

2 KINGS

Author and date:

See the introduction to 1 Kings.

Themes:

Events in the history of the kingdoms of Israel and Judah until the destruction of both, the remarkable ministry of the prophet Elisha, times of revival in Judah, the exile of Israel to Assyria, the fall of Jerusalem. The events recorded in 2 Kings took place over a period of 266 years.

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1 Moab rebelled against Israel, after the death of Ahab. ²And Ahaziah fell down through a lattice in his upper room that was in Samaria and was injured. And he sent messengers, saying to them, “Go, inquire of Baalzebub, the god of Ekron, whether I will recover from this injury”.

³But the angel of the LORD said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria, and say to them, ‘*Is it because you think there is no God in Israel, that you go to inquire of Baalzebub the god of Ekron?*’ ⁴Now therefore thus says the LORD, You will not come down from that bed on which you have gone up, but will surely die.’ ” And Elijah departed.

⁵And when the messengers returned to Ahaziah, he said to them, “Why have you now returned?”

⁶And they said to him, “A man came up to meet us, and said to us, ‘Go, return to the king who sent you and say to him, Thus says the Lord, *Is it because you think there is no God in Israel, that you send to inquire of Baalzebub, the god of Ekron? Therefore you will not come down from that bed on which you have gone up, but will surely die.*’ ”

⁷And he said to them, “What kind of man was he who came up to meet you, and told you these words?”

⁸And they answered him, “He was a hairy man, and had a leather belt fastened around his waist”. And he said, “It is Elijah the Tishbite”.

1:1 “*Moab*”— Gen 19:37; Num 22:1-7; 2 Sam 8:2. “*Death of Ahab*”— 1 Kings 22:40.

1:2 “*Ahaziah*”— Ahab’s son who became king. “*Baalzebub*”— the name means “Lord of the flies”. One of the gods of the Philistines (Ekron was a Philistine city) was named Baal-Zebul, which means “Baal the prince”. Apparently Jewish writers changed his name in ridicule. Later the Jews applied the name to Satan. See Mark 3:22.

1:3 “*Angel of the LORD*”— note at Gen 16:7.

“*Elijah*”— 1 Kings 17:1. The king sent his messengers, God sent His. Ahaziah’s sin in trying to consult a false god was very great. Obviously he wanted nothing to do with the God of Israel, the one true God. God calls for an exclusive allegiance from His people (Ex 20:1-6; Josh 24:15; 1 Kings 18:21; Matt 6:24; 2 Cor 6:14-18). Is it not because people think there is no true God that they rush after false gods and idols?

1:4 Ezek 18:10-13.

1:8 Compare Matt 3:4. John came in the spirit

⁹Then the king sent a captain of fifty with his fifty *men* to *Elijah*. And he went up to him; and he appeared sitting on the top of a hill. And he spoke to him, “Man of God, the king says, ‘Come down.’ ”

¹⁰And Elijah answered and said to the captain of fifty, “If I *am* a man of God, then may fire come down from heaven, and consume you and your fifty”. And fire came down from heaven and consumed him and his fifty.

¹¹And he also sent to him another captain of fifty with his fifty. And he answered and said to him, “Man of God, the king says, ‘Come down quickly.’ ”

¹²And Elijah answered and said to them, “If I *am* a man of God, may fire come down from heaven, and consume you and your fifty”. And the fire of God came down from heaven and consumed him and his fifty.

¹³And again he sent a captain of a third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pled with him and said to him, “Man of God, please let my life, and the life of these fifty of your servants, be precious in your sight. ¹⁴See, fire came down from heaven, and burned up the two captains of the former fifties with their fifties; therefore let my life now be precious in your sight”.

¹⁵And the angel of the LORD said to Elijah, “Go down with him. Do not be afraid of him”. And he arose and went down with him to the king.

and power of Elijah (Luke 1:17).

1:9 The king wanted to show authority over God’s prophet. He wanted either to kill him or force him to change his prophecy, hoping thereby to escape the force of the prophecy already uttered. The superstitious idea that this was possible was not uncommon in those days.

1:10 This was a contest between the true God and His spokesman and an unbelieving king who looked to false gods. In the circumstances it was important for God to demonstrate His reality and power. Compare the contest between Moses and Pharaoh. Notes at Ex 7:11-17; 12:12.

“*Fire*”— Num 16:35; 1 Kings 18:36-38; Rev 11:5; 20:9. God does not always choose the way of fiery judgment (compare Luke 9:54-55), but He does so when it is necessary and wise to do so.

1:12 Since Ahaziah would not stop the contest, neither would Elijah.

1:13 The third captain had more sense than the king – he could see who the winner of the contest was.

¹⁶And he said to *the king*, “Thus says the LORD: ‘You have sent messengers to inquire of Baalzebub, the god of Ekron. *Is it because you think there is no God in Israel to inquire of his word? Therefore you will not come down from that bed on which you have gone up, but will surely die.’*” ¹⁷So he died according to the word of the LORD which Elijah had spoken. And because he had no son, Jehoram became king in his place, in the second year of Jehoram, the son of Jehoshaphat, king of Judah.

¹⁸Now the rest of the acts of Ahaziah which he did, *are they not written in the book of The Annals of the Kings of Israel?*

2 And it happened, when the LORD would take Elijah up into heaven in a whirlwind, that Elijah went with Elisha from Gilgal. ²And Elijah said to Elisha, “Please wait here, for the LORD has sent me to Bethel”. And Elisha said to *him*, “As the LORD lives, and as your soul lives, I will not leave you”. So they went down to Bethel.

³And the sons of the prophets who were at Bethel came out to Elisha, and said to him, “Do you know that the LORD will take away your master from over you today?” And he said, “Yes, I know *it*. Be silent”.

⁴And Elijah said to him, “Elisha, please wait here, for the LORD has sent me to Jericho”. And he said, “As the LORD lives,

and as your soul lives, I will not leave you”. So they came to Jericho.

⁵And the sons of the prophets who were at Jericho came to Elisha, and said to him, “Do you know that the LORD will take away your master from over you today?” And he answered, “Yes, I know *it*. Be silent”.

⁶And Elijah said to him, “Please wait here, for the LORD has sent me to the Jordan”. And he said, “As the LORD lives, and as your soul lives, I will not leave you”. And the two of them went on.

⁷And fifty men of the sons of the prophets went and stood at a distance to watch. And the two of them stood by the Jordan. ⁸And Elijah took his cloak and folded *it*, and struck the waters, and they were divided left and right, so that the two of them went over on dry ground.

⁹And it happened, when they had crossed, that Elijah said to Elisha, “Ask what I should do for you, before I am taken away from you”. And Elisha said, “Please, may a double portion of your spirit be on me”.

¹⁰And he said, “You have asked a hard thing. *Nevertheless*, if you see me *when I am* taken from you, it will be so to you; but if not, it will not be so”.

¹¹And it came about as they still walked on and talked, that, suddenly, a chariot of fire and horses of fire *appeared* and separated the two of them; and Elijah went up in a

1:16 Because of Ahaziah’s senseless stubbornness 102 men of Israel died, but the message remained the same.

1:17 Every word of God will be fulfilled – 1 Sam 15:29; Isa 44:26; 46:11; Matt 5:18.

“*Jehoram*”– or “*Joram*”. He was Ahaziah’s younger brother.

1:18 “*Annals*”– 1 Kings 14:19.

2:1 “*Up into heaven*”– apparently God had revealed this to Elijah, Elisha, and others (vs 3,5).

2:2 “*Wait here*”– said possibly to test Elisha. If so, Elisha was equal to the test. See 1 Kings 19:20-21. Compare Matt 4:20,22; 19:27; Luke 9:62; 24:28-29; John 6:67-69.

2:3 “*Prophets*”– see 1 Sam 10:5; 19:10; 1 Kings 18:4; 20:35.

2:8 Compare Ex 14:16,21,22; Josh 3:7-17. God demonstrated publicly once again that He was the true God and that Elijah was His prophet. See 1 Kings 18:36-37; 2 Kings 1:10. This is what Elijah’s ministry was all about.

2:9 “*Ask what I should do for you*”– three times, it seems, Elijah had tested Elisha. Three times Elisha had declared his determination to stay with Elijah to the end, regardless of what might

happen. His faith and devotion now have the promise of reward. Compare Mark 10:28-30. Deut 21:17 reveals that a “double portion” was the share of the heir. Elisha was the spiritual heir of Elijah. He was not asking to be twice as spiritual as Elijah, but that he should be his successor as prophet. Perhaps he felt a double portion of Elijah’s spirit was needed for him to serve as a prophet, that he was twice as weak and needy as Elijah. Or perhaps he was inspired by God to utter this request without understanding himself the reason for it. On desiring gifts from God see 1 Kings 3:5,9-12; 1 Cor 12:31.

2:10 Elijah recognizes that Elisha’s request is not his to grant, and leaves it to God. But Elisha must be with him to the very end (v 3).

2:11 “*Fire*”– 6:17; Ps 68:17. Elijah had always been under God’s protection. Here was the visible sign of that.

“*Went up*”– only two persons in the whole Bible were taken to heaven without dying, Elijah and Enoch (Gen 5:24; Heb 11:5). In this they are a picture of a great many in the future – 1 Cor 15:51-52; 1 Thess 4:16-18.

whirlwind into heaven. ¹²And Elisha saw *it* and cried out, “My father, my father! The chariot of Israel and its horsemen!” And he saw him no more; and he took hold of his own clothes and tore them in two pieces.

¹³He also took up the cloak of Elijah that had fallen from him, and went back and stood by the bank of the Jordan. ¹⁴And he took the cloak of Elijah that had fallen from him, and struck the waters and said, “Where *is* the LORD God of Elijah?” And when he also had struck the waters, they were divided left and right, and Elisha went over.

¹⁵And when the sons of the prophets who *were* watching at Jericho saw him, they said, “The spirit of Elijah is resting on Elisha”. And they came to meet him, and bowed down to the ground before him. ¹⁶And they said to him, “See now, there are fifty strong men with your servants. Please let them go and look for your master. Perhaps the Spirit of the LORD has taken him up, and thrown him on some mountain or into some valley”. And he said, “You must not send”.

¹⁷And when they urged him until he was ashamed, he said, “Send”. So they sent fifty men, and they looked for three days, but did not find him. ¹⁸And when they came back to him (for he waited at Jericho) he said to

them, “Did I not tell you not to go?”

¹⁹And the men of the city said to Elisha, “Please look, the situation of this city *is* pleasant, as my lord sees. But the water *is* bad, and the ground *is* barren”.

²⁰And he said, “Bring me a new jar, and put salt in it”. And they brought *it* to him.

²¹And he went out to the spring of water, and threw the salt in there, and said, “Thus says the LORD, ‘I have healed this water. From it there will be no more death or barren *land*’”. ²²So the water has been healed to this day, according to the word of Elisha which he spoke.

²³And he went up from there to Bethel, and as he was going up on the road, youths came out of the city, and mocked him and said to him, “Go up, you bald head! Go up, you bald head!” ²⁴And he turned back and looked at them, and pronounced a curse on them in the name of the LORD. And two female bears came out of the woods, and tore forty-two of the youths. ²⁵And he went from there to mount Carmel, and from there he returned to Samaria.

3 Now Jehoram, the son of Ahab, began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat, king of Judah, and he reigned twelve years. ²And he did evil in the sight of the LORD, but not

2:12 13:14.

“*Tore*”— Gen 37:29; Job 1:20. Elijah’s departure was a grief to Elisha. He was not glad to see him gone so that he himself might be in the limelight. **2:13** Verse 8. The cloak was a symbol that Elisha was Elijah’s successor. See 1 Kings 19:19.

2:14 Elisha acted in faith and was willing to act in the sight of those who may have been watching. He believed that according to Elijah’s word (v 10), he now had a double portion of Elijah’s spirit. Now God publicly reveals by this miracle that Elisha was His chosen prophet. It has been estimated that Elisha’s ministry was twice as long as Elijah’s, and the number of his recorded miracles is double that of Elijah’s.

2:15 “*Bowed down*”— an open recognition that Elisha was Elijah’s successor.

2:16 Compare 18:12. It seems they did not believe that a man in the body could be taken completely out of the world.

2:19 “*The city*”— Jericho.

2:21 “*Healed*”— compare Ex 15:25-26. Notice it was the Lord who healed the waters, not the salt. Salt was but a symbol of God’s covenant with Israel (Lev 2:13; Num 18:19).

2:23 “*Youths*”— these were not children. The

same Hebrew word is used of Joseph at the age of 17 (Gen 37:2), and Absalom after he was grown to full manhood (2 Sam 18:5). Another Hebrew word is translated “youths” in v 24. This word is used of Daniel and his friends in Dan 1:4,10,13,15,17. The insults of these young people expressed their scornful rejection of God and all that for which Elijah and Elisha stood. Bethel (where this happened) was the center of the wicked apostate religion introduced by Jeroboam (1 Kings 12:32-33; Amos 7:13).

2:24 “*A curse*”— God Himself had already pronounced a curse against such. See Deut 28:15,45. Elisha was anointed by the Spirit of God and his response to the ridicule of these young men was in complete harmony with the Law of God.

“*Bears came*”— a fulfillment of Lev 26:21-22. Sometimes God has to judge harshly in order to emphasize how serious it is to show contempt for His Word and His servants. It can never be a light matter to belittle the things of God. See what the book of Proverbs has to say on the subject—Prov 1:22-27; 3:33-34; 9:12; 19:29; 21:11; 29:8; 30:17.

like his father and like his mother; for he put away the image of Baal that his father had made. ³Nevertheless he clung to the sins of Jeroboam the son of Nebat, who caused Israel to sin; he did not depart from them.

⁴And Mesha, king of Moab, was a sheep owner, and paid tribute of a hundred thousand lambs and a hundred thousand rams, with the wool, to the king of Israel. ⁵But it happened when Ahab was dead, that the king of Moab rebelled against the king of Israel. ⁶And King Jehoram went out of Samaria at that same time, and counted all Israel. ⁷And he went and sent word to Jehoshaphat, the king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me against Moab to fight?" And he said, "I will go up. I *am* as you *are*, my people as your people, and my horses as your horses".

⁸And he said, "Which way should we go up?" And he answered, "The way through the wilderness of Edom".

⁹So the king of Israel and the king of Judah and the king of Edom went and circled around on a seven days' march; and there was no water for the army and for the livestock that followed them.

¹⁰And the king of Israel said, "Alas, that the LORD has called these three kings together to deliver them into the hands of Moab!"

¹¹But Jehoshaphat said, "*Is there* not here a prophet of the LORD, so that we can inquire of the LORD through him?"

And one of the servants of the king of Israel answered and said, "Elisha the son of Shaphat, who poured water on the hands of Elijah, *is here*".

¹²And Jehoshaphat said, "The word of the LORD is with him". So the king of Israel and Jehoshaphat and the king of Edom went

down to him.

¹³And Elisha said to the king of Israel, "What have I to do with you? You go to the prophets of your father and to the prophets of your mother". And the king of Israel said to him, "No, for the LORD has called these three kings together to deliver them into the hands of Moab".

¹⁴And Elisha said, "As the LORD of hosts lives, before whom I stand, if it were not that I respect the presence of Jehoshaphat the king of Judah, I would not even look at you or see you. ¹⁵But now bring me a musician". And it happened when the musician played, that the hand of the LORD came on him. ¹⁶And he said, "Thus says the LORD: 'Make this valley full of ditches.' ¹⁷For thus says the LORD: 'You will not see wind, nor will you see rain, yet that valley will be filled with water, so that you may drink, both you, and your livestock and your animals.' ¹⁸And this is *but* a small thing in the sight of the LORD. He will also deliver the Moabites into your hands. ¹⁹And you shall defeat every fortified city, and every choice city, and shall fell every good tree, and stop up all the wells of water, and ruin every good piece of land with stones".

²⁰And it came about in the morning, when the grain offering was offered, that water appeared coming by the way from Edom, and the region was filled with water.

²¹And when all the Moabites heard that the kings had come up to fight against them, they gathered all who were able to put on armour, and older, and stood at the border. ²²And they rose up early in the morning, and the sun was shining on the water, and the water on the other side appeared to the Moabites as red as blood. ²³And they said, "This *is* blood! The kings have surely been

3:2 "*Like his father*"— his father was Ahab who had been the worst of Israel's kings (1 Kings 16:30-34; 21:25-26), and his mother was Jezebel, one of the worst women in history.

3:3 1 Kings 12:28-33; 14:9,16.

3:7 "*Jehoshaphat*"— note at 1 Kings 22:2,4. Apparently Jehoshaphat had learned nothing from his experience with Ahab and the rebuke of the prophets (2 Chron 18:1; 19:1-2; 20:35-37). The marriage alliance he had made with the house of Ahab continued to pervert his judgment and lead him into evil compromise.

3:9 "*King of Edom*"— Edom was controlled by Judah and this king had been appointed by the king of Judah.

3:11 "*Inquire of the LORD*"— 1 Kings 22:7.

"*Elisha*"— 1 Kings 19:21.

"*Who poured water on the hands of Elijah*"— this indicates that he acted as Elijah's personal servant.

3:13 1 Kings 22:6. Elisha knew that the king of Israel had no love for the true God, and was only consulting him because he was in trouble.

3:14 "*LORD of hosts*"— note at 1 Sam 1:3.

"*Jehoshaphat*"— 2 Chron 17:1-6.

3:15 1 Sam 16:23.

"*Musician played*"— note at 1 Chron 25:1.

3:18 "*Small*"— Gen 18:14; Jer 32:17,27; Mark 10:27. Doing miracles is easier for God than digging ditches is for men.

3:20 "*Offering*"— Ex 29:38-40.

killed, and have struck one another down. Now therefore, Moab, to the plunder!”

²⁴And when they came to the camp of Israel, the Israelites rose up and attacked the Moabites, so that they fled before them. And they advanced, striking down the Moabites, even into *their* country. ²⁵And they broke down the cities, and each man threw his stone on every good piece of land and filled it up, and they stopped all the wells of water, and felled all the good trees. Only in Kir-Haraseth did they leave its stones. However the slingers went around *it* and attacked it.

²⁶And when the king of Moab saw that the battle was too fierce for him, he took with him seven hundred men who drew swords, to break through to the king of Edom, but they could not. ²⁷Then he took his oldest son, who would have reigned in his place, and offered him as a burnt offering on the wall. And there was great indignation against Israel; and they departed from him, and returned to *their own* land.

4 Now a certain woman of the wives of the sons of the prophets cried out to Elisha, saying, ‘Your servant my husband is dead. And you know that your servant feared the LORD. And the creditor has come to take my two sons to be slaves for himself”.

²And Elisha said to her, “What shall I do for you? Tell me, what do you have in the house?” And she said, “Your maidservant does not have anything in the house, except a pot of oil”.

³Then he said, “Go outside, borrow

utensils from all your neighbours, empty utensils. Do not borrow a few. ⁴And when you have come in, you must shut the door behind you and behind your sons, and pour out *the oil* into all those utensils, and put aside what is full”.

⁵So she went from him and shut the door behind her and behind her sons, who had brought *the utensils* to her, and she poured out *the oil*. ⁶And it came about, when the utensils were full, that she said to her son, “Bring me another utensil”. And he said to her, “*There is not another utensil*”. And the oil stopped.

⁷Then she came and told the man of God. And he said, “Go, sell the oil and pay your debt, and you and your children live off the rest”.

⁸And one day it came about that Elisha passed over to Shunem, where there was a great woman; and she urged him to eat bread. And so it was, *that* whenever he passed by, he turned in there to eat bread. ⁹And she said to her husband, “Look now, I perceive that this *is* a holy man of God, who is always passing by us. ¹⁰Please let us make a little room on the wall, and let us place there a bed and a table and a stool and a candlestick for him. And it shall be that whenever he comes to us, he can turn in there”.

¹¹And one day it happened that he came there, and went into the room and lay there, ¹²and said to Gehazi, his servant, “Call this Shunammite”. And when he had called her, she stood before him. ¹³And he said to him, “Now tell her, ‘Look, you have taken all this

3:27 “*Sacrifice*”— the god of Moab was Chemosh. Note at 1 Kings 11:7. By this sacrifice Moab’s king lost his son and gained nothing. Men can get no profit by abominable worship of detestable gods, only loss.

4:1 “*Prophets*”— 2:3,5.

“*Feared the LORD*”— notes at Gen 20:11; Ps 34:11-14; 111:10; Prov 1:7.

4:2 “*What shall I do for you*”— a desire to help others is one of the marks of a true servant of God. Compare Matt 24:45-51; 25:34-36; Acts 3:6; 20:33-35; Jam 1:27.

4:3-6 God was ready to perform a miracle for this poor widow. She experienced the miracle only by her obedience and faith. Unbelief or disobedience would have robbed her of God’s miraculous provision. Notice that she was to shut the door while pouring the oil. This was not a public miracle to prove to Israel that Jehovah was God. It was a private miracle demonstrating

God’s compassion and faithfulness to His servant. Many are the miracles of provision God has shown in secret to His believers. God’s people have a shepherd who provides for them (Ps 23:1; 37:25; 2 Cor 9:8; Phil 4:19).

4:8 “*Great woman*”— the Hebrew word translated “great” can mean great in any sense—in age, size, position, wealth, family background. It may mean wealthy here, but the greatness of this woman’s character is revealed in the following verses. She wanted to help the servants of God (vs 8-10); she was a woman of spiritual perception (v 9); she was humble and undemanding (v 13); she had a large faith (vs 22-37). Let us seek greatness in these things that are truly great.

4:9 “*I perceive*”— Matt 7:15-20; 1 John 4:1.

“*Holy man of God*”— see the splendid name Elisha had earned. Man of God was a usual way of designating a prophet.

4:12 “*Gehazi*”— vs 29-31; 5:20-27; 8:4-5.

care to look after us, what *is* to be done for you? Would you be spoken for to the king, or to the commander of the army?" And she answered, "I live among my own people".

¹⁴And he said, "What then *is* to be done for her?" And Gehazi answered, "She has no child at all, and her husband is old".

¹⁵And he said, "Call her". And when he called her, she stood in the door. ¹⁶And he said, "About this season next year you will embrace a son". And she said, "No, my lord, *you* man of God, do not lie to your maid servant".

¹⁷And the woman conceived, and bore a son at that season the next year as Elisha had said to her.

¹⁸And the child grew; and it happened one day that he went out to his father to the reapers. ¹⁹And he said to his father, "My head! My head!" And he said to a lad, "Carry him to his mother".

²⁰And when he had picked him up and brought him to his mother, he sat on her knees until noon and *then* died. ²¹And she went up and laid him on the bed of the man of God, and shut *the door* behind him and went out.

²²And she called to her husband and said, "Please send one of the young men to me, and one of the donkeys, so that I may hurry to the man of God, and come back".

²³And he said, "Why will you go to him today? *It is* neither new moon nor Sabbath". And she said, "*It is well*".

²⁴Then she saddled a donkey and said to her servant, "Drive, and go forward. Do not slow the pace for me, unless I tell you". ²⁵So she went and came to the man of God at mount Carmel. And it came about, when

the man of God saw her at a distance, that he said to Gehazi his servant, "Look, *there is* that Shunammite. ²⁶Please run now to meet her, and say to her, '*Is it well* with you? *Is it well* with your husband? *Is it well* with the child?' " And she answered, "*It is well*".

²⁷And when she came to the man of God on the hill, she took hold of his feet, but Gehazi came near to thrust her away. And the man of God said, "Let her alone, for her soul *is* troubled in her, and the LORD has hidden *it* from me and has not told me".

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

²⁹Then he said to Gehazi, "Tuck up your robe in your belt, and take my staff in your hand, and go your way. If you meet anyone do not greet him, and if anyone greets you, do not reply; and lay my staff on the face of the child".

³⁰And the mother of the child said, "As the LORD lives, and as your soul lives, I will not leave you". And he arose and followed her.

³¹And Gehazi passed on before them and laid the staff on the face of the child, but *there was* neither sound nor response. Therefore he went back to meet him, and told him, saying, "The child did not wake up".

³²And when he came into the house, Elisha saw that the child was dead, *and* had been laid on his bed. ³³Therefore he went in and shut the door behind the two of them, and prayed to the LORD. ³⁴And he went up and lay on the child, and put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands, and he stretched himself on the child. And the flesh of the child became warm. ³⁵Then he got off and walked to and fro in the house, and went

4:13 "*What*"— v 2. The woman was content and was not looking for favors from the mighty. Compare 1 Tim 6:6-8; Heb 13:5.

4:16 Gen 18:10-14.

4:20 Here was a severe test of this great woman's faith. The verses which follow show her faith was equal to the test.

4:21-22 She did not reason that when a person is dead he is dead, and nothing can be done about it. She believed God could work a miracle through Elisha. Compare Heb 11:35.

4:23 "*Why*"— the husband was a different sort of person from his wife. It was her suggestion, not his, to help Elisha (vs 8-10). He seemed to care little for his son (v 19), and after the boy's death he could not imagine why his wife wanted to go to Elisha.

"*New moon, Sabbath*"— Num 10:10; 28:9,11;

1 Chron 23:31.

"*She said*"— evidently her husband was not the kind of person she could share her thoughts with.

4:26 Being a woman of discernment, she would not share her thoughts with Gehazi either, and she had no confidence he could do anything (vs 29,30).

4:27 "*Her soul is troubled*"— God's good gifts can lead us into trial and grief. But the end was not yet.

"*The LORD has hidden it*"— God does not tell His servants everything, only what they need to know.

4:30 This was language Elisha could well understand. See 2:2,4,6.

4:33 1 Kings 17:19-22; Matt 6:6; 9:25; Luke 8:51; Acts 9:40.

up and stretched himself on him. And the child sneezed seven times, and the child opened his eyes.

³⁶And he called Gehazi and said, "Call this Shunammite". So he called her. And when she had come in to him, he said, "Take up your son". ³⁷Then she went in and prostrated herself at his feet, bowing down to the ground, and took up her son and went out.

³⁸And Elisha went back to Gilgal. And *there* was a famine in the land. And the sons of the prophets were sitting before him, and he said to his servant, "Put on the large pot, and cook stew for the sons of the prophets".

³⁹And someone went out into the field to gather herbs, and found a wild vine, and gathered his lap full of wild gourds from it, and came and shredded *them* into the pot of stew, for they did not know *what they were*. ⁴⁰So they poured out *the stew* for the men to eat. And it came about, as they were eating the stew, that they cried out and said, "O man of God, *there is death in the pot!*" And they could not eat *it*.

⁴¹But he said, "Then bring flour". And he threw *it* into the pot and said, "Pour *it* out for the people, so they may eat". And there was no harm in the pot.

⁴²And a man came from Baal Shalisha, and brought the man of God bread from the firstfruits, twenty loaves of barley, and full heads of grain in its husk. And he said, "Give it to the people, so that they may eat".

⁴³And his servant said, "What, should

I set this before a hundred men?" He said again, "Give *it* to the people, so that they may eat. For thus says the LORD: 'They will eat, and leave *some of it*.'" ⁴⁴So he set *it* before them, and they ate, and left *some of it*, according to the word of the LORD.

5 Now Naaman, commander of the army of the king of Syria, was a great and highly respected man with his master, because by him the LORD had given victory to Syria. He was also a valiant warrior, *but he was a leper*.

²And the Syrians had gone out in *raiding* bands, and had brought a little girl captive from the land of Israel; and she waited on Naaman's wife. ³And she said to her mistress, "Would God my lord *were* with the prophet who *is* in Samaria! For he would heal him of his leprosy".

⁴And he went in and told his lord, saying, "Thus and thus *is what* the girl who *is* from the land of Israel said". ⁵And the king of Syria said, "Go now, and I will send a letter to the king of Israel". And he departed, and took with him ten talents of silver and six thousand *pieces* of gold and ten changes of clothing. ⁶And he brought the letter to the king of Israel, which said: "Now when this letter comes to you, see, *with it* I have sent Naaman my servant to you, that you may heal him of his leprosy".

⁷And it came about, when the king of Israel had read the letter, that he tore his clothes and said, "Am I God, to kill and

4:37 1 Kings 17:23; Heb 11:35. Great faith receives great rewards.

4:38 "*Famine*"— famine was an evidence of God's anger on His people's sins (Lev 26:18-20; Deut 28:15,23,24; 2 Sam 21:1; 1 Kings 8:35-39).

4:40 "*Death in the pot*"— because of a poisonous plant put in the stew. In times of famine people search for anything that might be eaten whether they know what it is or not.

4:41 Compare 2:21. God will provide for His servants even if He has to perform a miracle to do so. Ps 33:18-19; 37:18-19.

4:42 Another way which God uses to provide for His servants. God can provide their necessities in famine as easily as in years of plenty.

4:43-44 A miracle of the same kind as that of Matt 14:13-21.

5:1 "*Namaan*"— Luke 4:27.

"*Victory*"— Syria was not God's chosen nation as Israel was. It was an idolatrous nation usually hostile to Israel. They would have attributed their victories to the power of their gods. But

observing it was the LORD (Jehovah) who gave them victory. God is sovereign over the world and works His will among all nations (Dan 4:35).

"*Leper*"— see note at Lev 13:2.

5:3 "*Prophet*"— Elisha.

5:5 "*Silver*"— ten talents equals about 340 kilograms.

"*Gold*"— 6000 shekels equals about 70 kilograms. Obviously this was an extremely valuable gift. It indicates how serious Naaman's disease was and how much he longed to be rid of it. King Omri had purchased the whole hill of Samaria for two talents of silver (1 Kings 16:24).

5:7 "*Tore his clothes*"— 2 Sam 13:31; 1 Kings 21:27; Esther 4:1,3; Job 1:20; 2:8. The captive girl (vs 2,3) knew more than the king of Israel about Elisha and God's power working through him. It is often true that the meek and lowly know important things about God of which the high and mighty are ignorant. The king could think only that the Syrians had some sinister plot in mind.

to make alive, that this man sends *word* to me to heal a man of his leprosy? Therefore please consider, and see how he is seeking *grounds for* a quarrel against me”.

⁸And it came about when Elisha the man of God heard that the king of Israel had torn his clothes, he sent *word* to the king, saying, “Why did you tear your clothes? Let him come now to me, and he will know that there is a prophet in Israel.” ⁹So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. ¹⁰And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh will be restored to you, and you will be clean”.

¹¹But Naaman was angry and went away, and said, “Look, I thought he will surely come out to me, and stand and call on the name of the LORD his God, and wave his hand over the place and heal the leprosy. ¹²Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?” So he turned and went away in a rage.

¹³And his servants came near, and spoke to him and said, “My father, *if* the prophet had told you *to do some* great thing, would you not have done *it*? How much more then, when he says to you, ‘Wash and be clean?’

5:8 “*Why*”—this was a rebuke to the unbelief and ignorance of the king.

5:10 Elisha did not even come out to see or meet this “great” man (v 1).

“*Jordan*”—the waters of the Jordan had no power to heal the body, cleanse from sin, or do any spiritual good whatever. In this it was like all other rivers in the world. None of them anywhere have any spiritual power. God is the healer (Ex 15:26; Deut 32:39). When Namaan was healed it was faith and obedience to God’s word given through His prophet that brought the healing.

5:11-12 Namaan had pre-conceived ideas of how the prophet should heal him. He was not ready yet for childlike obedience. It seems also that his pride was offended. He thought surely Elisha would come out to him – after all, he was a great man in Syria. Pride can rob men of God’s blessings (Jam 4:6,10; Mark 10:15).

5:14 Faith and humble obedience gain from God what nothing else ever can.

5:15 This foreign idolater learned what Israel as a nation had not learned (1 Kings 18:21, etc). They were rushing after other gods, he was about to abandon his. This knowledge Namaan gained was a far greater gift of God than the healing of his body. Compare John 17:3.

5:16 Elisha did not serve God for the gifts he

” ¹⁴Then he went down and dipped seven times in the Jordan, in accordance with the word of the man of God, and his flesh was restored like the flesh of a little child, and he was clean.

¹⁵And he returned to the man of God, he and all his company, and came and stood before him, and said, “Look, now I know that *there is* no God in all the earth, except in Israel. Therefore now please accept a gift from your servant”.

¹⁶But he said, “As the LORD lives, before whom I stand, I will not accept any”. And he urged him to take *it*, but he refused.

¹⁷And Naaman said, “Then, please, shall not two mules’ load of earth be given to your servant? For from now on your servant will offer neither burnt offering nor sacrifice to other gods, but to the LORD. ¹⁸In this thing the LORD pardon your servant, *that* when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow in the house of Rimmon. When I bow down in the house of Rimmon, the LORD pardon your servant in this thing”.

¹⁹And he said to him, “Go in peace”. So he departed from him a little distance.

²⁰But Gehazi, the servant of Elisha the man of God, said, “Look, my master has

might get. This one gift from Namaan would have made him a rich man (v 5), but Elisha was not interested in obtaining wealth, even by gifts others wanted to give him. How unlike Balaam and many others since (2 Pet 2:15. See Paul’s warning to Timothy in 1 Tim 6:6-11).

5:17 “*Earth*”—to make an altar in Damascus. It seems he did not understand that the earth of Israel was no more sacred for this purpose than earth anywhere else.

5:18 Namaan knew that bowing to another god would not be right, but did not see how he could escape when the king with him bowed.

5:19 Elisha did not try to be Namaan’s conscience, but left it to him to work out his own problem.

5:20 Gehazi is typical of all those who seek personal gain through the service of God. He was eager for money. The mind of Gehazi is often seen in Christian circles today. It leads to God’s judgment (Matt 6:24; Luke 12:15; 1 Tim 6:5,9). Man of God, flee these things! Beware of greed, of trying to make gain from your position, of taking gifts God does not want you to have. Those things can ruin your ministry and your life.

5:22 Getting what he wanted involved Gehazi in lying and misrepresenting his master. One sin, as often happens, led to another. He loved money more than truth, like so many today. When they who say they are servants of Christ

let this Syrian Naaman off lightly, by not accepting from his hands what he brought. But, as the LORD lives, I will run after him and take something from him”.

²¹So Gehazi went after Naaman. And when Naaman saw *him* running after him, he got down from the chariot to meet him, and said, “Is all well?”

²²And he said, “All is well. My master has sent me, saying, ‘Look, just now two young men of the sons of the prophets have come to me from Mount Ephraim. Please give them a talent of silver and two changes of clothing.’”

²³And Naaman said, “Be pleased to take two talents”. And he urged him, and tied up two talents of silver in two bags, with two changes of clothing, and placed *them* on two of his servants, and they carried *them* in front of him. ²⁴And when he came to the tower, he took *them* from their hand and stored *them* in the house, and he let the men go, and they departed. ²⁵But he went in and stood before his master. And Elisha said to him, “From where *are you coming*, Gehazi?” And he said, “Your servant did not go anywhere”.

²⁶And he said to him, “Did not my heart go *with you*, when the man turned back from his chariot to meet you? *Is it* a time to accept money and to accept clothes, and olive groves and vineyards and sheep and oxen, and male and female servants? ²⁷Therefore the leprosy of Naaman will cling to you and to your offspring forever”. And he went out from his presence a leper as *white* as snow.

6 And the sons of the prophets said to Elisha, “Now look, the place where we are living with you is too small for us. ²Please

are greedy for money and twist the facts to get it, they are misrepresenting Christ, bringing harm to His work on earth, and eventually great harm to themselves.

5:24 The cover-up begins. Compare Achan (Josh 7:1,11,12,21).

5:25 The attempt to cover up wrongdoing usually leads to more lying, all of which is hateful to God (Prov 6:16-19. See also Prov 28:13).

5:26 “*Did not my heart go*”— God enabled Elisha to know what Gehazi had been doing. He had an ability to see things others could not see. Compare 6:17. Of course, it may be possible for men to hide their sins from other men. But God sees what is going on and in His time and way will expose and punish it (Ps 90:8; 139:1-7; Heb 4:13).

5:27 It is as though Elisha was saying “You wanted something belonging to Naaman, did

let us go to the Jordan, and each man take a beam from there, and let us make a place for ourselves there, where we can live”. And he answered, “Go”.

³And one *of them* said, “Please be willing to go with your servants”. And he answered, “I will go”.

⁴So he went with them. And when they came to the Jordan, they cut down trees. ⁵But as one *of them* was felling a tree, the axe head fell into the water, and he cried out and said, “Alas, master! For it was borrowed”.

⁶And the man of God said, “Where did it fall?” And he showed him the place. And he cut down a stick and threw *it* in there, and the iron floated up. ⁷So he said, “Lift *it* out for yourself”. And he stretched out his hand and took it.

⁸Then the king of Syria was at war against Israel, and he took counsel with his servants, saying, “My camp *will be* in such and such a place”.

⁹And the man of God sent *word* to the king of Israel, saying, “Beware that you do not pass that place, for the Syrians have come down there”. ¹⁰And the king of Israel sent *men* to the place about which the man of God had told him and warned him, and saved himself there, not once or twice.

¹¹Therefore the heart of the king of Syria was greatly troubled about this thing, and he called his servants and said to them, “Will you not tell me which of us *is* for the king of Israel?”

¹²And one of his servants said, “No one, my lord, O king; but Elisha, the prophet who *is* in Israel, tells the king of Israel the words that you speak in your bedroom”.

you? Take, then, his leprosy!”

6:1 “*Prophets*”— 2:3,5; 4:1,38. Evidently, part of Elisha’s ministry was training these prophets for God’s service.

6:5 “*It was borrowed*”— here is a problem that can always arise with borrowed things – they can be lost or ruined. And this can produce hard feelings in the lender. One should be just as careful with borrowed things as with one’s own – or even more so. And any loss should be paid by the borrower. See Ex 22:14.

6:6-7 Through the prophet God showed His concern for even small matters which affected His servants. Compare Matt 10:30.

6:9 “*There*”— 5:26. God revealed to Elisha the movements of the Syrian army.

6:11 The king thought there was a traitor in their midst sending information to Israel.

¹³And he said, "Go and find out where he is, so that I can send *men* and bring him". And it was told him as follows: "See, *he is in Dothan*". ¹⁴Therefore he sent horses and chariots and a large army there, and they came at night and surrounded the city.

¹⁵And when the servant of the man of God rose early and went out, he saw an army surrounding the city with both horses and chariots. And his servant said to him, "Alas, my master! What shall we do?"

¹⁶And he answered, "Do not be afraid, for those who *are* with us are more than those who *are* with them".

¹⁷And Elisha prayed and said, "LORD, I pray you, open his eyes, so that he can see". And the LORD opened the eyes of the young man, and he looked and saw that the mountain was full of horses and chariots of fire around Elisha.

¹⁸And when they came down to him, Elisha prayed to the LORD and said, "I pray you, strike this people with blindness". And he struck them with blindness in accordance with the word of Elisha.

¹⁹And Elisha said to them, "This *is not* the way, nor *is this* the city. Follow me, and I will take you to the man for whom you are looking". But he led them to Samaria.

²⁰And it came about, when they came into Samaria, that Elisha said, "LORD, open the eyes of these *men*, so that they can see". And the LORD opened their eyes, and they looked and saw that *they were* in the middle of Samaria. ²¹And when he saw them, the king of Israel said to Elisha, "My father, shall I

strike *them* down? Shall I strike *them* down?"

²²And he answered, "You shall not strike *them* down. Would you strike down those whom you take captive with your sword and with your bow? Set food and water before them, that they may eat and drink and go to their master". ²³And he prepared a great feast for them. And when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria no longer came into the land of Israel.

²⁴But after this it happened that Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria. ²⁵And there was a great famine in Samaria, and, see, they besieged it until a donkey's head was *sold* for eighty *pieces* of silver, and the fourth of a *kab* of dove's dung for five *pieces* of silver.

²⁶And as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king".

²⁷And he said, "If the Lord does not help you, from where shall I help you? From the barn floor or from the winepress?" ²⁸And the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son so that we can eat him today, and we will eat my son tomorrow.' ²⁹So we boiled my son and ate him. And the next day I said to her, 'Give your son so that we can eat him.' And she has hidden her son".

³⁰And when the king heard the words of the woman, it came about that he tore his clothes, and he passed by on the wall, and the people looked and there inside *he had* sackcloth on his body. ³¹Then he said, "May

6:16 "With us are more"— see 2 Chron 32:7-8; Ps 18:16-18; 34:7; 55:16-19; 68:17; 91:11; Matt 26:53; Rom 8:31; Heb 1:14.

6:17 See 5:26.

"Fire"— 2:11-12. God guards all of His servants. He has all the angels of heaven available for this purpose. It is not possible for anyone to capture any servant of God or do any physical harm to him without God's permission and wise purpose.

6:18 "Blindness"— Gen 19:11; Acts 13:10-11. God may use such means to protect His people and to further His work.

6:22-23 The purpose of Elisha's actions was not to destroy these men, but to prove to them that God was defending Israel. For the time being they learned their lesson.

6:24 "After this"— often kings do not grasp the lessons of history. See 1 Kings chapter 20.

6:25 Eighty shekels equals about one kilogram. In times of famine there are usually those who make profit from the suffering of others and in

this way show the baseness of their character.

"A *kab*"— probably about 0.3 liter.

"Of dove's dung"— or this could be translated "of seed pods". There may have been a plant or its fruit called "dove's dung", strange as the name might seem to us.

"Five *shekels*"— about 55 grams.

6:28-29 God told them such things would happen if they did not obey Him. See Lev 26:27-29; Deut 28:52-57.

6:30 "Sackcloth"— Gen 37:34; 1 Kings 21:27; Esther 4:1-2; Job 16:15.

6:31 Compare 1 Kings 18:10,16; 21:20. Elisha by his prayers, walk with God, and counsel to the king (6:9-10) was the greatest human protector of the kingdom. It was madness for the king to blame him for something that resulted from the unbelief and disobedience of himself and the people. Such is fallen human nature. And such has been and still is the experience of many of God's servants.

God do *harm* to me and more also, if the head of Elisha the son of Shaphat remains on him today”.

³²But Elisha was sitting in his house, and the elders were sitting with him. And *the king* sent a man from his presence, but before the messenger came to him, he said to the elders, “Do you see how this son of a murderer has sent *someone* to take off my head? Look, when the messenger comes, shut the door and hold him fast at the door. *Is not* the sound of his master’s feet behind him?”

³³And while he was still talking with them, there was the messenger coming down to him. And *the king* said, “Look, this disaster *is* from the LORD. Why should I wait for the LORD any longer?”

7 Then Elisha said, “Hear the word of the LORD!

Thus says the LORD: Tomorrow about this time a measure of fine flour *will be sold* for a shekel and two measures of barley for a shekel, in the gate of Samaria”.

²Then an officer on whose hand the king was leaning answered the man of God and said, “Look, *even if* the LORD made windows in heaven, could this thing be?”

And he said, “Look, you will see *it* with your eyes, but will not eat of it”.

³And there were four men with leprosy at the entrance of the gate, and they said to one another, “Why should we sit here until we die? ⁴If we say, We will go into the city, then the famine *is* in the city, and we will die there. And if we still sit here, we will die also. Therefore, come now and let’s go over to the camp of the Syrians. If they save us alive, we will live; and if they kill us, we will but die”.

⁵And they rose at twilight to go to the camp of the Syrians, and when they arrived at the outskirts of the Syrian camp, *there was no one there*. ⁶For the Lord had caused the army of the Syrians to hear a sound of

chariots and a sound of horses, the sound of a large army. And they said to one another, “Look, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians, to attack us”. ⁷Therefore they arose and fled at twilight, and left their tents and their horses and their donkeys, the camp just as it was, and fled for their life.

⁸And when these lepers came to the outskirts of the camp, they went into one tent, and ate and drank, and carried silver and gold and clothes from there and went and hid *it*, and came back, and entered another tent, and carried *things* from there *also*, and went and hid *them*.

⁹Then they said to one another, “We are not behaving well. Today *is* a day of good news, and we are keeping silent. If we wait till morning light, some punishment will come on us. Therefore come now, let’s go and tell the king’s household”.

¹⁰So they came and called to the gatekeepers of the city and told them, saying, “We went to the camp of the Syrians, and, see, *there was no one there*, not a human sound, but horses tied up and donkeys tied up, and the tents as they *were*”. ¹¹And the gatekeeper called out, and they reported *it* inside the king’s house.

¹²And the king arose in the night and said to his servants, “I will now tell you what the Syrians are doing to us. They know that we *are* hungry, so they have gone out of the camp to hide themselves in the field, saying, ‘When they come out of the city, we will capture them alive, and get into the city.’ ”

¹³And one of his servants answered and said, “Please let *some men* take five of the horses that remain, which are left in the city. Look, they *may become* like all the multitude of Israel who are left in it; yes, *I say*, they *may become* just like the whole multitude of the Israelites who have perished. But let us send *them* and see”.

¹⁴So they took two chariot horses, and

“*Gate*”— excluded from the city (Lev 13:46; Num 5:2-3).

7:6 “*The LORD had caused*”— God has many ways of protecting His people and working His sovereign will.

“*A sound of chariots*”— 6:17.

7:9 “*Not behaving well*”— it is never right to keep good news from those who might benefit from it. Compare Mark 16:15; Acts 20:20.

7:12 The king did not believe Elisha’s word in v 1.

6:33 “*Why should I wait...any longer*”— Jehoram was an evil man (3:1-3), and was seeking to kill the greatest man in Israel. He had not been waiting for the Lord in repentance and faith.

7:1 “*Measure*”— this measure was about 7.3 liters.

“*A shekel*”— about 11 grams. Compare 6:25. Elisha is predicting an end, at least a temporary end, of the famine.

7:2 “*Not eat*”— v 17. Possibly his death was God’s judgment for his unbelief.

7:3 “*Leprosy*”— note at Lev 13:2.

the king sent *them* after the army of the Syrians, saying, "Go and see".¹⁵ And they went after them to the Jordan, and saw the whole road was full of clothes and articles which the Syrians had thrown away in their haste. And the messengers returned and told the king.¹⁶ And the people went out and plundered the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, in accordance with the word of the LORD.

¹⁷And the king appointed the officer on whose hand he leaned to have charge of the gate; and the people trampled on him in the gate, and he died, as the man of God had said, who spoke when the king came down to him.¹⁸ And it happened just as the man of God had spoken to the king, saying, "There will be two measures of barley for a shekel and a measure of fine flour for a shekel, tomorrow about this time in the gate of Samaria".¹⁹ And that officer had answered the man of God and said, "Now, look, *even if* the LORD made windows in heaven, might such a thing be?" And he had said, "Look, you will see it with your eyes, but will not eat of it".²⁰ And so it happened to him; for the people trampled on him in the gate, and he died.

8 Then Elisha spoke to the woman whose son he had restored to life, saying, "Arise, and go with your household, and stay for a time wherever you can stay, for the LORD has called for a famine; and also it will come on the land for seven years".² And the woman arose and acted in accordance with the word of the man of God, and she went with her household and stayed in the land of the Philistines for seven years.

³And it came about at the end of the seven years that the woman returned from the land of the Philistines, and she went to cry out to the king for her house and for her land.⁴ And the king was talking with Gehazi the servant of the man of God, saying, "Please tell me all the great things that Elisha has done".⁵ And it so happened that as he was telling the king how he had restored a dead body to life, that suddenly the woman whose son he had restored to life, cried out to the king for her house and for her land. And Gehazi said, "My lord, O king, *this is* the woman, and *this is* her son whom Elisha restored to life".⁶ And when the king asked the woman, she told him. So the king appointed an officer for her, saying, "Restore all that was hers, and all the produce of the field from the day that she left the land until now".

⁷And Elisha came to Damascus. And Ben-Hadad the king of Syria was sick, and it was told him, saying, "The man of God has come here."⁸ And the king said to Hazael, "Take a present in your hand, and go, meet the man of God and ask the LORD through him, saying, "Will I recover from this disease?"

⁹So Hazael went to meet him and took a present with him, *some* of every good thing in Damascus, forty camels' loads, and came and stood before him and said, "Your son Ben-Hadad, king of Syria, has sent me to you, saying, "Will I recover from this disease?"

¹⁰And Elisha said to him, "Go, say to him, 'You may certainly recover,' however the LORD has revealed to me that he will surely die".¹¹ And he fixed his gaze steadily, until he was ashamed. And the man of God wept.

¹²And Hazael said, "Why is my lord weeping?" And he answered, "Because I know the evil that you will do to the children

7:16 Verse 1. To fulfill His word God put a strong army to flight. God would move heaven and earth, if He needed, to do what He said.

7:17-19 Verse 2; Isa 44:26.

8:1 "Restored to life"— the son of the woman of Shunem (4:18-35).

"Famine"— 2 Sam 21:1; 1 Kings 8:37; 17:1; 2 Kings 6:25; Ps 105:16; Hag 1:11. God has often sent famine because of the disobedience and wickedness of people.

8:4 "King"— which king is not stated. Jehoram was familiar with many of Elisha's great works. This king may have been Jehu who succeeded Jehoram.

8:7 In this foreign capital Elisha was famous for his miraculous deeds.

8:8 Interesting that this idolatrous king wanted to consult Jehovah the God of Israel. The story of Namaan, the commander of his army, perhaps had a profound effect on him.

8:9 "A present"— it is unlikely that Elisha accepted any part of this. See 5:16.

8:10 "Recover"— Elisha's meaning seems to be that Ben Hadad's illness was not to death. If left alone he would recover. But Elisha knew what Hazael would do (vs 14,15). Possibly the Hebrew may also be translated "Go and say, 'You will certainly not recover', for the LORD", etc.

8:12 10:32-33; 12:17; 13:3,7; Amos 1:3-4. Hazael is a terrible warning of the depths to which a man can sink when he refuses the control of God (Jer 17:9).

of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, and will dash their children down, and rip open their pregnant women”.

¹³And Hazael said, “But what! Is your servant a dog that he would do this great thing?” And Elisha answered, “The Lord has revealed to me that you *will be* king over Syria”.

¹⁴So he left Elisha and came to his master, who said to him, “What did Elisha say to you?” And he answered, “He told me *that* you would surely recover”. ¹⁵And it came about the next day that he took a thick cloth and dipped *it* in water, and spread *it* on his face, so that he died, and Hazael reigned in his place.

¹⁶And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. ¹⁷He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. ¹⁸And he walked in the way of the kings of Israel, as the house of Ahab had done, for his wife was Ahab’s daughter. And he did evil in the sight of the LORD. ¹⁹Yet, for the sake of his servant David, the LORD would not destroy Judah, since he promised him to give to him, *and* to his descendants, a perpetual light.

²⁰In his days Edom revolted from under the hand of Judah, and made a king over themselves. ²¹So Joram went over to Zair, and all the chariots *went* with him; and he rose at night and attacked the Edomites who surrounded him, and the captains of the

chariots; and the people fled to their tents. ²²Yet Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time.

²³And the rest of the acts of Joram and all that he did, *are* they not written in the book of the Annals of the Kings of Judah? ²⁴And Joram slept with his ancestors and was buried among his ancestors in the city of David, and Ahaziah his son reigned in his place.

²⁵In the twelfth year of Joram, the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign. ²⁶Ahaziah *was* twenty-two years old when he began to reign and he reigned one year in Jerusalem. And his mother’s name was Athaliah, the daughter of Omri king of Israel. ²⁷And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as the house of Ahab *had done*; for he was a son-in-law of the house of Ahab.

²⁸And he went with Joram, the son of Ahab, to the war against Hazael, king of Syria, in Ramoth-Gilead, and the Syrians wounded Joram. ²⁹And king Joram went back to Jezreel to be healed of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram, king of Judah, went down to see Joram, the son of Ahab, in Jezreel, because he was sick.

9 And Elisha the prophet called one of the sons of the prophets, and said to him, “Tuck up your robe in your belt, and take this flask of oil in your hand and go

8:13 1 Kings 19:15. God would use Hazael’s elevation to the throne to punish His disobedient people.

8:16-24 2 Chron 21:1-20.

“*Joram*”– 1:17; 3:1. Jehoram shared the throne with his father for some five years before he became the sole king of Judah.

8:18 “*Kings of Israel*”– 1 Kings 12:28-33; 21:25-26.

“*Ahab’s daughter*”– 2 Chron 18:1. The marriage of Jehoram son of Jehoshaphat to Athaliah daughter of Ahab was a tragedy for Judah. Those who arranged it probably meant to encourage peace and cooperation between Israel and Judah, but it led to the corruption and degradation of Judah. Failure to live according to God’s standards always has serious consequences. Every believer should be very careful about marriage alliances. See 2 Cor 6:14-18.

8:19 2 Sam 7:12-15; 1 Kings 11:36; 15:4; Ps 132:17.

8:20 “*Edom*”– Gen 25:30; 27:40; 1 Kings 22:47. For some time Judah had controlled Edom and appointed their rulers. When God’s people went astray from Him it always resulted in trouble. Compare Jud 2:11-23.

8:21 “*Joram*”– Jehoram.

8:24-29 2 Chron 22:1-7.

8:24 “*Slept*”– note at 1 Kings 2:10.

“*City of David*”– 2 Sam 5:6-7.

8:26 “*Omri*”– 1 Kings 16:23-26.

8:27 Verse 18; 2 Chron 18:1.

8:28 “*Hazael*”– v 15.

8:29 9:15-16.

“*Ramah*”– or “*Ramoth*”.

9:1-10 2 Chron 22:7-9.

9:1 “*Prophets*”– 1 Sam 10:5; 2 Kings 2:3,5; 6:1.

“*Oil*”– oil was used to anoint leaders (1 Sam 10:1; 16:1; 1 Kings 1:39).

to Ramoth-Gilead. ²And when you arrive there, look for Jehu, the son of Jehoshaphat, the son of Nimshi, and go in and have him stand up among his brethren, and take him to an inner room. ³Then take the flask of oil, and pour *the oil* on his head, and say, Thus says the LORD, 'I have anointed you king over Israel.' Then open the door and flee, and do not wait".

⁴So the young man, the young man the prophet, went to Ramoth-Gilead. ⁵And when he arrived, there were the commanders of the army *sitting*, and he said, "I have a message for you, O commander!" And Jehu said, "To which one of all of us?" And he said, "To you, O commander".

⁶And he arose and went into the house; and he poured the oil on his head, and said to him, "Thus says the LORD God of Israel, 'I have anointed you king over the people of the LORD, over Israel. ⁷And you shall strike the house of Ahab your master, so that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. ⁸For the whole house of Ahab will perish; and I will cut off from Ahab every male person, both bond and free in Israel. ⁹And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. ¹⁰And the dogs will eat Jezebel in the plot of *ground* in Jezreel, and *there will be* no one to bury her.' " And he opened the door and fled.

¹¹Then Jehu came out to the servants of his lord; and *one of them* said to him, "Is all well? Why did this mad *fellow* come to you?"

And he said to them, "You know the man and his talk".

¹²And they said, "*That is* not true! Tell us now".

And he said, "Thus and thus he told me, saying, 'Thus says the LORD: I have

anointed you king over Israel.' "

¹³Then each one of them hurriedly took his cloak, and put *it* under him on the top of the stairs, and blew with trumpets, saying, "Jehu is king!"

¹⁴So Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had been guarding Ramoth-Gilead, he and all Israel, because of Hazael king of Syria. ¹⁵But king Joram had returned to Jezreel to be healed of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, "If you are so minded, *then* let no one go out or escape from the city to go to tell *it* in Jezreel. ¹⁶So Jehu rode in a chariot and went to Jezreel, for Joram lay there. And Ahaziah king of Judah had come down to see Joram.

¹⁷And a watchman stood on the tower in Jezreel, and he saw the troop of Jehu as he was coming, and said, "I see a troop".

And Joram said, "Take a horseman and send *him* to meet them, and have him say, '*Is it peace?*' "

¹⁸So someone went on horseback to meet him, and said, "Thus says the king, '*Is it peace?*' "

And Jehu said, "What have you to do with peace? Turn in behind me". And the watchman reported *this*, saying, "The messenger went to them, but he is not coming back".

¹⁹Then he sent out a second man on horseback, who went to them and said, "Thus says the king, '*Is it peace?*' "

And Jehu answered, "What have you to do with peace? Turn in behind me".

²⁰And the watchman reported *this*, saying, "He also went to them, and is not coming back. And the driving *is* like the driving of Jehu the son of Nimshi; for he drives furiously".

²¹And Joram said, "Make ready". And his

"*Every male person*"— in Hebrew, "him who urinates against the wall".

9:9 1 Kings 14:10-11; 15:29; 16:3-4,11,12.

9:10 "*Jezebel*"— note at 1 Kings 16:31.

9:11 "*Mad fellow*"— God's prophets (and even His Son) were sometimes regarded as crazy by sinful, worldly people — Jer 29:26-27; Hos 9:7; Mark 3:21; John 10:20; Acts 26:24.

9:13 "*Trumpets*"— 2 Sam 15:10; 1 Kings 1:34.

9:15 "*Joram*"— or "Jehoram".

"*Jezreel*"— 8:29. This was nearly 75 kilometers from Ramoth.

9:2 1 Kings 19:16-17. This Jehu was not the prophet who had the same name (1 Kings 16:1); and this Jehoshaphat was not the same as the king of Judah (8:16).

9:4 "*Gilead*"— Ramoth Gilead was east of the Jordan River, nearly 100 kilometers from Samaria.

9:7 "*Ahab*"— Jehu knew what Ahab had done and that God's vengeance would come on Ahab's house. See vs 25,26.

"*Avenge*"— note at Num 31:2-3.

9:8 10:17; 1 Kings 14:10; 21:21. There was not one of Ahab's descendants who was righteous and God-fearing, who deserved to be spared.

chariot was made ready. And Joram king of Israel and Ahaziah king of Judah set out, each in his chariot, and they went out against Jehu, and met him in the plot of ground of Naboth the Jezreelite. ²²And it came about when Joram saw Jehu that he said, “Is it peace, Jehu?” And he answered, “What peace, as long as the acts of prostitution of your mother Jezebel and her acts of witchcraft are so many?”

²³And Joram turned his hands and fled, and said to Ahaziah, “There is treachery, Ahaziah!”

²⁴And Jehu drew a bow with his full strength, and hit Jehoram between his shoulders, and the arrow went out through his heart, and he sank down in his chariot. ²⁵Then Jehu said to Bidkar his captain, “Take him up and throw him in the plot of ground of Naboth the Jezreelite; for remember when you and I were riding together behind his father Ahab that the LORD laid this burden on him: ²⁶‘I have certainly seen yesterday the blood of Naboth and the blood of his sons, says the LORD, and I will repay you in this plot, says the LORD.’ Now, therefore, take him and throw him into that plot of ground, in accordance with the word of the LORD”.

²⁷But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed him, and said, “Strike him down too, in the chariot”. And they did so at the ascent to Gur, which is at Ibleam. And he fled to Megiddo, and died there. ²⁸And his servants carried him in a chariot to Jerusalem, and buried him in his tomb with his ancestors in the city of David. ²⁹And in the eleventh year of Joram, the son of Ahab, Ahaziah began to reign over Judah.

³⁰And when Jehu came to Jezreel, Jezebel heard of it, and she painted her eyes and adorned her head, and looked out at a window. ³¹And as Jehu came in at the gate, she said, “Did Zimri, who killed his master, have peace?”

³²And he raised his face to the window, and said, “Who is on my side? Who?” And two or three eunuchs looked out at him. ³³And he said, “Throw her down”. So they threw her down; and some of her blood splattered on the wall and on the horses; and he trampled her under foot.

³⁴And when he had come in, he ate and drank, and said, “Go, see now to that cursed woman, and bury her, for she is a king’s daughter”. ³⁵And they went to bury her, but they found no more of her than the skull and the feet and the palms of her hands. ³⁶Therefore they came back and told him. And he said, “This is the word of the LORD, which he spoke through his servant Elijah the Tishbite, saying, ‘In the plot of ground at Jezreel dogs will eat the flesh of Jezebel. ³⁷And the corpse of Jezebel will be like dung on the surface of the ground in the plot at Jezreel, so that they will not say, This is Jezebel.’ ”

10 And Ahab had seventy sons in Samaria.

And Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, to the elders and to those who brought up Ahab’s children, saying, ²“Now as soon as this letter reaches you, since your master’s sons are with you, and there are with you chariots and horses, also a fortified city and weapons, ³choose the best and most worthy of your master’s

9:21 “Naboth”— 1 Kings 21:1-7,15-21; 2 Chron 22:7.

9:22 “Jezebel”— 1 Kings 16:30-33; 18:19; 21:25. All idolatry and all witchcraft are detestable to God, and He will see to it that no individual, no nation practicing them will know permanent peace— Ex 22:18; Deut 13; 18:10-13; 1 Sam 15:23; Gal 5:20; Isa 48:22; 57:21.

9:23 11:14. They who are traitors toward God, should not be surprised when men rise against them. Compare Ps 18:25-26.

9:25 1 Kings 21:1,19-22.

9:26 1 Kings 21:13; Gal 6:7-8.

9:27 2 Chron 22:7-9.

“By way of the garden house”— or “up the road to Beth-Haggan”.

9:30 Jer 4:30; Ezek 23:36-40. Paint and well-arranged hair cannot keep God’s judgment

away from women of depraved heart. Compare Isa 3:16-24.

9:31 Zimri had murdered king Elah— 1 Kings 16:9-10.

9:34 1 Kings 16:31.

9:36 1 Kings 21:23. Every word of God will be fulfilled— Isa 44:26.

9:37 In this way God showed His hatred of all that in which Jezebel delighted. Compare Ps 83:9-10; Isa 5:25; Jer 8:2; 9:22; 16:4; 25:33; Luke 16:15.

10:1 “Samaria”— this was the capital of the northern kingdom of Israel, and Jehu had to control this city to be sure of controlling the kingdom.

10:3 The meaning was “Submit, if you are not willing to fight”.

sons, and set *him* on his father's throne, and fight for your master's house".

⁴But they were exceedingly afraid, and said, "Look, two kings did not stand before him. How then shall we stand?"

⁵And the one who was in charge of the house, and the one who was over the city and the elders, and those who brought up *the children*, sent *word* to Jehu, saying, "We are your servants and will do all that you tell us. We will not make any king. You do *what is good* in your eyes".

⁶Then a second time he wrote a letter to them, saying, "If you *are* mine, and *if* you will listen to my voice, take the heads of the men, your master's sons, and come to me to Jezreel by this time tomorrow". Now the king's sons, seventy persons, were with the chief men of the city who brought them up. ⁷And it came about, when the letter came to them, that they took the king's sons, and killed the seventy persons, and put their heads in baskets and sent *them* to him at Jezreel. ⁸And a messenger came and told him, saying, "They have brought the heads of the king's sons".

And he said, "Lay them in two heaps at the entrance of the gate until morning".

⁹And in the morning it came about that he went out and stood, and said to all the people, "You *are* righteous. See, I conspired against my master, and killed him. But who killed all these? ¹⁰Know now that not a word of the LORD, which the LORD spoke concerning the house of Ahab, will fall to the earth; for the LORD has done what he said through his servant Elijah". ¹¹So Jehu killed all who remained of the house of Ahab in Jezreel, and all his chief men and his relatives and his priests, until he left no one remaining to him.

¹²And he arose and departed and came to Samaria. *And* when he was at the shearing house on the way, ¹³Jehu met with the relatives of Ahaziah, king of Judah, and

said, "Who *are* you?"

And they answered, "We *are* Ahaziah's relatives, and we are going down to greet the children of the king and the children of the queen".

¹⁴And he said, "Take them alive!" And they took them alive, forty-two men, then killed them at the pit of the shearing house. He did not leave any of them.

¹⁵And when he left there, he met Jehonadab the son of Rechab *coming* to meet him, and he greeted him and said to him, "Is your heart right, as my heart *is* with your heart?"

And Jehonadab answered, "It is". *Jehu said*, "If it is, give *me* your hand". And he gave *him* his hand, and *Jehu* took him up to him into the chariot. ¹⁶And he said, "Come with me and see my zeal for the LORD". So they had him ride in his chariot.

¹⁷And when he came to Samaria, he killed all who were left of Ahab's *family* in Samaria, until he had destroyed him, in accordance with the saying of the LORD which he spoke to Elijah.

¹⁸And Jehu gathered all the people together, and said to them, "Ahab served Baal a little, *but* Jehu will serve him much. ¹⁹Now therefore call to me all the prophets of Baal, all his servants, and all his priests. Do not let one be missing. For I have a great sacrifice *to make* to Baal. Whoever is missing will not live". But Jehu did *this* deceptively, for the purpose of destroying the worshippers of Baal.

²⁰And Jehu said, "Proclaim a solemn assembly for Baal". And they proclaimed *it*. ²¹And Jehu sent *word* through all Israel. And all the ministers of Baal came, so that there was not a man who did not come. And they came into the house of Baal, and the house of Baal was filled from one end to the other. ²²And he said to the one in charge of the wardrobe, "Bring out robes for all the worshippers of Baal". And he brought out robes for them.

10:4 9:24,27.

10:7 9:8-9; 1 Kings 21:21.

10:9 He put the responsibility for these murders on the leading men of Samaria.

10:10 1 Kings 21:19-29.

10:13 8:24,29.

10:15 "*Rechab*"— Jer 35:6-19.

10:16 1 Kings 19:10 – it would seem from Jehu's later actions that his "zeal for the LORD", which he apparently so much wanted others to see, was

more for his own advancement than for God's glory. Let us be careful against using the service of God for selfish ends.

10:17 Verse 10.

10:18 "*Baal*"— 1 Kings 16:30-33. Note at Jud 2:11.

10:19 Men often think (mistakenly) that they must use deceitful means to accomplish God's purposes. Compare Gen 27:18-26; Josh 2:4-6; 1 Sam 21:2,13.

²³And Jehu and Jehonadab the son of Rechab went into the house of Baal, and said to the worshippers of Baal, "Search and see that there are none of the servants of the LORD with you here, but only the worshippers of Baal". ²⁴And when they went in to offer sacrifices and burnt offerings, Jehu appointed eighty men outside, and said, "If any of the men whom I have brought into your hands escapes, the life of *the one who lets him go will be required* for his life".

²⁵And it came about, as soon as he finished offering the burnt offering, that Jehu said to the guard and to the captains, "Go in, and kill them! Do not let anyone get out". And they struck them with the edge of the sword, and the guard and the captains threw *them* out, and went into the inner shrine of the house of Baal. ²⁶And they brought the images out of the house of Baal and burned them. ²⁷And they broke down the image of Baal, and tore down the house of Baal and made it a latrine, *as it is* to this day.

²⁸Thus Jehu destroyed Baal out of Israel. ²⁹However Jehu did not depart *from* the sins of Jeroboam the son of Nebat, who caused Israel to sin, *that is*, the golden calves at Bethel and at Dan.

³⁰And the LORD said to Jehu, "Because you have done well in carrying out *what is* right in my eyes, *and* have done to the house of Ahab in accordance with all that was in my heart, your offspring will sit on the throne of Israel to the fourth *generation*". ³¹But Jehu was not careful to walk in the

law of the LORD God of Israel with all his heart, for he did not depart from the sins of Jeroboam, who caused Israel to sin.

³²In those days the LORD began to cut away *parts of* Israel, and Hazael defeated them in all the territories of Israel, ³³from the Jordan eastward, all the land of Gilead, the Gadites and the Reubenites and the Manassites from Aroer, which *is* by the river Arnon, Gilead and Bashan.

³⁴Now the rest of the acts of Jehu, and all that he did and all his might, *are* they not written in the book of The Annals of the Kings of Israel?

³⁵And Jehu slept with his ancestors; and they buried him in Samaria. And Jehoahaz his son reigned in his place. ³⁶And the time that Jehu reigned over Israel in Samaria was twenty-eight years.

11 And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the royal offspring. ²But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons *who were* killed. And they hid him from Athaliah, him and his nurse, in a bedroom, so that he was not killed. ³And he was with her hidden at the house of the LORD for six years. And Athaliah reigned over the land.

⁴And the seventh year Jehoiada sent men and brought the rulers over hundreds, with the captains and the guard, brought them

10:28 The worship of this false god was a disgrace to the people of Israel, and Jehu did well to root it out. But the people did not turn back to the Lord. A work of destruction is not the same as a work of creation.

10:29 1 Kings 12:26-32; 13:33-34. Jehu himself, though professing great zeal for Jehovah, was guilty of false worship and of following the evil Jeroboam.

10:30 "To the fourth generation"— the four were Jehoahaz, Joash, Jeroboam II, Zechariah.

10:31 Jehu showed great energy in destroying evil, but was not equally concerned in building up what was good. There is an important principle here. God's servants are called not only to condemn error, but to follow and encourage what is true and edifying. A mainly negative ministry is of little lasting value.

10:32 "Hazael"— 8:12; Amos 1:3-5. When His people are unbelieving and disobedient, God knows how to cut them down to size.

10:34 "Annals"— 1 Kings 14:19.

10:35 "Slept"— note at 1 Kings 2:10.

11:1-20 2 Chron 22:10—23:21.

11:1 "Athaliah"— 8:18,26; 9:27.

"The royal offspring"— this was the royal house of David. See God's promise to David in 2 Sam 7:11,16; 2 Kings 8:19. Satan used this evil woman in an attempt to destroy David's family line and leave God's word unfulfilled. Athaliah's attack was principally on her own grandchildren, and was for the sole purpose of seizing power for herself. She was not the last person to side with Satan for powers sake. And many wicked persons since Athaliah have tried to destroy the purposes of God. But none have succeeded, and none ever will.

11:2 "Jehosheba"— God always has instruments to accomplish His will. Compare Ex 1:22—2:10; Matt 2:13-16. Joash was only a year old at this time. Compare v 3 with v 21.

11:4 "Jehoiada"— this man was Jehosheba's husband and a priest (2 Chron 22:11).

to him into the house of the LORD, and made a covenant with them, and took an oath from them in the house of the LORD, and showed them the king's son. ⁵And he commanded them, saying, "This *is* what you must do: a third of you who come *on duty* on the Sabbath shall keep watch over the king's house, ⁶and a third *will be* at the Sur gate, and a third at the gate behind the guard. So you must keep watch over the house, that it be not broken into. ⁷And two-thirds of all of you who go off *duty* on the Sabbath, shall keep watch over the house of the LORD, around the king. ⁸And you shall surround the king, each man with his weapons in his hand. And whoever comes near *your* ranks must be killed. And you shall be with the king as he goes out and as he comes in".

⁹And the captains over the hundreds acted in accordance with everything that Jehoiada the priest commanded, and each one took his men who were to come *on duty* on the Sabbath, with those who would go off *duty* on the Sabbath, and came to Jehoiada the priest. ¹⁰And the priest gave to the captains over hundreds King David's spears and shields, that *were* in the temple of the LORD. ¹¹And the guards stood, each man with his weapons in his hand, all around the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

¹²And he brought out the king's son, and put the crown on him and *gave him* the Testimony; and they made him king and anointed him, and clapped their hands and said, "God save the king!"

¹³And when Athaliah heard the voice of the guards *and* of the people, she came to the people into the temple of the LORD. ¹⁴And when she looked, there stood the king by a

pillar, as the custom *was*, and the leaders and the trumpeters by the king, and all the people of the land rejoicing and blowing with trumpets. And Athaliah tore her clothes and cried out, "Treason! Treason!"

¹⁵But Jehoiada the priest gave a command to the captains of the hundreds, the officers of the army, saying to them, "Take her out of the area, and kill with the sword anyone who follows her". For the priest had said, "Do not let her be killed in the house of the LORD". ¹⁶And they seized her; and she arrived at the path by which the horses came to the king's house, and she was killed there.

¹⁷And Jehoiada made a covenant between the LORD and the king and the people, that they would be the LORD's people; also between the king and the people. ¹⁸And all the people of the land went into the house of Baal and broke it down. They completely smashed his altars and his images and killed Mattan, the priest of Baal, before the altars. And *Jehoiada* the priest appointed officers over the house of the LORD. ¹⁹And he took the rulers over hundreds and the captains and the guard, and all the people of the land, and they brought the king down from the house of the LORD, and came by the road of the Gate of the Guard to the king's house. And he sat on the throne of the kings. ²⁰And all the people of the land rejoiced, and the city was quiet, for they had killed Athaliah with the sword *beside* the king's house.

²¹Jehoash *was* seven years old when he began to reign.

12 Jehoash began to reign in the seventh year of Jehu, and he reigned forty years in Jerusalem. And his mother's name was Zibiah. *She was* from Beersheba. ²And Jehoash did *what was* right in the sight of the LORD all the days in which Jehoiada

"Son"— Joash.

11:10 2 Sam 8:7; 1 Chron 18:7.

11:12 "Testimony"— Deut 17:18-20.

"Anointed"— 1 Sam 9:16; 16:1; 1 Kings 1:34,39.

11:14 See note at 9:23.

11:17 Josh 24:25; 1 Sam 10:25; 2 Chron 15:12-15; 24:15-16. Jehoiada was a godly man who had the best interests of the people in his heart (2 Chron 24:15-16). And he knew there could be no lasting good for the people if they forsook the true God.

11:18 Deut 12:2-3; 1 Kings 18:40; 2 Kings 10:11,26,27. Baal worship had been

introduced into Judah probably by king Jehoram and his wife Athaliah (8:16-18).

11:19 2 Kings 11:4-6.

11:20 "Rejoiced"— Prov 11:10; 28:12; 29:2.

11:21 "Jehoash"— (also vs 2,4,6,7,18) — Joash.

12:1-14 2 Chron 24:1-14.

12:2 2 Kings 11:4. Joash did right as long as he was under the instruction of Jehoiada, but later forsook the truth he knew (2 Chron 24:17-27). Blessed are they who faithfully serve God to the end of their lives — 2 Tim 4:6-7; Heb 3:14; 6:11-12; Rev 2:10,26.

the priest instructed him. ³But the high places were not taken away. The people still sacrificed and burned incense on the high places.

⁴And Jehoash said to the priests, "All the money of the dedicated things that is brought into the house of the LORD, each man's census money, the money from each man's assessment, *and* all the money any man's heart prompts him to bring into the house of the LORD, ⁵let the priests themselves take it, each one from his acquaintances, and let them repair the damaged places of the house, wherever any damage may be found".

⁶But it so happened *that* by the twenty-third year of king Jehoash the priests had not repaired the damaged places in the house. ⁷Then king Jehoash called for Jehoiada the priest and the *other* priests, and said to them, "Why are you not repairing the damaged places of the house? Now therefore accept no *more* money from your acquaintances, but deliver it for the damaged places in the house". ⁸And the priests agreed to receive no *more* money from the people, and not to repair the damaged places in the house *themselves*.

⁹But Jehoiada the priest took a chest and bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of the LORD; and the priests who were doorkeepers put in it all the money *that was* brought into the house of the LORD. ¹⁰And so it was that whenever they saw *there was*

much money in the chest, the king's scribe and the high priest came up and put it in bags, and counted the money that was found in the house of the LORD. ¹¹And they gave the counted money into the hands of those who did the work, who had the oversight of the house of the LORD; and they paid it out to the carpenters and builders who worked on the house of the LORD, ¹²and to masons and stone cutters, and to buy timber and cut stone to repair the damaged places in the house of the LORD, and for all that was paid out for the house to repair *it*.

¹³However, no silver bowls, snuffers, basins, trumpets, no gold or silver articles were made for the house of the LORD, from the money *that was* brought into the house of the LORD, ¹⁴but they gave it to the workmen, and made repairs to the house of the LORD with it. ¹⁵Moreover, they did not demand an account with the men into whose hands they delivered the money to be given to workmen, for they dealt faithfully. ¹⁶The money for trespass *offerings* and money for sin *offerings* was not brought into the house of the LORD. It belonged to the priests.

¹⁷Then Hazael king of Syria went up and fought against Gath and took it; and Hazael set his face to go up to Jerusalem. ¹⁸And Jehoash king of Judah took all the sacred things that Jehoshaphat and Jehoram and Ahaziah, his forefathers, kings of Judah, had dedicated, and his own sacred things, and all the gold *that was* found in the treasuries

12:3 1 Kings 3:2; 15:14; 22:43. At this time on these high places they worshiped Jehovah and not false gods. Even so, this was not according to God's instructions for worship – Ex 20:24; Num 33:52; Deut 7:5; 12:3,5,8,13,14.

12:4 "Census money"– Ex 30:11-16; 38:25-26; Num 2:32.

"Man's heart prompts him"– Lev 22:18-23; Deut 16:10.

12:6 The temple had been finished in 959 B.C. The 23rd year of Joash was 835. The date when Joash spoke the words of v 4 is not known, but evidently a considerable length of time had gone by and no repairs had been made. The question arises, what had happened to the money the priests had been receiving for the work? And where was their zeal for God's service? How vital it is that Christian workers, and all of God's people, should be completely honest in money matters. To misuse money given for the work of God is to steal from God. And to be lacking in zeal for God and His work is to show the smallness of our love for Him.

12:9 "Chest"– Mark 12:41; Luke 21:1.

12:11-14 With proper supervision the work went ahead and funds collected were used in a proper way. The money for repair work was not spent on something else.

12:15 "Faithfully"– 22:7; 1 Cor 4:2. How important this is in the work of God. It cannot be overemphasized. God is a God of truth and demands truth in our hearts (Ps 31:5; 51:6). If we lack honesty we have no right to expect blessing or reward from God, and we might well wonder if we know God at all.

12:16 Lev 4:24,29; 5:15-18; 7:7; Num 4:9,19.

12:17-21 2 Chron 24:23-26 reveals that these events occurred after Joash murdered the son of Jehoiada.

12:17 "Hazael"– 8:9-13; 10:32-33.

12:18 1 Kings 15:18; 2 Kings 16:8; 18:15-16. Using God's property to bribe God's enemies was surely both wrong and unnecessary. It showed a lack of faith in God's protection. What Joash needed to do was repent and turn to God with all his heart.

of the house of the LORD and in the king's house, and sent *it* to Hazael king of Syria; and he went away from Jerusalem.

¹⁹And the rest of the acts of Joash, and all that he did, *are* they not written in the book of The Annals of the Kings of Judah? ²⁰And his servants arose and made a conspiracy, and killed Joash in the house of Millo, on the way down to Silla. ²¹For Jozachar the son of Shimeath and Jehozabad the son of Shomer, his servants, struck him, and he died; and they buried him with his ancestors in the city of David. And his son Amaziah reigned in his place.

13 In the twenty-third year of Joash, the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and he reigned for* seventeen years. ²And he did *what was* evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, who caused Israel to sin. He did not depart from them. ³And the anger of the LORD burned against Israel, and he delivered them into the hands of Hazael king of Syria, and into the hands of Ben Hadad the son of Hazael, all *their* days.

⁴And Jehoahaz pleaded with the LORD, and the LORD listened to him, for he saw the oppression of Israel; because the king of Syria oppressed them. ⁵And the LORD gave Israel a saviour, so that they escaped from under the hand of the Syrians; and the children of Israel lived in their tents as before. ⁶Nevertheless they did not depart from the sins of the house of Jeroboam, who caused Israel to sin, *but* walked in them; and also the *idolatrous* grove in Samaria remained.

⁷For he left of the people of Jehoahaz

only fifty horsemen and ten chariots and ten thousand foot soldiers; for the king of Syria had destroyed them and had made them like the dust of threshing.

⁸Now the rest of the acts of Jehoahaz, and all that he did and his might, *are* they not written in the book of The Annals of the Kings of Israel? ⁹And Jehoahaz slept with his ancestors; and they buried him in Samaria. And his son Joash reigned in his place.

¹⁰In the thirty-seventh year of Joash, king of Judah, Jehoash the son of Jehoahaz began to reign over Israel in Samaria, *and he reigned for* sixteen years. ¹¹And he did *what was* evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who caused Israel to sin, *but* he walked in them.

¹²And the rest of the acts of Joash and all that he did, and his might, with which he fought against Amaziah king of Judah, *are* they not written in the book of The Annals of the Kings of Israel? ¹³And Joash slept with his ancestors; and Jeroboam sat on his throne. And Joash was buried in Samaria with the kings of Israel.

¹⁴Now Elisha had fallen sick with his sickness, of which he died. And Joash the king of Israel came down to him, and wept over his face and said, "O my father, my father, the chariot of Israel and its horsemen".

¹⁵And Elisha said to him, "Take bow and arrows". And he took bow and arrows. ¹⁶And he said to the king of Israel, "Put your hand on the bow". And he put his hand *on it*, and Elisha put his hands on the king's hands.

¹⁷And he said, "Open the east window". And he opened *it*. Then Elisha said, "Shoot". And he shot. And he said, "The arrow of the LORD's deliverance, and the arrow of

12:19 "Annals"—1 Kings 14:19.

12:20 "Killed Joash"—the reason for this is seen in 2 Chron 24:25.

12:21 "City of David"—2 Sam 5:6-7.

13:2 1 Kings 12:26-33.

13:3 "Anger"—notes at Num 25:3; Ps 90:7-11.

"Ben-Hadad"—v 24.

"Hazael"—8:11-12; 10:32-33.

13:4 Verse 26,27; Ex 3:7,9; Jud 2:14-18; 2 Chron 33:10-13; Ps 78:38-39; 103:13-14; Isa 55:6-7.

13:5 "Saviour"—possibly Jehoahaz's son Jehoash (v 25).

13:6 God's goodness did not lead them to repentance. Compare Joel 2:18-19; Rom 2:4.

"Grove"—or "Asherah pole"—note at Jud 3:7.

13:7 Verse 22; 8:12; 10:32; Amos 1:3.

13:8 "Annals"—1 Kings 14:19.

13:9 "Slept"—note at 1 Kings 2:10.

13:11 1 Kings 12:26-33.

13:14 "Sickness"—Elisha was a great prophet, a faithful man of God. He did miracles for others (4:32-37), but there was no miracle for him when he fell ill. Compare 1 Tim 5:23; 2 Tim 4:20. Jehoash, king of Israel, like many godless men, had respect for God's prophet. But though he used the same words to Elisha that Elisha had used to Elijah (2:10), he did not have their faith. Many today can use the language of Bible-believing Christians without believing the Bible.

13:17 "East window"—facing the area controlled by Syria beyond the Jordan River.

deliverance from Syria. For you shall strike down the Syrians in Aphek until you have destroyed *them*".

¹⁸And he said, "Take the arrows". And he took *them*. And he said to the king of Israel, "Strike the ground". And he struck three times and stopped. ¹⁹And the man of God was angry with him and said, "You should have struck five or six times. Then you would have struck Syria until you had destroyed *it*, but now you will strike Syria *only* three times".

²⁰And Elisha died; and they buried him. And the *raiding* bands of the Moabites invaded the land at the beginning of the year. ²¹And it so happened when they were burying a man, that suddenly they saw a band of *men*, and they threw the man into the tomb of Elisha; and when the man dropped down and touched the bones of Elisha, he came to life and stood up on his feet.

²²But Hazael king of Syria oppressed Israel all the days of Jehoahaz. ²³And the LORD was gracious to them and had compassion on them, and showed regard for them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them or cast them from his presence as yet.

²⁴So Hazael king of Syria died, and Ben Hadad his son reigned in his place. ²⁵And Jehoash the son of Jehoahaz took back out of the hands of Ben Hadad the son of Hazael the cities which he had taken by war out of the hands of Jehoahaz his father. Three times Joash defeated him and recovered the cities of Israel.

14 In the second year of Joash son of Jehoahaz, king of Israel, Amaziah the son of Joash became king of Judah.

²He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoaddan. *She was from Jerusalem.*

³And he did *what was* right in the sight of the LORD, but not like David his father. He did everything as his father Joash had done. ⁴However the high places were not taken away. The people still sacrificed and burned incense on the high places.

⁵And it came about, as soon as the kingdom was established in his hands, that he killed his servants who had killed his father the king. ⁶But he did not kill the children of the murderers, in accordance with what is written in the book of the law of Moses, in which the LORD gave a command, saying, "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but each man shall be put to death for his own sin".

⁷He killed ten thousand Edomites in the Valley of Salt, and took Selah in a battle and called its name Joktheel, *as it is* to this day.

⁸Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let us look one another in the face".

⁹And Jehoash the king of Israel sent word to Amaziah king of Judah, saying, "The thistle that *was* in Lebanon sent word to the cedar that *was* in Lebanon, saying, 'Give your daughter in marriage to my son.' And a wild beast that *was* in Lebanon passed by and trampled down the thistle. ¹⁰You have indeed defeated Edom, and your heart has lifted you up. Glory *in this*, but stay at home, for why should you meddle with trouble so that you fall, you, and Judah with you?"

¹¹But Amaziah would not listen. Therefore

"Aphek"— 1 Kings 20:26.

13:19 Verse 25.

13:21 Elisha's bones had no power in themselves to raise the dead or to do anything else. They were dead and death cannot give life. The power to raise the dead was, and is, in the God Elisha served. God was reminding the people of this. Compare 1 Sam 2:6; John 5:21.

13:22 8:12-13; 10:32-33.

13:23 "Compassion"— Ex 34:6; Deut 32:36; Jud 2:18; Ps 86:15; Isa 49:15; Matt 9:36.

"Covenant"— Gen 13:16-17; 17:2-7; Ex 2:24-25.

13:25 10:32-33; 12:17; 13:18-19; 14:25. God gave these victories and a further period of prosperity to Israel to give the nation the opportunity to repent, but Israel did not learn its lesson. Later

God punished them and removed them from the land altogether — 17:1-23.

14:1-6 2 Chron 25:1-4.

14:1 "Joash"— or "Jehoash".

14:3 David worshiped Jehovah, the only true God, and had nothing to do with gods. Amaziah did not follow that example. See 2 Chron 25:14-16.

14:4 "High places"— 12:3.

14:5 12:20.

14:6 Deut 24:16; Jer 31:29-30; Ezek 18:1-32.

14:7 2 Sam 8:13; 1 Chron 18:12; Ps 60.

14:8-14 2 Chron 25:17-24.

14:8 "Face"— he meant face to face in battle.

14:9 Jehoash thinks of himself as a mighty cedar, Amaziah as a tiny thistle.

14:10 Prov 16:18.

Jehoash king of Israel went up, and he and Amaziah king of Judah looked one another in the face at Beth-Shemesh, which *belongs* to Judah. ¹²And Judah was defeated by Israel, and they all fled to their tents. ¹³And Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-Shemesh, and came to Jerusalem and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, four hundred cubits. ¹⁴He took all the gold and silver, and all the articles that were found in the house of the LORD and in the treasuries of the king's house, and hostages, and returned to Samaria.

¹⁵Now the rest of the acts of Jehoash which he did, and his might and how he fought with Amaziah king of Judah, *are* they not written in the book of The Annals of the Kings of Israel? ¹⁶And Jehoash slept with his ancestors, and was buried in Samaria with the kings of Israel, and his son Jeroboam reigned in his place.

¹⁷And Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. ¹⁸And the rest of the acts of Amaziah, *are* they not written in the book of The Annals of the Kings of Judah?

¹⁹Now they made a conspiracy against him in Jerusalem, and he fled to Lachish, but they sent *men* after him to Lachish and killed him there. ²⁰And they brought him on horses, and he was buried at Jerusalem with his ancestors in the city of David.

²¹And all the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah. ²²He

built Elath and restored it to Judah, after the king slept with his ancestors.

²³In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria, *and he reigned* forty-one years. ²⁴And he did *what was* evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who caused Israel to sin. ²⁵He restored the territory of Israel from the entrance of Hamath to the Sea of the Plain, in accordance with the word of the LORD God of Israel, which he spoke through his servant Jonah, the son of Amittai, the prophet, who was from Gath-Hepher.

²⁶For the LORD saw that the suffering of Israel was very bitter; for *there was* no one either slave or free *to come* to the help of Israel. ²⁷And the LORD did not say that he would blot out the name of Israel from under heaven, but he saved them by the hands of Jeroboam the son of Joash.

²⁸Now the rest of the acts of Jeroboam, and all that he did and his might, how he made war and how he recovered Damascus and Hamath, *which had belonged* to Judah, for Israel, *are* they not written in the book of The Annals of the Kings of Israel? ²⁹And Jeroboam slept with his ancestors, with the kings of Israel, and his son Zachariah reigned in his place.

15 In the twenty-seventh year of Jeroboam, king of Israel, Azariah son of Amaziah, king of Judah, began to reign. ²He was sixteen years old when he began to reign, and he reigned fifty-two

14:11 "*Beth-Shemesh*"— a town about 25 kilometers west of Jerusalem.

14:12 Amaziah's defeat was a punishment from God for his idolatry. See 2 Chron 25:14-16,20.

14:15 "*Annals*"— 1 Kings 14:19.

14:16 "*Slept*"— 1 Kings 2:10.

14:17-20 2 Chron 25:25-28.

14:19 2 Chron 25:27.

14:21 2 Chron 26:1-2. Azariah is known also as Uzziah.

14:22 "*Elath*"— a seaport in the south on the Gulf of Aquaba.

14:23 1 Kings 12:26-33.

14:25 10:32; 13:25. Hamath was in the extreme north of the land of Israel. The Sea of the Plain is the Dead Sea.

"*Jonah*"— this was the prophet of the book of Jonah.

14:26 "*Saw*"— 13:23.

"*Suffering*"— because of the Syrians (8:12; 10:32-33; 13:3-4).

14:27 13:5,23. The fact that God used Jeroboam does not mean he was a good man. It means God had mercy on the people and used their leader to help them even though he was a wicked man— v 24.

14:28 From the military and secular point of view Jeroboam II was a mighty king who brought victory and prosperity to Israel. But from a spiritual point of view he was a disaster, even as the first Jeroboam had been. Both Hosea and Amos prophesied during his reign, and a reading of their books makes clear the sad spiritual condition of the people during his rule.

14:29 "*Slept*"— 1 Kings 14:19.

15:1 14:17,21. Azariah is called Uzziah in v 13, 2 Chron 26:1-4, and some other places.

years in Jerusalem. And his mother's name was Jeholiah; *she* was from Jerusalem. ³And he did *what* was right in the sight of the LORD, in accordance with all that his father Amaziah had done, ⁴except that the high places were not removed. The people still sacrificed and burned incense on the high places.

⁵And the LORD struck the king, so that he was a leper to the day of his death and lived in a house apart. And Jotham, the king's son, was over the house, judging the people of the land.

⁶And the rest of the acts of Azariah and all that he did, *are* they not written in the book of The Annals of the Kings of Judah? ⁷So Azariah slept with his ancestors; and they buried him with his ancestors in the city of David; and his son Jotham reigned in his place.

⁸In the thirty-eighth year of Azariah, king of Judah, Zachariah the son of Jeroboam reigned over Israel in Samaria six months. ⁹And he did *what* was evil in the sight of the LORD, as his fathers had done. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.

¹⁰And Shallum the son of Jabesh conspired against him, and struck him in front of the people and killed him, and reigned in his place. ¹¹And the rest of the acts of Zachariah, *see, they are* written in the book of The Annals of the Kings of Israel. ¹²This was

the word of the LORD which he spoke to Jehu, saying, "Your sons will sit on the throne of Israel to the fourth *generation*". And so it happened.

¹³Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah, and he reigned a full month in Samaria. ¹⁴For Menahem the son of Gadi went up from Tirzah and came to Samaria, and struck down Shallum the son of Jabesh in Samaria and killed him, and reigned in his place.

¹⁵And the rest of the acts of Shallum, and the conspiracy which he made, *see, they are* written in the book of The Annals of the Kings of Israel.

¹⁶Then from Tirzah Menahem attacked Tiphseh, and all who *were* in it, and its territories. He attacked *it* because they did not open *to him, and he* ripped open all the pregnant women in it.

¹⁷In the thirty-ninth year of Azariah, king of Judah, Menahem the son of Gadi began to reign over Israel, *and he reigned* ten years in Samaria. ¹⁸And he did *what* was evil in the sight of the LORD. All his days he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.

¹⁹And Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, so that he might join hands with him to establish the kingdom in his hand. ²⁰And Menahem exacted the money

15:3 14:3.

15:4 12:3; 14:4.

15:5 "*Leper*"— the reason why God afflicted him like this is seen in 2 Chron 26:16-23. Observe that God at times may send disease as punishment. But because this is so, we should not think that every person who gets a disease is being punished by God. Note on leprosy at Lev 13:2.

"*House apart*"— Lev 13:46. Here this may indicate a house where he was relieved of responsibility.

15:6 "*Annals*"— 1 Kings 14:19.

15:7 "*Slept*"— note at 1 Kings 2:10.

15:8-31 These verses present a picture of national confusion, of plots and murder, of swift succession of evil leaders. All this resulted from the fact that the nation would not honor God and walk in His ways. The repeated refrain in these verses is "the sins of Jeroboam the son of Nebat" (vs 9,18,24,28).

15:8 2 Kings 14:29; 5:1.

15:9 1 Kings 12:28-33.

15:10 Amos 7:9.

15:12 10:30. Zechariah was the last of Jehu's descendants to occupy the throne. Once more the Word of God was fulfilled to the letter.

15:13 Uzziah is Azariah (v 1).

15:16 "*Women*"— here was a man from Israel, God's people, behaving as the cruel and idolatrous king of Syria had behaved (8:12).

15:18 1 Kings 12:28-33.

15:19 Pul is another name for Tiglath-Pileser (1 Chron 5:26).

"*Assyria*"— an ancient kingdom that lay to the northeast of Israel and controlled the area which is now occupied by Iraq, Syria, and parts of Iran and Turkey. Its name was derived from Asshur its national god and also the name of one of its principal cities. Its capital became Nineveh, a city founded by Nimrod (Gen 10:11), and one of the largest and most famous cities of ancient times (see Jonah 1:2). Assyria reached its greatest power and extent between 700-650 B.C. Nineveh was destroyed in 612 B.C. and Assyria lost its power to the Babylonians.

"*Thousand talents*"— about 34,000 kilograms.

from Israel, from all the wealthy men, fifty shekels of silver from each man, to give to the king of Assyria. So the king of Assyria turned back and did not stay there in the land.

²¹And the rest of the acts of Menahem and all that he did, are they not written in the book of The Annals of the Kings of Israel? ²²And Menahem slept with his ancestors, and his son Pekahiah reigned in his place.

²³In the fiftieth year of Azariah, king of Judah, Pekahiah, the son of Menahem, began to reign over Israel in Samaria, and he reigned two years. ²⁴And he did *what was evil* in the sight of the LORD. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin. ²⁵But Pekah the son of Remaliah, a captain of his, conspired against him and struck him down in Samaria, in the citadel of the king's house, with Argob and Arieh; and with him were fifty Gileadite men. And he killed him, and reigned in his place.

²⁶And the rest of the acts of Pekahiah and all that he did, see, they are written in the book of The Annals of the Kings of Israel.

²⁷In the fifty-second year of Azariah, king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and he reigned twenty years. ²⁸And he did *what was evil* in the sight of the LORD. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.

²⁹In the days of Pekah, king of Israel, Tiglath Pileser, king of Assyria, came and took Ijon and Abel-Beth-Maachah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali, and carried them captive to Assyria. ³⁰And Hoshea the son of Elah conspired against Pekah the son of Remaliah, and struck him down and killed him and reigned in his place, in the twentieth year of Jotham the

son of Uzziah.

³¹And the rest of the acts of Pekah and all that he did, see, they are written in the book of The Annals of the Kings of Israel.

³²In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign. ³³He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha. She was the daughter of Zadok. ³⁴And he did *what was right* in the sight of the LORD. He did everything just as his father Uzziah had done. ³⁵However the high places were not removed. The people still sacrificed and burned incense on the high places. He built the upper gate of the house of the LORD.

³⁶Now the rest of the acts of Jotham and all that he did, are they not written in the book of The Annals of the Kings of Judah? ³⁷In those days the LORD began to send Rezin the king of Syria, and Pekah the son of Remaliah, against Judah. ³⁸And Jotham slept with his ancestors, and was buried with his ancestors in the city of David his father. And his son Ahaz reigned in his place.

16 In the seventeenth year of Pekah, the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign. ²Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do *what was right* in the sight of the LORD his God, like his forefather David, ³but he walked in the way of the kings of Israel. He even made his son pass through the fire, in accordance with the abominations of the nations whom the LORD drove out from before the children of Israel. ⁴And he sacrificed and burned incense in the high places and on the hills, and under every green tree.

15:20 "Fifty Shekels"—about 0.6 kilogram. Because of their sin the people of God had to send bribes to a heathen king to keep him away.

15:24 1 Kings 12:28-33.

15:27 Isa 7:1.

15:28 Verses 9,18,24.

15:29 This was the beginning of the end of the northern kingdom of Israel.

15:32-38 2 Chron 26:23—27:9.

15:34 15:3-4; 2 Chron 26:4-5.

15:35 Verse 3; 12:3; 14:4.

15:37 16:5; Isa 7:1.

15:38 "Slept"—note at 1 Kings 2:10.

16:1-4 2 Chron 28:1-4.

16:1 Isa 1:1; 7:1.

16:2 14:3.

16:3 "Pass through the fire"—this probably means burning them in the fire as a sacrifice—Lev 18:21; Deut 12:31; 18:10; 2 Kings 17:17; 21:6,11; Ps 106:37-38. Two nations near Israel who made such abominable sacrifices were Moab and Ammon. The gods to whom they sacrificed were Chemosh and Molech.

16:4 "High places"—12:3; 1 Kings 3:2.

"Tree"—17:10; 1 Kings 14:23; Deut 12:12; Jer 2:20; 3:6; 17:2.

⁵Then Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, came up to Jerusalem to fight, and they besieged Ahaz, but could not overcome *him*. ⁶At that time Rezin king of Syrians recovered Elath for Syria, and drove the Jews from Elath; and the Syrians came to Elath, and have lived there to this day.

⁷So Ahaz sent messengers to Tiglath Pileser, king of Assyria, saying, "I am your servant and your son. Come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who have risen up against me". ⁸And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasuries of the king's house, and sent *it* as a present to the king of Assyria. ⁹And the king of Assyria listened to him; for the king of Assyria went up against Damascus and took it, and carried its *people* captive to Kir, and killed Rezin.

¹⁰And King Ahaz went to Damascus to meet Tiglath Pileser, king of Assyria, and saw an altar that was at Damascus, and King Ahaz sent to Urijah the priest the design of the altar and its pattern, in accordance with all its workmanship. ¹¹And Urijah the priest built an altar in accordance with all that King Ahaz had sent from Damascus. So Urijah the priest made *it* before King Ahaz returned from Damascus. ¹²And when the king returned from Damascus, the king saw the altar, and the king approached the altar and made an offering on it. ¹³And on the altar he burned his burnt offering

and his grain offering, and poured out his drink offering, and sprinkled the blood of his peace offerings. ¹⁴And also he took the bronze altar, which was before the LORD, from the front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

¹⁵And King Ahaz commanded Urijah the priest, saying, "On the great altar burn the morning burnt offering and the evening grain offering, and the king's burnt sacrifice and his grain offering, with the burnt offering of all the people of the land and their grain offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering, and all the blood of the sacrifice. And the bronze altar will be for me to make inquiry" ¹⁶Urijah the priest did so, in accordance with all that King Ahaz commanded.

¹⁷And King Ahaz cut off the panels from the stands, and removed the lavers from them, and took the sea down from the bronze oxen that were under it, and put it on a pavement of stones. ¹⁸And he removed the pavilion for the Sabbath that they had built in the house, and the king's outer entrance from the house of the LORD, on account of the king of Assyria.

¹⁹Now the rest of the acts of Ahaz which he did, *are* they not written in the book of The Annals of the Kings of Judah? ²⁰And Ahaz slept with his ancestors, and was buried with his ancestors in the city of David, and Hezekiah his son reigned in his place.

16:5 15:37; 2 Chron 28:5-6; Isa 7:1-17.

16:6 14:22.

16:7-16 2 Chron 28:16-25.

16:7 "*Assyria*"— note at 15:19. Tiglath Pileser is the same as Pul in 15:19,29.

"*Save me*"— King Ahaz had religion (vs 3,4), but did not have God. Those without God have to look elsewhere for help. They have to try to find their security in some worldly power rather than in the Almighty. Compare Ahaz with Hezekiah (chapter 19). Because of Ahaz Judah fell under the power of Assyria until Hezekiah rebelled (18:7).

16:8 12:17-18. Because there was no faith and obedience in the leader of God's people, once again God's money was spent to bribe a heathen power.

16:9 Isa 7:16; Amos 1:3-5.

16:10-14 By this action Ahaz openly departs even further from the true God and His worship. The altar built according to God's instructions (Ex 27:1-8) was put in a secondary position, an altar designed for idolatrous worship in a foreign

country is given the first place, and Ahaz made his offerings on the new altar. So little did he have room in his religion for the true God.

16:13 "*Burnt offering*", etc— Leviticus chapters 1–3.

16:15 Ahaz tried to shove God aside and worship as he pleased. But in time of need he wanted to get guidance from God's altar (but not by seeking God Himself). Actually nothing is said anywhere in the Bible about the altar being able to give guidance. Ahab was showing superstition, not faith. And should anyone expect to get guidance from God in time of need when they ignore God at all other times?

16:16 "*Commanded*"— all too often those who should stand for truth and oppose error, weakly give in to a strong corrupt leader.

16:17 1 Kings 7:23-28,38. Ahaz began to destroy the work of Solomon.

16:19 "*Annals*"— 1 Kings 14:19.

16:20 "*Slept*"— 1 Kings 2:10.

"*City of David*"— 2 Sam 5:6-7.

17 In the twelfth year of Ahaz, king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel. *He reigned* nine years. ²And he did *what was evil* in the sight of the LORD, but not like the kings of Israel who were before him.

³Shalmaneser king of Assyria came up against him, and Hoshea became his servant and paid him tribute. ⁴And the king of Assyria found out a conspiracy by Hoshea; for he had sent messengers to So, king of Egypt, and brought no tribute to the king of Assyria, as *he had done* year by year. Therefore the king of Assyria shut him up and bound him in prison. ⁵Then the king of Assyria came up throughout the whole land, and went up to Samaria and besieged it three years. ⁶In the ninth year of Hoshea, the king of Assyria captured Samaria and took Israel away into Assyria, and placed them in Halah and in Habor *by the river of Gozan* and in the cities of the Medes.

⁷Now this occurred because the children of Israel had sinned against the LORD their God who had brought them up from the land of Egypt, from under the hand of Pharaoh king of Egypt, and they had feared other gods, ⁸and walked in the customs of the nations whom the LORD drove out from before the children of Israel, and *those* of the kings of Israel which they had introduced. ⁹And the children of Israel secretly did *those things that were not right* against the LORD their God, and

they built high places for themselves in all their cities, from the watchman's tower to the fortified city. ¹⁰And they set up images and groves for themselves on every high hill and under every green tree, ¹¹and there they burnt incense on all the high places, like the nations whom the LORD took away before them, and did wicked things, provoking the LORD to anger; ¹²for they served idols, about which the LORD had said to them, "You shall not do this thing". ¹³Though the LORD testified against Israel and against Judah, through all the prophets *and through* all the seers, saying, "Turn from your evil ways and keep my commandments *and* my statutes, in accordance with all the law which I commanded your fathers, and which I sent to you by my servants the prophets".

¹⁴However, they would not hear, but hardened their necks, like the necks of their fathers who did not believe in the LORD their God. ¹⁵And they rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified against them. And they followed vanity and became vain, and went after the nations that *were around them, concerning* whom the LORD had commanded them not to do like them.

¹⁶And they left all the commandments of the LORD their God, and made cast metal images for themselves, two calves, and made a grove, and worshipped all the *starry* host of heaven, and served

17:1 15:30.

17:3 18:9-12. Shalmaneser succeeded Tiglath-Pileser (15:19,29).

17:4 When God has given up an individual or a people to punishment, there will be no help from human beings in trying to avert it.

"To So, king"— or "to Sais, to the king".

17:6 Israel's captivity was the inevitable punishment for their sin, as the following verses make clear. See also Lev 26:33; Deut 28:63-64. All the curses God pronounced on a disobedient people in Deuteronomy chapter 28 came upon them. God always does exactly as He says He will do.

17:7-8 Ex 20:1-5; Josh 23:16; Jud 6:10; 1 Kings 12:28-33; 16:31-33; 2 Kings 16:3.

17:9 16:3-4; 1 Kings 3:2; 15:14.

17:10 Ex 34:12-13; 1 Kings 14:15,23.

17:11 *"Incense"*— a symbol of prayer and worship (Ex 30:7,34-38). If they follow the depravity of their hearts men will misuse and pervert all the holy things of God.

17:12 Ex 20:3-5; 23:13; Lev 26:1.

17:13 *"All the seers"*— during the time of Israel's apostasy God raised up some of the greatest men of God who ever lived: the prophets Elijah, Elisha, Isaiah, Hosea, Amos, and others not so well known. He spoke through them repeatedly to warn and exhort the people, but all to no avail. Nothing — no promises, no threats, no punishment, no rewards — nothing at all would keep them from following the desires of their depraved hearts. In other words, they were ordinary sinful people like all other people in the world.

17:14 Ex 32:9; 33:3; Deut 9:23-24; Ps 78:22; 106:24; Prov 29:1; Acts 7:51.

17:15 *"Covenant"*— Ex 19:5-6; 24:6-8.

"Vain"— see Ps 115:8.

"Nations that were around"— Deut 12:29-32. They did the exact opposite of all God laid down in His Word as right behavior.

17:16 Deut 4:15-19; 1 Kings 12:28; 14:15-23; 16:31.

"A grove"— or "Asherah pole"— note at Jud 3:7.

"Starry host"— a sin God said was worthy of death. See Deut 17:2-5.

Baal. ¹⁷And they caused their sons and their daughters to pass through the fire, and used divination and sorcery, and sold themselves to do evil in the sight of the LORD, provoking him to anger.

¹⁸Therefore the LORD was very angry with Israel, and removed them out of his sight. None was left except the tribe of Judah alone. ¹⁹Judah also did not keep the commandments of the LORD their God, but walked in the customs of Israel which they made. ²⁰And the LORD rejected all the offspring of Israel, and afflicted them, and delivered them into the hands of plunderers, until he had cast them out of his sight.

²¹For he tore Israel from the house of David; and they made Jeroboam the son of Nebat king. And Jeroboam drove Israel away from following the LORD, and caused them to commit a great sin. ²²For the children of Israel walked in all the sins of Jeroboam which he did. They did not depart from them, ²³until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So Israel was taken away out of their own land to Assyria, as it is to this day.

²⁴And the king of Assyria brought *people* from Babylon and from Cuthah and from Ava and from Hamath and from Sepharvaim, and placed *them* in the cities of Samaria in place of the children of Israel. And they

possessed Samaria, and lived in its cities. ²⁵And it so happened, when they began to live there, *that* they did not fear the LORD, so the LORD sent lions among them, which killed *some* of them. ²⁶Therefore they spoke to the king of Assyria, saying, “The nations which you have removed, and placed in the cities of Samaria, do not know the ways of the God of the land. Therefore he has sent lions among them, and, *lo and behold*, they are killing them, because they do not know the ways of the God of the land”.

²⁷Then the king of Assyria commanded, saying, “Take there one of the priests whom you brought from there; and let him go and live there, and let him teach them the ways of the God of the land”. ²⁸Then one of the priests whom they had taken away from Samaria came and lived in Bethel, and taught them how they should fear the LORD.

²⁹However each nation made gods of their own, and put *them* in the shrines of the high places which the Samaritans had made, each nation in the cities where they lived. ³⁰And the men of Babylon made Succoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, ³¹and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. ³²So they feared the

“*Baal*”– note at Jud 2:11.

17:17 Lev 19:26; Deut 18:10-12; 1 Kings 21:22.

“*Through the fire*”– note at 16:3.

17:18 “*Angry*”– notes on God’s anger at Num 25:3; Ps 90:7-11.

“*His sight*”– away from God’s land into exile.

“*Judah*”– 1 Kings 11:31-32.

17:19 16:3; 1 Kings 14:22-23. The fall of the northern kingdom of Israel should have been a warning to Judah. But they did not learn from that and became even worse than Israel (Jer 3:6-11; Ezek 16:51-52). Eventually they went the same way of punishment and captivity. Do we learn from Bible history? See Rom 15:4; 1 Cor 10:1-12.

We would make a big mistake if we thought we were, by nature, better than those sinful, stubborn and rebellious people of Israel and Judah. See Rom 3:9. Verses 7-17 reveal what the heart of man is like. In words of the New Testament the people whose actions are described here walked “after the flesh”, followed their sinful natures (Gal 5:16-21). Now, as then, the only way to a life of victory over the sinful nature is knowing God, loving God, and walking in the power of God’s Spirit (Rom 8:3-4; Gal 5:16).

17:20 10:32-33; 13:3,20; 15:29; 24:2; Jud 2:14.

17:21 1 Kings 11:11,31; 12:20,28-33.

17:23 Verse 13; 1 Kings 14:14-16; Hos 10:1-7; 11:5; Amos 5:27. This is the origin of the Samaritans who appear in the New Testament (Luke 9:52; 10:33; John 4:9,39; Acts 8:5-9).

17:25 The land belonged to Jehovah God and He had given it to His people Israel. These foreign idolaters had no right to live there. When they did not even so much as acknowledge Jehovah, they paid the penalty for it.

17:28 “*Bethel*”– 1 Kings 12:29,32. Bethel had been a center of the apostate religion founded by Jeroboam.

17:29 “*High places*”– 1 Kings 12:31; 13:33.

17:32-33 Verse 41. It seems they believed that all gods and all religions were good. They did not want to ignore Jehovah – they had found that to be dangerous (v 25). But they did not want to worship Him exclusively, and in their blindness did not see the necessity of doing so. Compare 1 Kings 18:21; Matt 6:24. The true God does not accept the worship of those who try to worship other gods with Him (v 35-39). See Ex 20:1-6; Jer 7:1-11; 2 Cor 6:14-18. But men are very slow to understand this truth. The very dangerous lie of syncretism is widely accepted by men in every era, including ours.

LORD, but made priests of the high places for themselves from the lowest of them, who sacrificed for them in the shrines of the high places. ³³They feared the Lord, yet served their own gods, in accordance with the custom of the nations whom they took away from there.

³⁴To this day they practice the former customs. They do not fear the LORD, nor do they follow their statutes or their ordinances, or the law and commandments which the LORD commanded the children of Jacob, whom he named Israel, ³⁵with whom the LORD made a covenant, and charged them, saying, “You shall not fear other gods, nor bow down to them nor serve them nor sacrifice to them. ³⁶But you shall fear the LORD who brought you up out of the land of Egypt with great power and a stretched out arm, and him you shall worship, and to him you shall sacrifice. ³⁷And you shall be careful to do the statutes and the ordinances and the law and the commandment which he wrote for you, forever. And you shall not fear other gods. ³⁸And you shall not forget the covenant that I have made with you, nor shall you fear other gods. ³⁹But you shall fear the LORD your God. Then he will deliver you out of the hand of all your enemies”.

⁴⁰However they did not listen, but did according to their former custom. ⁴¹So these nations feared the LORD, and served their carved images, together with their children

and their children’s children. As their fathers did, so they have done to this day.

18 Now it came about in the third year of Hoshea son of Elah, king of Israel, *that* Hezekiah, the son of Ahaz, king of Judah, began to reign. ²He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. And his mother’s name was Abi. *She was* the daughter of Zachariah. ³And he did *what was* right in the sight of the LORD, in everything just as his father David had done. ⁴He removed the high places and smashed the images and cut down the groves, and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel had burned incense to it, and he called it Nehushtan.

⁵He trusted in the LORD God of Israel, so that after him there was no one like him among all the kings of Judah, nor were there *any* before him. ⁶For he clung to the LORD, *and* did not turn away from following him, but kept his commandments, which the LORD commanded Moses. ⁷And the LORD was with him, *and* he was successful wherever he went. And he rebelled against the king of Assyria, and did not serve him. ⁸He defeated the Philistines, as far as Gaza and its territories, from the watchman’s tower to the fortified city.

⁹And it came about in the fourth year

17:35-38 Ex 2:2-6,23; Deut 4:23; 5:32-33; 6:12-13; 10:20; 22:20.

17:39 Ex 23:22; Deut 20:1-4; 23:14.

18:1-3 2 Chron 29:1-2.

18:1 Ahaz, Hezekiah’s father, was one of the worst of Judah’s kings (16:1-4), yet Hezekiah was one of the very best. Not one of us needs to remain captive to ancestry and background. God’s grace can triumph over everything.

18:2 “*Twenty-nine years*” – part of this time he shared the throne with Ahaz. Some events in his reign are recorded in 2 Chronicles chapters 29–32 and Isaiah chapters 36–39.

“*Abi*” – or “Abijah”. Abijah means “Jehovah is father” or “Jehovah is my father”. Perhaps Hezekiah’s godliness and good character resulted from his mother’s example and training. Many men of God owe a great deal to their godly mothers.

18:3 No king in Israel and only a few in Judah are compared favorably in the Bible with David – only Asa, Hezekiah, Josiah, and, to some extent, Jehoshaphat.

18:4 “*High places*” – 1 Kings 3:2.

“*The groves*” – or “Asherah poles” – 1 Kings 16:23.

“*Bronze serpent*” – see Num 21:8-9. That which once had been a means of blessing had become an idol. This is a tendency in human nature and we must learn to resist it. No means which God uses for our blessing is to be worshiped, but only God who gives the blessing. We must never idolize any form, pattern, thing, or man.

“*Nehushtan*” – this sounds like the Hebrew for bronze and snake and unclean thing.

18:5 A similar thing is said about Hezekiah’s great-grandson Josiah. See 23:25. Faith is the quality in which Hezekiah excelled. Compare 19:14-19.

18:6 “*Clung*” – Deut 6:18; 10:20; 11:22; 13:4.

18:7 “*Successful*” – Gen 39:2-3; Josh 1:7; 1 Sam 18:14.

“*Rebelled*” – Judah had fallen under the power of Assyria during the reign of Hezekiah’s father (16:7-10).

18:8 Compare 2 Chron 28:18. When God works with His people, sad and evil conditions can be reversed.

18:9-11 17:3-6.

of King Hezekiah, which was the seventh year of Hoshea son of Elah, king of Israel, *that* Shalmaneser, king of Assyria, came up against Samaria and besieged it. ¹⁰And at the end of three years they took it. Samaria was taken in the sixth year of Hezekiah, that is, the ninth year of Hoshea king of Israel. ¹¹And the king of Assyria took Israel away to Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes. ¹²*This occurred* because they did not obey the voice of the LORD their God, but transgressed his covenant *and* all that Moses the servant of the LORD commanded, and would not hear or do *them*.

¹³Now in the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, came up against all the fortified cities of Judah and took them. ¹⁴And Hezekiah, king of Judah, sent *word* to the king of Assyria to Lachish, saying, "I have done wrong. Withdraw from me. I will pay whatever you impose on me". And the king of Assyria demanded from Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. ¹⁵And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasuries of the king's house.

¹⁶At that time Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

¹⁷And the king of Assyria sent Tartan and Rabsharis and Rabshakeh from Lachish with a great army to King Hezekiah at Jerusalem. And they went up and came to Jerusalem. And when they had come up, they came and

stood by the aqueduct of the upper pool, which *is* on the road to the Fuller's Field. ¹⁸And when they had called out for the king, Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah the son of Asaph the recorder, came out to them.

¹⁹And Rabshakeh said to them, "Say now to Hezekiah, Thus says the great king, the king of Assyria: what *is* this hope in which you are trusting? ²⁰You say (but *they are only* vain words), 'I have counsel and strength for the war.' Now in whom do you trust, that you rebel against me? ²¹Now, see, you are trusting in the staff of that bruised reed, in Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him. ²²But if you say to me, 'We trust in the LORD our God', *is* not he the one whose high places and whose altars Hezekiah has taken away, and has said to Judah and Jerusalem, 'You shall worship before this altar in Jerusalem?'

²³"Now therefore, please give pledges to my lord the king of Assyria, and I will deliver two thousand horses to you, if you on your part are able to set riders on them. ²⁴How then will you turn away the face of one of the least of the captains of my master's servants, and put your trust in Egypt for chariots and for horsemen? ²⁵Have I now come up against this place to destroy it, without the LORD? The LORD said to me, 'Go up against this land and destroy it.' "

²⁶Then Eliakim the son of Hilkiah and Shebna and Joah said to Rabshakeh, "Please speak to your servants in the Syrian language, for we understand *it*; and do not talk with us in the Jews' language in the hearing of

18:12 17:7-20.

18:13 2 Chron 32:1; Isa 36:1.

18:14 "Wrong"—Hezekiah refers to his rebellion against Assyria (v 7). But he may have been wrong in calling it wrong, since it was a result of God's working with him. Hezekiah had a temporary failure of faith. Do not we all have to confess sometimes as the man in Mark 9:24 did?

"Talent"—one talent is about 34 kilograms.

18:15-16 12:18; 16:8; 1 Kings 15:18-19. Giving God's possessions to a foreign, idolatrous king could not have been right, and it did not stop the king of Assyria.

18:17 "Jerusalem"—there are two other accounts of what follows in the rest of this chapter and the following two chapters

—2 Chronicles chapter 32 and Isaiah chapters 36–39.

"Fuller's Field"—Isa 7:3.

18:19 Little did he know that Hezekiah's trust was in the Creator of the universe – one who could send one angel and crush the whole army of Assyria (v 5; 19:35).

18:20-25 The object of this speech, begun with much sarcasm, was to destroy the people's confidence so they would surrender Jerusalem without a fight. He says they should have no confidence in their army (vs 20,23,24), in any agreement they may have made with Egypt (vs 21,24), or in God (v 22). And he tried to convince them it was God's will for them to surrender (v 25).

the people who are on the wall”.

²⁷But Rabshakeh said to them, “Has my master sent me *only* to your master and to you, to speak these words? *Has he not sent me* to the men who are sitting on the wall, that they may eat their own dung, and drink their own urine with you?”

²⁸Then Rabshakeh stood and shouted with a loud voice in the Jews’ language and spoke, saying, “Hear the word of the great king, the king of Assyria. ²⁹Thus says the king: Do not let Hezekiah deceive you, for he will not be able to deliver you out of his hand. ³⁰And do not let Hezekiah make you trust in the LORD, saying, ‘The LORD will surely deliver us, and this city will not be delivered into the hands of the king of Assyria.’

³¹“Do not listen to Hezekiah. For thus says the king of Assyria: ‘Make peace with me through a gift and come out to me, and *then* each man of you eat from his own vine and each one from his fig tree, and each one drink the water from his cistern, ³²until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards, a land of olive oil and of honey, so that you may live and not die. And do not listen to Hezekiah, when he persuades you, saying, “The Lord will deliver us”. ³³Has any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? ³⁴Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of my hands? ³⁵Among all the gods of the countries, who are those who have delivered their country out of my hands, that the LORD should deliver Jerusalem out of my hand?’ ”

³⁶But the people kept silent and did not

answer him a word, for the king’s command was as follows: “Do not answer him”.

³⁷Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah, the son of Asaph, the recorder, came to Hezekiah with *their* clothes torn and told him the words of Rabshakeh.

19 And it came about, when King Hezekiah heard *it*, that he tore his clothes and covered himself with sackcloth and went into the house of the LORD. ²And he sent Eliakim, who was over the household, and Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. ³And they said to him, “Thus says Hezekiah: ‘This day is a day of trouble and of rebuke and blasphemy; for the children have come to the *point of birth* and *there is* no strength to deliver *them*. ⁴It may be the LORD your God will hear all the words of Rabshakeh, whom his master, the king of Assyria, has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.’ ”

⁵So the servants of King Hezekiah came to Isaiah. ⁶And Isaiah said to them, “Thus shall you say to your master: Thus says the LORD, ‘Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed me. ⁷Look, I will put a spirit in him, and he will hear a report and return to his own land; and I will cause him to fall by the sword in his own land.’ ”

⁸So Rabshakeh returned and found the king of Assyria warring against Libnah, for he had heard that he had departed from Lachish.

18:27-35 The commander continued his attempt to destroy the people’s confidence in both God and Hezekiah. He knew that if they surrendered their confidence they would surrender the city. This was what is known in our day as psychological warfare. He put the choice before them – complete famine (v 27) or plenty (v 31), death or life (v 32). He tried to convince them that Jehovah was as weak and useless as the gods of other nations Assyria had trampled on. And he emphasized the might of the Assyrians (the most powerful nation in the world at that time).

18:36 The people did not forsake their confidence.

18:37 “*Clothes torn*” – a symbol of great agitation (Gen 37:34; 2 Sam 13:3; Job 2:12).

19:1-35 2 Chron 21:1-20; Isa 37:1-38.

19:1 6:30; Gen 37:34; 1 Kings 21:27; Esther 4:1.

19:2 “*Isaiah*” – the first mention in the Bible of one of the greatest of all the prophets and the author of the book which bears his name.

19:3 “*No strength to deliver them*” – words which indicate pain, weakness, and crisis.

19:4 “*Reproach*” – 1 Sam 17:26,36,45.

“*Living God*” – Deut 5:26; Josh 3:10; 1 Sam 17:26; Ps 42:2; Jer 10:10.

“*Remnant*” – Isa 1:9; 10:20; 11:11.

19:6 “*Afraid*” – Gen 15:1; Ex 14:13-14; Josh 1:9. If men fear God they need not fear men (Matt 10:26-31).

19:7 Prov 21:1; 19:21.

⁹And when *the king* heard a report about Tirhakah king of Ethiopia, “Look, he has come out to fight against you”, he again sent messengers to Hezekiah, saying, ¹⁰“Thus shall you speak to Hezekiah king of Judah, saying, Do not let your God, in whom you trust, deceive you, saying, ‘Jerusalem will not be delivered into the hands of the king of Assyria.’ ¹¹Look, you have heard what the kings of Assyria have done to all lands, utterly destroying them. And will you be delivered? ¹²Have the gods of the nations delivered those which my fathers destroyed, Gozan, and Haran and Rezeph, and the children of Eden who were in Thelasar? ¹³Where is the king of Hamath and the king of Arpad and the king of the city of Sepharvaim, of Hena and Ivah?”

¹⁴And Hezekiah received the letter from the hands of the messengers and read it, and Hezekiah went up into the house of the LORD and spread it before the LORD. ¹⁵And Hezekiah prayed before the LORD and said, “O LORD God of Israel, who dwells *between* the cherubim, you are God of all the kingdoms of the earth, you alone. You have made heaven and earth. ¹⁶LORD, incline your ear, and hear. LORD, open your eyes and see, and hear the words Sennacherib has sent him to reproach the living God.

¹⁷“It is true, LORD, the kings of Assyria have destroyed the nations and their lands, ¹⁸and have thrown their gods into the fire. For they were not gods, but the work of men’s hands, wood and stone. Therefore they have destroyed them. ¹⁹Now therefore, O LORD our God, I beg you, save us out of his hand, so that all the kingdoms of the

earth may know that you *are* the LORD God, you only”.

²⁰Then Isaiah the son of Amoz sent word to Hezekiah, saying, “Thus says the LORD God of Israel, ‘I have heard what you have prayed to me against Sennacherib king of Assyria.’ ²¹This is the word that the LORD has spoken concerning him: ‘The virgin daughter of Zion despises you, *and* laughs you to scorn. The daughter of Jerusalem shakes her head at you. ²²Whom have you reproached and blasphemed? And against whom have you raised *your* voice, and lifted up your eyes on high? Against the Holy One of Israel.

²³Through your messengers you have reproached the Lord, and have said, “With my many chariots I have come up to the height of the mountains, to the sides of Lebanon, and I cut down its tall cedar trees *and* its choice fir trees, and I entered its most distant lodgings, *and* its finest forest. ²⁴I have dug and drunk foreign water, and with the soles of my feet I have dried up all the rivers of besieged places”. ²⁵‘*The LORD says*, Did you not hear long ago *how* I have done it, *and* in ancient times that I have formed *this plan*? Now I have carried it out, so that you would be for turning fortified cities *into* heaps of ruins. ²⁶Therefore their inhabitants had little power. They were dismayed and disgraced. They were *like* the grass of the field, and *like* the green plant, *like* the grass on the housetops, and *like* grain blasted before it has grown up.

²⁷But I know your dwelling place, and your going out and your coming in, and your rage against me. ²⁸Because your rage

19:9 Verse 7.

19:10-13 18:30-35.

19:15 “Cherubim”— Ex 25:22; Ps 80:1; 99:1.

“You alone”— Isa 43:10; 44:6; 45:5,21. Jehovah God was sovereign over Assyria also, though the Assyrians did not know it.

19:16 “Reproach”— v 4.

19:18 Ps 115:4; Isa 44:9-20; Jer 10:3-5; Acts 17:29.

19:19 Ex 9:16; Josh 4:24; 1 Sam 17:46; 1 Kings 8:42-43; Ps 83:18.

19:20 “I have heard”— 20:5. Hezekiah was the kind of man God listened to, and his prayers were of the kind God could answer. If we want God to hear our prayers we must live in a way that is pleasing to God.

19:21 “Virgin daughter”— Isa 47:1; Jer 14:17; 18:13; 46:11; Lam 2:13.

19:22 “Reproached”— vs 4-6.

“Holy One of Israel”— a phrase very common in Isaiah. See Isa 1:4.

19:23-24 Here is the pride and arrogance so common in worldly rulers and so hateful to God — Prov 3:34; 6:16-17; Isa 2:10-18. Concerning the pride of Assyria see Isa 10:12.

19:25 “I have carried it out”— the Assyrians thought they had accomplished their victories by their own military power and skill. Actually they were like a mere rod in God’s hand to accomplish His purposes (Isa 10:5-6,13-15). Compare Isa 45:1; Jer 51:20-23.

19:26 Ps 37:2; 129:6.

19:27 Ps 139:2-3; Heb 4:13.

19:28 19:33,36; Ezek 19:9; 29:4; 38:4. God can do just as He pleases with any nation or army on earth (Dan 4:34-35).

against me and your arrogance have come up into my ears, I will put my hook in your nose, and my bridle in your mouth, and I will turn you back on the road by which you came.' ²⁹"And this *will be* a sign to you, *Hezekiah*: This year you will eat what grows by itself, and in the second year what springs from it, and in the third year sow and reap and plant vineyards and eat its fruits. ³⁰And the remnant of the house of Judah that has escaped will once again take root downward, and bear fruit upward. ³¹For out of Jerusalem a remnant will go out, and those who escape *will go out* of Mount Zion. The zeal of the LORD of *hosts* will do this. ³²"Therefore thus says the LORD concerning the king of Assyria: 'He will not come into this city, or shoot an arrow there, or come before it with shield, or throw up an embankment against it. ³³He will return by the way that he came, and will not come into this city, says the LORD. ³⁴For I will defend this city to save it, for my own sake, and for my servant David's sake.' "

³⁵And it came about that night, that the angel of the LORD went out and struck down a hundred and eighty-five thousand in the camp of the Assyrians. And when the *people* arose early in the morning, *there were all the dead bodies!* ³⁶So Sennacherib king of Assyria departed. He set out and returned, and lived at Nineveh.

³⁷And it happened that as he was worshipping in the house of Nisroch his god, his sons Adrammelech and Sharezer struck him down with the sword, and escaped into the land of Armenia. And his son Esarhaddon reigned in his place.

20 In those days Hezekiah became sick and was near death. And the prophet Isaiah, the son of Amoz, came to him and said to him, "Thus says the LORD: 'Set your house in order, for you are going to die and not live.' "

²Then he turned his face to the wall, and prayed to the LORD, saying, ³"I beg you, O LORD, remember now how I have walked before you in truth and with a perfect heart, and have done *what is good* in your sight". And Hezekiah wept bitterly.

⁴And it so happened that before Isaiah had gone out into the middle court, the word of the LORD came to him, saying, ⁵"Turn back and tell Hezekiah the leader of my people: 'Thus says the LORD, the God of your father David: I have heard your prayer, I have seen your tears. Now I will heal you. On the third day you will go up to the house of the LORD. ⁶And I will add fifteen years to your days. And I will deliver you and this city from the hands of the king of Assyria, and I will defend this city for my own sake, and for my servant

19:29 Evidently the Assyrians had taken the harvest from the fields of Judah or destroyed it. The promise to Hezekiah is that in the third year both the Assyrians and the effects of their invasion would be gone.

19:30 "*Remnant*"— v 4. Even in the most perilous of times, even in the most apostate of conditions, God always keeps some people for Himself.

19:31 "*Zeal of the LORD*"— Isa 9:7; 26:11; 42:13; 59:17; 63:15.

19:32-34 God Himself, in His zeal for His people, would defend Jerusalem. This is what preserved the city, not Hezekiah's acts of 18:13-15.

19:34 "*Defend*"— if God is our defense what is there to fear (Rom 8:31; Heb 13:6)?

"*David's sake*"— 1 Kings 11:13,36; 15:4. David was the kind of man for whom God wanted to do things, even after his death. Hezekiah was the kind of man whose prayers God answered (v 20; 20:5). Let us strive to be like them in faith and in faithfulness.

19:35 "*Angel of the LORD*"— note at Gen 16:7. To punish one nation for its sins God may use the armies of another nation, but He does not need to

use that means. See Isa 31:8. Compare Ex 12:29; 2 Sam 24:16; Rev 19:15,19-21.

19:36 "*Departed*"— vs 7,28. Once again God's Word was completely fulfilled.

"*Nineveh*"— the capital of Assyria.

19:37 "*His sons*"— this was the end of the mighty monarch who dared to insult and blaspheme the true God (vs 22,23).

20:1-21 2 Chron 32:24-33; Isa 38:1—39:8.

20:3 18:3-6. Compare Neh 5:19; 13:14,22; Ps 18:23-26.

20:4 "*Word of the LORD came*"— Jer 1:2; Ezek 1:3; Jonah 1:1; Hag 1:1; Zech 1:1.

20:5 "*I have heard*"— 19:20; Ps 39:12; 56:8; 65:2.

"*Heal*"— Ex 15:26; 1 Sam 2:6; Ps 103:3.

20:6 "*I will deliver*"— these words seem to indicate that Hezekiah's illness and recovery preceded the events of the previous chapter. It appears that if Hezekiah's life had not been lengthened, he would not have been alive when Sennacherib's army came against Jerusalem. Also Manasseh, Judah's worst king, would never have been born (20:1). When God acts in answer to man's prayers it can have a profound effect on later events.

David's sake.' ”

⁷And Isaiah said, “Take a lump of figs”. And they took *it* and laid *it* on the boil, and he recovered.

⁸And Hezekiah said to Isaiah, “What is the sign that the LORD will heal me, and that I will go up to the house of the LORD on the third day?”

⁹And Isaiah said, “This is the sign you have from the LORD, that the LORD will do what he has spoken: Shall the shadow go forward ten degrees, or go backward ten degrees?”

¹⁰And Hezekiah answered, “It is an easy thing for the shadow to go down ten degrees. No, but let the shadow go backward ten degrees”.

¹¹And Isaiah the prophet cried out to the LORD, and he brought the shadow ten degrees backward, from which it had gone down in the sundial of Ahaz.

¹²At that time Berodach Baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick. ¹³And Hezekiah listened to them, and showed them all his treasure house, the silver and the gold and the spices and the valuable oil, and his armoury, and all that was found in his treasuries. There was nothing in his house, or in all his dominion, that Hezekiah did not show them.

¹⁴Then Isaiah the prophet came to King Hezekiah and said to him, “What did these

men say? And from where did they come to you?” And Hezekiah said, “They came from a far country, from Babylon”.

¹⁵And he said, “What did they see in your house?” And Hezekiah answered, “They saw everything that *is* in my house. There is nothing among my treasures that I did not show them”.

¹⁶And Isaiah said to Hezekiah, “Hear the word of the LORD. ¹⁷‘See, the days are coming that all that *is* in your house, and what your fathers have stored up to this day, will be carried into Babylon. Nothing will be left, says the LORD. ¹⁸And some of your sons, your *own* offspring who will be born to you, will be taken away by them, and they will become eunuchs in the palace of the king of Babylon.’ ”

¹⁹Then Hezekiah said to Isaiah, “The word of the LORD which you have spoken *is* good”. And he said, “*Is it not good*, if there is peace and truth in my days?”

²⁰And the rest of the acts of Hezekiah and all his might, and how he made a pool and a channel and brought water into the city, *are* they not written in the book of The Annals of the Kings of Judah? ²¹And Hezekiah slept with his ancestors, and his son Manasseh reigned in his stead.

21 Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. And his mother's name was Hephzibah. ²And

20:7 “*Lump of figs*”— God said He would heal Hezekiah. But God's prophet did not think that this excluded the use of human means of healing. God may use human remedies and medicines in His work of healing, though He is in no way dependent on them, and He may heal directly and altogether miraculously when He wishes.

20:8 “*Sign*”— note on signs at Isa 7:10-11. God did not rebuke Hezekiah for asking for a sign, but gave him one. See also Jud 6:17,36-40.

20:10 Isa 38:8. This “sundial” was probably the stairway of Ahaz, constructed in such a way that it revealed the time of day. As the sun's position in the sky moves to the west, shadows cast by things on earth naturally lengthen toward the east. For the shadows to shorten would have been contrary to nature, and, so, miraculous. God, who made the heavens and the earth, has no difficulty influencing any part He wishes at any time. See Josh 10:12-14.

20:13 “*Treasure*”— see 18:15. This indicates that the visit of the messengers from Babylon took place before the army of Assyria invaded

Judah in 18:13. When the Babylonians came there was still great wealth in Jerusalem, and pride had entered the heart of Hezekiah (2 Chron 32:25-27).

20:17-18 24:12-15; 25:7,13-15; 2 Chron 33:11.

20:18 “*Eunuchs*”— this word was sometimes used to mean those who served in a king's palace whether they were literal eunuchs or not.

20:19 1 Sam 3:18.

20:20 “*Annals*”— note at 1 Kings 14:19.

20:21 “*Slept*”— note at 1 Kings 2:10.

21:1-9 2 Chron 33:1-9. Manasseh reigned longer than any other king of Judah, and during the first part of his reign he was the worst of all Judah's kings. At that time evil came to its dreadful climax in that kingdom. He finally repented (2 Chron 33:10-16), but his repentance could not undo all the evil he had done.

21:1 “*Twelve*”— if God had not added 15 years to Hezekiah's life (20:6), Manasseh would not have been born.

21:2 Instead of following his father, he followed his grandfather (16:3).

he did *what was* evil in the sight of the LORD, following the abominations of the nations whom the LORD cast out before the children of Israel. ³For he rebuilt the high places which his father Hezekiah had destroyed, and he raised up altars for Baal, and made a grove, like Ahab king of Israel did, and he worshipped all the *starry* host of heaven and served them. ⁴And he built altars in the house of the LORD, of which the LORD said, “In Jerusalem I will put my name”. ⁵And he built altars for all the *starry* host of heaven in the two courts of the house of the LORD. ⁶And he made his son pass through the fire, and practiced witchcraft, and used divination, and had dealings with spiritists and mediums. He did much wickedness in the sight of the LORD, provoking *him* to anger.

⁷And a carved image of Asherah that he had made, he set up in the temple of which the LORD said to David and to his son Solomon, “I will put my name forever in this house and in Jerusalem, which I have chosen out of all tribes of Israel. ⁸Nor will I make the feet of Israel move any more out of the land which I gave their fathers, if only they will be careful to do all that I have commanded them, and in accordance with all the law that my servant Moses commanded them”. ⁹But they did not listen, and Manasseh led them astray to do more evil than the nations whom the LORD destroyed before the children of Israel.

¹⁰And the LORD spoke by his servants the prophets, saying, ¹¹“Because Manasseh king of Judah has done these abominations, *and* has acted more wickedly than all the

Amorites who were before him, and has also caused Judah to sin with his idols, ¹²thus says the LORD God of Israel: See, I *am going to bring such* a disaster on Jerusalem and Judah that both ears of whoever hears of it will tingle. ¹³And I will stretch over Jerusalem the measuring line of Samaria, and the plumb line of the house of Ahab, and I will wipe Jerusalem like a *man* wipes a dish, wiping *it* and turning *it* upside down. ¹⁴And I will forsake the remnant of my inheritance, and deliver them into the hands of their enemies; and they will become a prey and plunder to all their enemies, ¹⁵because they have done *what is evil* in my sight and have provoked me to anger, since the day their fathers came out of Egypt to this day”.

¹⁶Moreover, Manasseh shed very much innocent blood until he filled Jerusalem from one end to the other, besides his sin with which he caused Judah to sin, doing *what was evil* in the sight of the LORD.

¹⁷Now the rest of the acts of Manasseh and all that he did, and his sin that he committed, *are* they not written in the book of The Annals of the Kings of Judah? ¹⁸And Manasseh slept with his ancestors, and was buried in the garden of his own house, in the garden of Uzza; and his son Amon reigned in his stead.

¹⁹Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. And his mother’s name was Meshullemeth; *she* was the daughter of Haruz of Jotbah. ²⁰And he did *what was* evil in the sight of the LORD, as his father Manasseh had done. ²¹And he walked in all the way in which his father walked,

21:3 “High places”– 18:4; note at 1 Kings 3:2.

“Baal”– note at Jud 2:11.

“A grove”– or “Asherah pole” – Jud 3:7.

“Ahab”– 1 Kings 16:30-33.

“Host”– Deut 17:2-5; 1 Kings 17:16.

21:4 “Name”– 2 Sam 7:13; 1 Kings 8:29; 9:3.

21:5 23:4-5,12. Compare Ezek 8:5-18.

21:6 He seemed determined to do everything that God hated and commanded not to be done – Lev 18:21; 19:26,31; 20:2; Deut 18:10-14.

“Through the fire”– note at 16:3.

“Anger”– notes at Num 25:3; Ps 90:7-11.

21:7 Deut 16:21.

21:8 2 Sam 7:10.

21:9 “Nations...destroyed”– Deut 12:29-31; 31:3; Josh 21:43-45; 24:15.

21:11 “Amorites”– Gen 15:16; 1 Kings 21:26.

21:12 Jer 15:4; 19:3; Hab 1:5.

21:13 22:16-19; Isa 34:11; Amos 7:7-9,17.

“Measuring line”– here this means preparing them for destruction.

21:14 “I will forsake”– that is, He would not defend them from punishment (Jer 6:9). He did not, and will never, forsake the remnant of His people permanently (Isa 54:6-8).

21:15 “Egypt”– see Deut 9:24; Jud 2:10-23; 2 Kings 17:7-17.

21:16 24:3-4. After all that, was it possible for Manasseh to repent, turn to the Lord and be saved? See 2 Chron 33:11-16.

21:17 “Annals”– 1 Kings 14:19.

21:18 “Slept”– 1 Kings 2:10.

21:19-24 2 Chron 32:21-25.

and served the idols that his father served and worshipped them,²² and he forsook the LORD God of his fathers, and did not walk in the way of the LORD.

²³And the servants of Amon conspired against him, and killed the king in his own house. ²⁴And the people of the land killed all those who had conspired against King Amon, and the people of the land made his son Josiah king in his place.

²⁵Now the rest of the acts of Amon which he did, are they not written in the book of The Annals of the Kings of Judah? ²⁶And he was buried in his tomb in the garden of Uzza, and his son Josiah reigned in his stead.

22 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. And his mother's name was Jedidah. *She* was the daughter of Adaiah of Boscath. ²And he did *what was* right in the sight of the LORD, and walked in all the way of his father David, and did not turn aside to the right or to the left.

³And it came about in the eighteenth year of King Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, ⁴"Go up to Hilkiah the high priest, that he may count the money which has been brought into the house of the LORD, which the doorkeepers have collected from the people; ⁵and let them deliver it into the hands of the workers who have the oversight of the house of the LORD, and let them give it to those who are doing the work which *is going*

on in the house of the LORD, repairing the damaged places in the house, ⁶to the carpenters and builders and masons, and to buy timber and cut stone to repair the house. ⁷However, no accounting needs to be made with them about the money that was delivered into their hands, because they have dealt faithfully".

⁸And Hilkiah the high priest said to Shaphan the scribe, "I have found the book of the law in the house of the LORD". And Hilkiah gave the book to Shaphan, and he read it. ⁹And Shaphan the scribe came to the king, bringing word back to the king, and said, "Your servants have collected the money that was found in the house, and have delivered it into the hands of the workers who have the oversight of the house of the LORD". ¹⁰And Shaphan the scribe told the king, saying, "Hilkiah the priest has delivered a book to me". And Shaphan read it in the king's presence.

¹¹And it came about that when the king heard the words of the book of the law, he tore his clothes. ¹²And the king gave an order to Hilkiah the priest and Ahikam, the son of Shaphan, and Achbor, the son of Michaiah, and Shaphan the scribe, and Asaiah, a servant of the king, saying, ¹³"Go, inquire of the LORD for me and for the people and for all Judah, concerning the words of this book that has been found; for great *is* the wrath of the LORD that burns against us, because our fathers did not listen to the words of this book, to do according to all that which is written concerning us".

21:22 He followed his father's evil ways, but not his good ways which Manasseh displayed after his repentance.

22:1-20 2 Chron 34:1-28.

"*Josiah*"— 1 Kings 13:2. Josiah was one of the best of all Judah's kings, his father, Amon, one of the worst. Compare 18:1-2. Perhaps Josiah's mother made all the difference. Her name means "beloved".

22:2 "*David*"— 18:3.

"*Or to the left*"— Deut 5:32; Josh 1:7.

22:4 12:4,9,10. The repairs in the reign of Joash had been undertaken about 190 years before.

22:7 12:15. Having honest and faithful men is a great blessing in any work of God, but often it seems that such men are very hard to find.

22:8 "*Book of the law*"— this phrase usually meant either the entire Pentateuch (the first five books of the Bible), or the book of Deuteronomy

(Deut 31:24-26; 2 Chron 34:14).

22:11-13 The contents of the book of the law seem to have been new to Josiah. This is an indication of the degraded state into which the nation had sunk and how God's law was disregarded during the long reign of Manasseh. Josiah, reading the book, is appalled at the extent of their disobedience. One reason many in Christian circles are not disturbed at their own condition and the condition of the people is ignorance of the Word of God, a lack of spiritual understanding of it. Compare Rom 7:7. When we are enlightened to understand God's Word, and when we take it seriously, we will see at once how far short of its standards we come.

22:11 "*Tore*"— 19:1; Gen 37:34; 2 Sam 13:31.

22:12 "*Ahikam*"— 25:22.

22:13 Lev 26:27-28; Deut 28:20,45-57. Notes on God's anger at Num 25:3; Ps 90:7-11.

¹⁴So Hilkiah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the second district), and they spoke with her.

¹⁵And she said to them, “Thus says the LORD God of Israel: ‘Tell the man who sent you to me, ¹⁶thus says the LORD: See, I will bring disaster on this place and on its inhabitants, according to all the words of the book which the king of Judah has read, ¹⁷because they have forsaken me, and have burned incense to other gods, provoking me to anger with all the works of their hands. Therefore my wrath will burn against this place, and will not be quenched.’ ¹⁸But you shall say this to the king of Judah who sent you to inquire of the LORD: ‘Thus says the LORD God of Israel *concerning* the words which you have heard, ¹⁹because your heart was tender, and you have humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants, that they would become a desolation and a curse, and you have torn your clothes and wept before me, I have also heard *you*, says the LORD. ²⁰Therefore, I will gather you to your ancestors, and you will be gathered to your grave in peace, and your eyes will not see all the disaster which I will bring on this place.’ ” And they brought back word to the king.

23 And the king sent word, and they gathered to him all the elders of Judah and of Jerusalem. ²And the king went up into the house of the LORD, and with

him *went* all the men of Judah and all the inhabitants of Jerusalem, and the priests and the prophets and all the people, both small and great. And in their hearing he read all the words of the book of the covenant which had been found in the house of the LORD. ³And the king stood by a pillar and made a covenant before the LORD, to follow the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people took their stand for the covenant.

⁴And the king commanded Hilkiah the high priest, and the priests of the second order and the doorkeepers, to bring out of the temple of the LORD all the articles that were made for Baal and for Asherah and for all the *starry* host of heaven. And he burned them outside Jerusalem in the fields of Kidron and took their ashes to Bethel. ⁵And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense on the high places in the cities of Judah and in the places around Jerusalem, also those who burned incense to Baal, to the sun and to the moon and to the planets, and to all the *starry* host of heaven. ⁶And he brought the Asherah pole from the house of the LORD outside Jerusalem to the brook Kidron, and burned it at the brook Kidron, and ground *it* to powder and threw its ashes on the graves of the children of the people. ⁷And he tore down the houses of the male shrine prostitutes that *were* by the house of the LORD, where the women wove hangings for Asherah.

⁸And he brought all the priests out of the

22:14 Other women in the Bible who had the gift of prophecy were Miriam the sister of Moses (Ex 15:20), Deborah (Jud 4:4), Anna (Luke 2:36), and Philip’s daughters (Acts 21:9). Both the prophets Jeremiah and Zephaniah lived during the reign of Josiah. But for some undisclosed reason Hilkiah and the others did not go to either of them.

22:16 See the references given in v 13.

22:17 Deut 29:24-28.

22:19 A very important spiritual concept is here – 1 Kings 21:29; 2 Chron 7:14; 33:12-13; Ps 51:17; Isa 57:15; 66:2; Matt 18:2-3; Jam 4:6. If we want God to hear us we must humble ourselves and be responsive to His Word – John 15:7.

22:20 20:19; 23:30.

23:2 22:8.

23:3 “*Stood by a pillar*” – 11:14.

“*Took their stand*” – they had done so at other times in their history (Ex 19:8; 24:3,7; Deut 5:27; Josh 24:16-18,21,24; 2 Chron 15:12; 23:16-17. Compare Jer 42:5-6).

“*Covenant*” – the covenant God made with Israel through Moses – Ex 19:5; 24:3-8; Deut 4:1-6; 5:1-22.

23:4 These must have been put there by Josiah’s father Amon (21:21-22). Notes on Baal and Ashtoreth at Jud 2:11; 1 Kings 11:5; 16:31.

23:5 “*Idolatrous priests*” – compare 1 Kings 12:31; 13:33-34; Hos 10:5; Zeph 1:4.

“*High places*” – 1 Kings 3:22.

“*Hosts*” – 17:16; 21:3,5; Deut 17:2-5; Ezek 8:15-16.

23:6 “*Asherah*” – note at Jud 3:7.

23:7 Note at 1 Kings 14:24.

cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and broke down the high places at the gates that were at the entrance of the Gate of Joshua, the governor of the city, which were on a person's left at the city gate. ⁹Nevertheless the priests of the high places did not come up to the altar of the LORD in Jerusalem, but they ate of the unleavened bread among their brethren.

¹⁰And he defiled Topheth, which is in the valley of the children of Hinnom, so that no man might make his son or his daughter pass through the fire to Molech. ¹¹And he took away the horses that the kings of Judah had dedicated to the sun, at the entrance of the house of the LORD, by the room of Nathan-Melech, an official, which was in the court, and he burned the chariots of the sun with fire.

¹²And the king broke down the altars that were on the roof of the upper room of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD. And he smashed them there and threw their dust into the brook Kidron. ¹³And the king defiled the high places that were before Jerusalem, which were on the right of the Mount of Corruption, which Solomon the king of Israel had built for Ashtoreth, the abomination of the Sidonians, and for Chemosh, the abomination of the Moabites, and for Milcom, the abomination of the children of Ammon. ¹⁴And he broke the images in pieces and cut down the groves and filled their places with the bones of men.

¹⁵Moreover the altar that was at Bethel, and the high place which Jeroboam the

son of Nebat, who caused Israel to sin, had made, both that altar and the high place he broke down, and burned the high place and crushed it to powder, and burned the grove. ¹⁶And as Josiah turned around, he saw the tombs that were there in the mountain, and sent men and removed the bones from the tombs, and burned them on the altar and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

¹⁷Then he said, "What is that tombstone that I see?" And the men of the city told him, "It is the tomb of the man of God who came from Judah and proclaimed these things that you have done against the altar of Bethel".

¹⁸And he said, "Let him alone. Do not let anyone move his bones". So they let his bones alone, with the bones of the prophet who came out of Samaria.

¹⁹And also all the shrines of the high places that were in the cities of Samaria, which the kings of Israel had made, provoking the LORD to anger, Josiah took away and did to them just as he had done everything in Bethel. ²⁰And he killed all the priests of the high places who were there on the altars, and burned men's bones on them, and returned to Jerusalem.

²¹And the king commanded all the people, saying, "Keep the Passover to the LORD your God, as it is written in the book of this covenant". ²²Surely no such Passover was kept from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah. ²³But in the eighteenth year of king Josiah, this Passover was held before the LORD in Jerusalem.

²⁴Moreover Josiah put away the spiritists

23:8 "High places"— 18:4; 21:3.

23:10 Lev 18:21; Deut 18:10; 1 Kings 11:5,7; Isa 30:33; Jer 7:31-32; 19:5-6; Ezek 23:37-39.

"Fire"— note at 16:3.

23:11 Sun worship was absolutely forbidden — Deut 4:19. It is called detestable (Deut 17:2-5), which means that the true God hates and despises it. See Rom 1:25. We must worship the Creator, not the things the Creator has made.

23:12 21:5. Though Manasseh repented toward the end of his reign and destroyed some of the places where idolatry had been, it would seem from this that he did not destroy them all. Or else his son Amon restored them.

23:13 See 1 Kings 11:5,7. These had remained there for three hundred years, through the reigns

of even the best of Judah's kings.

"Milcom"— Molech.

23:14 "Bones"— these would defile those sites.

23:15-16 1 Kings 12:28-33. Josiah thus fulfilled a prophecy uttered nearly three hundred years before — 1 Kings 13:2.

23:17-18 1 Kings 13:1,30-32.

23:20 17:27-28,33,34. These were priests of the apostate religious system that came into existence after the northern kingdom Israel had gone into captivity.

23:21 "Passover"— Ex 12:3; Lev 23:5; Deut 16:2-8; 2 Chron 35:1-19.

23:24 "Spiritists"— Ex 22:18; Lev 19:31; 20:6; Deut 18:10-12; 2 Kings 21:6; Isa 8:19.

and the mediums and the images and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, that he might carry out the words of the law which were written in the book that Hilkiah the priest had found in the house of the LORD. ²⁵And there was no king like him before him, who turned to the LORD with all his heart and with all his soul and with all his might, according to all the law of Moses; nor did *any* like him arise after him.

²⁶Nevertheless the LORD did not turn from the fierceness of his great wrath, his anger which burned against Judah because of all the provocations with which Manasseh had provoked him. ²⁷And the LORD said, "I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, 'My name will be there.' "

²⁸Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of The Annals of Judah?

²⁹In his days Pharaoh Neco king of Egypt went up to the river Euphrates against the king of Assyria, and King Josiah went against him. And when Neco saw him he killed him at Megiddo. ³⁰And his servants took his dead body in a chariot from Megiddo, and brought him to Jerusalem and buried him in his own tomb. And the people of the land took Jehoahaz, the son of Josiah, and anointed him and made him king in his father's place.

"Images and idols"— notice that these also are called "abominations".

23:25 Hezekiah and Josiah are the only two kings of Judah who receive unqualified commendation in the Bible. Hezekiah was highly praised particularly for his faith (18:5), Josiah for his turning to God and for his zeal for the law of Moses. Of course, this does not mean that either of these men was sinless and perfect.

23:26 *"Anger"*— notes at Num 25:3; Ps 90:7-11.

"Manasseh"— 21:11-13,15; Jer 15:4. Manasseh repented and was forgiven, but there were consequences of his sins and the sins of the people which they had to bear. Compare 2 Sam 12:10-14. For all the thoroughness of Josiah's reformation, Judah did not escape the judgment of God. The people outwardly submitted to Josiah's work of reformation, but they did not take to heart his principles. This is clear from the book of Jeremiah which was written in the days of Josiah and his sons (see Jer 3:6-10). Jehoahaz and Eliakim, Josiah's sons, both "did evil in the eyes of the Lord" (vs 32,37).

23:27 *"Israel"*— 17:18-23; 18:11.

"Cast off"— but only for a time, not forever

³¹Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name was Hamutal; *she* was the daughter of Jeremiah of Libnah. ³²And he did *what* was evil in the sight of the LORD, in everything just as his ancestors had done. ³³And Pharaoh Neco put him in chains at Riblah in the land of Hamath so that he might not reign in Jerusalem, and he imposed on the land a fine of a hundred talents of silver and a talent of gold. ³⁴And Pharaoh Neco made Eliakim the son of Josiah king in place of his father Josiah, and changed his name to Jehoiakim, and took Jehoahaz away and went to Egypt, where he died. ³⁵And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money in accordance with the command of Pharaoh. He exacted the silver and the gold from the people of the land, from each one according to his assessment, to give *it* to Pharaoh Neco.

³⁶Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Zebidah; *she* was the daughter of Pedaiah of Rumah. ³⁷And he did *what* was evil in the sight of the LORD, in everything just as his ancestors had done.

24 In his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant *for* three years. Then

(Jer 30:18; 31:38-40).

"My Name"— 1 Kings 8:29; 2 Kings 21:4,7.

23:28 *"Annals"*— 1 Kings 14:19.

23:29 2 Chron 35:20-27. Assyria was being attacked by Babylon. Egypt went to help Assyria because it feared the rising power of Babylon. Josiah wanted Babylon to prevail. Babylon did, but this eventually resulted in disaster to Judah. **23:30-34** 2 Chron 36:1-4.

23:32 *"Ancestors"*— not Josiah, but Amon and Manasseh (21:2-7,20-22).

23:33 *"Riblah"*, *"Hamath"*— north of Israel in present-day Syria.

"A hundred talents"— one talent was about 34 kilograms.

23:34 Jehoahaz was also called Shallum — Jer 22:11-12; Ezek 19:3-4.

23:36 24:6; 2 Chron 36:5-8.

24:1-20 2 Chron 36:6-16.

"Nebuchadnezzar"— he was one of the most powerful and famous kings in ancient times. He made Babylon the strongest kingdom in the world of his day, and ruled it for 43 years (605 - 562 B.C.).

he turned and rebelled against him. ²And the LORD sent against him *raiding* bands of the Chaldeans and bands of the Syrians and bands of the Moabites and bands of the children of Ammon; and he sent them against Judah to destroy it, in accordance with the word of the LORD which he spoke through his servants the prophets. ³Surely *this* came on Judah at the command of the LORD, to remove *them* out of his sight, because of the sins of Manasseh, for all that he did, ⁴and also for the innocent blood that he shed. For he filled Jerusalem with innocent blood, which the LORD would not pardon.

⁵Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of The Annals of the Kings of Judah? ⁶So Jehoiakim slept with his ancestors, and his son Jehoiachin reigned in his place.

⁷And the king of Egypt no longer came again out of his land, for the king of Babylon had taken all that had been in the possession of the king of Egypt from the river of Egypt to the river Euphrates.

⁸Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta. *She was* the daughter of Elnathan of Jerusalem. ⁹And he did *what was* evil in the sight of the LORD, in everything just as his father had done.

¹⁰At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. ¹¹And Nebuchadnezzar, king of Babylon, came against the city, and his servants besieged it. ¹²And Jehoiachin, the king of Judah, went out to the king of Babylon, he and his mother and his servants and his officials and his officers; and the king of

Babylon took him in the eighth year of his reign. ¹³And he carried out from there all the treasures of the house of the LORD and the treasures of the king's house, and cut in pieces all the articles of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. ¹⁴And he carried away all Jerusalem, and all the officials and all the valiant warriors, ten thousand captives, and all the craftsmen and smiths. No one remained except the poorest people of the land.

¹⁵And he carried Jehoiachin away to Babylon, and he took into captivity the king's mother and the king's wives and his officers and the mighty men of the land, from Jerusalem to Babylon. ¹⁶And the king of Babylon took captive to Babylon all the mighty men, seven thousand *in number*, and a thousand craftsmen and smiths, all *who were strong and fit for war*. ¹⁷And the king of Babylon made *Jehoiachin's* uncle Mattaniah king in his place, and changed his name to Zedekiah.

¹⁸Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal. *She was* the daughter of Jeremiah of Libnah. ¹⁹And he did *what was* evil in the sight of the LORD, in everything just as Jehoiakim had done. ²⁰For through the anger of the LORD it came about that until he had cast them out of his presence, in Jerusalem and Judah, Zedekiah rebelled against the king of Babylon.

25 And it came about in the ninth year of his reign, in the tenth month, on the tenth of the month, *that* Nebuchadnezzar king of Babylon and all his army came

24:2 "*The LORD sent*"— Jer 25:9; 51:20. Compare 2:14; 6:1; 13:1; 1 Kings 11:9,14; 2 Chron 12:1-2; Isa 10:5-6; Hab 1:5-6. Throughout Israel's history God often raised up enemies to punish Israel for its sin.

"*Chaldeans*"— they were Babylonians (see 25:4).

"*Prophets*"— Isa 39:5-7; Jer 12:7-9; Ezek 23:23-27.

24:3 "*Manasseh*"— 21:1-16; 23:26-27; Jer 15:3-4.

24:4 21:16. The blood of those godly people cried from the ground for vengeance (compare Gen 4:10), and God could not ignore it. God is merciful and ready, yes, eager, to forgive when men repent and seek Him (Ex 34:6-7; Isa 55:7-8). But the people of Judah did not repent.

24:5 "*Annals*"— 1 Kings 14:19.

24:6 "*Slept*"— note at 1 Kings 2:10.

"*Jehoiachin*"— Jer 22:18-19.

24:7 The territory mentioned here was not in Egypt itself but was controlled by Egypt.

24:12 "*Eighth year*"— 597 B.C.; Jer 24:1; 29:1-2.

24:13 20:17.

24:14 25:12; Jer 24:1; 40:7; 52:28.

24:15 Jer 22:24-28.

24:17 Jer 37:1.

24:18 597-586 B.C.

24:19 23:37.

24:20 "*Anger*"— 22:13,17; 23:26; 2 Chron 36:16; Jer 21:5. Notes on God's anger at Num 25:3; Ps 90:7-11.

25:1-21 2 Chron 36:14-20; Jer 39:1-12. January 588 B.C.

25:1 Jer 34:1-2; Ezek 24:2.

against Jerusalem and encamped against it. And they built a siege wall against it all around. ²And the city was besieged until the eleventh year of King Zedekiah. ³And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land. ⁴And the city was broken through, and all the men of war *fled* at night by the way of the gate between two walls, which *is* by the king's garden, though the Chaldeans *were* all around the city. And *the king* went on the way toward the plain. ⁵And the army of the Chaldeans pursued the king and caught up with him in the plains of Jericho; and all his army scattered from him. ⁶So they took the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment on him. ⁷And they killed the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with bronze fetters and carried him away to Babylon.

⁸And in the fifth month, on the seventh of the month, which was *in* the nineteenth year of king Nebuchadnezzar king of Babylon, Nebuzaradan, commander of the guard, a servant of the king of Babylon, came to Jerusalem. ⁹And he burned the house of the LORD and the king's house and all the houses of Jerusalem. He burned with fire every great *man's* house. ¹⁰And the whole army of the Chaldeans, that *was with* the commander of the guard, broke down the walls of Jerusalem all around. ¹¹Now Nebuzaradan, the commander of the guard, took away the rest of the people *who were* left in the city, and the fugitives who had defected to the king of Babylon, with the rest of the population. ¹²But the commander of

the guard left some of the poor of the land *to be* vineyard workers and farmers.

¹³And the Chaldeans broke in pieces the bronze pillars that *were* in the house of the LORD, and the stands and the bronze sea that was at the house of the LORD, and carried their bronze away to Babylon. ¹⁴And they took away the pots and the shovels and the snuffers and the spoons and all the bronze articles with which *the priests* ministered. ¹⁵And the commander of the guard took away the fire-pans and the bowls, *and* the gold and silver of those things *which had* gold or silver.

¹⁶As for the two pillars, one sea, and the stands which Solomon had made for the house of the LORD, the weight of the bronze of all these articles was beyond measure. ¹⁷The height of one pillar was eighteen cubits, and the capital on it was of bronze; and the height of the capital was three cubits; and the woven work and pomegranates all around on the capital *were* all of bronze. And the second pillar was the same, with woven work.

¹⁸And the commander of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three doorkeepers.

¹⁹And he took from the city an officer who had been appointed over the men of war, and five men of those who had been in the king's presence, who were found in the city, and the principal scribe of the army, who conscripted the people of the land, and sixty men of the people of the land *who were* found in the city; ²⁰and Nebuzaradan, the commander of the guard, took these and brought them to the king of Babylon at Riblah. ²¹And the king of Babylon struck them down and killed them at Riblah in

25:2 586 B.C.

25:3 "Famine"— Jer 38:2-9; Lam 1:11; 2:20; 4:9-10; 5:10. This is one of the curses God said would come on them if they broke His covenant — Lev 26:26; Deut 28:53-57.

25:4 "Chaldeans"— they were Babylonians. Chaldea was one of the main areas of the kingdom of Babylon and sometimes the whole kingdom was called by that name.

"The plain"— here means the Jordan valley, called the Arabah in Hebrew.

25:6 23:33; Jer 39:5; 52:9.

25:7 Jer 32:4-5; 34:2-3; 38:18; Ezek 12:13; 17:16.

25:8-9 Jer 17:27; 52:12-13. This was God's temple, the place He had chosen for His name and presence. But because the people misused it and defiled it He Himself sent the Babylonians

to destroy it.

25:10 Neh 1:3.

25:12 24:14; Jer 40:7.

25:13 "Pillars"— 1 Kings 7:15-22. These pillars had stood for 350 years.

"Sea"— 1 Kings 7:23-26.

25:18-21 Jer 52:24-27.

25:18 "Seraiah"— Ezra 7:1.

"Zephaniah"— Jer 21:1; 29:25; 37:3. He was not the prophet of the same name.

25:21 23:27; Lev 26:33; Deut 28:36; Jer 25:8-11. God's people had been in the land for about 800 years, from the time of Joshua. God removed them from the land because they repeatedly broke His covenant and would not listen to His messengers (2 Chron 36:15-17; Jer 11:1-13). Their history showed that they were a sinful and rebellious

the land of Hamath. So Judah was carried away out of their land.

²²And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he made Gedaliah the son of Ahikam, the son of Shaphan, ruler over them. ²³And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, Ishmael, the son of Nethaniah and Johanan, the son of Careah, and Seraiah, the son of Tanhumeth the Netophathite, and Jaazaniah, the son of a Maachathite, they and their men, came to Gedaliah at Mizpah. ²⁴And Gedaliah took an oath before them and before their men, and said to them, “Do not be afraid to be the servants of the Chaldeans. Live in the land and serve the king of Babylon, and it will be well with you”.

²⁵But it came about in the seventh month, that Ishmael, the son of Nethaniah, the son

people (as, indeed, all men are by nature. See notes at 17:13,19). But this was not the end of their story. Ezekiel, Daniel, and Esther record some of the events which took place during their exile from the land. Ezra, Nehemiah, Haggai, Zechariah, and Malachi (and, of course, the four Gospels and part of Acts) record some of their history when the exile was over.

25:22 Jer 39:14; 40:7.

25:25 Jer 40:13—41:15.

of Elishama, of the royal line, and ten men with him, came and struck down Gedaliah, killing him and the Jews and the Chaldeans who were with him at Mizpah. ²⁶And all the people, both small and great, and the captains of the armies, arose and went to Egypt, for they were afraid of the Chaldeans.

²⁷And it came about in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh *day* of the month, *that* Evil Merodach, king of Babylon, in the year that he began to reign, released Jehoiachin king of Judah from prison ²⁸and spoke kindly to him and gave him a seat more prominent than the seats of the kings who were with him in Babylon, ²⁹and changed his prison garments. And *Jehoiachin* ate food regularly in his presence all the days of his life. ³⁰And as for his allowance, a regular allowance was given him by the king, a portion for each day, all the days of his life.

25:26 “*Egypt*”— this happened in spite of Jeremiah’s severe warnings and attempts to prevent it (Jer 41:16—43:7).

25:27 “*Thirty-seventh year*”— about 561 B.C.

25:30 Though God’s people went into exile, they were not completely destroyed, and David’s royal house survived, as God had promised it would (2 Sam 7:14-16). For a reason why Jehoiachin (and other exiles from Judah) found some kindness in Babylon see 1 Kings 8:50; Ps 106:46.

