-37), she appeared at the King’s court to request the restoration of her property to herself,
- 8:6 The king asked the Shunammite woman to share her own testimony herself, and upon conclusion, he assigned a specific officer to restore all of her property to her. The woman’s testimony benefitted her while confirming the testimony of Gehazi.
- **According to 2 Kings 8:1-2, what did the Shunammite woman need to do to save her household from the seven-year famine?**
 - **The woman needed to believe enough to leave her home for seven years**
 - **The Shunammite woman (2 Kings 4) remained in the land of the Philistines for seven years during famine which was a judgment from God (Gen 41:27).**
 - **The woman took Elisha’s advice. Her position was similar to that of Naomi in the Book of Ruth. She had fled a famine, lost her male supporter, and was at the mercy of the political system.**
 - **According to 2 Kings 8:1-3, why did the woman return after seven years?**
 - **She believed Elisha’s time frame - There is no such thing as coincidence; God’s timing is impeccable.**
 - **Later, other Israelites would believe in Jeremiah’s claim of 70 years that Israel would be in captivity**
 - **According to 2 Kings 8:3, how did the woman retrieve her land and possessions after being gone for 7 years?**
 - **Upon return, her possessions were restored to her because of the story of the resurrected son (Lev. 25:23-28; Num. 36:7)**
 - **Gehazi testifying of God’s great works done through Elisha.**
 - **According to 2 Kings 8:6, did the Shunamite woman “break-even” on her assets?**

- **No, she received more than she had; God blessed her for obedience with more than restoration, but also all income/produce made afterward.**

Read 2 Kings 8:7-15.... Elisha Prophesied that Hazael would become King of Syria

8:7 Elisha left the northern kingdom of Israel for the Syrian capital of Damascus. This would have been where Naaman had first heard of Elisha (2 Kings 5:4-5) and from where the Syrian King had sent his army to capture Elisha (2 Kings 6 11-13).

- The distance between Samaria and Damascus is approximately 200 miles.
- There were three Ben-Hadad's who ruled over Syria (Ben-Hadad I, Ben-Hadad II, Ben-Hadad III). Although the Bible doesn't distinguish between the Ben-Hadad's, this would be Ben-Hadad II.

8:8 Ben-Hadad sent his servant Hazael to see if he would recover from illness

8:9 Hazael brought forty (test) camel-loads of gifts to Elisha

8:10 Elisha sent a message that Ben-Hadad would recover because Ben-Hadad's illness would not kill him, but his servant Hazael would murder him. God would fulfill His word to Elijah of anointing a new Syrian kingship of Hazael (1Kings 19:15).

8:11 Elisha looked into Hazael ("whom God sees/beholds") until Hazael became ashamed.

8:12 Elisha wept for the evil that Hazael would bring upon the children of Israel including burning Israel's cities, killing Israel's young men, brutally murdering infants, and tearing babies from the wombs of pregnant women.

- The prophecy showed Hazael's future contempt for Israel's cities, men, children and women.
- The prophecy also reveals Hazael's disregard for life: from the established towns to the young men to children and finally to the infant within the womb (abortion)

8:13 Hazael does not question his willingness to perform the atrocities; he only questions his power to be able to do it.

8:14 Hazael told the King that Elisha stated that he would recover.

8:15 The next day, Hazael smothered the King with a wet rag, and the heartless Hazael took Ben-Hadad's place as king after he assassinated Ben-Hadad.

- **According to 2 Kings 8:8, did the King of Syria respect the Prophet of Israel?**
 - **Yes, greatly - Hazael brings forty (test) camel-loads of gifts to Elisha**
- **According to 2 Kings 8:10, what did Elisha tell Hazael to answer Ben-Hadad on his recovery?**
 - **Elisha sent a message that Ben-Hadad would recover because Ben-Hadad's illness would not kill him, but his servant Hazael would murder him.**
 - **God would fulfill His word to Elijah of anointing a new Syrian kingship of Hazael (1Kings 19:15).**
- **According to 2 Kings 8:11, why was Hazael ashamed when Elisha looked at him?**
 - **Possibly because Hazael understood his own wicked heart**
- **According to 2 Kings 8:12, why did Elisha weep?**
 - **Elisha saw all of the horrific acts that Hazael would do**
- **According to 2 Kings 8:13, what did Hazael respond when Elisha told him the news that he would be a terrorizing king?**
 - **Hazael does not disagree that he wants to commit terrible acts, but Hazael doesn't believe he has the authority to do the horrors**
- **According to 2 Kings 8:15, how did Hazael become King of Syria?**
 - **Hazael suffocated Ben-Hadad**
 - **Ben-hadad was covered with Hazael's heavy cloth and water which killed him.**

KINGS OF ARAM IN 2 KINGS		
Kings	Dates	References
Ben-Hadad II	860-841 B.C.	1 Kings 20; 2 Kings 6:24; 8:7, 9, 14
Hazael	841-801 B.C.	1 Kings 19:15, 17; 2 Kings 8; 9:14-15; 10:32; 12:17-18; 13:3, 22, 24-25
Ben-Hadad III	801-773 B.C.	2 Kings 13:3, 24-25
Rezin	773-732 B.C.	2 Kings 15:37; 16:5-6, 9 (cf. Isa. 7:1, 4, 8; 8:6; 9:11)

Discuss 2 Kings 8:16-29.... Similarities Between Judah & Israel Result in Judgment

8:16 The King of the northern Kingdom Israel was Joram/Jehoram which coincided to the King of the southern kingdom Judah having the same name of Jehoram.

8:17 Jehoram, King of Judah, reigned for 8 years.

8:18 Jehoram of Judah acted wickedly as the kings of Israel did. The similarity of their names signifies the similarity of their idolatrous practices.

8:19 The Lord remained faithful to His vow to continue the royal lineage of David although Judah had not followed His commands.

8:20 Edom rebelled against the rule of Judah to declare themselves a sovereign nation with a self-appointed king.

- 8:21 The city “Zair” is the same as “Seit” which was the land of the Edomites (Is 21:11). The Edomites surrounded the king and his troops, and although they escaped the attack, Jehoram had to retreat from the land of Edom.
- 8:22 Libnah was a separate Canaanite city that had been defeated by Joshua (Joshua 10:29, 12:15). The successful secession of Edom may have incited Libnah to follow suit. As Judah fell away from the Lord, so their territories fell away from them.
- 8:23 Additional documentation on the kings of the southern kingdom, Judah are found in parallel passages in the books of the Chronicles included in Scripture.
- 8:24 Jehoram died, and his son, Ahaziah became king of the southern kingdom, Judah.
- 8:25 Ahaziah would rule Judah during the reign of Jehoram in Israel.
- 8:26 Ahaziah only reigned Judah for a single year. Ahaziah’s mother, Athaliah, was the daughter of Israel’s King Ahab and Jezebel. Athaliah was the granddaughter of Israel’s great King Omri who had established Samaria as the capital.
- 8:27 Ahaziah’s mother, Athaliah, was an idolatrous woman from Israel, and Ahaziah followed her idolatrous practices.
- 8:28 Ahaziah agreed to ally with the northern kingdom of Israel against Hazael’s Syrian army at Ramoth-Gilead which was the location that Syria had defeated the Israel/Judah alliance of Ahab/Jehoshaphat (1 Kings 22:3-4).
- 8:29 King Jehoram of Israel was wounded in the war against Hazael’s Syrian army, but he recuperated at Jezreel. When Jehoram became ill again, Ahaziah, king of Judah visited him.
- **According to 2 Kings 8:16, what was the name of the King of Israel and the King of Judah?**
 - Jehoram (“Jehovah is exalted”) – it was the same name of Kings for Israel and Judah;
 - There were two King Ahaziahs as there were two King Jehorams, one of each in each kingdom.
 - Both Ahaziahs reigned only one year each, but their administrations did not overlap.
 - The administrations of the two Jehorams did overlap.
 - Ahaziah of Israel reigned 11 years earlier than Ahaziah of Judah.
 - In Judah Jehoram (853-841 B.C) preceded Ahaziah (841 B.C.),
 - In Israel Ahaziah (853-852 B.C.) preceded Jehoram (852-841 B.C.).
 - The similar names of the kings are not coincidental in that there was a close alliance between Judah (God’s faithful people) and Israel (God’s people who had fallen away).
 - Judah would pay the consequence of following the path of the Northern Kingdom (2 Chron 9:35).
 - **Jehoshaphat appointed his son Jehoram co-regent the year Jehoshaphat went off to do battle with Ahab at Ramoth-Gilead (853 B.C.).**
 - For the next five years Jehoram served with his father.
 - In 848 B.C. he began ruling alone and did so for the next eight years (until 841 B.C.). His reign overlapped the reigns of Ahaziah and Jehoram (whom the NASB called Joram from now on) in Israel. It is possible that the writing prophet Obadiah ministered and wrote the Bible book that bears his name during Jehoram's reign.
 - **According to 2 Kings 8:27, who was the mother of the southern kingdom Judah’s king?**
 - Athaliah, the idolatrous daughter of Ahab and Jezebel of the northern kingdom Israel
 - Jehoram reigns like a king of the northern kingdom because Jehoram is married to Athaliah, the princess of the northern kingdom who was the daughter of Ahab and Jezebel.

14 2 Kings 9, 10, 11

Read 2 Kings 9:1-9.... Elisha Sends a “Son of the Prophets” to Anoint Jehu as King of Israel

- 9:1 Elisha sent one of the sons of the prophets to anoint Jehu the king of Israel. The sons of the prophets were similar to an association of prophets with a primary leader like Elisha (2 Kings 2:3, 4:1, 38, 5:22).
- The term “gird up your loins” is used when telling someone to hurry; the men would reach down and grab the back of their “skirts” – pull it up through their legs and tuck it into the front of their belt.
 - A flask was used to anoint kings with oil; the Hebrew word “anointed” is translated into Greek as “Christ” (“Messiah”).
 - Ramoth-gilead (“heights of Gilead”) was in the Transjordan tribal allocation of Gad and had been the focus of warfare between an Israel/Judah alliance and their enemy Syria (1 Kings 22:3-6; 2 Kings 8:28).
- 9:2 This Jehoshaphat is a different one than the king, but again, shows how similar Judah and Israel cultures had fallen away from the Lord. “Jehu” is a form of “Yeshua.”
- 9:3 The son of the prophets was told to anoint Jehu as king of Israel in the name of the Lord and then flee. This would be the fulfillment of God’s words to Elijah on Mt. Sinai (1 Kings 19:16).
- 9:4 This “son of the prophets” is identified as a young man and the servant of Elisha the prophet.
- **According to 2 Kings 9:1, where does Elisha send the “son of a prophet?”**
 - Elisha sends a “son of the prophets” to anoint Jehu as the replacement king of Joram at Ramoth-Gilead (“heights of Gilead” whereas Gilead means “hill of testimony”) which was a city of refuge on the east side of Jordan in the land of Gad.

- According to 2 Kings 9:3, was there to be great ceremony in the anointing?
 - No -there was no grandeur (pomp and circumstance) in the momentous anointment of the Lord. The Lord did not want a performance; His desire was more meaningful.
 - 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 as Samuel had anointed Saul (1 Sa. 9:16; 10:1) and David (1 Sa. 16:12-13). The young prophet was to immediately flee after anointing Jehu.
 - Jehu gets up automatically and separates himself from his companions and is then anointed.

Read 2 Kings 9:5-13.... Jehu Becomes King of Israel

9:5 The captains of Israel's army were sitting together when the son of the prophet announced that he had "a word" for one of them. It was Jehu who was outspoken and requested "which one". Jewish tradition holds that Jehu was the chief captain.

9:6 Jehu did not question or say anything more; he went with the son of the prophets into the house leaving his companions outside.

9:7 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). However, Jehu went beyond God's judgment into personal vengeance and was condemned for it (Hosea 1:4).

9:8 The house and lineage of Ahab would be terminated as Jehu usurps the power of the king. The term "bond and free" might refer to the king's children through his wives, his concubines or even his slaves.

9:9 Jehu may have been in the chariot with Ahab when Elijah cursed his house (1 Kings 21:19-24) Both the houses of Jeroboam and Baasha were completely annihilated with every male killed (1 Kings 15:29, 16:11).

9:10 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 son of the prophets followed Elisha's directions completely.

9:11 One of the other commanders asked if Jehu had peace with what the son of the prophets had said. The word "mad" does not mean crazy as much as eccentric as the sons of the prophets often did strange things in the spirit of God. Jehu attempted to downplay the anointing as king.

9:12 Jehu's didn't believe that the son of the prophets had just rambled to Jehu, and he finally admitted that the "son of the prophets" had anointed him as King over Israel.

9:13 The other captains of Israel's army energetically embraced the anointing as legitimate which seemed to move Jehu towards accepting the coronation more than the anointing.

- According to 2 Kings 9:5, did the "son of the prophets" know which commander was Jehu?
 - Yes, he pointed out Jehu as the one to receive the message
- According to 2 Kings 9:7-10, what does the Son of the Prophet direct Jehu to do?
 - Jehu is directed to destroy the house his master Ahab who had already died in battle (1 Kings 22:34-35). Jehu was to be used for God's revenge on Jezebel's murders of God's servants.
 - God destroyed three entire houses of disobedient leaders:
 - Ahab
 - Jeroboam
 - Baasha
- According to 2 Kings 9:9, what woman was targeted to be killed by Jehu?
 - Jezebel - It was prophesied that dogs would eat evil Jezebel on the plot of land at Jezreel
- According to 2 Kings 9:11, when the Son of the Prophet fled, what did the other commanders say about the son of the Prophet?
 - Jehu's companions spoke ill of the son of the prophet as if they were odd and outrageous in their spiritual dealings, but they took to heart his anointment of Jehu as king.
 - The world will also view believers as strange in their faith of a living, interactive God.
- According to 2 Kings 9:13, what was the response of Israel's captains when Jehu mentioned that he had been anointed?
 - They eagerly accepted the news by laying their garments on the top step before Jehu to stand upon as they blew the trumpet (Shofar – 2 Sam 15:10; 1 Kings 1:39; 2 Kings 11:14) and loudly declared Jehu king.
 - The Hebrew seems to infer the "top step" as if a place exalted and above the rest of them with the "red carpet" treatment. Similar to the robes laid under Jesus at his triumphant entry (Mt 21:8)

Read 2 Kings 9:14-20.... Jehu Comes After Jehoram/Joram

9:14 When Jehu's fellow captains encouraged Jehu to take the role as king, Jehu began conniving on how to assassinate Jehoram/Joram.

9:15 Jehoram/Joram had been leading Israel's army against Syria at Ramoth-gilead, but he had been wounded and returned to Jezreel. The wound of Jehoram/Joram is mentioned earlier in Scripture as well (2 Kings 8:28-29).

- Instead of commanding his fellow captains, he urges them to stop anyone from warning Jehoram/Joram if they thought he should be king.

9:16 King Ahaziah of Judah was visiting King Jehoram/Joram of Israel as he tried to recuperate.

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

9:17 A watchman observed a troupe of soldiers riding towards Jezreel to which Jehoram/Joram sent a horseman to ask "Shalom?" ("Is it peace?"). Jehoram/Joram may have considered this news from the battle-front at Ramoth-gilead.

9:18 The messenger intercepts Jehu with the question, and Jehu asked what the messenger had to do with peace and told him to fall in ranks behind him. The watchman returned to Jehu to tell him that the messenger did not return.

- 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.

9:19 Jehoram/Joram sent another horseman to intercept Jehu just as the first with the same response from Jehu.

9:20 The watchman informed the king that the second messenger did not return either. The watchman also went on to say that the furious driving of the chariot reminded him of Jehu (the father of Jehu was another "Jehoram/Joram", but his grandfather was used in this text to call a distinction between Jehu and the King of Israel.

- **According to 2 Kings 9:14, why were all of the armies in Ramoth-Gilead?**
 - To fight against Hazeal, the King of Syria
 - All of Israel and its armies were gathered at Ramoth-Gilead while Jehoram/Joram had returned apart from his armies to Jezreel ("God soweth/God scatters").
- **According to 2 Kings 9:15, why was Jehoram/Joram in Jezreel instead of Ramoth-Gilead with the troops?**
 - The Syrian army had wounded Jehoram/Joram and he was recovering
- **According to 2 Kings 9:18-19, how was Jehu received by Jehoram/Joram?**
 - As Jehu approaches Jezreel in chariots, messengers ride out twice (witness) to ask Jehu if he comes in peace, but he responds both times that they have nothing to do with peace and that they should follow him.
 - It seems that Jehoram/Joram doesn't trust his commanders.
 - There is a difference between coming in peace and bringing peace (Mt 10:34; Lk 2:14, 12:51; Jn 14:27; Rom 16:20)
- **According to 2 Kings 9:20, how was Jehu's driving described?**
 - It is said that Jehu drives like a madman

Read 2 Kings 9:21-29.... Jehu Kills Jehoram/Joram (Israel) and Ahaziah (Judah)

9:21 King Jehoram/Joram of Israel and King Ahaziah of Judah intercepted Jehu's group of warriors on the property of Naboth. This was the field that Ahab took from Naboth after having him murdered (1 Kings 21)

9:22 King Jehoram/Joram greeted Jehu with the same question as the two prior messengers. Jezebel (from Sidon) had deeply integrated the worship of Baal and Asherah into Israel's culture with temple prostitutes and licentious fertility worship.

9:23 As Jehoram/Joram turned his chariot from Jehu, he called to his nephew, King Ahaziah of Judah that Jehu's group was treacherous in usurping the crown of Israel.

9:24 Jehu (as a captain of Israel's army), drew the bow back as far as it would go and accurately shot King Jehoram/Joram through the back and pierced his heart.

9:25 Jehu recalled the curse against the line of Jehoram/Joram's father, Ahab (1 Kings 21:19), and directed Bidkar to throw the body of Jehoram/Joram into Naboth's vineyard. Bidkar means "the one who stabs".

- In ancient times, some kings had three men in the chariot (one to drive, one to guard – and sometimes one to steady the King).

9:26 This is the first mention of Naboth's sons being killed, but since Naboth had been executed for treason, Naboth's entire family was killed, so that Ahab could gain Naboth's property.

9:27 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 group shot Ahaziah as he fled to Megiddo which was a large city in the valley of Jezreel. In the parallel account, Scripture states that Ahaziah died in Samaria, but this might have had a later author who referred to the entire area as Samaria instead of just that city (2 Chronicles 22:9)

9:28 The servants of Ahaziah retrieved his body from Israel to be buried in Jerusalem of Judah.

9:29 Earlier in Kings, the author counted the partial part of the year equating to the 12th year of Joram of Israel (2 Kings 8:25)

- **According to 2 Kings 9:21, who was the King of Israel enjoying company with – when Jehu arrived?**
 - Joram (Israel) and Ahaz (Judah) meet Jehu near Naboth's property (1 Kings 21) where Joram is killed and Jehu becomes king of Israel
- **According to 2 Kings 9:22, how does Jehu's response change King Joram himself asks about peace?**

- For the third time, Jehu is asked about peace (this time from Joram), and Jehu states that peace cannot co-exist with Jezebel's evil licentiousness and sorcery.
- Jezebel was a spiritual harlot having pursued many idols. Her witchcraft involved seeking information from demonic forces (cf. Isa. 47:9, 12; Micah 5:12; Nahum 3:4).
- This was a capital offense under the Mosaic Law (Exod. 22:18; Deut. 18:10-12).
- According to 2 Kings 9:24, how did Israel's King Joram die?
 - Jehu shot Joram with an arrow (as Joram's father Ahab had died – 1 Kings 22:34) piercing Joram's heart.
- According to 2 Kings 9:25-26, did Jehu leave Joram's body where he falls?
 - No, Jehu fulfills the word of the Lord by having his assistant, Bidkar ("in reluctance"), put Joram's body on the land stolen from Naboth (1 Kings 21:19; 2 Kings 10:10)
- According to 2 Kings 9:27, how did the King of Judah die?
 - The same way that the King of Israel died
 - Ahaziah, king of Judah, was also shot by an arrow and died at Megiddo ("his precious fruit" / "declaring a message"); this added to the credibility of Jehu (2 Kings 10:4) for having killed two (witness) kings.
 - Ahaziah was then carried to Jerusalem to be buried with his lineage in David.
 - Believers must be wary of worldly companions as the Believer might be affected by the sin or judgment of that worldly person.
 - This ill-advised relationship was generational as it was passed down from Jehoshaphat (1 Kings 22:29; 2 Kings 3:7).

Read 2 Kings 9:30-37.... Jehu Kills Jezebel

9:30 When Jezebel heard of the death of her son, Jehoram/Joram, and that Jehu had entered the city of Jezreel, she did not grieve for her loss, but instead, she prepared to seduce the usurper.

9:31 Zimri was the rebel who, about 44 years earlier, had assassinated his king, Elah, only to die seven days later at the hand of Jezebel's father-in-law, Omri (1 Kings 16:9, 18-19). Jezebel seems to imply that Jehu might suffer a similar fate with a short reign if he is not well-connected with the aristocracy.

- "Zimri" may have also become synonymous with "traitor" by this time.

9:32 Jehu asks the officials around Jezebel to identify themselves if they were on his side. Jezebel did not surround herself with people of character (2 Kings 9:11-13), so it is no surprise that her officials turned on her.

- Jehu did not interact with the seductress or get near her physically.

9:33 Jezebel may have hit the wall during the descent or possibly dropped on the horses to bounce off the wall. The horses were spooked and trampled her.

9:34 Jehu showed a respect for royalty; after eating and drinking, Jehu said to take care of Jezebel's burial because she was the daughter of Ethbaal, King of Sidon (1 Kings 16:31)

9:35 Jezebel had been completely devoured except for skull, feet and the palms of her hands. (1 Kings 21:23)

9:36 When Jehu was told that Jezebel had been devoured, he connected it to Elijah's prophecy.

9:37 This final verse seems to be Jehu's curse on Jezebel. She had prided herself on being royalty in Sidon and Israel, but in her death, no one would recognize her – there was no beauty in the corrupt and destroyed body of Jezebel. She had been consumed by dogs only to become "dog dung" in the fields of Jezreel.

- While men of war, prepare their weapons – according to 2 Kings 9:30, how does Jezebel prepare for Jehu?
 - Jezebel displays her personal weaponry as she applies make-up to seduce Jehu
- According to 2 Kings 9:31, why does Jezebel refer to Jehu as Zimri?
 - Jezebel asked about peace as the two horsemen and Joram had (vv. 17, 19, 22). However, she actually meant, "Have you established peace (by assassinating the king)?"
 - She implied that he had not by calling him "Zimri".
 - Zimri was the rebel who, about 44 years earlier, had assassinated his king, Elah, only to die seven days later at the hand of Jezebel's father-in-law, Omri (1 Kings 16:9, 18-19).
 - Jezebel implied that Jehu might suffer a similar fate.
 - "Zimri" may have become synonymous with "traitor" by this time.
 - By beautifying herself, she appeals to Jehu's sexual impulses; by threatening him, she reminds him that he is in the same precarious position as Zimri.
 - Jezebel attempted to seed the idea that if Jehu were to make Jezebel his queen, he would not only satisfy his sexual impulses, but also have political stability.
- According to 2 Kings 9:32-33, what does Jehu say to Jezebel?
 - Nothing - Jehu does not give Jezebel the opportunity to seduce him; he does not interact with her nor entertain her seductive ideas.

- Instead, Jehu deals immediately and decisively with her by having two or three (witness) eunuchs to throw her down to her death.
- According to 2 Kings 9:36, who had prophesied that Jezebel's life would end the way it did?
 - The remains of Jezebel were nonexistent which is what Elijah prophesied in 1 Kings 21:23.
 - Three times, Elijah is called by name for this prophecy being fulfilled (2 Kings 9:36, 10:10, 17).
 - In extreme contrast to Jezebel's enemy, Elijah...
 - ...while Elijah was lifted up into heaven, Jezebel was cast down to the dirt.
 - ...having been devoured by dogs, Jezebel would only be recognized as "dog dung" (2 Kings 9:37)

Read 2 Kings 10:1-10.... Jehu Exterminates the House of Ahab

10:1 Jehu had killed the king of Israel, Jehoram/Joram whose father was Ahab. As with Gideon (Judges 8:30), Ahab had 70 male descendants who were being housed by the rulers, elders and the guardians.

- Jewish Rabbi's believe that Jehu is from the tribe of Manasseh (Gen 48:17-20)

10:2 Jehu sent letters to each of the guardians that were keeping Ahab's 70 sons in calling them out to war.

10:3 Jehu encouraged the guardians to fight for an Ahab descendant on the throne.

10:4 The guardians of Ahab's descendants were afraid since Jehu had killed the king of Israel (Jehoram/Joram – 2 Kings 9:23-24) and the king of Judah (Ahaziah – 2 Kings 9:27). Jehoram/Joram was the son of Jezebel while Ahaziah was Jezebel's grandson.

10:5 There was an individual who managed and coordinated all of the guardians of Ahab's descendants who responded to Jehu that the guardians would submit to Jehu's desires.

10:6 Jehu wrote another letter to the guardians directing the them to behead the 70 male descendants of Ahab and deliver the heads to Jehu by the next day. This accomplished several purposes including putting the responsibility on the guardians instead of himself. As a captain of the army, Jehu was strategically masterful, and he did not give the guardians time to strategize among themselves.

10:7 Upon receipt of Jehu's letter, the guardians slaughtered Ahab's 70 descendants and sent the heads to Jehu in Jezreel

10:8 Jehu directs the messenger to make two piles of the decapitated heads on each side of the gate through the night.

10:9 In the morning, Jehu stood between the piles of heads and stated that he had killed Ahab; however, he pretended that he didn't know that the rulers of Jezreel, the elders and the guardians had killed all of Ahab's offspring. He told the local community that he was sure that they were innocent of this slaughter.

- In ancient times, the nearest city of an unsolved murder was held accountable (Dt 21:1-9)

10:10 The phrase "none of the Lord's words fall to the ground" (1 Samuel 3:19) simply means that all of the Lord's words would be fulfilled. Elijah prophesied about the destruction of Ahab's house (1 Kings 21:19-29) and Elisha prophesied about Ahab's destruction as well (2 Kings 9:8).

- According to 2 Kings 10:1, how many male descendants did Ahab have throughout Israel?
 - Ahab 70 sons ("full" house) were subject to three authorities: 1.Rulers 2.Elders 3.Guardians
 - With 70 sons, Ahab would have been certain that one in his line would become King.
 - The Judge, Gideon, also had 70 sons who were killed (Judges 8:30)
- According to 2 Kings 10:2-3, what does Jehu's first letter to the elders and guardians say?
 - Jehu challenges them to put one of Ahab's sons on the throne & then to fight against Jehu.
- According to 2 Kings 10:4, what was the response of the elders to Jehu?
 - They were terrified because Jehu had already killed two Kings.
- According to 2 Kings 10:6, what did Jehu's 2nd letter to the elder's demand?
 - That the heads of all 70 of Ahab's sons be collected and sent to Jehu.
 - Ahab's 70 sons were killed as were all of his family (10:11, 17)
 - The heads of Ahab's sons were placed in two (witness) piles at the city gates.
- According to 2 Kings 10:9, when Jehu walked beside the heads of the sons, what did he tell the people of Israel?
 - Jehu shows that although he had personally killed Joram, other persons in agreement had killed the sons.
 - 1 of 3 times that Elijah is called by name for this prophecy (2 Kings 9:36, 10:10, 17).

Read 2 Kings 10:11-17.... Jehu Shows His Zeal by Killing Joram's & Ahaziah's Families

10:11 Jehu continued to "clean house" after he was accepted as king of Israel. Jehu killed the influential men associated with Ahab as well as Ahab's acquaintances and false priests.

- It is probable that this includes the rulers of Jezreel, the elders and the guardians who had slaughtered the male descendants of Ahab at Jehu's bidding. Jehu wanted to cover up that he had anything to do with the slaughter of those 70 men,

- 10:12 On his way to Samaria (the capital of Israel), Jehu stopped at Bethkeded (“the house of shearing”) which was probably a location dedicated to the utility of shepherds shearing their sheep.
- 10:13 When Jehu asked who the people were, they boasted of being relatives of Ahaziah the King of Judah. Since Ahaziah was the grandson of Jezebel and nephew of Jehoram/Joram, they were doomed as soon as they made the association.
- Most of Ahaziah’s immediate relatives had been captured by the Philistines and Arabs (2 Chronicles 21:17, 22:1)
 - These were most likely the sons of Ahaziah’s brothers (2 Chronicles 22:8)
- 10:14 All 42 of Ahaziah’s relatives were slaughtered where the sheep were sheared (2 Kings 2:24). Jehu was very purposeful in how he executed Ahaziah’s relative; he ordered to “*take them alive*” to execute them at a specific place.
- 10:15 Jehonadab (“God gives liberally”) was of the Rechabites who were separatist Kenite nomads; the Kenites were not Hebrew, but they were very helpful to Israel (Num 24:21; Judges 1:16; 4:17-22; 1 Sam 15:6).
- One variation of Jehonadab is Jonadab (2 Sam 13:3); both times the names are associated with deceit.
 - However, the Rechabites were a faithful group of nomads who never drank wine (Jer 35:1-19)
- 10:16 Jehu was blessed for his “*zeal for the Lord.*” The chariot represents strength in war as Jehu was now battling in spiritual warfare (2 Kings 9:20). It might have been helpful to Jehu politically to be seen with a Rechabite.
- 10:17 Scripture emphasizes for the third time that Elijah’s words have been fulfilled (2 Kings 9:36, 10:10).
- **According to 2 Kings 10:11, who did Jehu put to death?**
 - **Anyone connected to King Ahab – Ahab’s great men; his acquaintances, and his priests.**
 - **According to 2 Kings 10:14, how many relatives of Ahaziah did Jehu put to death?**
 - **42 individuals**

Read 2 Kings 10:18-27.... Jehu Kills Baal’s Worshipers

- 10:18 While “Yahweh” means “I Am” (Ex 3:14), Jehu means that “He Is”. Jehu continues to act strategically by inviting the prophets and influential worshippers of Baal.
- 10:19 It is interesting in the sequence of importance that Jehu lists those with Baal: 1. Prophets 2. Worshipers 3. Priests
- 10:20 Jehu urged that the important Baal followers be separated from everyone else.
- 10:21 The Temple of Baal was filled with those important to Baal worship.
- 10:22 The prophets, worshippers and priests of Baal received separate garments to designate their idolatrous hearts.
- Robes often represent the righteous works of the saints.
- 10:23 Jehu and the Jehonadab the Rechabite entered the Temple of Baal and directed those who were not zealous for Baal to be removed from the assembly.
- 10:24 The 80 men outside the door of the Baal Temple were called to slaughter all Baal worshippers, and if any escaped, that one of the eighty would forfeit his life.
- 10:25 Jehu’s guard and royal men went into the Temple slaughtering the Baal worshippers as they went.
- 10:26 The Asherah poles were a carved tree (similar to the totem pole) that was used in the worship of Baal. The Asherah poles would be placed next to the rock of Baal.
- 10:27 The pillars of Baal were often rocks that could be smashed, cracked and broken. The Temple of Baal became a latrine.
- **According to 2 Kings 10:18-19, why does Jehu call people to Baal worship?**
 - **Jehu says that he will worship Baal, but he only wanted to kill all of those who truly worshipped Baal**
 - **According to 2 Kings 10:19, what was the threat of Jehu to those who didn’t come?**
 - **Jehu said that he would kill anyone who did not come to worship Baal**
 - **Jehu lures Baal worshippers to their death by 80 men (eight = new beginnings) with swords**
 - **According to 2 Kings 10:22, what did Jehu give to all of the followers of Baal?**
 - **They were given garments; in Scripture, garments represent man’s righteousness, and individuals are clothed in their own (insufficient) righteousness or that of God.**
 - **According to 2 Kings 10:23, where was Jehonadab (“God gives liberally”) from?**
 - **Jehonadab (“God gives liberally”) of the Rechabites who were separatist Kenite nomads; the Kenites were not Hebrew, but they were very helpful to Israel (Num 24:21; Judges 1:16; 4:17-22; 1 Sam 15:6).**
 - **The Rechabites were famous for the commitment to purity & following the law (Jeremiah 35:2-11).**
 - **One variation of Jehonadab is Jonadab (2 Sam 13:3); both times the names are associated with deceit. Jonadab had taught Amnon how to seduce Tamar**
 - **According to 2 Kings 10:23, what did Jehu order Baal’s servants to do?**
 - **To identify servants of the Lord and cast them out; in essence, saving the servants of the Lord from death**
 - **According to 2 Kings 10:24, how did Jehu incite the 80 guards to kill every Baal worshipper?**
 - **If they let anyone escape, they would pay with their lives.**
 - **According to 2 Kings 10:27, after all of the Baal worshippers were slaughtered, what did Jehu do?**
 - **They brought out the items of Baal worship and destroyed them.**

- **According to 2 Kings 10:27, what did the Temple of Baal become?**
 - **A Latrine/Bathroom**

Read 2 Kings 10:28-36.... Jehu Leaves Israel's Golden Calves

10:28 "*Jehu eradicated Baal out of Israel*"

10:29 Although Jehu got rid of Baal worship, he left the two false golden calves in Bethel and Dan (1 Kings 12:26-30).

These were graven images as they represented Yahweh which was directly against God's law. (Ex 20:4)

10:30 God blesses Jehu because of his zeal; as a blessing, the next four generations of Jehu would sit on the throne (for approximately 70 years: Jehoahaz – Jehoash/Joash – Jeroboam II – Zachariah (four next kings of Israel)

10:31 Although Jeroboam had shown zeal at first, he did not faithfully continue in that zeal.

10:32-33 As Jehu fell away from the Lord, the land of the northern kingdom fell away into enemy control. Hazael of Syria took possession of the Transjordan (eastern) portions of Israel's land. This land contained the city of Ramoth-gilead.

- Hazael was such a powerful military man that Assyria never took any of his land; in fact, Assyria left Hazael alone.
- Beyond all of the Transjordan, Hazael took possession of all of the Mediterranean coast down to Philistia (the land of the Philistines in southwest Judah)

10:34 The Chronicles of Israel are not retained in Scripture while the Chronicles of Judah are included. The verse emphasizes Jehu's might, but he would lose much of his land.

- In 1846, A. H. Layard discovered the "Black Obelisk of Shalmaneser III" which is a four-sided monument made of black limestone with a height of 6 ½ feet tall. It shows an image of King Jehu on his knees bowing before the Assyrian King.

10:35 When Jehu died, his son, Jehoahaz, ruled in his place.

10:36 Jehu's rule of 28 years is a long reign relative to Israel's other kings. Only one other King of Israel would rule longer than Jehu (Jeroboam II – 40 years)

- **According to 2 Kings 10:29, Jehu got rid of Baal worship in Israel, but did he eliminate all false worship?**
 - **No - Jehu eradicates Baal from Israel, but he leaves the two golden calves (2 Ki 10:29 → 1 Ki 12:25-32). This was called the "sin of Jeroboam"**
- **According to 2 Kings 10:30, how did God bless Jehu for his half-hearted cleansing of Israel?**
 - **God gives Jehu the throne of Israel to the fourth generation**
- **According to 2 Kings 10:31, how did Jehu's zeal for God evolve over his life?**
 - **The fervency of Jehu's new found relationship with God begins to wane, and so it is with many believers who decline from excited converts to nominal Christians.**
- **According to 2 Kings 10:32, who did God use to punish Israel?**
 - **The size of the Israel nation shrinks as Hazael of Syria conquers parts of Israel (2 Kings 13:3)**

Read 2 Kings 11:1-3.... Athaliah, the daughter of Jezebel, becomes Queen of Judah

- **The more complete account is in the parallel Scripture in 2 Chronicles 23**

11:1 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 and Arab raid (2 Chronicles 21:16-17; 22:1)
- Athaliah's son, King Ahaziah of Judah had visited his uncle (Athaliah's brother) Jehoram/Joram, King of Israel at the same time that Jehu usurped the throne.
 - Jehu had killed Athaliah's son (Ahaziah – 2 Kings 9:27), Athaliah's brother (Jehoram/Joram – 2 Kings 9:24) and Athaliah's mother (Jezebel – 2 Kings 9:30-35) on a single day.
 - Jehu then went on to kill Ahab's descendants (2 Kings 10:6-7; 11) who were also Athaliah's relatives.
 - Jehu also killed the relatives of Athaliah's son, King Ahaziah (2 Kings 10:12-14)

11:2 Athaliah decided to kill all over her grandsons (the sons of her son, King Ahaziah)

- Joash was saved by his Aunt Jehosheba who was the daughter of King Jehoram/Joram of Judah – King Ahaziah's sister – Athaliah's sister-in-law. The name "Jehosheba" means "Oath of the Lord"
- Jehosheba hid the youngest son of King Ahaziah in a room of linens (where the mattresses, covers and bed linens were kept)
- This is the only verse in chapter 11 that the name "Joash" (meaning "God's fire") is mentioned; for the remainder of the chapter, Joash is referenced as "the king".

11:3 Jehosheba's husband, Jehoiada, was the high priest who transitioned the location of 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.

- Athaliah was the daughter of Ahab and Jezebel, so she was from the northern kingdom, Israel, although she reigned on the southern kingdom, Judah's throne.
- As a Baal worshipper, she constructed a Baal Temple in Jerusalem (2 Kings 11:18)

- 11:10 The high priest, Jehoiada distributed the weapons of King David – spears and shields – that had been stored from the time of David.
- 11:11 The armed guards filled the yard of the Palace to the yard of the Temple where the altar of sacrifice was located.
- **According to 2 Kings 11:4, before revealing Joash, what did Jehoiada do with those he had invited?**
 - **He made a covenant with them and put them under oath**
 - **Seven years passed before gathering the loyal in the Temple**
 - **According to 2 Kings 11:8, what did he command the divisions to do?**
 - **Protect the King and Kill anyone who approached them**
 - **The two divisions that were off duty on the Sabbath did not rest, but they secured the Lord’s Temple.**
 - **According to 2 Kings 11:10, how did the divisions get the weapons to protect the King?**
 - **David’s armory and weaponry were taken out the Temple**

Read 2 Kings 11:12-16.... Joash Revealed as the True King of Judah

- 11:12 The Hebrew word for “crown” is “han-nezer” which has a root of “Nazarene”. A copy of the Torah (Pentateuch) was given to Joash (Deuteronomy 17:18-19). They anointed Joash as king; the Hebrew word “anointing” is “masiach” which is the root word for Messiah symbolizing a special calling by God.
- 11:13 Athaliah heard the commotion and visited the house of the Lord.
- 11:14 King Joash stood beside the pillar which is either Boaz/Jachin (1 Chronicles 3:17) or an elevated platform for the King at the Temple (2 Kings 23:3; 2 Chronicles 23:13; Nehemiah 8:4). Clearly, it was tradition that the King would stand on this spot. The captains were beside Joash, and the trumpets blew, and the people rejoiced. Athaliah tore her clothes in anguish and proclaimed “Treason; Treason”
- 11:15 Jehoiada told the captains to take Athaliah out of the Temple and to kill whoever followed her. The captains formed rows of guards and escorts to protect Athaliah’s exit from the Temple. Jehoiada wanted for Athaliah to be executed, but not inside the Temple.
- 11:16 Athaliah was killed at the horse entrance; her mother, Jezebel had been trampled by horses at her death (2 Kings 9:33).
- **According to 2 Kings 11:12, how was Joash introduced to the public?**
 - **When the high priest crowned Jehoash (Joash), who was then seven years old:**
 - **he put the crown on him;**
 - **he gave him a copy of the Mosaic Law consistent with what the Law required (Deut. 17:18-19);**
 - **he anointed Joash**
 - **According to 2 Kings 11:12, after the anointing Joash, what did all of the faithful cheer?**
 - **Long live the King!**
 - **According to 2 Kings 11:14, what did Athaliah yell when she saw Joash being crowned?**
 - **She yelled that Joash was being treasonous**
 - **Though Athaliah claimed Jehoash's coronation was treasonous, she was the one guilty of treason.**
 - **Jehoash was a legitimate heir to the throne of Judah, but she was not since she was not a descendant of David but had married into Judah's royal family.**
 - **According to 2 Kings 11:14, what else did Athaliah do?**
 - **Athaliah tore her clothes – ripping her righteousness (symbolically)**
 - **According to 2 Kings 11:15, when the commanders took Athaliah into custody, what happened to anyone who followed her?**
 - **They were killed**
 - **According to 2 Kings 11:16, where did Jehoiada the Priest not want Athaliah killed?**
 - **She was not to be killed in the Temple; Athaliah was led through the Horse (warfare) gate to be executed in the king’s palace.**

Read 2 Kings 11:17-20.... Jehoiada establishes the Kingdom of Joash/Jehoash

- 11:17 Jehoiada officiated two covenants. One covenant was between the Lord and the King/People, and one covenant was between the king and the people. The people were making a covenant with the new king; that they would exalt and follow him – in the same way, the people vowed to be faithful to the Lord.
- The Hebrew word for “covenant” was “berit.”
- 11:18 The first action that the people took after covenanting with the Lord was to tear down the house of Baal, it’s altars and images as well as killing the priest of Baal (Mattan).
- Officers were established at the Temple of the Lord including Levitical priests and gatekeepers to keep the unclean out (2 Chronicles 23:18-19)
- 11:19 The commanders and special guards of the King escorted Joash (as a seven-year-old) to the throne of Kings. Joash would be a good king until the death of Jehoiada.
- 11:20 After the celebration of the king’s coronation, the city was quiet.

11:21 Jehoash is the same Hebrew spelling as Joash; he became king at 7 years of age.

- **According to 2 Kings 11:17, what two covenants were made at the beginning of Joash's rule?**
 - **Priest Jehoiada established two (witness) covenants:**
 - **Between the Lord, the king, the people**
 - **Between the king and the people.**
- **According to 2 Kings 11:18, what happened to the Baal Temple?**
 - **The people tore down the Temple of Baal**
 - **They broke Baal's altars and images into pieces**
 - **Baal's priest, Mattan ("a gift"), was executed at the altars**
- **Growth of Baal Worship during Athaliah's Reign**
 - **During Athaliah's six-year reign (841-835 B.C.), Baalism gained its most secure foothold in the Southern Kingdom.**
 - **Baal worship was never as influential in Judah as it was in Israel, however, because of the stronger commitment to Yahweh that existed in the Southern Kingdom.**
- **According to 2 Kings 11:20, what was the response of the people when Joash was established on the throne?**
 - **They all rejoiced, and the city was quiet/peaceful**
- **Overview of Jehoash' Reign**
 - **Jehoash was the youngest king to ascend to Judah's throne.**
 - **He began reigning at age seven and ruled for 40 years (835-796 B.C.).**
 - **With the beginning of Jehoash's reign Judah began to enjoy over 100 years of consecutive leadership by four men whom the writer of Kings judged good.**
 - **None of these four (Jehoash, Amaziah, Azariah, and Jotham) was as good for Judah as Asa and Jehoshaphat had been or as Hezekiah or Josiah would be.**
 - **Nevertheless, together they provided the longest continuous span of God-approved leadership in Judah's history.**
- **Jehoash would ultimately fall away from God**
 - **Just like Jehu, Asa, and others, Joash would not retain his faithful fervency to the Lord. Joash followed the Law of Moses and ruled well as long as his mentor Jehoiada, the high priest, lived.**
 - **However, when Jehoiada died, evidently shortly after Joash's Temple repairs were complete (2 Chron. 24:15),**
 - **Joash began to follow the advice of certain Judean officials who led him into unfaithfulness to Yahweh.**
 - **He stubbornly refused the warnings God sent him by prophets (2 Chron. 24:17-19) and by Zechariah who had replaced his father as high priest (2 Chron. 24:20-22).**
 - **He even executed Zechariah. The Arameans had wounded Jehoash who went to recuperate in a town named Beth Millo (2 Chron. 24:25).**
 - **There several of his officials assassinated him (v. 20) primarily because he had slain the high priest Zechariah (2 Chron. 24:20-22).**
 - **The king was buried in Jerusalem but not in the royal tombs (2 Chron. 24:25) because the people did not have great respect for him.**

15 2 Kings 12, 13, 14

Read 2 Kings 12:1-3.... Jehoiada Influences King Joash/Jehoash

12:1 Jehoash reigned over Judah for forty years which was the same length of time that Saul, David and Solomon had reigned. Jehu reigned in Israel for the first twenty-one years of Jehoash's reign.

12:2 As long as Jehoash had his spiritual mentor, Jehoiada, Jehoash followed the Lord.

12:3 The sin of Israel was primarily the worship of Baal, but the sin of Judah was primarily their worship on the high places.

- **According to 2 Kings 12:1, Joash was born the same year that Jehu became King; were there any other similarities between their zeal for the Lord?**
 - **Jehu and Joash had begun with such fervency for the Lord, but they both became marginal believers.**
 - **When Jehu had been King over Israel for seven years, Joash, the son of Zibiah ("gazelle" – fleeting, graceful), became the good king who reigned over Judah for 40 years (just as the 40-year reigns of David and Solomon).**
- **According to 2 Kings 12:2, what was one of the reasons that Joash sought the Lord early on?**
 - **As long as elder Jehoiada mentored Joash, he walked with the Lord.**
 - **Elder believers should seek out young believers to jointly study the Word of God and fellowship.**
- **According to 2 Kings 12:3, while the northern kingdom worshipped two false calves of Jeroboam; where were many in the southern kingdom worshipping?**
 - **The high places continued to be a distraction from the central worship of the Lord at the Temple.**
 - **These may be several of the reasons that the Temple fell into disarray**

Read 2 Kings 12:4-16.... Joash Collects Funds for the Renovation of the Temple

12:4 Money was paid during each census (Ex 30:12-13) as well as money collected to redeem individuals from the Lord's service (Lev 27:1-8)

12:5 Jehoash charged the priests to use some of their collections to repair the Temple.

12:6 Time passed, and Jehoash noticed that the offerings had not been invested into repairing the Temple.

12:7 Jehoash holds Jehoiada and his fellow priests accountable for not repairing the Temple.

12:8 The priests agreed not to collect any more offerings for the Temple nor be held accountable to repair it.

12:9 The high priests, Jehoiada, bore a hole into the top of a wooden box, and placed it on the right side of the altar of sacrifice.

12:10 When the box had collected a substantial amount, the high priest, Jehoiada, and the scribe counted the money together which held each other accountable and out of question for wrongdoing.

12:11-12 With the Temple collections in the wooden box, the carpenters and construction workers were paid for work on the house of the Lord.

12:13-14 No holy vessels were made for the Temple until the construction on the Temple was complete (2 Chronicles 24:14).

12:15 Carpenters and construction workers are held in high regard in Scripture (Mt 13:55; Mk 6:3), and the workers were paid for the services and materials in dealing faithfully with each other.

12:16 All of the offerings and money were not used for the Temple construction; guilt offerings and sin offerings were not used to repair the Holy Temple; the priests were given that money.

- **According to 2 Kings 12:5, who did Joash initially put in charge of renovating the Temple?**
 - **The priests were told to collect funds**
 - **It had been approximately a century since Solomon constructed the Temple, and it was in need of renovation.**
- **According to 2 Kings 12:7, why did Joash confront Jehoiada and the other priests?**
 - **Although God's people had given money to repair the Temple, the priests took the contributions for their own personal use instead of spending it on God's work.**
 - **Joash told the priests to no longer collect funds because they did not have responsibility to fund the renovation**
- **According to 2 Kings 12:9, why did Jehoiada bore a hole in the lid of the chest beside the altar?**
 - **Jehoiada implemented a system to secure the donated funds for the purpose in which they had been given.**
- **According to 2 Kings 12:10, when the wooden collections chest begin to fill up, what process would occur?**
 - **Two trusted individuals (the King's secretary and the high priest) would count the donations and be responsible for the accountability. 2 Kings 12:10**
 - **Money would not be given to the priests, but instead it was given directly to faithful workmen 2 Kings 12:11**
- **According to 2 Kings 12:13, what did the public funds not pay for until the construction was complete?**
 - **The holy articles for the inner working of the Temple was not received from the mass public.**
- **According to 2 Kings 12:15, how were the carpenters held accountable for the funds that they spent?**
 - **They weren't; Joash did not audit payments because workers were faithful (2 Kings 22:3-7).**

- **According to 2 Kings 12:16, how did the Priests get paid during this time since they could not touch the offering to rebuild the Temple?**
 - **The money for the restitution and sin offering belonged to the priests**
 - **With as much sin as there was during this time, the priests should have been getting along well.**

Discuss 2 Kings 12:17-18.... Joash Pays Syrian King Hazael from Temple Treasures

12:17 King Hazael was in the far north of Israel, and they conquered and captured the Philistine city of Gath in the far south. Afterwards, Hazael planned to attack Jerusalem.

12:18 Jehoash, King of Judah, took all of the sacred items committed by his forefathers to the Temple, and freely sent them to Hazael of Syria. Afterwards, Jehoash left the city of Jerusalem.

- **According to 2 Kings 12:17, who did Syrian King Hazael defeat?**
 - **The Philistine town of Gath (Goliath's hometown)**
- **According to 2 Kings 12:17, where did Syrian King Hazael plan to attack after victory over Gath?**
 - **Jerusalem**
- **According to 2 Kings 12:18, what did Joash do to pay Syrian King Hazael not to attack?**
 - **Joash raids the Temple treasures to pay Syrian King Hazael not to conquer Jerusalem.**
 - **Although the Syrian's had a smaller army, Joash and Judah had turned from serving the Lord, so they were defeated by the lesser army as judgment (2 Chron 24:24).**

Discuss 2 Kings 12:19-21...The Judean King Joash Assassinated by His Two Servants

12:19 Joash/Jehoash (same Hebrew spelling) is documented in the Chronicles of the Bible.

12:20 King Joash/Jehoash of Judah would fall away from serving the Lord and would murder the son (Zachariah) of his spiritual mentor, Jehoiada (2 Chronicles 24:17-22)

- **A small army of Syrians defeated a large army of Judah, and they took a many spoil (2 Chron 24:23-24)**
- **Joash/Jehoash was very ill when he was killed by his servants for murdering Jehoiada's son, Zechariah.**

12:21 The servants of Joash/Jehoash killed him – Jozacar (“Yahweh has remembered”) and Jehozabad (“Lord's dowry”).

- **At Beth-millo (“house of fullness”) on the road down to Silla (“the exalted highway”), Joash's two (witness) servants, Jozacar and Jehozabad, finished off Joash as he had already been wounded from warring with the Syrians (2 Chron 24:25-26).**

Read 2 Kings 13:1-9...Jehoahaz Succeeds Jehu as the Evil (Repentant) King of Israel

13:1 Over midway through the reign of Joash over Judah, Jehoahaz began to reign as king in Israel. Their reigns as kings would end in the same year.

13:2-3 The idolatrous practices of King Jehoahaz turned God's attention towards them for their judgment through their defeats to Syria.

13:4 Although the idolatrous actions of King Jehoahaz had resulted in the oppression of Syria, when Jehoahaz called out to the Lord, he was heard.

13:5 As in the times of Judges, the Lord sent a deliverer to free Israel from the oppression of Syria. Some scholars believe that the Judge/Savior came with the ascension of the son of Jehoahaz to Israel's throne. Joash reigned with his father, Jehoahaz, for three years (2 Kings 13:1, 10)

13:6 Although the Lord relieved Israel of their persecution, Israel continued their idolatrous practices and Asherah (the female counterpart to Baal) remained in the Israel's capital city of Samaria.

13:7 Israel's military had been depleted by the Syrian victories.

13:8 The books of Chronicles for the northern kingdom Israel was not included in Scripture.

13:9 The son of Israel's King Jehoahaz took his place, and so began the reign of Israel's King Joash.

- **According to 2 Kings 13:2-3, why did God judge the nation of Israel?**
 - **Because Jehu's son, Jehoahaz (“God has grasped”), ruled Israel as an evil idolater, God judged the nation by causing them to submit through two Syrian kings.**
- **According to 2 Kings 13:4, what unique action did Jehoahaz do when oppressed by the Syrian King Hazael?**
 - **When Jehoahaz turned to the Lord for help, He sent a deliverer to lead them out of slavery to the Syrians, but Israel continued in its idolatry.**
- **According to 2 Kings 13:4-6, did Jehoahaz and Israel repent?**
 - **No, they simply sought the Lord in their persecution**
- **According to 2 Kings 13:7, how impressive was King Jehoahaz' army for Israel?**
 - **Unimpressive (2 Kings 13:7) - The winds of the threshing floor blow all of the chaff away, and when the wheat is taken up, only the smallest remnant of dust remains.**

Discuss 2 Kings 13:10-13...Israel's King Jehoash was Evil in the Lord's Sight

13:10 Joash jointly reigned with his father, Jehoahaz, over Israel for the final three year of Jehoahaz' life.

- 13:11 Instead of walking with the Lord (every day relationship and practice), Joash walked in the idolatrous sins of Jeroboam.
- 13:12 The books of Chronicles for the northern kingdom Israel was not included in Scripture.
- 13:13 At the death of Joash, Jeroboam II ascended Israel's throne to be the longest reigning king of the northern kingdom by far (41 years).
- **According to 2 Kings 13:10, how long did Jehoahaz reign in Israel?**
 - **16 years – a good amount of time**
 - **According to 2 Kings 13:11, who judged Israel's King Jehoash as evil?**
 - **The Lord**
 - **According to 2 Kings 13:11, what did Israel walk in?**
 - **When Scripture states that Jehoash walked in all the sins of Jeroboam, Scripture is referencing that Jeroboam erected two calves to worship as deities, so Jehoash must have worshipped the calves.**

Read 2 Kings 13:14-19...Spiritually Powerful Elisha Dies from an Illness that Was Not Healed

- 13:14 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.
- Israel's King Joash was clearly grieved by the illness of Elisha as he quotes the words of Elisha when Elijah was taken from him. (2 Kings 2:12)
- 13:15 Elisha directed Israel's King Joash to pick up a bow and arrows, so Joash obeyed.
- 13:16 Elisha directed Israel's King Joash to put his hands on the bow (which Joash did), and Elisha laid his hands on the hands of King Joash.
- 13:17 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)
- 13:18 Elisha directed Israel's King Joash to hit the ground with the arrows, so Joash obeyed by striking the ground three times. Only one arrow was shot with the bow while the primary use of the arrows in this instance was striking the ground.
- 13:19 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.
- **According to 2 Kings 13:14, who grieved at the illness of Elisha?**
 - **Israel's King Jehoash visited and wept at Elisha's illness; however, Jehoash was an evil King according to the Lord (2 Kings 13:11)**
 - **Jehoash (the evil King of Israel) may have been weeping at the fatal illness of Elisha for selfish purposes, because Elisha was a testimony of the presence and assistance of God**
 - **According to 2 Kings 13:14, are all illnesses meant to be healed if one has adequate faith (name it & claim it)?**
 - **No - 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, but instead, used to God's glory and greater good.**
 - **Other examples might be Paul (1 Cor 12:7-9) and Jesus (Mt 26:39). The king of Israel (not of Judah), repeated to Elisha the same phrase that Elisha had exclaimed at Elijah's death (2 Kings 2:12).**
 - **Although Elisha could not "heal himself", he did bless Jehoash.**
 - **The bow and arrows were symbols of the strength and victory that God would give Jehoash.**
 - **According to 2 Kings 13:16, where did Elisha lay his hands?**
 - **Elisha placed his hands over the hands of King Joash upon the bow to show that even a bow is affected by the spiritual realm**
 - **Elisha put his hands over the king's hands to illustrate that the Lord (whom Elisha represented) would work through the king's power.**
 - **According to 2 Kings 13:17, which direction did Jehoash shoot the arrow?**
 - **Jehoash directed the victory (symbolized by the arrow) through the east window toward the Transjordan east of the River Jordan.**
 - **As he shot, Elisha explained to him that the arrow represented victory over Aram at Aphek (1 Kings 20:30).**
 - **It is a symbolic action, like that of Joshua thrusting with a spear at Ai (Joshua 8:18).**

- According to 2 Kings 13:19, what did Elisha direct Jehoash to do after shooting an arrow through the east window?
 - Elisha then instructed Jehoash to strike the ground by shooting the arrows at it.
 - The King obeyed Elisha in Faith without any explanation or discussion
- According to 2 Kings 13:14, why was Elisha angered by the obedience of King Jehoash?
 - King Jehoash had half-heartedly hit the ground with the arrows (only three times), so Elisha was angered by lack of passion (2 Kings 13:25 – Syria beaten by Israel only three times)

Discuss 2 Kings 13:20-21...A Dead Man Recovered after touching the Corpse of Elisha

13:20 The Moabites had rebelled against King Ahaziah (2 Kings 1:1), so they would raid the land of Israel in the Spring (when the Kings went out to war).

13:21 The Moabites were burying a man when they sighted another 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.

- The recovery story of the dead man was placed within the story of the Syrian army's defeat (vv. 14-25)
 - The dead Israelite had been discarded upon seeing Moabite raiders.
 - The resurrection incident probably illustrates the fact that God would also revive Israel by defeating Aram as he had revived the dead man.

Discuss 2 Kings 13:22-25...God Sustains Israel b/c of His Covenant w/ the Patriarchs

13:22 King Hazael of Syria battled King Jehoahaz (son of Jehu) all of his days. (2 Kings 13:1-3)

13:23 The Lord was gracious on the northern kingdom of Israel because of His covenant with the patriarchs of Abraham, Isaac and Jacob. (2 Kings 13:4-5)

13:24 When King Hazael of Syria died, Ben-Hadad (III) became king

- Hadad was the false deity of Syria, and “Ben” means “son of”.

13:25 As Elisha had foretold (1 Kings 13:19), Joash/Jehoash would defeat Ben-Hadad (III) and the Syrian army three times to recover the property that had been conquered and taken by King Hazael (the father of Ben-Hadad III).

- According to 2 Kings 13:22, who did Israel's King Jehoahaz fight during his entire reign?
 - Israel's King Jehoahaz fought against Syria's King Hazael
- According to 2 Kings 13:23, why did the Lord have compassion of Israel instead of letting Syria destroy them?
 - Because of God's covenant with Abraham, Isaac and Jacob (Gen 13:14-17)
 - Similarly, God was also faithful to the Southern Kingdom of Judah during the reigns of evil Kings of Judah because of God's covenant with David

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 Joram/Jehoram	1 Ki. 19:15 1 Ki. 20:1-16 1 Ki. 20:17-34 1 Ki. 22:1-40 & 2 Ch. 18:1-34 2 Ki. 5 2 Ki. 6:8-23 2 Ki. 6:24-7:20
Hazael	Ahaziah/Jehoahaz Joash	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
Ben-Hadad (III)			2 Ki. 13:4-7 2 Ki. 13:23-25
Rezin	Ahaz	Pekah	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

Read 2 Kings 14:1-6...Amaziah Succeeds Judah's King Joash

14:1 Joash had recently become king over Israel when Amaziah became king over Judah.

14:2 Amaziah ("God is strong") lived longer as King of Judah (29 years) than he had lived prior (25 years).

14:3 King Amaziah did right in the Lord's sight; this is the first time that this phrase is used for the King of Judah since King Asa (1 Kings 15:11). However, King Amaziah was not wholly devoted to following the Lord like his ancestor David (2 Chronicles 23-25).

Similarities between Joash & Amaziah		
	Joash (Father)	Amaziah (Son)
Good Start with the Lord	2 Chronicles 24:2	2 Kings 14:3
Fell Away from God	2 Chronicles 24:17-19	2 Chronicles 25:14-15;
Rejected Prophetic Correction	2 Chronicles 24:20-22	2 Chronicles 25:16
Killed by Their Own Servants	2 Kings 12:20-21	2 Kings 14:19

14:4 The High Places were not taken away until Hezekiah (2 Kings 18:4). The High Places were blessed by God during the time of the Judges, but then they became polluted and degraded over time.

14:5 When King Amaziah had secured the kingdom, he judged the murderers of his father with execution (2 Kings 12:20; 2 Chronicles 24-25)

14:6 King Amaziah seemed to know and apply the Law of Moses which is probably the reason that he did what was right in God's sight (Deut 24:16 – Jer 31:30; Ez 18).

- **According to 2 Kings 14:1, who became King of Judah after Joash?**
 - **Amaziah becomes King of Judah**
 - **The prophets, Isaiah and Micah lived during the time of Amaziah**
- **According to 2 Kings 14:1, was Amaziah the King of Judah a good or evil King?**
 - **Scripture regards the kingship of Amaziah as "right in the Lord's sight", but then compares him unsatisfactorily to David's commitment to the Lord.**
 - **Instead, Amaziah followed the example of his father Joash as he left the high places.**
- **According to 2 Kings 14:5, when did Amaziah execute judgment on the assassins of his father, Joash?**
 - **Amaziah waited until the kingdom was firmly in his grasp, and then he executed righteous judgment on the murderers of his father, Jozabad and Jehozabad (2 Kings 12:21).**
- **According to 2 Kings 14:6, why did Amaziah not kill the families of the assassins, but instead he showed restraint?**
 - **Amaziah followed the Law (Dt 24:16) in regards to families not being judged for the sin of the father.**

Read 2 Kings 14:7-14... Judah's King Amaziah Gets too Proud in Victories

14:7 Southeast of the land of Judah was the Kingdom of Edom. The capital of the Kingdom of Edom was Sela (ancient name), Pela (historic name), and Petra (modern name). (2 Kings 8:20; 2 Chronicles 25). Edom was located in the Valley of Arabah (the "Great Rift Valley")

- Petra is called the "Rose City" because the rock is red, pink and purple. Petra had an entrance through a narrow gorge (6 feet wide), so it was easily defendable. Petra maintained prominence until the trade routes changed in the later ages leaving it a mid-eastern "ghost town".

14:8 King Amaziah may have become prideful after beating Edom; King Amaziah had also sent home Israel's mercenaries who had created havoc in Judah during their exit. (2 Chronicles 25:13)

14:9 King Jehoash sends a poetic response to Amaziah with a story of the glorious Lebanon cedar interacting with a bramble bush. The act of requesting a daughter for a son is one of equality; however, the wild animal trampled the bramble bush.

14:10 The northern king Jehoash tells King Amaziah that he has become too proud because of his victory over Edom.

14:11 Israel's army with king Jehoash marched out to meet Judah's army with King Amaziah at Beth-Shemesh in Judah.

- "Beth" means "house" while "shemesh" means "sun" – "house of the sun"
- Israel's army didn't wait, but instead they took the fight to Judah (literally) at Bethshemesh which is only 8 miles from Jerusalem.

14:12 Israel defeated the prideful Judah who fled. Josephus documents that the troops of Judah deserted Amaziah. Although most Israelites lived in houses by this time, the phrase "to his tent" was an older term meaning everyone returned home.

14:13 Israel's victorious troops marched to Jerusalem – to the northern gate. In Scripture, when a gate is named after a location (as if leading to it), the gate is in the direction of that location.

- There were thirteen towers in Jerusalem, and between two of the towers, the entire wall was removed (a breach of approximately 587 feet). This made the entire city totally defenseless; the southern wall and eastern wall were facing a valley, but the northern wall was a plateau.
- There were multiple measurements in the Old Testament:
 - Knuckle – distance between an adult man's first and second bend of the finger.
 - Span - distance between an adult man's thumb and his "pinky" finger

- Cubit - distance between an adult man's elbow and his longest finger
 - 17.6" - A Standard Cubit (probably the basis of the wall measurements)
 - 20.9" - The Royal Cubit
 - 21.6" - The Long Cubit
- Josephus noted that Israel's army did not need to lay siege to the city of Jerusalem because they showed Amaziah to the men at the gates and threatened to kill him on the spot if the gates weren't opened - they were.

14:14 King Jehoshaphat of Israel took treasure from the Temple and Palace (as well as hostages) and returned to Samaria. The Temple had already been pillaged by Hazael not long before (2 Kings 12:18). This is the first time that it was documented that hostages were taken as slaves by the conquering army.

- **According to 2 Kings 14:8, what victories did the Judah army provide for Amaziah?**
 - **10,000 Edomites and took the town of Sela in battle 2 Kings 14:7**
- **According to 2 Kings 14:8, when Judah's King Amaziah had won several victories, what did he do?**
 - **Amaziah taunted Jehoshaphat King of Israel to come into a battle.**
- **According to 2 Kings 14:9-10, how did Jehoshaphat King of Israel respond?**
 - **A parable is used by the king of Israel to convey the truth that one should not become overconfident because of past victories.**
- **According to 2 Kings 14:9, in Jehoshaphat's parable, had the cedar caused the destruction of the thistle?**
 - **No, a third party - a wild animal trampled the thistle.**
- **According to 2 Kings 14:11, how did Judah's King Amaziah take the advice of Israel King's Jehoshaphat?**
 - **Amaziah rejected the advice; Amaziah has pride in his strength and emphasis on bygone conquests without taking a realistic view of the current conditions.**
- **According to 2 Kings 14:11, where did the two armies face off in battle?**
 - **Israel defeats Judah at Beth-shemesh ("house of the sun") which was the northern border of the tribe of Judah (Joshua 15:10-11).**
 - **Beth-shemesh was the town in Judah where the two oxen pulled the cart with the Ark of the Covenant upon release by the Philistines (1 Samuel 6:9-18).**
- **According to 2 Kings 14:13, what did Israel's King Jehoshaphat do after capturing Judah's King Amaziah?**
 - **They marched to Jerusalem, and knocked down the wall from the Ephraim gate to the corner.**
 - **The Corner and Ephraim gates faced north and west towards the northern kingdom as the Prophets in the Old Testament often referred to the northern kingdom as Ephraim.**
 - **The Temple was also plundered again as the blessings of the Lord were stolen by the world in judgment for fallen living.**

Discuss 2 Kings 14:15-22...Uzziah Succeeds Judah's King Amaziah

14:15. King Jehoshaphat and the northern kingdom are not central to the Chronicles in Scripture.

14:16 Jeroboam replaced his father Jehoshaphat as King of Israel.

14:17 After King Jehoshaphat of Israel died, Amaziah the King of Judah lived fifteen more years.

14:18 King Amaziah and the Kings of Judah are documented in the book of Chronicles.

14:19 It was because of King Amaziah's idolatry that he was killed (2 Chronicles 25:14-16;27). Lachish ("who walks/exists by himself") is a fortified city approximately 30 miles southwest of Jerusalem.

14:20 Regardless of a good King or a wicked King, they were all buried with their fathers in Jerusalem.

14:21 The people of Judah coronated Azariah/Uzziah as a 16-year-old King.

14:22 Elath (Ezion-geber) is located directly south of the Dead Sea at the north end of the Sea of Aqabah to establish a southern sea trade route. Azariah/Uzziah defeated Edom and fortified the city of Elath which brought trade and wealth.

- Elath would remain under Judah's control for 80 years until Rezin the king of Syria took control of it (2 Kings 16:6).
- **According to 2 Kings 14:17, after King Jehoshaphat captured King Amaziah, who died first?**
 - **Although Judah's King Amaziah was captured, he would outlive Israel's King Jehoshaphat by fifteen years.**
- **According to 2 Kings 14:19, who killed Amaziah, King of Judah?**
 - **His citizens of Judah who followed Yahweh because Amaziah turned from the Lord (2 Chron 25:27).**
- **According to 2 Kings 14:21, who became king of Judah after Amaziah?**
 - **King "Azariah" ("Whom God Helps") who is called King Uzziah ("My Strength is God") in 2 Chronicles 26:1**
- **According to 2 Kings 14:22, what city did King Azariah/Uzziah fortify and establish?**
 - **Elath ("strength/oak") was an ancient town from the days of Moses' wilderness wanderings (Deut. 2:8). King Azariah's grandson, Ahaz, would lose control of Elath to the Syrians (2 Kings 16:6), and then erroneously contact Assyria to help stave off Syria and Israel.**

- **Elath (Ezion-geber) is located directly south of the Dead Sea at the north end of the Sea of Aqabah to establish a southern sea trade route. Azariah/Uzziah defeated Edom and fortified the city of Elath which brought trade and wealth.**

Read 2 Kings 14:23-29... Israel's King Jeroboam Became King in Difficult Times

- 14:23 Jeroboam was by far the longest reigning king in the northern kingdom of Israel with 41 years as King. While King Omri who established Samaria as the capital of the northern kingdom was prosperous, Jeroboam II was the second most prosperous king of Israel.
- This was an age of prosperity, and the prophets Amos and Hosea preached during this time because there was a moral decay during all of the prosperity.
 - While many wondrous events were occurring, Scripture focuses on the spiritual history, so much of what occurred in that day is not captured while the spiritual aspects are. The lives of men might be the same way in that so much time is spent on vain pursuits while the most important aspects are what is being done for the Lord.
- 14:24 Scripture states that Jeroboam I and Jeroboam II both made Israel sin in the same way – idolatrous practices with the golden calves.
- 14:25 Hamoth is a Mediterranean port below Tyre, and the Sea of Arabah is the Dead Sea (the valley of Arabah is located immediately south of the Dead Sea).
- Hamoth was the northern boundary of Israel's Promised Land (Numbers 38:8; Joshua 13:5; Judges 3:3; 1 Kings 8:65)
 - Jonah son of Amittai (from the book of Jonah) was a prophet to the northern kingdom of Israel (Jonah 1:1).
- 14:26 The northern kingdom of Israel had constant struggles with Syria, and Assyria may have begun to raid causing God to call Jonah to Nineveh, the capital of Assyria.
- 14:27 The success of Jeroboam II must be attributed to God instead of any worldly reason. God used Jeroboam II to save the northern kingdom of Israel.
- 14:28 The Father of Jeroboam II (Jehoash) had captured Jerusalem (the capital of the southern kingdom of Judah (2 Kings 14:11-14), but it appears that after the point in time, Judah was able to conquer Samaria (the capital of the northern kingdom of Israel).
- 14:29 Zechariah, the son of Jeroboam became King of Israel.
- **According to 2 Kings 14:23, who became Israel's King after Jehoash?**
 - **This second king "Jeroboam" of Israel became king six years before the Olympic Games began in Greece (776 BC). Hosea, Joel and Amos would be prophesying while Jeroboam reigned.**
 - **According to 2 Kings 14:25, what did Jonah of Gath-hepher prophecy?**
 - **Jonah of Gath-hepher ("wine press of a pit") had prophesied that Israel's border would be enlarged and restored.**
 - **According to 2 Kings 14:26, who did God find as a Judge to revive Israel?**
 - **No one.**
 - **According to 2 Kings 14:27, who ended up saving Israel?**
 - **Jeroboam II - God looked for a man to help His people as He works through His creation. Because God had not said that He would blot their name out from under heaven, He delivered Israel by the hand of Jeroboam.**
 - **According to 2 Kings 14:28. what two cities of the northern kingdom of Israel did the Lord recover?**
 - **Damascus and Hamoth**

16 2 Kings 15, 16, 17

Read 2 Kings 15:1-7... Judah's King Azariah Becomes a Long Reigning King

- 15:1 Azariah ("Aided by God") was the grandson of the Joash, and he would have the second longest reign of all the kings (2 Chronicles 26) with 52 years as king (Manasseh was King for 55 years). The year that Uzziah died, Isaiah saw the exalted Lord surrounded by Seraphim asking for a messenger to the people, and Isaiah volunteered "*Here I am, send me!*"
- 15:2 Azariah's mother was Jecoliah ("perfection/power of the Lord") who was from Jerusalem.
- 15:3 Azariah followed in his father's walk with the Lord.
- 15:4 Although idolatry had been eradicated from Judah, there were traditions like the high place worship that Jecoliah allowed to remain. Although the shrines were originally Amorite/Canaanite, when Israel came into the land, they took over the high places to worship Yahweh throughout the period of the Judges. As Judah became more integrated with the surrounding nations, the high places reverted back to the fertility cult.
- 15:5 Azariah was a good king who was blessed by God who became too proud and tried to offer incense on the altar (2 Chronicles 26:15-18).

- 15:6 Jotham became co-Regent as King over Judah for several years (possibly as much as 8) because Azariah had been judged by God with leprosy.
- 15:7 Isaiah and Micah were prophets to the prosperous southern kingdom of Judah during this time. Azariah was buried close to the tomb of his fathers, but not in the same tomb because he was a leper (2 Chronicles 26:23)
- **According to 2 Kings 15:2, how long did Azariah reign in Jerusalem?**
 - At 16 yrs., Azariah, son of Jecoliah (“able through God”) became King of Judah and was one of the longer reigning kings with 52 years.
 - **According to 2 Kings 15:3-4, did Azariah follow in the steps of his father, Amaziah? 2 Kings 15:3-4**
 - Azariah followed in his father’s footsteps of walking with the Lord, and like his father, he left the high places.
 - **According to 2 Kings 15:5, what is the single episode of Azariah’s long rule that was captured in Scripture?**
 - God struck him with leprosy, so his son Jotham took the Kingly responsibilities even while his father was still alive

Read 2 Kings 15:8-12... Israel’s Evil King Zechariah is assassinated after 6 months

- 15:8-9 Zechariah (“the Lord Remembers”) was so wicked when he became king over Israel that he only reigned six months.
- 15:10 Shallum (“Perfect/Agreeable”) seems to have held a public execution of Zechariah.
- 15:11 The Chronicles of Israel’s kings were not included in Scripture.
- 15:12 Because of Jehu’s zeal for the Lord, God blessed him with four generations on the throne of Israel: Jehoahaz – Jehoash/Joash – Jeroboam II – Zachariah
- **According to 2 Kings 15:8, how long did the wicked King Zechariah reign?**
 - Zechariah became King of Israel and ruled for six months; this occurs the same year that Rome was founded in 753 BC.
 - **According to 2 Kings 15:9, Judah Good King Azariah followed in the footsteps of his father Amaziah; would King Zechariah also follow the footsteps of his father, Jeroboam II?**
 - Zechariah did evil in the sight of the Lord as he followed in the way of his father
 - **According to 2 Kings 15:10, why was the reign of Israel’s Evil King Zechariah so short?**
 - Shallum (“agreeable”) killed him ending the four generations promised to Jehu (2 Kings 10:30)

Read 2 Kings 15:13-15... Israel’s King Shallum is assassinated after 1 month

- 15:13 Shallum was only King over Israel for one month in Israel’s capital, Samaria.
- 15:14 Josephus documents that Menahem (“comforter”) was the commander of the army from Tirzah (Israel’s old capital prior to Samaria).
- 15:15 No reign or victories were captured in the Chronicles of Israel; the only item captured for Shallum was his conspiracy.
- **According to 2 Kings 15:15, what is written about Shallum’s 1-month reign as King?**
 - Just his conspiracy - ambitious Shallum only reigned as King of Israel for 1 month before Menahem (“comforter”) killed him
 - Shallum is not called a “good” or “evil” King, but Scripture references the conspiracy that he formed which may allude to Shallum being evil. 2 Kings 15:15
 - **According to 2 Kings 15:14, where did Menahem come from to get to Samaria? 2 Kings 15:14**
 - Menahem’s conquests began at Tirzah (“pleasing”).
 - Tirzah had been an oasis getaway during the time of Solomon (Song of Solomon 6:4), and when Jeroboam led the newly established northern kingdom, he moved the center of power from Shechem to Tirzah (1 Kings 12:25 – 1 Kings 14:17).
 - Later, king Omri reigned six years in Tirzah before establishing Samaria as the capital of the northern kingdom and ruling in Samaria for six years (1 Kings 16:23-24).

ASSYRIAN INVASIONS

<u>Invasion</u>	<u>Date</u>	<u>Assyrian Emperor</u>	<u>King of Israel</u>	<u>King of Judah</u>	<u>Scripture Reference</u>	
1		(Pul) Tiglath Pileasar	Menahem	Azariah	2 Kings 15:19-20	
2	Isaiah's 65 Years	741BC	”	Pekah	Ahaz	2 Kings 15:29; 1 Chron 5:26
3		721BC	Shalmaneser	Hoshea	Hezekiah	2 Kings 17:3; Hosea 1:4
4		676BC	Esar-Haddom	No King	Manasseh	2 Chron 33:11; Hosea 1:6; Ezra 4:2

Read 2 Kings 15:16-22... Israel’s Evil King Menahem was Vicious Warrior

15:16 Tipsah was located in the extreme north of Israel on the Euphrates river showing the reach of Menahem’s military might in his day. Menahem (“comforter”) brutally ravaged and tortured cities that did not open to him.

15:17 Menahem reigned as King over Israel for a decade in Samaria.

15:18 The Lord found Menahem as wicked.

15:19 The name “Pul” was the Babylonian name for the Assyrian King “Tiglath-Pileser III” who had defeated Babylon (at that point, Babylon called him “Pul”). Tiglath-Pileser forced Israel to pay tribute to him.

15:20 Before this, Assyria was weak and sporadic; however, Tiglath-Pileser III brought stability to Assyria through an eighteen-year reign and made them the empire over the “fertile crescent”.

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)

15:21 Although Menahem brought constancy of a ten-year reign, his story was captured in the Chronicles of the northern kingdom which was lost and not included in Scripture.

15:22 After Menahem died, the throne of Israel was passed to Pekahiah (“God has opened his eyes”).

- According to 2 Kings 15:16, how vicious was the warrior Menahem?
 - Menahem viciously conquered Tiphseh (“ford/passage”) which was located on the banks of the Euphrates.
 - Menahem ripped open the pregnant women
- According to 2 Kings 15:17, how long did Evil King Menahem rule over Israel?
 - A decade
- According to 2 Kings 15:18, what were the sins of Jeroboam that Menahem continued?
 - The worship of the golden calves in Bethel and Dan
 - (Similar to Israel, Judah would also continue to worship at the high places)
- According to 2 Kings 15:19, who did God introduce as an enemy of the Northern Kingdom because of wicked Menahem?
 - Menahem was evil in the Lord’s sight, so God turned him over to the Assyrians.
 - Assyria may have heard of the atrocities that Menahem committed in Tiphseh.
- According to 2 Kings 15:19, how does Menahem survive the Assyrian opposition?
 - Menahem paid King Pul of Assyria substantial tribute which would strengthen Menahem’s hold on the Northern Kingdom with Assyria’s backing
- According to 2 Kings 15:20, how did Menahem get the funds to pay Assyria’s King Pul?
 - Menahem taxed the wealthy men of Israel

Read 2 Kings 15:23-26... Israel’s Evil King Pekahiah Reigned for 2 Years

15:23 While Azariah continued to rule in Judah, Pekahiah only reigned in the northern kingdom for two years.

15:24 Pekahiah did not get rid of the golden idols just as his seventeen Israel predecessors to the throne, and God would hold him accountable.

15:25 Pekahiah’s father, Menahem, had been a military commander who had usurped the throne of Israel from Shallum, and in the same way, Pekah conspired with Argob and Arieah as well as fifty Gileadites to take over the throne.

15:26 Any other acts of Pekahiah would be lost in the Chronicles of the northern kingdom not included in Scripture.

- According to 2 Kings 15:23, how long did Menahem’s son, Pekahiah, reign as King?
 - Pekahiah only reigned for 2 years before Pekah assassinated him
- According to 2 Kings 15:24, what was one reason that the Lord considered Pekahiah an evil King?
 - Pekahiah did not turn away from Jeroboam’s sins of the golden calves
- According to 2 Kings 15:25, who was Pekah the assassin?
 - Pekah had been Pekahiah’s officer.
- According to 2 Kings 15:25, where did Pekah assassinate Israel’s King Pekahiah?
 - In the King’s stronghold – the citadel of his palace in Samaria
- According to 2 Kings 15:25, who assisted Pekah in killing the King?
 - 50 Gileadite men – Gilead was the land east of the Jordan river, so this may have also been retribution for the cruel attacks of Pekahiah’s Father, Menahem (2 Kings 15:16)

Read 2 Kings 15:27-31... Israel’s Evil King Pekah Reigned for 2 Decades

15:27 Pekah would become the King of Israel during the last year of Judah’s King Azariah. King Azariah had witnessed the reigns of six Kings of Israel’s northern kingdom: Jeroboam – Zechariah – Shallum – Menahem – Pekahiah – Pekah

15:28 Just as those before him, Pekah continued to worship at the golden calves that Jeroboam 1 had constructed.

15:29 After five years of his reign, King Pekah lost the northern portion of his kingdom including all of the area of Galilee and Gilead east of the Transjordan to Tiglath-pileser. It was the practice of Assyria to capture defeated lands and remove the inhabitants into slavery.

15:30 Just as Pekah had made a conspiracy against Pekahiah, Hoshea (“salvation”) usurped the throne from him.

15:31 Any other acts of Pekah would be lost in the Chronicles of the northern kingdom not included in Scripture.

- **According to 2 Kings 15:27, how long did Israel’s Evil King Pekah reign?**
 - **20 Years**
- **According to 2 Kings 15:28, what was a key sin of Pekah?**
 - **Just like Israel’s King’s before him, Pekah was evil in the Lord’s sight and did not turn away from the golden calve during the Jeroboam had erected.**
- **According to 2 Kings 15:29, who took captive the Northern Kingdom as slaves?**
 - **In 741 BC (1 Chron 5:26) Tiglath-Pilaser led Israel captive to Assyria**

Read 2 Kings 15:32-38... Judah’s Good King Jotham Reigned for 16 Years

15:32 Shortly after Pekah came to power, Jotham (“perfection of Jehovah”) had taken over his father Uzziah’s throne in the southern kingdom of Judah.

15:33 Jotham would reign for sixteen years over Judah.

15:34 Just as Uzzah is father, Jotham did right in God’s sight.

15:35 Jotham was a builder pursuing a number of construction projects (2 Chronicles 27:3)

15:36 The Chronicles of the kings of the southern kingdom (Judah) are included in Scripture.

15:37 The Lord began to stir up enemies for Judah as Syria and Israel allied against the southern kingdom. Syria and Israel wanted Judah to join their alliance against Assyria, but Judah declined.

15:38 Ahaz took over for his father on his throne.

- **According to 2 Kings 15:33, how long did Judah’s Good King Jotham rule?**
 - **Jotham reigned righteously for 16 years compared to his son Ahaz who reigned wickedly for 16 years (2 Kings 16:2)**
- **According to 2 Kings 15:34, did Jotham follow in the footsteps of his father, Uzziah?**
 - **Yes, Jotham did what was right in the Lord’s sight although he did not get rid of the false worship in the high places**
- **According to 2 Kings 15:37, what did God do during Good King Jotham’s time?**
 - **God sent Syria’s King Rezin and Israel’s King Pekah as enemies against Judah**
- **If Jotham was living right with the Lord, why would God have introduced the aggression of enemies?**
 - **Several possible reasons:**
 - **The Syria and Israel as enemies may have been the reason that Jotham did what was right**
 - **The wicked enemies of Judah may have needed to be judged by losing to Judah**
 - **God may be preparing judgment for Jotham’s wicked son, Ahaz**

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

Read 2 Kings 16:1-6... Judah’s Evil King Ahaz Reigned for 16 Years

16:1 Although the father and grandfather of Ahaz (Jotham and Uzziah), followed God, Ahaz was one of the worst kings of Judah. (2 Chronicles 28)

16:2 Ahaz did not walk with God the way that his predecessor, David had done.

16:3 Ahaz made human sacrifices of his children to Molech in the Valley of Hinnom (Leviticus 18:21; Deuteronomy 12:31, 18:9-10)

16:4 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. Clearly, Ahaz made the Lord angry with him. (2 Chronicles 28:25)

16:5 An alliance of Syria and Israel is called a Syro-Ephraimic alliance against Judah for a year (2 Chronicles 28:8-15; Isaiah 7)

16:6 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. The grandfather of Ahaz, Azariah/Uzziah had originally captured and fortified Elath (Ezion-geber) approximately 80 years prior.

- **According to 2 Kings 16:2, Judah's Good King, Jotham is not mentioned. Scripture says that Ahaz did not walk in the ways of who?**
 - King David
- **According to 2 Kings 16:3, Scripture claimed similarities between Ahaz and who?**
 - Although he was a king of Judah, he acted more like the wicked kings of Israel
 - More than that, Ahaz walked in the ways of the Canaanites prior to Israel
- **According to 2 Kings 16:3, what did Ahaz do that was similar to the Canaanites?**
 - Canaanite idolaters dreadfully offered their children as sacrifices to Molech by burning them alive, and Ahaz had done the same.
- **According to 2 Kings 16:4, beyond not getting rid of the high places, what else did Ahaz do?**
 - While other kings did not remove the high places, Ahaz actively utilized the high places. It is likely that he was worshipping other gods. Ahaz makes polytheism acceptable nationwide.

Read 2 Kings 16:7-9... Judah's Evil King Ahaz Requests Assyria's Protection

16:7 Ahaz of Judah calls on Assyria against Syria and Israel instead of joining them to rebuff Assyria.

16:8 Isaiah warned Ahaz against being beholden to Assyria (Is 8:1-8), and Judah ended up paying tribute.

16:9 Assyria killed Rezin, the King of Syria (Damascus was the capital city) and took Syria into bondage.

- **According to 2 Kings 16:7, what was the outcome of the attacks from Syria and Israel?**
 - Syria and Israel did not conquer Judah, but they frightened king Ahaz enough to ask for assistance from Assyria.
- **According to 2 Kings 16:7, who does Ahaz request protection from?**
 - Against Isaiah's warnings (Isaiah 8:10), Ahaz requests alliance with Assyria
- **According to 2 Kings 16:7, what does Ahaz call himself in relation in relation to Tiglath-pileser?**
 - Not only his servant but also his son
- **According to 2 Kings 16:8, where does Ahaz get the treasures to send to Assyria's Tiglath-pileser as a gift?**
 - Ahaz takes the wealth of the Temple and gives it to Assyria as he transitions the faith of the nation from God to man's efforts.
- **According to 2 Kings 16:9, were the results of Ahaz' request to the Assyrian King successful?**
 - As with any sin, immediate gratification often looks good, but the longer-term ramifications are disastrous.
 - It appears that Ahaz's strategy is successful as Assyria conquers the Syrian capital Damascus and executes Syria's king Rezin.

Read 2 Kings 16:10-20... Ahaz Replaces Altar of Temple

16:10 King Ahaz of Judah joins forces with Tiglath-pileser, king of Assyria against Syria. Damascus was the capital city of Syria. While in Damascus, Ahaz desired to remake a model of the altar in Syria, so he sent a model to Urijah ("my light is Jehovah")

16:11 Urijah the priest was able to reproduce the design of the altar in Jerusalem prior to the return of King Ahaz from Syria.

16:12-13 King Ahaz returned from the capital city of Syria and utilized the new altar for the freewill offerings but not the obligatory sin and trespass offerings.

16:14 The bronze altar aligned to the front porch of the Temple before Urijah moved it to the side (making it more obscure) while replacing it with the Syrian designed altar. While the bronze altar was designed to symbolize the way that God deals with sin, this new altar reflects man's interpretation of a relationship with God crafted in his own way.

16:15 While the great altar was only useful ceremonially, the bronze altar of God's design was necessary to inquire of God.

16:16 The priest Urijah followed the commands of King Ahaz without any objection.

16:17 Ten stands of bronze lavers flanked the Temple on either side (1 Kings 7:27-30) as well as the primary laver in front of the Temple mounted on twelve bronze oxen used to cleanse the priests. King Ahaz lowered these cleaning mechanisms to the ground in order to reuse the bronze; however, this was very symbolic, in that he no longer had interest in the cleansing of the Lord apart from the contact with this world (via the cursed ground).

16:18 King Ahaz chose to serve the King of Assyria instead of the Lord God. King Ahaz eliminated a cover that would make worship more comfortable for Sabbath worshippers as well as eliminating the entrance for the King.

- According to 2 Kings 16:10, instead of being the light to the world, what did Ahaz do?
 - As Ahab had imported Baal worship from Phoenicia (1 Kings 16:31-32), so Ahaz imported a foreign altar from Damascus.
- According to 2 Kings 16:11, was the Priest, Uriah, very responsive to Ahaz desires?
 - Urijah quickly followed Ahaz's plans for a new altar, and treated Ahaz' return as the deadline
- According to 2 Kings 16:12, who made sacrifices on the new altar?
 - As Judah's king-priest, Ahaz led the nation in worshipping at an altar different from what God had specified (Exod. 27:1-8). This new altar allowed him to ascend and be elevated over the people.
- According to 2 Kings 16:13, of the five offerings defined in Leviticus, which two did Ahaz exclude?
 - Ahaz offered the burnt offering, the grain offering and the fellowship offering
 - Ahaz did not offer the trespass or the sin offering
- After moving God's altar in 2 Kings 16:14, what pronoun is indicative of the ownership of the new altar in contrast to the ownership of the Temple?
 - For Ahaz – it was "his" altar and the Lord's Temple
 - Ahaz removed the altar God had established from the place God had said it should occupy in the Temple courtyard (Exod. 40:6, 29). The altar is placed on the north side of his altar.
- According to 2 Kings 16:15, what was Ahaz' new altar for in contrast to what Ahaz used the old altar for?
 - The new altar was used for "show" to the people in contrast to the old altar which Ahaz used to seek guidance.
 - It seems that Ahaz himself knew the new altar to be for show while the older altar was to be used for his personal guidance.
- According to 2 Kings 16:16, who did Urijah, the priest, serve and obey?
 - Uriah submitted himself to Ahaz regardless of God's commands
 - Uriah was very submissive to the civil authorities without regard to God's desires.
- According to 2 Kings 16:17, what is spiritually symbolic of the actions Ahaz took?
 - King Ahaz removes laver (God's Word) from 12 oxen (Israel) and puts it on stones (church).
 - Judah would no longer be God's light to the world.
- According to 2 Kings 16:18, how could the King utilize the Temple without an entrance for the King?
 - He couldn't; the king of Assyria encouraged Judah's king to dismantle their worship of God because he was their source of strength instead of the Lord.

Read 2 Kings 17:1-11... Israel's Last King Hoshea Reigned for 9 Years

17:1 Hoshea ("salvation") became a puppet king of Assyria over Israel for nine years.

- Hoshea became the last King of Israel by usurping power (2 Kings 15:30); Israel's King Pekah had joined forces with Syria's King Rezin against Judah and Assyria. Hoshea had been a captain in Pekah's army, but he dissented to head the Assyrian army in Israel. Tiglath-Pileser rewarded Hoshea by making him King. Hoshea was an Assyrian vassal the entire time; Hoshea's reign came to an end in the first year of Assyria's Sargon (722 BC).

17:2 Although Hoshea did evil in the sight of the Lord, the Jewish Rabbi's considered Hoshea a relatively good king. Hoshea got rid of the guards that blocked the route to the Temple of Jerusalem in Judah (2 Chronicles 30:11, 18).

- Although Hoshea allowed those in the northern kingdom to travel to Jerusalem, Hoshea left the golden calves for worship in Israel as well.

17:3 Shalmaneser took control from his vassal king, Hoshea, making him a puppet king at Shalmaneser's whims.

17:4 Egypt was not a strong country at this time, but Hoshea attempted to ally with them against Assyria, so Assyria arrested Hoshea (Hosea 7:11, 9:3, 11:5, 12:1)

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

17:5 According to Assyrian records, Sargon led Assyria on an invasion of the land of Israel and put the capital city of Samaria under siege for 3 years (725BC-722BC).

17:6 According to Assyrian records, there were 27,290 people from Samaria that went into exile (Hosea 13:16). The Medes were west (in Iran) and later join the Persians against Assyria and Babylon (Medo-Persian).

17:7 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 to fear false gods.

17:8 Israel had embraced the foreign gods, so the Lord would remove them from the Promised Land. (Hosea 8:5)

17:9 Beyond their public idolatry, the Israelites seemed to practice private incantations (instead of prayer to Yahweh). 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.

17:10 The pillars of stone would be set up-right to represent Baal (the male false god of fertility and rain). Asherah was the female counterpart/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)

17:11 Cultic incense and prayers were taking place to the false gods. Israel had devolved into the same wickedness, licentiousness, violence and idolatry as the Canaanites before them. Just as God had removed the Canaanites from the land, God was now removing Israel from the same land for the same reason.

- **According to 2 Kings 17:2, did God judge Hoshea as good or bad?**
 - Hoshea did evil in the Lord’s sight but not as relatively bad as other evil kings before him.
 - Shalmaneser (“tied/chained”) of Assyria worked to prolong Israel’s submission to his kingdom.
- **According to 2 Kings 17:4, what brought Hoshea’s Kingdom to a close?**
 - King Hoshea tries to establish alliance with Egypt instead of Assyria, and as a result Hoshea was Israel’s last king. He reigned in Samaria for 9 years (732-722 B.C.). Israel had suffered for 209 years under 20 different kings from 9 dynasties. Seven of these kings died at the hands of assassins. All of them were evil.
- **According to 2 Kings 17:5, how did Assyria defeat Samaria?**
 - After conquering Israel and exporting their king, Assyria besieged Samaria for three years.

Reasons that Israel Fell Captive to Assyria (2 Kings 17:7-12)	
1. God’s People had worshipped false gods	17:7
2. God’s people had been influenced by the sinful world around them.	17:8
3. God’s people had secretly developed places of worship for the false gods.	17:9
4. God’s people had implemented places and objects of worship for the false gods.	17:10
5. God’s people had burned incense and relied on false gods for sustenance.	17:11
6. God’s people directly violated god’s law by serving idols	17:12

- **According to 2 Kings 17:6, how did Assyria treat their captives?**
 - They tortured and killed those who did not surrender; Assyria marched over a million people hundreds of miles.
- **According to 2 Kings 17:7, why was Israel evicted as the Canaanites had been before them?**
 - Because they worshipped false gods and did not worship the God who brought them out of Egypt.
- **According to 2 Kings 17:8, whose customs did Israel follow instead of following God?**
 - Israel followed the customs of the Canaanites
 - Israel followed the idolatry established by the Israelite Kings
- **According to 2 Kings 17:9-11, where did Israel worship?**
 - Instead of worshipping at the false places of worship established by Jeroboam in Bethel and Dan, Israel secretly worshipped false gods on the high places like Judah.

Read 2 Kings 17:12-20... Israel’s Failure Described

17:12 In Hebrew, the word for “idols” in this verse can literally be translated as “dung” (Ex 20:2-5)

17:13 The Lord warned His people to repent (in mind and deed) from rebellion to submission to the Lord. God had provided ample opportunity to know Him through his many prophets and word, so the sin was not from ignorance, but instead sin came from rebellion and rejection of God’s word. (Ezekiel 18:30; Luke 13:3, 5; Acts 3:19)

17:14 Israel became obstinate in clinging to their sin rebelliously as a domesticated animal who would not accept their yokes. Beyond mental agreement, following God requires a commitment.

17:15 The things of God add value to life as meaning is spiritual. The things of the world are vain and meaningless.

17:16 From Jeroboam through all of Israel’s kings of the northern kingdom, they worshipped the manmade golden calves (1 Kings 12:28) as they worshipped Asherah (false fertility goddess), the stars (ziggurats; horoscopes) and Baal (the false male fertility god).

17:17 The Phoenician god of fire was Molech (“Melech” means “king”). 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). False divination was practiced (Deut. 18:9-12). The selling of themselves (including Temple prostitution) is the opposite of God redeeming His people.

17:18 God eradicated the entire northern kingdom of Israel (Ps 34:15-16), leaving only the tribe of Judah in the land for over a century until 586BC Babylon completely takes Judah into captivity as well.

17:19 Instead of learning of the penalty of sin, Judah embraced sinful ways of the northern kingdom.

7:20 The Lord punished and afflicted Israel, but they would not repent, so the Lord cast Israel out of the land.

- **According to 2 Kings 17:13, had God sent His message beyond His written Word?**

- God was abundantly merciful in numerous warnings to both Israel and Judah by His prophets.
- According to 2 Kings 17:14, do we take God’s warnings humbly with gratitude or in pride reject His caution.
 - Each disobedience and rejection of God’s truth led His people to becoming more hardened and obstinate like their ancestors who did not trust the Word of the Lord.
- According to 2 Kings 17:15, what does sinful man become?
 - Man becomes like the god he worships. Only the Lord gives value and worth; as one declines in His good grace, so one declines in the worth of the person’s existence.
- According to 2 Kings 17:16, what options does a believer have with God’s word?
 - God’s people can reject His word altogether; it is vital that each Believer hold the Word of the Lord in reverence as the truth instead of making God into whom they want Him to be (the two calves) or as a belief in astrology or service to some false god.
- According to 2 Kings 17:17, Israelites learned to sacrifice their children like the Canaanites; do men sacrifice their families in modern times?
 - Those who worship false gods (e.g. work, hobbies, exercise, etc.) sacrifice their families.
- According to 2 Kings 17:18, although Israel had to leave the land, what was more concerning that they had to leave?
 - They had been living in the presence of the Lord as a blessing, and God would now remove Israel from His sight leaving only Judah; this is the first of three times being “removed from His presence” is mentioned.
- According to 2 Kings 17:19, was Judah faithful to God or did they reject the Lord for the wicked customs of the society around them?
 - As Israel had been tolerant, accepting, and then promoting evil lifestyles becoming polluted by the world, so Judah became polluted by Israel.
- According to 2 Kings 17:20, what was the judgment of those who had rejected God’s holy calling for the wicked customs of their society and political leaders?
 - Israel’s judgment by God was threefold; God rejected, afflicted, then eradicated

Read 2 Kings 17:21-23... Summary of Israel’s History

7:21 In 922BC, the labor leader of Ephraim led a revolt against Solomon’s son, Rehoboam which began a northern kingdom of wicked kings.

7:22 The northern kingdom of Israel built on the foundation of the two golden calves established by Jeroboam as other idolatrous practices were added.

7:23 In 722BC, God used the nation of Assyria to remove the spiritually deprived Israel from the Promised Land.

- According to 2 Kings 17:21, who determined the downfall of the Northern Kingdom?
 - Israel’s tremendous downfall began with a single man, Jeroboam, who distracted God’s people from Who God really is (found in the Word of God) with objects of who they wanted God to be (the golden calves). When man is told what the Word of the Lord states about the characteristics of the one true God, quite often man responds, “That is not My god” which is to say that they have created their own (Jeroboam’s) calves in place of the true God detailed in Scripture.
- According to 2 Kings 17:22, did Israel reject the liberal sins of Jeroboam or did Israel tolerantly accept the sins as part of society?
 - Israel was judged for never correcting the idolatry of their ancestors.
- According to 2 Kings 17:23, what was the explanation of Israel being exiled from the land?
 - This is the third time in this passage that Scripture states that Israel is removed from God’s presence (2 Kings 17:18, 20).

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

- **Unlike the Kings of Judah, none of the ages of coronation are given for the northern kingdom, and the Hebraic meaning behind the names of the kings rarely include God.**

Read 2 Kings 17:24-33... Samaria is Reestablished by Assyria

17:24 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.

- While God had removed Abraham from this area (1,200 years before), Assyria was now moving more Babylonians from Abraham’s homeland.

17:25 The new inhabitants of the Promised Land did not recognize Yahweh, so He began sending lions to kill the new immigrants into the area of Samaria. God used lions to get the attention of the new immigrants from the east.

17:26 The “god of the land” reveals that Assyria’s immigrants from the conquered land of the east believed in local deities. Just as Naaman wanted to take the land of Israel with him because he felt there was a connection to the God of that land (2 Kings 5:17).

17:27 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.

17:28 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 the Lord. The immigrants into Samaria with their eastern beliefs mixed with Judaism laid the basis for the hatred of Samaritans by Jews post-captivity.

17:29 Although the Assyrian immigrants realized Yahweh as the “local” god, they continued to worship their own gods from their homeland.

17:30 A list of several false gods is given. Succoth-benoth is the consort of Marduk (the Babylonian deity). Nergal (“the great dog/lion”) represented the god of Mars in Babylon.

17:31 Children were sacrificed in the fire using the statue of Molech.

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

17:32 The new immigrants into the Promised Land learned to fear Yahweh, and they established priests for themselves to worship Yahweh on the high places.

17:33 The Assyrian immigrants to Samaria from conquered lands in the east, mixed their native homeland beliefs with their newfound beliefs of Yahweh. Believers should be careful not to mix personal beliefs to pollute God’s Word; every tradition should be compared to God’s Word to verify or dispel.

- **According to 2 Kings 17:24, how did Samaria become a “melting pot” of races beyond the Hebrew/Jew?**
 - **Worldly Gentiles brought into Samaria by Assyria.**
- **According to 2 Kings 17:25, what did God send as a judgment on the people who did not understand how to please Him?**
 - **Lions (Rev 5:5) would bring judgment because their lack of submission, obedience, fear of the Lord (1 Kings 13:24, 20:36).**
- **According to 2 Kings 17:26, who did the foreign settlers in Israel attribute as causing the lion attacks?**

- The foreign settlers recognized that the God of Israel was sending the lions, and the foreigners believed this enough to send a message to the Assyrian King.
- According to 2 Kings 17:27-28, what action did the Assyrian King take to resolve the issue of the foreign settlers in Israel?
 - A Priest was returned to Bethel to teach the fear of the Lord, but their fear did not keep them faithful (2 Kings 17:33, 41)
 - The ancient historian, Josephus writes about the daughter of Sanballet (Satrap of Samaria) marrying a Judean Priest (Manasseh), and Manasseh is exiled from Judah (Neh 13:28); Sanballet makes Manasseh Governor and manmade “High Priest.” Manasseh then builds Temple.
- According to 2 Kings 17:33, did the foreign settlers in Israel change their ways because of the message of the Priest?
 - The foreign settlers included the true God of Israel into the worship of all of their other gods including the sacrificial burning of their children.
 - Although the new residents of Samaria feared the Lord, they thought that they could placate the Lord by being a member of a congregation where the pastor served the Lord.
 - Although these people had learned the fear of the Lord, they did not reject their old ways (the old self and sinful nature).

Read 2 Kings 17:34-41... Samaria Mixed the Truth of Yahweh with their Traditional Idolatry

17:34 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.

17:35 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.

17:36 Yahweh, the God of the exodus who brought his people out of the slavery of the world, should be feared and worshipped alone.

17:37 Yahweh tells His people to not fear other (false) gods.

17:38 Yahweh restates and emphasizes His covenant with His people and that they should not fear other (false) gods.

17:39 God’s people are called to fear Him alone as He is the source of refuge and salvation from the enemy.

17:40 The traditions of the world often attempt to enslave the follower of God. God warns His people to beware of customs.

17:41 The confusing mix of a self-serving, man-made religion was passed down from generation to generation like Jeroboam’s golden calves.

- According to 2 Kings 17:34, are customs evil?
 - They can be if they conflict with the word of God or even if they begin to become authoritative in themselves
- According to 2 Kings 17:35, what does this passage emphasize not to fear?
 - Three times in this passage, it is stressed not to fear other gods.
- What are God’s people called to do for the one true God? 2 Kings 17:36
 1. Fear God
 2. Worship God
 3. Sacrifice to God
- According to 2 Kings 17:37, what are God’s people called to carefully do?
 - His people are to make Him the Lord following His statutes, ordinances, laws, and commandments.
 - In order to do this, God’s people should be well-versed in His word.
- According to 2 Kings 17:38, what does God tell His people not to forget?
 - Don’t forget His covenant.
- According to 2 Kings 17:39, who should believers count as their Deliverer?
 - God is the deliverer of His people; other gods are worthless and do not deliver (e.g. money, career, abilities, alliances)
- According to 2 Kings 17:40-41, how difficult is it to break the bonds of generational sin?
 - How regrettable that generational sin and rebellion is passed throughout family lines.

17 2 Kings 18, 19

Read 2 Kings 18:1-8... Judah’s Good King Hezekiah Reigns for 29 Years

- Parallel Accounts: (2 Chronicles 29-32; Isaiah 36-39)

18:1 The name “Hezekiah” means “God gives strength”

18:2 King Hezekiah reigned 29 years in Judah (14 years before leprosy; 15 years after leprosy)

18:3 It is high praise that Scripture mentions that Hezekiah had done right in the sight of the Lord. The other good kings who receive such praise include Asa and Josiah.

18:4 Hezekiah considered whether the tradition was opposed to God's law. (2 Chronicles 29-31)

- Hezekiah destroyed the shrines on the high places with stones for Baal and wooden poles for Asherah
- Hezekiah also destroyed the bronze serpent made in the days of Moses to stop the plague (Numbers 21). People have a tendency to gravitate to the tangible instead of the intangible (Jn 4:24). The people had begun worshipping the icon instead of God. It distracted from God when it was meant to point to God (John 3:14-15).
 - Play on words between "Nehushtan" and the Hebrew word for "brass" (nechoshet).

18:5 Hezekiah was uniquely committed to the Lord in a way that others were not.

18:6 Hezekiah "clung" (Gen 2:26) to the Lord the way others might cling to their sin (1 Kings 11:2; 2 Kings 3:3)

18:7 The presence of the Lord brings victory. The Lord was also with Samuel (1 Samuel 3:19) and David (1 Sam 16:18; 18:12-14; 2 Samuel 5:10). King Ahab rebelled against Sargon the King of Assyria.

18:8 The Philistines had not been a major enemy since the reign of David; however, Assyrian records show that the area of Philistia was being ruled by a vassal King Padi in which Hezekiah took control of his lands and imprisoned him. The phrase "*watchtower to fortified city*" represents the range from the smallest defensive structure to the largest one.

- **According to 2 Kings 18:1, in the 3rd year of King Hoshea reign over Israel, who became king of Judah?**
 - **Hezekiah - The writer of Kings devoted more attention to Hezekiah than to any Hebrew king except Solomon**
- **According to 2 Kings 18:3, was Judah's Hezekiah considered a good King or an evil King?**
 - **The writer recorded that only three other kings did "right as David had done":**
 1. **Asa (1 Kings 15:11),**
 2. **Jehoshaphat (2 Chron. 17:3),**
 3. **Josiah (2 Kings 22:2).**
 - **These were Judah's "reforming kings."**
- **According to 2 Kings 18:4, what did Hezekiah do, that no other King did before him?**
 - **Hezekiah removed high places and even got rid Moses' bronze serpent which had been made 690 years earlier (Numbers 21:9).**
 - **Believers should be wary of worshipping and serving the tangible (fleshly) symbols of the Lord (e.g. individuals, buildings, icons) instead of the Lord himself (Jn 4:23-24)**
- **According to 2 Kings 18:5, Hezekiah's father, Ahaz, had trusted in Assyria, and Israel's King Hoshea would switch alliances from Assyria to Egypt, but who did Hezekiah trust in?**
 - **Hezekiah trusted in the Lord; this trust was so unique that it made Hezekiah unlike any King before or after him**
- **According to 2 Kings 18:6, how obedient was Hezekiah?**
 - **"He held fast to the Lord, and did not turn from following Him, but kept the commandments the Lord had commanded Moses."**
- **According to 2 Kings 18:7, the Lord had evicted Israel from His presence; however, because of Hezekiah's faith and obedience, the Lord was with him – what was the result of God's presence?**
 - **Hezekiah prospered wherever he went**
- **According to 2 Kings 18:7-8, what two enemies did Judah fight?**
 - **Judah rebelled against the King of Assyria and did not serve him**
 - **Hezekiah defeated the Philistines**

Read 2 Kings 18:9-12... Assyria Exiles Israel in the Wicked King Hoshea's 9th Year

18:9 In the year 725BC, the Assyrian King Shalmaneser, set up a siege of Israel's capital, Samaria.

- **Shalmaneser V began the siege while his son, Sargon II finished the siege**

18:10 In the year 722BC (two hundred years after Jeroboam), the northern kingdom fell to the Assyrians. Assyrian records document that 27, 290 inhabitants of Samaria were removed from Samaria.

18:11 As Assyrian captives, Israel (the northern kingdom) was exiled to Media near the location of the "head waters" for the Tigris-Euphrates Rivers.

18:12 Israel did not obey the Lord nor did they care to listen.

- **According to 2 Kings 18:9, was Assyria satisfied with the way Israel's King Hoshea was managing his vassal state?**
 - **No, Judah had rebelled against Assyria, and Israel began secret negotiations with Egypt to fight against Assyria**
- **According to 2 Kings 18:10, how long did it take for Assyria to conquer Samaria with a siege?**
 - **Assyria captured Assyria after three years off siege cutting off supply chains/trade**
- **According to 2 Kings 18:11, what did Assyria do with the conquered Israelites?**
 - **Assyria marched the conquered Israelites into other Assyrian territories**
- **According to 2 Kings 18:12, what were the two reasons that Israel was evicted from the Promised Land?**
 - **Israel didn't listen to the voice of the Lord their God**

- **Israel did not obey, but instead violated His covenant**

Read 2 Kings 18:13-17... Assyria Attempts to Conquer the Southern Kingdom of Judah

18:13 After exiling the northern kingdom of Israel, Assyria moved south to conquer Judah as well.

18:14 Lachish is a fortified city 28 miles southwest of Jerusalem, and the King Sennacherib of Assyria began to set a siege around Lachish. King Hezekiah humbly accepts blame for wrongdoing and requests that Assyria withdraw under any terms that they would like to set.

18:15 Hezekiah emptied his home as well as the House of God for silver and gold to give King Sennacherib of Assyria.

18:16 Hezekiah even took the gold from the doors of the Temple leaving a cedar wood finish (olive wood for internal doors) and gave every amount of gold he could (2 Chronicles 29:17-19). There wasn't much left because King Ahaz had already given as much gold as he could (2 Kings 16:3).

- Assyrian documents show that the King also demanded the release of Padi (2 Ki 18:8), Hezekiah's daughters for his harem, surrendered land, and many clothes, jewels, ivory, etc.

18:17 However, King Sennacherib of Assyria reneged on the deal, and Hezekiah could not buy him off. The King sent three men, Tartan, Rab-saris and Rabshakeh to Jerusalem. These are technical Assyrian titles (instead of proper names) for the Assyrian officers.

- Tartan – Military Commander in Chief (Is 20:1)
- Rab-Saris – Chief Eunuch
- Rabshakeh – Chief Cup Bearer

King Hezekiah had drilled underground to secure water supply during sieges, and there was a well outside of the city that tapped into that same water supply.

- **According to 2 Kings 18:13, after Assyria exiled the Northern Kingdom, what did Assyria do?**
 - **Eight years after Assyria exiled Israel out of the Promised Land, Assyria captured the fortified cities of Judah.**
 - **Hezekiah's father, Ahaz had initially called down Assyria to protect Judah from Syria and Israel (2 Kings 16:7), but now the worldly power was to subject Judah to servitude. Whatever a man relies upon for sustenance (health, wealth, abilities, allies) will be his master.**
 - **Sennacherib's inscriptions claim that he conquered 46 strong cities of Hezekiah plus many villages.**
 - **This account of Sennacherib is documented in Scripture three times (Isaiah 36-37, 2 Chron 32)**
- **According to 2 Kings 18:14, what message did Hezekiah send to the Assyrian Army?**
 - **Hezekiah had joined an alliance with Phoenicia, Philistia, and Egypt to resist Assyria, but now admitted to Sennacherib that this was a mistake.**
 - **Hezekiah offered to pay whatever Sennacherib would take to avoid a siege of Jerusalem.**
 - **In preparation for his siege of Jerusalem the Assyrian king set up his headquarters at Lachish which was 28 miles to the southwest of the capital.**
- **According to 2 Kings 18:14, what was Assyria's demand from King Hezekiah?**
 - **Money - Sennacherib demanded about 11 tons of silver and one ton of gold, which Hezekiah paid.**
- **According to 2 Kings 18:15-16, where did Hezekiah get the funds to pay off the Assyrian King?**
 - **Hezekiah's father, Ahaz, had sold his relationship with God to the Assyria (2 Kings 16:10-18), and now Hezekiah did the same by stripping the palace and Temple that the king had previously re-overlaid to glorify the Lord.**
 - **All of the silver (redemption) and gold (royalty) in the Temple and King's house were given away**
- **According to 2 Kings 18:17, where did the Assyrian envoy come to communicate with Jerusalem?**
 - **The Assyrian Rabshakeh (chief cup bearer) yells from "the aqueduct of the upper pool by the road to the fuller's field."**
 - **Isaiah gives his message at this location (the conduit to the upper pool) when he tells Ahaz to be calm & quiet (Isaiah 7:3).**

Read 2 Kings 18:18-27... Assyrian Emissaries Want to Conquer Jerusalem

18:18 King Hezekiah sent three ambassadors to meet the three men from Assyria. Hezekiah sent Eliakim ("Resurrection" – the palace coordinator), Shebna ("who is now captive and rests himself" – the court secretary), and Asaph ("Who gathers together" – the court historian).

18:19 The ambassadors consider the King of Assyria a truly great king, and they want to understand what explains the confidence of Hezekiah.

18:20 The Assyrians credit counsel and strength as the necessities to be victorious as war. Although Hezekiah claims to have both, the Assyrians believe that his words are empty.

18:21 The Assyrians liken the alliance with Egypt to a reed from the Nile River which appeared tall and strong, but they were brittle (Isaiah 30:1-4). An alliance with Egypt never benefited anyone who chose to enter the alliance.

- 18:22 The Assyrians also challenged Hezekiah as having offended the Lord for destroying and removing the local shrines in the high places. In reality, this was exactly what pleased the Lord about Hezekiah. (2 Kings 18:3-4)
- 18:23 The Assyrians boast that they have enough military surplus to offer Hezekiah 2,000 horses who doesn't even have enough men to ride on them.
- 18:24 The Assyrians bragged that Hezekiah couldn't even defend against a single Assyrian official.
- 18:25 Then the Assyrians falsely claim that God had directed them to attack Hezekiah. Quite often invading armies would offer sacrifices to the local deity of a land that they were attempting to conquer. (Is 10:5)
- The belief in ancient time was that the local god was connected to that land (Dagon/Assyria; Ra/Egypt; Milcom/Moab; Baal/Babylon; Rimmon(Hadad)/Syria).
- 18:26 Hezekiah's ambassadors request that Rabshakeh speak in Aramaic instead of Hebrew, so the inhabitants of Jerusalem will not know what is being said.
- 18:27 Rabshakeh agreed and responded that was the precise reason that he was speaking in Hebrew, so that the men on the wall would understand that they would be eating their own dung and drinking their own urine.
- **According to 2 Kings 18:18, the Assyrian King sent his massive army and three ambassadors including "Rabshakeh" was an Assyrian title equivalent to the cup bearer; how many diplomats did Hezekiah send?**
 - **Hezekiah sent three as well:**
 1. Eliakim ("Resurrection" – the palace coordinator),
 2. Shebna ("who is now captive and rests himself" – the court secretary),
 3. Asaph ("Who gathers together" – the court historian)
 - **According to 2 Kings 18:19, the Assyrian spokesman, Rabshakeh, asks a critical question - this is a question for the ages, "What are you relying on?"**
 - **The answer to this question determines a man's eternal destination as there is only one way, Jesus Christ.**
 - **According to 2 Kings 18:20, what does the Assyrian spokesman, Rabshakeh, think about mere words in regards to servitude and lordship?**
 - **Mere words are not enough to win the battle; words must translate into deeds and action in order to mean something (Mt 7:22)**
 - **According to 2 Kings 18:21, who does the Assyrian spokesman, Rabshakeh, tell Jerusalem that they are trusting in?**
 - **Rabshakeh correctly says not to trust in Egypt; through Scripture, Egypt often represents the world which ends up hurting the individual who is relying on it.**
 - **According to 2 Kings 18:22, was Rabshakeh correct about the sanctity of the high places?**
 - **No - Rabshakeh mistakenly condemns centralized worship and demolishing high places as falling away from God when they are exactly what God had desired.**
 - **The world does not understand the Word of the Lord nor how to please Him.**
 - **According to 2 Kings 18:23-24, how does the Assyrian spokesman, Rabshakeh, make a mockery of Jerusalem and ridicule them?**
 - **Rabshakeh says that he could provide 2000 horses for Jerusalem to use in a battle against Assyria, but Jerusalem doesn't have enough competent men to use the horses.**
 - **According to 2 Kings 18:25, who does the Assyrian spokesman, Rabshakeh, claim told him to attack Judah and Jerusalem?**
 - **God may very well have told Assyria to attack the Northern Kingdom of Israel, but Rabshakeh says that God told him to destroy Jerusalem as a politician might erroneously claim God's purposes to sway the faithful.**
 - **According to 2 Kings 18:26, why did the Jerusalem emissaries request Assyria's emissaries speak in Aramaic instead of Hebrew?**
 - **Aramaic was Assyria's native tongue and the world's political language at the time while Hebrew was old school Jewish language from when they were a nation**
 - **According to 2 Kings 18:27, why did the Assyrian spokesman, Rabshakeh, use the Hebrew language?**
 - **Rabshakeh wanted those in Jerusalem to understand firsthand what would happen if an Assyrian siege occurred.**

Read 2 Kings 18:28-37... Assyrian Emissaries Use Worldly Reason with Jerusalem

18:28 Rabshakeh yelled beyond the emissaries to the people of Jerusalem in Hebrew demanding that they listen to the great king (who he defined as the King of Assyria).

18:29 Rabshakeh warns against Hezekiah's claim of protection.

18:30 Rabshakeh warns against trusting in the Lord for protection.

- 18:31 Instead, Rabshakeh encouraged Jerusalem’s inhabitants to trust in the King of Assyria. The phrase every man eating of his own vine and fig tree with his own water represents an ideal in ancient times. (Isaiah 36:16)
- 18:32 Rabshakeh admits that Assyria plans to exile those in Jerusalem into captivity. Satan offers this trade of temporary pleasure before passing through death.
- 18:33 Historically, Rabshakeh emphasizes the fact that no god has been able to deliver his people from the Assyrian conquest; Rabshakeh equated Yahweh to the false gods of the other nations.
- 18:34 Arpad was located in southern Syria near Tyre; Ana is on the Euphrates. Sepharvaim, Hena and Ivvah may have been located in the Media area east of Babylon. (2 Kings 17:24)
- 18:35 Based on personal experience, Assyria has not experienced any god that could deliver their inhabitants/worshippers.
- 18:36 The King had commanded his people to remain silent. (Ps 37:7; 62:5-6; 141:3 – Mt 26:63; Mk 14:61; Is 53:7)
- 18:37 The three emissaries of King Hezekiah returned to him in grief. Eliakim (“Resurrection” – the palace coordinator); Shebna (“who is now captive and rests himself” – the court secretary); Asaph (“Who gathers together” – the court historian)

- **According to 2 Kings 18:28, who did Rabshakeh say his words were from?**
 - **The great King of Assyria; Rabshakeh sounds like a prophet of Assyria**

The Counseling of Assyria			
2 Kings 18:29-31			
	Don’t...		Assyria’s “Truth”
1.	2 Kings 18:29	Let Hezekiah Deceive You	He Can’t Deliver You
2.	2 Kings 18:30	Let Hezekiah Persuade You	The Lord Can’t Deliver You
3.	2 Kings 18:31	Listen to Hezekiah	Instead, Make Peace with Me

- **According to 2 Kings 18:31, did the Assyrian spokesman, Rabshakeh, use only threats against Jerusalem?**
 - **No, the world tempts God’s people with promises of great rewards**
- **According to 2 Kings 18:31-32, Assyria promised that everyone could eat from their own vine and fig tree while drinking from their own cistern for how long?**
 - **.... until Assyria exiles them**
- **According to 2 Kings 18:32, where did Assyria claim that they would exile those in Jerusalem to?**

A Land Like Theirs...	
1.	Grain
2.	New Wine
3.	Bread
4.	Vineyards
5.	Olive Trees
6.	Honey

- **According to 2 Kings 18:32, how did Assyria say that Hezekiah was misleading those in Jerusalem?**
 - **When Hezekiah would say, “The Lord will Deliver Us”**
- **According to 2 Kings 18:33-35, how was Assyria wrong in their assessment of the Lord?**
 - **The world views Christianity as simply another false religion as Rabshakeh likens God to the gods of the other defeated nations.**
- **According to 2 Kings 18:36, when under persecution, what had the King of God’s people been told?**
 - **The people were obedient to the King King and kept silent; they did not answer Rabshakeh.**
 - **In this world of negotiations and rebuttals, God says that it is His power (not skill or intellect) that affects outcomes (Is 53:7).**
- **According to 2 Kings 18:37, what was the effect of the Syrian taunts on the three Jerusalem emissaries - Eliakim (the palace coordinator), Shebna (the court secretary), Asaph (the court historian)?**
 - **They tore their clothes and went before their King**

Read 2 Kings 19:1-7... Judah’s Good King Hezekiah is Comforted by Isaiah

- 19:1 King Hezekiah grieved with his emissaries and entered the Temple where he had removed the gold. (2 Kings 18:15)
- 19:2 King Hezekiah sent Eliakim (“Resurrection” – the palace coordinator) and Shebna (“who is now captive and rests himself” – the court secretary) in sackcloth. The “elders of the priests” is an unusual term that might simply refer to the older priests.
- 19:3 “*For children have come to birth and there is no strength to deliver*” is an ancient tenet that means a crisis is at hand, and there is no energy to meet it.
- 19:4 The older priests and emissaries of Hezekiah reference God as “your god” when talking with Isaiah. Jerusalem views themselves as the remnant that God sometimes chooses to protect.
- According to Assyrian documents, the Assyrians had destroyed 46 of the fortified cities of Judah while exiling 200,146 prisoners from Judah took into captivity.
 - The Assyrian King shared his personal thoughts that he had “Hezekiah caged in Jerusalem like a bird.”

- 19:5-6 Isaiah comforts Hezekiah by assuring him that God heard the words of blasphemy by the Assyrians. The Hebrew word for “servant” is not the usual word in that this use is demeaning to the three Assyrian messengers; this use is the same effect as a “lackey/flunky” as minor, menial servants.
- 19:7 God can put a spirit into a man to disquiet him (1 Samuel 16:14-15; 1 Kings 22:19-23), and a rumor will cause the king to return home. The rumor may be the death of his army (2 Kings 19:35) or possibly a rebellion back in Assyria (2 Kings 19:37); it might even be the approaching Ethiopian army (2 Kings 19:9). Isaiah foretells that when the King of Assyria returns home, he will die.
- **According to 2 Kings 19:1, was Hezekiah prideful when he heard from the emissaries about the Assyrians?**
 - King Hezekiah understands it is not his personal covering (torn clothes), but in humility (sackcloth) the Lord can provide.
 - **According to 2 Kings 19:2, who did Hezekiah go to for counsel?**
 - Hezekiah sent the palace manager, court secretary and elders to Isaiah, but not the court historian, Asaph.
 - **According to 2 Kings 19:3, what analogy is used to describe the situation of Judah?**
 - The analogy of Judah was to the weakness of the mother to bear the child in birth.
 - The child is helpless in birth as the strength of the mother must push the child into life; in the same way, God’s power alone induces salvation.
 - **According to 2 Kings 19:4, what pronoun did Judah’s emissaries use when describing the Lord?**
 - Sadly, in speaking with Isaiah, the emissaries use the term “the Lord your God” instead of “the Lord our God.”
 - They trusted Isaiah in desperate times
 - **According to 2 Kings 19:6, what does the Lord God say through Isaiah?**
 - Don’t be afraid - Isaiah says not to be fearful of the threats of this world (Assyria).
 - **According to 2 Kings 19:7, where would King Sennacherib die?**
 - God would cause a spirit to enter King Sennacherib that he would return home and die.

Read 2 Kings 19:8-13... Assyria’s King Sennacherib gets distracted with Cush

- 19:8 Although Rabshakeh had thought that he was on mission critical to Jerusalem, the King was distracted with fighting Libnah (“whiteness”)
- 19:9 The King of Ethiopia was heading north to fight Assyria. Some scholars believe that the brother of this Ethiopian King was on Egypt’s throne at the time as the puppet king (2 Kings 18:21), and he would later go to Egypt himself (Is 37:9)
- 19:10 The Assyrian army now threatens Hezekiah not to be deceived by Yahweh about being spared. (2 Kings 18:30)
- 19:11 Once again, the Assyrian army depends on past performance to project future success. (2 Kings 18:33)
- 19:12-13 Once again, Assyria lists the lands that they have defeated as if Assyria was defeating the gods of those lands (2 Kings 18:34-35)
- **According to 2 Kings 19:8, where had the Assyrian King moved on from while his messengers were at Jerusalem?**
 - Israel had conquered Lachish joining alliances to attack the Gibeonites (Joshua 10:31-33).
 - Lachish was in the middle northern part of Judah (43 miles from Jerusalem)
 - It is known as the 2nd most fortified city after Jerusalem because it guarded a main road from Egypt to Jerusalem.
 - If the Assyrians had besieged Lachish, they would have been in the direct path of Cush coming up through Egypt.
 - **According to 2 Kings 19:8, where had the Assyrian King moved on to fighting while his messengers were at Jerusalem?**
 - While the location is uncertain, it is thought that Libnah is just north of Lachish.
 - Libnah had revolted against King Jehoram because he had abandoned the God of his fathers (2 Kings 8:22; 2 Chronicles 21:10).
 - Judah’s good King Josiah would marry Hamutal from Libnah (2 Kings 23:31, 24:18; 1 Chronicles 3:15).
 - **According to 2 Kings 19:10, earlier, Rabshakeh told those in Judah not to let King Hezekiah deceive them, but who does Rabshakeh warn about deception?**
 - Assyria tells Hezekiah not to let his God deceive him; who does Hezekiah believe more – Assyria or God & Isaiah?
 - **According to 2 Kings 19:11, what does Assyria rely upon for submission to their aggression?**
 - Assyria relies on testimony of their conquests
 - **According to 2 Kings 19:12-13, why does Rabshakeh compare Jerusalem’s God to the false gods of the conquered lands?**

- **Assyria finds nothing unique in the only Lord; they compare Him to the other religions when Yahweh alone is real and true.**

Read 2 Kings 19:14-19... Judah's Good King Hezekiah's Prayer to the Only God

19:14 Hezekiah took the blasphemous letter from Assyria and spread it before the Lord, in essence, asking the Lord to take note of the letter and its contents.

19:15 As the Assyrian letter is brought before the Lord, Hezekiah also prays before the Lord. Hezekiah reveals his monotheistic beliefs that there is one God who made heaven and earth. (Is 37:16)

- The top of the Ark of the covenant was called the mercy seat which held two angels symbolically at the foot of the Lord's presence (Ex 25:17-22; 1 Samuel 4:4; 2 Samuel 6:2; Ps 80:1, 99:1).
- The holy of holies also held two massive angelic statues also reflecting the presence of angels (1 Kings 6:23-28)

19:16 Hezekiah calls on the Lord to hear and to see the blasphemy of Sennacherib, King of Assyria against the one true God.

19:17 The Assyrians had unprecedented victories through multiple Kings: Tiglath-Pileser III (Pul) - Shalmaneser V - Sargon II – Sennacherib.

19:18 God had used the Assyrian army to conquer, devastate and destroy the idolatry of the nations that they had defeated (Jer. 10:11).

- Mankind is ignorant to worship what they had constructed (Is 42:17; 44:9-20; 46:6-7) instead of the Creator of everything (John 1:3; Col 1:16; Gen 1:1; Is 45:7; Rev 4:11)

19:19 Hezekiah states that the salvation over the Assyrians would amplify the testimony of the power of God. The purpose of Israel is to reveal God to the world (Ex 19:5-6; Joshua 4:24; 1 Samuel 17:46; 1 Kings 8:16)

- **According to 2 Kings 19:14, what unique action does Hezekiah do with Rabshakeh's letter?**
 - **Hezekiah spreads the Assyrian letter before God literally bringing his burden to the Lord.**
 - **Believers might also bring tangible objects (i.e. invoices, applications, etc.) before the Lord**
- **According to 2 Kings 19:15, what aspects of God begin Hezekiah's prayer?**
 - **Hezekiah worships the Lord as the Creator King over the spiritual realm (cherubim) as well as the physical.**
- **According to 2 Kings 19:16, to what does Hezekiah call God's attention?**
 - **Hezekiah asks for God's attention to Assyria's mockery of Him instead of Jerusalem's plight.**
- **According to 2 Kings 19:17-18, what does Hezekiah tell God about the false gods of the defeated nations?**
 - **They are man's construct and futile to depend upon.**
 - **Hezekiah is honest before God about the devastating success that the Assyrian army has had.**
 - **Hezekiah understands that the Lord is not just a tradition like other religions, but the Lord is truth beyond the tangible flesh.**
- **According to 2 Kings 19:19, why does Hezekiah say that it is important for God to give Jerusalem salvation?**
 - **Hezekiah emphasizes that the Lord alone is truly God, and this salvation would be a witness to His being unique as the one true God.**

Read 2 Kings 19:20-34... God's Response Through Isaiah to Hezekiah's Prayer

19:20 God responds against King Sennacherib of Assyria because of Isaiah's prayers. God heard Hezekiah's prayer.

19:21-28 God's poetic response to Assyria written to the King of Assyria

19:21-22 Judah in general and Jerusalem in specific laughs at the threat of invasion. The phrase "*she has shaken her head behind you*" is a sign of disdain and ridicule (Ps 22:7)

- The King of Assyria (2 Kings 18:4, 6, 10, 23-24, 27-28) and the King of Babylon (Is:14) are reflective of the King of Tyre (Satan himself) – Ex 28.

19:23-24 The Assyrian King boasts of his power over any natural barrier (mountain, forest, river)

19:25-28 God's sovereign statement that he'll do what he desires. God reminds Assyria that He utilized them according to His plan (Is 10:5). Man is related to the imagery of the transient grass of the field (Is 37:27, 40:6-8, 51:12; 1 Pet 1:24; Ps 90:5-6, 103:15; James 1:10). God is omniscient and knows everything that is thought, said and done (Ps 139).

- Assyrian archeology shows that Assyrians would put hooks in the noses of defeated Kings or even in their bottom lip and lead them by leash in front of the Assyrian King. (2 Chron 33:11; Ez 29:4, 38:4; Is 30:28)

19:29 The land would literally support God's people without their labor for two years, and on the third year, they would be able to once again freely work the soil without care of danger and invasion. This is also to say that God would provide harvests for a time, and then His people would once again bear the fruit as He intended.

19:30 God's people were always to be rooted (and provisioned) by Him while producing His fruit (Dt 29:18; Prov 12:12; Mt 3:10; Rom 11:16; Col 2:7; Jude 1:12)

19:31 The zeal of the Lord will protect His remnant in Mt. Zion (Jerusalem). Zeal can have inferences of radical love with elements of jealousy (Is 9:7, 37:32)

19:32 God would not even allow a battle at all or any kind of Assyrian assault, but would be turned away (2 Kings 19:33) as God Himself defends the city for His own sake (2 Kings 19:34).

19:33 The Assyrians came through the road called the Shephelah (Shfela) between the coastal plain and the high central hills (Joshua 11:16). The root meaning of the word “Shephelah” is to make low (with inferences of humbling)

19:34 God will take action against Assyria because of His name’s sake and then secondly, because of His covenant with His people (1 Kings 11:13).

- **According to 2 Kings 19:20, how does the Lord respond to Hezekiah’s Prayer regarding Assyria?**
 - **The Lord answers Hezekiah’s prayer through His prophet Isaiah (Isaiah 37:21-38); God says that He has heard Hezekiah’s prayer**
- **According to 2 Kings 19:21, what is the imagery that the Lord gives regarding Jerusalem?**
 - **A young woman and daughter**
- **According to 2 Kings 19:22, who does Jerusalem despise and scorn?**
 - **Jerusalem secretly mocks Assyria, but the harsh truth that Israel and Judah have rejected the Lord and mocked Him as much as Assyria’s Rabshakeh.**
- **According to 2 Kings 19:22, who has Assyria mocked and belittled?**
 - **The Holy One of Israel**
- **According to 2 Kings 19:23, how has Assyria spoken against the Lord?**
 - **Through their emissaries including Rahshakeh, the Tartan and Rab-saris, Assyria has shown much pride in their self-effort and military might (chariots).**
- **According to 2 Kings 19:24, what other world power does Assyria claim to have conquered?**
 - **Egypt**
- **According to 2 Kings 19:25, what is the testimony that Assyria expects the world to recognize?**
 - **Assyria has a heritage and history that drives a broad strategy of conquest**
- **According to 2 Kings 19:26, when worldly foes like Assyria conquer people, what do the people become?**
 - **Powerless, dismayed and ashamed**
- **According to 2 Kings 19:27, what does God claim to know?**
 - **God knows all of the actions (and inaction) of Assyria and their rebellion to Him (unlike Ps 121:8).**
- **According to 2 Kings 19:28, what will God do to these mockers?**
 - **God will bring judgment on the hardened hearts of Assyria as well as His people and send them into captivity again (now Assyria and Babylon just like Egypt).**

Read 2 Kings 19:35-37... The Angel of the Lord Kills 185,000 Assyrians

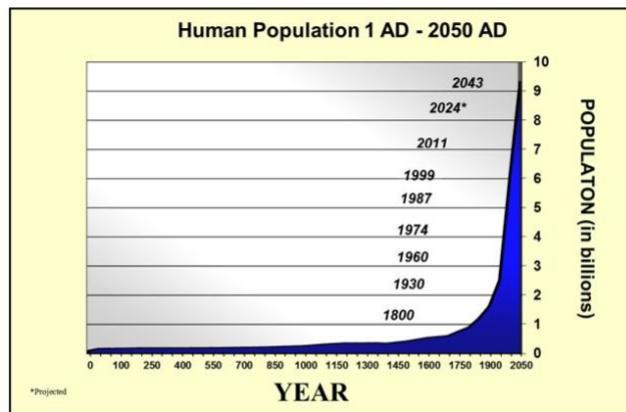
19:35 The angel of the Lord struck 185,000 Assyrians dead in one night. The Assyrian camp did not come close to Jerusalem. The Greek historian, Herodotus documented that the Egyptians had an oral tradition claiming that field mice invaded the Assyrian camp destroying their belongings/weapons and spreading the bubonic plague. (1 Samuel 6:11)

19:36 Sennacherib returned back to Nineveh on the Tigris River.

19:37 Assyrians would name their temples as well as their gods; Josephus documented that Nisroch was the name of their temple or a form of Asher (a false deity of the Assyrians). Assyrian historical documents show that Sennacherib’s son, Esarhaddon, fought a battle with another son of Sennacherib in the early part of Esarhaddon’s reign as King over Assyria.

- **According to 2 Kings 19:35, how many Assyrians died on the night that the Lord answered Hezekiah’s prayer?**
 - **185,000 in Assyrian army died; this is a foreshadowing of the end of the Tribulation when the nations gather to defeat Israel, but Jesus returns (Ezekiel 38-39)**
- **According to 2 Kings 19:36, what did King Sennacherib do?**
 - **King Sennacherib returned home to Nineveh where Jonah had preached fifty years prior (2 Kings 19:6-7).**
- **According to 2 Kings 19:37, how did Sennacherib die in Assyria?**
 - **King Sennacherib killed by two (witness) sons while worshipping his false gods.**

Most War Casualties Have Been Caused By Atheists



Professors and Politicians blame religion for the majority of war casualties, but population growth makes this assertion impossible. The world had less than a billion people until the 19th century. During the 20th century, Hitler killed 6 million Jews, Stalin killed 20 million and Mao Zedong killed 40 million. When the Catholics fought against Muslims in the Crusades resulting in less than 200,000 casualties. Catholics persecuted Bible-believing Anabaptists in the Inquisition with only 3,000 deaths. Although ISIS continues to murder innocents, their victims are still in the thousands instead of millions.

18 2 Kings 20, 21, 22

Read 2 Kings 20:1-11... The Lord Extends Hezekiah's Life 15 Years

- **Parallel passages (2 Chronicles 32:24-33; Isaiah 38:9-20)**

20:1 *"In those days"* refers to the days of the Assyrian occupation. Although Hezekiah had walked with God, he also had health challenges as all of mankind. Isaiah foretold Hezekiah's death, so that Hezekiah could get his house in order (Mt 6:26-27, 10:29-31). Hezekiah was only 39 years of age when he received this news (2 Kings 18:2, 20:6).

- Assyrian threats and deathly illness happened the same year; Sennacherib threatened Jerusalem (701 B.C.), and Hezekiah died 15 years later in 686 B.C.

20:2 Hezekiah did not offer a ceremonially prayer in grandeur nor did he involve anyone else; Hezekiah simply turned towards a wall and spoke with the Lord.

20:3 Hezekiah does not have false humility, but instead he believes that he has walked before the Lord *"in truth and with a whole heart and have done what is good"* in God's sight. Nehemiah often asked for the Lord to remember his good works (Neh. 5:19, 6:14, 13:14, 22, 31)

20:4 Isaiah believed that he had completed God's will in giving Hezekiah the message, and he was on the way out of the palace. This reveals that Hezekiah's prayer was not very lengthy because Isaiah had not left the royal grounds as yet.

20:5 God communicated to Isaiah in a vision midday as Isaiah is walking; there was no vision, sacrifice, service, ephod, etc. The Davidic covenant continues to be interspersed in the communication to Hezekiah.

- *"I have heard your prayer; I have seen your tears; behold, I will heal you."*
- This healing would not be immediate, but instead it would take over the course of the next three days.

20:6 Hezekiah only reigned 29 years (2 Kings 18:2), so the majority of Hezekiah's reign came after this healing. God vowed to defend Jerusalem from the Assyrian Kings (Sargon II, Sennacherib) for His own sake as well as the sake of His servant David. (2 Timothy 2:13)

20:7 Although God was going to heal Hezekiah, he is directed to use medicinal application to become better. It appears that Hezekiah had a cancerous tumor that was lethal. God uses natural means and methods for His supernatural works.

20:8 Hezekiah was so assured that God's word was unchangeable that God wanted assurance that his prayer had actually affected the prophecy from God that he would die.

20:9 There doesn't seem to be any issue with Hezekiah's request for a sign; heart and intent determines whether asking for a sign is sin or faith. (Mt 12:39, 16:4 – Is 7:11-13). Hezekiah would have only needed three days to determine the reality of the new prophecy.

- It's interesting that Isaiah let Hezekiah determine whether the length of the shadow would go forward or back, so that he wouldn't have excuses for the immediate sign.

20:10 Indeed, Hezekiah thought one way was much more difficult than the other. In reality, making a shadow move forward or back would seemingly have the same level of difficulty.

20:11 Isaiah cried to the Lord which seems intense; the shadow was turned back (time may have been turned back) the ten steps that it had already descended.

- According to 2 Kings 20:1, why was King Hezekiah given foreknowledge of his death?
 - Isaiah informed Hezekiah that he was to die, so that Hezekiah could put his affairs in order.
 - Through prophets like Isaiah, God had forewarned Israel and Judah of impending captivity, so that they could both get their “affairs in order.”
- According to 2 Kings 20:2, what did Hezekiah pray towards?
 - The wall... Some believe that praying to God is like “speaking to a wall,” but God shows that He listens and might even alter such eminent challenges as death.
- According to 2 Kings 20:3, what three characteristics of Hezekiah’s life does he ask God to remember?
 - Hezekiah tearfully asked God to remember three characteristics of his life:
 1. walking faithfully (longevity/breadth)
 2. walking wholeheartedly (depth)
 3. doing what is good in God’s sight.
- According to 2 Kings 20:4, how quickly did God respond to Hezekiah’s prayer?
 - The plea and answer came very quickly as Isaiah was still in the inner court.
- According to 2 Kings 20:5, how long before Hezekiah would be healed?
 - God healed him on the third day enabling Hezekiah to go up to the Lord’s Temple.
 - God identifies Himself as the God of Hezekiah’s ancestor, David, and Hezekiah as the leader of God’s people.
- According to 2 Kings 20:6, what does the extension of Hezekiah’s life symbolize?
 - As God gives Hezekiah new life from his disease, He will also give new life to Jerusalem by not handing it over to the Assyrians.
- According to 2 Kings 20:7, did God heal Hezekiah outright?
 - God could have healed Hezekiah outright, but obedience and application was required for the healing.
 - Skin disease represents sin, but the pressed (tried/tested/disciplined) figs (Israel) were the remedy for the sin.
- According to 2 Kings 20:8-9, what did Hezekiah expect beyond his healing?
 - Hezekiah asks what the sign from the Lord will be as if the “giving of a sign” was understood.
 - The Lord gives a sign relative to Hezekiah’s desire – that the shadow reverse instead of extending.
- According to 2 Kings 20:10, how many steps does the shade go back?
 - 10 steps - As a sign, Hezekiah chooses the shadow to go backwards 10 degrees on the sundial of Ahaz
 - It is as easy for God to dial back the sun as it is for Him to dial back a man’s age to a prior time

Read 2 Kings 20:12-21... Hezekiah’s Boasts of his Wealth to Babylon

- **Parallel Passage – Isaiah 39**

20:12 The Babylonians had heard about the sign of the sun’s shadow (2 Chronicles 32:31); it piqued their interest with all of their ziggurats and astrology. The Babylonians had a deep interest in astrology; the signs of the zodiac came from Babylon.

- “Berodach” is a spelling corruption of the name “Merodach” which is a variation of the Babylonian’s god, Marduk
 - Marduk was the “calf of the sun” or the “solar calf”.
 - Marduk is the creator in the Epic of Gilgamesh (the Babylonian creator account)
- Berodach-baladan overthrew the rule of the Assyrian King Sargon II; although Assyria was the preeminent world power, Babylon had rebelled. After some time, Sargon II was able to capture back the rule over Babylon; however, after Sargon II died, Berodach-baladan led Babylon in another rebellion against the new Assyrian king, Sennacherib.
- The father of Berodach-baladan, Baladan, is called “Yakin” in Assyrian records. Baladan might have been a famous ancestor instead of direct father.
- Judah/Israel may not have had a great deal of communication with Babylonian prior because they were separated by a great desert (Arabian Desert), so the only way to move between Babylon and Judah/Israel was to travel the fertile crescent which the Assyrians controlled.

20:13 Hezekiah was a trusting person who relied on alliances (just as his father, King Ahaz, had relied on the alliance with Assyria). Hezekiah had pursued alliances with Egypt (2 Kings 18:21-24; Isaiah 20:6, 30:2-7, 36:6),

- Hezekiah was flattered that Babylon would want to visit and make an alliance with hi, so he showed off all of his wealth.
- Hezekiah was impressed that Babylon had successfully rebelled against Assyria several times, but ultimately, Babylon would replace Assyria as the preeminent world power.

20:14 Isaiah asked Hezekiah where the men were from and what had they said to Hezekiah. Hezekiah did not tell Isaiah what the Babylonians had said, but that they were from a distant country.

20:15 Isaiah asked what the Babylonians had seen, to which Hezekiah replied that they had seen everything.

- 20:16 Isaiah begins by stating that these aren't his words, but instead, these are the Lord's words.
- 20:17 Although Assyria was the world power at this time, Isaiah warns Hezekiah that Babylon will be their primary enemy instead of Assyria. (2 Chronicles 33:11)
- 20:18 During the first Babylonian siege (605BC), the royal family of Judah is taken into Babylon. During the second Babylonian siege (597BC), the middle class is removed to Babylon. During the last Babylonian siege (586BC), the poorest people were taken from Judah.
- 20:19 Hezekiah either has a selfish response in being satisfied that God's judgment won't fall on him (Is 39:8) or Hezekiah has resigned himself to God's will regardless of what occurs.
- 20:20 Several events of Hezekiah's life will be documented in Chronicles including Hezekiah's water tunnel.
- Kings might take the national perspective; Chronicles the personal perspective
 - Kings might be the worldly view; Chronicles might be God's view
 - Kings includes Judah & Israel; Chronicles focuses on Judah.
- 20:21 One of the worst kings (Manasseh) in the history of Judah replaces one of the best kings of Judah (Hezekiah).
- **According to 2 Kings 20:12, why would a Babylonian King want to befriend Judah?**
 - The king of Babylon, Merodach-baladan ("bitter regret") sent emissaries to Hezekiah while he was sick and being threatened by Assyria.
 - Merodach-baladan's family had been warring with the Assyrians over the rule of Babylon for some time and might have been an intelligent (human) alliance against the Assyrians.
 - **According to 2 Kings 20:13, who should Hezekiah have been praising for his recovery?**
 - Instead of discussing spiritual "wealth" in the Lord (e.g. God's healing mercies), Hezekiah's pride is revealed as he boasts and flaunts his treasure to the Babylonians.
 - **According to 2 Kings 20:14-15, what were the three questions that Isaiah asked of Hezekiah?**
 - Isaiah asks Hezekiah three questions:
 1. What did the emissaries say?
 2. Where did they come from?
 3. What have they seen in your palace?
 - **According to 2 Kings 20:18, how was Isaiah's prophecy later fulfilled by the Babylonian captivity?**
 - In the first of three conquests over Jerusalem by the Babylonians, all of the ruling and royal class were taken into custody by the Babylonians.
 - **According to 2 Kings 20:19, why did Hezekiah tell Isaiah that his prophecy was good?**
 - Hezekiah's response to Isaiah reveals his self-centeredness.
 - Hezekiah would die in 686 BC while the Babylonians would not invade until 605 BC.
 - **According to 2 Kings 20:20, what is considered by archeologists and historians as one of Hezekiah's most amazing achievements?**
 - Hezekiah was a good king who made systems for physical and spiritual water to come into Jerusalem.
 - He is credited with a pool and tunnel which brought "water" into the city (2 Chron 32:30).
 - This tunnel diverted water from the Gihon (2 Sam 5:7-8) into the Gai wadi.
 - Hezekiah's water tunnel is considered to be one of the greatest works of water engineering in that time.
 - It was a 1,750 feet tunnel that was carved in a winding fashion following a natural crack in the rock; if it had been a direct path, the length would have been 1,070 feet (40% shorter).
 - The tunnel work was burrowed simultaneously from both ends until they met somewhere near the middle; the objective was to channel the Gihon Spring waters from the Kidron Valley (east of Jerusalem), through the bedrock under the hillside of the City of David, into the Pool of Siloam inside of Jerusalem.
 - A siege of any invading army (e.g. the Assyrians) could not affect the water supply.

Read 2 Kings 21:1-9... Judah's Evil King Manasseh Pursues Wicked Practices

- **Parallel Account (2 Chronicles 33)**
- 21:1 Manasseh ("Causing to Forget") was born three years after Hezekiah received a miraculous 15-year extension of his life (2 Kings 20:5-6). Manasseh would be the longest reigning king of either Judah or Israel.
- 21:2 Manasseh led Judah into the sins of those who inhabited the Promised Land prior to Israel. (Gen 15:13-16)
- 21:3 The high places had devolved since the time of David to be shrines for fertility orgies to gain the favor of Baal and Asherah. Although Manasseh's father, Hezekiah, had torn these down, Hezekiah rebuilt it.
- The astrological worship of the heavens may reflect the influence of the Babylonians and their zodiac.
- 21:4 The Lord had selected Jerusalem to be dedicated to Him and His Spiritual truths alone, but Manasseh built altars at will for false gods. (Dt 4:19, 17:3)

- 21:5 Manasseh introduces the worship of false gods into the court of the people as well as the court of the priests (next to the holy place).
- 21:6 Manasseh adopted human sacrifice of his children to Molech along with black magic practices. The Hebrew word for “king” was “Melech”. The idol of Molech was set up in the Valley of Hinnom (Gehenna) which became the garbage dump of Jerusalem; Jesus likened Gehenna to hell with its ever-burning fire (Mt 5:22-29, 10:28)
- Witchcraft comes from the word “cloud”; one who watches natural phenomenon like clouds or bird patterns. (Dt 18:10-12)
 - Divination may mean communicating with the dead or palm reading; the attempt to discern the future through man’s manipulation. Mediums use personal divination to contact the spiritual world as in a séance. In ancient times, mediums were linked to ventriloquism where the Medium would “throw their voice”.
 - Ventriloquism was originally a religious practice, and the name originates from the Latin phrase “to speak from the stomach” (i.e. venter means “belly” and loqui means “speak”). The term that Greeks used for this was gastromancy, and the noises produced by the stomach were said to be the voices of the unliving, who took up residence in the stomach of the ventriloquist. The ventriloquist would then interpret the sounds, as they were thought to be able to speak to the dead, as well as foretell the future.
 - One of the earliest recorded group to use gastromancy was the Pythia who was the priestess at the temple of Apollo in Delphi (750BC).
 - Spiritists seemed to be the “elders” of the mediums (the experienced ones).
- 21:7 Manasseh put a carved Asherah pole (totem pole) inside the Temple itself.
- 21:8 Initially, Israel was told that wherever they wandered, that land would be theirs, but now Israel could not even remain in the Promised Land themselves. (Dt. 27-28)
- 21:9 As the political leader of Judah, Manasseh was a seductress into a licentious idolatry away from Yahweh. (Is 54:5; Jer 3:20; Is 1:21; 57:8; Ez 16:30)
- **According to 2 Kings 21:1, would wicked King Manasseh have been born if the Lord had not extended Hezekiah’s life?**
 - **No, Evil Manasseh (“he has forgotten”) was born three years into the fifteen-year extension of his father Hezekiah’s life.**
 - **Manasseh reigned for 55 years (5 symbolizes grace/judgment)**
 - **According to 2 Kings 21:2, whose customs and traditions did Manasseh imitate?**
 - **Manasseh did not learn from the evidence of defeat and loss from the ungodly, and he adopted their failures to his own demise.**
 - **If only man would reflect on the failure of sin (e.g. addictions, pursuit of pleasure/money/etc.) and live a blessed life in the joy of the Lord.**
 - **According to 2 Kings 21:3, what did Manasseh do with the high places?**
 - **Manasseh rebuilt the high places of Judah, and then he pursued idolatry from Baal to Asherah to astrology**
 - **His grandson Josiah would reverse this evil deed (2 Kings 23:4).**
 - **According to 2 Kings 21:4-5, although the Temple represented the presence of the one true God, what did Manasseh add to the Temple?**
 - **Manasseh built altars to false gods in the two courts of Jerusalem where God had dedicated for Himself (Deut. 16:2, 6, 11)**
 - **According to 2 Kings 21:6, which of the Canaanite acts of Baal worship did Manasseh adopt?**
 - **Manasseh sacrificed his son to a false god and pursued the evil power of black magic.**
 - **According to 2 Kings 21:7, where did Manasseh erect an Asherah pole?**
 - **Manasseh erected an image of Asherah in the temple where the Lord had made a covenant with His people if they had followed His law.**
 - **According to 2 Kings 21:8, God had made a covenant with His people, but what were they called to do in return?**
 - **Judah was called to be obedient and worship God alone**

Read 2 Kings 21:10-18... Judgment will Fall on Judah’s Evil King Manasseh

- 21:10 The prophets during Manasseh’s time included Isaiah, Hosea, Joel, Nahum and Habakkuk. The Lord often used prophets in the times of the Kings to speak His will and judgment.
- 21:11 The term “Amorites” was a collective term for all of the inhabitants of the Promised Land prior to Israel; typically, the Amorites represented the highlands while Canaanites represented the lowlands (Gen 15:16)
- 21:12 The Jews have suffered such antisemitism and persecution throughout the ages because they have rejected God’s Word. The modern United Nations routinely criticizes and condemns Israel more than any other country including those that deny individuals the most basic of human rights. The General Assembly and Security Council continue to pass one-

sided resolutions that single out and condemn the Jewish State in spite of Israel being the only democracy in the Middle East.

21:13 A plummet was an ancient tool consisting of a string with a weight on the bottom to determine a straight line. Just as the northern kingdom (represented by their capital city, Samaria) was judged and exiled out of their land, Judah would experience the same verdict.

- The Hebrew words for “righteousness” or “just” means a “straight edge” (similar to a ruler or a measuring reed in ancient times). To sin means to deviate from the straight standard.
- When a dish is cleaned, the first action is to turn it upside down to empty the contents just as the Lord planned on emptying the people from Judah.

21:14 The very people themselves would become plunder and spoil as the inhabitants of Judah are exiled.

21:15 Manasseh was the continuation and culmination of all of the evil that God’s people continued to be drawn into whether in the wilderness through the times of Judges and Kings.

21:16 Jewish tradition states that Manasseh executed Isaiah by sawing him in two (Hebrews 11:37). Manasseh killed the prophets as well as innocent babies in the human sacrifice of Molech. Manasseh also probably killed the followers of Yahweh in Judah.

21:17 Additional details of Manasseh’s reign are included in the book of Chronicles which are a part of Scripture. History that is missing in the book of Kings is that Manasseh repents at the end of his life (2 Chronicles 33:11-19).

- Although Manasseh’s personal repentance shows the mercy of God, his wicked influence destroyed the lives of a generation of people under his authority.
 - While men (fathers and husbands) can revel in their personal salvation, they have left a wake of broken hearts and lives.

21:18 Manasseh was not buried with the other kings of Israel. Instead, Manasseh was buried in the garden of his own house, and Amon would also be buried separately with Manasseh,

- **According to 2 Kings 21:10, how did God communicate with fallen, sinful Judah?**
 - He spoke through prophets - God had exiled the Amorites (Canaanites) from the Promised Land because of their sin, but the levels of Manasseh’s sin surpassed their sin
 - Relatively, Manasseh led Judah to a greater evil than the enemy nations (Amorites) that God had destroyed; God had told Abraham that the Amorites would no longer possess Canaan after their sin reached its full measure (Gen 15:16).
- **According to 2 Kings 21:13, regarding the law of “first mention”, what is first mentioned?**
 - The measuring line (first mention → Is 28:17, 34:17; Jer 52:21; Ez 40:3, 5, 42:16-19; Zech 2:1; Rev 11:1) which compares the wayward path to the straight design that God had planned for the lives of His people
- **According to 2 Kings 21:13, how did God compare cleansing Judah with cleaning the inside/outside of a dish?**
 - He would wipe Jerusalem clean by turning it upside down
- **According to 2 Kings 21:14, throughout the Old Testament, there was always a remnant protected for God’s glory, and how did God plan to protect His remnant from destruction?**
 - Even the remnant of God’s people would be taken into slavery by Babylon; indeed, this is how the remnant was saved from total destruction (Jer 24:5).
- **According to 2 Kings 21:15, why would God treat His people harshly?**
 - Because they had done evil since leaving slavery in Egypt
- **According to 2 Kings 21:16, was Manasseh a murderer?**
 - Yes, he shed “innocent blood” which refers to the unjust execution of those who were not guilty (e.g. martyrdom of the prophets).
- **According to 2 Kings 21:17-18, what is known in Scripture about the reason that God allowed the wicked King to be the longest reigning King in Judah?**
 - Just like man, Manasseh repented when God allowed the world (Assyria, Babylon) to oppress him (2 Chron 33:10-17).

Burials of the Kings of Judah		
Kings of Judah	Reference	Burial of the Kings of Judah
1. Rehoboam	1 Kings 14:29-31	<i>Now the rest of the acts of Rehoboam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? There was war between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers and was buried with his fathers in the city of David; and his mother’s name was Naamah the Ammonitess. And Abijam his son became king in his place.</i>
2. Abijah	1 Kings 15:7-8	<i>Now the rest of the acts of Abijam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? And there was war between Abijam and Jeroboam. And</i>

			<i>Abijam slept with his fathers and they buried him in the city of David; and Asa his son became king in his place.</i>
3.	Asa	1 Kings 15:23-24	<i>Now the rest of all the acts of Asa and all his might and all that he did and the cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah? But in the time of his old age he was diseased in his feet. And Asa slept with his fathers and was buried with his fathers in the city of David his father; and Jehoshaphat his son reigned in his place.</i>
4.	Jehoshaphat	1 Kings 22:45	<i>Now the rest of the acts of Jehoshaphat, and his might which he showed and how he warred, are they not written in the Book of the Chronicles of the Kings of Judah?</i>
5.	Jehoram	2 Kings 8:23-24	<i>The rest of the acts of Joram and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? So Joram slept with his fathers and was buried with his fathers in the city of David; and Ahaziah his son became king in his place.</i>
6.	Ahaziah	2 Kings 9:28	<i>Then his servants carried him in a chariot to Jerusalem and buried him in his grave with his fathers in the city of David.</i>
7.	Athaliah	2 Kings 11:20	<i>So all the people of the land rejoiced and the city was quiet. For they had put Athaliah to death with the sword at the king's house.</i>
8.	Joash	2 Kings 12:19-21	<i>Now the rest of the acts of Joash and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? His servants arose and made a conspiracy and struck down Joash at the house of Millo as he was going down to Silla. For Jozacar the son of Shimeath and Jehozabad the son of Shomer, his servants, struck him and he died; and they buried him with his fathers in the city of David, and Amaziah his son became king in his place.</i>
9.	Amaziah	2 Kings 14:18-20	<i>Now the rest of the acts of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah? They conspired against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there. Then they brought him on horses and he was buried at Jerusalem with his fathers in the city of David.</i>
10.	Azariah	2 Kings 15:6-7	<i>Now the rest of the acts of Azariah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? And Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son became king in his place.</i>
11.	Jotham	2 Kings 15:36-38	<i>Now the rest of the acts of Jotham and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? In those days the LORD began to send Rezin king of Aram and Pekah the son of Remaliah against Judah. And Jotham slept with his fathers, and he was buried with his fathers in the city of David his father; and Ahaz his son became king in his place.</i>
12.	Ahaz	2 Kings 16:19-20	<i>Now the rest of the acts of Ahaz which he did, are they not written in the Book of the Chronicles of the Kings of Judah? So Ahaz slept with his fathers, and was buried with his fathers in the city of David; and his son Hezekiah reigned in his place.</i>
13.	Hezekiah	2 Kings 20:20-21	<i>Now the rest of the acts of Hezekiah and all his might, and how he made the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah? So Hezekiah slept with his fathers, and Manasseh his son became king in his place.</i>
14.	Manasseh	2 Kings 21:17-18	<i>Now the rest of the acts of Manasseh and all that he did and his sin which he committed, are they not written in the Book of the Chronicles of the Kings of Judah? Now the rest of the acts of Manasseh and all that he did and his sin which he ^[b]committed, are they not written in the Book of the Chronicles of the Kings of Judah? ¹⁸ And Manasseh slept with his fathers and was buried in the garden of his own house, in the garden of Uzza, and Amon his son became king in his place.</i>
15.	Amon	2 Kings 21:25	<i>Now the rest of the acts of Amon which he did, are they not written in the Book of the Chronicles of the Kings of Judah? He was buried in his grave in the garden of Uzza, and Josiah his son became king in his place.</i>
16.	Josiah	2 Kings 23:28, 30	<i>Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?... His servants drove ^[a]his body in a chariot from Megiddo, and brought him to Jerusalem and buried him in his own tomb.</i>
17.	Jehoahaz	2 Kings 23:34	<i>Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away and brought him to Egypt, and he died there.</i>
18.	Jehoiakim	2 Kings 24:5-6	<i>Now the rest of the acts of Jehoiakim and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? So Jehoiakim slept with his fathers, and Jehoiachin his son became king in his place.</i>
19.	Jehoiachin	2 Kings 25:29-30	<i>Jehoiachin changed his prison clothes and had his meals in the king's presence regularly all the days of his life; and for his allowance, a regular allowance was given him by the king, a portion for each day, all the days of his life.</i>
20.	Zedekiah	2 Kings 25:7	<i>They slaughtered the sons of Zedekiah before his eyes, then put out the eyes of Zedekiah and bound him with bronze fetters and brought him to Babylon.</i>

Read 2 Kings 21:19-26... Assassins End the Reign of Judah's Evil King Amon

- 21:19 The name “Amon” means to “support/help”, and at that time, the Egyptians worshipped a false deity named “Amun”. During this time in world history, Assyria was declining while the Medo-Persian power was rising. Judah was being influenced by Egypt, Assyria and Babylon.
- 21:20 Amon had adopted the wickedness of his father, Manasseh.
- 21:21 Amon pursued all of the idolatry of Manasseh as he continued polytheism in Judah.
- 21:22 The way is to be followed by the walk. In regards to religious “walk”, religion goes beyond a belief, creed or emotion to a lifestyle based on a love for God. In any walk, the “way” sets the direction and the walk propels in that direction (an initial decision that is followed by a lifestyle). (Proverbs 14:12; Isaiah 55:8-9; John 14:6)
- 21:23 These assassins of King Amon may have been pro-Egyptian.
- 21:24 The elders of the masses would have been pro-Judah in their judgment on the conspirators who had killed King Amon.
- 21:25 Even the wicked King of Judah, Amon, is documented in the Chronicles of Scripture while the Kings of the northern kingdom are not.
- 21:26 Amon was buried with Manasseh in their garden as the only two kings of Judah separated from the burial place of the other kings. One of the godliest kings of Judah, Josiah, would follow the reign of one of the most wicked, Amon.
- **According to 2 Kings 21:19, how long did Amon reign as King of Judah?**
 - **Amon became King of Judah at the age of 22 and reigned for 2 years**
 - **The number “2” often symbolizes witness**
 - **According to 2 Kings 21:20-21, who did Amon imitate when he became King?**
 - **Amon wanted to “sow his wild oats” as his father, Manasseh, had done before him. But while Manasseh had been given a long reign to repent, Amon would only be given two (witness) years.**
 - **According to 2 Kings 21:22, who did Amon not imitate when he became King?**
 - **Amon abandoned the way of his ancestors who had walked in the way of the Lord**
 - **According to 2 Kings 21:23-24, although Amon was a wicked King, what happened to the assassins who ended his life?**
 - **The death of God’s people never went unpunished, and as Amon’s servants killed him, so were their lives taken.**
 - **According to 2 Kings 21:26, although Amon was evil, which wonderful King did he father?**
 - **Amon fathered his son, Josiah, at the age of sixteen.**

Read 2 Kings 22:1-7... Judah’s Good King Josiah Repairs the Temple

- **Parallel passage: 2 Chronicles 34:1-35:9**
- 22:1 Josiah (“Yahweh supports”) becomes king at 8 years of age and reigned a long time (31 years).
- During this time, there was no single dominant world power. As the power of Assyria declined and the power of Babylon began to rise, each nation began to celebrate their country’s independence – national power was more at parity.
 - National pride was exhibited as the countries attempted to return to their roots. Nationalism was on the rise as Egypt, Babylon and Judah sought to return to their nostalgic past.
 - Josiah’s mother, Jedidah, comes from a city in Judah, Bozkath (Joshua 15:39)
- 22:2 Josiah joins the ranks of David, Hezekiah and Joash as great godly Kings. Josiah did not get distracted by the world by “turning to the right or the left”. (Deuteronomy 5:32, 17:11, 20)
- 22:3 Josiah had begun much of the renovation early in his reign (2 Chronicles 34:3, 8). Shaphan assisted King Josiah while his sons assisted the prophet Jeremiah later on (Jeremiah 26:24, 29:3); Shaphan is also the grandfather of Gedaliah who would be the governor under Nebuchadnezzar II.
- 22:4 Hilkiyah would be the ancestor of the priests in Ezra’s day (Ezra 7:1). This may have been an ongoing practice since King Joash (2 Kings 12:4-19)
- 22:5-7 Carpenters are esteemed throughout Scripture. Just as with the practice of King Joash over two centuries before, accounting was not required from the carpenters (2 Kings 12:11-15). The carpenters were trustworthy Levites with specific areas of responsibility (2 Chronicles 34:12).
- **According to 2 Kings 22:1, what age did Josiah become King?**
 - **Josiah became King at the age of eight (new beginning) years old and reigned 31 years**
 - **According to 2 Kings 22:2, whose ways did Josiah walk in?**
 - **Josiah walked in the ways of David - the “straight and narrow” path with the Lord not being distracted by the world.**
 - **According to 2 Kings 22:4-6, who did Josiah want to have in possession of the money to fix the Temple?**
 - **Like his forefather, Joash, Josiah took the money from the priests and gave it to those who were actually working on repairing the Lord’s house (2 Kings 12:4-16).**
 - **According to 2 Kings 22:7, what accounting was to be done of the money given to the carpenters, builders and masons of the Temple?**

- **As with Josiah’s ancestor, Joash, (2 Kings 12:15) there was no accounting of the craftsmen because the workers of the Lord were men of integrity, and they possibly were doing some of the work for gratis.**

Read 2 Kings 22:8-13... Hilkiah Finds the Book of the Law in the Temple

22:8 While the Temple was being repaired or restored, all or a portion of the Pentateuch (Torah) was found in the Temple (2 Chronicles 34:13). Hilkiah the high priest understood enough to know that this was the law of Moses.

22:9 Before telling King Josiah that the law was found, Shaphan tells the king that he has obeyed the king’s directives completely. Shaphan had taken all of the offerings in the Temple and given them to the carpenters.

22:10 Shaphan told King Josiah that Hilkiah had given him a book, but Shaphan did not mention the law.

22:11 King Josiah was grieved when he heard the law of the Lord. Josiah understood how far Judah had fallen away from the Lord. In Scripture, robes often mean the righteous works of the saints. (Rev 19:8)

22:12 Ahikim was the son of Shaphan and the father of Gedaliah (the governor of Judah – Jer 39:14, 40:7).

22:13 King Josiah sent five men to inquire of the Lord. The priests would utilize the Urim and Thummim to discern God’s will until King David. David often inquired of God directly until he sinned with Bathsheba. After David, inquiring of God meant to go inquire of God’s prophet. Shaphan told King Josiah that Hilkiah had given him a book, but Shaphan did not mention the law. King Josiah knew that God must be angered by the sin and rebellion of against God’s Word.

- **According to 2 Kings 22:8, what did Hilkiah, the high priest, find in the Temple that was being repaired?**
 - **Hilkiah, the high priest, finds the book of the law, and gives it to Shaphan, the scribe, to read**
 - **100 years later, Hilkiah’s great-grandson is Ezra.**
- **According to 2 Kings 22:9, what is the first topic that Shaphan talked about to the King after Hilkiah found the book of the law?**
 - **The workers were receiving the money and building God’s house leaving the high priest Hilkiah to simply share the powerful Word of the Lord which he himself discovered.**
 - **Believers today should also be focused less on building and more on sharing.**
 - **Since this is intermingled with the funds, there also might be symbolism around the riches/Scripture being taken out of the hands of “elite” priests and given to the workers.**
- **According to 2 Kings 22:10, how did Shaphan reference the book of the Law when talking with the King?**
 - **Shaphan said simply that Hilkiah the Priest had given him a “book”**
- **According to 2 Kings 22:11, what was the reaction of King Josiah upon hearing the words of the Law?**
 - **King Josiah tore his clothes when he heard the reading of the newly found Law, which revealed how far they had fallen.**
 - **Although the law was centuries old, Josiah believed the Word of God as truth and applied it to his life.**
- **According to 2 Kings 22:12, who did King Josiah say to go inquire of the Lord?**
 - **Five (judgment/grace) men including Shaphan and his son, Ahikam - Shaphan’s grandson & Ahikam’s son (Gedaliah) was appointed Governor of Judah during Babylonian captivity (Jeremiah 40:5)**
- **According to 2 Kings 22:13, what did Josiah say that God felt about His people and their disobedience to His law?**
 - **“Great is the Lord’s wrath” – many modern believers live in celebration of ongoing forgiveness without any intention of repentance or obedience to God’s word**

Read 2 Kings 22:14-20... The Prophetess Huldah Affirms Judgment on Judah

22:14 Although Jeremiah and Zephaniah were active at this time, the five men visited Huldah, the prophetess and wife of Shallum. Jewish tradition states that Jeremiah would prophesy in the marketplaces while Zephaniah was active in the synagogues; Huldah’s audience was comprised of women.

- There are a number of female prophetesses in Scripture, but each one of the them is characterized by a male authority (i.e. husband, father).
- The Midrash is a collection of Jewish expositional interpretations of the Jewish Scripture (Tanach – Old Testament Scripture). The Midrash lists Huldah among the twenty-three truly upright and righteous women from Israel in the Old Testament times.
- The Talmud relates that Huldah was a descendant of Joshua; he was buried at Timnath-heres (Judges 2:9), and she was the “wife of Shallum son of Tikvah son of Harhas”.
- Another Jewish tradition claims that Huldah was one of the eight prophets (i.e. Jeremiah) and priests who were descended from the harlot Rahab
- The keeper of the wardrobe coordinated the attire worn by the priests at the temple; Baal worshippers had unique robes provided as well (2 Kings 10:22)
- Jerusalem had expanded over time, and the second quarter was directly south of the Temple.

- 22:15 Huldah wants the messengers to understand that this message is from God.
- 22:16 All of the words of the law were going to occur because the sin of Judah was irreversible; the judgments in the law were going to take place. (Deuteronomy 37-38)
- 22:17 Judah had adopted the idolatry of the surrounding nations. Incense representing prayers to false gods as well as the worship of what they themselves created.
- 22:18 This King of Judah is recognized as the one who inquired of the Lord. For the judgment upon Jerusalem, Huldah the prophetess said “tell the man...” (2 Kings 22:15) however, for the blessing, Huldah said, “to the King...”
- 22:19 King Josiah responded to God’s Word with: Tender Heart – Humbled Himself – Tore Clothes - Weeping
- 22:20 God states that He will take King Josiah, so that he won’t experience the devastation of Judah.
- At this time, Assyria was losing power, and Babylon was on the rise. Pharaoh Neco II and the Egyptians knew that Nabopolassar of Babylon would be a great and unknown terror if Babylon controlled the fertile crescent.
 - Egypt marched out to assist a fleeing Assyrian army against Babylon when King Josiah met Egypt at the valley of Megiddo/Jezreel/Esdraelon.
 - Josiah may have been attempting to stop Egypt out of relationships with Babylon established by his grandfather, Hezekiah.
 - An Egyptian archer shot an arrow that pierced the gap of King Josiah’s armor and his neck. The Babylonian army had defeated the Assyrians at Carchemish on the day before the Egyptian army arrived.
 - The Babylonians beat back the Egyptians who now considered Assyria a lost cause as they returned back to Egypt.
 - **According to 2 Kings 22:14, who do the five men engage to inquire of the Lord?**
 - Huldah (“mole” or “weasel”) is the prophetess and wife of Shallum, son of Tikvah, son of Harhas – the keeper of the wardrobe. What would Harhas think about Josiah tearing his clothes?
 - Whether Deborah during the Judges time frame, the Prophetess in Isaiah’s timeframe or the prophetesses in Paul’s timeframe – when there is a void of godly men, God calls women to stand in the gap.
 - **According to 2 Kings 22:16, what does God say through Huldah to the “King of Judah?”**
 - Huldah confirmed Josiah’s fears that judgment would come on the disobedient and rebellious nation
 - **According to 2 Kings 22:17, how did God say that Judah had sinned?**
 - Judah abandoned the Lord and burned incense to false gods
 - **According to 2 Kings 22:15 & 18, how does God refer to Himself in sending a message to the King of Judah?**
 - The Lord God of Israel
 - **According to 2 Kings 22:19, what reason does God give that He heard Josiah, the King of Judah?**
 - Huldah affirms that destruction is eminent, but because the King humbled himself and grieved (tore his clothes), he would die peacefully beforehand
 - God had told Solomon (1 Kings 11:12) and Hezekiah (2 Kings 20:19) that judgment would not come during their lifetime. Because Josiah had responded repentantly to the Word of the Lord, he would be spared.

19 2 Kings 23, 24, 25

Read 2 Kings 23:1-3... Josiah’s Covenant

- 23:1 King Josiah attempted to share his understanding of the Word of God with leaders of the people. The elders would have been the revered older men.
- 23:2 The Word of God is fitting and appropriate for every age from the youngest to the eldest. The three positions of authority (royal, priestly, prophetic) came together with everyone in Judah. This reading may have been the words of the Torah or only the words of Deuteronomy; there were several public readings of God’s Word (Exodus 20, Deuteronomy 5:1-21; Nehemiah 8:1-8)
- 23:3 King Josiah took a stand with all of his heart and soul for the covenant (as did all of the people). The greatest commandment is to Love the Lord with all of your mind and heart, and love equates to obedience.
- King Josiah stood beside the pillar which is either Boaz/Jachin (1 Chronicles 3:17) or an elevated platform for the King at the Temple (2 Kings 11:14; 2 Chronicles 23:13; Nehemiah 8:4).
 - Just as the leader Manasseh seduced all of Judah into idolatry (2 Kings 21:9), Josiah led all of Judah into a covenant with the Lord.
 - **According to 2 Kings 22:19, who did King Josiah gather to hear the word of the Lord?**
 - All the men of Judah and the inhabitants of Jerusalem; priests, prophets, small and great.
 - **According to 2 Kings 22:20, who read the Scripture?**
 - King Josiah read Scripture
 - **According to 2 Kings 22:21, who entered into a covenant with God?**

○ **The King and all the people.**

Read 2 Kings 23:4-14... Josiah's Reforms

23:4 Josiah and Hilkiah removed all idolatrous articles made for Baal, Asherah, and astrology from the Lord's temple that had been placed there during the reign of Josiah's grandfather, Manasseh (2 Kings 21:3). The priests of the second order were the priests who took care of the facilities instead of offering the sacrifices.

- The law of Moses directs God's people to burn the idols (Deuteronomy 7:25)
- Bethel was the location of Jeroboam's southern golden calf, so it was already unclean. (1 Kings 12:28-29)

23:5 Josiah and Hilkiah removed the idolatrous priests who had served the evil kings in idolatry

23:6 He removed the Asherah pole from the Temple. Twice in this passage. Josiah throws dust of the smashed idolatrous object – here it is on the graves of the common people (2 Kings 23:12).

- Josiah threw the dust on the graves of the common people for two possible reasons; either the graves were already unclean or they had participated in the idolatrous worship.

23:7 He removed the places of the male shrine prostitutes from the Temple

23:8 Josiah defiled all of the priests who had committed idolatry in the high places as well as destroying the high places themselves from the northernmost point of Judah (Geba) to the southernmost point (Beersheba). To defile a priest (2 Kings 23:14), the priest simply needed to be exposed to something unclean (e.g. corpse, dung, etc.). The high place on the left of the gate had been an excursion/distraction outside of the gate of Joshua (prominent name as it is Hebrew for Jesus).

23:9 The fallen priests were no longer able to preside over the duties of the altar, but they were allowed to join in general worship. When church leadership has repented after being caught in sin, they should also be restored to fellowship of the congregation but not in the leadership role.

23:10 Topheth ("the place of burning") was the location of human sacrifice – Gehenna (Jer 7:31-32).

23:11 Solomon rejected the symbols of battle and might (horses and chariots) that had been dedicated to the sun god and had been placed next to Nathan-melech's ("king's gift") chamber. The horses (usually white) and chariots were ridden as a symbol of the sun going across the sky.

23:12 Josiah removed the false altars from the roof (of Ahaz) and from the courtyards that Manasseh had made. Twice in this passage does Josiah throw the dust of the smashed idolatrous object – here it is in the Kidron Valley (2 Kings 23:6)

23:13 Josiah destroys the Ashtoreth that Solomon had established for his wives. (1 Kings 11:1-8)

23:14 Josiah not only removed the objects of false worship, but desecrated the land so that false worship could not be re-established in those locations. Twice (witness) in this passage, Scripture mentions that the bones were incinerated (2 Kings 23:16).

- The letters "im" on the end of a Hebrew word make it plural, so a single Ashtoreth is changed to multiple Asherim.

Read 2 Kings 23:15-20... Josiah Fulfills the Prophecy Against Jeroboam's Altar

23:15 Josiah destroyed Jeroboam's altar as had been prophesied by the young prophet (1 Kings 13; 2 Chronicles 34:6-7) approximately 300 years later.

23:16 Twice (witness) in this passage, Josiah uses cremated bones to defile places of false worship (2 Kings 23:14). In other areas of the Old Testament, the bones symbolize the old fallen nature of Israel (Ez 37:1).

23:17-18 While Josiah "cleans house," he leaves the bones of the "man of God" alone. It was in this act that the bones of the deceitful elder prophet were salvaged as well (1 Kings 13:31-32).

23:19-20 Josiah destroyed all of the shrines in Samaria, executed the priests of idolatrous worship, and desecrated the altars of false worship.

Read 2 Kings 23:21-27... Passover Reinstated

23:21 A great deal of animals were sacrificed (2 Chronicles 35).

23:22 Before this act of reinstating the Passover, Josiah spent much of his effort removing all of the evil elements from his kingdom. Believers should also spend time purifying their lives and getting rid of all encumbrances that could lead to evil (e.g. TV, contacts, hobbies, etc.)

23:24 Beyond the more prominent idolatrous elements, Josiah also got rid of the commonplace and household idolatry (e.g. horoscopes). Teraphim is a name for the household idols (Gen 31:19; Judges 17:5; 1 Samuel 19:13)

23:25 Josiah was the godliest of all the kings including David. Josiah had loved God with all of his heart, soul and might as reflected by his obediently ridding his life of any evil thing that opposed the Word of God. Josiah didn't rationalize nor defend the evil in the land. Josiah was a unique King in this regard.

23:26 God was faithful to His Word and His plan of destruction continued because of evil Manasseh; the Lord's anger could not be satisfied until justice was complete.

23:27 Just as Josiah had rid Judah of all evil objects, God would rid Judah from His sight. Judah (Southern Kingdom) will be demolished like Israel (Northern Kingdom).

- **According to 2 Kings 22:25, who was the godliest king of Israel's northern and southern kingdoms?**

○ Josiah

Last Five Kings of Judah



Read 2 Kings 23:29-33... Jehoahaz Succeeds Josiah

23:29 Although the Pharaoh claimed to be led by God to assist Assyria against the Babylonians, King Josiah intervened and died while fighting Pharaoh Neco at Megiddo. Afterwards, Judah fell under Egyptian control.

- Although Egypt's Pharaoh Neco I was a puppet king of Assyria, when he died Pharaoh Neco II rebelled.

23:30-33 Neco summoned Josiah's successor Jehoahaz to meet him at Riblah ("fruitful" – as Babylon later did Zedekiah – 2 Kings 25:6). This town stood about 65 miles north of Damascus in central Aramea. The meeting took place before the battle of Carchemish. Neco found Jehoahaz obstinate, as his father had been. So Neco had Jehoahaz arrested and imposed a burdensome tax on Judah.

Pharaohs of Egypt's 26 th Dynasty		
1.	Psammetichus I	663-609BC
2.	Necho II (Neco/Necco)	609-593BC
3.	Psammetichus II	593-588BC
4.	Apries (Hophra)	588-569BC
5.	Amasis	569-525BC
Persian King Cambyses (Son of Cyrus) overthrows Egypt's 26th Dynasty		

Read 2 Kings 23:34-37... Jehoiakim Made King by Pharaoh

23:34 Pharaoh Neco imprisoned Jehoahaz and sent him back to Egypt where Jehoahaz later died (Jer. 22:10-12). Then Pharaoh Neco installed Jehoahaz's older brother Eliakim (Jehoiakim) on Judah's throne as his puppet king.

- Just as the Lord changed the names of Abraham, Jacob, and Paul, this new kingly authority also changed the names of his subjects (2 Kings 24:17). Eliakim means "God sets up" while Jehoiakim means "Yahweh sets up"; the first people to do word studies in the Old Testament were Germans and there is no "Y" in the German alphabet, so the Germans changed the "y" sounds in Hebrew to "J" – but "J" is not in the Hebrew alphabet.
 - Hebrew "y" names and places became "j" words in English. Some of many examples are Jacob (Yaakov), Joseph (Yosef), Judah (Yehuda), Jeremiah (Yirmiyahu), Jews (Yehudim), Jericho (Yirecho), and Jerusalem (Yerushalayim).
 - The German "j" is still pronounced as a "y" so when Hebrew names were transliterated in German Bibles, the "j" was correctly used. It's possible those same names were borrowed for English translations.
- In 605 B.C. the Babylonians defeated Egypt at the battle of Carchemish in the same year Nebuchadnezzar was crowned king of Babylon where he reigned from 605-562 B.C.
- When Egypt lost Judah became subject to the Babylon Empire but was allowed to keep their national and cultural identity.
- After the battle of Carchemish, Nebuchadnezzar briefly visited Jerusalem before quickly leaving for Babylon to be crowned king when his father (Nabopolassar) died.
- After the coronation, Nebuchadnezzar returned to Jerusalem where he spared King Jehoiakim, who had rebelled against him when he left to be made king.
- However, Nebuchadnezzar carried off a number of the royalty of Judah including Daniel (Belteshazzar), Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abednego).

23:34-37 Jehoiakim faithfully served the Egyptian Pharaoh by becoming Pharaoh's tax collector of Judah's people. Not only was defeat and captivity a part of God's judgment, but so were taxes.

Read 2 Kings 24:1-5... Jehoiakim Chooses Egypt over Babylon

24:1 In 605 B.C. Prince Nebuchadnezzar III led the Babylonian army of his father Nabopolassar against the allied forces of Assyria and Egypt and defeated them at Carchemish. Nebo means “Protector of the landmarks”; Nebuchadnezzar is also called “Rezzar” or “Nebuchadrezzar”.

- Babylon's victory resulted in Egypt's vassals, including Judah, coming under Babylon's control.
- Shortly thereafter Nabopolassar died, and Nebuchadnezzar succeeded him.
- Nebuchadnezzar then moved south and invaded Judah (605 B.C.).
- He took some captives to Babylon including Daniel (Dan. 1:1-3). This was the first of Judah's three deportations in which the Babylonians took groups of Judahites to Babylon.
- Jehoiakim submitted to Nebuchadnezzar for three years but then rebelled. The reason for the rebellion was that Babylon and Egypt had fought a war on the border of Egypt which debilitated both armies, so Judah attempted to assert more independence.
- Jehoiakim appealed to Egypt to become an ally unsuccessfully (2 Kings 24:7).

24:2 Foreign raiders with sentiments towards the Babylonians sought to take advantage of Judah's weakened condition. While Nebuchadnezzar was rebuilding the Babylonian army after their war with Egypt, Nebuchadnezzar would send mercenary guerilla parties into Judah to ensure that they did not gain too much strength.

- The Lord used Nebuchadnezzar to carry out His plan; Sovereign God is always in control.

24:3-4 The Lord used these surrounding nations to bring judgment on His people. Manasseh had filled Jerusalem with the innocent blood of God's prophets (and the human sacrifices of Molech) which God would not pardon. Manasseh had also set up idolatry and prostitute worship within the Temple which God would not forgive.

24:5-6 Although Jehoiakim rebelled against Babylon, he died while under siege, and the Babylonians took his son Jehoiachin to Babylon after ruling only 3 months (2 Chron. 36:6). Jeremiah had given Jehoiakim an opportunity to change, but he rejected God's Word (Jeremiah 36:27-32). Later after Babylonian captivity, Nebuchadnezzar allowed Jehoiachin to return to Jerusalem where he died.

- **According to 2 Kings 24:2, how did Babylon constrain Judah from growing in power?**
 - **Babylon hired mercenary guerilla parties to raid Judah**

Read 2 Kings 24:6-9... Jehoiachin Reigns

24:7 Although Jehoiakim attempted to ally with Egypt against Babylon, Egypt declined.

24:8 Jehoiakim's son Jehoiachin, whose other names were Jeconiah and Coniah, succeeded him on the throne (597 B.C.), but only reigned for three months (2 Chronicles 36:9).

- Jehoiachin was 18 years old when he became king although he may have begun a co-regency at the age of eight (2 Chronicles 36:9). Scholars believe that this difference in age between 2 Kings and 2 Chronicles may represent a copyist's error because the smallest letter of the Hebrew alphabet (Yod) is used to distinguish between an 8 and an 18. However, there were examples of co-regents through Scripture (David/Solomon – 1 Kings 1:33-40; Uzziah/Jotham – 2 Chronicles 26:21).
- Jehoiachin was taken into Babylonian captivity for 38 years, but he is listed in the genealogy of Jesus (Mt 1:11-12).
- Jehoiachin was the grandson of Elnathan who had traveled to Egypt under Jehoiakim to capture Uriah the prophet and bring him back to Jerusalem to be executed (Jeremiah 26:20-23).

24:9 For his short time as King of Judah, Jehoiachin embraced the idolatrous acts of his father, Jehoiakim. Jehoiachin was viewed by Judah as the legitimate king which made it more difficult for Zedekiah to rule.

Read 2 Kings 24:10-16... Jehoiachin Exiled to Babylon in Second Deportation

24:10-11 When Nebuchadnezzar's troops were besieging Jerusalem the Babylonian king personally visited Judah's capital (597BC).

24:12 Jehoiachin (and his mother, servants, commanders, officials) surrendered to Nebuchadnezzar. The invasion fulfilled the Lord's warning to Solomon about apostasy (1 Kings 9:6-9).

- Coniah's grandson (Zerubbabel) would be the first leader returning after the Babylonian captivity (Mt 1:12). Prior to the Babylonian captivity, the southern kingdom devolved from the lineage of a single kings to three sons of Josiah with co-regents creating chaos as to the true authority on the throne (much like polytheistic confusion); Jehoiachin was a co-regent for eight years.

24:13 Ezekiel would have been taken into captivity during the second exile along with any remaining authorities. Persia would return all of these treasures to Jerusalem upon their victory over Babylon, so God used this thievery to protect the treasures of the Temple when Jerusalem is destroyed.

24:14 A large deportation of Judah's population occurred in 597 B.C leaving only the most impoverished to care for the land of Judah.

- Because of Jehoiakim's rebellion Nebuchadnezzar killed many Jews while ransacking Jerusalem and other major cities as Jeremiah had prophesied. Nebuchadnezzar took around 10,000 selected captives into Babylon and Ezekiel, the prophet was among the captives.
 - A third of those taken (3,023) were common men (Jeremiah 52:28) while 7,000 were warriors (2 Kings 24:16).
- 24:15 The leaders and royalty were exiled to Babylon.
24:16 The craftsmen and tradesmen were also exiled to Babylon.

Read 2 Kings 24:17-20... Zedekiah Made King

- 24:17 None of Jehoiachin's sons ruled Judah, as Jeremiah had prophesied (Jer. 22:30).
- Rather Nebuchadnezzar set up Jehoiakim's younger brother (Jehoiachin's uncle), Mattaniah, on the throne as his puppet and exercised his sovereign prerogative by changing his name to Zedekiah ("the Lord is righteous").
 - The Jewish people, however, seem to have continued to regard Jehoiachin as the rightful heir to David's throne until his death. This would have undermined the authority of Zedekiah as king.
- 24:18 Jeremiah of Libnah was a different man than the prophet; however, the similarity of names often reflects commonality. Although Jehoiachin had conflict with the prophet Jeremiah, Zedekiah seemed to be more open to Jeremiah. (Jeremiah 38:14-28).
- 24:19 Zedekiah had weak convictions as he would vacillate between whoever he was talking with at the time. Scripture compares Zedekiah to Jehoiakim instead of his immediate predecessor Jehoiachin/Coniah (who only reigned three months).
- 24:20 Zedekiah (Mattaniah) was Josiah's third son to rule over Judah. He rebelled against Nebuchadnezzar by making a treaty with Pharaoh Hophra (589-570 B.C.) under pressure from the remnant remaining in Judah (Jer. 37—38).

Josiah's Sons and Grandson			
Relation	Name	Also Called...	Reference
Son	Jehoahaz	Shallum	1 Chronicles 3:15
Son	Jehoiakim	Eliakim	2 Kings 23:34
Grandson	Jehoiachin	Jedoniah/Coniah	1 Chronicles 3:17-18
Son	Mattaniah	Zedekiah	2 Kings 24:17

Read 2 Kings 25:1-7... Siege of Jerusalem

- **Parallel Passages: Jeremiah 34, 39, 40:7-41, 52**
- 25:1-2 Jerusalem was under siege for about nineteen months (587-586 B.C.).
- This is the only time in all of the book of Kings that a day, a month and year is provided. This shows the specificity of the siege during January of 597BC. This exact date is confirmed later in the prophets (Jer 39:2; 52:4; Ez 24:1)
 - Zedekiah had taken oaths of allegiance to Babylon (Ezekiel 37:16-18), but while Babylon was focused elsewhere, Egypt's Pharaoh Psammetichus II and Hophni had encouraged Judah to revolt.
 - Nebuchadnezzar took Jerusalem under siege with all of the armies of the captured nations – beyond the Babylonian army (Jer 34:1). This is a time when the nations of the world came against Jerusalem (Zech 14:2)
 - The siege lasted 19 months with a brief interval when Egypt entered southern Palestine only to be driven back to not come again. (Jer 37:5; Ez 17:17)
- 25:3 The resulting famine that the residents experienced was only one of many that the Israelites underwent for their rebellion against God. God afflicted harvests (fertility) as a judgment for apostasy. Jerusalem finally fell entirely in 586 B.C.
- The date of the "fourth" is italicized because it is not in the Hebrew text, but included from Jeremiah (Jer 52:6).
 - Lamentations is an eye-witness account of the siege. The siege resulted in women eating their own children (Lam 2:20, 4:10)
 - The term "the people of the land" began as a reference to the wealthy elite; however, by this time and on through the time of Jesus, "the people of the land" came to reference the impoverished people.

Jerusalem population of 250,000 was reduced to 20,000 after three Babylonian exiles (Jeremiah 52:28-30)			
1.	605 BC	Jehoiakim allies w/ Egypt, Royal Jews taken to Babylon	2 Kings 24:1-7
2.	597 BC	Jehoiachin rebels; Nebuchadnezzar exiles Ezekiel & others	2 Kings 24:8-16
3.	586 BC	Zedekiah (Jehoiachin's Uncle) rebels; Jerusalem/Temple destroyed	2 Kings 25

- 25:4 In the middle of the night a section of the northern wall fell and the armies invaded Jerusalem (Ez 11:2), and when this breach occurred, King Zedekiah fled through the southeast corner of the city through the "gate between two walls".
- This southeast corner is where the valley of Hinnom on the south meets the valley of Kidron on the east. (Jer 39:4-5)
 - The Arabah includes the land immediately north of the Dead Sea directly south (including the Dead Sea itself) to the Sea of the Aqaba.

- 25:5 As King Zedkiah fled towards the Jordan valley north of the Dead Sea, he was captured on the plains of Jericho. Jericho had been the first victory when Joshua led Israel into the Promised Land, and now it would be the final place where Israel's evil king would be captured and exiled.
- 25:6 King Nebuchadnezzar had not been with the troops at Jerusalem, but he was camped at Riblah. Riblah ("fruitful/fertile") was the location that Zedekiah's brother Jehoiakim was imprisoned by the Egyptian Pharaoh (2 Kings 23:34). It was on the road between Egypt and Mesopotamia as well as near Tyre which had also rebelled.
- 25:7 Continually fulfilling prophesy, Zedekiah's sons were executed in his sight before blinding him (Jer 52:10-12). Zedekiah had been warned that he would be defeated by the Chaldeans and see their king eye-to-eye (Jer 34:2-3), but Ezekiel prophesied that Zedekiah would be blinded (Ezekiel 12:13) – both were fulfilled (Jer 39:6).

Digression into the Slavery of the World (2 Kings 25:7)	
1.	Blind to the Truth
2.	Bound by Strong Addictions/Habits
3.	Led into Slavery and Captivity

Read 2 Kings 25:8-21... Jerusalem Destroyed and Plundered

- 25:8 Nebuzaradan was the captain of Babylon's guard, and he came to destroy Jerusalem. It may have taken Nebuzaradan three days to get there and annihilate it (Jer 52:12). The name "Nebuzaradan" means "Nabu has given a seed", Nabu was Babylon's false god of wisdom and learning.
- 25:9 Nebuzaradan was dispatched to destroy Jerusalem a month after Jerusalem fell (Jer 39:11-14). The people had been warned that the Temple would be destroyed (Jer 21:10, 34:2, 38:18, 23). Nebuzaradan, the captain of the guard, focused on razing the Temple, the King's palace and the immaculate homes of Jerusalem.
- 23:10 The focus of the army was destroying the surrounding walls of Jerusalem until Nehemiah could rebuild them.
- 23:11 Nebuzaradan took the final inhabitants of Jerusalem in to exile.
- 23:12 Nebuzaradan had removed the leaders and the learned while leaving the impoverished inhabitants with vineyards in order to tax their produce (Jer 39:10).
- 25:13 The bronze pillars were called Jachin and Boaz (1 Kings 7:15-22); Jachin means "established" while Boaz means "strength"; however, after Jerusalem had become spiritually weak, God would have them torn down.
- Babylon had no intention of preserving the artwork, but instead, they wanted to melt the bronze to be used as weapons (i.e. swords, shields).
- 25:14 The golden items had deteriorated to bronze, and now they would be removed from the Temple. Spiritual decline equates to great loss. Nebuzaradan did not want to waste any bronze that could be melted into weaponry (1 Kings 7:13-51)
- 25:15 There was little gold remaining after the first two exiles of Jerusalem. Jeremiah shares about the plunder of the Temple (Jer 52:17-23).
- The physical events around the desecration of the beautiful Temple simply illustrates the desecration by the evil kings in the preceding years. As the Temple was destroyed, so was God's abandonment of His people fulfilled (1 Kings 9:7-9).
- 25:16-17 The details on the removal of the two grand pillars with ornate tops and bases draws attention to the fact that Israel, which God had established (Jachin), had lost their strength (Boaz).
- 25:18 Seraiah was the grandson of Hilkiah (1 Chron 6:13-14). The term chief priest is utilized instead of the term high priest.
- 25:19 Nebuzaradan collected the influential people as well as the inhabitants of the city.
- 25:20 Nebuzaradan brought these influential or high potential people before King Nebuchadnezzar.
- 25:21 The king eradicated all leadership and potential rebels.

Read 2 Kings 25:22-30... Gedaliah Made Governor

- 25:22 Gedaliah ("Yahweh is great") was a descendant of Josiah's court secretary (the secretary of state – 2 Kings 22:3). Ahikam was a friend to Jeremiah (Jer 26:24). He was a friend of Jeremiah (Jer. 39:14) who followed that prophet's advice to cooperate with the Babylonians.
- 25:23 Jerusalem had been annihilated, so Gedaliah governed from Mizpah ("outlook; watchtower"). Mizpah had often been used for national gatherings during times of emergencies (Joshua 18:26; Judges 20:1, 3, 21:1, 5, 1 Samuel 7:5-16).
- 25:24 Gedaliah had a common Scriptural message of "do not fear". Gedaliah encouraged those remaining in Israel to obey and submit to authority then all would go well.
- 25:25 Ishmael, a relative of the royalty, was rebellious to Babylonian rule, so he killed the existing governor Gedaliah and many fellow Israelites (Jer. 41). Mizpah, the Babylonian provincial capital, was just seven miles north of Jerusalem and had been the location to begin Samuel's rule as the last judge (1 Sam. 7:5-12).

25:26 The remnant of Israelites around Jerusalem felt that there was no remaining safety or stability from Babylon, surrounding nations, or even themselves (Ishmael).

25:27-28 In 560 B.C. Evil-Merodach (562-560 B.C.) permitted Jehoiachin to enjoy a measure of freedom.

- In spite of the downfall and judgment, in the Abrahamic Covenant, God had promised He would never abandon His chosen people completely (Gen. 12:1-3, 7).
- In the Mosaic Covenant, God also assured Israel that if they repented, He would bring them back into their land (Deut. 30:1-5; 1 Kings 8:46-53). God's mercy to Jehoiachin also highlights the continuation of the Davidic lineage that God had promised would never end (2 Sam. 7:16).

25:29-30 This book of the kings concludes with the fallen, rebellious sinner (Jehoiachin) being restored to the kings table (2 Sam 9). God would change our impure coverings (Is 64:6; Gen 7:3) with His righteousness (Is 61:10; Gen 3:21; Zech. 3:3-4). Members of the fallen family are restored to the kings table (Rev 3:20).